

ONE HUNDRED FORTIETH
ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

HELD IN THE TABERNACLE
SALT LAKE CITY, UTAH

APRIL 4, 5, 6, 1970

WITH REPORT OF DISCOURSES

Published by
The Church of Jesus Christ of Latter-day Saints
Salt Lake City, Utah

OFFICIAL REPORT
of the
ONE HUNDRED FORTIETH
ANNUAL GENERAL CONFERENCE
of
THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

held in the
Tabernacle on Temple Square
in
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The Church of Jesus Christ of Latter-day Saints

The One Hundred Fortieth Annual Conference of The Church of Jesus Christ of Latter-day Saints

The One Hundred Fortieth Annual Conference of The Church of Jesus Christ of Latter-day Saints was held in the Salt Lake Tabernacle, Salt Lake City, Utah, on Saturday, Sunday, and Monday, April 4, 5, and 6, 1970.

The general sessions of the conference were held at 10 a.m. and 2 p.m. each day, and the General Priesthood Meeting was held on Saturday evening at 7 o'clock.

President Joseph Fielding Smith was present and presided at each of the sessions. His counselors, Harold B. Lee and N. Eldon Tanner, assisted President Smith in conducting the services assigned to them.

President David O. McKay, the ninth president of the Church having passed away on January 18, 1970, the session on Monday morning, April 6, at 10 o'clock was a solemn assembly at which the First Presidency of the Church was reorganized, with Joseph Fielding Smith as President, Harold Bingham Lee as first counselor, and Nathan Eldon Tanner as second counselor.

Also at the solemn assembly, Elder Harold Bingham Lee was sustained as the President and Elder Spencer Woolley Kimball was sustained as the Acting President of the Council of the Twelve Apostles, Elder Boyd K. Packer was sustained as a member of the Council of the Twelve, and the following brethren were sustained as Assistants to the Twelve: Joseph Anderson, David B. Haight, and William H. Bennett.

The proceedings of all sessions of the conference were given extensive coverage in the United States and

Canada over many television and radio stations, coast to coast, originating with KSL Radio and Television in Salt Lake City. Countries in Europe, South and Central America, Africa and parts of Asia received broadcasts of the proceedings over international short-wave Radio Station WNYW, with studios in New York. Audio tape and sound on film recordings of this conference were translated into twelve different languages and sent to the countries of Europe, South and Central America, and the Far East.

Rebroadcasts of all sessions of the conference were sent over KSL Radio, Salt Lake City, KIRO Radio at Seattle, KMBZ Radio at Kansas City, Missouri, WRFM in New York City, and WNYW over international short wave, beginning at midnight on Saturday, Sunday and Monday, and were heard in many parts of the United States and the world.

The General Priesthood Meeting held on Saturday evening was transmitted over closed circuit from the Salt Lake Tabernacle to approximately 150,000 men of the priesthood assembled in 620 buildings throughout the United States and Canada. In addition, 12,000 gathered in the Tabernacle and Assembly Hall on Temple Square to listen to the priesthood session.

The general sessions of the conference were also broadcast by television to overflow crowds in the Assembly Hall on Temple Square and to the assembly room in the Salt Palace in Salt Lake City.

This report of the conference also includes the continuity of the Taber-

nacle Choir and Organ Broadcast over the Columbia Broadcasting System on Sunday morning from 9:35 to 10 o'clock immediately preceding the general conference session.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

The following General Authorities of the Church were present:

The First Presidency: Joseph Fielding Smith, Harold B. Lee and N. Eldon Tanner.

The Quorum of the Twelve Apostles: Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, Marion G. Romney, LeGrand Richards, Richard L. Evans, Hugh B. Brown, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson, and Boyd K. Packer.

Patriarch to the Church: Eldred G. Smith.

Assistants to the Twelve: Alma Sonne, ElRay L. Christiansen, Sterling W. Sill, Henry D. Taylor, Alvin R. Dyer, Franklin D. Richards, Theodore M. Burton, Thorpe B. Isaacson, Bernard

P. Brockbank, James A. Cullimore, Marion D. Hanks, Marvin J. Ashton, Joseph Anderson, David B. Haight, and William H. Bennett.

The First Council of Seventy: S. Dilworth Young, Milton R. Hunter, Bruce R. McConkie, A. Theodore Tuttle, Paul H. Dunn, Hartman Rector, Jr., and Loren C. Dunn.

The Presiding Bishopric: John H. Vandenberg, Robert L. Simpson, and Victor L. Brown.

GENERAL OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Howard W. Hunter, with A. William Lund and Earl E. Olson, assistants.

Members of the Church Board of Education, Church educational authorities and supervisors.

Presidents of Stakes and their counselors, Presidents of Temples, Patriarchs, bishoprics of wards and presidencies and members of Melchizedek and Aaronic Priesthood quorums.

Auxiliary officers, general, stake and ward, from all parts of the Church.

FIRST DAY

MORNING MEETING

FIRST SESSION

The opening session of the conference convened in the Tabernacle, on Temple Square in Salt Lake City on Saturday morning, April 4, 1970, at 10 o'clock a.m. President Joseph Fielding Smith presided at this session. President Harold B. Lee, first counselor in the First Presidency, conducted the meeting.

The Tabernacle Choir, under the direction of Richard P. Condie furnished the choral music for this session. Alexander Schreiner was at the organ console.

Before the beginning of the session, the Tabernacle Choir sang "The Heavens Resound."

President Lee made the following remarks at the opening of the conference:

President Harold B. Lee

President Joseph Fielding Smith is presiding at this session and he has asked me, his first counselor, to conduct this meeting.

We extend a most cordial welcome to all present this morning in this historic Tabernacle, in the Assembly Hall on Temple Square, and the Salt Palace Assembly Room in Salt Lake City, Utah, and also to the vast television and radio audience throughout the world, in this the first session of the 140th Annual Conference of The Church of Jesus Christ of Latter-day Saints.

The Tabernacle Choir under the direction of Richard P. Condie, with Alexander Schreiner at the organ, will open these services by singing "Awake The Harp," following which the invo-

cation will be offered by Elder Morris A. Kjar, former president of the New Zealand South Mission.

The Tabernacle Choir sang the anthem, "Awake the Harp."

President Lee:

President Kjar will offer the opening prayer.

Elder Morris A. Kjar, former president of the New Zealand South Mission, offered the invocation.

President Harold B. Lee

The Tabernacle Choir will now favor us with "Now Let All The Heavens Adore Thee." Following the singing, President Joseph Fielding Smith, president of The Church of Jesus Christ of Latter-day Saints, will speak to us.

The Tabernacle Choir sang the number, Now Let All the Heavens Adore Thee."

President Lee:

Joseph Fielding Smith, president of The Church of Jesus Christ of Latter-day Saints, will now speak to us.

President Joseph Fielding Smith

● My beloved brethren and sisters: I am grateful beyond any measure of expression for the blessings the Lord has given to me, and to the faithful members of his church in the various nations of the earth, and to all his children everywhere.

I thank him every day of my life that he has restored in these last days his everlasting gospel for the salvation of all who will believe and obey its laws.

President David O. McKay

I thank him for the life and ministry of each of the good and great men whom he has called to govern and direct the affairs of his latter-day kingdom.

May I say in particular how much we miss President David O. McKay. As we all know, he was a man of great spiritual strength, a natural-born leader of men, and a man beloved by his people and honored by the world. For all time to come men shall rise up and call his name blessed.

President McKay reminded us often that our mission is to all the world—for the peace, and hope, and happiness, and temporal and eternal salvation of all of our Father's children.

He extended educational opportunities to many peoples in many countries—to Hawaii, the South Pacific, Latin America, and widely among the American Indians. In his remarkable and wide-ranging administration, he sought to bless the people of all the world, so far as possible.

And I say to you, my beloved brethren and sisters, that I know the Lord was pleased with the broad, far-seeing administration of President McKay, and with all my powers of persuasion I urge this people to continue to reach out and bless the lives of all our Father's children everywhere.

Relationship of good will

May I say how pleased we are as a people for the increased understanding

and for the kindly relationship which we enjoy with other faiths, and I trust and pray that this wholesome relationship of goodwill and Christian fellowship will increase and will bless the lives of all who are touched by it.

I think if all men knew and understood who they are, and were aware of the divine source from whence they came, and of the infinite potential that is part of their inheritance, they would have feelings of kindness and kinship for each other that would change their whole way of living and bring peace on earth.

Divine origin of man

We believe in the dignity and divine origin of man. Our faith is founded on the fact that God is our Father, and that we are his children, and that all men are brothers and sisters in the same eternal family.

As members of his family, we dwelt with him before the foundations of this earth were laid, and he ordained and established the plan of salvation whereby we gained the privilege of advancing and progressing as we are endeavoring to do.

The God we worship is a glorified Being in whom all power and perfection dwell, and he has created man in his own image and likeness, with those characteristics and attributes which he himself possesses.

And so our belief in the dignity and destiny of man is an essential part both of our theology and of our way of life. It is the very basis of our Lord's teaching that "the first and great commandment" is: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind"; and that the second great commandment is: "Thou shalt love thy neighbour as thyself." (See Matt. 22:37-39.)

Love of God and fellowmen

Because God is our Father, we have a natural desire to love and serve him and to be worthy members of his fam-

ily. We feel an obligation to do what he would have us do, to keep his commandments and live in harmony with the standards of his gospel—all of which are essential parts of true worship.

And because all men are our brothers, we have a desire to love and bless and fellowship them—and this too we accept as an essential part of true worship.

Thus everything we do in the Church centers around the divine law that we are to love and worship God and serve our fellowmen.

It is no wonder, then, that as a church and as a people we have deep and abiding concern for the welfare of all our Father's children. We seek their temporal and spiritual well-being along with our own. We pray for them as we do for ourselves, and we try to live so that they, seeing our good works, may be led to glorify our Father who is in heaven.

Engaged in a good cause

As a church, we are pleased to commend and encourage every civic and cultural project or undertaking that is edifying and wholesome and that is for the blessing and betterment of mankind.

One of our Articles of Faith declares: "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men. . . . If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things." (Article 13.)

And one of the revelations the Lord has given counsels that "men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness." (D&C 58:27.)

Social trends

We look with firm disfavor upon some of the social and cultural trends that have existed and do exist in our society, and firmly believe that all decisions on moral issues should be in harmony with the standards found in the Holy Scriptures, beginning with the

Old Testament and including the other volumes of revealed writ that God has given in succeeding dispensations.

One of these divine standards states: "And that which doth not edify is not of God, and is darkness." (D&C 50:23.) As a people we seek for ourselves and for all mankind only those things which are edifying, enlightening, uplifting, and ennobling.

Spirit of disruption

We believe it is essential that our young people gain sufficient education to care for themselves in this highly specialized age, and also to serve their fellowmen, and we have in the past and shall continue in the future to support education at all levels.

We have little sympathy, however, with the spirit of disruption and dissidence that is sometimes found on the campuses of the land. We urge our youth to avoid these displays of in-temperate conduct and rather to be found on the side of law and order and circumspect action.

It is our hope and prayer that in all nations men may live in peace, respecting each other's beliefs and forms of worship, and that the spirit of unity and brotherhood may abound on every side.

We know there are many people who seek to live upright lives and who desire to maintain substantially the same standards to which we adhere. We welcome their encouragement and hope they will feel to accept the hand of Christian fellowship from us, as all of us seek those great goals so basic to true worship and unity.

Welfare of youth

We have great concern for the spiritual and moral welfare of all youth everywhere. Morality, chastity, virtue, freedom from sin—these are and must be basic to our way of life, if we are to realize its full purpose.

We plead with fathers and mothers to teach personal purity by precept and example and to counsel with their children in all such things.

We ask parents to set an example of righteousness in their own lives and to gather their children around them and teach them the gospel, in their home evenings and at other times.

We have confidence in the young and rising generation in the Church and plead with them not to follow the fashions and customs of the world, not to partake of a spirit of rebellion, not to forsake the paths of truth and virtue. We believe in their fundamental goodness and expect them to become pillars of righteousness and to carry on the work of the Church with increasing faith and effectiveness.

Our young people are among the most blessed and favored of our Father's children. They are the nobility of heaven, a choice and chosen generation who have a divine destiny. Their spirits have been reserved to come forth in this day when the gospel is on earth, and when the Lord needs valiant servants to carry on his great latter-day work.

May the Lord bless you, the youth of Zion, and keep you true to every covenant and obligation, cause you to walk in paths of light and truth, and preserve you for the great labors ahead.

There has never been a time, in this age of the earth's history, at least, when the blessings of a gracious and loving Father were as much needed by all men as they are now.

Prayer for divine blessings

And so now I pray that God our Heavenly Father will open the windows of heaven and pour out upon his children in all the earth those great and eternal blessings which will better their lot temporally and spiritually.

O that men might forsake the ways of the world and turn to that God who made them!

O that they might open their hearts and receive the words of truth and light found in the gospel of his Son!

O that there might be peace on earth, brotherhood among nations, and love in the hearts of men!

I pray that God our Eternal Father

will look down in love and mercy upon his people everywhere, and upon all those who have chosen him as their God and who seek to serve him in the name of his Son.

I pray that parents everywhere may be a light unto their children; that they may guide them in paths of truth and righteousness; and that children may respond to parental teaching and be preserved from the evils of the world.

I pray for the weak and the weary, for those who are burdened with cares and sorrows, for those who need comfort and assurance amid the storms of life.

May the Lord grant unto them peace according to the promise of his Son, who said to the saints in olden times: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27.)

May the Lord grant unto us and to all men the fullness of those blessings which we are able to receive in this life and then accept us into his kingdom in the eternities that lie ahead—all of which I pray in humility and in thanksgiving and in the name of the Lord Jesus Christ. Amen. ○

President Harold B. Lee

For the benefit of the television and radio audience who have just joined with us we announce that we are gathered in the historic Mormon Tabernacle on Temple Square in this the first session of the 140th Annual Conference of The Church of Jesus Christ of Latter-day Saints. President Joseph Fielding Smith, president of the Church, has just spoken to us.

The Tabernacle Choir, with Richard P. Condie directing and Alexander Schreiner at the organ, will sing "Sing Unto God." Following the singing, Elder Howard W. Hunter of the Council of the Twelve Apostles will speak to us.

The Tabernacle Choir sang first the hymn, "How Great the Wisdom and the Love," which was followed by the singing of "Sing Unto God."

President Harold B. Lee

Elder Howard W. Hunter of the Council of the Twelve Apostles will now address us.

Elder Howard W. Hunter

Of the Council of the Twelve

● What a glorious thing is life, surrounded by the beauties of the world in which we live. There is beauty in the mountains, the woods, and the lakes. There is beauty in the sea with its never-ceasing tides; beauty in the skies filled with fleecy clouds, in the sunshine and in the rain; beauty in the morning, the day, and the night. As the seasons come and go, we find beauty in the freshness of spring bringing new life to all nature, and beauty in the glory of the summer. Autumn ushers in an array of color before the silent winter brings its blanket of white. There is beauty everywhere if we look for the beautiful.

Order in universe

There is an exactness of order in the universe of which we become conscious. The days come and the nights follow. The tides rise and fall with regularity, the recurring lunar cycle of the moon is exact; the seasons come and go in the sequence of nature. The stars in the sky follow exact repeated orders; the planets and their satellites perform precisely in their relation to their suns. The biologist sees the wonders and the beauty of plant and animal life, and the chemist discovers the mysteries of the elements of the earth; but with or without scientific training, every person becomes aware of a vast universe in which there is intricate exactness in all nature.

When we observe the phenomena of the heavens and the earth, we can come to only one conclusion: these are the effects of some great cause. There can be no design without a designer and nothing built without a builder. For every effect there is a cause. There

must be a guiding hand to regulate the universe in its precise order. Are we compelled to admit the reality of a Supreme Being? Millions of people in the world have this deep and abiding conviction.

Finding God as a reality

Is God a creation of man's mind, or is man a creation of God? Men struggle with many fundamental questions, but the question as to whether or not God is a reality should take precedence. The approach to the solution of this query differs from that given to scientific research. We are not dealing with a subject of the material realm, but rather of the spiritual.

In order to find God as a reality, we must follow the course which he pointed out for the quest. The path is one that leads upward; it takes faith and effort, and is not the easy course. For this reason many men will not devote themselves to the arduous task of proving to themselves the reality of God. On the contrary, some take the easy path and deny his existence or merely follow the doubter's course of uncertainty. These are the atheists, infidels, free thinkers, skeptics, and agnostics.

Research of history

The approach to the study of most subjects consists of the research of its history and all of the known facts. If we start with history and turn to the commencement of the best known of the ancient records, we read these words: "In the beginning God created the heaven and the earth." (Gen. 1:1.) This statement forms the basis of the

Hebrew belief in the creation, that earth did not come about by chance; neither was it created by accident. It is the intentional creation of a Supreme Being for a definite and meaningful purpose.

Must we accept blindly this statement of creation? The writer of these words in the Pentateuch did not witness the Creator at work but had the same conviction of faith as expressed at a later time by the writer of the Epistle to the Hebrews in these words: "Now faith is the substance of things hoped for, the evidence of things not seen." (Heb. 11:1.) Sometimes faith means believing a thing to be true where the evidence is not sufficient to establish knowledge. We must continue the probe and follow the admonition: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (Matt. 7:7-8.)

Communication with God

After announcing that God created the heaven and the earth, the Old Testament relates that God conversed with our first parents, Adam and Eve, in the Garden of Eden. He gave them commandments and he conversed with them. No doubt Adam instructed his descendants, through eight generations to the father of Noah, in the things he had received from God by direct manifestations. Noah had direct communication with God and taught ten generations of his descendants. God appeared personally to Abraham, who followed, as well as to Isaac and Jacob. Moses became the leader of their descendants, and we remember the direct communion between God and Moses, the record of which has been preserved for all following generations.

The New Testament also has recorded appearances of God. At the baptism of Jesus by John, there was a manifestation; "And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." (Matt. 3:17.) And again at the transfiguration on the high mountain: "...

a bright cloud overshadowed them; and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

"And when the disciples heard it, they fell on their face, and were sore afraid." (Matt. 17:5-6.)

These are only a few instances of the many appearances of God to his children as recorded in the Old and the New Testament. The scriptures of the western hemisphere also record communications of God. History amply documents the reality of God by his personal dealings with men from generation to generation from the beginning.

Reason gives evidence

We need not rely upon history alone for evidence of the existence of a Supreme Being; reasoning will also give us such evidence. One of the ancient arguments of the marketplace, put in syllogistic form, is this: Everything that is created has a creator. The earth was created; therefore, the earth has a creator. Referring again to the Epistle to the Hebrews, the writer states in these words that God is the creator of the earth: "For every house is builded by some man; but he that built all things is God." (Heb. 3:4.) The moving universe and all of its beauties and wonders are trying to teach us of the existence of God as the great creator.

Truth-seeker seeks cause

A scholar has said, "... though science has done all these things for man it cannot do for him what he only can do for himself. Science can teach but the individual only can learn, that is, learning is an individual process that a person must apply to himself, no one can do it for him. No person can learn for another. Science generally teaches there is a God, does it not? but to discover him is a problem for the individual to solve. The declaration of the atheist that there is no God proves nothing. He may sincerely believe we have no Father in Heaven, but certainly cannot prove there is none. Yes, we know that he does not know because there are individuals who posi-

tively testify they do know." (Joseph F. Merrill, *The Truth-Seeker and Mormonism*, pp. 104-105.)

It has been said that God cannot be found with the instruments of science or in modern-day electronics. The truth-seeker, however, cannot overlook an underlying power so overwhelming to the conscience that the existence of a Supreme Being becomes evident if he seeks for the cause of the effect.

Innate urge to worship

Man has an innate urge to worship. In early times God spoke to Israel: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me." (Exod. 20:2-3.) There is profound truth in the doctrine that runs all the way through sacred history that no man can worship more than one God. To worship one God is to have one supreme loyalty in one's life. If we had a consciousness of one God, the Eternal Father, we would have a consciousness of one world and one mankind under God, all being brothers.

What causes people to have the urge to worship? There seems to be something inborn into the soul of man that causes him to seek communion with God. In the Book of Job it is put this way: "But there is a spirit in man: and the inspiration of the Almighty giveth them understanding." (Job 32:8.) This statement appears to be an allusion to man's creation. By this spirit he becomes capable of understanding and reason, and consequently of discerning divine truth. By this spirit he comes to know God.

Knowledge through revelation

In addition to the historical evidences of God and the human reasoning of his existence, the surest knowledge of him comes through his revelations. From the beginning and throughout Old Testament and New Testament times, God manifested himself to men; first to Adam, then the patriarchs of his posterity to Noah, with whom he spoke and conversed. After Noah, he revealed himself to those who followed: Abra-

ham, Isaac, Jacob, Moses, and the prophets down to the ministry of Christ. He spoke at the time of the baptism of Jesus and also at his transfiguration.

God revealed himself to the leader of the group of people who left the old world at the time of the Tower of Babel and came to the western hemisphere. Six hundred years before Christ, he spoke to Lehi, directing him and his family to journey to the American continent. God has revealed himself in the present dispensation to the youth, Joseph Smith, who was privileged to behold God the Eternal Father and his Son, Jesus Christ.

Thus there have been revealed to man through the ages the personages comprising the Godhead: God the Eternal Father, Jesus Christ, his Son, and the Holy Ghost. These three are referred to in Christendom as the Trinity, yet they are three distinct personages, as demonstrated on the occasion of the baptism of Jesus, when the voice of the Father was heard and the Holy Ghost descended.

Learning requires effort

It is the general rule that we do not get things of value unless we are willing to pay a price. The scholar does not become learned unless he puts forth the work and effort to succeed. If he is not willing to do so, can he say there is no such thing as scholarship? Musicians, mathematicians, scientists, athletes, and skilled people in many fields spend years in study, practice, and hard work to acquire their ability. Can others who are not willing to make the effort say there are no such things as music, mathematics, science, or athletics? It is just as foolish for man to say there is no God simply because he has not had the inclination to seek him.

History tells us there is a God. Science confirms the fact there is a Supreme Being. Human reasoning persuades us that there is a God. His own revelations to man leave no doubt as to his existence. In order for an individual to obtain unwavering knowledge of the reality of God, he must live the commandments and the doctrines announced by the Savior during his

personal ministry. "Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:16-17.) In other words, those who are willing to make the search, apply themselves, and do God's will, will have the knowledge come to them of the reality of God.

A divine plan

When a man has found God and understands his ways, he learns that nothing in the universe came by chance, but all things resulted from a divinely prearranged plan. What a rich meaning comes into his life! Understanding which surpasses worldly learning is his. The beauties of the world become more beautiful, the order of the universe becomes more meaningful, and all of God's creations are more understandable as he witnesses God's days come and go and the seasons follow each in their order. If all men could find God and follow his ways, the hearts of men would be turned in love toward their brothers, and nations would be at peace.

I bear my witness that God lives, that he is our eternal Heavenly Father. I know that Jesus is the Christ, his Son, and Savior of the world. I know too that God reveals his will to his prophets today as he did in the dispensations of the past. May we seek God with a true desire to know him, I pray in the name of Jesus Christ. Amen. ○

Elder Franklin D. Richards

Assistant to the Council of the Twelve

● My dear brothers and sisters, I appreciate the opportunity of speaking to you and approach the responsibility with a humble heart, praying that the Lord will direct me in the things that I say.

I rejoice with you in the wonderful spirit of this conference and the in-

Following Elder Hunter's address, the Tabernacle Choir in a musical interlude sang the following two numbers: "I Will Give Thanks" and "We'll Sing All Hail to Jesus' Name."

President Harold B. Lee

Elder Howard W. Hunter of the Council of the Twelve Apostles has just spoken to us. He was followed by the singing of the Tabernacle Choir, "I Will Give Thanks," and "We'll Sing All Hail to Jesus' Name."

Following a brief organ interlude the congregation will join with the choir in singing "Come O Thou King of Kings."

The congregation and the choir sang the hymn, "Come O Thou King of Kings."

President Lee:

For the benefit of the television and radio audience who have just joined us, we again announce that we are gathered in the historic Tabernacle on Temple Square in Salt Lake City, Utah in the first session of the 140th Annual Conference of the Church.

Elder Franklin D. Richards, an Assistant to the Council of the Twelve Apostles, will now address us.

spirational music and messages to which we have been listening.

A remarkable age

We are living in a remarkable age—the dispensation of the fulness of times, when the gospel of Jesus Christ has been restored in its fullness.

We are living in a new era of growth and development—an era when the Spirit of the Lord is working in the minds and hearts of men.

We are living in an age when prophecy is being fulfilled.

Despite the fact that we are living in a marvelous age, we are living in a troubled world. The powers of evil are visible in false doctrines, corrupt morals, strife, contention, and persecution. Fear abounds in the hearts of many.

Overcoming obstacles

However, one of the great purposes of life is to overcome fear and learn to successfully meet challenges and obstacles of every kind. Meeting obstacles and overcoming them give us experience, and each experience should build our faith and confidence and be for our good.

As we study history, we find peculiar situations, obstacles, and problems in each era.

I am certain that those who lived in these various periods felt that the problems of their time were most difficult, and I have no doubt that they were.

Each period had its own tests, and as they were successfully met, a broad and solid foundation was laid for us to build upon.

A plan to bring peace

We are living in a period of social adjustments and constant changes and a time of unprecedented growth and development: the age of the jet airplane, the computer, and the communications satellite.

As we look at the world situation today, I feel that a large percentage of the people are seeking a plan of life that will bring them peace, relief from inner tensions, happiness, and growth and development.

Our message is that the gospel of Jesus Christ has been restored in its fullness, that the principles of the gospel are eternal, and that as we apply them in our lives, they bring us peace, happiness, and eternal life.

I would like to refer to three of these

gospel principles that I feel are particularly applicable today: justice, mercy, and humility.

Principle of mercy

In the beautiful Sermon on the Mount, the Savior referred to the principle of mercy when he said: "Blessed are the merciful: for they shall obtain mercy." (Matt. 5:7.)

And, a great Nephite prophet asked: "... do ye suppose that mercy can rob justice? I say unto you, Nay; not one whit. If so God would cease to be God." (Al. 42:25.)

In the scriptures justice and mercy are frequently mentioned together and the thought arises: Can one be just and merciful at the same time, and can justice and mercy be merged? If so, how can we incorporate these principles in our lives to enrich them and qualify ourselves to better meet today's challenges?

The prophet Micah wisely asked: "... what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Mic. 6:8.)

Justice and mercy

Let us examine the prophet Micah's words regarding justice, mercy, and walking humbly before God, as it should make it easier for us to determine if the principles of justice and mercy can be merged and used effectively in our lives.

In order to do justly, honesty, fairness, and patience must characterize one's dealings with others. Jesus expressed it this way:

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." (Matt. 7:12.)

The Golden Rule is in reality the basic principle of dealing justly with your fellowmen.

To do justly becomes a matter of attitude, a desire to go beyond tolerating others and making an effort to love and appreciate people by serving them. Justice is deeply affected by the principle of love.

Judge not

Jesus also taught:

"Judge not, that ye be not judged.

"For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.

"And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

"Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." (Matt. 7:1-3, 5.)

In being just, one will not condemn, find fault, or gossip, as there is no salvation in being critical of another.

We should recognize that generally we cannot judge the motives that prompt others' actions, and usually the more we understand their motives, the less we are prone to condemn.

The Savior has urged us to desist from evil; he has also told us to aggressively go forward and do good.

Overcoming fear

Today there are many frustrated, confused, and discouraged people in the world. To do justly, we are challenged to give them courage, hope, and strength; praise them and help them to understand that God loves them and has provided a way for them to be happy and successful; share with them the things we are blessed with in order to make their loads lighter.

Too often fear rules over the lives of many people, depriving them of blessings. Fear must be overcome, for the Lord has said: "... if ye are prepared ye shall not fear." (D&C 38:30.)

I bear you my witness that as we live the gospel principles, we will build faith in the Lord Jesus Christ, confidence in ourselves, and overcome fear.

Now, let us consider the second thing the Lord requires of us, according to the prophet Micah—namely, that we have mercy.

Again recalling the words of the Savior: "Blessed are the merciful: for they shall obtain mercy." (Matt. 5:7.)

We should also be aware that the

reverse is true—that if we are not merciful, we shall not obtain mercy.

Mercy and forgiveness

Here we should recognize another great eternal principle, that of forgiveness. Many times true mercy incorporates forgiveness. Mercy and forgiveness, to be effective, require great patience and understanding on the part of the one forgiving.

The apostle Peter asked Jesus how many times should he forgive one who would sin against him. The Savior's reply was to forgive an indefinite number of times. Then Jesus clarified the matter by giving the parable of the unmerciful servant, in which a certain king forgave a debt one of his servants owed him, amounting to 10,000 talents, because the servant asked for patience in the payment of the debt.

Then the same servant found one who owed him a hundred pence, and took him by the throat, saying, "Pay me that thou owest." (Matt. 18:28.)

Although the servant's debtor asked for leniency, the servant cast him into prison.

When the king heard of this, he recalled the unmerciful servant and said to him:

"O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

"Shouldst not thou also have had compassion on thy fellowservant, even as I had pity on thee?

"And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

"So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." (Matt. 18:32-35.)

Obligation to extend mercy

Thus, the great truth is taught that anyone receiving mercy is under obligation to the one extending it, whether it be man or God—the obligation of living the Golden Rule.

And we cannot reserve our mercy only for those who we think are

worthy of it. Remember: "Judge not, that ye be not judged." (Matt. 7:1.)

The Prophet Joseph Smith, in discussing this matter on one occasion, stated:

"God does not look on sin with allowance, but when men have sinned, there must be allowance made for them. . . .

"The nearer we get to our heavenly Father, the more we are disposed to look with compassion on perishing souls. . . . if you would have God have mercy on you, have mercy on one another." (*Documentary History of the Church*, Vol. 5, p. 24.)

An increase of love

There can be no license for sin, but we are told that mercy, justice, and love should go hand in hand with reproof. The Lord's words are these:

"Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;

"That he may know that thy faithfulness is stronger than the cords of death." (D&C 121:43-44.)

This is especially important for us to remember as we reprove our children when the necessity arises.

Walk humbly with God

The third requirement of the Lord, as explained by the prophet Micah, is to "walk humbly with thy God." (Mic. 6:8.) This requires a strong faith that God is a just and merciful God.

The prophet Alma, addressing himself to this subject, said:

"... the plan of mercy could not be brought about except an atonement should be made; therefore God himself atoneth for the sins of the world, to bring about the plan of mercy, to appease the demands of justice, that God might be a perfect, just God, and a merciful God also." (Al. 42:15.)

To walk humbly with God, one must love God, be humble, meek, and obedient. Another important ingredient is to hunger and thirst after righteousness.

By walking humbly with God, by identifying himself with the building of the kingdom, one obtains inner strength and peace from his Heavenly Father, is happy and successful, and enjoys personal growth and development.

As an example, Peter, James, and John were humble fishermen until they became active in building the kingdom of God; then they became a powerful influence in the lives of men.

Sincere prayer and service in the Church help one to develop faith in the Lord Jesus Christ and confidence in himself.

Meeting today's challenges

After considering the prophet Micah's words regarding justice, mercy, and walking humbly before God, is it easier to see how justice can be merged with mercy and how these principles can be beneficially incorporated in our lives to qualify ourselves to better meet today's challenges?

We have seen how justice and mercy were merged in the story of the unmerciful servant, and we have learned that it is God's way to reprove "betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love. . . ." (D&C 121:43.)

Parable of prodigal son

Probably the greatest example we have is that described in the parable of the prodigal son, considered by many to be one of the most beautiful stories ever written. Here we are told of the return home of a wayward son, of the father's great joy, and of the feast that celebrated his return.

We must never forget, however, that although the wayward son was received back into his family with rejoicing and love, it was to the faithful son that the father said, "Son, thou art ever with me, and all that I have is thine." (Luke 15:31.)

Here we have an excellent example of how a wise, humble father merged the great principles of mercy and justice to the benefit of his family. Here we see that all persons are precious in

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the sight of God. In merging the eternal principles of justice and mercy, an equitable decision or result occurs, as was evidenced in this beautiful parable.

God is just and merciful

I bear you my witness that God the Father and the Son live, and that they are just and merciful beings. Their justice and mercy was shown through the atonement of Jesus Christ and in restoring the gospel in its fullness through the Prophet Joseph Smith. And we should be grateful for God's mercy in providing a prophet to lead us today—President Joseph Fielding Smith. May the Lord bless and sustain him.

Those who are seeking a plan of life that will bring them peace, relief from inner tensions, happiness, and growth and development will find it in the restored gospel of Jesus Christ. We invite your sincere and prayerful consideration.

The strength of the Church lies in the testimony of its members that God lives, that Jesus is the Christ, our Savior and Redeemer, and that God is a just and merciful God.

To acquire eternal life requires devotion to the gospel principles. May we appreciate the blessings of the gos-

pel and dedicate ourselves to the upbuilding of God's kingdom, I pray in the name of Jesus Christ. Amen. ○

The Tabernacle Choir then sang two songs as follows: "Redeemed of the Lord," and "All Creatures of Our God and King."

President Harold B. Lee

The Tabernacle Choir has sung "Redeemed of the Lord," and "All Creatures of Our God and King."

Following a brief organ interlude, Elder Richard L. Evans of the Council of the Twelve Apostles, will then be our concluding speaker.

Alexander Schreiner played a brief organ interlude.

President Lee:

Elder Richard L. Evans of the Council of the Twelve Apostles will now be our concluding speaker.

Elder Richard L. Evans

Of the Council of the Twelve

● May I make two citations from the words of a discerning editorial writer, not one of my faith, but one of much faith: "If we neglect the divine . . . and give ourselves over wholly to the human," he said, "we may certainly count upon nothing but the triumph of pessimism. . . . True optimism must rest upon a calm, unshakable faith in eternal life and in the unlimited goodness of him who gives it."¹

"We rest on no new reason for believing in the immortality of the soul," he continued. "The old reasons . . . are

quite sufficient . . . all religious faith and all hope of immortality begins with God, and rests on him. We came from him; we go to him. He lives, we live. . . . [And] why should not a Father reveal himself to his children? Why should he not send prophets and teachers, and why not a supreme Teacher, a Son of God and a Son of Man? . . . We rest on the fact of One who died and rose from the dead, whose name we give to our faith, and whose triumph over death is our triumph also."²

¹ Editorial, *The Independent*, 1898, p. 1596.

² *Ibid.*, April 12, 1900.

Personal reality of God

This brings us to a declaration of the literal personal reality of God and the divinity of his Son, our Savior, and the reality of revelation, of prophets, and of the opportunities and purposes of everlasting life.

"We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost" (Article of Faith 1)—not in theory, not as an indefinable essence, but a God of life and of love, *who lives*, and in whose image men were made.

"We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God." (Article of Faith 9.)

Present day prophets

Surely there is ample evidence of the counsel and divine calling of the prophets of the past. And surely there is ample evidence of the need all men have for divine guidance in this day.

In recent weeks we have lost by death a dearly beloved prophet, President David O. McKay. Our love and blessings reach out to his family, and to the beloved companion who was some sixty-nine years by his side.

And today we have heard from his beloved successor, President Joseph Fielding Smith, who will be presented for our sustaining vote in the days of this conference to come. God bless him and be with him and strengthen him, and give him peace, and all that pertains to the goodness of life, with his loved ones.

Need for continuous revelation

Through prayer, impressions, inspiration, revelation, God does communicate with his children. The need for continuous revelation would seem to be obvious. There is infinitely much our Father hasn't yet told us. There is infinitely much that no man knows.

Who knows of a textbook that won't be revised or set aside? Who knows of a theory that won't be modified or abandoned? Who knows of a process that won't be improved? Who knows

when the last findings of research will be found, or when the last revelation of the mind and will of God will be given? Humility before the unknown is always in order. Conceit of learning never is.

Who has any idea that we need divine guidance less today than did those in far places in the past? Prophets, prophecy, scripture, counsel, commandments are part of the precious heritage we have.

Life's purpose

Now, what of life, its purpose, its problems, its possibilities? All of us have our unanswered questions, our discouragement, our mistakes, our good and poor performances, our sorrows, our searching.

It's a searching world. But many are looking for the right things in the wrong way. Some give themselves to protest, to tearing down, to destruction—but most tragically to destruction of themselves, their minds, their peace, their happiness, their future possibilities. And, as to all of this, on a recent Sunday broadcast we used a sentence that has some earnest implications in it, which we submit for your consideration:

Home, the place to begin

If we don't change direction, we will arrive at where we're going.

Home, of course, is the place to begin. "When one puts business or pleasure above his home," said President McKay, "he that moment starts on the downgrade to soul-weakness." And in the last talk we were privileged to have from him, he said: "The most vicious enemy to home life is immorality."³

I heard a few days ago a report of how a parent had criticized a school principal for not teaching her children better behavior. But surely the home is the place to begin. Parents, teach your children, and live and be what you teach. I remember gratefully, soberly within my soul, saying prayers at the knees of a beloved widowed mother. I remember her saying to us, and living

³ October 1969 general conference.

what she said: "Do your duty. Say your prayers. Pay your tithing; pay your debts. Be honest. Work. Be clean. Don't quarrel. Don't gossip. Have faith."

Oh, beloved young people, listen to such teachings, and so live your lives. Don't gamble the peace and happiness and opportunities of eternity against the cheap and shoddy enticements of time.

Our precious heritage

You can't experiment with everything—there isn't enough time. There are thousands of things that could kill you, but you have only one life to lose. There are thousands of things that could destroy you mentally, morally, physically, spiritually. And not one of them is worth it. And so, profit by what has already been proved, by the trial and error and anguish of others over the ages. If everyone tried to go back to the beginning to repeat all the mistakes that other men have made, we wouldn't live long enough to learn very much. Part of the precious heritage we have is what has been proved, discovered, and revealed in the past. And so accept it, and go on from here, and learn and repent and improve, and become all you can become, not destroying body and mind, peace and self-respect, but seeking counsel, confiding in loved ones, living by law. Anyone who thinks he doesn't need counsel and stubbornly decides to go his own way has trouble and tragedy ahead.

Seek counsel and guidance

Counsel with parents, your bishops, competent and trustworthy people. President Smith counsels with his counselors. The Council of the Twelve counsel with each other and with their brethren. "There is no such thing in human existence as being so high you're not responsible to anybody."⁴ No man is smart enough to know all the answers. No man is so wise that he cannot benefit by talking things out with others. (There was a great council in heaven, before the world was.)

And don't forget to talk things out with the Lord. And then listen. As President Harold B. Lee said within the week, "We pray for guidance—but do we *listen*?" The communication of prayer is very real, and all of us need guidance in our decisions.

Do not tempt temptation

Temptation is everywhere. The opportunities to do evil and to do good are everywhere, but we shouldn't tempt temptation. As one whimsical observer said, "When some people flee from temptation, they leave a forwarding address."⁵ If we don't want to do wrong, we shouldn't even entertain the idea. If we don't want temptation to follow us, we shouldn't act as if we are interested. No one ever fell over a precipice who never went near one.

Laws still in force

And let it be said here that our Father in heaven is not a theorist. Creation isn't kept in its course by theory. Spring doesn't return by theory. Seeds don't grow by theory. The physical and moral and spiritual laws are still in force. The commandments are still in force. No one has repealed them. No one has a right to—except God, who gave them. And when our Father gives us counsel or commandments, we can be sure they are vitally essential. When he tells us something, we'd better believe it. If we live one way we get one result; if we live another way we get another result.

Miracle of repentance

Many of you would be familiar with President Spencer Kimball's wonderful work on the miracle of forgiveness. I witness to you that God is a loving Father who will forgive and help us find peace and self-respect as we repent and show our sincerity by the lives we live. And there is nothing he asks of us that we cannot do; there is no requirement we cannot keep—if we are willing, if we want to. Repentance is a miracle, if it is sincere.

⁴ Lawrence A. Appley, "Managers in Action."

⁵ Rotary International club bulletin, Graham, Texas.

Some historians have said there have been 19 civilizations before this that have risen and flourished and fallen, mostly because of moral decay. And perhaps most of them didn't really know what was happening, until it was too late. We are not immune to the consequences of our own acts, or of what we permit to become possible.

You would remember the words spoken on the occasion of that first awesome step man took on the moon: "One small step for a man, one giant leap for mankind,"⁶ to which another added:

"We've reached so far that we've touched the moon;

Now we must reach out to our neighbor. . . .

There isn't a thing that man cannot do If he takes one small step at a time"⁷

—if he lives within law, keeps the commandments and follows the purposes of Divine Providence.

Live by God's counsel

God bless you, my beloved young friends. Don't live by rumor. Don't run aimlessly to and fro looking for what has already been found. Don't live by the sophistries and temptations of these times. Live by the counsel and commandments God has given, and find the peace and happiness that come to one through thoughtful, prayerful living and cleanliness of life.

The times are troubled. The problems are many. And men do run to and fro, and the hearts of many do fail them, and fear has come upon many people—but there is a God in heaven whose purposes and promises and power are over all, and if we will commit ourselves to keeping his counsels, his commandments, doing it his way, we can have peace and happiness here, and limitless, everlasting opportunities with our loved ones forever.

Who would be so foolishly, stupidly shortsighted as to settle for less than this, here or hereafter?

The mission of the Church

The mission, the message of the

⁶ Neil A. Armstrong.

⁷ R. Harris, "One Small Step."

Church is to all mankind, and will bless and lift the lives of all who will be partakers of it. And we come to you with concern for the temporal and eternal salvation of every soul—to the weary, the wandering, the lost and the lonely, the sick and the sorrowing; those discouraged and despondent; those who have lost loved ones, those looking for something to hold to in life. Oh, it is there. May our Father help you find it.

I leave you my witness that God does live, that he has reestablished his work among men, that Jesus is our Savior and Redeemer. And I thank God for a prophet in the present, and for all the prophets of the past.

If we don't change direction, we'll arrive at where we're going—but wherever we are, and wherever we've been, if we take one small step at a time, in the right direction, and repent and do better each day, we can arrive everlastingly with our loved ones, with the highest possibilities that God can give, and with assurance within our souls, this day—and always, in the name of Jesus Christ. Amen. ○

President Harold B. Lee

We are most grateful for the warm response from the managers and operators of over 300 television and radio stations in offering their facilities as a public service to make the proceedings of this conference available to millions throughout many areas of the world.

These proceedings are being broadcast over stations in countries of Latin America, Japan and Okinawa by means of satellite transmission.

Through special arrangements of the Armed Forces Radio and Television Network this session will be televised to bases of the Armed Forces throughout the Pacific and heard by radio in Vietnam.

We appreciate the attendance here of educators, national and local government officials, church officials, and all visitors and members who have attended this service this morning.

We shall now conclude this session of the conference with the Tabernacle

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Choir singing "The Lord Now Victorious."

Following the singing the benediction will be pronounced by Elder James M. Paramore, former president of the Franco-Belgian Mission.

This conference will then be adjourned until 2:00 this afternoon.

The Tabernacle Choir sang "One Small Step," and "The Lord Now Victorious."

Elder James M. Paramore, former president of the Franco-Belgian Mission, offered the benediction.

The conference was adjourned until 2 o'clock p.m.

FIRST DAY

AFTERNOON MEETING

SECOND SESSION

The second session of the conference convened at 2 p.m. Saturday, April 4, 1970.

President Joseph Fielding Smith presided and conducted the services.

The Cedar City Institute of Religion Chorus, with Blaine Johnson and J. Phillip Hanks conducting, furnished the choral music. Robert Cundick was at the organ.

President Smith made the following introductory remarks:

President Joseph Fielding Smith

We extend to all cordial greetings and welcome to this the second session of the 140th Annual Conference of The Church of Jesus Christ of Latter-day Saints. We are convened in the historic Salt Lake Tabernacle on Temple Square.

This morning's session, in addition to being broadcast direct, was videotaped for release to many television stations tomorrow morning in the eastern and central parts of the United States.

During the past two days, the general officers and teachers of the Primary Association of the Church have been convened in their 64th Annual Conference. We have only praise and commendation for what these sisters are doing for the welfare and develop-

ment of the children of the Church. May the Lord bless them for their devotion and loyalty.

We are pleased to announce that the proceedings of this General Conference will be given extensive coverage in the United States and Canada over many television and radio stations, coast to coast, originating with KSL Radio and Television in Salt Lake City.

Countries in Europe, South and Central America, Africa, and parts of Asia, can receive broadcasts of these proceedings over international short-wave Radio Station WNYW, with studios in New York.

Audio tape and sound on film recordings of this General Conference will be translated into twelve different languages and sent to countries of Europe, South and Central America and the Far East.

Rebroadcasts of all sessions of the conference will be received over KSL Radio, KIRO Radio at Seattle, KMBZ Radio at Kansas City, Missouri, WRFM in New York City, and WNYW over International short-wave beginning at midnight tonight, and on Sunday and Monday, and can be heard in many parts of the United States and the world, including Canada, Alaska, Mexico, Europe, South and Central America, and the islands of the Pacific.

We are deeply grateful to the owners and operators of the radio and televi-

sion stations for their cooperation in making possible such an extensive coverage of the proceedings of this conference.

A special meeting will be held for the patriarchs ordained since October, 1969, and those other patriarchs who were incumbent at the time of the last conference and were unable to meet. The meeting will be held on the third floor of the Church Office Building on Saturday, April 4, at 4:15 p.m.

We should like to express our appreciation for the lovely flowers which decorate the rostrum. For the beautiful white calla lilies we are indebted to the Oakland-Berkeley Stake High Priests and to Brother Irvin T. Nelson and his associates for handling and arranging these flowers, and also the beautiful floral display at the rear entrance of this building.

We are pleased to welcome here this afternoon these young students from the Cedar City Institute of Religion, Cedar City, Utah who will furnish the music for the session of the conference this afternoon. We are grateful for their presence and for their willingness to come here to add their youthful, exhilarating spirit and influence to this meeting. We are fully aware and appreciative of the efforts they have put forth to render this service.

Brother Blaine Johnson will conduct the chorus, with Robert Cundick at the organ.

We shall begin this session by the chorus singing, "An Angel from on High," following which the invocation will be offered by Elder Udell E. Poulsen, former president of the Finnish Mission.

The Cedar City Institute of Religion chorus then sang "An Angel from On High."

The opening prayer was offered by Elder Udell E. Poulsen, former president of the Finnish Mission.

President Smith

The invocation was offered by Elder Udell E. Poulsen, former president of the Finnish Mission.

The Cedar City Institute of Religion Chorus, conducted by J. Phillip Hanks, will now favor us with "The Seer, Joseph, the Seer," after which Elder Gordon B. Hinckley of the Council of the Twelve will be our first speaker this afternoon. He will be followed by Elder Marvin J. Ashton, one of the Assistants to the Twelve.

The Cedar City Institute of Religion Chorus sang the number, "The Seer, Joseph, the Seer."

Elder Gordon B. Hinckley

Of the Council of the Twelve

● I have but one desire, my dear brethren and sisters. That is to say something which will add to your faith. To that end I seek the inspiration of the Holy Spirit.

Growth of Church

I express thanks and wonder for the marvelous growth of the Church. A few days ago I participated with Brother Benson in the organization of the Tokyo Stake of Zion. Three weeks

before that Brother Tuttle and I organized the Lima Stake of Zion. A week or two ago Brother Romney organized a stake in Johannesburg. Think of it, within a period of a few weeks, strong and vigorous stakes have been organized in such far-away places as Japan, Peru, and South Africa.

The days of which our forebears spoke are upon us. These are days of prophecy fulfilled; and I, with you, am grateful to be alive and a part of this

vibrant, marvelous work which is affecting for good so many people in so many parts of the world.

This growth is not a victory of men; it is a manifestation of the power of God. I hope we shall never be proud or boastful concerning it. I pray that we shall ever be humble and grateful.

Tribute to Joseph Smith

Last evening there was presented in this Tabernacle, with word and music, a stirring tribute to the Prophet Joseph Smith, commemorating the 150th anniversary of the First Vision. I am thankful that we paused to remember this most remarkable manifestation when the Father and the Son appeared to the boy Joseph on a spring morning in the year 1820. All of the good we see in the Church today is the fruit of that remarkable visitation, a testimony of which has touched the hearts of millions in many lands. I add my own witness, given me by the Spirit, that the Prophet's description of that marvelous event is true, that God the Eternal Father and the risen Lord Jesus Christ spoke with him on that occasion in a conversation as real and personal and intimate as is my conversation with you this day. I raise my voice in testimony that Joseph was a prophet, and that the work brought forth through his instrumentality is the work of God.

Summary of Joseph's Work

I read again the other evening a summary of Joseph's work and a statement of our obligation to advance it. These words, poetic in their beauty, were written by Parley P. Pratt in 1845, less than a year following Joseph's death. I quote:

"He has organized the kingdom of God.—We will extend its dominion.

"He has restored the fulness of the Gospel.—We will spread it abroad. . . .

"He has kindled up the dawn of a day of glory.—We will bring it to its meridian splendor.

"He was a 'little one,' and became a thousand.—We are a small one, and will become a strong nation.

"In short, he quarried the stone. . . . We will cause it to become a great mountain and fill the whole earth." (*Millennial Star*, Vol. 5, March 1845, pp. 151-52.)

We are seeing the unfolding of that dream. I hope we shall be true and faithful to the sacred trust given us to build this kingdom. Our effort will not be without sorrow and setbacks. We may expect opposition, both determined and sophisticated.

Efforts of adversary

As the work grows, we may expect a strengthening of the efforts of the adversary against it. Our best defense is the quiet offense of allegiance to the teachings which have come to us from those whom we have sustained as prophets of God.

Joseph Smith gave us instruction pertinent to the situation in which we find ourselves. Said he, "Go in all meekness, in sobriety, and teach Jesus Christ and him crucified; not to contend with others on account of their faith, or systems of religion, but pursue a steady course. This I delivered by way of commandment, and all who observe it not, will pull down persecution on their heads, while those who do shall always be filled with the Holy Ghost; this I pronounced as a prophecy."

A steady course

I should like to take a few of the words of that statement as a theme for something I should like to say, if the Lord will inspire me.

"Contend not with others, but pursue a steady course."

We live in a day of shifting values, of changing standards, of will-o'-the-wisp programs that blossom in the morning and die in the evening. We see this in government, we see it in public and private morality, we see it in the homes of the people; we see it in the churches, and we even see it among some of our own members who are led away by the sophistry of men.

Men everywhere seem to be groping as men in darkness, casting aside the

traditions that were the strength of our society, yet unable to find a new star to guide them.

We recently participated in a dedication of the Church pavilion at the Expo '70 world's fair in Japan. One of the speakers was a Japanese government official who warmly complimented the Church on its participation in this exposition, which is devoted almost entirely to man's technical achievements. He deplored the waning influence of religion in the lives of the people of his own nation, with a consequent deterioration of standards and ideals.

Absence of moral leadership

It appears to be so everywhere. Some months ago I read a provocative article by Barbara Tuchman, a Pulitzer Prize-winning historian. Said she:

"When it comes to leaders we have, if anything, a super abundance—hundreds of Pied Pipers—ready and anxious to lead the population. They are scurrying around, collecting consensus, gathering as wide an acceptance as possible. But what they are not doing very notably is standing still and saying, 'This is what I believe. This I will do and that I will not do. This is my code of behavior and that is outside it. This is excellent and that is trash.' There is an absence of moral leadership in the sense of a general unwillingness to state standards."

She continues, "Of all the ills that our poor . . . society is heir to, the focal one, it seems to me, from which so much of our uneasiness and confusion derive, is the absence of standards. We are too unsure of ourselves to assert them, to stick by them, if necessary in the cases of persons who occupy positions of authority, to impose them. We seem to be afflicted by a widespread and eroding reluctance to take any stand on any values, moral, behavioral or esthetic." ("The Missing Element—Moral Courage," *McCall's*, June 1967, p. 28.)

Church standards

While standards generally may totter, we of the Church are without excuse if we drift in the same manner.

We have standards—sure, tested, and effective. To the extent that we observe them, we shall go forward. To the extent that we neglect them, we shall hinder our own progress and bring embarrassment to the work of the Lord. These standards have come from him. Some of them may appear a little out of date in our society, but this does not detract from their validity nor diminish the virtue of their application. The subtle reasoning of men, no matter how clever, no matter how plausible it may sound, cannot abridge the declared wisdom of God.

I recently heard the patriarch serving in the Milwaukee Stake, who sits in this hall today, speak a few words that I have not forgotten. Said he: "God is not a celestial politician seeking our vote. Rather, God is to be found, and God is to be obeyed." (Hans Kindt.)

The satisfying thing is that obedience brings happiness. It brings peace; it brings growth—all of these to the individual, and his good example brings respect for the institution of which he is a part.

Contention unnecessary

Our adherence to these divinely given standards need never be an offensive thing to those about us. We need not contend with them. But if we will pursue a steady course, our very example will become the most effective argument we could ever advance for the virtues of the cause with which we are associated.

The Lord has given us counsel and commandment on so many things that no member of this church need ever equivocate. He has established our guidelines concerning personal virtue, neighborliness, obedience to law, loyalty to government, observance of the Sabbath day, sobriety and abstinence from liquor and tobacco, the payment of tithes and offerings, the care of the poor, the cultivation of home and family, the sharing of the gospel, to mention only a few.

There need be nothing of argument or contention in any of them. If we will pursue a steady course in the

implementation of our religion in our own lives, we shall advance the cause more effectively than by any other means.

The word of the Lord

There may be those who will seek to tempt us away. There may be those who will try to bait us. We may be disparaged. We may be belittled. We may be inveighed against. We may be caricatured before the world.

There are those, both in the Church and out, who would compel us to change our position on some matters, as if it were our prerogative to usurp authority which belongs alone to God.

We have no desire to quarrel with others. We teach the gospel of peace. But we cannot forsake the word of the Lord as it has come to us through men whom we have sustained as prophets. We must stand and say, to quote again the words of Miss Tuchman: "This is what I believe. This I will do and that I will not do. This is my code of behavior and that is outside it."

There may be times of discouragement and deep concern. There certainly will be days of decision in the lives of each of us. It was ever thus.

Narrative of family conversion

Every man and woman in this church knows something of the price paid by our forebears for their faith. I was again reminded of this when I recently read the narrative of my wife's grandmother. I think I would like to share a few words from that story of a 13-year-old girl. She tells of her childhood in Brighton, that delightful city on the south coast of England, where the soft, green hills of Sussex roll down to the sea.

It was there that her family were baptized. Their conversion came naturally because the Spirit whispered in their hearts that it was true. But there were critical relatives and neighbors and even mobs to deride and inflame others against them. It took courage, that rare quality described as moral courage, to stand up and be counted,

to be baptized and recognized as a Mormon.

The family traveled to Liverpool, where with some 900 others they boarded the sailing vessel *Horizon*.

As the wind caught the sails, they sang, "Farewell, My Native Land. Farewell." After six weeks at sea—to cover the distance covered today by a jet plane in six hours—they landed at Boston and then traveled by steam train to Iowa City, for fitting out.

There they purchased two yoke of oxen, one yoke of cows, a wagon, and a tent. They were assigned to travel with and assist one of the handcart companies.

Here at Iowa City also occurred their first tragedy. Their youngest child, less than two years of age, suffering from exposure, died and was buried in a grave never again visited by a member of the family.

Story of pioneer journey

Now let me give you the very words of this 13-year-old girl as I read a few lines from her story:

"We traveled from 15 to 25 miles a day . . . till we got to the Platte River. . . . We caught up with the handcart companies that day. We watched them cross the river. There were great lumps of ice floating down the river. It was bitter cold. The next morning there were fourteen dead. . . . We went back to camp and had our prayers, [and] . . . sang 'Come, Come Ye Saints, No Toil Nor Labor Fear.' I wondered what made my mother cry [that night]. . . . The next morning my little sister was born. It was the 23rd of September. We named her Edith. She lived six weeks and died. . . . [She was buried at the last crossing of the Sweetwater.]

"[We ran into heavy snow. I became lost in the snow.] My feet and legs were frozen. . . . The men rubbed me with snow. They put my feet in a bucket of water. The pain was terrible. . . .

"When we arrived at Devils Gate it was bitter cold. We left many of our things there. . . . My brother James

... was as well as he ever was when he went to bed [that night]. In the morning he was dead. ...

"My feet were frozen; also my brother's and my sister's. It was nothing but snow [snow everywhere and the bitter Wyoming wind]. We could not drive the pegs in our tents. ... We did not know what would become of us. [Then] one night a man came to our camp and told us ... Brigham Young had sent men and teams to help us. ... We sang songs, some danced and some cried. ...

"My mother had never got well. ... She died between the Little and Big Mountains. ... She was 43 years of age. ...

"We arrived in Salt Lake City nine o'clock at night the 11th of December 1856. Three out of the four that were living were frozen. My mother was dead in the wagon. ...

"Early next morning Brigham Young came. ... When he saw our condition, our feet frozen and our mother dead, tears rolled down his cheeks. ...

"The doctor amputated my toes ... [while] the sisters were dressing mother for her grave. ... When my feet were fixed they [carried] ... us in to see our mother for the last time. Oh, how did we stand it? That afternoon she was buried. ...

"I have thought often of my mother's words before we left England. 'Polly, I want to go to Zion while my children are small, so they can be raised in the Gospel of Christ, for I know this is the true church.'" (Life of Mary Ann Goble Pay.)

Thus conclude portions of the narrative of a 13-year-old girl.

Sacrifice for faith

I conclude with this question: Should we be surprised if we are called upon to endure a little criticism, to make some small sacrifice for our faith, when our forebears paid so great a price for theirs?

Without contention, without argument, without offense, let us pursue a steady course, moving forward to build the kingdom of God. If there is trouble, let us face it calmly. Let us overcome evil with good. This is God's work. It will continue to strengthen over the earth, touching for good the lives of countless thousands whose hearts will respond to the message of truth. No power under heaven can stop it.

This is my faith and this is my testimony.

God help us to be worthy of the great and sacred commission that is ours, thus to build his kingdom, I humbly pray, as I leave with you my witness and testimony of its divinity, in the name of Jesus Christ. Amen. ○

President Joseph Fielding Smith

We have just listened to Elder Gordon B. Hinckley of the Council of the Twelve.

Elder Marvin J. Ashton, Assistant to the Twelve, will now address us, and he will be followed by Elder Bruce R. McConkie of the First Council of Seventy.

Elder Marvin J. Ashton

Assistant to the Council of the Twelve

● A few days ago we had another stimulating experience as we visited with some of our young friends. Time was taken not only for group discussions and opinions, but for some private talks as well. We learned again that our choice youth want answers.

They want direction. They want acceptance. One young lady impressed us with her very sincere, "Why can't I be the same every day? Some days I feel like I'm on top of the world; other times I'm discouraged and am low, especially on myself."

Brothers and sisters, we are living in a day when there has never been a greater need for moral courage: the courage to continue in righteousness, courage to communicate, courage to have patience, and courage to have childlike faith. May I briefly review with you these important areas where courageous reinforcement is essential.

Courage to continue

As we think together of the scope of faithfully continuing in righteousness, important parts must be: courage not to be diverted, courage not to be misled, courage not to stray, and courage to be anxiously engaged in good work. From the eighth chapter of John, verses 31 and 32, we are reminded of the promised blessings in store for those who have the courage to continue. "If you continue in my word, then are ye my disciples indeed; And ye shall know the truth and the truth shall make you free." What a joy it is to be associated with members of the Church, young and old, who are continuing in the paths of righteousness. It is a thrill to see our youth in far-off stakes and missions, as well as those nearby, preparing valiantly for temple marriages. Other thousands inspire us as we see them valiantly continuing in their missionary and military services. God will help us continue in his ways if we humbly seek his guidance. Directing our energies in his pathways will bring blessings of genuine joy and happiness. His way is the right way; the right way is the happy way.

Courage to communicate

We need the courage to communicate through word and deed the great truth, "... I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth. ..." (Rom. 1:16.) Joseph Smith's prayer in the grove was answered because he had the courage to communicate with unwavering faith. Channels of communication between parents and youth are being effectively opened and used today. Mothers and fathers are getting to know their children better because wise leaders

have encouraged the strengthening of the family circle. Where necessary, we challenge our youth to take the lead to see that family home evenings are scheduled and held so that they might learn not only to communicate with family members, but also more purposefully with their Heavenly Father. Many of our youth have done this in the past, and today their parents love them for it. Family home evenings, properly held, will open the channels of communication not only for family members but for God's Spirit as well.

In our work in the Unified Social Services Program of the Church, nothing gives us more satisfaction than to help parents and youth become better acquainted or reacquainted and unitedly start down the paths of safety again together. What a pleasure it was the other day to have a beautiful young 17-year-old high school girl say, "Dad and I no longer have a communication hang-up. Thanks to family home evenings, we are back on the same wave length and are now pretty well tuned in."

A priceless environment

One of the greatest blessings that can come to any child is the benefit of being raised in a home where the mother and father love each other. A husband's and wife's love should be warm and sincere. An obvious and sincere love will provide a priceless environment for our children. Children will learn love as they experience it. Earnest communication with others develops a feeling of belonging. It will let others know we care.

Love and compassion are not obsolete or old-fashioned. They are virtues that build understanding and happiness. It is difficult for young people to keep the commandments of God without sharing a feeling of close relationship with their parents and leaders in the Church. Let us look for the best in our children and associates. It is the Lord's will that we build up—not tear down. Our responsibility is to communicate the positive, emphasize the positive, and not be parties to promoting the negative.

Courage to have patience

We need the courage to have patience, understanding, and compassion. From some of our troubled youth in today's complex society, may I humbly make this request for them to their parents and leaders: "Don't give up on us, don't condemn us, don't resent us. Don't try to get us to conform through sympathy, embarrassment, or ridicule. Instead, give us reasons; give us examples; give us your best you." Let us as parents and leaders so live and lead to merit the gratitude of a grateful teenager's "Thank you for helping me find my way back," or "Thank you for helping me to remain steady." We must learn through patience and understanding to lead our friends. Say the encouraging word at the right time and the right place.

What a thrill it was the other day to be visiting with one of our handsome full-time Navajo Indian missionaries when he said, "The main reason I'm on a mission today is because when I was a small boy, President Spencer W. Kimball came into our home, patted me on the head, placed a silver dollar in my hand, and said, 'Take this and start saving for a mission.'" Wrapped up in that example of leadership are all of the important parts: recognition, encouragement, challenge, and example. To bring groups back, we must learn to lead the individual back through patience and love. Good leaders don't give up. Good parents don't give up. Good youth don't give up.

Need for childlike qualities

We need the courage to be as a child. "Therefore, whoso repenteth and cometh unto me as a little child, him will I receive, for of such is the kingdom of God." (3 Ne. 9:22.) We need childlike love, childlike repentance, childlike prayers, and childlike faith.

What a warm experience it was a few weeks ago to kneel with a Latter-

day Saint family in far-away Uruguay, South America, as we shared the thoughts of an 11-year-old girl who led us in family prayer. Her spirit touched us as she communed with her Heavenly Father in her native Spanish language. At the conclusion of her lovely prayer, we said to her father, "What was it she said in her prayer about the temple?"

He responded with, "She said, 'Help me, Heavenly Father, to be good enough in the way I live so that some day I can marry in the temple.'"

With this childlike faith and daily, sincere preparation, her heart's desire will be possible.

Promise to faithful

"Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am." (D&C 93:1.) What a crowning promise to the faithful! What a blessing for those who will continue! What could be a more effective, humble prayer for us in this troubled day than to ask our Father in heaven to bless us with courage—the courage to so live that we won't be the same every day, but with the Lord's help a little better each day, step by step. It is my hope for us this day that we may show our love and courage by keeping his commandments.

I bear witness to you that this is in very deed the Church of Jesus Christ. I humbly pray that we may courageously continue in his work, walking purposefully in his path, which insures the abundant life, in the name of Jesus Christ. Amen. ○

President Joseph Fielding Smith

We will now hear from Elder Bruce R. McConkie of the First Council of Seventy.

Elder Bruce R. McConkie

Of the First Council of the Seventy

● Salvation is a family affair.

We are all members of the family of God the Eternal Father. We are his spirit children. We lived with him in the family unit before the foundations of this world were laid.

In one of our great doctrinal hymns we sing:

"In the heavens are parents single?
No; the thought makes reason stare!
Truth is reason, truth eternal
Tells me I've a mother there.

"When I leave this frail existence,
When I lay this mortal by,
Father, Mother, may I meet you
In your royal courts on high?
Then, at length, when I've completed
All you sent me forth to do,
With your mutual approbation
Let me come and dwell with you."

—Hymns, No. 138

The plan of salvation

While we yet dwelt in his presence, our exalted and eternal Father ordained the plan of salvation, which would enable us to advance and progress and become like him.

This gospel plan offered to all of God's children the privilege of a mortal probation and the hope of eternal life. We were all promised that through the atonement of Christ we would be raised in immortality, and that if we obeyed the laws and ordinances of the gospel we would have eternal life.

Now eternal life is the name of the kind of life which God our Eternal Father lives. Eternal life is God's life, and God's life is eternal life. Thus, if we gain eternal life it will be because we advance and progress and become like him.

Hope of eternal life

President Lorenzo Snow penned these words relative to this glorious hope of gaining eternal life:

"The boy, like to his father grown,
Has but attained unto his own;
To grow to sire from state of son,
Is not 'gainst Nature's course to run.

"A son of God, like God to be,
Would not be robbing Deity."

—"Man's Destiny," *Improvement Era*, Vol. 22, p. 661.

Manifestly if we are to become like our Eternal Father, we must become immortal as he is immortal; we must gain the character, perfections, and attributes which he possesses; we must attain the power, glory, and dominion which he enjoys; and we must create for ourselves eternal family units patterned after his eternal family.

Now that gospel which he has restored in this dispensation is a gospel of eternal life. It is the same system of salvation possessed by all the prophets and all the saints in all dispensations. It consists of those laws and powers whereby we may become perfect, even as our Father in heaven is perfect; whereby we can create, perfect, and perpetuate our own eternal family units.

The great work of God and man

The great work of God our Father was creation. He brought us into being; we were born as members of his family; and by his power the earth and all things thereon came into existence. And God has done his work perfectly.

The great work of Christ was redemption. Through his atoning sacrifice all men are raised in immortality, while those who believe and obey the whole law of the whole gospel are raised unto eternal life. And Christ has done his work perfectly.

The great work of every man is to believe the gospel, to keep the commandments, and to create and perfect an eternal family unit. And the Latter-day Saints are seeking to do their work as near to perfection as they can.

Celestial marriage

It follows that everything we have in the Church centers around celestial marriage, and that salvation is a family affair.

From the moment of birth into mortality to the time we are married in the temple, everything we have in the whole gospel system is to prepare and qualify us to enter that holy order of matrimony which makes us husband and wife in this life and in the world to come.

Then from the moment we are sealed together by the power and authority of the holy priesthood—the power to bind on earth and have it sealed eternally in the heavens—from that moment everything connected with revealed religion is designed to help us keep the terms and conditions of our marriage covenant, so that this covenant will have efficacy, virtue, and force in the life to come.

The family unit

Thus celestial marriage is the crowning ordinance of the gospel, the crowning ordinance of the house of the Lord. Thus the family unit is the most important organization in time or in eternity.

And thus we should have more interest in and concern for our families than for anything else in life.

Every major decision should be made on the basis of the effect it will have on the family unit. Our courtship, schooling, and choice of friends; our employment, hobbies, and place of residence; our social life, the organizations we join, and the service we render mankind; and above all, our obedience or the lack of it to the standards of revealed truth—all these things should be decided on the basis of their effect on the family unit.

Importance of perfection

There is nothing in this world as important as the creation and perfection of family units of the kind contemplated in the gospel of Jesus Christ.

And so, when the Lord speaks to husbands, he says: "Thou shalt love thy wife with all thy heart, and shalt

cleave unto her and none else." (D&C 42:22.)

When his voice is heard by wives, it imposes a similar obligation upon them with reference to their husbands.

To both of them he commands: "Thou shalt not commit adultery or anything like unto it." (See D&C 59:6.)

When he speaks to parents, he directs them to bring up their children in light and in truth, to teach them the gospel, to set them examples of godly conduct.

When he speaks to children, his decrees are: "Obey your parents in the Lord" (Eph. 6:1), and "Honour thy father and thy mother." (Exod. 20:12.)

When he speaks to families his counsel is: "Love, sustain, and support each other;

"Obey the full gospel law; keep the commandments;

"Strive to perfect the lives of each of your members; strengthen the weak; reclaim your straying loved ones, and rejoice in their renewed spiritual strength;

"Seek your kindred who have not yet received the gospel, and invite them to come unto Christ and partake of his goodness; and

"Reach out to your dead kindred in the world of spirits and make the blessings of the gospel available to them through temple ordinances."

Salvation a family affair

It is written that neither is the man without the woman nor the woman without the man in the Lord. In the perfected church family it might also be said that neither are the parents without the children nor the children without the parents in the Lord's type of family.

The true gospel is family centered. Full salvation consists of the continuation of the family unit in celestial glory. Those for whom the family unit continues have eternal life; those for whom it does not continue do not have eternal life, for heaven itself is but the projection of a Latter-day Saint family into eternity.

That power by which salvation comes is so great that it can make of earth a heaven, and of man, a god.

The noblest concept that can enter the heart of man is the concept that the family unit continues in eternity, and that salvation is a family affair.

In the name of Jesus Christ.
Amen. ○

President Joseph Fielding Smith

The congregation and chorus will stand and sing "O Ye Mountains

High," after which Elder Sterling W. Sill, Assistant to the Twelve, will be our speaker.

The congregation sang the hymn, "O Ye Mountains High."

Elder Sterling W. Sill

Assistant to the Council of the Twelve

● In Charles Dickens' great book *The Tale of Two Cities*, he talks about the French revolutionary period of 200 years ago, almost as though he were describing our own day. In establishing the setting for his story, he said:

"It was the best of times, it was the worst of times, it was the age of wisdom, it was the age of foolishness, it was the epoch of belief, it was the epoch of incredulity, it was the season of Light, it was the season of Darkness, it was the spring of hope, it was the winter of despair, we had everything before us, we had nothing before us, we were all going direct to Heaven, we were all going direct the other way. . . ."

A world of contrasts

In our world of contrasts, the hazards frequently become greater as the benefits are increased, and it seems that difficulty is one of the prices that we pay for our blessings. The 12 months lying immediately before us will probably be the greatest period that our world has ever seen. In this coming year more babies will be born than in any other comparable period. More new inventions will be made than ever before. We will learn more new things and have greater material comforts. In the next 12 months more people will go to college, and more people will join the Church of Christ than in any other year. On the other hand, there will probably be more people die than ever before. We may have more

troubles, commit more crimes, use more dope, drink more liquor, indulge in more sins, foster more soul-destroying violence, and send a greater number of ourselves to hell, than ever before.

Dispensation of fulness of times

The apostle Paul spotlighted the greatness of our day when he referred to it as the dispensation of the fulness of times, when God would gather together in one all things in Christ, both which are in heaven and which are upon the earth. (See Eph. 1:10.) The ancient prophets eagerly looked forward to our time, and many of them almost lived in our day. They knew about our great knowledge explosion and the unheard-of miracles, wonders, and wealth that it would produce. Jesus himself looked beyond the black night of the dark ages, caused by the apostasy from God in the meridian of time, and he saw our day, when the gospel would be restored in a fullness never before known in the world. And as one of the signs preceding his own glorious second coming to the earth, he said, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14.)

Preparation for millennium

Our generation is living on the approaches of the final cleansing that will prepare the earth for its great

millennium of peace, when Christ shall reign personally upon the earth for a thousand years. The prophet Malachi describes this part of our future when all corruptible things will be consumed. He says, "... and the Lord, whom ye seek, shall suddenly come to his temple. . . . But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap." (Mal. 3:1-2.)

The apostle Paul fills in some of the details by saying, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." (1 Thess. 4:16-17.)

These great latter-day events are now well on their way toward fulfillment. The gospel is already going forth under divine command. We are now in the midst of the greatest and the last of all of the dispensations. From many points of view we are presently living in the very best of times. The priesthood is again upon the earth. God has given us three great volumes of new scripture, outlining in every detail the simple principles of the gospel of Christ. The pathway to exaltation is now perfectly marked and brilliantly lighted, so that no one need get off that straight and narrow way except by his own choice. For every point of Christian doctrine, there is now an authoritative statement saying, "Thus saith the Lord." The stone that Daniel envisioned being cut out of the mountain without hands is now rolling toward its divine destiny of filling the whole earth.

The best and worst of times

But the best of times is also the worst of times. As Jesus looked forward to our day and contemplated our doings, he made a very uncomplimentary comparison to us by saying, "... as the days of Noe were, so shall also the coming of the Son of man be." (Matt. 24:37.) By their wickedness the

antediluvians brought about their own destruction, and many evidences indicate that we are now trembling upon the very brink of a comparable disaster. And yet our day of wonders and enlightenment offers us so much more than any other period since creation. We now have our greatest opportunity to make Christian converts. Now is the best time ever known to make money. And no people have ever had a greater chance to be faithful to God or loyal to the government, nor has anyone ever had a better opportunity to uphold law and order than we now have.

Increased intensity of temptations

However, simultaneously with these advantages, we are now making our greatest indulgences in idleness, disloyalty, confusion, uncleanness, irresponsibility, and indifference to God. The new morality gives us more freedom to indulge our sins, and it also makes our atheism seem more respectable to us.

Our age is noted for the increased number, variety, and intensity of our temptations. Almost everything that we read, hear, or think is likely to have some lurking temptation to draw us downward. But the dictionary says that to tempt is to arouse a desire for, and a desire can go in either direction. However, we frequently forget the temptations upward, while we over-indulge ourselves in the temptations of evil. The temptations downward are the temptations of ignorance, the temptations of crime, the temptations of misery, the temptations of eternal damnation. We are filling our minds with delusions. We picture to ourselves how attractive evil is and how difficult it is to live the religion of being honest, fair, decent, and obedient to God. But no temptation is a temptation, unless we are entertaining it.

Temptations imply desires

In denying our own responsibility, we frequently blame Satan for much of the misery that we are bringing upon ourselves. Satan has no power over us except as we give it to him. And temptations without imply desires

within; and rather than say, "How powerfully the devil tempts," we might say, "How strongly I am inclined." God never forces us to do right, and Satan has no power to force us to do wrong. As someone has said, "God always votes for us and Satan always votes against us, and then we are asked to vote to break the tie." It is how we vote that gives our lives their significance.

Someone has said:

"All the water in the world,
However hard it tried,
Could never sink the smallest ship
Unless it got inside.

And all the evil in the world,
The blackest kind of sin,
Can never hurt you the least bit
Unless you let it in."

The Pacific Ocean may contain more water than the Atlantic Ocean, but it can't sink any ship a bit more easily. And our tremendously increased present-day evils have no more power over us than the ancient temptations had over our fathers, except as we provide them with a more enticing entertainment.

Our temptations upward

Actually, the greatest of all our opportunities is provided by our exciting present-day temptations upward. And inasmuch as we seem to be temptation prone, we might give more thought to the thrilling temptations to culture, the temptations to happiness, the temptations to honor, the temptations to be like God. The temptations up are far more pleasant and much more profitable than the temptations down. We need to take greater advantage of those challenging temptations to be friends with God.

Because of God's new revelations, it is now no longer necessary to repeat

the dark ages' mistakes in Christian doctrines. And in living by every one of God's commandments, we may now more effectively help to bring about our own eternal life. The beast goes down on all fours and thus his vision is cast upon the ground, but man stands upright in the image of his Maker that he may look up to God our Eternal Father. And among the greatest of all our human concepts are the immortality of the human personality and the eternal glory of the human soul. Each of us is a child of God, created in his image and endowed with his attributes and potentialities.

Our inheritance

Each of us should cling to our inheritance. There is everything in knowing our inheritance and constantly reaffirming it in our lives. And certainly we should not claim to be children of God and then go about the world acting as though we are orphans or weaklings or cowards or sinners. By an abundance of our good works, we can have our own finest year this year and make for our world the very best of times. We can also help to usher in the age of belief in God, the age of light, the age of reason, and the age of righteousness, as well as to help bring about a millennium of peace on earth and goodwill toward men. And may God grant that it may be so, I humbly pray in the name of Jesus Christ. Amen. ○

President Joseph Fielding Smith

We have just heard from Elder Sterling W. Sill, Assistant to the Twelve.

Bishop Victor L. Brown, second counselor in the Presiding Bishopric, will be our next speaker. He will be followed by Elder Loren C. Dunn of the First Council of Seventy.

Bishop Victor L. Brown

Second Counselor in the Presiding Bishopric

● In Proverbs we read, "Train up a child in the way he should go: and when he is old, he will not depart from it." (Prov. 22:6.) Josh Billings paraphrases this truth: "To bring up a child in the way he should go, travel that way yourself." Travel that way yourself. How many of us are traveling that way ourselves?

Adult activities

I listened to a nationally recognized educator speaking on television. Her subject was marijuana. She said that the use of marijuana was no worse than some other social habits, implying that there was really nothing wrong with young people's smoking marijuana. Recently a national figure holding a responsible position in the government, a position of great influence over what comes into our homes on radio and television, had this to say: "The language I use when I am at a cocktail party is different from that which I use at home, or at church, and I don't see this as being hypocritical." The other day in one of our own communities, some fathers, apparently worked up over some issue, let the air out of the tires of some of the police cars in order to interfere with enforcement of the law, and then the same fathers had great fun telling about it in front of their own sons.

Restricted movies

When criticism is leveled at the type of movies shown on the screens today, the movie producers reply that they only produce what the public will buy. Of 21 movies showing locally recently, I could find only three that indicated no restrictions on those attending because of material that might be offensive or objectionable, and these ratings were by the movie industry itself. A scene in one of those admitting all ages, subject only to parental supervision, brought peals of laughter from the audience when the drunk tore the blouse from a woman in an exhibition

of abject lust. If this is the kind of entertainment we adults enjoy, how in the world can we teach our children morality?

In my teens I was told a dirty story by an active church leader. Although my memory for stories is notoriously poor, that particular one is still with me, and I remember the name of the man who told it. What kind of example are we as adults? Does our character change with circumstances as the chameleon changes its colors? Does the language we use change to fit the environment? Do we go to movies that appeal to our base animal instincts and cause us to grovel in filth with the authors and actors? Do we break the law because that is the thing the crowd wants to do at the moment, or are we strong enough to stand on our own principles, no matter what the social pressure? These are some of the questions we must ask ourselves if we are to train a child up in the way he should go and travel that way ourselves.

Problems with parents

Throughout the Church I hear the comment from stake presidents and bishops, "If we did not have problems with parents, we would not have them with the young people." As a people, we accept today standards of conduct that would have been totally unacceptable yesterday. For example, the filthy, obscene language that is read and heard under the guise of freedom of speech is becoming more and more acceptable in so-called respectable society. Pornography has become a major industry in many parts of the world. The chief psychotherapist at one of Washington's largest hospitals says, "A normal 12- or 13-year-old boy or girl exposed to pornographic literature could develop into a homosexual. You can take healthy boys or girls and by exposing them to abnormalities virtually crystallize and settle their habits for the rest of their lives."

Some are even saying, "What is

wrong with becoming a homosexual?" In one church, a leader recently performed a marriage between two male homosexuals. As a matter of fact, some of the world news media made quite a story of it. And yet who is responsible for this moral decay? The children? Hardly. It is we adults, those of us who permit the sale of filth on our newsstands and also permit the broadcasting of it over airways.

Questionable publications

Sometime ago, while waiting for my wife to finish her shopping, I looked over the magazine rack in a new supermarket. With one or two exceptions, the covers of the magazines and captions of feature articles dealt with sex in one form or another. This was in a family store in a residential neighborhood. How long do you think these publications would last if we, the adults, did not buy them? What is happening to us that we permit our standards to erode to such a degree? It hasn't happened overnight. No, it has happened so gradually and so subtly that most of us have not even been aware that it has happened at all.

Erosion of standards

I agree with David Klein that this moral erosion started when "western man began to lose his belief in God as a personal force, as decider of his fate, as ultimate judge of his actions. The idea that God created man became old fashioned; we evolved. . . . Life began to be seen as more or less accidental; sin became a relative, sociological matter, and to many a pure fiction. . . . He still believed in right and wrong, and he still knew when he was doing wrong . . . but he no longer believed he had offended God by it or incurred His punishment. . . ."

Quoting further from Mr. Klein:

"The difference between living this way, and trying to live righteously because God commands it is profound.

"What used to be an offense against God became 'anti-social'; a sin became a crime. . . . Stealing was bad because

honesty was the best policy. You tried to avoid being unfaithful to your mate because it might harm your relationship. If you attended religious services, it was to respect a tradition. Virtue became its own inexplicable reward, for there was no other." (David Raphael Klein, "Is There a Substitute for God?" *Reader's Digest*, March 1970, pp. 51-52.)

Instability of philosophies

There is no stability to this kind of philosophy. It changes with the shifting sands of time, place, and circumstance. It is subject to the whims and habits and philosophies of men. No, there is nothing man can hold onto with the assurance that each principle will withstand the erosion of society. Permissiveness has become so acceptable in the society in which we live that many of us are afraid to establish solid, sound guidelines for ourselves as well as for the youth. How important it is that there be rules and standards by which we live and that these standards be based on solid foundations. There must be meaning to standards. As Mr. Klein said, "If a parent must tell a youngster that his life has no meaning, how can he tell him that he should not take drugs?" (*Ibid.*, p. 53.)

Reversing trends

Unless these trends are reversed, nothing but tragedy lies ahead. Great empires have fallen because their people have lost their way. What to do about it? Each adult who touches the life of a young person affects that individual in one way or another. However, the adults who affect the lives of the youth most profoundly for good or ill are parents. If we are to bring up our children in the way they should go and travel that way ourselves, we must turn to the basic, simple, sound, unchanging truths of the gospel of Jesus Christ and make them live in our lives. What we need today are parents who are converted to the gospel of Jesus Christ; who are willing to apply it, believe it, and use it; who pay an honest tithing; who are honest with their

neighbors and debtors; who actually sustain the authorities of the Church; and who teach the gospel to their children in such a way that the children will love the Lord.

Need for exemplary parents

We need parents with courage, who will stand up and speak up for the right, who are actively involved in government of all levels; parents who are modest in dress, speech, and conduct; parents who are not ashamed of the gospel of Jesus Christ; parents who teach their children that we do have a Father in heaven, that we are his spirit children, that he has placed us here on earth for a great and glorious purpose, that he loves us, that he has given us commandments along with our

free agency, that we will receive rewards and judgments based on our own actions; parents who accept all of the commandments as having come from God, to be obeyed for that reason if for no other; parents who have no other gods before the Lord, who do not commit adultery, who do not steal, who do not covet their neighbor's wife or husband, who do not bear false witness against their neighbor; parents who love the Lord their God with all their heart, and with all their soul, and with all their mind, and who love their neighbor as themselves.

It is my conviction, and I bear my witness, that this is the only pathway to the salvation of mankind, in this life as well as the life to come, in the name of Jesus Christ. Amen. ○

Elder Loren C. Dunn

Of the First Council of the Seventy

● You were born on the 23rd of December, 1805, in the town of Sharon, Windsor County, Vermont.

Your father was a farmer, a respectable farmer but of somewhat humble circumstances.

You spent the early years of your life on your father's farm, which was nestled in the rolling, green hills of the state of Vermont. When you were nearly ten years old, your family moved to what is now called Wayne County in upstate New York, where your family again pursued the occupation of farming; and to help supplement the family income, you worked for other farmers in the nearby area.

Great religious revival

Some five years after you moved to New York, there commenced a great religious revival in your area; and great multitudes united themselves to different religious parties as a result of this religious fervor.

At first there was unity between the different sects, but as time went on

they contended against each other in hopes of winning additional converts.

You are in your fifteenth year now, and your father's family, along with all of the families in the area, is proselyted by the religious faiths.

The confusion it creates leads you to say, "Who of all these parties is right?"

While seeking an answer, you come across a passage of scripture in the Bible that says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (Jas. 1:5.)

Never did any passage of scripture come with more power to the heart of man than this did at this time to yours.

The first vision

In compliance with the biblical admonition, you retire to the woods not far from your home on the morning of a beautiful, clear spring day in 1820;

and you pour out your heart to your Father in heaven in prayer.

To your astonishment, you see a pillar of light exactly over your head above the brightness of the sun, and it descends gradually until it falls upon you. When the light is rested upon you, you see two personages, whose brightness and glory defy all description, standing above you in the air.

One of them speaks, calling you by name, saying, "*This is My Beloved Son. Hear Him!*" (Joseph Smith 2:17.) You are in the presence of God the Father and his Son Jesus Christ.

As you gain your composure, you ask the question as to which of all the sects you should join.

You are instructed to join none of them. You are given other instructions before the great vision closes.

Great persecution

A few days later you recount this vision to a minister, and to your surprise, he treats the whole thing not only lightly but with great contempt. Word of the vision spreads, and you undergo great persecution.

A few who know you, such as the farmer for whom you work, stand by you and refer to your experience as "the sweet dream of a pure-minded boy." (*BYU Studies*, Spring 1969, p. 235.)

But for the most part you undergo great persecution and are astonished that an obscure boy like you between 14 and 15 years of age could be the object of such bitter persecution and especially from men of high standing. This causes you to say in your heart, Why persecute me for telling the truth?

For you had seen a vision, you knew it, and you knew that God knew it, and you could not deny it, neither dared you deny it without coming under the condemnation of God. Nonetheless, the persecution continued.

Appearance of Moroni

It is on the evening of the 21st of September, 1823, that you are given further divine instructions as an answer

to your prayers. An angel appears, identifying himself as the Angel Moroni.

He tells you the Lord has a work for you to do, and he proceeds to describe the location of gold plates that are buried in a nearby hill. You are told these plates contain a record of God's dealings with a generation that once lived and flourished on the American continent. These gold plates are ultimately entrusted to you, and by the gift and power of God you translate them into a volume that becomes known as the Book of Mormon.

You discover that this book verifies the truths of the Bible. It establishes the reality of the death, burial, resurrection, and teachings of Jesus Christ. It spells out in detail what a man must do to gain salvation, and it offers all men a simple test to determine whether or not the volume is true—even a test of faith and prayer and reading.

The priesthood restored

The sacred record speaks of baptism, and it becomes evident that divine authority is necessary to carry out divine ordinances. In order to fulfill this part of the restoration, you are visited by a personage who identifies himself as John the Baptist, who bestows upon you this authority to baptize and perform other ordinances of the priesthood of Aaron.

It is shortly after this that Peter, James, and John, angelic beings sent from God, confer upon you the priesthood of Melchizedek in order that the full and complete authority to act in the name of God might be restored to the earth.

The Church organized

It is on April 6, 1830, at Fayette, Seneca County, State of New York, that you organize The Church of Jesus Christ of Latter-day Saints under divine direction.

In 1830 you count six original members of the Church. One year later over 2,000 members attend the second annual conference.

As the Church grows, persecution grows. You organize in New York, but persecution soon causes you to remove the headquarters of the Church to Kirtland, Ohio. Finally, as persecution still follows your beleaguered Saints, you push further toward the frontiers of the growing country, and the Church is moved to Missouri.

Building of Nauvoo

Ultimately you direct the Saints to drain a swamp on the Illinois side of the Mississippi River and build a city, which at the time is to become larger than the city of Chicago—Nauvoo is its name.

You enjoy peace for a time, and the worldwide missionary work goes on; yet the storms of persecution begin to gather again. Charges and counter-charges are made. Through the evil designs of men, you have already been arrested 37 times and acquitted each time.

You are asked to come to Carthage to stand trial but are fearful because of the ruthless, unlawful nature of the mobs. Nevertheless, on June 24, 1844, you and several associates set out for Carthage. You mention that you are going like a lamb to the slaughter, but you are calm as a summer's morning.

You arrive in Carthage, and you are immediately arrested. The governor of the state promises you protection, but this does not materialize.

The martyrdom

And now it is a hot, sultry, summer afternoon, June 27, 1844. A mob assembles and storms the jail, bursting past the jailer, firing shots through the door and through the window.

Your brother Hyrum is shot dead in your sight, and one other person is wounded. You spring to the window and are struck immediately by three shots. You utter your last mortal

words, "Oh Lord, my God," and fall dead.

Yes, your name is Joseph Smith, Jr., Prophet of the living God, and though you seal your testimony with your blood, the Church of Jesus Christ goes on. Today nearly three million revere you as a prophet, seer, revelator; and thousands each year are added to that number. You restored the Church and kingdom of God under the direction of Jesus Christ.

Testimony of Savior

Your message concerning the Savior can be summarized best in your own words: "And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God." (D&C 76:22-24.)

I bear my witness to you that Joseph Smith is a prophet of the living God. I bear sacred witness that the power and ordinances of the gospel of Jesus Christ remain in this church. I bear sacred witness that Joseph Fielding Smith is a prophet of God today. The Lord has spoken, and we have a new prophet, seer, and revelator. I bear witness that the Church of Jesus Christ is led by Jesus Christ. I bear sacred witness that God the Father and his Son Jesus Christ live. I know they live. I know God lives, in the name of Jesus Christ. Amen. ○

President Joseph Fielding Smith

Elder Alvin R. Dyer will be our concluding speaker.

Elder Alvin R. Dyer

Assistant to the Council of the Twelve

● According to the reckoning of man, we are living in the year of 1970 in the twentieth century. According to the prophets who have been given revelation from God on the subject, we are living in that period of time designated as the last dispensation, also referred to as the "dispensation of the fulness of times."

The importance of this period of time, which will be the "finishing or end thereof," can be judged by the words of the Lord unto the Prophet Joseph Smith on the subject, part of which I shall quote:

"... for it is necessary in the ushering in of the dispensation of the fulness of times, which dispensation is now beginning to usher in, that a whole and complete and perfect union, and welding together of dispensations, and keys, and powers, and glories should take place, and be revealed from the days of Adam even to the present time. And not only this, but those things which never have been revealed from the foundation of the world. . . ." (D&C 128:18.)

Truths of salvation restored

Some who are not of our conviction ask the question, "If, as you say, we are living in the last dispensation, what has transpired to bring this period of time upon us?"

The answer primarily concerns a restoration of the truths of salvation. It is now 150 years since the initial event connected with the unfolding of this period transpired.

In the spring of 1820, God the Father and his Son Jesus Christ appeared in a grove of trees near the home of Joseph Smith at Palmyra, New York. This sacred interview revealed the following:

1. The truth about the nature, character, personality, and identity of God the Father and of his Son Jesus Christ.

2. That he, Joseph Smith, had been chosen and foreordained to be the instrument of God to establish the last

dispensation of the gospel of Jesus Christ.

3. That the professed Christian churches then upon the earth did not have the truths in them that were about to be restored.

4. That the professors, or ministers thereof, were not in possession of the divine truths of redemption and therefore could not teach them.

5. That the people, though claiming membership in Christ's church, drew near to the Lord with their lips but their hearts were far from him, meaning that the sealing ordinances were not known of.

6. That the so-called Christian churches taught for doctrine the commandments of men.

7. That they had a form of godliness but denied the power thereof.

No vindictive reprisal

Each of the declarations which the Lord made to the Prophet Joseph Smith in the Sacred Grove has far-reaching meaning and is to have full effect upon the plan of salvation in this final dispensation of the gospel. The answers which the Lord gave were not a disparagement of the existing Christian bodies who had departed from the truth, though, as announced by him, they were all wrong in teachings and practices intended to redeem mankind. There was no vindictive reprisal announced by the Lord against Christian societies who were using his name, some no doubt sincerely, but who were fully unaware of the truth of his person and real mission pertaining to the plan of salvation as contained in his gospel.

Truly, among these very societies of Christian believers were many noble spirits who, upon hearing the truths of the restoration, were to accept them and abide by the commandments and teachings related to this important period of the restitution of all things. Many of them would themselves become leaders and promul-

gators of the cause of the restored gospel of Jesus Christ.

Glory of last dispensation

As this sacred interview unfolded on that beautiful spring morning of 1820, the glory of the last dispensation of mortal time was inaugurated. The truth about the personage of God and his Son Jesus Christ and their glorious plan of redemption was once again placed upon the threshold of human understanding. Like unto other great prophets of ages past, in the pattern of God's way, there awaited this earnest young prophet, as also upon subsequent divinely appointed occasions, the revelation of eternal truths from God necessary for man's salvation and exaltation.

The appearance of God the Father and his Son Jesus Christ to Joseph Smith, while giving answer to his simple faith and prayer, proved to be of far greater significance than that which he could possibly have anticipated, for the time had come to usher in the final period of preparation in the culmination of God's work for his children here upon the earth. Joseph Smith was chosen and had been foreordained to be a prophet and instrument through whom God would establish his kingdom here upon the earth as it had been in former intermittent dispensations. But this final one was to be characterized by even greater truth, for it is the dispensation of the fulness of times. It is the depository period when all truths, all laws, all covenants, all promises made by God our Heavenly Father in the premortal period of earth-life preparation, and revealed in part to man at various times in mortality for the redemption and glorification of his spirit children, are now to be fully revealed and made available to mankind. The Lord had thus spoken unto the Prophet Joseph Smith.

The same God yesterday, today and forever

At the end of a ten-year period of instruction, commandment, and revelation, together with the conferment of

all necessary keys and powers for the establishment of Christ's church upon the earth, the Lord proclaimed the following revelation to Joseph Smith as preparations were made for the organization of the Church on April 6, 1830, at Fayette, Seneca County, New York:

"And gave unto him commandments which inspired him;

"And gave him power from on high, by the means which were before prepared, to translate the Book of Mormon;

"Which contains a record of a fallen people, and the fulness of the gospel of Jesus Christ to the Gentiles and to the Jews also;

"Which was given by inspiration, and is confirmed to others by the ministering of angels, and is declared unto the world by them—

"Proving to the world that the holy scriptures are true, and that God does inspire men and call them to his holy work in this age and generation, as well as in generations of old;

"Thereby showing that he is the same God yesterday, today, and forever. Amen.

"Therefore, having so great witnesses, by them shall the world be judged, even as many as shall hereafter come to a knowledge of this work.

"And those who receive it in faith, and work righteousness, shall receive a crown of eternal life;

"But those who harden their hearts in unbelief, and reject it, it shall turn to their own condemnation." (D&C 20:7-15.)

Evil forces at work

As the holy scriptures have so abundantly attested to, the period of time in which we now live is beset with influences and movements intended by the forces of evil to frustrate and to interfere with the forces of good and enlightenment that are associated with a dispensation of the gospel of Jesus Christ, and especially this one since it is the last one.

It is not difficult to detect these evil forces at work and to observe their centralization in the human behavioral

areas, such activities which destroy moral and spiritual values. Human behavior can be noble and lofty, following the patterns which God has given us, but when these patterns are mutated by perspectives of evil that are aimed at the destruction of the fundamental right of agency and spiritual freedom, the result will be as it ever has been, that of decay and retrogression.

The conditions of worldwide turbulence and the unrest of today are but preliminary to the time of devastation which the Master, whose glorious resurrection we particularly recall at this time of year, himself declared will transpire in the sequence of the Lord's time, and according to the density of men's wickedness upon the earth.

God's work moves forward

We are to be assured that even in the midst of turmoil and strife, the loss of faith and hope by many, the acceleration of evil among the masses, the plan of God moves relentlessly forward. The plan of redemption for those who will accept and live by it is operative today upon the earth. The way remains open for the repentant and seekers of truth; the gospel plan with all its persuasive power can save and redeem.

The work of God in this crucial period is going forward in seeking out the righteous and honest in heart throughout the world. Concerning its ultimate victory, the Lord directed this compelling statement to the Prophet Joseph Smith, with the quoting of which I shall conclude my remarks.

"The works, and the designs, and the purposes of God cannot be frustrated, neither can they come to naught.

"For God doth not walk in crooked paths, neither doth he turn to the right hand nor to the left, neither doth he vary from that which he hath said, therefore his paths are straight, and his course is one eternal round.

"Remember, remember that it is not the work of God that is frustrated, but the work of men." (D&C 3:1-3.)

I bear testimony of the power of the

priesthood that is upon the earth, of the prophet of God who is upon the earth who sits upon this stand, and of the work that is going forth in this the last dispensation of time, and I do it in the name of Jesus Christ. Amen. ○

President Harold B. Lee

The President has asked me to make the closing statement if I may.

Over seventy radio stations will broadcast the conference in Spanish Sunday morning to major cities of Mexico and Central America, and by satellite to countries of South America, together with Spanish programming stations in this country to a potential Latin American audience of 42 million people.

Radio stations in Brazil will broadcast Conference in Portuguese, also by means of satellite, to a potential Brazilian audience of 14 million people.

For the first time translation in Japanese will be carried by satellite and heard over radio stations in Japan and Okinawa.

Arrangements are made for the morning sessions of Saturday and Sunday to be carried from the Tabernacle over direct oceanic cables to a large number of Saints assembled in many chapels throughout Great Britain, Germany, France and Austria on Sunday. Direct circuits will also carry these sessions to Saints assembled in chapels throughout eastern Canada.

The CBS Radio Network Tabernacle Choir Broadcast tomorrow morning will be from 9:35 to 10:00 a.m. Those desiring to attend this broadcast must be in their seats no later than 9:15 a.m.

The singing for this session has been furnished by the Cedar City Institute of Religion Chorus under the direction of J. Phillip Hanks and Blaine Johnson, with Robert Cundick at the organ.

On behalf of all who have listened to the singing during this session of the General Conference we express appreciation and our sincere thanks to these young students for the beautiful

music they have rendered. God bless them for their desire to serve and to bring such happiness to others.

The chorus will now render, "Let the Mountains Shout for Joy," after which the benediction will be offered by Elder Don H. Rasmussen, former president of the California Mission.

The general sessions of this conference will then be adjourned until 10 o'clock tomorrow morning.

The Priesthood session will convene in the Tabernacle this evening at 7 o'clock. Priesthood members only are invited to be present. This Priesthood session will not be broadcast publicly, but will be broadcast to an overflow meeting in the Assembly Hall, and

will be relayed by closed-circuit, originating in the Tabernacle, to members of the Aaronic and Melchizedek Priesthood assembled in approximately 620 separate locations in all parts of the United States and Canada.

The choir will now sing.

The Cedar City Institute of Religion Chorus sang the anthem, "Let the Mountains Shout for Joy."

The closing prayer was given by Elder Don H. Rasmussen, former president of the California Mission.

The conference was adjourned until 7 p.m.

GENERAL PRIESTHOOD MEETING

THIRD SESSION

The General Priesthood meeting of the Church convened at 7 o'clock p.m., Saturday, April 4, 1970, with President Joseph Fielding Smith presiding. President N. Eldon Tanner, second counselor in the First Presidency, conducted the meeting.

A special Aaronic Priesthood Chorus, with J. Spencer Cornwall conducting, furnished the choral music for this meeting. Alexander Schreiner was at the organ console.

President Tanner made the following introductory statement:

President N. Eldon Tanner

This is the General Priesthood Meeting of the 140th Annual Conference of The Church of Jesus Christ of Latter-day Saints.

It may be of interest to you to know that these services are being relayed by closed-circuit wire to members of the priesthood gathered in the Assembly Hall and in approximately 620 other separate locations from coast to coast in the United States and in Canada. It is estimated that approxi-

mately 150,000 will be participating in this meeting by direct wire. This does not include the 12,000 gathered in this building and in the Assembly Hall.

The singing during this session will be furnished by an Aaronic Priesthood chorus of 425 Aaronic Priesthood holders representing 125 wards, with J. Spencer Cornwall conducting, and Alexander Schreiner at the organ. I am sure we all appreciate the great service that Spencer Cornwall gave in directing the Tabernacle Choir, and the work that he is doing now to prepare voices for another Tabernacle Choir in the future.

We shall begin this service by the chorus singing, "Joseph Smith's First Prayer," after which Elder Homer S. Satterfield, former president of the North Central States Mission, will offer the invocation.

The Aaronic Priesthood Chorus sang the hymn, "Joseph Smith's First Prayer."

The opening prayer was offered by Elder Homer S. Satterfield, former president of the North Central States Mission.

President Tanner

The Aaronic Priesthood Chorus will now sing, "I Need Thee Every Hour," following which Elder Boyd K. Packer, Assistant to the Twelve, will be our first speaker.

The Aaronic Priesthood Chorus sang "I Need Thee Every Hour."

President Tanner

That beautiful solo was by Steven Farr.
Brother Packer.

Elder Boyd K. Packer*Assistant to the Council of the Twelve*

● Brethren: Tonight I wish to speak to the boys and to the young men of the Aaronic Priesthood. Before you lies the path to manhood. It is an uphill course—uphill all the way. But as you climb, you become ever stronger and rise ever higher.

Foothills of life

There are some foothills of life that almost every young man will climb. They are the hills of missionary service, of military service, of education, and the highest of them all is the mountain of eternal marriage. It will take a lifetime and more to climb, but it will lead you literally to celestial heights.

There are steep and dangerous places along the way, but somehow the paths that go around these hills, the easy roads, lead downward. All seem to end in the stagnant swamps of failure.

Experience in air force

I've been across the hills of military service and would like to relate an experience to you young men. During the winter of 1943, World War II was raging in full intensity. I had enlisted in the air force and was assigned to Thunderbird Field, near Scottsdale, Arizona. We were training in open-cockpit steerman trainers.

One day there was a crash, and one of our classmates lost his life. Flight schedules were immediately intensified. This was war and no time to let anyone get jittery.

The cadets in our class had all soloed, and that afternoon found us practicing

landings at an auxiliary field. At the close of the day it was my assignment to take one of the planes across the valley to the main field.

Out of curiosity, I decided to fly over the crash site. It was plainly visible from the air. One could see the spot where the plane had hit, burst into flames, and skidded across the desert floor, burning the chaparral in a long, sooty smear. My curiosity satisfied, I then headed for the main base.

We had been taught the various maneuvers: stalls, loops, spins. In order to lose altitude to enter the landing pattern, I decided to put the plane into a practice spin. That is the quickest way, of course, to lose altitude.

In attempting a recovery from the spin (perhaps frightened by the thoughts of the accident), I was clumsy and over-corrected. Instead of a recovery, the plane shuddered violently, stalled, and then flipped over into a secondary spin. Never have I known such panic. I found myself clawing at the controls.

I really don't know what happened. I think probably I let go of the controls. The plane was used heavily as a trainer because it had the capacity almost to fly itself if you'd leave it alone. Finally the plane pulled out in a long, sweeping skid, just feet above the desert floor.

I quickly recovered my composure and made a normal landing, with the hope that no one had seen the circus performance!

No doubt you have had a frightening experience where shock set in after-

wards. Long into the night I experienced almost the same panic as I had in the plane.

My buddy, a member of the Church from southern Utah, was sleeping in the lower bunk and was awakened by my restlessness. I told him what had happened and asked, "What did I do wrong?"

He then told me that his instructor, early in their flight training, had warned them against just such a happening. He had pointed out to them the singular danger of a secondary spin. He had taken each of his students up and demonstrated how to recover should it happen. This training, this warning, had insured him against mortal danger.

There arose in me an intense resentment for my instructor. Why hadn't he told us? Another second or two in that spin, and—well, you would have been spared listening to me. His negligence as an instructor had come that close to costing me my life.

Responsibility of leaders

Great responsibility rests upon those of us who are leaders and teachers and instructors in the Church. Against the possibility that one of you, if unwarned, may, as you enter military service, spiritually falter, or stall, or spiritually "spin-in," a wonderful program has been prepared. It will see you safely through the adventure of military service.

We regard you as the finest generation of young men the Church has ever known. I have heard the Brethren comment on experiences of exceptional inspiration with our teen-agers and college-age youth.

Responsibility of servicemen

We have great confidence in you. Will you help us take care of you and assist us with your buddies? We'll do all we can to meet you at every cross-road with guidance and help. If you will volunteer before you leave home to be active and to help with the less active, much of the battle will have been won.

We ask that you subscribe for *The*

Improvement Era and *Church News* yourself. Pay for it yourself before you leave for military service. Take the responsibility for changing the address when you move.

We are asking you to find the Church—look for it—it isn't difficult to find. But many have failed because they have waited and waited to be found—and no one knew they were there.

There's an old Chinese proverb that says: Man who sits with open mouth waiting for roast duck to fly in has long hunger!

Pre-service orientation

Yesterday we delivered to each of the Regional Representatives of the Twelve a kit of materials with all of the necessary instructions to hold a pre-service Church orientation for every member of the Church entering military service. He was given a recorder, tapes, instructional manuals, and supplies.

We're happy to announce to you that within the next few weeks in every area of the Church where there is a need, this pre-service orientation will be held regularly, so that a young man going into military service will receive about three hours of important instruction.

Helps for home teacher

Your home teacher plays a vital role in this program. Be sure you keep him informed of your plans. He in turn can advise you when this orientation session will be held. He can even assist in arranging transportation for you.

To help the home teacher, there is a series of brochures printed on a number of subjects. Among nearly a dozen titles in print is this brochure: *Suggestions to Priesthood Home Teachers—'What Can I Do to Help a Boy Entering or Serving in the Military Service.'* On the front cover is the statement: "One of my families has a boy in the service and another boy who is about to be drafted. I'd like to help these boys."

As the home teacher opens the cover, there are important suggestions for

Saturday, April 4

First Day

him. Every home teacher in the Church should have one of these brochures, and for that matter, the other brochures also. The bishop or his executive secretary can order them from Church Distribution. Pretty expensive, though—they cost 2c apiece.

Other phases of military relations program

Did you know that the executive secretary in the ward and stake, whose major assignment is home teaching, has been appointed adviser to the bishopric and stake presidency on military relations? You can see the correlation in operation there. It's his job to see that the bishop or stake president knows of every man leaving for military service—even if it is just to summer camp.

Another major phase of the program begins as soon as you enter the service. When you are at basic training, there will be a special course of instruction, teaching you how to find the Church in the military service; the wise use of leisure time; how to conduct meetings; your missionary opportunities; and a number of other things. Perhaps you'll be fortunate enough to be stationed where we have a Latter-day Saint chaplain. Presently we have 30 on active duty.

We have young men serving in military service from many countries in the world. This program is prepared so that it may be adapted to meet the circumstances in every country.

A second mission

Some of you will have served full-time missions prior to entering military service. In that case, this service can be like a second mission.

Many of the mission fields of the Church have been opened by servicemen—in fact, all of them in Asia. These have been the result of Latter-day Saint servicemen living exemplary lives.

Before you go into military service, each of you will be invited to speak in a sacrament meeting. In fact, your bishops have been instructed to regard you much the same as they would a man departing for the mission field.

The home teachers must be alert and notify the bishop in order that every young man leaving for military service, though it be for six months' national guard training, can be invited to speak in a sacrament meeting.

Some of you who have served missions have had your temple endowments. There will be a question in your minds on the wearing of the temple garment while serving in the military service. The bishop of your ward, or the president of your branch, has a letter of instruction for you. In the interview that he has with every man leaving for military service, you will be invited to read the letter. It will answer your questions concerning this important matter.

Blessings of the Church

The First Presidency has declared our determination "in obeying, honoring, and sustaining the law" and has stated, "We believe our young men should hold themselves in readiness to respond to the call of their government to serve in the armed forces."

Great effort is being put forth so that if you are called to serve in the military, you may have the blessings of advancement in the Church similar to the blessings you would have in civilian life.

Lesson from experience

In conclusion I return again to the experience mentioned in the beginning. I resented my instructor because he had failed in his duty to warn me of a mortal danger. The next few days I wasn't very good at flying. I was tense and tied up and frightened. After a particularly bad flight, my instructor said, "What's the matter with you, Packer? You're no good at this. Why can't you loosen up? You keep this up and we're going to wash you right out of the program." I was afraid to tell him what was the matter. And then he said, "I have a special assignment for you this weekend. I want you to go into Phoenix and get right good and drunk. You go get loosened up and relax, and we can maybe make a pilot of you."

You'd have to know how much I wanted those silver wings to know what a trial that became. I could see the thing that I then wanted more than any other thing on earth slipping away from me. There was a great temptation to follow his advice. To imbibe in those spirits would loosen me up, he thought, and restore the confidence I had lost. But those spirits are counterfeit spirits. They lift you, to drop you all the lower.

Spiritual restoration

We did go to Phoenix that weekend, but we sought the other kind of spirit in association with brethren in the priesthood and with members of the Church in worship service. There came an inspiration and a restoration of

confidence. There came an assurance that has sustained me ever since.

It was in the military service that I came to know for sure that Jesus is the Christ, that Joseph Smith is a prophet of God, that there stands at the head of the Church a prophet of God, and that our Father in heaven will hear and answer prayers and sustain us as we answer the call to enter military service. Of this I bear testimony in the name of Jesus Christ. Amen. ○

President N. Eldon Tanner

Elder S. Dilworth Young of the First Council of Seventy will now address us, and he will be followed by Bishop John H. Vandenberg, Presiding Bishop of the Church.

Elder S. Dilworth Young

Of the First Council of the Seventy

● I shall begin by quoting a scripture that you all know very well:

"Therefore, let every man stand in his own office, and labor in his own calling; and let not the head say unto the feet it hath no need of the feet; for without the feet how shall the body be able to stand?" (D&C 84:109.)

The scriptures declaring the prime importance and necessity of the seventies' being in the missionary service are clear and to the point. I shall give you but one example:

"The Seventy are to act in the name of the Lord, under the direction of the Twelve or the traveling high council, in building up the church and regulating all the affairs of the same in all nations, first unto the Gentiles and then to the Jews." (D&C 107:34.)

Stake missionary system

However, the application of the missionary program of the Church changes as generations and conditions change. For example, we stressed the doctrine of gathering in a previous generation, so it did not matter much where converts were made, rural or

urban. They gathered to Zion. Today we do not gather. Converts are encouraged to build the Church in their home districts; and so we stress proselyting in ever-widening concentric circles with the meetinghouse as a center. Where once the missionaries had no help from the ward or branch, its auxiliaries or its people, now the whole stake missionary system is organized around the wards and branches, their buildings and their people, to work within the framework of priesthood correlation.

Where once members helped missionaries by giving them meals, now members are the best sources of finding people to whom the missionaries might teach the gospel. Because of the growth of the Church, we can correlate the vast missionary system with the wards and stakes and use these units to accelerate and implement our proselyting purposes.

Ward proselyting program

There have been great changes in the organization of our units. Where once the bishop had inadequate help and

felt no responsibility for missionary work, now the whole missionary program centers in the bishop and his helpers in the highly functional meetinghouse and well-organized auxiliary programs. How, then, can the proselyting purposes of the Lord be best served in our present situation, keeping in mind the special calling of the seventies? Here are some suggestions:

1. *Have seventies presidents serve as group leaders.* The presidents of the quorums of seventy should be so selected that, as nearly as possible, they can serve as group leaders in their wards. Remember that all the missionary work in a stake is done in its wards. Certainly the seventy presidents should direct the missionary work of their own quorum members in the wards in cooperation, of course, with the bishops.

2. *Implement effective methods for finding investigator families.* The effort to find prospective converts usually takes up to 80 percent of a missionary's time in any mission. Fifty years ago it took from 90 to 100 percent. I as a missionary spent a hundred percent of my time finding people. The seventies in the quorum are living in the various wards and should be the backbone of the finding program in each ward. At all times each seventy and his family should be making friends with and warming up two or more families of nonmembers.

Furthermore, because of the every-member-a-missionary program of the Church, each home teacher should be urging the families under his care to find and make friends with nonmember families also. He should also teach his families the techniques to help them cultivate these nonmember families. The group leader of the seventy who is the ward missionary representative should be alert to this need in the whole ward and keep the bishop not only informed, but help him to acquaint the other ward priesthood groups with methods whereby they also can assist in this great finding program.

3. *Use correlation principles in quorum organization.* To make missionary correlation effective in the wards of the stake, it follows that the stake mission

presidency should be included among the presidents of the quorum of the seventy. It would be expected that this mission presidency would be chosen from the best available seventies or elders. If elders, they would be ordained seventies and placed in the quorum presidency. In those stakes where the nonmember population is so large that the members of the stake mission presidency would have their time fully taken with the work of proselyting, they should be excused from group leadership. The quorum presidents should then recommend group leaders from among the members of the group, and after approval of the stake presidency, should install them. These group leaders should meet with the quorum council on a regular basis to correlate the work of the quorum in all wards.

4. *Enlist aid of auxiliary organizations.* The seventy group leader would be expected to lead out with suggestions to the ward auxiliary leaders about correlating their programs to assist in finding prospective members. These programs may also be of great help in preparing people for baptisms if they are used with wisdom. I do not have time to give an illustration of that particular point.

5. *Understand functions of missionary work in a stake.* Missionary work is divided into three main functions:

a. *Finding.* The objective of "every member a missionary" makes every member responsible for finding investigators and for preparing them to receive the missionary lessons. To prepare the members for this important function is the duty of the home teachers serving those members, who should, themselves, be prepared with helps and guides by the seventies group leader.

b. *Teaching.* The stake and full-time missionaries are responsible for teaching the gospel to those whom the finders have made ready. This centers in the presentation of the lessons with such additional or preliminary discussions as circumstances may warrant.

c. *Fellowshipping.* This is the responsibility of the home teachers. It might be well to assign seventies to

these new families to help orient them, preferably the same seventies who helped to convert them.

Responsibility of seventies

One of the great responsibilities of home teachers is to convert the nonmembers in the part-member families. These teachers should be seventies where available. With these families, the seventies can use their missionary finding techniques to good advantage.

Missionary work may be done by priesthood holders other than seventies and by women, but the chief responsibility rests on the seventies.

The stake president has the basic responsibility for the successful operation of the missionary work in the stake. This missionary work is administered through the stake priesthood executive committee and the stake correlation council, with the high counselor assigned to work with the seventies and the stake mission serving as adviser to the stake president on missionary matters.

The bishop has the responsibility for successful operation of missionary work in the ward, including the fellowship of new converts. Missionary work in the ward is administered through the ward priesthood executive committee and the ward council, with the seventies group leader as adviser to the bishop on missionary matters.

Missionary correlation meetings

In wards where full-time missionaries are working, the seventies group leader should hold a ward missionary correlation meeting. It might well be attended by all stake and full-time missionaries working in the ward area.

In every ward it should be determined how many possible investigators are available to be taught, and then a program should be set up which will cause, so far as possible, an even flow of investigators for the stake and full-time missionaries. Families who are cultivating nonmembers under the inspiration of their home teachers, and seventies who are engaged in the program for finding families, should cor-

relate their efforts through the ward executive committee to bring this about.

On the stake level, the quorum council should invite the attendance of full-time mission district and zone leaders when correlating missionary work in the stake.

Do you not see, my brethren of the seventies, that when the great majority of all missionary work is devoted to finding people and persuading them to listen—and you are charged with that finding—you are for all practical purposes the stake mission. The other smaller percentage, and the very important percentage—the teaching—is yours as soon as you will qualify yourselves for that part. Some of you are now qualified. The members of the mission presidency are your leaders.

Experience in rounding-up cattle

Many years ago I worked for a period of time on a cow ranch, at the art of working with cattle. I was a cowpuncher. In a corral set to one side was a fine-looking, pureblood horse with a well-cared-for coat, pared hoofs, and combed mane and tail. He was the pride of the boss, who rode him when he went on fence inspection or in rodeo parades in town. There came a day, however, when there was an emergency. He had to ride after cattle, and he had to use this horse. For an hour and a half the horse led the roundup and then, all lather, sweat, and foam, gave out and could not be pushed another step. The rattail cayuses of the other punchers, hardened and toughened from daily, hard driving, easily passed the pureblood horse.

The sad thing is that the pureblood had more real quality than the range horses, but by nonuse was soft muscled and had no endurance. Had he been used, learned to dodge gopher holes, rushed pell-mell downhill, over and through brush, been skinned and bumped, fallen down, gotten up, been toughened by adversity and some failures, he would have outworked and outdistanced the other horses.

The moral is clear, I suppose. Don't leave your cow horses in the corral or hitch them to wagons doing other

things if you want them to find and round up the cattle.

I testify that the Lord has spoken in this day and has given us the precious charge of preaching the gospel to the world under the direction of the First Presidency and the Twelve. I sustain them with all my heart, and the First Council sustains them with all its heart. I bear my witness that President Joseph Fielding Smith is the chosen successor to President McKay, and that

his counselors are also called of God. They have not only my support, but also they have my deep and abiding love. In the name of Jesus Christ. Amen. ○

President N. Eldon Tanner

Bishop John H. Vandenberg, Presiding Bishop of the Church, will now speak to us, and he will be followed by Elder Henry D. Taylor.

Bishop John H. Vandenberg

Presiding Bishop

● My heart, along with your hearts, I am sure, has been softened tonight by hearing these wonderful boys, their sweet, mellow voices. And I want to tell them that they may consider themselves to be successful. I think back on something I read a few years ago. It was published in Washington, D. C. They had had a spelling bee, and a young man had won the spelling bee. Immediately thereafter a reporter went up to him and said, "Now, young man, to what do you attribute your success?" And he came right back and he said, "To my wonderful, overbearing mother."

Delusions of youth

I wonder tonight how many mothers have been associated with these boys in having them come to their practices. A boy and a mother can reach every goal they try for. Perhaps that is the key to success. But what happens when a boy is left alone? I believe we might get the sad story from the words of Benjamin Disraeli, who at 22 wrote these words:

"The disappointment of manhood succeeds to the delusion of youth. Let us hope that the heritage of old age is not despair." Thus he seemed to recognize that when one's life is built upon delusion, or false belief, it will only bring grief. Eighteen years later, at age 40, he recorded: "Youth is a blunder; manhood a struggle; old age

a regret." These sad words were written over a hundred years ago, but delusions are still with us. Webster defines delusion as "something accepted as true or real that is actually false or unreal."

Abraham Lincoln gave an example of delusion when he asked on one occasion: "How many legs would a sheep have if we called the tail a leg?" When the answer, "Five," was given, he corrected it by explaining that just calling the tail a leg didn't make it one.

The dean of students of a western university prepared a list of what he calls the ten delusions of youth. At the top of his list is the delusion that "there is no eternal truth." The dean claims that many youth today have been misled into believing that there is no eternal truth, because they are deceived. They assume everything changes, including the nature of man and the Ten Commandments. This delusion may come from seeing a world moving so fast that it seems impossible to find stability.

Many kinds of eternal truth

There are many kinds of eternal truth, and all are important. When God releases truth to the earth, it is available to all, and discovery is almost simultaneous in many advanced scientific nations. Evidences of such physical truths are all about us, probably one of the most obvious being the

electric light, discovered by Thomas A. Edison by going through certain physical processes. Edison was acclaimed a genius at incorporating true scientific principles in practical devices. An excerpt from the *New York Times* in September 1882 describes the early use of "Edison's Electric Lamp" as follows:

"It was not until about 7 o'clock, when it began to grow dark, that the electric light really made itself known and showed how bright and steady it is. Then the 27 electric lamps in the editorial rooms and the 25 lamps in the counting-rooms made those departments as bright as day, but without any unpleasant glare. It was a light that a man could sit down under and write for hours without the consciousness of having any artificial light about him. . . . the light was soft, mellow, and grateful to the eye . . . without a particle of flicker and with scarcely any heat to make the head ache."

Light of spiritual truth

What a marvelous invention! What a great light this was, compared to the gas lights of earlier days. And yet this artificial light, or any other of the millions of physical scientific advancements, cannot compare to the living light of eternal, spiritual truth.

Said one man: "It matters nothing that the Greeks counted the stars in the thousands, we the galaxies in the millions. The human heart, its needs and longings, have always been the same." To know the truth. Changes will come through discovery and research of temporal things, but let us not confuse such temporal changes with the consistency of eternal truth.

Truth is eternal, since God is the source of truth. In his answer to Thomas' inquiry—"Lord, we know not whither thou goest; and how can we know the way?"—Jesus said, "I am the way, the truth, and the life. . . ." (John 14:5-6.)

You see, Jesus is the authority on truth and life, and he wants each of us to make inquiry. He wants youth to know how things really are, how they came to be as they are, how they will be in the future. This is no different from the youth of yesteryear. God has

planted in the heart of every man the longing to inquire and to know.

" . . . seek, and ye shall find; knock, and it shall be opened unto you." (Matt. 7:7.)

An all-consuming desire

The late John A. Widtsoe said: "A Sunday wish will not suffice. It must be an all-consuming, consistent desire." God has been very generous in calling on youth when revealing his truths. Consider Samuel, who, as a youngster, when God called him, answered, "Speak, [Lord]; for thy servant heareth." (1 Sam. 3:10.) This was his introduction to a knowledge that God lives and was the beginning of his noble, prophetic life.

Consider Nephi, who, in his young years, said to his father, "I will go and do the things which the Lord hath commanded. . . ." (1 Ne. 3:7.) Nephi gained a knowledge far greater than most men achieve. His whole life was that of a prophet.

Consider Jesus, at the age of 12, discussing truth with the learned men in the temple, astounding them. When approached by his parents, he said, " . . . wist ye not that I must be about my Father's business?" (Luke 2:49.)

Saul of Tarsus

Consider Saul of Tarsus, a young man who was misled and erroneously convinced that the Christians should be destroyed. He took up the chase but was interrupted by Jesus' appearing to him in a vision on the road to Damascus, that he might know the truth. Then, knowing the truth, he lost no time in preparing himself for the ministry. Standing in the midst of Mars Hill, he said, "Ye men of Athens, I perceive that in all things ye are too superstitious.

"For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you." (Acts 17:22-23.)

Paul, formerly Saul, continued his ministry for about 28 years, and in his letter to Timothy he wrote: "For I am

now ready to be offered, and the time of my departure is at hand.

"I have fought a good fight, I have finished my course, I have kept the faith." (2 Tim. 4:6-7.)

Joseph Smith's search for truth

Consider Joseph Smith, who at 14 found the source of all knowledge when he read from James, "If any of you lack wisdom, let him ask of God. . . ." (Jas. 1:5.)

It was in search of truth that Joseph, 150 years ago, knelt in a grove of trees to pray. Joseph came from a religious family and had studied the Bible, but the several denominations of churches interpreted the scripture so differently that he found it impossible to determine which was right.

What Joseph expected and hoped to learn in answer to his sincere prayer for knowledge was that either the Baptist, the Methodist, the Presbyterian, or some other religion he was acquainted with was true. The revelation that he received was totally unexpected and overpowering. But he could not deny it, for it came directly from God and his Son Jesus Christ. As a result of that humble inquiry, God reestablished his kingdom on earth with the attendant authority to administer its affairs, beginning with the restoration of the Aaronic Priesthood by John the Baptist as he spoke these words to Joseph Smith and Oliver Cowdery: "Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." (D&C 13.)

Aaronic Priesthood bearers

And now let us consider youth today. There is a body of young men, 186,000 plus, who have been ordained and who now bear the Aaronic Priesthood. Many of these young men are within this vast audience tonight. God has confidence in you and has called

you to his ministry. He has faith in you. He trusts you not only to do your duty, but also to set the right example to the young ladies with whom you associate. He has given you his power on earth, the same power by which this earth and other worlds were created; the same power by which the waters of the Red Sea were parted; the same power by which Elijah sealed the heavens so that no rain fell upon the earth; the same power by which Jesus gave sight to the blind, legs to the lame, and new life to the dead. This is the truth that you should seek after—to know God and his plan of eternal life.

Truth can change people

Remember—people cannot change truth, but truth can change people. You will experience this as you continue in your ministry.

Prepare yourselves to declare the gospel to the nations of the earth. You will witness the change that takes place in the lives of those who listen to your testimonies. Missionaries live with these experiences and love them. Many young people, and particularly those who bear the priesthood, are missionaries at home, among their associates, mainly by the way they live. Jesus said, "If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free." (John 8:31-32.)

Latter-day Saints are not misled. We have the Bible. We have the Book of Mormon. We have the book of modern revelations known as the Doctrine and Covenants, and the Pearl of Great Price. Each of us has the privilege and responsibility of communicating directly with our Father in heaven through prayer. We have a living prophet who receives revelation from God in this day to guide us in this fast-moving world. Always follow the leadership of the First Presidency and the Brethren, and you need not fear the delusions of today.

Another delusion

Some young people are carried away by another delusion and cry: "My life is my own!" Your life is not really

your own. It was given to you by your earthly parents, as well as by your heavenly parents. And when you act contrary to the wishes of your earthly and heavenly parents, there is sorrow.

Hearts of parents everywhere were touched by the anguished cry of a governor of one of our states whose son was arrested for stealing. This man said, in speaking at a PTA meeting, that there is no greater blessing that parents can have than to have all their children living good lives. "If you have that great blessing," he said, "you should thank God every day of your lives." All good parents feel this way about their children. David Klein, in an article entitled "Is There a Substitute for God?" printed in the *Reader's Digest*, says: "And yet the questions remain. Anyone who can contemplate the eye of a housefly, the mechanics of human finger movement, the camouflage of a moth, or the building of every kind of matter from variations in arrangement of proton and electron, and then maintain that all this design

happened without a designer, happened by sheer, blind accident—such a person believes in a miracle far more astounding than any in the Bible. To regard man, with his arts and aspirations, his awareness of himself and of his universe, his emotions and his morals, his very ability to conceive an idea so grand as that of God, to regard this creature as merely a form of life somewhat higher on the evolutionary ladder than the others, is to create questions more profound than those answered." (*Reader's Digest*, March 1970, p. 55.)

Be not deluded, brethren; know that truth is eternal. Believe in God. And be eternally grateful that God believes in you. To this truth I testify in the name of Jesus Christ. Amen. ○

President N. Eldon Tanner

Elder Henry D. Taylor, Assistant to the Council of the Twelve, will now address us.

Elder Henry D. Taylor

Assistant to the Council of the Twelve

● My beloved brethren, bearers of the Holy Priesthood:

I appreciate the opportunity of speaking to you concerning the Welfare Plan of the Church. I would like to present what I consider to be some of the fundamental principles of this program.

Reason for establishing Welfare Plan

In announcing the plan, the First Presidency explained the reason for its establishment, stating that it was their desire to set up a system whereby undesirable practices and procedures would be eliminated. Idleness, which they branded as a curse, would be done away with; a dole, which they classified evil, would be not only abolished, but virtues such as independence, thrift, industry, and self-respect would also be established among the people

once again. They pointed out that it was the aim of the Church not only to take care of the people, when and if necessary, but also to help the people "to help themselves." And finally, they expressed hope that the principle of work would be so emphasized as to assure its reenthronement as a ruling principle in the lives of the church membership.

It will be observed that idleness is denounced and work is glorified in this announcement. The Lord intended that man should work and not be idle. To our forefather, Adam, he said: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground." (Gen. 3:19.) Later the Lord said to the Church on February 9, 1831: "Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer." (D&C 42:42.)

Basic principle of Church welfare

It is a basic principle of Church welfare that the responsibility for one's own economic maintenance rests (1) upon himself, for the world does not owe him a living, (2) upon his family, and (3) upon the Church, if he is a faithful member thereof. (*Welfare Handbook*.)

The Welfare Program stands ready to help those who cannot help themselves or who cannot obtain sufficient aid from family members, but no Latter-day Saint should anticipate that anyone, other than himself, will provide for his own needs.

Preparation to meet needs

Each of us might profitably ask ourselves the question: "What can I do to make preparation to care for my own needs?" Among other things we could do are these:

1. Secure an adequate education. Learn a trade or profession that will enable us to obtain steady, remunerative employment sufficient to care for ourselves and our families.

2. Live strictly within our income, and save something for "a rainy day."

3. Avoid excessive debt. Necessary debt should be incurred only after careful thought, prayer, and getting all the best advice possible. We would keep well within our ability to repay. Wisely, we have been counseled to "avoid debt as a plague."

4. Acquire and store a reserve of food that will sustain life; acquire clothing; and build a savings account on a sensible, well-planned basis that could serve us well in times of emergency.

Church members should be self-sustaining to the extent of their own powers. No true Latter-day Saint will, while physically able, voluntarily shift from himself to others the burden of his own support. So long as he can, under the inspiration of the Almighty and with his own strength and labor, he will supply himself with the necessities of life.

Assistance by family

A Church member who is unable to

provide for himself should then look to his family for assistance. No person should become a charge upon the public welfare or the Church as long as his relatives are able to care for him. All Church members should accept the responsibility, insofar as they are able, to care for the needy among their own kin. The apostle Paul understood and taught this doctrine in these words: "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." (1 Tim. 5:8.) A member of the First Presidency once aptly declared: "I think my food would choke me if I knew that while I could procure bread, my aged father and mother or near kin were on public relief."

Key figure in Welfare Plan

When a person is unable to provide for himself, and his family, likewise, is unable to assist him, he may then turn to his bishop, who represents the Church; and if he meets the necessary requirements, he may receive assistance.

The bishop, father of the ward, is responsible for the spiritual and temporal well-being of every member of his ward. He is the key figure in the Welfare Plan. It is his duty, and his only, to determine who shall receive Church assistance and to what extent. The Lord has given him this mandate.

Major resources

The bishop has at his disposal two major resources from which to draw in his responsibility of caring for the poor:

1. Commodities that are placed in the bishops storehouses. These commodities generally are produced on agricultural projects and processed in canneries owned by the members of wards and stakes. The agricultural projects and canneries are referred to as "permanent welfare projects."

2. The other major resource at the disposal of the bishop is the fast-offering funds. These contributions come from members of the Church who abstain from two meals each month and pay to the bishop the equivalent cost of these meals or a

generous contribution in cash. The bishop uses these funds to provide for the cash needs of welfare recipients and to pay rent, utilities, hospital, and medical bills.

Opposition to a dole

One of the features that distinguishes the Church Welfare Plan from all other relief programs is the requirement that those physically able are urged and expected to work within the limits of their ability for the Church assistance they may receive. The Church is strongly opposed to a dole of any kind, which is interpreted to mean receiving something and giving nothing in return. We shun hand-outs or gratuities.

Priesthood assistance

There are many ways that we as holders of the priesthood can assist the bishop in his welfare responsibilities:

It is the privilege and duty of you deacons to visit the homes of the members of the ward each month and receive their fast-offering contributions, which are turned over to the bishop.

As you home teachers visit your assigned families, you can be alert to discover any illness, unemployment, or emergency that might result in need for Church assistance.

The members of priesthood quorums or groups should assist the bishop in the production of materials for the use of the bishop in carrying out their storehouse program. In meeting this responsibility, the bishop has the right

to call all members of his ward, including high priests, seventies, elders, priests, teachers, and deacons. None is exempt.

Concern for the poor

From the very beginning the Lord has constantly shown deep concern for the poor; and in the instructions regarding the Law of Consecration, he expressed again his concern for the needy when he said: "I, the Lord, stretched out the heavens, and built the earth, my very handiwork; and all things therein are mine.

"And it is my purpose to provide for my saints, for all things are mine.

"But it must needs be done in mine own way. . . ." (D&C 104:14-16.)

It is my testimony, brethren, and I bear it to you, that the Welfare Program is the Lord's way of providing for his needy Saints in this our day. It is an inspired plan that has come as revelation through the Holy Ghost to our Prophet, the Lord's mouthpiece, here upon the earth. To this I testify, in the name of the Lord, Jesus Christ. Amen. ○

President N. Eldon Tanner

Brother J. Spencer Cornwall will now lead the chorus and congregation in singing, "Praise to the Man."

The congregation then sang the hymn, "Praise to the Man."

President N. Eldon Tanner

Second Counselor in the First Presidency

● President Smith, who is presiding at this meeting and all through the conference, has asked me to conduct, and he has now asked me to say a few words to you this evening.

I am always thrilled and inspired when I meet with the priesthood of The Church of Jesus Christ of Latter-day Saints, which is the priesthood of

God; and to hear the lovely singing we have had this evening, and the fine talks to which we have listened, thrills me and inspires me more and more.

The power of God

The priesthood is the power by which all things were created and the power by which God has done those things

about which Bishop Vandenberg spoke this evening; but for us as individuals, it is the power of God that has been delegated to us to act in his name in the office which we hold. And it is a great privilege, a great blessing, and a great responsibility to have that priesthood bestowed upon us.

Sometimes our young men feel they should have the priesthood when they reach the respective ages for ordination as deacons, teachers, and priests, regardless of their situation as to their activity or how they are living. They should realize what a great privilege it is to hold that priesthood. When a person receives it, he takes upon himself a very heavy responsibility.

Many called but few chosen

I should like to read just a few words to you, taken from the Doctrine and Covenants:

"Behold, there are many called, but few are chosen. And why are they not chosen?

"Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—

"That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

"That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man.

"Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the saints, and to fight against God." (D&C 121:34-38.)

I interpret that as referring to those who fail to magnify their priesthood, or who use it as it should not be used. I know of many cases where a man has

gradually failed to magnify his priesthood and moved away from activity in the Church. As a result, a man who has been very active loses his testimony and the Spirit of the Lord withdraws from him, and he begins to criticize those in authority, and to persecute the saints, apostatize, and fight against God.

We also find these words of the Lord in the Doctrine and Covenants: "The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever" (D&C 121:46)—that is, if we magnify our priesthood.

Oath and covenant of priesthood

I am sure all of you have read the oath and covenant of the priesthood, and have heard it many times. To me it is very important.

"For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies.

"They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God.

"And also all they who receive this priesthood receive me, saith the Lord;

"For he that receiveth my servants receiveth me;

"And he that receiveth me receiveth my Father;

"And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him." (D&C 84:33-38.)

I should like to emphasize that these blessings are promised to those who magnify their priesthood every day in every way.

"And this is according to the oath and covenant which belongeth to the priesthood.

"Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved.

"But whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins. . . ." (D&C 84:39-41.)

The Lord says here that he cannot break his covenant, but if we break ours, there is no promise.

"Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.

"He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand. Even so. Amen." (D&C 107:99-100.)

"Therefore, blessed are ye if ye continue in my goodness, a light unto the Gentiles, and through this priesthood, a savior unto my people Israel. The Lord hath said it." (D&C 86:11.)

Leadership to give direction

We are living in a troubled world, as has been pointed out several times this day; and the world has reason to and every right to expect some leadership somewhere to give direction and understanding of where to go and what to do. People need to understand that there is a purpose in life and what that purpose is, and they have every reason to look to the priesthood of God, which is what you brethren have.

You cannot realize and appreciate the influence the priesthood in this Church could have on the whole world if every man would magnify his priesthood. Brethren, the priesthood, if magnified, is a stabilizing influence and strength. It should be. Every wife and mother has a perfect right and responsibility to look to her husband who holds the priesthood for guidance, for strength, and for direction. And he has the responsibility of magnifying his priesthood so he might be able to give this direction, this security, this strength that is needed in the home. And he can do this. If he will magnify his priesthood, he will be magnified by the Lord in the eyes of his family, and his influence will be felt for good.

Responsibility to sisters

We have a responsibility to our

sisters, boys. Every sister should look to a brother who holds the priesthood, whether he is 12 years of age or older, and she has a right to expect in him a living example of what the priesthood should be, and to look to him for strength and counsel and direction and to feel safe with him. Every sweetheart should be able to depend entirely on a young man holding the priesthood who is going out with her. She should be able to feel he would do anything, even to the giving of his life, to protect her womanhood and her virtue, and would never think of depriving her of it, if he is magnifying his priesthood; and he will not be tempted if he is thinking of the priesthood that he holds and the responsibility that he has.

Strength to act

I should like to read to you just a paragraph from a letter that I received yesterday to show the importance of living the principles of the gospel and magnifying our priesthood. So many of our men *believe*, but haven't the courage or the strength to *act*. If we could all realize the effect we have on our associates when we live the gospel teachings, I am sure we would all do better. This letter comes from a successful lawyer in Los Angeles whom I know fairly well, and he wrote just to give me this message:

"As weeks tumble into months and I become engrossed in the fascinating practice of law, occasionally there comes across the spectrum of this activity a person who is noticeably exceptional. I have just completed a case in which my adversary was a young man who exemplified the finest qualities of technical craftsmanship wedded to moral and spiritual integrity. It didn't come as any great surprise to me when I inadvertently discovered that he is a dedicated member of The Church of Jesus Christ of Latter-day Saints."

Now this man who writes the letter is not a member of the Church, and the man about whom he writes is his adversary in court. I know the young man very well. The writer of the letter doesn't know that I know him, but it shows me, my brethren, that if we mag-

nify our priesthood, if we live as we should, we will influence the world, and the Lord will magnify us. This is my testimony to you, in the name of Jesus Christ. Amen. ○

President Tanner

We shall now have the privilege of listening to President Harold B. Lee, first counselor in the First Presidency.

President Harold B. Lee

*First Counselor in the First Presidency
and President of the Council of the Twelve*

● I have only one or two matters about which I would like to speak tonight. The first may I introduce by relating a dream or a parable taken from one of the prophets of the Old Testament, in which was depicted a watchman on a high tower overlooking the countryside, watching for enemies that might be coming to destroy, enemies that were in evidence by clouds of dust of approaching camels or horses, or whatever they had. The watchman was reporting hour by hour down to his lord in the courtyard. "All is well, All is well," or he reported if he saw any dangers.

But in the dream or the parable the lord asked: "But watchman, what of the night? Watchman, what of the night?" suggesting that more to be feared than the enemies that come in the daytime that you can see are the enemies that come in the night.

Enemies that come in the night

Now it is about the enemies that come in the night I want just to make one reference.

The term "elder," which is applied to all holders of the Melchizedek Priesthood, means a defender of the faith. That is our prime responsibility and calling. Every holder of the Melchizedek Priesthood is to be a defender of the faith.

There are insidious forces among us that are constantly trying to knock at our doors and trying to lay traps for our young men and women, particularly those who are unwary and unsophisticated in the ways of the world. I speak of the battle against liquor by the drink, gambling, pros-

titution, pornography, and our efforts to aid Christian people who desire to have one day dedicated to keeping the Sabbath day holy. All we have to do is to remember what the Lord said in order to impress the importance of keeping the Sabbath day holy: "And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day." (D&C 59:9.) Defenders of the faith should be alert, then, to see to it with all their influence that there is an opportunity given to the working man, the boy and the girl, the husband and the wife to have one day in the week when they can be with their families and have one day consecrated as a day of rest. Watchmen, be alert to the "dangers of the night"!

A Warning Voice

The next matter I would like to speak of, for just a moment, is set forth in a letter from the First Presidency, which was sent out in August 1913 as a warning to the members of the Church and which was repeated by some of the leaders nearer our time and could well be repeated today. I read this letter from the First Presidency [Pres. Joseph F. Smith, Anthon H. Lund, Charles W. Penrose] in 1913. It has been entitled "A Warning Voice."

"To the Officers and Members of The Church of Jesus Christ of Latter-day Saints:

"From the days of Hiram Page (Doc. and Cov., Sec. 28), at different periods

there have been manifestations from delusive spirits to members of the Church. Sometimes these have come to men and women who because of transgression become easy prey to the Arch-Deceiver. At other times people who pride themselves on their strict observance of the rules and ordinances and ceremonies of the Church are led astray by false spirits, who exercise an influence so imitative of that which proceeds from a Divine source that even these persons, who think they are 'the very elect,' find it difficult to discern the essential difference. Satan himself has transformed himself to be apparently 'an angel of light.'

"When visions, dreams, tongues, prophecy, impressions or any extraordinary gift or inspiration conveys something out of harmony with the accepted revelations of the Church or contrary to the decisions of its constituted authorities, Latter-day Saints may know that it is not of God, no matter how plausible it may appear. Also, they should understand that directions for the guidance of the Church will come, by revelation, through the head. All faithful members are entitled to the inspiration of the Holy Spirit for themselves, their families, and for those over whom they are appointed and ordained to preside. But anything at discord with that which comes from God through the head of the Church is not to be received as authoritative or reliable. In secular as well as spiritual affairs, Saints may receive Divine guidance and revelation affecting themselves, but this does not convey authority to direct others, and is not to be accepted when contrary to Church covenants, doctrine or discipline, or to known facts, demonstrated truths, or good common sense. No person has the right to induce his fellow members of the Church to engage in speculations or take stock in ventures of any kind on the specious claim of Divine revelation or vision or dream, especially when it is in opposition to the voice of recognized authority, local or general. The Lord's Church 'is a house of order.' It is not governed by individual gifts or manifestations, but by the order and power of the Holy

Priesthood as sustained by the voice and vote of the Church in its appointed conferences.

"The history of the Church records many pretended revelations by imposters or zealots who believed in the manifestations they sought to lead other persons to accept, and in every instance, disappointment, sorrow and disaster have resulted therefrom. Financial loss and sometimes utter ruin have followed. We feel it our duty to warn the Latter-day Saints against fake mining schemes which have no warrant for success beyond the professed spiritual manifestations of their projectors and the influence gained over the excited minds of their victims. We caution the Saints against investing money or property in shares of stock which bring no profit to anyone but those who issue and trade in them. Financial schemes to make money for the alleged purpose of 'redeeming Zion' or providing means for the 'salvation of the dead' or other seemingly worthy objects, should not deceive anyone acquainted with the order of the Church, and will result only in waste of time and labor, which might be devoted now to doing something tangible and worthy and of record on earth and in heaven." (*Messages of the First Presidency*, compiled by James R. Clark [Bookcraft, 1970], Vol. 4, pp. 285-86.)

Sensational stories

It never ceases to amaze me how gullible some of our Church members are in broadcasting sensational stories, or dreams, or visions, or purported patriarchal blessings, or quotations, or supposedly from some person's private diary.

For instance, there is one vicious story to the effect that one of our General Authorities is allegedly being urged to present himself to lead the Church contrary to the Lord's revelation and to make people think there is some division among the authorities of the Church. Investigations have indicated that the named writer of these forged letters is fictitious and does not exist—can't be found in the records of the Church or anywhere. Addresses

given are spurious, and yet the amazing thing is that we find that these spurious writings and some of these purported revelations, which we found upon investigation are absolutely false, are finding their way into our Relief Society meetings, into priesthood quorums, firesides, institutes, and seminars.

Brethren of the priesthood, you defenders of the faith, we would wish that you would plead with our Saints to cease promoting the works of the devil. Spend your time promoting the works of the Lord, and don't allow these things to be found among those under your charge, for they are the works of Satan, and we are playing his game whenever we permit such things to be heralded about and repeated and passed about on every side.

False reports

One of our brethren is supposed to have had a patriarchal blessing saying that he would preside over the Church when the Savior came. This is, of course, false. Another one among us has been said to have declared that there are some living today who will see the Savior when he comes. This again is fictitious. Well, the Master said that the time of his coming would be as a thief in the night, that of the time of his coming not even the angels of heaven would know. If we would stop to think of it, nobody with any authority would ever say that such a declaration could be authentic.

So we could go on and on. One of our brethren was reported to have said that the people of California should move up to the tops of the Rocky Mountains, that only there would be safety. Contrary to that, we are constantly saying to our people that safety is where the pure in heart are, and that there is just as much safety wherever you are, if you are living and keeping the commandments of God.

Brethren, I repeat, don't allow the works of the devil to be paraded in our midst and become the subject of discourses or lesson materials. Speak of the works of righteousness, and the

power of the devil will begin to cease among you.

"Persecution follows revelation"

One more subject of which I should like to speak. This comes from President Joseph F. Smith. It is entitled "Persecution Follows Revelation":

"I do not believe there ever was a people who were guided by revelation, or acknowledged of the Lord as his people, who were not hated and persecuted by the wicked and the corrupt, and perhaps no people were ever more persecuted by the wicked and the corrupt, and perhaps no people were ever more persecuted than this people would be if it were in the power of the enemy today to persecute us as it was in the power of Nero and the Romans to persecute the Saints in their day. There never was a time when it was more fixed and determined in the heart of the wicked to fight against and destroy the kingdom from the earth than now, and their failure will be due only to the impossibility of the task they have undertaken. And this is an evidence to every one . . . that [God's] priesthood is here, that the Saints, or many of them, are magnifying their calling and honoring the priesthood, and also the Lord, both with their lives and with their substance, which are his." (*Deseret Weekly News*, Vol. 24 [1875], p. 708.)

The principle of revelation at issue

You brethren of the priesthood should be well advised that the principle of revelation through proper channels has been at issue in every persecution of the Latter-day Saints in this dispensation, whether it be on the subject of priesthood, marriage, the gathering of Zion, or succession of the priesthood. Maybe this persecution, too, is as a thorn in our flesh, as was said by the apostle Paul, to be as the messenger of Satan, lest we be exalted above measure, because of the revelations the Lord has given through his prophets to this people.

The Prophet Joseph Smith was persecuted and hated; his life was threatened, so much so that he said,

"Why persecute me for telling the truth? . . . For I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it; at least I knew that by so doing I would offend God, and come under condemnation." (Joseph Smith 2:25.)

A few years ago a man came here in our midst and said to one of our brethren, "If you people would do away with one principle in your belief, I could join the Church tomorrow." And our brother asked, "What is that principle?"

He replied, "If you would do away with your belief in present-day revelation, I could join your church."

Then an amazing statement was made to me by our brother, the man who was the Church member: "You know, I think we ought to do something about that."

Present-day revelation

Why, bless your hearts, whenever we come to a time where we begin to deny that there is revelation to this church, it is tantamount to saying that we believe that the power of God does not exist in our midst today. We must believe and know for a certainty and have a sure testimony that God does reveal, and is now revealing, all things pertaining to his kingdom today, as in every other dispensation of the Church.

I wish that we would understand these matters. And you brethren who are to safeguard the Church, I would wish that you would rise up in the power and dignity of your callings and put to flight some of these spurious things that are threatening to destroy the unity among our people. The greatest danger among us today is fear. Fear doesn't come of the Lord. Faith and peace are the fruits of the Spirit. May we teach our people where to look to for peace—not peace that can be

legislated in the halls of Congress or be maintained by armies and navies and tanks and guns and airplanes, but peace that can come as the Master said it would come, by overcoming the things of the world. God help us so to understand and do and to live as Latter-day Saints are expected to live in this day of trial and difficulty, I pray in the name of Jesus Christ. Amen. ○

President N. Eldon Tanner

The Aaronic Priesthood Chorus will now sing, "We Ever Pray For Thee, Our Prophet Dear."

The Aaronic Priesthood Chorus sang "We Ever Pray For Thee, Our Prophet Dear."

President Tanner

Our beloved President, Joseph Fielding Smith, will be our concluding speaker, after which the Aaronic Priesthood Chorus, under the direction of J. Spencer Cornwall, with Alexander Schreiner at the organ, will sing "What Was Witnessed in the Heavens."

We would like to express our appreciation to this chorus for their fine music, the singing that they have rendered this evening.

After they have sung "What Was Witnessed in the Heavens," Elder Richard G. Scott, former president of the North Argentine Mission, will offer the benediction.

This conference will then be adjourned until 10 o'clock tomorrow morning.

President Joseph Fielding Smith

● My beloved brethren: My feelings are to bless those, both young and old, who are magnifying their callings in the priesthood, and to ask the Lord to pour out upon them the good things of his Spirit in this life and assure them of the riches of eternity in the life to come.

With all my heart I say to those who are keeping the commandments, who are serving faithfully in the Church, and who are working for the good and betterment of mankind generally, with all my heart I say: The Lord bless you; and you may rest assured that if you continue in the paths of truth and righteousness, he will welcome you into his eternal kingdom and give you an inheritance with the prophets and saints of all ages.

The priesthood restored

What a glorious thing it is to know that the Lord has offered to each of us the fullness of the priesthood, and has promised us that if we will receive this priesthood and magnify our callings, we shall gain an everlasting inheritance with him in his kingdom!

This priesthood which we have received is the power and authority of God delegated to man on earth to act in all things for the salvation of men. It has come to us in this day through the ministry of heavenly messengers sent to Joseph Smith and Oliver Cowdery.

When Moroni came to Joseph Smith in September 1823, he quoted to him these words which the Lord had given to Malachi: "Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord." (D&C 2:1.)

To prepare the way for the coming of Elijah and the restoration of the sealing power, because of which men may receive the fullness of the priesthood, John the Baptist came in May of 1829 and conferred upon Joseph and Oliver the Aaronic Priesthood. A short

time later Peter, James, and John came and gave them the Melchizedek Priesthood.

Then on April 3, 1836, in the Kirtland Temple, Elijah the prophet returned and bestowed upon them the sealing power, the power to use the priesthood to bind on earth and seal in heaven.

Fullness of the priesthood

Then in 1841 the Lord revealed to the Prophet that "the fullness of the priesthood" was available to men only in the temple, in "a house" built to his name. (See D&C 124.) And in 1843 the Prophet said: "If a man gets a fullness of the priesthood of God, he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord." (*Documentary History of the Church*, Vol. 5, p. 244.)

Let me put this in a little different way. I do not care what office you hold in the Church—you may be an apostle, you may be a patriarch, a high priest, or anything else—but you cannot receive the fullness of the priesthood and the fullness of eternal reward unless you receive the ordinances of the house of the Lord; and when you receive these ordinances, the door is then open so you can obtain all the blessings which any man can gain.

Do not think because someone has a higher office in the Church than you have that you are barred from receiving the fullness of the Lord's blessings. You can have them sealed upon you as an elder, if you are faithful; and when you receive them, and live faithfully and keep these covenants, you then have all that any man can get.

Oath and covenant

There is no exaltation in the kingdom of God without the fullness of the priesthood, and every man who receives the Melchizedek Priesthood does so with an oath and a covenant that he shall be exalted.

The covenant on man's part is that he will magnify his calling in the priesthood, and that he will live by every word that proceedeth forth from the mouth of God, and that he will keep the commandments.

The covenant on the Lord's part is that if man does as he promises, then all that the Father hath shall be given unto him; and this is such a solemn and important promise that the Lord swears with an oath that it shall come to pass.

A preparatory priesthood

Those of you who hold the Aaronic Priesthood have not yet received this oath and covenant which belongs to the Higher Priesthood, but you do have great power and authority given you from the Lord. The Aaronic Priesthood is a preparatory priesthood that schools and trains us to be worthy of these other great blessings that come later.

If you serve faithfully as a deacon, as a teacher, and as a priest, you gain the experience and acquire the abilities and capacities which enable you to receive the Melchizedek Priesthood and to magnify your calling in it.

The Aaronic Priesthood holds the keys of the ministering of angels, and of preaching the gospel of repentance, and of performing baptism for the remission of sins. These are very great blessings and are necessary to prepare the way for the even greater blessings of the house of the Lord, those blessings out of which exaltation comes.

Women share blessings

I think we all know that the blessings of the priesthood are not confined to men alone. These blessings are also poured out upon our wives and daughters and upon all the faithful women of the Church. These good sisters can prepare themselves, by keeping the commandments and by serving in the Church, for the blessings of the house of the Lord. The Lord offers to his daughters every spiritual gift and blessing that can be obtained by his sons, for neither is the man without the woman, nor the woman without the man in the Lord.

Now may the blessings of heaven rest upon those who hold the holy priesthood, and upon all our Father's children. Brethren, you possess the power and authority of Almighty God, and you hold in your hands the power to save and exalt yourselves and your loved ones.

Putting God's kingdom first

There is nothing in all this world as important to each of us as putting first in our lives the things of God's kingdom, as keeping the commandments, as magnifying our callings in the priesthood, as going to the house of the Lord and being offered the fullness of the blessings of our Father's kingdom.

Now, my brethren of the priesthood, I commend you for your faith and labors in the cause of righteousness. I commend you for your zeal and devotion in doing the work of the Lord and in using your priesthood to bless mankind.

Your able service does not go unnoticed by that God whom you serve and in whose work you are engaged. He has blessed you and he will continue to bless you with the good things of the earth, and he will hold in reserve for you the riches of eternity.

Spiritual and temporal blessings

And so I pray that you may be blessed and prospered, both temporally and spiritually, and that you may be built up in faith and testimony, and have the desires of your hearts in righteousness.

I pray that the spirit of love and peace may be in your homes, that fathers and sons may work together in love in the priesthood, and that a perfect spirit of unity and oneness may prevail among all the Latter-day Saints.

I pray that our Father may help our Aaronic Priesthood brethren as they prepare for life and safeguard them in times of trouble and temptation, and that above all they—and all of us—may keep the commandments and be worthy of the companionship of the Holy Spirit.

And I pray that all of us may have peace and joy and satisfaction in the work of the Lord while in this mortal probation, and that we may inherit eternal life in the realms ahead, in the name of Jesus Christ. Amen. ○

The Aaronic Priesthood Chorus

sang "What Was Witnessed in the Heavens."

The closing prayer was given by Elder Richard G. Scott, former president of the North Argentine Mission.

The conference was then adjourned until Sunday morning at ten o'clock.

SECOND DAY

MORNING MEETING

FOURTH SESSION

The fourth session of the conference convened on Sunday, April 5, 1970, at 10 o'clock a.m.

President Joseph Fielding Smith presided, and President Harold B. Lee, first counselor in the First Presidency, conducted the meeting.

The music for this session was furnished by the Salt Lake Tabernacle Choir. Elder Richard P. Condie directed the singing. Elder Alexander Schreiner was at the organ.

Before the opening of the conference session, the Tabernacle Choir sang the number, "Rejoice the Lord Is King."

President Lee made the following introductory statement:

President Harold B. Lee

President Joseph Fielding Smith is presiding at this conference this morning. He has asked me to conduct this session.

It is a great pleasure for us to welcome all present this morning in this historic Tabernacle in Salt Lake City, Utah. We welcome also special guests—national and local government leaders, educational and civic leaders, and stake and ward leaders from far and near. We welcome friends from other churches, and also the vast television and radio audiences in this, the fourth session of the 140th Annual

Conference of The Church of Jesus Christ of Latter-day Saints.

The Tabernacle Choir, under the direction of Richard P. Condie, with Alexander Schreiner at the organ, will open these services by singing "O Lord Most Holy," following which Elder Karl M. Richards, former president of the French Polynesian Mission, will offer the invocation.

The Tabernacle Choir sang the number, "O Lord Most Holy."

The opening prayer was offered by Elder Karl M. Richards, former president of the French Polynesian Mission.

President Lee:

The Tabernacle Choir will now sing "O Praise Ye God," after which President N. Eldon Tanner of the First Presidency will speak to us.

The Tabernacle Choir sang the anthem, "O Praise Ye God."

President Lee:

Our first speaker this morning will be President N. Eldon Tanner, second counselor in the First Presidency of the Church.

President N. Eldon Tanner

Second Counselor in the First Presidency

● On this beautiful Sabbath morning it is a privilege and pleasure for me to bring greetings on behalf of the First Presidency and my colleagues to all who are here assembled and to all who are listening in.

Last week we commemorated the resurrection of our Lord and Savior, which brings hope and promise to all who accept him and are prepared to keep his commandments. He said:

"... I am come that they might have life, and that they might have it more abundantly." (John 10:10.)

"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die." (John 11:25-26.)

And then he gave us great assurance in these words:

"... this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

Plan to insure blessings

He gave his life for us, and the plan which, if followed, will make it possible for us to enjoy every blessing promised to those who will keep his commandments. In these latter days he explained in these words:

"There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (D&C 130:20-21.)

We are all concerned about conditions in the world today, and are searching for answers to the many problems that are affecting our personal lives, our communities, and countries throughout the world. Though it is true that the trend in the world today is toward lawlessness, rioting, and rebellion, we are sick and tired of having it played up so much both in conversation and in news media. We, with a

positive approach, need to center our efforts on living and teaching the gospel, thereby eliminating the cause and improving conditions. Every man, including the rebellious, who is honest with himself must admit that what he is ultimately seeking is happiness and a better way of life.

With this in mind, I wish to address my remarks to the subject: The Blessings of Obedience. While I speak, I pray that the Spirit of the Lord will attend and guide us. Let us remember the words of Samuel to Saul: "... to obey is better than sacrifice, and to hearken than the fat of rams." (1 Sam. 15:22.) And let us also remember that "through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel." (Article of Faith 3.)

Freedom to choose

Just the other day I was talking to a young man who said, in effect, "I am fed up and tired of being told, 'You have to do this,' or 'You have to do that.' I want to be free to decide for myself what I want to do."

My response was: "You are free to choose *exactly* what you want to do, as long as it does not restrict or impose on the rights or liberties of others, but you must be responsible for your acts and prepared to take the consequences."

I explained that the Lord's greatest gift to mortal man is threefold: first, the right to immortality and eternal life; second, the plan by which he can gain it; third, *his free agency to choose what he will do*. The Lord gave us the plan which will bring us the greatest joy and happiness while on this earth, and which will prepare us for eternal life. All we have to do to enjoy this is to obey the law and keep his commandments.

Subject to natural laws

I suggested to this young man that he consider with me the physical or

natural laws, which are fixed and immutable, and which apply to all, regardless of their station or learning or intention. If a person, whether knowingly, ignorantly, intentionally, or accidentally, touches a hot stove or a bare high-voltage wire, he will be burned to the extent of the exposure. If for any reason he steps in front of a rapidly moving vehicle, even to save another life, he will be injured and possibly killed. Numerous examples could be given to show that we are subject to these laws regardless of who we are or what our intention might be. We cannot change the laws of nature.

As we understand natural laws and respect them, we can apply them to our good. If we violate law, we suffer; and if we obey it, we are blessed. How fortunate we are to know that we can depend on these natural laws: that the sun will rise at a certain time every morning; that electricity, though we don't know exactly what it is, will respond always the same under the same conditions; that the sun will be eclipsed by the moon at a certain time on a certain day in a certain year, all because the laws of nature never vary. Imagine an engineer, doctor, or scientist in any field not being able to depend on the laws of nature, or disregarding them. Man can never ignore the natural laws affecting his operations and be successful. In fact, to ignore them could be disastrous.

Laws exist for man's benefit

All the laws of God and the laws of nature and the laws of the land are made for the benefit of man, for his comfort, enjoyment, safety, and well-being; and it is up to the individual to learn these laws and to determine whether or not he will enjoy these benefits by obeying the law and by keeping the commandments. My whole purpose today is to show that laws exist for our benefit and that to be happy and successful we must obey the laws and regulations pertaining to our activities; and these laws will function either to our joy and well-being or to our detriment and sorrow, according to our actions.

Flight of Apollo 11

To accomplish the great flight of Apollo 11, which resulted in the landing on the moon, every law of nature affecting this endeavor had to be kept in the most minute detail: the law of physics, the law of chemistry, the law of gravity, and every other law pertaining to the flight had to be understood and applied by those who were concerned and engaged in the preparations. They did not think of these laws as being a restriction or impediment to them in any way, but rather as a means by which they could carry out their program; and they were determined to learn all they could about the laws on which their success was dependent, and to obey or apply them so they might be successful in their mission.

Success through obeying law

This is so true in life. To be a musician, to be an athlete, to get a degree, to accomplish anything worthwhile, we must set our goals, determine what we want to do and wish to accomplish, and set about to find out which laws if obeyed will make this possible, and then discipline ourselves in order to accomplish it. When we do this, we are on our way to success, while those who continually fight the laws and refuse to obey, and complain about things that are required, become frustrated, begin to rebel, and fail to accomplish.

As someone has said, you do not break the law, but actually break yourself by refusing to respect it as it applies to your condition. The law applies, and our actions determine the result. Too often we are not prepared to discipline ourselves and do that which is necessary to accomplish the things which we desire most.

Laws of the land

It is a fact that the laws of the land are made by the governing body in the interest of the safety and well-being of the citizens. Consider, for example, the laws pertaining to drunken driving and other regulations pertaining to highway traffic control, health, zoning restric-

tions, building codes, etc. Even taxes make it possible for us to have better roads, better schools, and other public services, all of which are for our comfort and convenience and self-improvement.

If all people were to recognize law as a benefit to man and then honor and obey it, it would contribute greatly to our health, well-being, and happiness. Laws are essential. Imagine a city, community, state, or country without law and regulations. To the extent we disregard, disobey, and flaunt the law, we are losing our freedom, depriving others of theirs, and leading to anarchy. If a bad law exists, then the people should take proper legal measures through their governing bodies to improve or change the law, but while it is law, it should be obeyed.

Laws to improve social conditions

In life generally we have to determine the kind of life or environment of which we want to be a part. We still have in the human race today people in the jungles who practice cannibalism, where the animal instincts in man rule, and where the laws of the jungle apply. If that is the kind of life we wish, it is available to us. Part of the purpose of our existence, however, is to rise above these animal instincts, and to reach the highest plane of human behavior in our social relations.

In order that we may accomplish this, God, our Father and our Creator, and his Son Jesus Christ, who want us to be happy and successful, have given us the laws which, if applied in our lives, will improve our social conditions and our relationship to one another. Yes, if all of us would obey these laws, we would have none of the disturbing conditions so prevalent today, and our young people would have no reason, need, nor desire to demonstrate against a society that today does not practice what it preaches.

The Ten Commandments

Let us refer to some of the Ten Commandments, which are as applicable today as they were in the time of Moses, and which later were taught

by Christ. If everyone would obey the commandments, "Thou shalt not steal, kill, covet, commit adultery, or bear false witness," we could leave our homes or properties unattended, walk down the street any place at any time, or feel secure in our homes, without fear of thieves or robbers, or that someone might be trying to take our lives.

Imagine too the joy of living in a community in which there were no covetousness, backbiting, or adultery; where everyone was living according to the law. In addition to the peaceful and happy existence we would lead, and the strength and help we could be to one another, just think of the money we would save on law enforcement and the effects of crime, all of which money could be diverted to fighting poverty, or improving health and educational facilities, and for other worthwhile purposes. We cannot begin to number the temporal blessings we would receive from obedience to these commandments.

Lord's law of health

Another commandment that is so important in the lives of all of us is the Lord's law of health, which is called the Word of Wisdom, and which should be taught in every home by example and by precept. In this Word of Wisdom we are warned against the use of tobacco and alcohol and other things that are harmful to the body. I am sure we can include the use of drugs.

Though this law of health was given to us by the Lord over a hundred years ago, it was generally ignored until scientists and experience proved beyond doubt that these things are not only harmful to the body, but are a menace to society. Many still ignore and defy this law, and are prepared to take the risks. The use of these things results in broken homes, diseased and broken bodies and spirits, destruction of property, misery, and death on the highway, and many other tragedies too numerous to mention, all of which are now causing society, lawmakers, law enforcement officers, and all of us serious concern.

In just one evening I gleaned the

Sunday, April 5

Second Day

following information from reading the newspaper:

One-car fatal accidents doubled in '69.

Twenty-six percent of all fatal accidents occurred after the driver had been drinking.

A well-known television personality died of lung cancer at age 45. He had publicly stated he would rather smoke and take a chance than be a "fat neurotic." He quit when he learned he had cancer.

A hotel fire caused by a cigarette claimed 14 lives, and a burning cigarette in another building caused ten thousand dollars worth of damage.

Marijuana harm is very real, and drugs put blinders on youth.

Glorious promise for obedience

We owe it to ourselves, to our youth, and to the future of our country to restrict and if possible do away entirely with the use of these devilish and deleterious things that are causing so much tragedy in the world today. Listen to the great and glorious promise given by the Lord to all those who will keep this and other commandments:

"And all saints who remember to keep and do these sayings, *walking in obedience to the commandments*, shall receive health in their navel and marrow to their bones;

"And shall find wisdom and great treasures of knowledge, even hidden treasures;

"And shall run and not be weary, and shall walk and not faint.

"And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them." (D&C 89:18-21. Italics added.)

Can you think of a greater promise?

Keeping the sabbath holy

Let me refer to another very important commandment, which is: "Remember the sabbath day, to keep it holy.

"Six days shalt thou labour, and do all thy work:

"But the seventh day is the sabbath

of the Lord thy God: in it thou shalt not do any work." (Exod. 20:8-10.)

And the Lord has told us:

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day." (D&C 59:9.)

In spite of what so many say to the contrary, this is a law of God, a religious and therefore a moral law. If observed, it will bring many blessings not otherwise enjoyed; and, like any other law, if not obeyed it will bring condemnation to the soul.

Learning to know God

Keeping the Sabbath day holy gives us an opportunity to learn and understand the teachings of the gospel through worship and study, and to learn to know God, which is essential to our eternal destiny.

The Lord has said:

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

Surely for one day in seven we can and need to turn our thoughts to our Maker and feed our spiritual selves, to learn obedience to God, and to teach reverence and obedience to our children. One of the greatest lessons we can learn in life is that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4.)

Someone has wisely said: "Woe unto those who consider the laws of God only as forces of convenience, to be ignored or employed at will. Woe unto those individuals, classes, and nations that believe in the might of their wealth, in the strength of their armor, in the invincibility of their positions."

No culture can last, no nation or union of nations can survive if they ignore God's laws. The Lord has admonished:

"... seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33), meaning everything that is for our good.

Importance of teaching spirituality

We cannot keep the Sabbath day holy, nor enjoy the blessings thereof, by seeking to satisfy our material wants and pleasures. It is truthfully said that "material things have no power to raise the sunken spirit. The wealth of the world cannot heal a broken heart, and the wisdom of all the universities cannot turn into righteousness a wayward soul."

As important as it is that we attend the house of prayer and keep the Sabbath day holy, teaching spirituality cannot be left to the churches alone. Parents have the first and great and important responsibility to teach the laws of God in the home. The Lord has told us:

"And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.

"And they shall also teach their children to pray, and to walk uprightly before the Lord." (D&C 68:25, 28.) This means to keep his commandments—to love, honor, and obey him.

Parents to be living examples

Parents, if we are to teach our children to keep the commandments and walk uprightly before God, we must be their living example. We cannot break any law with impunity and expect our children to honor and obey us or the law. We cannot question the teachings and commandments of the Lord without causing great doubts in the minds of our children as to why they should keep the commandments. We cannot be hypocrites. We cannot teach or profess a belief in one thing and live another, and expect our children to obey the commandment: "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." (Exod. 20:12.)

Children who are taught obedience,

to honor and obey the law, to have faith in God and to keep his commandments, will, as they grow up, honor their parents and be a credit to them; and they will be able to meet and solve their problems, find greater success and joy in life, and contribute greatly to the solution of the problems now causing the world such great concern. It is up to the parents to see to it that their children are prepared through obedience to law for the positions of leadership they will occupy in the future, where their responsibility will be to bring peace and righteousness to the world.

Two great commandments

The Lord's message may be summed up in his statement:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself.

"On these two commandments hang all the law and the prophets." (Matt. 22:37-40.)

Surely if we love the Lord we will keep his commandments, and if we will love our fellowmen we will enjoy utopia here on earth.

As the Lord further has promised:

"... he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come." (D&C 59:23.)

I bear witness to you this day that as we accept God as our Father, and his Son Jesus Christ as the Savior of the world, and keep the commandments, we will have greater joy here on earth and eternal life in the world to come. May this be the blessing of all of us, I humbly pray in the name of Jesus Christ. Amen. ○

President Harold B. Lee

He to whom you have just listened is President N. Eldon Tanner of the First Presidency.

The Tabernacle Choir will now sing "Now We Sing Thy Praise."

After the singing Elder Marion G. Romney of the Council of the Twelve Apostles will address us.

The Tabernacle Choir sang the hymn, "Now We Sing Thy Praise."

President Lee:

Many stations have just tuned in on this conference, and we wish to extend to them a cordial welcome.

Elder Marion G. Romney of the Council of the Twelve Apostles will now address us.

Elder Marion G. Romney

Of the Council of the Twelve

● Last fall, near the conclusion of a three-mission tour in which I had interviewed personally about 400 missionaries, I was abruptly cut down to size by a missionary who, in answer to my inquiry as to whether he had anything further he would like to comment on or ask, said: "What is so great about an interview with a General Authority?"

Sparring for time, I responded, "What do you mean?"

To this he replied, "Well, most of the missionaries look forward in anticipation to an interview with a General Authority, and then they talk about it for a long time after. I don't see anything so great about it."

Having recovered my composure, I then said, "Maybe you can answer this question. Why is it that two men can sit side by side in a conference and then when they leave, one of them says to the other: 'Wasn't that the most glorious meeting we ever attended? It thrilled me.' The other responds: 'Oh, I didn't think it was so wonderful. It just sounded like the same old stuff to me.'"

The power of the Holy Ghost

This morning when I awoke about 5 a.m., these words kept going through my mind:

"... now I, Nephi, cannot write all the things which were taught among my people; neither am I mighty in writing, like unto speaking; for when a man speaketh by the power of the Holy Ghost the power of the Holy

Ghost carrieth it unto the hearts of the children of men." (2 Ne. 33:1.)

My message for today is not at all complicated. It is plain and simple. It is well known to most of us. I have titled it "The Key to Peace." Its importance is of the first magnitude. I realize, however, that it will be just the same old stuff unless I speak and you hear by the power of the Holy Ghost. I have fasted and prayed that we can all enjoy that spirit and power. I ask you now to join with me in silent prayer to this effect: O God, our Heavenly Father, let us now speak and listen by the power of the Holy Ghost, in the name of Jesus Christ. Amen.

The answer to muddled thinking

I shall introduce what I have to say by quoting from a recent convert:

"I have tried nearly all the churches," she wrote, "only to feel empty, and yet I had this feeling of something important in religion. . . . After trying to find the answer for years and years, I let my church-going drop for three years, not attending any church at all. I prayed, though, and I still had this yearning for this unknown something.

"Then one Thursday lunch-time a knock came on my door and there stood two happy young men. They said they were missionaries from The 'Church of Jesus Christ of Latter-day Saints' and had a message of importance to give. . . . I knew after the second visit, this was what I had been searching for all my life. . . .

"What really impressed me most,"

she continues, "was the new and wonderful knowledge that ours was a living God. Now I knew what our God was like. Joseph Smith had seen him, and He had flesh and bones as we do. This was wonderful to me, for before I imagined something spiritual floating about all over the place. Nothing to fasten on to. Now our God became real to me; *someone*, no longer something. This was the answer to all my muddled thinking." (*Millennial Star*, June 1960.)

The key to peace

In her new-found knowledge of the true and living God, this humble woman had found what all right-minded people seek: the key to peace—peace in one's own heart and soul, and peace and goodwill among men and nations.

Our convert's experience is an illustration of how such knowledge brings peace to the individual. Peace among men and nations will be the natural sequence when enough individuals have peace in their hearts.

How a knowledge of the true and living God inspires men to walk in the ways of peace is so impressively stated by Josephus in his introduction to *Antiquities of the Jews*, which I take the liberty to quote. He says:

"Moses deemed it exceeding necessary, that he who would conduct his own life well, and give laws to others, in the first place should consider the *Divine nature . . . and . . . endeavor to follow after it*; neither could [Moses] himself have a right mind without such a contemplation; nor would anything he should write tend to the promotion of virtue in his readers; . . . unless they be taught first of all, that God is the Father and Lord of all things, and that thence he bestows a happy life upon those that follow him, but plunges such as do not walk in the paths of virtue into inevitable miseries. Now when Moses was desirous to teach this lesson to his countrymen, [continues Josephus,] he did not begin the establishment of his laws after the same manner that other legislators did; I mean, upon contracts and other rites between one man and another, but

by raising their minds upward to regard God, and his creation of the world; and by persuading them, that we men are the most excellent of the creatures of God upon earth. Now when once he had brought them to submit to religion, he easily persuaded them to submit to all other things . . . [for, concludes Josephus] when he had once demonstrated that God was possessed of perfect virtue, he supposed that men also ought to strive after [such virtues]." (*The Works of Josephus*, pp. 38-39.)

The lodestar of men's lives

Now this is exactly what happens. When men correctly understand and have faith in the true and living God, they strive to develop within themselves his virtues. He becomes the lodestar of their lives. To emulate him is their highest aspiration. As they strive to "be . . . perfect, even as [their] Father which is in heaven is perfect" (Matt. 5:48), they actually become partakers of his divine nature. In doing so, they add to their faith and knowledge, temperance, patience, godliness, brotherly kindness, love, and charity, virtues that are perfected in the true and living God. These virtues drive out of their hearts selfishness, greed, lust, hate, contentions, and war. Happiness, contentment, joy, and peace naturally follow.

Return to God

The almost universal prescript for peace today is "return to God." "We must turn to God to find peace" is the cry of right-minded people throughout all the land. It is not because we do not know the remedy that peace escapes us. It is because we do not know the God to whom we must return.

Turning to false gods will not bring peace. Turning to the gods of mythology, heathen gods, graven images, ethereal gods created in the minds of the worldly wise has only increased selfishness, greed, and lust, and has intensified contention, conflict, and strife. What men must do to find peace is discover and emulate the true

and living God—the God discovered by our recent convert.

To find and follow him is the greatest need of this generation, as it has been of all generations.

A knowledge of God is the key to peace in the hearts of men and nations on this earth, as much as it is the key to eternal life in the world beyond the grave. Because the knowledge of God is of such great importance, he has revealed himself time and again through the ages past. Men are, therefore, not justified in their continued ignorance of him.

Moses explains nature of God

In the very first chapter of Genesis, Moses clearly explains the form and nature of God in this simple statement:

"God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1:27.)

Any man of faith can understand this unambiguous statement. Moses was not speculating when he thus put God and men in the same mold. He spoke from a personal knowledge. By the power of the Almighty he had been "caught up into an exceedingly high mountain." There "he saw God face to face, and he talked with him. . . ."

"And God spake unto Moses, saying: Behold, I am the Lord God Almighty. . . ."

"And, behold, thou art my son. . . ."

"And I have a work for thee, Moses, my son; and thou art in the similitude of mine Only Begotten; and mine Only Begotten is and shall be the Savior. . . ." (Moses 1:1-4, 6.)

This clear and certain knowledge of God the Eternal Father and his Only Begotten Son and man's likeness and relationship to them was given to Moses at the time he led Israel from Egypt. The revelation was then necessary, because during their bondage Israel's knowledge of God had been corrupted.

Instruction to Adam

It was not, however, the first such revelation. Following his expulsion from the garden, and in answer to his prayers, Adam, at the beginning of

the world, "heard the voice of the Lord from the way toward the Garden of Eden" commanding him to offer sacrifices. This he did, whereupon he was visited and instructed by an angel. "And in that day the Holy Ghost fell upon" him and bore record of both the Father and the Son. (See Moses 5:9.)

Adam was taught as clearly and specifically as was Moses about the true and living God. To him the Lord said, ". . . thou art one in me, a son of God. . . ." (Moses 7:68.)

Adam and Eve made all these things known to their children. But ". . . Satan came among them, saying: . . . Believe it not; . . . and they loved Satan more than God. . . ." (Moses 5:13.)

Revelation to apostolic church

As God's revelation of himself to Moses was not the first, neither was it the last. In the meridian of time Jesus Christ, the Firstborn Son of God in the spirit, came to earth as God's Only Begotten Son in the flesh. One of the purposes of his coming was to reveal himself and his Father. This he did in no uncertain manner. Paul understood and declared this when he said that Jesus was "the express image of his [Father's] person. . . ." (Heb. 1:3.)

To those who, at the time of his triumphal entry into Jerusalem, inquired, saying: ". . . who is this Son of man? . . . Jesus . . . said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me." (John 12:34, 44-45.)

In the upper chamber, in response to the request of Philip, "Lord, shew us the Father, . . . Jesus saith unto him . . . he that hath seen me hath seen the Father. . . ." (John 14:8-9.)

These teachings were plain enough to convince men in the apostolic church that Jesus was a true revelation of the same true and living God who had revealed himself to Adam and to Moses.

An apostate church

But men in the meridian of time were little different than they are now

or than they were in the days of Adam and Moses. They loved Satan more than they loved God, and when Satan came among them and, through his pagan philosophies and other sophistries, taught them "believe it not," they believed it not. By 325 A.D. an apostate church had sunk, in its understanding of the true and living God, to the confusion evidenced by the Nicene Creed. In this awful darkness men strayed until the nineteenth century.

Then, in his infinite mercy, "knowing the calamity which should come upon the inhabitants of the earth" if they did not come to an understanding of and faith in the true and living God, which would induce them to "seek . . . the Lord to establish his righteousness," God revealed himself anew.

Knowledge of God restored

As in times past he had chosen to reveal himself to Adam, Moses, Jesus, and others, so now in this last dispensation he selected Joseph Smith. When God took him in hand, Joseph was to the world but an obscure youth. But to God he was no stranger. In the heavens he had been chosen by the Lord and foreordained to be the mighty prophet of the latter-day restoration.

When this boy prophet came out of the Sacred Grove in the spring of 1820, he had a sure knowledge of the true and living God, for he had seen and conversed with him and his Beloved Son, Jesus Christ.

He knew with the same certainty as did Adam and Moses that these heavenly beings were personages of flesh and bone as tangible as man's; that God did indeed create men in his own image.

Twenty-four years later, Joseph Smith sealed with his life's blood his testimony of the true and living God.

During this short period, having been endowed from heaven with God's priesthood, he had, under divine direction, established The Church of Jesus Christ of Latter-day Saints, which church through him had received anew the divine commission to declare the

true and living God in all the world to every creature. (See D&C 68:8; 112:28.) This is the mission of The Church of Jesus Christ of Latter-day Saints, and this it is doing with all its might.

Witness of living God

And now, my beloved brethren and sisters, in and out of the Church, all you who are within the sound of my voice, as one whose obligation and honor it is to bear witness of the true and living God, I testify to you that I do know that these manifestations which God has given of himself, to which I have called your attention, are true. I also bear witness that to every soul who will accept him, and seek to establish his righteousness, will come the peace spoken of by our convert, and that if enough people will come to know him, their knowledge and faith will work in them a transformation that will bring peace not only to themselves but also to this troubled world. For the key to peace, for individual men and for nations, is the knowledge of and faith in the true and living God. The only alternative to peace obtained in this manner is more contention and strife, which will eventually culminate in the destruction foretold by the prophets. God grant that we may choose peace, by seeking and finding the true and living God, I humbly pray in the name of Jesus Christ. Amen. ○

President Harold B. Lee

He to whom we have just listened is Elder Marion G. Romney of the Council of the Twelve Apostles.

The Choir and the congregation will now join in singing: "How Firm a Foundation," following which we shall have a brief organ interlude.

The congregation and choir sang the hymn, "How Firm a Foundation." This was followed by an organ interlude.

President Lee:

For the benefit of the television and radio audience who have just joined us, we are gathered in the historic Tabernacle on Temple Square in Salt Lake City, Utah, in the fourth session of the 140th Annual

Conference of the Church.

We shall now hear from Elder Paul H. Dunn of the First Council of Seventy, who is presently presiding over the New England Mission. He will be followed by Elder Delbert L. Stapley of the Council of the Twelve Apostles.

Elder Paul H. Dunn*Of the First Council of the Seventy*

● My brothers and sisters, both seen and unseen throughout the world, this is a wonderful occasion.

Sister Dunn and I are currently residing in Cambridge, Massachusetts. It is steeped in American tradition. It was the dwelling place for the Washingtons, the Franklins, the Reveres, the Hancocks. The story is told there of a dialogue that was supposed to have occurred between Mrs. Paul Revere and her husband. It is reported that she said: "I don't care who's coming to-night. It's my turn to have the horse."

I am grateful, my brothers and sisters, for my turn here, to bear solemn witness to things that are very close to my heart, and which I believe completely.

Birthplace of Joseph Smith

One hundred thirty miles north of Boston is one of the most beautiful places I have ever seen. Nestled in the rolling green hills of Windsor County, Vermont, is the birthplace of a prophet of the Lord—Joseph Smith. On the grounds of the original homesite stand two buildings housing a bureau of information and a religious display center.

Recently on one of our trips to the memorial we had our young daughter Kellie with us. She has been there many times and is always noticeably affected by the inner peace and spirit that prevails. She never leaves that building without signing her name in the guest book provided for visitors and giving her evaluation in the column provided for comments. (Incidentally, another column asks if you would like more information about the Church.

We have received over forty referrals from her already.)

On this particular day she wrote: "The Church is the greatest thing in my life." My wife and I were obviously filled with joyful emotion. Why? Because the Church and the gospel with its ordinances is a "way of life," and by following its teachings we as a family are finding the true joy and happiness we all seek.

150 years ago

It was just 150 years ago this spring that a young lad with simple faith asked a very important question: "Which church is right?" That beautiful spring morning in 1820, God the Father and his Son Jesus Christ revealed themselves to a young boy whose name will never perish. That boy was Joseph Smith, the first prophet of this dispensation.

For the past two years we have been living in New England and have spent a great deal of time at the birthplace of the Prophet. The Lord has hallowed that spot, and each time we gaze upon the granite shaft that pierces the sky over the place where he was born, our hearts fill with joy and the Spirit whispers to us, "He was indeed a prophet."

One of the best gifts I could give you this morning is an opportunity to know the Prophet Joseph Smith a little better. I shall not undertake to explain to you the accomplishments of Joseph Smith, but I want to tell you about the man, the Seer, and the Prophet. I think it is important that we know the how and why of his life, for to do so is to in-

crease our understanding and appreciation of this "prince of our present dispensation," even Joseph Smith, the man of whom Brigham Young said: "Jesus Christ excepted, no better man ever lived."

Life of Joseph Smith

A life that has become a candle of the Lord is a life that all would wish to see more clearly. Such a life was Joseph Smith's—a life given in the service of others and a life of love. We declare that he was, without a doubt, one of the most noble sons of our eternal Heavenly Father.

He was a tall, well-built man, over six feet in height and about 210 pounds. He had a light skin, light hair, and blue eyes that could gaze into the heart of any man. He was as quick as a squirrel, strong as a lion, and mild as a lamb. One young man said of him that "he wore no whiskers, and that altogether, he presented a very formidable appearance, being a man of gentlemanly bearing." A young lady said that there were no pictures of him in existence that can compare with the majesty of his presence. His wife said no one could capture his true countenance because his expression and countenance changed with his moods.

Remarkable blend of qualities

As one looks more deeply into his personality, experiences, and character, one can see a remarkable blend of Christ-like qualities. His peers spoke of his solemnity in sacred moments, yet are much pleased at his prophetic wit, his love of music, poetry, drama, and, very notably, his hearty laughter. They were continually amazed at his versatility in changing pace. He could move from studying the scriptures or any of his four foreign languages to playing ball, wrestling, jumping at a mark, and back again to studying. All people could recognize his easy jovial appearance when he was engaged in activities of fun, but they were quick to note his dislike of anything that was degrading or vulgar.

He could reprove betimes with

sharpness and always showed forth afterwards an increase of love. "I am determined," he said, "while I lead this church to lead it right."

Joseph Smith was a rugged and free outdoor man. He delighted in physical work and taught that it was a God-given principle to keep our bodies strong. During the building of the Nauvoo Temple, he would often work in the rock quarry. Many people learned of the restoration of the gospel while working at his side in quarry, in the forest, or the hayfield.

Spiritual gifts

Joseph Smith had a strong and abiding testimony of Jesus the Christ and never let an opportunity pass in which he could tell others of the knowledge he had. When he spoke, he seemed to shake the very earth, and the people said that he had the appearance of one that was heaven borne while preaching. Not only did he speak with the Spirit, but the records show that at one time or another in his life he possessed every spiritual gift, and one of his most profound teachings was uttered in these words when he said, "I have made this my rule: When God commands, do it."

In carrying out God's commandments, Joseph possessed the rare Christ-like combination of what Carl Sandburg called "velvet and steel," which can move people with gentleness, meekness, and love unfeigned, without threat or force. If the world would only learn God's commandments and live like Joseph Smith, what a wonderful world this would be.

President McKay often told us that we become like what we love. Joseph loved Christ and became like him. He said, "I want to become a smooth shaft in the quiver of the Almighty," "My voice is always for peace," and "Jesus Christ is my great counselor."

Endured unspeakable persecution

He was a man, like any of us, but unlike us today, he endured unspeakable suffering and persecution. He was driven from four states, lost six children in birth, was tarred and feathered, was poisoned; yet he led his people with

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great courage and said, "I cannot deny what I know to be true."

Brigham Young said that he lived one thousand years in 38, and although he was mobbed and beaten, Lydia Bailey said, "His face shown with the mellow radiance of an astral lamp."

He led like Moses, spoke like Peter, and wrote like Paul. Wilford Woodruff said, "His mind, like Enoch's, expands as eternity, and God alone can comprehend his soul."

Knowledge of gospel unsurpassed

In knowledge and understanding of the gospel, he was unsurpassed. Joseph Smith left on record fifteen hundred statements that spoke of the future. Many hundreds of these have already come to pass, and in our own lifetime we will see the fulfillment of many more. You may pick at random any of his writings and find more about the last days than in the entire Bible. His writings, letters, and spoken words are so extensive that it seems almost impossible that one man could do so much in so little time. The Book of Mormon, the books of Moses and Abraham, and the Doctrine and Covenants, all of which he recorded under revelation, total 830 pages, and his own history, speeches, and minutes total over 3,200 pages.

We have been called the happiest people on earth, and much of our happiness comes from living the truths revealed to us by Joseph Smith.

If any man was taught by God and angels, Joseph Smith was that man. He was a spiritual amphibian, with one foot on earth and one foot in heaven. Edward Stevenson says, "He possessed an infinity of knowledge." And Wilford Woodruff said, "He seemed a fountain of knowledge from whose mouth streams of eternal wisdom flowed." Parley P. Pratt said, "He could gaze into eternity, penetrate the heavens, and comprehend all worlds."

America, a choice land

Joseph Smith taught that this great nation of America was a choice land that came into being under the Lord's direction, and he bore a strong testimony of the divine importance of the

work done by the founding fathers of this great country. He said, "The Constitution of the United States is a glorious standard; it is founded in the wisdom of God. It is a heavenly banner; it is to all those who are privileged with the sweets of its liberty, like the cooling shades and refreshing waters of a great rock in a thirsty and weary land. It is like a great tree under whose branches men from every clime can be shielded from the burning rays of the sun." (*Documentary History of the Church*, Vol. 3, p. 304.)

He never asked for a light load, but rather he prayed for a strong back; and he was indeed a prophet, for his constant plea was: "Oh Lord, what shall I do?" Those who listened to his prayers marveled at the spirit he presented and learned in their own lives that the heavens could literally be opened. They understood what he meant when he taught: "It is the first principle of the gospel to know for a certainty the character of God, and to know that we may converse with Him as one man converses with another." (*DHC*, Vol. 6, p. 305.)

True nature of God

Someone has said that the greatest of all discoveries is when a man discovers God. Joseph Smith made available to the world, with no exceptions, the true nature and knowledge of God, a personal and loving Father. He taught that God is our Father and that Christ is not only his Son, but also our elder brother. The Christian churches of the day said, "We believe in God," but Joseph Smith said, "I saw God and Christ and they did in reality speak to me." He was persecuted for saying that he had seen a vision, yet it was true. Not only has he made known to us that God exists, but also that he is ever willing to answer our prayers.

Martyrdom

Prayer is the soul's sincere desire, says a great hymn, and if Joseph Smith gave us nothing else, he set the example whereby we could have our desires fulfilled and our hearts made clean and pure. Thus, on his way to Car-

thage before he was martyred, he said, "My conscience is void of offense." "I am not afraid to die." He spoke as a man whose life could stand inspection before the Master.

On that fateful day in 1844, he was killed by a mob of about 150 men with painted faces. At the time of his death it was written, "The blow that subdued Joseph Smith has palsied the arm of Mormonism. They will now scatter in the four winds and gradually merge in the great mass of society." (*Boston Globe*, June 27, 1844.) This congregation today and the millions in our listening audience refute those words.

The enemies of God were sure that by killing the Prophet, they had destroyed the truth; yet it lives, greater and stronger with each passing year. It is indestructible, for it is the work of God, and knowing that it is the work

of God, we know that Joseph Smith, who was God's chosen servant, is a prophet, holy and true, for he said, "I obtained power or the principles of truth and virtue, which will last when I am dead and gone."

It is my personal witness that he was and is a prophet. His mantle fell upon succeeding prophets and rests upon the shoulders of Joseph Fielding Smith today. In the name of Jesus Christ. Amen. ○

President Harold B. Lee

We have just listened to Elder Paul H. Dunn of the First Council of Seventy, and president of the New England Mission.

Elder Delbert L. Stapley of the Council of the Twelve Apostles will now address us.

Elder Delbert L. Stapley

Of the Council of the Twelve

● My dear brethren and sisters and friends: I am grateful for the introduction to my theme by our beloved Brother Dunn, who has just spoken. The following scripture from the writings of the apostle James will serve as the theme for my discourse. He said:

Ask in faith

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

"For let not that man [he that wavereth] think that he shall receive any thing of the Lord.

"A double minded man is unstable in all his ways." (Jas. 1:5-8.)

Joseph Smith, a modern prophet, had his faith tested as a boy when he watched the members of his family become influenced by the conflicting

doctrines the revivalists of his day were preaching.

The promise of this scripture prompted him to "ask of God." His earnest prayer led to the restoration of Christ's church in this last dispensation of his providence to man. The application of this quote is not restricted. God is no respecter of persons. (See Acts 10:34.) This promise is open to everyone earnestly seeking light and truth.

Seek wisdom

President David O. McKay has said: "Faith is manifested in works; and that is what wisdom is, the application of knowledge to daily life and the performance of good deeds . . . wisdom never comes by chance; it requires effort and its source is God. If I were to ask you to name the soul's greatest achievement, I would have you answer wisdom, not knowledge. You may get all the knowledge in the world, but if you lack wisdom, you might be as a high powered engine without balance."

Wisdom, then, is putting knowledge to proper use.

In these latter days God has admonished his people to seek wisdom:

"And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith." (D&C 88:118.)

An unwavering faith

How can meaningful wisdom be acquired except by prayer and an unwavering faith? If we find it necessary to analyze, evaluate, and question our faith without end, do we really have faith? Is it steadfast and unwavering? Do we observe the laws of God without measuring their pros and cons? Having an unwavering faith is applying a specific principle to daily living. Let me illustrate:

Each person who commits himself agrees, if he has the habit, to give up the use of tobacco. He sees others around him using it and has to be strong in his desire to overcome the habit. So he applies himself to that resolve by sheer determination of will.

Later he thinks about the temptation, but he can live next to it and not yield to the temptation. He gains a satisfaction in keeping his pledge, and it isn't a problem anymore. The principle is there; he recognizes it and is able to live it.

Finally, with assurance, he says, "What principle?" He no longer has to reevaluate. It is just the way to live.

Examples of faith

There are many references in the scriptures to those having unwavering faith. One is Abraham, whom God commanded to offer up his only son Isaac as a sacrifice to the Lord. Abraham made the preparations, took Isaac to the land of Moriah, built an altar upon a mountain, and was ready to sacrifice him, but an angel forbade him, saying:

"Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God,

seeing thou hast not withheld thy son, thine only son from me." (Gen. 22:12.)

Another example is the prophet Noah, who lived in the days when the wickedness of men caused the Lord to "repent" for having created man. The scriptures record: "But Noah found grace in the eyes of the Lord." (Gen. 6:8.)

Through his faithful, unwavering adherence to the counsels of God, and despite the scoffing and ridicule from the people to his warnings of their approaching destruction, Noah and his family won God's protecting power and were the only ones saved from the flood.

The apostle Peter wavered in faith when, at the Lord's bidding, he walked toward him on the water.

"But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried . . . Lord, save me.

"And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?" (Matt. 14:30-31.)

Darkness cannot be taken into a lighted room any more than doubt can be created in a heart where true faith exists.

The wavering soul

The comparison the Lord makes between the wavering soul and the wave of the sea driven with the winds and tossed has touched the lives of many. Most of us have seen the calm seas, and at other times the damage caused when the winds become intense and the waves rise and become powerful, destructive forces. A parallel can be drawn to the buffetings of Satan. When we are serene and on the Lord's side, Satan's influence is not felt; but when we cross over and are deceived by the winds of false doctrine, by the waves of man-made philosophies and sophistries, we can be drenched, submerged, and even drowned in the depths of disbelief, and the Spirit of the Lord driven completely from our lives. These deceived and wavering souls cannot, because of their incontinence, expect to receive anything of the Lord.

The buffetings of Satan

Those who have knowingly sinned against God's commandments are tormented by the buffetings of Satan until, through sincere repentance, a forsaking of sin, and the reordering of their lives to the divine will, there is a cleansing of soul and a feeling of forgiveness for their transgressions. Those renewed in faith testify that the period of their sinning was the unhappiest time of their lives. Paying the penalty for their mistakes has strengthened them to resolve with an unwavering faith to follow an undeviating path of righteousness.

The trends today are away from gospel teachings. If these trends continue, destruction will result, because God will not be mocked. His judgments are sure to fall upon the wicked—he has so decreed through his ancient and modern prophets.

In the midst of unrest, frustration, and increasing powers of evil to violate the principles and standards of the gospel, parents, teachers, and leaders need wisdom and judgment to cope with the disturbing problems that confront the youth of today.

Faith early in life

An unwavering faith should be developed early in life. Solomon counseled: "Train up a child in the way he should go: and when he is old, he will not depart from it." (Prov. 22:6.)

This faith was built into the Prophet Joseph Smith in his youth. With all his heart he believed the Lord would fulfill the promise if he possessed an unflinching faith and was honest and sincere in his desire to know the truth and find the right way to God.

Too many young people are being taught concepts in school and elsewhere that do not harmonize with the teachings of the gospel of Christ. They are encouraged to find out for themselves, to try this and try that. This deviating approach permits looseness and uncontrolled appetites. The Lord has said: "... seek me diligently and ye shall find me; ask, and ye shall receive;

knock, and it shall be opened unto you." (D&C 88:63.)

This is different from following the whims of those influenced by Satan and experimenting with injurious substances or engaging in immoral practices.

Driven off course

Those souls who waver in faith are driven off course by listening to every doctrine dictated by the agents of evil. They lose the Spirit and drift into darkness of mind and often end up as apostates to truth and righteousness. All of us should strive to follow the counsel of Paul: "Let us hold fast [to] the profession of our faith without wavering. . . ." (Heb. 10:23.)

Our duty is to prepare our hearts in righteousness, forsake iniquity, cleanse our souls of evil, not become beguiled by enticing and flattering words or the vain deceits of designing men who would lead us down the paths of misery to destruction.

Man needs God's help

Is man so wise, so vain, and so self-centered that he does not require divine aid? The wisdom of the world is foolishness with God. (See 1 Cor. 3:19.) Yet man, in his own considered importance and self-sufficiency, thinks he can successfully get along in life without God's help. We must remember that a man can do nothing for himself unless God directs him in the right way, and the priesthood is for that purpose.

The self-sufficiency that comes from man's personal development, advancement, and accomplishments in all fields of learning often causes him to forget the source from which all this knowledge is released to his understanding. Mankind cannot forget God and survive. To forget God is to forsake him, and to forsake him brings his judgments upon an unrighteous people.

For any person, young or old, the only way to learn what is right and to determine the proper course to follow is to "ask of God, that giveth to all men liberally, and upbraideth not."

God wants to help

God does not upbraid anyone who earnestly and humbly seeks him in faith and prayer for wisdom and guidance. He welcomes it. He is our Heavenly Father. He wants to help us if we will only ask and listen to him; but in asking, one's spirit and attitude must be right to obtain an answer. Faith in God brings peace to the soul and an assurance that he is our Eternal Father into whose presence by prayer we can go for comfort and guidance.

The final verse in the topic quotation gives us the description of the person who is likely to waver. "A double minded man is unstable in all his ways." (Jas. 1:8.) To avoid being a double-minded, unstable person, the Lord has designated the path to follow.

"No man," he said, "can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." (Matt. 6:24.)

If we lack wisdom and ask with an unwavering faith and with an eye single to the glory of God, we will have a body filled with light that comprehends all things. (See D&C 88:67.) Anything less than this pales into insignificance.

God has not left us alone to face the powers of evil. He has prescribed the way to free us from the stratagems of Satan.

The way, the truth, and the life

Don't we all, through the Savior's sacrifice, require his intervention with our Eternal Father and his help to achieve salvation, exaltation, and glory?

He said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6.)

I testify there is no other way into the kingdom of God, for the Savior said, "... seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33.)

The apostle Peter wisely admonished:

"Humble yourselves therefore under

the mighty hand of God, that he may exalt you in due time:

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

"Whom resist stedfast in faith. . . ." (1 Pet. 5:6, 8-9.)

Only path of safety

Living the gospel of Christ is man's only path of safety in this turbulent and sinful world. We do have a discordant wavering multitude to whom nothing seems right. There are too many voices attempting to steady the ark of the covenant.

The Prophet Joseph Smith and his brother Hyrum sealed their testimonies to the truthfulness of God's latter-day work with their life's blood, which act fulfills a statement of the apostle Paul to the Hebrew saints:

"For where a testament is, there must also of necessity be the death of the testator.

"For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth." (Heb. 9:16-17.)

The promise of James

I humbly encourage all listening who earnestly and sincerely desire to know God's will to study the gospel plan of his Son, Jesus Christ. Pray about it and put this promise of James to the test. I assure you that God will not fail to give you an answer. The warmth of the Spirit will enter your soul and peace and contentment into your heart.

I repeat again the statement by the apostle James:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

"For let not that man think that he shall receive any thing of the Lord.

"A double minded man is unstable in all his ways."

I humbly pray, my brothers and

sisters, that we will be faithful and true to our trusts, walking always in obedience to the commandments. I know The Church of Jesus Christ of Latter-day Saints is true. I know the gospel is true. I know that the gospel is the power of God unto salvation. I know that we are divinely led today and that the Church invites sincere, faithful children of God of all ages and nationalities to come unto Christ and

prepare themselves worthily to enter his kingdom. May we all have a desire to do so, I humbly pray in the name of Jesus Christ. Amen. ○

President Harold B. Lee

Elder Hugh B. Brown of the Council of the Twelve Apostles will be our concluding speaker.

Elder Hugh B. Brown

Of the Council of the Twelve

● My brethren and sisters, it is a joy to be home again. After a globe-encircling journey, which results often in a better understanding of the peoples of other lands and cultures, I return with an increased appreciation of our own beloved America, its freedoms, and its opportunities.

Hunger for truth

It is my impression also that people of all lands and cultures have an increasing hunger for truth and an open-minded attitude toward new truths. Thinking men everywhere are seeking for light. There is, in fact, a world-wide quest for truth.

Leaders in both religious and scientific fields are asking for a revival of learning and a broad-minded attitude toward truth—wherever it may be found. Let me remind you, however, that broad-mindedness too often is nothing but a flattening out of high-mindedness!

The good life is a life that is pursued intelligently, toward the cultivation of genuine spirituality that is grounded in faith and knowledge, that is dedicated to truth.

The glory of God

Faith is the ground of all religion, but there is no special virtue in blind faith. Only faith that is grounded in a courageous search for truth is worthy of the student. We should reject every temptation to irrationality, overcome

every inclination to disregard or distort the facts, avoid the extremes of fanaticism, and above all else, demand the truth. Here is the firm foundation for our religion—a religion that describes the glory of God as intelligence and proclaims that man is saved no faster than he gains knowledge.

Just as the truths of science must be tested and verified by reason and factual investigation, so the moral and spiritual truths which the world is seeking from its prophets must be proved and validated in the experience of men. In his search for truth, every man must be true to himself. He must answer to his own reason and to his own moral conscience. Anything less than this would betray his dignity as a human being and a child of God. True dignity is never won by place, and it is never lost when honors are withdrawn.

Endurance of truth

Especially in the realms of spiritual and religious endeavor where faith ventures into untried fields, truth must meet the test of unbelief and endure the fires of persecution, opposition, rejection, and hatred. Truth crushed to earth shall rise again.

Perhaps it was this thought of the permanence and eternal endurance of truth which prompted Oliver Wendell Holmes to write his illuminating poetic essay on "The Battle for Survival of Newborn Truths." He said:

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"The time is wracked with birth pangs,
 Every hour brings forth some gasping
 truth,
 And truth, newborn, looks a misshapen,
 and untimely growth,
 The terror of the household, and its
 shame,
 A monster coiling in its nurse's lap
 That some would strangle, some would
 only starve,
 But still it breathes, and passed from
 hand to hand,
 And suckled at a hundred half-clad
 breasts,
 Comes slowly to its stature and its
 form,
 Calms the rough ridges of its dragon
 scales,
 Changes to shining locks its snaky
 hair,
 And moves transfigured into angel
 guise,
 Welcomed by all who cursed its hour
 of birth
 And folded in the same encircling arms
 That cast it like a serpent from their
 hold."

Newly revealed truth

Let us discuss some newly revealed truth—truth that has had just such a reception and experience as the poet mentions, for it was thought to be "a misshapen and an untimely growth." Yet it is coming to its stature and its form, and its truth will move transfigured yet into angel guise.

The somewhat melancholy history of the past seems to have been a necessary forerunner to those great events which we now proclaim. The passing of the sun of time beyond the meridian, after the crucifixion of Christ, was followed by the twilight and the sunset, and then centuries of darkness, after which the signs of dawn appear. The morning breaks, the shadows flee.

How gloriously the Lord has kept his promise that in the latter days he would pour out his Spirit upon all flesh!

A marvelous age

What a marvelous age is this in which we live! What tremendous advancement has been made within the last 150 years!

In the fields of communication and transportation alone, we have made such strides as would cause our ancestors, if they could come and see us, to say that we were gods. They would be stunned by radio and television and the marvelous achievements of science, the harnessing of electricity and other powers by which we bring to servitude the great forces of nature which in their day men feared and were wont to worship.

But lest we be given to boasting of these great events and achievements, we should be reminded of how they are being used, and of what is happening in this world of ours by the very things which our civilization has produced. Hunger and want, misery and woe seem to be spreading through the world, threatening the very civilization that has made these things possible. It seems that God's great plan included work for a wrecking crew, to tear down the old structure and make room for that which is to come. But let not those who are responsible for these things be comforted in this thought, for God has said: "It is impossible but that offenses will come: but woe unto him, through whom they come!" (Luke 17:1.)

Spiritual enlightenment

But are we to look for great advancement in these fields of human thought and activity alone, where material things seemingly are glorified and the spiritual things forgotten? Or may we expect in fields of moral growth and spiritual enlightenment to find new truth and revelation from God? When he said he would pour out his Spirit upon all flesh, I think he did not intend to limit his inspiration to those who are working with material things alone, for in the spiritual realm, too, there is need for something new.

Restitution of all things

You will remember when Peter and John went up to the temple at Jerusalem and came to the gate called beautiful; the man who was lame, sitting there, asked alms of them; and Peter, turning to him, said: "Silver and gold have I none; but such as I

have, give I thee: In the name of Jesus Christ of Nazareth rise up and walk." (Acts 3:6.)

The scriptures tell us he was healed, and he leaped and he shouted for joy at his deliverance. Then a crowd gathered in wonder and amazement, and Peter told them that what was done was not of their own power or holiness, but it was done in the name of Jesus Christ. Then he said to the multitude:

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

"And he shall send Jesus Christ, which before was preached unto you:

"Whom the heaven must receive until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:19-21.)

Dispensation of fulness of times

The apostle Paul said that in the dispensation of the fulness of times he would gather together in one all things in Christ, both which are in heaven and which are in the earth, even in him.

You will remember, too, as the eleven stood with the Master out near Bethany where they saw a cloud envelope him and take him into heaven, two angels stood by in white apparel and said to those who were assembled: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.)

Vision of John

We refer again to that marvelous prediction of John, who, while banished on the Isle of Patmos, had a vision and said: "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet.

"Saying, I am Alpha and Omega, the first and the last; and, What thou seest, write in a book, and send it unto the seven churches which are in Asia. . . .

"And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

"And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about . . . with a golden girdle.

"His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

"And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

"And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength.

"And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

"I am he that liveth, and was dead; and, behold, I am alive forevermore. Amen. . . .

"Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." (Rev. 1:10-19.)

Thus spake the Son of God to John the apostle.

God revealed to man

In the spring of 1820, concerning which you have heard something this morning already, just 150 years ago, God, our Father, revealed himself to man. He considered the occasion and the message of such great importance that he came personally from the heavens and brought with him his Only Begotten Son, and together they spoke to this young man and to all of us. Since that time others have come, other revelations have been given. The Angel Moroni and Moses and Elias came. Peter, James, and John, John the Baptist, Elijah, and others. They have spoken to men and commissioned them, and men are again communing with God.

Now, I am not unmindful of the fact that such a declaration as this is met not only with incredulity and disbelief, but also with antagonism and anger. Men have employed against this truth the self-same weapons as the adversary has always used in his battle against the truth.

God speaks to men

Here again was truth looked upon as a misshapen and untimely growth. And yet, I ask all Christians who believe the Bible, do you doubt the words of Saul of Tarsus, who said that on his way to Damascus to persecute the saints, he saw a light which blinded him, and he heard a voice? He asked, "Who art thou, Lord?" And the voice replied: "I am Jesus Christ whom thou persecutest." (See Acts 9:5.)

I say Christians believe that record, and yet they say God cannot speak to men. They who believe the Bible accept the record which tells us of the appearance of Moses and Elias on the Mount of Transfiguration and that Peter, James, and John were there and saw them in the presence of the Master. Moses and Elias, mind you, had lived hundreds of years before that time, and yet men say: "Yes, we believe the Bible where it tells of that. It was done once, but it can't be done again."

I repeat: Why should men think it a thing incredible that God should speak to men? Has not that been his method throughout the ages? Do we not need him? Have our civilization, our science, and our boasted learning made us independent of him?

Introduction to future events

Our declaration to you today is but introductory, and though he came, and with him God the Father, and following them these others whom I have briefly mentioned—all of this is but an introduction to what is yet to come.

In the afterglow of Easter, listen to the Lord's promise: "For I will reveal myself from heaven with power and glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand." (D&C 29:11.)

And again from Matthew: "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." (Matt. 16:27.)

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the

trump of God; and the dead in Christ shall rise first." (1 Thess. 4:16.)

A glorious promise

This declaration that the Savior will come again is made to you, my brothers and sisters and friends, in the spirit and by the power which gave these truths to man, and in his name I declare to you that I know, as I know I live, that this is true. It is the most hopeful and the most glorious announcement and promise that has been made in all the history of the world, save only that which was made by the angels to the shepherds on the hills of Galilee when Christ was born.

Let us continue to search for truth in all fields of human interest and endeavor—"Till the war drums throb no longer and the battle flags are furled in the parliament of man, the federation of the world"; till the Prince of Peace shall come and assume his rightful place as King of kings, and there will be universal peace for 1,000 years.

I pray that we may be individually preparing ourselves to meet him when he comes, for come he will, and that much sooner than we think. Of this truth I testify to you in the name of Jesus Christ. Amen. ○

President Harold B. Lee

We have just listened to Elder Hugh B. Brown of the Council of the Twelve Apostles.

We express our thanks and appreciation to the General Authorities who have spoken to us, and to the Tabernacle Choir for their inspirational music.

This session has been broadcast by many radio and television stations in the Western United States, and short-waved in English over Radio New York Worldwide to Europe, South America, Mexico, Africa and parts of Asia.

This session has also been carried by direct wire from the Tabernacle over direct oceanic cables to a large number of members and friends assembled in chapels throughout Great Britain, Germany, France, Austria and Japan.

Direct circuits will also carry this session to members and friends assembled in chapels throughout Eastern Canada.

We shall conclude this fourth session of the conference with the Tabernacle Choir singing "Worthy Is The Lamb," after which the benediction will be pronounced by Elder Keith Romney, former president of the Southeast Mexican Mission, and this con-

ference will then be adjourned until 2:00 this afternoon.

The Tabernacle Choir sang "Worthy Is the Lamb."

Elder Keith Romney, former president of the Southeast Mexican Mission, offered the closing prayer.

The conference was adjourned until 2 o'clock p.m.

SECOND DAY

AFTERNOON MEETING

FIFTH SESSION

The fifth session of the conference convened on Sunday, April 5, 1970, at 2 o'clock p.m.

President Joseph Fielding Smith presided and conducted the meeting.

The Tabernacle Choir sang the choral numbers for this session, with Jay E. Welch conducting. Robert Cundick served as organist.

At the beginning of this session, President Smith made an introductory statement as follows:

President Joseph Fielding Smith

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City, Utah in the fifth session of the 140th Annual Conference of The Church of Jesus Christ of Latter-day Saints.

This afternoon many television and radio stations throughout the western part of the United States will carry the proceedings of this session of the conference.

Sessions of this conference have been televised in color and received by millions in the United States and Canada over most of those stations cooperating to provide the extensive coverage of this conference. The full proceedings of both sessions today will be rebroad-

cast to far-distant places by Radio Stations KSL, KIRO at Seattle, KMBZ at Kansas City, and WRFM at New York City. This will begin tonight at midnight.

Saturday evening an inspirational meeting of the Priesthood of the Church was held in the Tabernacle. The proceedings of this meeting were relayed by closed-circuit broadcast, originating in the Tabernacle, to members of the Priesthood assembled in approximately 620 separate locations in all parts of the United States and Canada. Approximately 150,000 holders of the priesthood participated in this meeting.

We extend a cordial welcome to all present this afternoon,—special guests, educational leaders, our regional representatives and stake presidencies from near and far, temple presidencies, bishoprics, members of the general auxiliary boards, and thousands of members of the Church, and many friends everywhere who are listening in by radio and television.

The music for this session will be rendered by the Tabernacle Choir, with Jay E. Welch conducting. Robert Cundick is at the organ.

We shall begin this service by the choir singing, "Lovely Appear," after which the invocation will be offered by Elder Glen L. Rudd, former president of the Florida Mission.

Sunday, April 5

Second Day

The Tabernacle Choir then sang the number, "Lovely Appear."

The opening prayer was offered by Elder Glen L. Rudd, former president of the Florida Mission.

President Joseph Fielding Smith

The Tabernacle Choir, under the direction of Jay E. Welch, will now sing, "Ye Now Are Sorrowful," with Olga Gardner as soloist.

After the singing, Elder Mark E.

Petersen of the Council of the Twelve will address us.

The Tabernacle Choir sang "Ye Now Are Sorrowful." Olga Gardner was soloist.

President Smith

Elder Mark E. Petersen of the Council of the Twelve will be our first speaker this afternoon. He will be followed by Elder A. Theodore Tuttle of the First Council of Seventy.

Elder Mark E. Petersen *Of the Council of the Twelve*

● It is a great privilege to worship with you here, my brothers and sisters and friends, on this the Lord's Sabbath day.

The conference of The Church of Jesus Christ of Latter-day Saints that we now are holding is the most unusual one in 19 years.

Change in administration

The illustrious administration of our beloved President David O. McKay has now come to a close, marking the greatest period of growth the Church has ever experienced in its 140 years of history.

Now we open a new administration under President Joseph Fielding Smith, also beloved and revered through his many years of devotion to the cause of Christ. He will be sustained formally by the vote of the people tomorrow, as the tenth President of the Church.

The President a prophet

The President of The Church of Jesus Christ of Latter-day Saints is more than a president. To us he also is chosen to be a prophet of God in the same sense in which Moses, Isaiah, and Ezekiel were called. These ancient prophets were revelators. By current revelation they received up-to-date, divine guidance for the people.

In this same sense we accept the President of our Church. He too is a revelator. Through him modern revelation is made available to help us meet the many serious problems of life.

Most people of today, whether Jewish or Christian, regard it as strange that we make such claims for the President of our church.

"A prophet?" they ask with an inquiring look. "A prophet? And what is a prophet? Can any modern man be a prophet? Were not prophets confined to Bible times?"

These indeed are proper questions. They should be asked and they should be answered.

Revelation through prophets

Our best explanation may be given by reviewing what the Bible itself says about prophets. Such servants of God were most important in ancient times. In fact, the whole program of the Lord's dealings with his people centered about them. So well established was this procedure that one of them said, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.)

The entire pattern of the Bible, as shown in both Old and New Testaments, reflects this important fact.

Whenever God had a people on earth whom he recognized as his own, he provided constant guidance for them, and this guidance was by divine revelation given through living prophets.

How we obtained our Bible

These revelations were compiled, and together with the history of the times, they became scripture. This is how we obtained our Bible. The volume of scripture grew with each new prophet. In this way we obtained the books of Moses, Joshua, Samuel, Isaiah, Ezekiel, Malachi, and all the others making up our Old Testament.

It was the same in New Testament times. Here again are sacred writings, those of Matthew, Mark, Luke, and John, the Acts, the Epistles, and the book of Revelation, all originating according to the Lord's pattern, even as in Old Testament times.

But was this actually characteristic of the Christian church? Is it true that there were Christian prophets as there were Old Testament prophets?

The apostle Paul taught that Jesus placed in his church both Christian apostles and Christian prophets for the guidance of the members and for the work of the ministry.

Where are prophets today?

But where are the Christian prophets today? Has God altered his pattern? Has the Almighty changed? Or is he still the same yesterday, today, and forever? And if he does not change, can we say that his procedures change?

Remembering that his pattern is the same, we of today should ponder carefully the sacred words given so long ago and ask ourselves why they should not apply today. Recall those words if you will:

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.)

Christian reformers

Some of the great Christian reformers recognized this principle. They knew that God dealt with his people through prophets in ancient times and acknowl-

edged their own lack of divine guidance.

Martin Luther, for example, said that the spiritual powers of early Christianity had been completely destroyed or lost and that Christianity as it was given by the Savior was no longer on the earth.

John Wesley taught that revelation and other spiritual gifts ceased to exist from what he called that "fatal period when Constantine called himself a Christian."

Roger Williams was equally outspoken and said:

"There is no person on earth qualified to administer any Church ordinances; nor can there be until new apostles are sent by the great head of the Church, for whose coming I am seeking."

Thomas Jefferson, though not a cleric in the usual sense, was a great student of Christianity. Even he acknowledged the loss of the original gospel and said that he looked forward to "the prospect of a restoration of primitive Christianity."

Restoration of gospel

Many other thoughtful students of scripture have reached the same conclusion. They have sensed an absence of revelations and other spiritual gifts known so well to ancient Christianity. They also look forward to a restoration of those gifts.

But what encouraged them to believe there would be such a restoration? Was it foretold in Holy Writ?

The Bible teaches that Christ will come again and says that a great new revelation from God is to precede that event, even a restoration of the original gospel, which then is to be preached to the entire modern world.

That new revelation from God would include a modern visitation of angels, the Bible says, a thing regarded as something very strange indeed by most people of today. Yet it is God's way, not man's, that should concern us.

But to whom is this new revelation to come? Will it be given to those who do not believe in modern prophets and revelation and who deny the modern visitation of angels? Would it

come to people so unbelieving and so sophisticated that they would refuse to accept the principle of divine intervention?

God raised up prophets

In the past, when there were no prophets to receive his word, God raised up new ones to bring about his purposes.

By the time the Lord was ready to bring Israel out of Egypt, the people had been without prophets for 400 years and had turned away from the truth. Therefore, when God prepared to bring them back to the holy land, it became necessary for him to raise up a new prophet in the person of Moses, for none of the Israelitish leaders of that day could qualify.

When a forerunner was to be chosen for the mortal ministry of Christ, God did not choose him from among the members of the Sanhedrin. They were unbelieving also and therefore not worthy to receive new revelation. Therefore, he raised up John the Baptist, a new prophet, who could prepare the way for the Lord.

Joseph Smith a new prophet

In our day, when the predicted new revelation was to come as forecast in the scripture, again there was no prophet on the earth to receive it. No one believed in modern prophets. So what could God do? He raised up a new prophet in the person of Joseph Smith, who received the great new revelation. As part of it, he was visited by holy angels, as the Bible foretold. And why did angels come to Joseph Smith? Certainly not to satisfy his curiosity! Those angels came to him to ordain him and confer upon him divine authority and thereby qualify him to serve. In this way the restoration of the gospel was accomplished.

Legal successors

But this was more than a century ago, and Joseph Smith has passed to the great beyond. Others have taken his place. Each of his legal successors, however, was likewise appointed by the Lord as a prophet, a seer, and a revealer to carry on the work.

Joseph Fielding Smith, who is our

President today, and who will be formally sustained during this conference, is likewise a divinely appointed prophet of Almighty God, and we so sustain him.

Mouthpiece for God

When the Lord reestablished this ancient pattern in our day, he gave a commandment to the members of the Church with respect to their President. Said he: "... thou shalt give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me.

"For his word ye shall receive, as if from mine own mouth, in all patience and faith." (D&C 21:4-5.)

In other words, the modern prophet became a mouthpiece for God, even as was Moses.

And then the Lord added one more thing. He said that if any receive his word with a doubtful heart and keepeth it with slothfulness, they shall have no reward. But to those who gladly follow the teachings of the modern prophet, the Almighty said:

"... his word ye shall receive, as if from mine own mouth, in all patience and faith.

"For by doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disburse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory." (D&C 21:5-6.)

Continuation of pattern

This is why we Latter-day Saints have prophets. And this is why we sustain Joseph Fielding Smith as a prophet and a seer to our people, which we do joyfully and with all our hearts.

This procedure should not seem strange to those who know the scriptures. It is merely a reestablishment and a continuation of the unchanged but long-forgotten Bible pattern.

And so we say:

"Come, listen to a prophet's voice
And hear the word of God,
And in the way of truth rejoice,
And sing for joy aloud."

—Hymns, No. 46

A solemn reality

What we say here is no fantasy. It is stern and solemn reality. The heavens have been reopened. God once again converses with man.

As Moses saw God and talked with him face to face, so Joseph Smith saw God and talked with him face to face.

As Isaiah guided his people under the light of heaven, so David O. McKay guided his people under the light of heaven. As Peter, James, and John directed the work of the early Christian church, doing so as Christian prophets and Christian apostles, so Joseph Fielding Smith, Harold B. Lee, and Nathan Eldon Tanner direct the work of The restored Church of Jesus Christ, doing it also as Christian prophets and Christian apostles.

It is all a great reality. The gospel has been restored in our day, and it is now offered freely and without price to all mankind; and it is given through the instrumentality of prophets of God, prophets who have received the revelation of God and who walk under his guidance and inspiration.

Invitation to partake

We invite all men to partake of this great gospel. We declare it to be God's truth. We realize what Paul said about preaching false doctrine, and we declare our message in all soberness. What we say is true.

God has spoken again from the heavens. He has raised up new prophets in the earth, and we meet together here in the presence of his latest chosen prophet, seer, and revelator. May we follow his direction and sustain him with our hearts and our hands, I earnestly pray, in the name of the Lord Jesus Christ. Amen. ○

President Joseph Fielding Smith

We have just listened to Elder Mark E. Petersen of the Council of the Twelve.

Elder A. Theodore Tuttle of the First Council of Seventy will be our next speaker. He will be followed by Bishop Robert L. Simpson, first counselor in the Presiding Bishopric.

Elder A. Theodore Tuttle

Of the First Council of the Seventy

● Brothers and sisters: President Lee has said we don't need more prophets to speak—we need more ears to listen.

We are about ready to listen, aren't we? I think we have come to this conference a little more attentive. Isn't it interesting what a difference even six months can make in our willingness to listen. Our situation is somewhat similar to that in the Book of Mormon, when the people had reached a state of "awful wickedness." Nephi then records:

"Now this great iniquity had come upon the Nephites, *in the space of not many years. . . .*" (He. 7:6. Italics added.)

Lord's word about our day

With the challenges we face today, it ought to be very comforting to read

again what the Lord said to Enoch about our day.

"And the Lord said unto Enoch: As I live, even so will I come in the last days, in the days of wickedness and vengeance. . . .

"... but before that day . . . the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but my people will I preserve." (Moses 7:60-61.)

Likewise, in Section 38, after warning the Saints of tumultuous days, the Lord said:

"... but if ye are prepared ye shall not fear." (D&C 38:30.)

In the world there will be no peace. Among faithful Latter-day Saints things will be better. The spirit of fear is not of God. Let us turn to the

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principles and promises of the prophets, and prepare so we need not fear. How? Strengthen the home! I make several suggestions.

Strengthen the home

Observe your family home evening. Freedom from fear follows obedience to this promise. The First Presidency has said:

"... If the [families] obey this counsel, we promise that great blessings will result. Love at home and obedience to parents will increase. Faith will be developed in the hearts of the youth of Israel, and they will gain power to combat the evil influences and temptations which beset them." (The First Presidency, 1915, in *Era*, Vol. 18, p. 734.)

Pay your tithing

Parents, would you develop faith in the hearts of your children? Then, pay your tithing. Rely on the promise the Lord has made.

I think it is not well known in the Church that payment of tithing has very little to do with money. Tithing has to do with faith. People do not pay tithing because they have money. They pay tithing because they have faith. When we learn that principle, then we are in a better position to understand and to obey what the Lord has said. The Lord is measuring our faith. He is not measuring the amount of money we have. Tithing will be a measure of our preparedness in times to come.

Listen to his promise:

"Behold, now it is . . . a day for the tithing of my people; for he that is tithed shall not be burned at his coming.

"For after today cometh the burning—this is speaking after the manner of the Lord—for verily I say, tomorrow all the proud and they that do wickedly shall be as stubble; and I will burn them up, for I am the Lord of Hosts; and I will not spare any that remain in Babylon.

"Wherefore, if ye believe me, ye will labor while it is called today." (D&C 64:23-25.)

Against this burning, it would seem the better part of wisdom to take out some "fire insurance." For those who say "We're not going to burn," it would be prudent to remember that it wasn't raining when Noah built the ark!

Let us prepare then by being tithed.

Live the Word of Wisdom

Parents, would you have your children gain power to combat evil influences? Live and teach the Word of Wisdom. The Lord revealed this principle in 1833. It was accepted as a commandment by the Church in general conference on September 9, 1851.

The Word of Wisdom, like tithing, is a principle with a promise.

Four promises given

You know the law, its prohibitions and its recommendations. There are, moreover, four promises of great significance in it: the promise of health, knowledge, strength, and life.

"And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

"And shall find wisdom and great treasures of knowledge, even hidden treasures;

"And shall run and not be weary, and shall walk and not faint.

"And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen." (D&C 89:18-21.)

Youth, compliance with this commandment not only helps to free you from fear, but also strengthens you further to resist the use of drugs, with their hideous mind—and soul—destroying properties. Obedience to this commandment develops self-control, clarity of mind, and spiritual power. Remember, the Lord has promised and the Lord will fulfill. Keep this commandment then and ye need not fear.

Learn to communicate

Parents, would you draw near to each member of your family? Learn to

communicate with God and with one another. Hold family prayer each morning and evening; have individual prayer. Teach your children to "listen" when they pray. Learn to listen to your children. It is often true that 90 percent of our help comes from listening only. Learn to ponder. Take time to meditate.

Eliminate more of the worldly commercial entertainment now channeled into your home. In its place, learn the simple arts and develop individual skills. There is great virtue in training your boys to use building tools and your girls to use homemaking tools. This develops creativity, talent, and initiative. It gives expression to individual talents and encourages thrift and industry.

Work and play together

Train your children to work. I believe in the gospel of work. Train them to assume responsibility. Provide opportunity for service to one another and to their parents. Chores are blessings in overalls. Their value remains long after the duty is done.

Organize activities that bring parents and children together. Working together is more fun than working alone. Learn also to play. Play together as families. Make your family a strong, united unit of the Church.

We had better be organized as families. We had better be able to meet trouble. There will no doubt be plenty of it ahead of us. We had better be prepared—so that we need not fear!

Be prepared

All of this prepares us against the days foretold in the scriptures.

When I was a little boy, I used to go from our house up to Halls' to get milk each morning. I had heard about the "burning" predicted in the scriptures. I once wondered how we could be burned. I could understand how New York City or even Salt Lake City could burn up—with its buildings close together. But, I was sure that fire would never touch us. Fire couldn't possibly jump from Halls' barn across our garden to our house—not even the biggest fire I had ever seen. I felt safe in Manti.

These were a little boy's thoughts. Since then, I've learned about things that can burn without having to have buildings close together.

The Lord has said: "My people will I preserve." And, ". . . if ye are prepared, ye need not fear."

I testify that he lives to fulfill his promise. Jesus is the Christ. He will come one day. President Joseph Fielding Smith is a living prophet, and I love him and sustain him and his counselors with all my heart, in the name of Jesus Christ. Amen. ○

President Joseph Fielding Smith

We have just listened to Elder A. Theodore Tuttle. Bishop Robert L. Simpson, first counselor in the Presiding Bishopric, will be the next speaker. He will be followed by the congregation and choir joining in singing, "O Say What Is Truth."

Bishop Robert L. Simpson

Of the Presiding Bishopric

● My dear brethren and sisters: I am grateful to my Heavenly Father for this opportunity. I want each of you to know the strength that we feel in your presence. I am sure you come to conference to receive, but I want to promise you that you also give as you come to general conference, because we are the recipients of that giving. As we

look at you and as we feel your unity and your strength and your combined faith, we feel built up, and we are better able to carry out our assignments. Without that feeling, we couldn't do it, I promise you.

Fatherhood of God

May I bear you my witness that I

know that God lives. I know it just as surely as I stand here, and I know that Jesus is the Christ, and that Joseph Fielding Smith is a prophet of God. And because he is a prophet, those things that he says are true. Just yesterday he gave two great discourses, and one of the things that he said I shall ever remember, for it was something that was taught me even as a child at the knee of my mother. He said, "God is our Father, and we are his children." O that the world, three billion people, could listen to a prophet of God and have this firm thought, this basic and fundamental concept, as an anchor to their lives.

Not too long ago a schoolteacher, anxious to extract some participation from her class of third graders on the subject of modern-day progress, asked her little ones a simple question:

"Can anyone here name one important thing in this world that was not here ten years ago?" After a few moments of thinking, an eager and confident eight-year-old boy near the back raised his hand. His answer: "Yes—me." As humorous as this incident might sound on the surface, I am certain that Heavenly Father smiled approvingly at the boy's response, a response that was made in all seriousness.

Father-to-son relationship

This lad, in my mind, is a modern-day David, for it was he who declared centuries ago:

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

"What is man, that thou art mindful of him? and the son of man, that thou visitest him?

"For thou has made him a little lower than the angels, and hast crowned him with glory and honour.

"Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet." (Ps. 8:3-6.)

If the world could but learn and have feelings about this one basic concept of God to man, of father-to-

son relationship, many of our mortal frustrations and contentions could be greatly diminished.

Just a couple of days ago in Primary conference, we were reminded once again by the little children: "I am a child of God, and he has sent me here." This is a basic doctrine, and all mankind needs to believe it.

Basic family relationships

We seem so inclined to forget that there are certain basic and fundamental relationships within the human family that do not alter as the scene changes from one side of the veil to the other. One of those concepts, in my opinion, is the right that every child has to communicate with and obtain assistance from his father, mortal and heavenly. Each of us has two fathers—a spiritual father and an earthly father. Not only that, but I have also been taught that every parent has the right and the capacity to know and be concerned about the welfare of his children. It is an eternal commission and right shared by the father of your physical body and the father of your spirit.

God knows his offspring

Why must we continually limit God, our Eternal Father, and his abilities by our own mortal incapacities, immaturities, and our earthbound, physical restrictions? Should he who has the ability to create worlds and father billions of children be denied the right to know his offspring? Of course not. Every father has that privilege. To think otherwise is inconsistent with all that we hold as basic and fundamental in life—life here, life before, and life hereafter.

May I be bold enough to suggest that your Heavenly Father knows you personally and can call you by name—yes, you plus three billion other children who share this world with you. And you can add to that family circle the billions upon billions who have lived and died since Father Adam. This thought itself is admittedly almost beyond the comprehension of mortal

understanding, but please, let us not limit the Creator of heaven and earth in any way, for his powers are limitless, and the basic concept must hold that a father knows his children.

Prayer is heard

As a child of God kneels to pray, that individual must believe implicitly that his prayer is being heard by him to whom the prayer is addressed. The thought that our Heavenly Father is too busy or that our message is being recorded by celestial computers for possible future consideration is unthinkable and inconsistent with all we have been taught by his holy prophets.

It was thrilling to listen to a father relate this story about his three-year-old youngster recently, as they knelt by the crib in the usual manner for the little fellow to say his simple bedtime prayer. Eyes closed—heads bowed—seconds passed, and there were no words spoken by the child. Just about the time Dad was going to open his eyes to check the lengthy delay, little Tommy was on his feet and climbing into bed. "How about your prayers?" asked Dad. "I said my prayers," came the reply. "But son, Daddy didn't hear you." Then followed the child's classic statement: "But Daddy, I wasn't talking to you."

Communication not in vain

Even three-year-olds have personal, private matters to discuss with Heavenly Father from time to time. But most important of all is the implicit faith that the communication is not in vain. Each word is finding its way to a Father who is not too busy, a Father who has the ability to hear, to judge, and to act for our benefit. This must be the personal faith of us all regardless of our age, regardless of our station in life, regardless of how long it has been, regardless of how grievous the confidence might be.

"... this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.) His total purpose and plan is involved in our success. It's natural for a father to want success for his offspring. A son or daughter should want to please his

parents and to help guarantee an eternal relationship with them.

The vine and the branches

"What is man, that thou art mindful of him?" A loving Father in heaven, concerned for the welfare of his child, might well answer: "Why, you are my son, you are my daughter. I love you very much. I listen carefully each day, hoping to hear from you. I want so to one day have you back where you belong. Please share with me your innermost thoughts, your hopes, yes, and particularly your problems. I know I can help, but listen carefully, child—don't close the door when I give you the answer. I need you very much, just as you need me." And I suppose that a fitting climax to such comments that a loving Heavenly Father might conceivably utter to any one of his children could well be couched in the same language that the Savior used as he spoke tenderly through John:

"I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." (John 15:5, 7.) What a promise!

We are children of God. He is our Father in very deed. May we revere that relationship. Without this lofty concept as the foundation of our lives, our chances for temporal happiness and true success are extremely limited; our possibility for eternal joy and exaltation is nonexistent. But with it in sharp focus and meaningful on a daily basis, we will best be able to comprehend and realize the great statement that "men are, that they might have joy." (2 Ne. 2:25.) I pray in the name of Jesus Christ. Amen. ○

President Joseph Fielding Smith

Bishop Robert L. Simpson of the Presiding Bishopric has just spoken to us.

The congregation and choir will now join in singing, "O Say What Is Truth."

After the singing, Elder Theodore M. Burton, Assistant to the Twelve, will be our speaker.

The congregation and choir sang the hymn, "O Say What Is Truth."

Elder Theodore M. Burton

Assistant to the Council of the Twelve

● It used to be said of a Mormon that his word was as good as his bond. Once a Mormon gave his word, you could rely on it. Even if it meant a personal sacrifice of money, time, or effort, once he gave his word you could depend on him to do as he promised. Is the same thing true today?

Honesty takes many forms

Honesty can take many forms, such as giving a full day's work for a full day's pay. Can one be considered honest who loafs on his job; who does not take pains with his work; who wastes time in the rest room, around the water fountain, or who stretches his lunch hour an extra 15 minutes? It is easy to compile a list of dishonest business practices that take money from an employer. We can name such things as making unnecessary personal telephone calls, coming late to work, taking home paper, pencils, postage stamps, or mailing personal letters through the company postage meter. Such practices once frowned on are almost universally accepted today with the excuse that "everyone does it." The fact of the matter is that everyone *doesn't* do it. There are still many honest people in this world.

Honesty within the family

Honesty includes more than material things. There must be honesty within the family. A man must be honest with his wife and a wife honest with her husband. Children must be honest with parents and parents honest with their children. Honesty involves loyalty to family, friends, neighbors, the community, and the nation. Honesty is a host of little things that make a person trustworthy. Honesty is a fundamental principle in the true worship of

a kind, loving Father in heaven. One of the reasons the Father loved the Son so much was because he was trustworthy. Jesus said:

"Therefore doth my Father love me, because I lay down my life, that I might take it again.

"No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it up again. This commandment have I received of my Father." (John 10:17-18.)

Jesus used the power God gave him to help others. How wonderful if that same testimony could apply to us in our dealings with others. How wonderful if we could likewise say: Therefore doth my Father love me, because I do what he asks me to do.

Sharpness in business dealings

I devoutly wish that *all* members of The Church of Jesus Christ of Latter-day Saints could be numbered among the honest, trustworthy people of this world. Some members of the Church succumb to the world in which they live. They wear their religion on Sunday, but forget it when they enter the business world. There they become as sharp and untrustworthy in business dealings as some of their associates. You can be both successful and honest—in fact, you can be more successful as an honest man than you ever can as a self-seeking, dishonest person.

No one is born honest. No one is born dishonest. We have to be taught to be honest. We have to experience the pain, worry, and discomfort of dishonesty to know that truly, "honesty is the best policy." The prophet Alma told his son Corianton, "Behold, I say unto you, wickedness *never* was happiness." (Al. 41:10. *Italics added.*) Dis-

honest persons soon discover this. Not only does dishonesty ruin their lives, but it also brings shame and dishonor to their families. Dishonesty also brings shame and suffering to the people of the church to which they belong. Like it or not, we are all soon tarred with the same brush.

Dishonesty in little things

It is easy to be dishonest in little things. Few people think it dishonest to take a pencil home. The Church has about 3,500 employees. Figuring five cents per pencil, if each person were to take one pencil, such a loss would amount to \$175.00. A person who would think twice about stealing \$175.00 may never lose a moment's sleep about taking a pencil. Yet what limits dare one set for dishonesty? Little things soon amount to big things. Before we are aware, we graduate to greater sin.

The telling of a lie may appear to be a little thing, but one lie leads to another until a person's reputation is lost. Once a person is branded a liar, a cheat, or a thief, it takes a long period of repentance and restoration to bring back a reputation so easily tarnished by a careless and thoughtless act. As long as we have to learn to be honest or dishonest, why not learn to be honest?

I wish all boys could have had a mother such as I had. One day I came home eating an apple. Mother asked me where I got it. I told her I found it. She soon discovered that I had "found" it in Mr. Goddard's grocery store, and mother insisted I take it back. I protested that it was partly eaten, but at her urging I took the partly eaten apple back to Mr. Goddard and shamefully told him I had robbed his store. He phoned mother to tell her I had brought it back and said he had seen me take it, but it was such a little thing he hadn't bothered to say anything about it. It wasn't a little thing to mother. She loved us too much to have a thief in the family.

Justification through faultfinding

There is a phenomenon that ac-

companies dishonest persons. Before long they become very critical and tend to find fault with leaders who call their attention to their unrighteousness. Instead of repenting and changing their lives for the better, they tend to justify their own misdeeds by finding fault with their leaders. The Prophet Joseph Smith said:

"I will give you one of the Keys of the mysteries of the Kingdom. It is an eternal principle, that has existed with God from all eternity; That man who rises up to condemn others, finding fault with the Church, saying that they are out of the way, while he himself is righteous, then know assuredly, that that man is in the high road to apostasy; and if he does not repent, will apostatize, as God lives." (*Teachings of the Prophet Joseph Smith*, Joseph Fielding Smith, comp., pp. 156-57.)

In prosperity we forget God

Another truism is that God does bless the righteous. Often in that moment when God showers blessings upon us most abundantly, we forget him because we no longer need his sustaining hand. I hope with our present prosperity we are not forgetting our Maker nor forgetting those practices of honesty and integrity that have made us what we are today. Helaman, a great Book of Mormon prophet, wrote:

"... behold how false, and also the unsteadiness of the hearts of the children of men; yea, we can see that the Lord in his great infinite goodness doth bless and prosper those who put their trust in him.

"Yea, and we may see at the very time when he doth prosper his people, ... then is the time that they do harden their hearts, and do forget the Lord their God, and do trample under their feet the Holy One—yea, and this because of their ease, and their exceedingly great prosperity.

"Yea, how quick to be lifted up in pride; ... and how slow are they to remember the Lord their God, and to give ear unto his counsels, yea, how slow to walk in wisdom's paths!" (He. 12:1-2, 5.)

Would it not be wise to examine our practices to see which road we are walking? Is our word as good as our bond? Are we honest in our dealings with others, even in little things?

Leaders of righteousness

Just because we Latter-day Saints live in a current world characterized by sharp and dishonest practices is no excuse for us to be untrustworthy. Because others lie is no excuse for us to be dishonest. On the contrary, we must be leaders of righteousness so that others may know the paths of honesty and righteousness that lead back into the presence of God the Eternal Father. The power of the priesthood is given us to lead. Those who bear that priesthood must be pillars of honesty and virtue in every sense of the word. The apostle Peter spoke to priesthood leaders in this way:

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

"Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation." (1 Pet. 2:9, 11-12.)

Honoring the royal name we bear

As the children of God, our lives must be filled with good works, honest practices, and honest virtues that are characteristic of the children of God.

When we take upon ourselves the name of Jesus Christ, we bear the responsibility of guarding that great name with our very lives.

To fail to honor that royal name we bear as Christians is to hold the very God we espouse to open ridicule and shame. In effect, we crucify him anew before the world.

Now we know these things are true. Like Amulek of old we know better, but often we won't listen. As Amulek said:

". . . I did harden my heart, for I was called many times and I would not hear; therefore I knew concerning these things, yet I would not know; therefore I went on rebelling against God, in the wickedness of my heart. . . ." (Al. 10:6. Italics added.)

You know as I know that the ways of God will not fail. His purposes will be accomplished and he will save us from our sins if only we will not harden our hearts.

This is God's work. We are God's children and must not fail him. Let us all then obey those teachings which we know deep down in our hearts are true. It is time to remember that Jesus truly is the Christ, the living Son of the living God. He is the Redeemer and Savior of this world. Of the divinity of his teachings and the righteousness of his cause I bear my personal witness in the name of Jesus Christ. Amen. ○

President Joseph Fielding Smith

Elder Alma Sonne, Assistant to the Twelve, will now address us. He will be followed by Elder James A. Cullimore, one of the Assistants to the Twelve.

Elder Alma Sonne

Assistant to the Council of the Twelve

● My brethren and sisters:

A few years ago I boarded an ocean liner in Liverpool, England. On board was a group of missionaries, returning home after serving two years or more in

the missions of Europe. I noticed one of these men standing on the upper deck, looking to the eastward. He seemed a bit crestfallen. As I approached him, I said, "Are you home-

sick for the mission field?" "Well, not exactly," he said, "but it has suddenly occurred to me that I may never see those people again."

He had spent two and one-half years in Norway. He had made many friends, and many of them had befriended and cared for him during his period of missionary service. To leave them was an ordeal that he had not contemplated. "I may never see them again, and today my heart is over there," he said.

It is a common experience with missionaries who invariably have strong attachments to the people among whom they have labored.

Benefits of missionary service

The Church has moved ahead since its organization in 1830. Its program has been constructive and far-reaching. The missionary spirit is still strong in its members. Most young men and many young women look forward to a missionary opportunity. They know the benefits derived from such service.

The greatest project ever launched by the Savior was when he sent his chosen apostles into the world with the injunction, "Go ye into all the world, and preach the gospel of the kingdom to every creature.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15-16.)

It was a gigantic task, requiring faith, courage, and conviction.

I need not tell you that their labors were effective. What they said and did revolutionized the world. Before many centuries had passed, the name of Jesus Christ was known all over the civilized world. Churches, cathedrals, and monuments were erected to preserve and honor his memory. A confusion, however, had arisen in these Christian churches. There were many sects, each one claiming to have the right way to salvation. There was a lack of unity and purpose.

Obligation to teach restored gospel

In the blaze of the nineteenth century, Joseph Smith appeared. He

claimed that the churches called Christian had broken the laws and changed the everlasting gospel. This was in fulfillment of prophecy. The obligation resting upon the Latter-day Saints is to teach the restored gospel. I feel I can conscientiously and truthfully say that the restored Church is discharging this great responsibility. Within a year after its organization missionaries were in the field, often without purse or scrip, announcing the restoration of divine truth. Their success was phenomenal. The Church grew and prospered through a missionary system that has no parallel in religious history.

Foreign countries were visited. Opposition mounted. In some cases mobs assembled. Newspapers carried on tirades of abuse. Persecution raged; even churches were hostile. But the young church, organized under God's direction, grew and prospered and finally moved to the Rocky Mountains, as prophesied by the Prophet Joseph Smith; and the work of regeneration was on its way.

Work moving forward

The Church is well organized and equipped to carry on its mission to the world. Generally speaking, it has been successful, and the gospel of the kingdom is going forth in preparation for Christ's coming in these the last days. Many barriers have been removed since those hard times when it was first introduced under the leadership of Joseph Smith, a young prophet.

When God has a message for his children on the earth, a prophet is chosen and authorized to deliver that message. In the eyes of God he is a great man, a true servant, but before men, he is often an outcast, persecuted, maligned, and misunderstood. He is often a victim of abuse and falsehood, but he is unconquerable as he faces the forces of opposition.

The modern prophet, Joseph Smith, was no exception. The powers of evil were arrayed against him. He withstood them and did the work assigned him.

He could not fail, for the hour had come when the God of heaven

and earth would establish his work to redeem humanity. That work is moving forward, brethren and sisters, and will continue its onward march until it has filled the earth, and nothing can stay its progress.

I so testify in great humility, in the name of Jesus Christ, the Lord. Amen. ○

Elder James A. Cullimore

Assistant to the Council of the Twelve

● My beloved brethren and sisters: How wonderful it is to be assembled here with you in this great worldwide general conference of the Church. As I note the various representatives of stakes from all over the world, I sense more than ever how completely this is a worldwide church. I am grateful to be here and to represent you in whatever way I might, and to be of service in this great church.

The covenants we make

Some of the facts that come to our attention in the line of our duty make me wonder if we take as seriously as we should the covenants we have made as members of the Church:

—The covenants made in baptism—wherein we “witness before the church that [we] have truly repented of all . . . sins, and are willing to take upon [us] the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by [our] works that [we] have received of the Spirit of Christ unto the remission of . . . sins.” (D&C 20:37.)

—Promises made to our spouse and unto the Lord as we enter into the marriage covenant.

—All covenants made in the temple.

—Promises made to our bishop and stake president, branch president or mission president as we accept assignments to offices in the Church.

—The oath and covenant of the priesthood. The obligations we accept as we are ordained to the priesthood and act in its offices.

The Lord expects us to be obedient

President Joseph Fielding Smith

We have just listened to Elder Alma Sonne, Assistant to the Twelve.

Elder James A. Cullimore, Assistant to the Twelve, will now address us. He will be followed by Elder Thomas S. Monson of the Council of the Twelve, who will be our concluding speaker.

to our covenants. Great blessings are promised us as we are obedient, both temporal and spiritual, the greatest of which is eternal life. (D&C 59:23.) Likewise, condemnation follows disobedience. The Lord expects us to be strong and conquering as we exercise our agency.

Responsibility of Church members

President McKay said, in reference to our responsibilities as members of the Church: “Membership in the Church carries with it the responsibility to overcome temptation, to battle error, to improve the mind, and to develop one’s spirit until it comes to the ‘measure of the stature of the fulness of Christ.’ Habits of intemperance and sensual pleasures should have been buried in the waters of baptism. What folly to permit them to return when one realizes that not happiness but misery is allied with indulgence in sin!” (*Man May Know for Himself* [Deseret Book Co., 1967], p. 462.)

As we entered the waters of baptism, we covenanted with the Lord to be obedient and keep his commandments. The Savior set the pattern in this; Nephi told his people the following: “. . . he [the Savior] sheweth unto the children of men that, according to the flesh he humbleth himself before the Father, and witnesseth unto the Father that he would be obedient unto him in keeping his commandments.

“Wherefore, after he was baptized with water the Holy Ghost descended upon him in the form of a dove.

“And again, it sheweth unto the

children of men the straightness of the path, and the narrowness of the gate, by which they should enter, he having set the example before them.

"And he said unto the children of men: Follow thou me. Wherefore, my beloved brethren, *can we follow Jesus save we shall be willing to keep the commandments of the Father?*" (2 Ne. 31:7-10. Italics added.)

It is the plan of the Lord that men will have their agency and are free to do as they so desire. President McKay said on another occasion: "The mission of the Church is to assist mankind to overcome evil and to cherish the good. It teaches that repentance is an eternal principle of salvation." (*Paths to Happiness* [Bookcraft, 1957], p. 190.)

Stimulate others to serve God

One of our great responsibilities is not only to live the gospel ourselves but also to stimulate in the lives of every other member of the Church a great desire to serve the Lord. Alma was most fervent in his approach to this great responsibility when he said: "O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people!

"Yea, I would declare unto every soul, as with a voice of thunder, repentance and the plan of redemption, that they should repent and come unto our God, that there might not be more sorrow upon all the face of the earth."

And then, as if he realized it would not be the will of the Lord to be too forceful, as all must have their agency, he said: "But behold, I am a man and do sin in my wish; for I ought to be content with the things which the Lord hath allotted unto me.

"I ought not to harrow up in my desires, the firm decree of a just God, for I know that he granteth unto men according to their desire, whether it be unto death or unto life; yea, I know that he alloteth unto men according to their wills, whether they be unto salvation or unto destruction." (Al. 29:1-4.)

Righteous, active desires

It is of utmost importance that we stimulate proper desires in our lives, by study, by teaching, by constant activity. John A. Widtsoe wisely said: "Righteous desire, backed by a ready will and honest prayer, works wonders in human lives. It reveals truth. It trains the will for righteousness. It leads to increasing accomplishment. It is protection amidst the temptations and storms of life. . . .

"When such desire is coupled with obedience to law, the gates of heaven are thrown open to our high eternal destiny. As our desires are, so are we. . . .

"A man's desire should be his first concern, for no person can rise above his real desires. Neither can a nation rise above the assembled desires of the people. . . .

"Of course, desires are of value only when they drive us to action. Will must accompany desire. Then high resolve is born. Desire is the design; will the execution of the design. . . . When desire and will move together, in the right direction, we become strong and conquering."

He said further: "Too many of us spend our hours wishing for heaven, when an active desire for simple earthly blessings might form rounds in the ladder to celestial glory." (*An Understandable Religion* [Deseret Book Co., 1944], pp. 70, 64-66.)

In the selection of the first Quorum of Twelve Apostles in this dispensation the Lord said: ". . . by their desires and their works you shall know them." (D&C 18:38.)

Some good counsel was given to Hyrum Smith through revelation that could well be applied in our own lives as we build faith.

"According to your desires, yea, even according to your faith shall it be done unto you.

"Keep my commandments; hold your peace; appeal unto my Spirit;

"Yea, cleave unto me with all your heart." (D&C 11:17-19.)

Means to receive strength

As we strive to keep the commandments, it is wonderful to know that the Lord has provided means whereby we might receive strength. Through the influence of the Holy Spirit, the understanding of the Father is conveyed to every creature. It is the means of man's constant access to the Father. Modern revelation states: "... the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit." (D&C 84:46.)

The Lord has said plainly: "I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end.

"Great shall be their reward and eternal shall be their glory.

"And to them will I reveal all mysteries . . . of my kingdom from days of old, and for ages to come, will I make known unto them the good pleasures of my will concerning all things pertaining to my kingdom.

"Yea, even the wonders of eternity shall they know, and things to come will I show them, even the things of many generations.

"And their wisdom shall be great, and their understanding reach to heaven; and before them the wisdom of the wise shall perish, and the understanding of the prudent shall come to naught.

"For . . . by my power will I make known unto them the secrets of my will." (D&C 76:5-10.)

The degree to which we receive help from the Lord for the guidance of our lives depends upon ourselves. We must be in tune with the Spirit to receive and understand its message. We must be worthy.

The guidance that we seek from our Heavenly Father greatly depends upon our obedience to every truth known to us. By our good works we demonstrate to the Lord our obedience.

Assurance from doing God's will

The greatest assurance we may receive as to eternal life, and following President McKay's direction, comes in "doing the will of the Father." The Savior said, "My doctrine is not mine, but his that sent me.

"If any man will do his will, he will know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:16-17.)

"And hereby we do know that we know him, if we keep his commandments.

"He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

"But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him." (1 John 2:3-5.)

Yes, membership in the Church carries with it the responsibility to live the gospel and overcome temptations. May we always have a strong desire to serve the Lord, remembering that the surest way to keep the faith is by being actively engaged in the work of the gospel.

I leave you my witness that this is his work in which we are engaged, and that he will bless us as we keep faithful and live the gospel, in the name of Jesus. Amen. ○

President Joseph Fielding Smith

Elder Thomas S. Monson of the Council of the Twelve will be our concluding speaker.

Elder Thomas S. Monson

Of the Council of the Twelve

● Often we hear the expression, "Times have changed." And perhaps they have. Our generation has witnessed enormous strides in the fields of medicine, transportation, communication, and exploration, to name but a few. However, there are those isolated islands of constancy midst the vast sea of change. For instance, boys are still boys. And they continue to make the same boyish boasts.

Only a teacher

Some time ago I overheard what I am confident is an oft-repeated conversation. Three very young boys were discussing the relative virtues of their fathers. One spoke out: "My dad is bigger than your dad," to which another replied, "Well, my dad is smarter than your dad." The third boy countered: "My dad is a doctor"; then turning to one boy, he taunted in derision, "and your dad is only a teacher."

The call of a mother terminated the conversation, but the words continued to echo in my ears. Only a teacher. Only a teacher. Only a teacher. One day, each of those small boys will come to appreciate the true worth of inspired teachers and will acknowledge with sincere gratitude the indelible imprint which such teachers will leave on their personal lives.

"A teacher affects eternity"

"A teacher," as Henry Brook Adams observed, "affects eternity; he can never tell where his influence stops." This truth pertains to each of our teachers: first, the teacher in the home; second, the teacher in the school; third, the teacher in the Church.

Perhaps the teacher you and I remember best is the one who influenced us most. She may have used no chalkboard nor possessed a college degree, but her lessons were everlasting and her concern genuine. Yes, I speak of mother. And in the same breath, I also include father. In reality, every parent is a teacher.

The pupil in such a teacher's divinely commissioned classroom—indeed, the baby who comes to your home or to mine—is a sweet new blossom of humanity, fresh fallen from God's own home to flower on earth.

Such a thought may have prompted the poet to pen the words:

"I took a piece of plastic clay
And idly fashioned it one day—
And as my fingers pressed it, still
It moved and yielded to my will.

"I came again when days were past;
The bit of clay was hard at last.
The form I gave it, still it bore,
And I could change that form no more!

"I took a piece of living clay,
And gently pressed it day by day,
And moulded with my power and art
A young child's soft and yielding heart.

"I came again when years were gone:
It was a man I looked upon.
He still that early impress bore,
And I could fashion it never more."

—Author Unknown

Time for teaching

Prime time for teaching is fleeting. Opportunities are perishable. The parent who procrastinates the pursuit of his responsibility as a teacher may in years to come gain bitter insight to Whittier's expression: "... of all sad words of tongue or pen, The saddest are these: 'It might have been.'" (John Greenleaf Whittier, "Maud Muller," stanza 53.)

Should a parent need added inspiration to commence his God-given teaching task, let him remember that the most powerful combination of emotions in the world is not called out by any grand cosmic event nor found in novels or history books—but merely by a parent gazing down upon a sleeping child. "Created in the image of God," that glorious biblical passage, acquires new and vibrant meaning as

a parent repeats this experience. Home becomes a haven called heaven, and loving parents teach their children "to pray, and to walk uprightly before the Lord." (D&C 68:28.) Never does such an inspired parent fit the description, "only a teacher."

The teacher in the school

Next, let us consider the teacher in the school. Inevitably, there dawns that tearful morning when home yields to the classroom part of its teaching time. Johnny and Nancy join the happy throng which each day wends its way from the portals of home to the classrooms of school. There a new world is discovered. Our children meet their teachers.

The teacher not only shapes the expectations and ambitions of her pupils, but she also influences their attitudes toward their future and themselves. If she is unskilled, she leaves scars on the lives of youth, cuts deeply into their self-esteem, and distorts their image of themselves as human beings. But if she loves her students and has high expectations of them, their self-confidence will grow, their capabilities will develop, and their future will be assured.

The power to mislead

Unfortunately, there are those few teachers who delight to destroy faith, rather than build bridges to the good life. Ever must we remember that the power to lead is also the power to mislead, and the power to mislead is the power to destroy.

In the words of President J. Reuben Clark, Jr.: "He wounds, maims, and cripples a soul who raises doubts about or destroys faith in the ultimate truths. God will hold such a one strictly accountable; and who can measure the depths to which one shall fall who willfully shatters in another the opportunity for celestial glory?" (*Immortality and Eternal Life*, Vol. 2, p. 128.)

A guide to truth

Since we cannot control the classroom, we can at least prepare the pupil. You ask: "How?" I answer: "Provide a guide to the glory of the celestial king-

dom of God; even a barometer to distinguish between the truths of God and the theories of men."

Several years ago I held in my hand such a guide. It was a volume of scripture we commonly call the Triple Combination, containing the Book of Mormon, Doctrine and Covenants, and Pearl of Great Price. The book was a gift from a loving father to a beautiful, blossoming daughter who followed carefully his advice. On the flyleaf page her father had written these inspired words:

"April 9, 1944

"To My Dear Maurine:

"That you may have a constant measure by which to judge between truth and the errors of man's philosophies, and thus grow in spirituality as you increase in knowledge, I give you this sacred book to read frequently and cherish throughout your life.

"Lovingly your father,
Harold B. Lee"

The teacher in the Church

I ask the question: "Only a teacher?"

Finally, let us turn to the teacher we usually meet on Sunday—the teacher in the Church. In such a setting, the history of the past, the hope of the present, and the promise of the future all meet. Here especially, the teacher learns it is easy to be a pharisee, difficult to be a disciple. The teacher is judged by his students—not alone by what and how he teaches, but also by how he lives.

The apostle Paul counseled the Romans:

"Thou . . . which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery?" (Rom. 2:21-22.)

Paul, that inspired and dynamic teacher, provides us a good example. Perhaps his success secret is revealed through his experience in the dreary dungeon that held him prisoner. Paul knew the tramp, tramp of the soldiers' feet and the clank, clank of the chains which bound him captive. When the

prison warden, who seemed to be favorably inclined toward Paul, asked him whether he needed advice as to how to conduct himself before the emperor, Paul said he had an adviser—the Holy Spirit.

This same Spirit guided Paul as he stood in the midst at Mars' hill, read the inscription "To The Unknown God," and declared: "... Whom therefore ye ignorantly worship, him declare I unto you.

"God that made the world and all things therein . . . dwelleth not in temples made with hands;

"... he giveth to all life, and breath, and all things;

"For in him we live, and move, and have our beings; . . . For we are also his offspring." (Acts 17:23-24, 25, 28.)

Again the question, "Only a teacher?"

The Master Teacher

In the home, the school, or the house of God, there is one teacher whose life overshadows all others. He taught of life and death, of duty and destiny. He lived not to be served, but to serve; not to receive, but to give; not to save his life, but to sacrifice it for others. He described a love more beautiful than lust, a poverty richer than treasure. It was said of this teacher that he taught with authority and not as do the scribes. In today's world, when many men are greedy for gold and for glory, and dominated by a teaching philosophy of "publish or perish," let us remember that this teacher never wrote—once only he wrote on the sand, and the wind destroyed forever his handwriting. His laws were not inscribed upon stone, but upon human hearts. I speak of the master teacher, even Jesus Christ, the Son of God, the Savior and Redeemer of all mankind.

Dedicated teachers

When dedicated teachers respond to his gentle invitation, "Come learn of me," they learn, but they also become partakers of his divine power. It was my experience as a small boy to come under the influence of such a teacher. In our Sunday School class, she taught

us concerning the creation of the world, the fall of Adam, the atoning sacrifice of Jesus. She brought to her classroom as honored guests Moses, Joshua, Peter, Thomas, Paul, and Jesus the Christ. Though we did not see them, we learned to love, honor, and emulate them.

Lesson on giving

Never was her teaching so dynamic nor its impact more everlasting as one Sunday morning when she sadly announced to us the passing of a classmate's mother. We had missed Billy that morning, but knew not the reason for his absence. The lesson featured the theme, "It is more blessed to give than to receive." Midway through the lesson, our teacher closed the manual and opened our eyes and our ears and our hearts to the glory of God. She asked, "How much money do we have in our class party fund?"

Depression days prompted a proud answer: "Four dollars and seventy-five cents."

Then ever so gently she suggested: "Billy's family is hard-pressed and grief-stricken. What would you think of the possibility of visiting the family members this morning and giving to them your fund?"

Ever shall I remember the tiny band walking those three city blocks, entering Billy's home, greeting him, his brother, sisters, and father. Noticeably absent was his mother. Always I shall treasure the tears which glistened in the eyes of all as the white envelope containing our precious party fund passed from the delicate hand of our teacher to the needy hand of a heart-broken father. We fairly skipped our way back to the chapel. Our hearts were lighter than they had ever been: our joy more full; our understanding more profound. A God-inspired teacher had taught her boys and girls an eternal lesson of divine truth. "It is more blessed to give than to receive."

Well could we have echoed the words of the disciples on the way to Emmaus: "Did not our hearts burn within us . . . while [she] opened to us the scriptures?" (Luke 24:32.)

Monday, April 6

Third Day

A worthy compliment

I return to the dialogue mentioned earlier. When the boy heard the taunts: "My dad is bigger than yours," "My dad is smarter than yours," "My dad is a doctor," well could he have replied: "Your dad may be bigger than mine; your dad may be smarter than mine; your dad may be a pilot, an engineer or a doctor; but my dad, *my dad is a teacher.*"

May each of us ever merit such a sincere and worthy compliment, I pray humbly, in the name of the master teacher, even the Son of God, Jesus Christ the Lord. Amen. ○

President Joseph Fielding Smith

The semi-annual conference of the Deseret Sunday School Union will be held this evening at 7 p.m. in the Tabernacle. Sunday School workers are expected to be present. Stake and ward priesthood officers and the public are invited.

Both sessions of our conference today will be rebroadcast over KSL, KIRO at Seattle, KMBZ at Kansas City, and WNYW International Short-wave Radio the following morning beginning at midnight, and will be heard in many parts of the United States and other countries.

The singing for this session has been furnished by the Tabernacle Choir, under the direction of Jay E. Welch, with Robert Cundick at the organ.

On behalf of all who have listened to the singing during these sessions of the General Conference today, we express appreciation and our sincere thanks to the members of the Tabernacle Choir for the beautiful music they have rendered during these sessions today. God bless them for their desire to serve and to bring happiness to others.

The Tabernacle Choir will now favor us with, "Still, Still With Thee."

The benediction will then be offered by Elder Milton W. Russon, former president of the Southern Australian Mission.

The general session of this conference will then be adjourned until 10 o'clock tomorrow morning.

The Tabernacle Choir sang the number, "Still, Still With Thee."

The closing prayer was offered by Elder Milton W. Russon, former president of the Southern Australian Mission.

The conference was adjourned until Monday, April 6, at 10 a.m.

THIRD DAY**MORNING MEETING****SOLEMN ASSEMBLY****SIXTH SESSION**

The sixth session of the conference convened in the Tabernacle on Monday, April 6, 1970, at 10 o'clock a.m.

With President Joseph Fielding Smith presiding and President N. Eldon Tanner conducting, this session was a solemn assembly, at which the

First Presidency of the Church was reorganized.

The choral music for this meeting was furnished by the Tabernacle Choir, directed by Richard P. Condie. Alexander Schreiner was at the organ console.

President Tanner made the following opening statement:

President N. Eldon Tanner

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City, Utah in the sixth session of the 140th Annual Conference of The Church of Jesus Christ of Latter-day Saints.

The main floor of the Tabernacle is filled with priesthood holders. The Assembly Hall is filled. The room in the Salt Palace is filled. There are people throughout the grounds. We want to wish you all welcome.

Sessions of this conference have been televised in color and received by millions in the United States and Canada over most of those stations cooperating to provide the extensive coverage of this conference.

The full proceedings of both sessions today will be rebroadcast to far-distant places by Radio Stations KSL, KIRO at Seattle, KMBZ at Kansas City, and WNYW International Short-wave Radio tonight beginning at midnight.

We extend a cordial welcome to all present this morning,—special guests, educational leaders, regional representatives of the Twelve, stake presidencies from near and far, temple presidencies, bishoprics, members of the general auxiliary boards, and thousands of members of the Church, and many friends everywhere who are listening in by radio and television.

We have some telegrams here, I would like to refer to them, where they send their best wishes, and express their sustaining vote for the General Authorities: From the missionaries and saints of the Philippine Mission; President Rose is president; from Stanley Rees, president of the North German Mission and their saints and missionaries; and the Samoan saints and missionaries send their love and best wishes, and sustain and revere the First Presidency and General Authorities, signed by President Shute.

Today we have with us a large number of the Smith family. We would appreciate it if you would stand so this audience can see you, the Smith family here today. There are some eighty to ninety people. We are very

happy to have them here to see their father installed.

The music for this session will be rendered by the Tabernacle Choir with Richard P. Condie conducting. Alexander Schreiner is at the organ.

We shall begin this service by the Choir singing: "The Morning Breaks; The Shadows Flee," after which the invocation will be offered by Elder Verl F. Scott, former president of the Western States Mission.

The Tabernacle Choir then sang the hymn, "The Morning Breaks; The Shadows Flee."

The opening prayer was offered by Elder Verl F. Scott, former president of the Western States Mission.

President N. Eldon Tanner

The Tabernacle Choir, under the direction of Richard P. Condie, will now sing, "King of Glory." Jessie Evans Smith, wife of President Smith, will sing the solo part.

The Tabernacle Choir then sang the number, "King of Glory," with Jessie Evans Smith as soloist.

President Tanner

President Harold B. Lee, first counselor in the First Presidency, will now conduct the exercises pertaining to the reorganization of the First Presidency, and the sustaining of all of the other General Authorities and General Officers of the Church.

President Harold B. Lee

Thank you, Sister Smith, for that beautiful and impressive singing that brought joy to our hearts, and the impressiveness of this occasion as nothing else could have done. Thank you.

EXERCISES PERTAINING TO THE REORGANIZATION OF THE FIRST
PRESIDENCY AND THE SUSTAINING VOTE OF ALL THE OTHER
GENERAL AUTHORITIES AND GENERAL OFFICERS OF THE CHURCH
OF JESUS CHRIST OF LATTER-DAY SAINTS

This, brothers and sisters, is a very solemn occasion. We so approach it and should so conduct it. It will take a time, but if we are in the frame of mind and spirit which we should be in, I am sure it will not be tedious.

We shall follow the exact proceedings that were followed in connection with the installation of President David O. McKay. The same script will be used except for the necessary changes in names.

We are met in the Tabernacle on Temple Square, Salt Lake City, in a formal Solemn Assembly of the body of the Church to express the voice of the Church in a first sustaining vote for a new President of the Church. This proceeding is in accordance with the practice of the Church from the first sustaining vote cast by a General Conference for President Taylor, until the present time.

The Priesthood of the Church, in so far as the building can accommodate them, is seated in the Tabernacle by Priesthood quorums.

The First Presidency and the Council of the Twelve, with their Assistants, the Patriarch to the Church, the Presidents of the First Council of Seventy, and the Presiding Bishopric occupy their usual seats on the Tabernacle stand.

The Regional Representatives of the Twelve occupy the seats to the north and south of the stand, both lower seats within the railing and those on the stand level.

The Patriarchs occupy the front seats in the body of the hall.

The High Priests of the Church, including Presidents of Stakes and their Counselors, the High Councilors, the Presidencies of quorums, the quorum members and Ward Bishoprics, occupy the center of the building on the main floor, as far to the eastward as the galleries.

The Seventies occupy the north part of the building on the main floor under the north gallery.

The Elders occupy the south part of the building on the main floor under the galleries.

The Lesser Priesthood (Priests, Teachers, and Deacons) occupy the seats on the main floor, just back of the High Priests, under the gallery on the east.

The general membership of the Church occupy the rest of the building.

The voting will be by Priesthood quorums first, and then by the Conference assembly.

The quorums and groups of quorums will vote in the following order:

1. The First Presidency.
2. The Quorum of the Twelve.
3. The Patriarchs.
4. The High Priests, including the Assistants to the Twelve, the Regional Representatives of the Twelve, the Presidents of Stakes and their Counselors, the High Councilmen, Presidencies of quorums, quorum members, the Presiding Bishopric, and Ward Bishoprics.
5. The Seventies.
6. The Elders.
7. The Lesser Priesthood (Priests, Teachers, and Deacons).
8. The whole congregation here assembled, including the Priesthood.

The voting will be in the following manner:

As each quorum or group is called, they will be asked to vote to sustain the officer proposed. Those voting will when called upon arise to their feet. When the affirmative vote is called for, those so voting will bring their right arms to the square to witness to the Lord that they sustain the officer

for whom they are voting. They will then drop their hands. Then those opposing will be asked to bring their right hands to the square to bear witness to the Lord that they are not willing to sustain the officer whom they are called upon to sustain. Should a negative vote be made, it must only be made by the raising of hands. Any vocal or other negative demonstration would be of course in violation of the law and order of the Church relative to a church meeting.

When both affirmative and negative votes are cast, the members of the quorum will resume their seats.

All of the quorums will vote in this manner.

Every one is perfectly free to vote as he wishes. There is no compulsion whatsoever in this voting. When you vote affirmatively you make a solemn covenant with the Lord that you will sustain, that is, give your full loyalty and support, without equivocation or reservation, to the officer for whom you vote. We invite all those holding the priesthood who may not be seated in the main floor of the Tabernacle to arise whenever the group to which you belong is called, whether you are in the balcony or in the choir seats, or in the Assembly or Salt Palace, and even listening in your homes over television or radio.

After all the quorums have so voted, a vote will be called of the whole congregation, those bearing the priesthood and those not bearing it. All will arise. That means all who have previously voted. Those voting to sustain will raise their right hands to the square, to witness that they sustain the officers for whom they vote. After they lower their hands the opposing vote will be called for and will be manifested by raising the right hand to the square.

The officers so to be voted for by quorums are the following:

The President of the Church.

The First Counselor to the President of the Church.

The Second Counselor to the President of the Church.

The President of the Quorum of the Twelve, and the Acting President of the Quorum of the Twelve.

The Council of the Twelve.

The Patriarch to the Church.

The Sustaining of the Counselors in the Presidency, the Council of the Twelve, and the Patriarch, as Prophets, Seers and Revelators to the Church.

After the vote by quorums to sustain these officers, the rest of the General Authorities, the General Officers of the Church, and the General Auxiliary Officers of the Church will be sustained by voting as in the ordinary General Conference. This, as I have said, is in accordance with the procedure set by President John Taylor.

Please be ready to begin voting. Only Church members are entitled to vote.

Only one quorum, or group of quorums, as the case may be, will stand at a time in voting by quorums. Each quorum, or group of quorums, will please arise when requested and remain standing until requested to be seated.

May the Lord guide us and may his Spirit attend us as we go forward in this solemn service, established by the Lord so that each member of his Church, of this Church, the Lord's Church, may have a voice in sustaining those whom he has called to preside over it and to direct its work, to the salvation and exaltation of mankind.

We shall first vote by quorums to sustain the President of the Church and his Counselors.

VOTING ON FIRST PRESIDENCY

The First Presidency will please arise.

It is proposed that we sustain Joseph Fielding Smith as Prophet, Seer, and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Harold Bingham Lee as First Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Nathan Eldon Tanner as Second Counselor in the First Presidency of the Church.

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Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The First Presidency will be seated.

The Quorum of the Twelve will please arise.

It is proposed that we sustain Joseph Fielding Smith as Prophet, Seer, and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed, if there be any, will manifest it by the same sign.

It is proposed that we sustain Harold Bingham Lee as First Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Nathan Eldon Tanner as Second Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Council of the Twelve will please be seated.

The Patriarchs of the Church here assembled, including the Patriarch to the Church, will please arise.

It is proposed that we sustain Joseph Fielding Smith as Prophet, Seer, and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Harold Bingham Lee as First Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Nathan Eldon Tanner as Second Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Patriarchs of the Church will please be seated.

The High Priests of the Church here assembled, including the Assistants to the Twelve, the Regional

Representatives of the Twelve, the Presidents of Stakes and their Counselors, the High Councilors, the Presidencies of high priests quorums, the high priest quorum members, the Presiding Bishopric, and Ward Bishoprics, will please arise.

It is proposed that we sustain Joseph Fielding Smith as Prophet, Seer, and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Harold Bingham Lee as First Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Nathan Eldon Tanner as Second Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The High Priests of the Church will please be seated.

The Seventies of the Church here assembled, including the Presidents of the First Council of Seventy, the Presidencies of other quorums of seventies, and quorum members, will please arise.

It is proposed that we sustain Joseph Fielding Smith as Prophet, Seer, and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Harold Bingham Lee as First Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Nathan Eldon Tanner as Second Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Seventies of the Church will please be seated.

The Elders of the Church here assembled, including the Presidencies of quorums and quorum members, will please arise.

It is proposed that we sustain Joseph Fielding Smith as Prophet, Seer, and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Harold Bingham Lee as First Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Nathan Eldon Tanner as Second Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Elders of the Church will please be seated.

The Lesser Priesthood of the Church here assembled, including the Presidencies of Teachers and Deacons quorums, and members of Priests, Teachers, and Deacons quorums, will please arise.

It is proposed that we sustain Joseph Fielding Smith as Prophet, Seer, and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Harold Bingham Lee as First Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Nathan Eldon Tanner as Second Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Lesser Priesthood of the Church will please be seated.

The entire congregation here assembled, all the members of the Church, those bearing the priesthood, and those not bearing the priesthood, all of you

together, those who have voted, will please arise. We suggest that those seated in the Assembly Hall and Salt Palace likewise arise and join in the voting, and likewise all those listening in on the air, or viewing these proceedings by television.

It is proposed that we sustain Joseph Fielding Smith as Prophet, Seer, and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Harold Bingham Lee as First Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Nathan Eldon Tanner as Second Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Congregation will please be seated.

President Smith, so far as noted, the last vote and all the other votes preceding it were unanimous.

VOTING ON THE PRESIDENT AND THE ACTING PRESIDENT OF THE TWELVE APOSTLES AND THE FULL QUORUM OF THE TWELVE APOSTLES

We shall next vote to sustain the President of the Quorum of the Twelve and the Acting President of the Twelve Apostles, and then to sustain all the members of the Quorum.

The First Presidency will please arise.

It is proposed that we sustain Harold Bingham Lee as President and Spencer Woolley Kimball as Acting President of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve

Apostles of The Church of Jesus Christ of Latter-day Saints: Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, Marion G. Romney, LeGrand Richards, Richard L. Evans, Hugh B. Brown, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson and Boyd K. Packer.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The First Presidency will now be seated.

The Quorum of the Twelve including Brother Packer will please arise.

It is proposed that we sustain Harold Bingham Lee as President and Spencer Woolley Kimball as Acting President of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints: Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, Marion G. Romney, LeGrand Richards, Richard L. Evans, Hugh B. Brown, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson and Boyd K. Packer.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Quorum of the Twelve will please be seated.

The Patriarchs of the Church here assembled, including the Patriarch to the Church, will please arise:

It is proposed that we sustain Harold Bingham Lee as President and Spencer Woolley Kimball as Acting President of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints: Spencer W. Kimball, Ezra Taft Benson, Mark E.

Petersen, Delbert L. Stapley, Marion G. Romney, LeGrand Richards, Richard L. Evans, Hugh B. Brown, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson, and Boyd K. Packer.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Patriarchs of the Church will please be seated.

The High Priests of the Church here assembled, including the Assistants to the Twelve, Regional Representatives of the Twelve, the Presidents of Stakes and their Counselors, the High Councilors, the Presidencies of quorums, the quorum members, the Presiding Bishopric, the Ward Bishoprics, will please arise.

It is proposed that we sustain Harold Bingham Lee as President and Spencer Woolley Kimball as Acting President of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints: Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, Marion G. Romney, LeGrand Richards, Richard L. Evans, Hugh B. Brown, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson and Boyd K. Packer.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The High Priests of the Church will please be seated.

The Seventies of the Church here assembled, including the Presidents of the First Council of Seventy, the Presidencies of other quorums, and quorum members, will please arise.

It is proposed that we sustain Harold Bingham Lee as President and Spencer Woolley Kimball as Acting President of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints: Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, Marion G. Romney, LeGrand Richards, Richard L. Evans, Hugh B. Brown, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson and Boyd K. Packer.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Seventies of the Church will please be seated.

The Elders of the Church here assembled, including the Presidencies of quorums and quorum members, will please arise.

It is proposed that we sustain Harold Bingham Lee as President and Spencer Woolley Kimball as Acting President of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints: Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, Marion G. Romney, LeGrand Richards, Richard L. Evans, Hugh B. Brown, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson and Boyd K. Packer.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Elders of the Church will please be seated.

The Lesser Priesthood of the Church here assembled, including the Presidencies of Teachers and Deacons quorums, and members of Priests, Teachers and Deacons quorums will please arise.

It is proposed that we sustain Harold Bingham Lee as President and Spencer Woolley Kimball as Acting President

of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints: Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, Marion G. Romney, LeGrand Richards, Richard L. Evans, Hugh B. Brown, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson and Boyd K. Packer.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Lesser Priesthood of the Church will please be seated.

The entire congregation of the Church here assembled, all the members of the Church, those bearing the priesthood, and those not bearing the priesthood, will please arise. Again we suggest that those seated in the Assembly Hall and Salt Palace, and those listening by radio or viewing these services on television, arise and join in this voting.

It is proposed that we sustain Harold Bingham Lee as President and Spencer Woolley Kimball as Acting President of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints.

Those in favor raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints: Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, Marion G. Romney, LeGrand Richards, Richard L. Evans, Hugh B. Brown, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson and Boyd K. Packer.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Congregation will please be seated.

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So far as observed, this voting was unanimous in the affirmative.

VOTING ON THE PATRIARCH TO THE CHURCH

We shall next vote to sustain the Patriarch to the Church.

The First Presidency will please arise.

It is proposed that we sustain Eldred G. Smith as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The First Presidency will please be seated.

The Quorum of the Twelve will please arise:

It is proposed that we sustain Eldred G. Smith as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Quorum of the Twelve will please be seated.

The Patriarchs of the Church here assembled, including the Patriarch to the Church, will please arise:

It is proposed that we sustain Eldred G. Smith as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Patriarchs of the Church will please be seated.

The High Priests of the Church here assembled, including the Assistants to the Twelve, the Regional Representatives of the Twelve, the Presidents of Stakes and their Counselors, the High Councilors, the Presidencies of quorums, the quorum members, the Presiding Bishopric and Ward Bishoprics will please arise.

It is proposed that we sustain Eldred G. Smith as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The High Priests of the Church will please be seated.

The Seventies of the Church here assembled, including the Presidents of the First Council of Seventy, the Presidencies of other quorums and quorum members, will please arise.

It is proposed that we sustain Eldred G. Smith as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Seventies of the Church will please be seated.

The Elders of the Church here assembled, including the Presidencies of quorums and quorum members, will please arise.

It is proposed that we sustain Eldred G. Smith as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Elders of the Church will please be seated.

The Lesser Priesthood of the Church here assembled, including the Presidencies of Teachers and Deacons quorums, and members of Priests, Teachers, and Deacons quorums, will please arise.

It is proposed that we sustain Eldred G. Smith as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Lesser Priesthood of the Church will please be seated.

The entire Congregation of the Church here assembled, all the members of the Church, those bearing the priesthood and those not bearing it, will please arise. Again will those in the Assembly Hall, in the Salt Palace, and those listening by radio or viewing these services on television, arise and join in the voting.

It is proposed that we sustain Eldred G. Smith as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Congregation will please be seated.

This vote was likewise unanimous in the affirmative.

VOTING ON PROPHETS, SEERS, AND REVELATORS

We shall next vote to sustain the Prophets, Seers, and Revelators to the Church.

The First Presidency will now arise.

It is proposed that we sustain the Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as Prophets, Seers, and Revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The First Presidency will please be seated.

The Quorum of the Twelve will please arise.

It is proposed that we sustain the Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as Prophets, Seers, and Revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Quorum of the Twelve please be seated.

The Patriarchs of the Church here assembled, including the Patriarch to the Church, will please arise:

It is proposed that we sustain the Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as Prophets, Seers and Revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Patriarchs of the Church will please be seated.

The High Priests of the Church here assembled, including the Assistants to the Twelve, the Regional Representatives of the Twelve, the Presidents of Stakes and their Counselors, the High Councilors, the Presidencies of Quorums, the quorum members, the Presiding Bishopric, and Ward Bishoprics, will please arise.

It is proposed that we sustain the Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to

the Church, as Prophets, Seers, and Revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The High Priests of the Church will please be seated.

The Seventies of the Church here assembled, including the Presidents of the First Council of Seventy, the Presidencies of other quorums and quorum members, will please arise.

It is proposed that we sustain the Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as Prophets, Seers, and Revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Seventies of the Church will please be seated.

The Elders of the Church here assembled, including the Presidencies of quorums and quorum members, will please arise.

It is proposed that we sustain the Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as Prophets, Seers, and Revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Elders of the Church will please be seated.

The Lesser Priesthood of the Church here assembled, including the Presidencies of Teachers and Deacons quorums, and members of Priests, Teachers, and Deacons quorums, will please arise.

It is proposed that we sustain the Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as Prophets, Seers, and Revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Lesser Priesthood of the Church will please be seated.

The entire congregation of the Church here assembled, all the members of the Church, those bearing the

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priesthood, and those not bearing it, will please arise. Once more we suggest that those in the Assembly Hall, and in the Salt Palace, and those listening by radio or viewing these services on television, also arise and join in the voting.

It is proposed that we sustain the Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as Prophets, Seers, and Revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Congregation will please be seated.

President Smith, so far as observed, the voting on this proposal was unanimous in the affirmative.

Following the procedure used by President John Taylor, the voting to sustain the other General Authorities, the General Officers of the Church, not heretofore sustained, and the heads of the auxiliary organizations will be in the form followed in regular General Conferences. The audience will remain seated while voting; all the members will vote at the same time, by the uplifted hand. We suggest that those in the Assembly Hall, and the Salt Palace, and those listening by radio or viewing these services on television, also join in this voting.

It is proposed that we sustain as the Assistants to the Twelve:

Alma Sonne
ElRay L. Christiansen
Sterling W. Sill
Henry D. Taylor
Alvin R. Dyer
Franklin D. Richards
Theodore M. Burton
Thorpe B. Isaacson

Bernard P. Brockbank
James A. Cullimore
Marion D. Hanks
Marvin J. Ashton
Joseph Anderson
David B. Haight
William H. Bennett

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Joseph Fielding Smith as Trustee-in-Trust for

The Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as the First Council of Seventy:

Seymour Dilworth Young
Milton R. Hunter
Bruce R. McConkie
Albert Theodore Tuttle

Paul H. Dunn
Hartman Rector, Jr.
Loren C. Dunn

Those in favor will raise their right hands; those opposed will manifest it.

It is proposed that we sustain as the Presiding Bishopric of the Church:

John H. Vandenberg as the Presiding Bishop, with Robert L. Simpson as the First Counselor, and Victor L. Brown as the Second Counselor.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain all Regional Representatives of the Quorum of the Twelve Apostles as they are at present constituted.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as Church Historian and Recorder, Howard W. Hunter, with A. William Lund and Earl E. Olson as Assistants.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain the following General Priesthood Committees:

PRIESTHOOD WELFARE COMMITTEE

John H. Vandenberg, Chairman
Henry D. Taylor, Managing Director

PRIESTHOOD HOME TEACHING COMMITTEE

Marion G. Romney, Chairman
John H. Vandenberg, Vice Chairman
Boyd K. Packer, Managing Director

PRIESTHOOD MISSIONARY COMMITTEE

Spencer W. Kimball, Chairman of Executive Committee
Gordon B. Hinckley and Thomas S. Monson, Vice Chairmen
Bruce R. McConkie, Managing Director

PRIESTHOOD GENEALOGICAL COMMITTEE

Howard W. Hunter, Chairman
Theodore M. Burton, Managing Director

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as the Church Board of Education:

Joseph Fielding Smith
Harold B. Lee
Nathan Eldon Tanner
Spencer W. Kimball
Ezra Taft Benson
Mark E. Petersen
Delbert L. Stapley
Marion G. Romney
LeGrand Richards
Richard L. Evans
Hugh B. Brown

Howard W. Hunter
Gordon B. Hinckley
Thomas S. Monson
Boyd K. Packer
Alvin R. Dyer
Marion D. Hanks
Albert Theodore Tuttle
Paul H. Dunn
John H. Vandenberg
Belle S. Spafford

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as the Church Finance Committee:

Wilford G. Edling
Harold H. Bennett
Glenn E. Nielson
Weston E. Hamilton
O. Leslie Stone

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as officers of the Tabernacle Choir: Isaac M. Stewart, President; Richard P. Condie, Conductor; Jay E. Welch, Assistant Conductor; as Tabernacle Organists: Alexander Schreiner, Chief

Organist; Robert N. Cundick; Roy M. Darley; Frank W. Asper, Organist Emeritus.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain the following as the General Auxiliary Officers of the Church:

RELIEF SOCIETY

Belle Smith Spafford, President
Marianne Clark Sharp, First Counselor
Louise Wallace Madsen, Second Counselor
with all members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

David Lawrence McKay, General Superintendent
Lynn S. Richards, First Assistant Superintendent
Royden G. Derrick, Second Assistant Superintendent
with all members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

W. Jay Eldredge, General Superintendent
George Richard Hill, First Assistant Superintendent
George I. Cannon, Second Assistant Superintendent
with all members of the Board as at present constituted.

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Florence Smith Jacobsen, President
Margaret Romney Jackson, First Counselor
Dorothy Porter Holt, Second Counselor
with all members of the Board as at present constituted.

PRIMARY ASSOCIATION

LaVern Watts Parmley, President
Lucile Cardon Reading, First Counselor
Florence Reece Lane, Second Counselor
with all members of the Board as at present constituted.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

President Smith, so far as I have observed, the voting in each case was unanimous in the affirmative.

And may I say that I think never in the history of the Church have we been so grateful for this uplifting of hands which has indicated the kind of unity that puts to flight a lot of the loose talk that has been around that

there was any show of disloyalty or division or dissension among the members.

God bless you faithful members. May we continue to have your sustaining voice and minds and hearts, as we sustain you and pray for you, you faithful members of the Church. This I pray humbly, in the name of Jesus Christ. Amen.

President Lee:

We would ask Elder Boyd K. Packer to take his place with the members of

the Quorum of the Twelve, please.

We will ask Brother Joseph Anderson to stand, and then be seated where he is. We need him. Thank you.

Brother David Haight and Brother Bennett, you will take your seats with the Assistants to the Twelve.

President N. Eldon Tanner

President Joseph Fielding Smith, President of The Church of Jesus Christ of Latter-day Saints, will now speak to us.

President Joseph Fielding Smith

● My beloved brethren and sisters:

I stand before you today in humility and in thanksgiving, grateful for the blessings which the Lord has poured out upon me, upon my family, upon you, and upon all his people.

I know we are engaged in the work of the Lord and that he raises up men to do his work in every time and age of the earth's history.

Reigns of responsibility

As a church and as a people, we have been greatly blessed for many years by the inspired leadership, the great spiritual insight, and the firm hand of President David O. McKay. Now that his valiant work here is finished and he has been called home to serve in other ways, the Lord has given the reigns of responsibility and leadership in his earthly kingdom to others of us who remain.

And since we know the Lord "giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them" (1 Ne. 3:7), we are most humbly confident that under his guidance and direction this work will continue to prosper.

Christ at the head

I desire to say that no man of himself can lead this church. It is the

Church of the Lord Jesus Christ; he is at the head. The Church bears his name, has his priesthood, administers his gospel, preaches his doctrine, and does his work.

He chooses men and calls them to be instruments in his hands to accomplish his purposes, and he guides and directs them in their labors. But men are only instruments in the Lord's hands, and the honor and glory for all that his servants accomplish is and should be ascribed unto him forever.

If this were the work of man, it would fail, but it is the work of the Lord, and he does not fail. And we have the assurance that if we keep the commandments and are valiant in the testimony of Jesus and are true to every trust, the Lord will guide and direct us and his church in the paths of righteousness, for the accomplishment of all his purposes.

Our faith is centered in the Lord Jesus Christ, and through him in the Father. We believe in Christ, accept him as the Son of God, and have taken his name upon us in the waters of baptism, and are his sons and his daughters by adoption.

Sure knowledge of truth

I rejoice in the work of the Lord and glory in the sure knowledge I have in my soul of its truth and divinity!

With all my heart I bear witness

that Jesus Christ is the Son of the living God; that he called the Prophet Joseph Smith to stand at the head of this dispensation and to organize again on earth the Church and kingdom of God; and that the work in which we are engaged is true.

When my father, President Joseph F. Smith, was called to serve as the sixth President of the Church, he expressed gratitude for his devoted counselors and declared his intention to counsel with them in all matters pertaining to the Church, that there might be a oneness and unity among the brethren and before the Lord.

Confidence in counselors

Now may I say that I have complete confidence in my counselors. They are men of God who are guided by the inspiration of heaven. They enjoy the gift and power of the Holy Ghost and have no desires other than to further the interests of the Church and to bless all our Father's children, and perfect the work of the Lord on earth.

President Harold B. Lee is a pillar of truth and righteousness, a true seer who has great spiritual strength and insight and wisdom, and whose knowledge and understanding of the Church and its needs is not surpassed by any man.

President N. Eldon Tanner is a man of like caliber, of perfect integrity, of devotion to the truth, who is endowed with that administrative ability and spiritual capacity which enables him to lead and counsel and direct aright.

Strength of General Authorities

And what I say about President Lee and President Tanner applies also to the Quorum of the Twelve and the other General Authorities. They are men of God. I am grateful that the Lord raises up men with the strength and power these brethren possess, and he calls and prepares them to stand in places of leadership in his Church.

There is no work on earth as important as the work of the Lord, and there are no positions of service and responsibility as far-reaching in their effect upon our Father's children; and it is my prayer that all of us, working

together as true brothers and sisters in the Lord's kingdom, may so labor as to accomplish the great work that lies ahead.

Cooperation with good men

We live in a time when the spirit of love and harmony is increasing among people of many faiths, and we join with men of good will in all churches in expressing love and concern for the temporal and spiritual well-being of all our Father's children.

We are pleased to cooperate with sincere and good men and women everywhere in all matters for the advancement and betterment of our fellowmen, for we acknowledge all men as children of God and as brothers and sisters in the family of mankind.

Blessing

May our Eternal Father pour out his blessings upon all the works of his hands;

And bless parents with insight and inspiration in teaching their children;

And bless our children, and young people, to seek and accept counsel and keep the commandments;

And bless all the officers and teachers and members of our Father's church so they may serve him in righteousness, faithfully, and effectively;

And bless the world and all men everywhere that they may turn to him in righteousness, and find peace, happiness, and purpose in life—all of which I ask, humbly and gratefully, in the name of the Lord Jesus Christ. Amen. ○

President N. Eldon Tanner

We have just listened to our beloved President, Joseph Fielding Smith.

The choir and congregations, wherever you may be, will please stand and join in singing, "We Thank Thee O God for a Prophet."

The choir and congregation then sang the hymn, "We Thank Thee O God for a Prophet."

President Tanner

tion some important statistical data concerning the Church.

Elder Joseph Anderson, Clerk of the Conference, will read for our informa-

Following this, Elder Wilford G. Edling will read a statement by the Church Finance Committee.

ELDER JOSEPH ANDERSON

For the information of the members of the Church, the First Presidency has issued the following statistical report concerning the membership of the Church at the end of the year 1969:

Number of Stakes of Zion at the close of 1969	496
Number of Wards	3,910
Number of Independent Branches in Stakes	682
Total Wards and Independent Branches in Stakes at close of year	4,592
Number of Mission Branches at close of year	2,016
Number of Full-time Missions at end of year	88

Church Membership, December 31, 1969:

In the Stakes	2,344,635	
In the Missions	462,821	
Total Membership		2,807,456

Church Growth During 1969:

Children Blessed in Stakes and Missions	62,113
Children of Record Baptized in Stakes and Missions	54,606
Converts Baptized in Stakes and Missions	70,010

Social Statistics:

(Based on 1969 Data from the Stakes)

Birth Rate per thousand	28.18
Number of Persons Married per thousand	16.67
Death Rate per thousand	5.04

Priesthood:**Members holding the Aaronic Priesthood, December 31, 1969**

Deacons	128,614	
Teachers	91,603	
Priests	138,571	
Total number holding Aaronic Priesthood		358,788

Members holding the Melchizedek Priesthood, December 31, 1969

Elders	233,108	
Seventies	23,204	
High Priests	78,973	
Total number holding Melchizedek Priesthood		335,285
Grand Total, members holding Aaronic or Melchizedek Priesthood		694,073
An increase of 33,183 during the year		

Monday, April 6

Third Day

Auxiliary Organizations:

Relief Society (Membership)	325,042
Deseret Sunday School Union (average attendance)	889,778
Young Men's Mutual Improvement Association (enrollment)	292,891
Young Women's Mutual Improvement Association (enrollment)	366,749
Primary (children enrollment)	464,100

Welfare Plan:

Number of persons assisted during the year	96,429
Number placed in remunerative employment	8,814
Man-days of work donated to the Welfare Plan	202,637
Unit-days of equipment use donated	7,501

Genealogical Society:

Names cleared in 1969 for temple ordinances	1,423,502
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Genealogical Records microfilmed in 15 countries during the year brought the total to 712,900 rolls of microfilm for a total of 61,595,600 feet which is the equivalent of over 3,200,000 printed volumes of 300 pages each.

Temples:

Number of ordinances performed during 1969 in the 13 operating temples:

For the living	55,206	
For the dead	7,958,003	
Total number of ordinances		8,013,209

Church School System:

Total 1969 cumulative enrollments in Church Schools, including Institutes and Seminaries	193,155
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Those Who Have Passed Away

President David Oman McKay, Ninth President of The Church of Jesus Christ of Latter-day Saints

Elder John Longden, Assistant to the Council of the Twelve

Irene Smith Merrill Richards, widow of the late President Stephen L. Richards, first counselor in the First Presidency

Rachel Grant Taylor, widow of the late John H. Taylor, member of the First Council of Seventy

Evon Waspe Peterson, General Secretary-Treasurer of the Relief Society

J. Richard Evanson, President of the Taber Stake

Delmer Edward Simpson, President of the South Idaho Falls Stake

Elder Wilford G. Edling

The First Presidency
The Church of Jesus Christ of
Latter-day Saints

Dear Brethren:

We have reviewed the report of the financial operations of the Corporation

of the President of The Church of Jesus Christ of Latter-day Saints, together with auxiliaries and other organizations for which accounts are maintained in the Financial Department of the Church for the fiscal year ended August 31, 1969. Attention was given particularly to the accounting and auditing procedures followed as to funds received and to the manner in

which expenditures are controlled. We have determined that the expenditures of such funds are authorized by the First Presidency and by budgetary procedures. The budget is authorized by the Council on Disposition of the Tithes comprised of the First Presidency, the Council of the Twelve, and the Presiding Bishopric, and the appropriations are made by the Committee on Expenditures comprised of the First Presidency, members of the Council of the Twelve, and the Presiding Bishopric.

The Church has kept pace with current technological developments in record keeping and employs the most modern data processing equipment in maintaining its accounts.

A regular audit of the financial records of the Church is conducted by the Church Auditing Department, which is completely independent of all other departments. Businesses owned or controlled by the Church, for which accounts are not maintained in the Financial Department, are audited by professional auditing firms.

Based upon our review of the financial reports of the Corporation of the President of The Church of Jesus

Christ of Latter-day Saints and explanations made by the personnel of the Financial and Auditing Departments of the Church, we are of the opinion that the expenditures of funds during the fiscal year ended August 31, 1969 were made in accordance with the established procedures outlined herein.

Respectfully submitted,

CHURCH FINANCE COMMITTEE

Wilford G. Edling
Harold H. Bennett
Glenn E. Nielson
Weston E. Hamilton
O. Leslie Stone

President N. Eldon Tanner

We have just listened to a report from the Clerk of the Conference, Elder Joseph Anderson, giving statistical data; and from Elder Wilford G. Edling, who read a statement by the Church Finance Committee.

President Spencer W. Kimball, Acting President of the Council of the Twelve, will now speak to us.

President Spencer W. Kimball

Acting President of the Council of the Twelve

● The proceedings of this day have been most impressive and awesome. May I extend to Elder Boyd K. Packer a warm welcome personally and for the Quorum of the Twelve Apostles. We have watched him grow since his first days as an Assistant to this day of highest call. Here he will find true fraternity in its highest reach.

We welcome also to the ranks of the General Authorities Elder Joseph Anderson, whom we have loved and appreciated these many years, and Elder David B. Haight and Elder William H. Bennett, men of power and dedication and long service.

A new era begins

This is a notable year in this world's life. It is January. History swings on

its hinges. Another page is turned and a new era comes to the front.

It is Sunday morning, January 18, 1970. A great heart stops beating and an aged body relaxes and slumbers. Like an earthquake sends a tidal wave around the earth, communications now cover the earth and millions of serious-minded people in even faraway places stop to pay saddened tribute to a mighty man of God who has passed from mortality.

For days, long lines of loving followers inch their way along the street, even in the rain, to see once more the visage of their departed leader.

The Tabernacle is crowded with those who loved him, and sweet tributes are paid.

The earthly body of the prophet, David O. McKay, is laid to rest in dignified reverence.

Our heads are bowed, our hearts are hurting, but there will be a happy reunion when this inspired prophet joins the hosts of his peers—the Josephs, the Brighams, and the Wilfords.

In our feeling of emptiness, it hardly seems that we could go on without him; but as one star sinks behind the horizon, another comes into the picture, and death spawns life.

The work of the Lord is endless. Even when a powerful leader dies, not for a single instant is the Church without leadership, thanks to the kind Providence who gave his kingdom continuity and perpetuity. As it already has happened eight times before in this dispensation, a people reverently close a grave, dry their tears, and turn their faces to the future.

The Quorum of the Twelve

The moment life passes from a President of the Church, a body of men become the composite leader—these men already seasoned with experience and training. The appointments have long been made, the authority given, the keys delivered. For five days, the kingdom moves forward under this already authorized council. No “running” for position, no electioneering, no stump speeches. What a divine plan! How wise our Lord, to organize so perfectly beyond the weakness of frail, grasping humans.

Then dawns the notable day (January 23, 1970), and 14 serious men walk reverently into the temple of God—this, the Quorum of the Twelve Apostles, the governing body of The Church of Jesus Christ of Latter-day Saints, several of whom have experienced this solemn change before.

A new prophet

When these 14 men emerge from the holy edifice later in the morning, a transcendentally vital event has occurred—a short interregnum ends, and the government of the kingdom shifts back again from the Quorum of the Twelve Apostles to a new prophet, an

individual leader, the Lord's earthly representative, who has unostentatiously been moving toward this lofty calling for 60 years. He now presides over the Church.

Not because of his name, however, did he accede to this high place, but because when he was a very young man, he was called of the Lord, through the then living prophet, to be an apostle—member of the Quorum—and was given the precious, vital keys to hold in suspension pending a time when he might become the senior apostle and the President.

In that eventful temple meeting, when he has been “ordained and set apart” as the President of the Church by his brethren, the Twelve, he chooses his counselors—two mighty men of valor: Elder Harold B. Lee and Elder Nathan Eldon Tanner, with their rich background as teachers, businessmen, public officials, and especially Church leaders.

And a presidency of three and a newly constituted Council of Twelve walk humbly to their offices without fanfare or ostentation, and a new administration moves into a new period with promise of great development and unprecedented growth.

Presidents of the Church

It was a very young man who introduced the restored program to this new world. Joseph Smith (December 23, 1805-June 27, 1844) was but 24 years of age when the Church was organized.

When he was martyred at 38, the second President, Brigham Young (June 1, 1801-August 29, 1877) became senior apostle and the President of the Church (December 27, 1847) at 46 years of age and presided 30 years (until he was 76). The other Presidents, each in his turn, became President at ages ranging from 62 to 84, and died at ages 79 to 96.

John Taylor (November 1, 1808-July 25, 1887) was 71 when he became President of the Church (October 10, 1880) and died at 78, and upon his death, Wilford Woodruff (March 1, 1807-September 2, 1898) became the senior apostle (July 25, 1887). Two

years later (April 7, 1889), he was sustained President of the Church at 82 years of age. He died at 91, whereupon President Lorenzo Snow (April 3, 1814-October 10, 1901) became the senior apostle. He was 84 years of age when he became the President of the Church (September 13, 1898). His presidency was short-lived. He served about three years (until October 10, 1901).

President Joseph F. Smith (November 13, 1838-November 19, 1918) was senior apostle (from October 10, 1901) seven days; he became the President of the Church October 17, 1901, at 62 years of age; he died at 80.

President Heber J. Grant (November 22, 1856-May 14, 1945) was senior apostle less than a week (on November 23, 1918), when he became the President of the Church at 62; he died at 88.

President George Albert Smith (April 4, 1870-April 4, 1951) was the senior apostle for seven days and became President of the Church (May 21, 1945) at 75; he died at the age of 81. Last Saturday was his one hundredth birthday.

President David O. McKay, the ninth President (September 8, 1873-January 18, 1970) was senior apostle five days and was sustained as President of the Church (April 9, 1951) at 77; he died at the age of 96.

President Joseph Fielding Smith, whose birthdate is July 19, 1876, became the senior apostle January 18, and President of the Church January 23, 1970, at the age of 93.

Average ages

The Presidents from John Taylor to David O. McKay, inclusive, became President at ages ranging from 62 to 84 and died at ages from 79 to 96.

It is interesting to note that these eight Church Presidents assumed their presiding responsibility at an average age of 73 years, and relinquished it by death at 85 years. They served an average of a little less than 12 years; consequently, the average age of the living President of the Church has been about 79 years.

We may expect the Church President will always be an older man; younger men have action, vigor, initiative; older men, stability and strength and wisdom through experience and long communion with God.

In President McKay's declining days, speculation ran high among the curious and the concerned and the less knowledgeable and continued as a major topic of discussion through the interregnum.

More than a million members had never known any other President than David O. McKay; consequently, it was natural for some to be confused.

They talked about age. The old patriarchs were not young. Adam was very old as he presided over his posterity, which spread over many generations. Abraham, Isaac, Joseph, and Moses presided over the people, dying at 175, 180, 110, and 120 years. They were old in years, but from their accumulated experience came massive wisdom and security.

The senior apostle

People talk about precedent. If it is precedent, it has become such by the repetition of the revealed order since the beginning. Brigham Young was the senior apostle, holding all the keys and authorities, and in the present case, President Smith was the senior apostle. This is the way of the Lord, and he retains the leadership in his divine hands.

When the first succession took place, the restored church was an infant only 14 years old. There had been no prophet nor "open vision" for numerous centuries. Little wonder, then, that the people should be full of questions when the bullets at Carthage terminated the life of the one in whom all these priceless blessings—the church, revelation, prophets—seemed to be centered. When the apostles returned from their missions, had buried their dead prophet, and considered the future, all doubt was dissipated when the senior apostle, already holding all the keys, stood forth like Moses and led the way.

Succession in presidency

The editorial of September 2, 1844, on the succession said:

"Great excitement prevails throughout to know 'who shall be the successor of Joseph Smith!'

"In reply we say, be patient, be patient a little till the proper time comes, and we will tell you all. 'Great wheels move slow.' At present, we can say that a special conference of the church was held in Nauvoo on the 8th, ult., and it was carried *without a dissenting voice*, that the 'Twelve' should preside over the whole church, and when any alteration in the presidency shall be required, seasonable notice will be given; and the elders abroad, will best exhibit their wisdom to all men, by remaining silent on those things they are ignorant of. . . ." (*Times and Seasons*, Vol. 5, Sept. 2, 1844, p. 632.)

This eventful 140 years has seen ten Presidents preside over the Church and 78 apostles serve in the Quorum of the Twelve.

President Joseph Fielding Smith

As we tighten our tugs and strain our weight against the collar, we move forward on a new journey with a strong will under our inspired leaders, led by our prophet, Joseph Fielding Smith.

He is venerable and worthy of respect by reason of his character, dignity, age, position. He is one of whom his beloved wife sang this morning, one who has "clean hands and a pure heart, who has not lifted up his soul unto vanity, nor sworn deceitfully." He is a son of his Maker and a clean and holy man of God. He takes his high place as the appointee of the Lord. He has carried for 60 years the keys of the kingdom, gradually moving toward this day. For six decades he has been sustained by the Church as a prophet. Today he is sustained as the Prophet, the one who alone holds the keys in total use under the Lord Jesus Christ, who is the chief cornerstone, and the head of his church.

A prophet-leader who gives example

To be a prophet of the Lord, one does not need to "be everything to all

men." He does not need to be youthful and athletic, an industrialist, a financier, nor an agriculturist; he does not need to be a musician, a poet, an entertainer, nor a banker, a physician, nor a college president, a military general, nor a scientist.

He does not need to be a linguist to speak French and Japanese, German and Spanish, but he must understand the divine language and be able to receive messages from heaven.

He need not be an orator, for God can make his own. The Lord can present his divine messages through weak men made strong. He substituted a strong voice for the quiet, timid one of Moses, and gave to the young man Enoch power which made men tremble in his presence, for Enoch walked with God as Moses walked with God.

The Lord said: "... whether by mine own voice or by the voice of my servants, it is the same." (D&C 1:38.)

What the world needs is a prophet-leader who gives example—clean, full of faith, godlike in his attitudes with an untarnished name, a beloved husband, a true father.

The voice of God

A prophet needs to be more than a priest or a minister or an elder. His voice becomes the voice of God to reveal new programs, new truths, new solutions. I make no claim of infallibility for him, but he does need to be recognized of God, an authoritative person. He is no pretender as numerous are who presumptuously assume position without appointment and authority that is not given. He must speak like his Lord: "... as one having authority, and not as the scribes." (Matt. 7:29.)

He must be bold enough to speak truth even against popular clamor for lessening restrictions. He must be certain of his divine appointment, of his celestial ordination, and his authority to call to service, to ordain, to pass keys which fit eternal locks.

He must have commanding power like prophets of old: "... to seal both on earth and in heaven, the unbelieving and rebellious . . . unto the day

when the wrath of God shall be poured out upon the wicked without measure" (D&C 1:8-9), and rare powers: "... that whatsoever you seal on earth shall be sealed in heaven; and whatsoever you bind on earth, in my name and by my word, saith the Lord, it shall be eternally bound in the heavens; and whosoever sins you remit on earth shall be remitted eternally in the heavens; and whosoever sins you retain on earth shall be retained in heaven" (D&C 132:46).

The need for prophets

What is needed is more a Moses than a Pharaoh; an Elijah than a Belshazzar; a Paul than a Pontius Pilate.

He needs not be an architect to construct houses and schools and high-rise buildings, but he will be one who builds structures to span time and eternity and to bridge the gap between man and his Maker.

When the world has followed prophets, it has moved forward; when it has ignored them, the results have been stagnation, servitude, death.

Every moment of every day, there are numerous programs on the air. We hear very few, relatively, for we are engrossed in our day's duties, but with powerful beaming broadcasting stations, we could hear any of the programs if we are tuned in.

Broadcasts of vital messages

For thousands of years there have been constant broadcasts from heaven of vital messages of guidance and timely warnings, and there has been a certain constancy in the broadcasts from the most powerful station. Throughout all those centuries there have been times when there were prophets who tuned in and rebroadcasted to the people. The messages have never ceased.

One such message came to Daniel in the presence of others, and he who was on the proper frequency said: "And I Daniel alone saw the vision: for the men that were with me saw not the vision." (Dan. 10:7.)

On the road to Damascus, a company of men traveled together. A spec-

tacular event came from the heavens, but only one man was in tune to receive it. That which was but static to all the other ears was an awesome call to duty to Saul of Tarsus, and changed his life, and contributed toward the transformation of millions of lives, but he was the only one who was attuned.

Spiritual not understood by finite

It is said that certain Russian fliers reported that as they penetrated the far outer space, they saw no God nor angels. Our prediction to any unbelieving, godless spacemen is that though they could go a thousand times farther and a thousand times higher, that they will be still farther from God and eternal things, for the spiritual is not understood by the finite.

Abraham found God on a tower in Mesopotamia, on a mount in Palestine, and in royal quarters in Egypt. Moses found him on a backside desert; at a red sea; on a mount called Sinai; and in a "burning bush." Joseph Smith found him in the cool freshness of a primeval forest and on a hill called Cumorah. Peter found him at the Sea of Galilee and on the Mount of Transfiguration.

Sustaining of new prophet

May the Lord, our God, sustain this newly appointed prophet, Joseph Fielding Smith, who will from this time "be about his Father's business," who will continue to serve the Lord's "bread of life" and "living water," who will now begin "to light the lamps of Israel" and verily become the mouthpiece of God; and our prayer is that the Lord will speak to him as he did to Joshua:

"This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee." (Josh. 3:7.)

And may the Lord bless us, his servants, who have raised our hands this day, and all others without that opportunity, that from this time forth we may, like the children of Israel, uphold his hands and shout as did the children of Israel in one voice:

"All that thou commandest us we

will do, and whithersoever thou sendest us, we will go.

"According as we have hearkened unto Moses in all things, so will we hearken unto thee; only the Lord thy God be with thee; as he was with Moses." (Josh. 1:16-17.)

"To your tents, O Israel," stand firm and loyal and immovable.

In the name of Jesus Christ. Amen. ○

President N. Eldon Tanner

Before calling on our concluding speaker, we should like to express our

thanks and appreciation to those who have participated, to the Tabernacle Choir for the support you have given, and to all who have attended.

President Harold B. Lee will be our concluding speaker, after which the Tabernacle Choir will favor us with "O Divine Redeemer."

The benediction will be offered by Elder Rex N. Terry, former president of the Argentine Mission, after which this conference will stand adjourned until two o'clock this afternoon.

President Harold B. Lee

*First Counselor in the First Presidency
and President of the Council of the Twelve*

● I echo the sentiments of my beloved colleague, President Kimball, in welcoming into our circle of General Authorities our beloved associates, Brother Boyd K. Packer, Brother Joseph Anderson, Brother David B. Haight and Brother William H. Bennett. As you brethren and sisters come to know them as we know them, you will feel a great strength in their leadership.

President David O. McKay

We cannot pass this moment without remembering our beloved President McKay, and likewise to you, Sister McKay, if you are listening in, and to the remarkable family that President McKay has, we extend our love and blessings as we pass now to another era in the history of the Church.

Today The Church of Jesus Christ of Latter-day Saints opens a new chapter in its 140 years' history since its organization in this, the dispensation of the fulness of times, as it is spoken of in the scriptures.

Another prophet, our noble President David O. McKay, has been called home to make a report of his stewardship as the earthly head of the Church. Always with the passing of a prophet-leader, there have been great happenings following thereafter, both in the Church

and in the world. I have wondered if it could be that the report of the prophet to our Maker has had great significance in the affairs of men here on the earth.

Change in Church administration

The transition, in making the change of administration of the Church, is by a procedure unique and by an ordained plan that avoids, as Elder Kimball has said, the possibility of using political devices or revolutionary methods that could cause much confusion and frustration in the work of the Lord.

President David O. McKay and all of his predecessors as Presidents of the Church have bequeathed to us rich treasures of wisdom and knowledge. In the passing of each President, the hearts of a grateful people were in a figurative sense taken up with each of them. The records of their lives and their works, their words, and their ministries are fortunately lesson books, documented in the written history of the Church and in the memories of those who have followed after them. May God bless that legacy to the faithful everywhere. After all, their greatest records will be written in the hearts of those whom they sought diligently to serve.

It may be instructive and enlightening to many of the Church members and others who may be listening to these services to say something as it pertains to the reorganization of the Church following the death of the President.

The President of the Church

To those who ask the question: How is the President of the Church chosen or elected? the correct and simple answer should be a quotation of the fifth Article of Faith: "We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof."

The beginning of the call of one to be President of the Church actually begins when he is called, ordained, and set apart to become a member of the Quorum of the Twelve Apostles. Such a call by prophecy, or in other words, by the inspiration of the Lord to the one holding the keys of presidency, and the subsequent ordination and setting apart by the laying on of hands by that same authority, places each apostle in a priesthood quorum of twelve men holding the apostleship.

Each apostle so ordained under the hands of the President of the Church, who holds the keys of the kingdom of God in concert with all other ordained apostles, has given to him the priesthood authority necessary to hold every position in the Church, even to a position of presidency over the Church if he were called by the presiding authority and sustained by a vote of a constituent assembly of the membership of the Church.

The Quorum of the Twelve

The Prophet Joseph Smith declared that "where the president is not, there is no First Presidency." Immediately following the death of a President, the next ranking body, the Quorum of the Twelve Apostles, becomes the presiding authority, with the President of the Twelve automatically becoming the acting President of the Church until a President of the Church is officially ordained and sustained in his office.

Early in this dispensation, because of certain conditions, the Council of Twelve continued to preside as a body for as long as three years before the reorganization was effected. As conditions in the Church became more stabilized, the reorganization was effected promptly following the passing of the President of the Church.

All members of the First Presidency and the Twelve are regularly sustained as "prophets, seers, and revelators," as you have done today. This means that any one of the apostles, so chosen and ordained, could preside over the Church if he were "chosen by the body [which has been interpreted to mean, the entire Quorum of the Twelve], appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church," to quote from a revelation on this subject, on one condition, and that being that he was the senior member, or the president, of that body. (See D&C 107:22.)

Senior member of Twelve

Occasionally the question is asked as to whether or not one other than the senior member of the Twelve could become President. Some thought on this matter would suggest that any other than the senior member could become President of the Church only if the Lord reveals to that President of the Twelve that someone other than himself could be selected.

Orderly plan revealed

The Lord revealed to the first prophet of this dispensation the orderly plan for the Church leadership by a predetermined organization of the earthly kingdom of God. He gave these specific guidelines, as we might speak of them:

"Of the Melchizedek Priesthood, three Presiding High Priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church, form a quorum of the [First] Presidency of the Church.

"The twelve traveling councilors are called to be the Twelve Apostles, or

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special witnesses of the name of Christ in all the world—thus differing from other officers in the Church in the duties of their calling.

"And they form a quorum, equal in authority and power to the three presidents previously mentioned." (D&C 107:22-24.)

Wilford Woodruff's letter

With reference to this subject, the fourth President of the Church, Wilford Woodruff, made a few observations in a letter to President Heber J. Grant, then a member of the Twelve, under date of March 28, 1887. I quote from that letter: "... when the President of the Church dies, who then is the Presiding Authority of the Church? It is the Quorum of the Twelve Apostles (ordained and organized by the revelations of God and none else). Then while these Twelve Apostles preside over the Church, who is the President of the Church[?] It is the President of the Twelve Apostles. And he is virtually as much the President of the Church while presiding over Twelve men as he is when organized as the Presidency of the Church, and presiding over two men." And this principle has been carried out now for 140 years—ever since the organization of the Church. Then President Woodruff continued:

"As far as I am concerned it would require . . . a revelation from the same God who had organized the church and guided it by inspiration in the channel in which it has travelled for 57 years, before I could give my vote or influence to depart from the paths followed by the Apostles since the organization of the Church and followed by the inspiration of Almighty God, for the past 57 years, by the apostles, as recorded in the history of the Church."

Revelation concerning Hyrum Smith

This calling of Joseph Fielding Smith to become President of the Church has a special significance: In a revelation given to the Prophet Joseph Smith in reference to Hyrum Smith, the grand-

father of Joseph Fielding Smith, the Lord said this:

"And again, verily I say unto you . . . that my servant Hyrum may take the office of Priesthood and Patriarch, which was appointed unto him by his father, by blessing and also by right;

"That from henceforth he shall hold the keys of the patriarchal blessings upon the heads of all my people.

"That whoever he blesses shall be blessed, and whoever he curses shall be cursed; that whatsoever he shall bind on earth shall be bound in heaven; and whatsoever he shall loose on earth shall be loosed in heaven." (D&C 124:91-93.)

But in addition to this office, he was given another endowment which has never been given to any other patriarch to the Church who has succeeded him in this additional calling:

"And from this time forth I appoint unto him that he may be a prophet, and a seer, and a revelator unto my church, as well as my servant Joseph;

"That he may act in concert also with my servant Joseph; and that he shall receive counsel from my servant Joseph, who shall show unto him the keys whereby he may ask and receive, and be crowned with the same blessing, and glory, and honor, and priesthood, and gifts of the priesthood, that once were put upon him that was my servant Oliver Cowdery;

"That my servant Hyrum may bear record of the things which I shall show unto him, that his name may be had in honorable remembrance from generation to generation, forever and ever." (D&C 124:94-96.)

President Joseph F. Smith

His son Joseph F. Smith served as the sixth President of the Church from 1901 to 1918. President Joseph F. Smith, as a child, passed through the trying scenes of Missouri and Illinois. After his father, Hyrum Smith, was martyred by a mob at Carthage along with his uncle, Joseph Smith the Prophet, young Joseph F., although but a boy of nine years of age, drove an ox team across the plains from Missouri River, arriving in Salt Lake Val-

ley in 1848. In 1852 his mother died, and two years thereafter he left for a mission to the Hawaiian Islands when but 15 years of age.

A noble son and grandson

This is the fibre of the Hyrum Smith ancestry from which our President Joseph Fielding Smith has come. I am confident that heaven is pleased today, and I doubt not but during the ministry of this noble son and grandson, those who have gone on before will be permitted to draw near to their descendant, whom the Lord has now honored with this challenging responsibility, despite his great age. I would not at all be surprised if they were with us on this occasion.

I have said to members of Hyrum Smith's posterity, after I have quoted the prophecy to which I have made reference, that it is for them to strive with all their souls to be loyal to the royal blood of the prophets of this dispensation that flows through their veins.

Dependence upon God

Today's happenings have brought to me some of the most sobering reflections of my whole life. During the last ten weeks that have elapsed since the momentous spiritual experience, in company with 13 of my brethren holding the holy apostleship, in an upper room of the temple, where members of the new Presidency of the Church were chosen and ordained, I have lived my whole life in retrospect and the days ahead in prospect, to some extent.

Throughout these weeks, I have recognized my limitations and have realized more than ever before my utter dependence upon Almighty God, our Heavenly Father, for strength beyond my natural strength and wisdom beyond man's wisdom and spiritual insight into problems that might be my responsibilities now. Only with God's help can I begin to fill the position to which I have been chosen by the President of the Church and the Quorum of the Twelve, and now sustained by the vast body of the priesthood of the Church and by the membership

of the Church in this Tabernacle and by the many faithful beyond our sight, who have participated in the proceedings of this solemn assembly.

I find myself almost trembling with a sense of my own inadequacy when I recall the great leaders of this dispensation who have preceded us in leadership positions. As I have thought of this, through long hours of meditation and prayer, I sense the reality of the fact that one, such as I, does not take the place of those who have gone on before.

We who are called to occupy these positions merely fill the vacancies created by the passing of time. Those who have gone on before still hold their places in the eternal worlds and in the hearts of the hundreds of thousands whom they have served.

"Led by the Spirit"

More than ever before, I understand what the ancient prophet Nephi felt when he had been given the seemingly insurmountable task by his father, Lehi, to gain possession of the brass plates in which were contained the scriptures of the prophets of the Old Testament, as we now know them.

Nephi had written of this experience: ". . . I, Nephi, crept into the city and went forth towards the house of Laban.

"And I was led by the Spirit; not knowing beforehand the things which I should do." (1 Ne. 4:5-6.)

I understand now more than ever before the poignant prayer of the suppliant:

"Lead, kindly Light, amid the encircling gloom;

Lead thou me on!

The night is dark, and I am far from home;

Lead thou me on!

Keep thou my feet; I do not ask to see
The distant scene—one step enough
for me."

—Hymns, No. 112

That, I too now sense very deeply.

I must go on many occasions, as did Nephi of old, being "led by the

Spirit, not knowing beforehand the things which I should do." Yes, though the night be dark, "I do not ask to see the distant scene—one step [is] enough for me."

Pledge to serve

With all my soul I pledge to you faithful saints all my strength of body and mind and spirit, realizing full well, as the faithful King Benjamin taught, that though I spend my days in your service, "I do not desire to hoast, for I have only been in the service of God." (Mosiah 2:16.)

I pray fervently that I too may learn that when I am in the service of you, my faithful brothers and sisters, saints of the most high God, I am "only in the service of your God," and my God.

I bear you my witness, as the Spirit has before, and does now bear witness to my soul, that there has been entrusted to this, the true Church of Jesus Christ in these latter days the true doctrines of salvation by which mankind may be redeemed, through the atonement of our Lord and Mas-

ter, the Savior of the world. The Lord Jesus Christ does live and presides from his holy dwelling place, over this, his kingdom of God on this earth, through him who has been sustained this day as your President, a prophet, seer, and revelator.

I bear this testimony humbly and beseech of you your faith, your loyal support to put to flight all the conditions in the Church that could cause disturbance. May we continue to have the support of your faith and your prayers. And we pledge ourselves, anew, to sustain you as faithful saints to the most high God. This I do humbly, and bear solemn witness this day, in the name of the Lord Jesus Christ. Amen. ○

Singing by the Tabernacle Choir:
"O Divine Redeemer."

Elder Rex N. Terry, former president of the Argentine Mission, offered the closing prayer.

The conference was adjourned until 2 o'clock p.m.

THIRD DAY

AFTERNOON MEETING

SEVENTH SESSION

The seventh and concluding session of the General Conference began at 2 o'clock p.m. on Monday, April 6, 1970.

President Joseph Fielding Smith presided and President Harold B. Lee conducted the meeting.

The Logan Institute of Religion Chorus, with James L. Bradley conducting, sang the choral numbers. Roy M. Darley was at the organ.

President Lee made the following remarks at the beginning of the session:

President Harold B. Lee

Members of the Church are convened in the Tabernacle on Temple

Square in Salt Lake City in the seventh general session of the 140th Annual Conference of The Church of Jesus Christ of Latter-day Saints.

President Joseph Fielding Smith is presiding at this session and he has asked me to conduct the services.

Through the generous cooperation of their owners and managers, over 300 television and radio stations have carried to practically every state in the Union, including Hawaii and Alaska, and also to many foreign countries, sessions of this conference. Again we express our thanks and appreciation to these owners and managers for their courtesy in broadcasting the programs of this conference.

Sessions of this conference have been televised, and we are happy that many

have received the broadcasts in color in the United States and Canada over most of those televised stations cooperating to provide the extensive coverage of this conference.

We extend a cordial welcome to our television and radio audience, and also to all who are gathered here in this historic Tabernacle.

We are favored this afternoon by the presence of the Logan Institute of Religion Chorus from Logan, Utah, 570 students, the largest Institute of Religion Chorus ever to perform at conference, with James L. Bradley conducting, and Roy M. Darley at the organ.

We shall begin these services by the chorus singing: "If With All Your Heart Ye Truly Seek Me."

The invocation will then be offered by Elder Arthur R. Watkins, former president of the Austrian Mission.

President Harold B. Lee

The invocation was just offered by Elder Arthur R. Watkins, former president of the Austrian Mission.

The Logan Institute of Religion Chorus will now favor us with, "Does The Journey Seem Long."

After the singing, Elder Ezra Taft Benson of the Council of the Twelve will speak to us.

The song, "Does the Journey Seem Long," was sung by the Logan Institute of Religion chorus.

President Lee:

As a note of human interest, you will be interested to know that the writer of the words to this beautiful hymn was our own President Joseph Fielding Smith. It was set to music by the late George D. Pyper.

"Does the journey seem long,
The path rugged and steep?
Are there briars and thorns on the way?
Do sharp stones cut your feet
As you struggle to rise
To the heights through the heat of the day?"

"A land holy and pure
Where all trouble doth end,
And your life shall be free from all sin,
Where no tears shall be shed
For no sorrows remain;
Take his hand and with him enter in."

President Joseph Fielding Smith, George D. Pyper writing the music.

We will now hear from Elder Ezra Taft Benson of the Council of the Twelve. He will be followed by Elder Marion D. Hanks, Assistant to the Twelve.

Elder Ezra Taft Benson

Of the Council of the Twelve

● My brethren and sisters, I presume as we come to the end of a three-day conference, and the seventh session, those who are present represent the survival of the fittest.

With all my heart I love, support, and sustain President Joseph Fielding Smith as prophet, seer, and revelator and President of the Church, and the two noble men who stand at his side in the First Presidency. I know they are great men of God who will lead the Church forward and upward under

the inspiration of heaven.

I talk to the subject "A World Message."

Missionary work

Missionary work—the preaching of the gospel—has been the major activity of the true Church of Christ whenever the gospel has been upon the earth. Prophets of God and numerous other ambassadors of truth have preached the word "in season, out of season." (2 Tim. 4:2.)

The resurrected Lord in his final instructions to his apostles, before his ascension, emphasized the great importance of missionary work. Matthew, in the last two verses of his Gospel, summarizes these important instructions in these words:

"Go ye therefore, and *teach all nations*, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." (Matt. 28:19-20. Italics added.)

Mark, in his record, states:

"Go ye into all the world, and *preach the gospel to every creature*.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15-16. Italics added.)

And so it has been in every gospel dispensation. Preaching the saving principles of the gospel has ever been a great responsibility of first importance.

Responsibility of restored Church

It is true in this gospel dispensation. Following the glorious appearance of God the Father and his Son Jesus Christ to Joseph Smith, it appears that the first great responsibility placed upon the restored Church was to carry the gospel to the world—to all our Father's children.

It has truly been a great drama of transcendent importance—a drama of sacrifice, joy, hardship, courage, and above all, love of fellowmen. Nowhere upon the face of the earth will you find a human drama to equal it. Yes, it has cost blood, sweat, and tears to carry forth this labor of love. And why have we done it? Because the God of heaven has commanded it; because he loves his children, and it is his will that the teeming millions of the earth shall have opportunity to hear and, of their own free will, accept and live the glorious saving and exalting principles of the gospel of Jesus Christ.

To the Prophet Joseph Smith he, even Jesus Christ whose name the Church bears, proclaimed:

"And this gospel shall be preached unto every nation, and kindred, and tongue, and people." (D&C 133:37.)

"Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear!" (D&C 1:11.)

"And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days." (D&C 1:4.)

"That the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers." (D&C 1:23.)

Response of members

These are direct commands of the Lord Jesus Christ, whose second coming is near. In response to these commands and with a knowledge of the blessings of the gospel, we, as members of his church, will continue to respond.

This is why hundreds of thousands of missionaries have gone forth to the nations of the earth at the expenditure of millions of dollars from their modest means. This is why the First Presidency of the Church even during the last world war declared, "No act of ours or of the Church must ever interfere with this God-given mandate."

It is in very deed a mandate to his church. It will be carried out. No power on earth or in hell can stop this work or thwart the purposes of the Lord to have his soul-satisfying gospel message go to his children. It may take war, commotion, disasters in many forms to bring it about. But the purposes of God will be achieved. His children will hear the gospel of salvation in his own due time.

God at the helm

The time must surely come when the Iron Curtain will be melted down and the Bamboo Curtain shattered. What the Lord has decreed will be fulfilled. To members of the Church and honest-hearted people everywhere, we remind you that God is at the helm—he is not dead—and he has said, "Be still, and know that I am God." (Ps. 46:10.) To us in this day he has declared:

"Wherefore, lift up your hearts and rejoice, and gird up your loins, and take upon you my whole armor, that ye may be able to withstand the evil day, having done all, that ye may be able to stand." (D&C 27:15.)

To the thousands throughout the world who are accepting the gospel; to faithful missionaries everywhere and devoted families who support them: go forward with faith and courage. You are engaged in the greatest work in all the world—the saving of the souls of the children of men. In this great work we cannot fail.

Need for gospel

Our Father's children need the gospel. They long for, and want, the security and inner peace that only the gospel can bring. Our Father's children are essentially good. I have visited with them in some sixty nations on both sides of the Iron Curtain. True, some are in bondage under despotic, Godless leaders, but they want to live in peace, to be good neighbors. They love their homes and their families. They want to improve their standard of living. In their hearts they want to do what is right. I know the Lord loves them, and as his humble servant I have a love in my heart for the teeming millions of this world.

Prophecies being fulfilled

I have sensed this feeling anew and more strongly than ever, as I have mingled with the humble, sweet-spirited people of Asia during the past two years. I have seen, at close range, the manner in which the Lord has turned disasters—war, occupation, and revolution—into blessings. Prophecies of the Lord are being fulfilled. The gospel is reaching peoples who a few years ago seemed unreachable. In spite of powerful traditions, religious dogmas, and ancient national policies, great changes have come over entire nations. Miracles are happening before our very eyes. The Lord is working great wonders, and his children are rejoicing as the blessings of the gospel touch their lives. It is marvelous to behold. Let me illustrate.

In the prophetic revelation (D&C 1) referred to by the Lord as "my preface

unto the book of my commandments, which I have given them to publish unto you, O inhabitants of the earth" (verse 6), the Lord called out in these words: "Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea, listen together" (verse 1).

People in Asian lands

These significant words fit the Asian countries remarkably. "Hearken ye people from afar; and ye that are upon the islands of the sea, listen together."

Many times reference has been made to these prophetic words in the past two years as I have made five visits to these Asian lands as a church leader and two earlier visits as a cabinet official. I thought of the words "ye people from afar" as we visited Thailand, Malaysia, Vietnam, Singapore, Indonesia, India, and so on, and was told by our travel agent we could return to Salt Lake City by traveling either east or west—"the distance is about the same." I thought of this as I presented the King of Thailand with a copy of Joseph Smith's testimony—off the press the day before—the first Church publication in the Thai language.

"islands of the sea"

"... and ye that are upon the islands of the sea, listen together." How these words—and similar words from the Book of Mormon (2 Ne. 29:7, 11)—have come to mind in the past two years, in the island nation of Japan at a youth conference before 800 youth, as we listened to 125 personal testimonies in a four-hour testimony meeting, which closed in order to permit a scheduled public meeting to start, leaving 85 young people wanting to add their testimonies.

We were reminded of the words "islands of the sea" as I dedicated the land of Singapore last April, where we already have two congregations and a new church building underway.

Again we thought of the words of the Lord, "islands of the sea," as we visited Taiwan and attended a district

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conference with over two thousand in attendance in Manila in the Philippines—some forty million people on seven thousand islands. Again the words “islands of the sea” crowded in upon us as we were welcomed by friendly leaders to dedicate the land of fourteen thousand islands in Indonesia—a land that has recently passed through a blood bath to try to rid this freedom-loving people of godless Communism.

A visit with the leader of Free China on the island of Taiwan and the increasing membership of the Church in Hong Kong, Korea, and elsewhere show these friendly, humble, courageous people are heeding the call of the Lord and are “listen[ing] together.”

The door now open

There has never been a time until now when the Church has had the strength and means to reach out effectively to the Asian nations. In the timetable of the Lord, the door is now open, and this is apparently the day for work in Asia. Each visit has been more encouraging and inspirational than the last. The work is expanding, and further expansion is in the offing. In each of the countries the tremendous growth is an inspiration. This is where the people are—by the hundreds of millions—one-third of the population of the world. Of course, from the total standpoint of population, we are just getting started.

My wife and I have just returned from three inspirational but busy weeks in the Asian missions. The five missions were increased to six four months ago and have just increased to eight, with the expectation of at least one more within a year. This indicates the growth that is taking place in these areas.

Expo '70

While in Japan I was joined by three General Authorities and three other leaders who made up the invited official Church representation appointed by the First Presidency to attend the grand opening March 14 of the world's fair known as Expo '70—the first world's fair in Asia and said to be the largest world's fair ever.

The day before, March 13, the seven of us, members of our families, distinguished fair officials, mayors of cities, representatives of the press, and as many members and friends of the Church as space permitted—some 600—attended the dedication of the Mormon Pavilion. Because of its location, architecture—with a figure of the Angel Moroni atop a high spire—and our challenging theme, “Man's Search For Happiness,” it will, no doubt, be a popular fair attraction. Some 20,000 visited our pavilion the first day, and over 43,000 the first Saturday. Our great concern is to be able to take care of the great numbers—estimated at five to eight million—who are expected to want to enter our building. Already the film *Man's Search for Happiness*—filmed with Japanese characters—is being shown in cultural halls and elsewhere in an effort to partially satisfy those who may not be able to gain admission. We confidently expect the referrals and requests for missionaries to reach into hundreds of thousands.

Interest of officials

As we enjoyed the inspiring dedicatory services, I recalled the several contacts with fair officials in luncheons, dinners, etc., and their gracious cooperation—the Osaka, Japan, press conference the night before the groundbreaking service, when 29 representatives of the press and mass media kept us for an hour and a half, asking intelligent questions about the Church and our people and especially our pavilion theme. Later that evening many of the press met us as we dedicated the new Okainachi Mormon chapel. Again they were with us the next day at the official groundbreaking service. Here six high Expo '70, government, and civic officials made speeches and paid tribute to the Church. They told of man's eternal search for happiness and emphasized they were pleased “the Mormons are coming to Expo '70 to tell us all how to find happiness.” And as the missionaries commented, “We will in very deed show them how to find happiness.”

With one half million copies of the

Book of Mormon pledged and ready, millions of pamphlets and tracts on hand, and scores of dedicated guides and hundreds of missionaries who will follow up on referrals, truly the "people from afar" on "the islands of the sea" will "listen together" and be welcomed to membership in the Church.

Work in Japan

In Japan the Church has been well-established in two missions and several districts. A few days ago two more missions were organized. Four missions on the islands of Japan and Okinawa will permit more intensive work in response to the increasing interest. There are nearly fourteen million people in the immediate vicinity of Tokyo and Yokohama, where we have good leadership and a stable organization. A new stake was organized in Tokyo, Sunday, March 15. The leaders of that stake are here at this conference—as they said, literally walking on air, they are so happy. A second Asian stake has been authorized in Manila in the Philippines, where we baptized some fourteen hundred new converts in 1969. Other stakes to carry on the full, rich program of the Church will be created in other Asian countries. Anticipating the creation of a separate mission in Free China, construction of a new mission home has been approved for Taipei.

Japan now has over twelve thousand members of the Church. There are four thousand in Korea, nearly six thousand in the Philippines, some four thousand in Hong Kong, and more than that in Taiwan. A beginning has been made in Thailand, Singapore, and Indonesia. We have strong congregations on Okinawa, and a nucleus of Vietnamese have come into the Church. Our servicemen in Korea laid the foundation for the Church there; and when peace comes to Vietnam, we shall find the way prepared for the spreading of truth among that people.

Mormon servicemen

Mormon servicemen, God bless them, throughout these nations are laying the foundation for effective proselyting as they help to construct

chapels and make friends and converts for the Church. On a recent tour, visits were made to six installations in Thailand. We have three well-operating districts of servicemen in Vietnam. Some one thousand are registered for the Asian Servicemen's Conference to be held at Mt. Fuji, Japan, April 9-12, next weekend.

The missions of Asia are getting high-type, devoted, and, in some cases, prominent converts. One little branch of 50 members in Korea has five college professors. The land of Indonesia, with 130 million people, was dedicated October 26, 1969, for the preaching of the gospel. The work has started with a few missionaries in Djakarta. More missionaries are needed. A new mission has been established with headquarters in Singapore.

Foundation for expansion

We are building up substantial congregations, and the foundation is being laid for a tremendous expansion of the work in the Asian area. Baptisms for 1969 were over 100 percent ahead of a year ago, and the trend continues upward.

One of our great needs, in addition to more missionaries, is buildings. In the entire Philippine Mission, we have only one building. But building sites are being purchased, and plans are going forward for the building of additional chapels in various parts of these areas. A large six-floor building is being planned by the First Presidency for central Tokyo. This could house stake and ward facilities, distribution center, mission offices, construction offices, and other facilities.

In our lifetime we shall see stakes and chapels, converts in great number, local leadership with power and ability, and perhaps even a temple erected among the good people of Asia. That is their hope and their prayer.

Encouraging outlook

The outlook is most encouraging. The Lord is blessing the new converts, the missionaries, the mission presidents. There is a spirit of optimism everywhere among these humble people, as

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men of prominence extend the hand of fellowship and cooperation.

May God bless richly these teeming millions in the Asian countries—these choice “people from afar and ye that are upon the islands of the sea” as they “listen together” to the message of salvation from the humble servants of God—local members and missionaries, all. Our message is a world message. The Church of Jesus Christ of Latter-day Saints is a world organization.

For the Lord has declared through the Prophet Joseph Smith, “And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

“And they shall go forth and none shall stay them, for I the Lord have commanded them.” (D&C 1:4-5.)

To this I bear humble witness, in deep gratitude for the Lord’s blessing on our work in Asia and throughout the world, in the name of the Lord Jesus Christ. Amen. ○

President Harold B. Lee

We shall now hear from Elder Marion D. Hanks, Assistant to the Twelve. He will be followed by Elder Milton R. Hunter of the First Council of Seventy.

Elder Marion D. Hanks

Assistant to the Council of the Twelve

● It is a very pleasant and humbling and uplifting experience to look at your faces in this congregation and to remember with gratitude and affection the gracious kindness with which you accept our humble efforts in your stakes and missions as we go on assignment there. I know that many of the problems you deal with, many of the most difficult ones, involve homes and families, and it is of this that I would like to speak this afternoon. Few other subjects seem to me so urgently important in our time or to have such eternal relevance.

The home and family

I speak to those who have children at home, and to those who have influence in homes where there are children, as well as to the great generation, represented by this marvelous [Logan Institute of Religion] chorus, who are making decisions now that will effectively influence their future homes and families.

In offering my witness about the home and family, I renew my expression of deep respect for children who wisely choose the better way, often in improvement upon their parents, and my deep compassion for good parents

who strive earnestly to bring up their children in the way they should go, only to have those children use their individuality and agency to follow other ways. The Lord has forcefully taught us that in his eyes “the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son.” (Ezek. 18:20.) Each accountable person must ultimately answer for his own decisions.

It is our individual responsibility, parent or child or parent-to-be, to make decisions that will improve upon the quality of our homes and our relationships within them, and each of us should be anxious and honest in his efforts to do that—each of us.

It has been written: “As are families, so is society. If well ordered, well instructed, and well governed, they are the springs from which go forth the streams of national greatness and prosperity—of civil order and public happiness.” (Thayer.)

“Set in order your houses”

In the early days of the restoration, the leaders of the Church were instructed to “set in order your houses.” The Lord gave clear and explicit instructions to the brethren and certainly

to all the members of the Church that they be "more diligent and concerned at home, and pray always. . . ." (D&C 93:50.)

The wise men of the world have added their witness to the importance of doing this. Let me quote one, Martin Buber:

"If we had power over the ends of the earth it would not give us that fulfillment of existence which a quiet, devoted relationship to nearby life can give us. If we knew the secrets of the upper worlds, they would not allow us so much actual participation in true existence as we can achieve by performing with holy intent a task belonging to our daily duties. Our treasure is hidden beneath the hearth of our own home."

It is on this strong affirmation, which I believe with all my heart, that I offer five specific suggestions as to how we may find and multiply the treasures hidden beneath the hearth of our own home.

Family associations

First let me mention *family associations*.

What other families does your family know well? What other fathers and mothers do they see in action? Do your children ever sit at the table or in family home evening, or kneel in prayer with another family?

Parents should be deeply concerned to build friendships with other families who have wholesome ideals, whose family life is constructive and strong. Children can greatly profit through exposure to other homes, parents, and families where there is good disposition, pleasant attitude, good fun, good humor, good literature, respect and discipline, and cleanliness and prayer; where there is devotion to serving the Lord; where the gospel is lived.

With children, as all of us know, life is often a matter of following the leader, and wise parents will want their children to enjoy the influence of other families whose convictions and example will offer them strong incentives to build happy relationships in their own homes.

Wonderful neighborhoods

As parents we have been very grateful for the wonderful neighborhoods in which we have been privileged to live, and for the strong families in whose homes our children have visited as friends or baby tenders. Many religions and viewpoints are represented among our neighbors, and our children have profited greatly and have been greatly strengthened in their gratitude for their own home and faith from seeing the quality of the homes and families of the good people among whom we are privileged to live.

Across the street, for instance, is a wonderful Latter-day Saint family into whose home I have always been grateful to have my youngsters go. The mother is a warm, gracious friend and homemaker whose surroundings reflect her own character. Her husband is a special kind of man who has inspired our children and others in the neighborhood with his creative efforts to encourage patriotism and learning and appreciation of our historical heritage. There have been contests and essays and quizzes, serious celebrations along with the parties and fun on special holidays.

Family traditions

That leads me to the second suggestion. Families thrive on *traditions* and the *special rituals* of family life. Celebrating special days and seasons in special ways, working together, enjoying family home evenings and family councils and conversations, deciding upon and preparing for and enjoying holidays together, family meals and prayers—there are so many significant ways to build family traditions that will be remembered.

With all else that is sacred about Christmas, for instance, it can mean a beloved white star on the chimney that symbolizes the season. It may also mean that special time together on Christmas Eve, carols sung at each home in the neighborhood, up and down the block, fun and music, and the involvement of others from outside the home. Everyone participates, but especially the guests who share the

experience, who take part, who read and contribute some special thought of Christmas. The Bible teaches us that we must not be forgetful to entertain strangers, for in so doing many have entertained angels unaware. The custom of having honored guests with us in our home has given us that experience every year for many years at Christmas and other times.

Let me be personal enough to mention that the choicest memories of recent years, as we talk of ritual or celebration at our home, are the times we prepared as a family to bid a precious child farewell on her way to school. We celebrated the sad/happy event and joined our hearts together as the head of the home gave her a father's blessing and invoked the Spirit of the Lord upon her. Twice we have had that glorious privilege, and pray God that we may enjoy it with each child.

It is of such simple but significant things that family traditions are built, and unified families with them.

All of us turn reflectively to the sweet memories of our childhood at home, and each of us, now blessed with families or looking forward to that privilege, should be thinking about the memories we will provide for their future.

Family values

Third, let me mention *family values*. What gets major attention in our homes? What do we really care about, take time for? What is worthy of our consideration, our attention, our money, our efforts? What of books and reading them? What of thoughtful acts of kindness, of sharing, involving the whole family within and without the home? What of prayer, conversation, genuine concern with each other?

In 1926 *The Improvement Era* carried a memorable statement by a college senior concerning thoughts of home and relationships there. Let me read what he wrote about his good home:

"1. I wish I could remember one Fourth of July, or one circus day, or one canyon trip, in which my father had joined us boys, instead of giving us the money and equipment to go,

while he and mother stayed home, and made us feel guilty by working while we played.

"2. I wish I could remember one evening when he had joined us in singing, or reading, or tussling, instead of always sitting so quietly with his newspaper by the reading lamp.

"3. I wish I could remember one month, or week, or day even, when he had made purposeful work out of drudgery by planning the farm work with us, instead of merely announcing each morning what that day's work would be.

"4. I wish I could remember one Sunday when he had bundled us all into the buggy and taken all to church together, instead of staying home while we went in the morning, and leaving us home while he and mother went in the afternoon.

"5. I wish that I could remember just one talk in which we had discussed together the problems and facts that trouble every growing boy, on which his clear and vigorous viewpoint might have shed such light and comfort, instead of leaving me to pick up the facts haphazardly as I might, and to solve the problems as best I could.

"And yet, my conscience would cry shame were I to blame him, for no man could ever be more devoted to his family, more anxious for their welfare, more proud of their successes. His example has been a beacon to us. He just didn't know—and there is the pity of it to me—he just didn't know that we needed him. He didn't know that we would rather have his companionship than the land he could leave us—that some day, maybe, we might make money for ourselves, but that never can we make for ourselves the memories that might have enriched and mellowed and molded our lives. I can't see a Fathers and Sons' outing without a lump in my throat." (*Era*, December 1926, p. 145.)

Discipline in the home

Fourth, I speak of *discipline*—discipline in the home; and of course I am not talking about harsh punishments but of fair rules, understood and enforced, with sanctions consistently

imposed when they are broken. I am thinking of realities, of facts to be faced, of a future of attitudes toward law and rules and personal responsibility being learned. Samuel Johnson, the great British literary genius, said that he would never permit his children to "deny him"—that is, to deny to callers that he was at home when he was, busy as he was. He said, "If I teach my children to lie for me, I may be sure that they will soon conceive the notion of lying to me."

Discipline involves adult solutions to the problems that arise in living together. Wise parents do not subject each other or their children to emotional poisoning. Disagreements are handled maturely and constructively and not destructively.

Discipline begins with concern and commitment and example, like that other word that comes from the same root: disciple.

Children need standards, need guidelines of behavior, and limits. They need models who care, who are firm and fair and sensitive and consistent. Wholesome discipline can be gentle and sensitive, but often it isn't.

Interest of wonderful mother

A daughter and I were recently discussing her return home at an hour that seemed questionable to me. I shared with her an experience with my wonderful mother. I had spent some years away at schools and missions and wars, and the two of us were now alone at home. I returned from an appointment one evening at midnight to find the light still on in Mother's little bedroom. As I had always done, I reported in to Mom, sat on her bed, and kidded with her a little. I asked her why she was still awake. "I am waiting for you," she said.

I said, "Did you wait for me while I was on a mission, Mom, or at sea, or in battle?"

Her answer was calm and sweet. She gave me that little pat on the knee that reflects the mature compassion of the wise for the ignorant, and said: "No, that would have been foolish. I just knelt down here by my bed and talked

to the Lord about my boy. I told him what kind of man I believed you to be and wanted you to be, and prayed for his watchful care of you, and then left you in his hands and went to sleep. But now you are home," she said, "and you can count on it that I will be interested in you as long as I live."

She is gone now, and it is remarkable how often I get the feeling that she is interested still, and forever will be.

Family love

Finally I mention *family love*, expressed in so many wonderful ways. Someone once said—it's been often quoted—that the best thing a father can do for his children is to love their mother. I believe this, and that the strongest and surest base for loving others is to love the Lord and to bring the binding and blessing balm of that love into all relationships of the home.

Children have the right to learn that love is the foundation of a good family, and that love cannot exist apart from such qualities as respect, consideration, responsibility, and loyalty. Love is not self-centered and is not self-serving, but is concerned with the well-being and happiness of others. It is providing for our loved ones an atmosphere of warmth and kindness that accepts and preserves the uniqueness of each as an individual person while building the unity of the home.

Love means friendship and companionship and partnership and unity. It expresses itself in modesty, in generosity, in sensitivity, in courtesy, in counsel, in appropriate compromise. It inspires affection and confidence and trust and self-control. Love, mature love, provides a climate of wholesome, repentant, forgiving consideration. It listens. It hears and senses the needs of another. It can never be separated from character, from unselfishness, from good humor, and from every tender virtue.

Make the effort

It must be strongly said of each of these avenues to family felicity that it does not just *happen*—it must be brought about by people who think and care and make the effort.

God help us to be more concerned with a high standard of life than with a high standard of living. God help us, while there is time, to take time to do everything we can to bring about now, or in the family we will one day have, by making wise choices now, the unity and strength and sweetness that a home is meant to have. I believe we can do that, or materially move toward bringing it about, through thoughtful family associations, memorable traditions, correct values, wise discipline, and great love.

What will we give our children to remember?

It is likely that what they will remember best is the treasure we unearth from beneath the hearth of our own home.

I know the gospel is true, and that it has been restored, and that it centers in the home. God bless us to strengthen the home, in Jesus' name. Amen. ○

President Harold B. Lee

Elder Marion D. Hanks, Assistant to the Twelve, has just spoken to us.

We shall now hear from Elder Milton R. Hunter of the First Council of Seventy.

Elder Milton R. Hunter

Of the First Council of the Seventy

● Shortly before the Prophet Joseph Smith had completed translating the Book of Mormon, Jesus Christ and the Angel Moroni bore witness that the translation was correct and the book was true. Never in the history of the world had such astounding events occurred in relation to a book.

A few years ago an apostle said to me: "It would be a discovery of great significance if one were to find an Indian book which sustained the Book of Mormon."

History of ancient Americans

Such a book exists; in fact, I shall present quotations from four such Indian books produced during the American colonial period that contain materials similar to those found in the Book of Mormon. The Indian writers add their witness to the truthfulness of the Book of Mormon. *Ixtlilxochitl*, an Indian prince who lived in the valley of Mexico, wrote a book containing the history of his ancestors from the time of their arrival in America until the coming of the Spaniards.

He wrote his book from documents inherited from his ancestors. Thus, the *Works of Ixtlilxochitl* constitutes a Lamanite version of the history of the ancient Americans, while the Book of Mormon represents the Nephite version.

Similar accounts

The two books have numerous things in common; each verifies the other. For example, the Book of Mormon claims that ancient America was settled first by a group of colonizers called Jaredites, who came from the Tower of Babel.

Ixtlilxochitl also claims that the first settlers to come to America following the flood came from "a very high tower" or the Tower of Babel. Observe how similar the accounts are as I quote from them.

"... Jared came forth with his brother and their families, with some others and their families, from the great tower, at the time the Lord confounded the language of the people, and swore in his wrath that they should be scattered upon all the face of the earth; and according to the word of the Lord the people were scattered." (Eth. 1:33.)

Ixtlilxochitl, the Indian writer, puts it this way:

"And . . . men, multiplying made a . . . very high tower, in order to shelter themselves in it when the second world should be destroyed.

"When things were at their best, their language was changed and, not understanding each other, they went to different parts of the world." (*Works*

of *Ixtlilxochitl*, cited in Milton R. Hunter and Thomas Stuart Ferguson, *Ancient America and The Book of Mormon*, 1950, p. 24.)

Additional comparison

In order that we might make additional comparison of the Book of Mormon and the *Works of Ixtlilxochitl*, we quote the Jaredite record:

"... the Lord had compassion upon Jared; therefore he did not confound the language of [Jared's people]. . . ." (Eth. 1:35, 37.)

Then the Lord guided Jared's colonists over the land to the seashore and, in barges brought them to America, "into a land which [he declared] is choice above all the lands of the earth." (Eth. 1:42.)

The comparable story in *Ixtlilxochitl* states:

"... and the Tultecas, who were as many as seven companions and their wives, who understood their language among themselves, came to these parts, having first crossed lands and seas, living in caves and undergoing great hardships, until they came to this land, which they found good and fertile for their habitation." (*Ixtlilxochitl*, op. cit., pp. 24-25.)

Migrations from Old World

Both the Book of Mormon and the *Works of Ixtlilxochitl* claim that two other groups of colonists migrated from the Old World to America. The first of these groups came from Jerusalem in 600 B.C. They split into two groups, called Nephites and Lamanites. The latter group became dark or bronze colored, such as the American Indians. The third group, the Mulekites, left Jerusalem in 586 B.C. and later merged with the Nephites.

The Book of Mormon speaks of the Nephites as "a white and delightsome people." (2 Ne. 5:21.)

Ixtlilxochitl, speaking of this second group of colonists, whom he called Toltecs, said:

"These kings were high of stature, and white, and bearded like the Spaniards. . . ." (*Ixtlilxochitl*, op. cit., p. 240.)

Shortly after Don Pedro Pizarro and his conquistadores conquered Guatemala, or about 1550 A.D., the Indians of that land wrote four books. They were: *The Annals of the Cakchiquels*, *Title of the Lords of Tonicapán*, *Popol Vuh*, and the *Anales de los Xahil*. These books all give added testimony to the Book of Mormon.

Each of these four books agrees with the *Works of Ixtlilxochitl*, and they all verify the Book of Mormon, which claims that the ancient Americans came from the other side of the sea. A ship was built at a place called Bountiful under the direction of Nephi, the youngest of four brothers who left Jerusalem with their father, Lehi. Under Nephi's direction, the colonists came to America in that ship.

In the *Anales de los Xahil*, we read: "How shall we cross the sea, oh our younger brother?" they said. And we answered: 'We shall cross in the ships. . . .' Then we entered the ships . . . then we traveled eastward and arrived there.' " (*Anales de los Xahil*, Translation y notes de George Raymond, Miguel Angel Asturias, y J. M. Gonzales Mendoza, National University, Mexico, 1946.)

Descendants of Israel

The Quiche Indians who wrote *Tonicapán* declared that they were "descendants of Israel, of the same language and the same customs. . . . They were the sons of Abraham and Jacob." (*Title of the Lords of Tonicapán*, p. 170.)

The Book of Mormon made a similar claim. The Nephites, Lamanites, and Mulekites came from Jerusalem, and so they were descendants of Israel or sons of Abraham and Jacob.

The claim is made in the *Tonicapán* that the Lord gave the ancient leader of this group a "present called Giron-Galgai," which guided the ancestors of the Indians across the ocean to their new land. (*Ibid.*) This gift is comparable to the Liahona, which was given to Father Lehi by the Lord to serve as a compass to guide his people from Jerusalem to America. (1 Ne. 16:10, 27; 18:12; D&C 17:1.)

Account of terrible storm

It is of significance to note that Ixtlilxochitl describes the terrible storm that occurred in America at the time of the crucifixion of Christ, which confirms the Book of Mormon account. To quote Ixtlilxochitl:

"... the sun and the moon eclipsed, and the earth trembled, and the rocks broke, and many other things and signs took place. . . . This happened in the year of ce Calli, which, adjusting the count to ours, comes to be at the same time when Christ our Lord suffered, and they say it happened during the first days of the year." (*Ixtlilxochitl, op. cit.*, p. 190.)

It is important to note that the Book of Mormon account also places the great storm exactly at the time Jesus Christ was on the cross and during the first days of the year. (3 Ne. 8:5-19.)

A voice from heaven

Following this terrible storm and three days of darkness, the Nephites gathered together around the temple in Bountiful. They heard a voice speak three times from heaven. The third time they perceived that it said:

"Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him." (3 Ne. 11:7.)

They all looked up toward heaven and saw a "man descending out of heaven . . . clothed in a white robe." (3 Ne. 11:8.) He came down and stood in their midst and said: "Behold, I am Jesus Christ, whom the prophets testified shall come into the world." (3 Ne. 11:10.)

During the following month or more he appeared to the Nephites many times, gave them the priesthood, and taught them the gospel of Jesus Christ.

Influence of resurrected Lord

So impressive was the influence of the resurrected Lord on the ancient

Americans that when the Spaniards came, they found all the Indian tribes throughout the western hemisphere ardently worshipping his memory. During the American colonial period everywhere, traditions were found that told of a white and bearded God who visited the ancestors of the Indians in ancient America. All of these Indian traditions and writings bear witness to the visits made by the resurrected Savior to America, as recorded in the Book of Mormon.

I bear my testimony, as a result of reading the Book of Mormon, that the Holy Ghost has born witness to me that it is true. I testify that it contains the word of God, that it is a true history of the ancient Americans, in the name of Jesus Christ. Amen. ○

President Harold B. Lee

Elder Milton R. Hunter of the First Council of Seventy has just addressed us.

The congregation and chorus will now join in singing: "Israel, Israel, God Is Calling."

After the singing Elder Hartman Rector, Jr. of the First Council of Seventy will speak to us.

The congregation sang the hymn, "Israel, Israel, God Is Calling."

President Harold B. Lee

Elder Hartman Rector, Jr. of the First Council of Seventy will be our next speaker. He will be followed by Elder Eldred G. Smith, Patriarch to the Church.

Elder Hartman Rector, Jr. *Of the First Council of the Seventy*

● “Man that is born of a woman is of few days, and full of trouble,” and as disposed to evil “as the sparks fly upward.” (Job 14:1; 5: 7.)

These words of the prophet Job are not particularly flattering to man, but they are truthful. They represent only too vividly what the natural man is like. King Benjamin added his testimony to this when he said:

The natural man

“For the natural man is an enemy to God, and has been from the fall of Adam, and will be, forever and ever, unless he yields to the enticings of the Holy Spirit, and putteth off the natural man and becometh a saint through the atonement of Christ the Lord. . . .” (Mosiah 3:19.)

This is strong testimony borne against man, but a perusal of the pages of history leaves little doubt as to its truthfulness. Man’s inhumanity to man has always been and is now everywhere in evidence.

How can fallen human nature be changed from evil to good? Basically, this must be the most important question confronting mankind. All other questions seem to pale into insignificance when compared to *this* one, because man cannot be saved in his sins. And yet there are those who say, “You can’t change human nature.” This claim is very frequently and flippantly made. Of course it is false. President David O. McKay taught something completely different from this in 1945 when he said: “Human nature will have to be changed on an enormous scale in the future or the world will be drowned in its own blood.”

Feeding evil desires

On the one hand, man wants to keep the commandments of God and serve his fellowman; on the other, he can’t forget what he wants to do for himself. He wants to pay his tithing, but he keeps thinking about what he could buy himself with the money. If he

stops considering what he could buy with the Lord’s money, the temptations will cease to exist. When he stops feeding the evil desire, it dies. But of course, what usually happens is that we feed the evil desire just enough to keep it alive and so we keep ourselves in constant turmoil.

I presume that each one of us has certain weaknesses that keep us from being as spiritually in tune as we would like to be. You are no doubt familiar with the way we kneel each day and ask the Lord to forgive us of our “weaknesses and imperfections.” We call them weaknesses—I don’t know why we don’t call them what they really are. Of course, we are really asking the Lord to forgive us of our sins. But somehow we don’t like to associate ourselves with sin, so we call them weaknesses. As a matter of fact, we do have weaknesses. Every one of us has them, things that cause us to desire that which is not good for us.

Source of weaknesses

Where do you suppose we get these weaknesses? If you pose this question to a group of Saints, it will astound you how many different answers you get to this particular question. Some will say that *they* are responsible for their own weaknesses; well, if you *keep* your weaknesses, that’s true, but that is not where they came from. Another will say weaknesses come from heredity or environment; in either instance, we are passing the responsibility to someone else, either our parents or our neighborhood. Both of these sources have great influence upon us, but they do not give us our weaknesses. Still another may blame Lucifer, the devil, for their weaknesses; surely he is always on the job, but this is not where we get our weaknesses, either. Where do they really come from?

The Lord tells us the answer to this question very plainly in the Book of Mormon. He says:

“And if men come unto me I will

show unto them their weakness. I give unto men weakness that they may be humble; and my grace is sufficient for all men that humble themselves before me; for if they humble themselves before me, and have faith in me, then will I make weak things become strong unto them." (Eth. 12:27.)

So where do we get our weaknesses? We get them from the Lord; the Lord gives us weaknesses so we will be humble. This makes us teachable. Now don't misunderstand me—the Lord is not responsible for the sin; he is only responsible for the weakness. It seems that all men have weaknesses in one form or another, character traits that make one more subject to a particular temptation than another. Lehi states that God "hath created all things, both the heaven and the earth, and all things that in them are, both things to act and things to be acted upon.

Opposition in life

"And to bring about his eternal purposes in the end of man, after he had created our first parents, and the beasts of the field and the fowls of the air, and in fine, all things which are created, it must needs be that there was an opposition; even the forbidden fruit in opposition to the tree of life; the one being sweet and the other bitter.

"Wherefore, the Lord God gave unto man that he should act for himself. Wherefore, man could not act for himself save it should be that he was enticed by the one or the other." (2 Ne. 2:14-16.)

Therefore, what you do with the weakness is up to you.

The Prophet Joseph Smith said, "There are three independent principles; the Spirit of God, the spirit of man, and the spirit of the devil. All men have power to resist the devil." (*Teachings of the Prophet Joseph Smith*, p. 189.) But when our weaknesses are exposed to Satan, he is quick to take advantage of us by tempting us in our selfishness.

Weakness makes us humble

Giving us weakness, however, is one of the Lord's ways of getting our atten-

tion. He says this is the means he uses to make us humble, but he also says that if we will come unto him and have faith in him, he will make us strong wherein we were weak. I know this is the truth. There are numerous examples in the scriptures that vividly illustrate this principle—Alma and the sons of Mosiah in the Book of Mormon, Peter and Paul in the Bible, to name just a few. Alma was going about tearing down the church until he met an angel who turned him around and made him one of the greatest missionaries we have any record of in the Book of Mormon. Paul was out persecuting the saints when he met the Lord on the road to Damascus. After this experience, Paul became one of the greatest missionaries we have record of in the Bible. In his own words, he declared: "I can do all things through Christ which strengthened me." (Phil. 4:13.)

Addiction to tobacco overcome

I have witnessed this same truth in force today. While I was serving as a stake mission president at one time, the missionaries were meeting with a very good man who was not a member of the Church but who was married to a fine Latter-day Saint sister. This good brother wanted to join the Church, but he was addicted to tobacco. He had tried to quit many times but he said he couldn't; he was just too weak.

There were six stake missionaries who had met with him over a considerable period of time but who were unable to help him develop the strength to quit smoking. Finally, under the influence of the Spirit, we asked him if we could fast with him that he might overcome this weakness. He considered the offer and agreed to our proposal. We asked him then if he would carry out the fast for two days. He agreed, so the fast went forth. Six stake missionaries, the smoking brother, and his wife fasted.

At the completion of the fast, we all met in his home and knelt with him in his living room, each praying in turn. The prayers were essentially the same; they were, that the Lord would take from this brother his desire to smoke.

He was the last to pray and then he arose and announced, "I have no desire to smoke." He hasn't smoked unto this day. Since that time he has served in the bishopric of his ward and even now is serving in a stake MIA superintendency. He is today a stalwart in the faith, a real servant of the Lord. The Lord literally took from him his weakness and made him a tower of strength instead.

So, if we have a weakness, we should not despair; we shouldn't neglect it, but we shouldn't worry about it. Rightly understood, it merely points out where the Lord expects us to excel. And we will excel, too, because the Lord will make us strong; our weakness will become the strongest part of our personality when we come unto the Lord in humility and exercise faith in him. He not only forgives us, but he doth immediately bless us. There is new confidence, new vision, new horizons—a new birth.

Qualification to perform miracles

The prophet Mormon stated very plainly what I like to call the qualification for the performance of miracles. It is recorded in 3 Nephi, the eighth chapter, and the fifth verse: "And now it came to pass that according to our record, and we know our record to be true, for behold, it was a just man who did keep the record—for he truly did many miracles in the name of Jesus; and there was not any man who could do a miracle in the name of Jesus save he were cleansed every whit from his iniquity."

So this is the qualification: we must be cleansed every whit from our iniquity. When I first read this passage of scripture, I felt to say "Hurray for repentance!" for if it were not for repentance, there would be no miracles performed.

But repentance is granted unto man by the Lord. I am convinced that

repentance is about 90 percent from the Lord and about 10 percent from man. Nephi goes still further and says, "... for we know that it is by grace that we are saved, after all we can do." (2 Ne. 25:23.) However, man's part is the most urgent and vital part because it must be first, and full, and sincere. An ancient Hebrew writing declares, "There must be a stirring below before there is a stirring above." This means that repentance must begin with us, with mortals. Many times we say we are waiting on the Lord, when as a matter of fact, the Lord is waiting on us.

Confess and forsake sins

"By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them." (D&C 58:43.)

When this happens, the Lord forgives and doth immediately bless him. How gracious and kind he is. I bear testimony to you, my brothers and sisters, that God, our Heavenly Father, does live, and that he hears and answers our prayers. I bear testimony that Jesus is the Christ and that he lives. I know he lives, and that he has made possible the forgiveness of sins to those who come unto him through repentance, that through repentance and obedience he turns our weaknesses into strengths, and the time is now.

In the name of Jesus Christ.
Amen. ○

President Harold B. Lee

Elder Hartman Rector, Jr. of the First Council of Seventy has just spoken to us.

Elder Eldred G. Smith, Patriarch to the Church, will now speak to us, and he will be followed by Elder LeGrand Richards of the Council of the Twelve.

Elder Eldred G. Smith

Patriarch to the Church

● I wish to express my deep gratitude for that sustaining vote in my behalf this morning. I pray I will be given the help to fully fulfill this responsibility. I wish to personally express my sustaining vote in favor of President Joseph Fielding Smith and all the other General Authorities, including the new ones added this day. The Lord has always given his people prophets and leaders to guide us and give us counsel.

Prophets cry repentance

Speaking to Enoch, who was only the sixth generation of mortality on this earth, the Lord said, "Say unto this people: Choose ye this day, to serve the Lord God who made you." (Moses 6:33.)

It has been necessary for the prophets of God to cry repentance since the very beginning, and will continue throughout the rest of mortality, even until the Savior comes to reign on the earth for a thousand years.

Many of us think it would be easy to serve the Lord and keep his commandments if we were permitted to live during that great millennial reign which is to come when Christ will be here on earth and Satan will be bound.

Satan to be bound

John wrote: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

"And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

"And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled. . . ." (Rev. 20:1-3.)

Many other scriptures refer to the thousand years of wonderful, glorious conditions on the earth, because Lucifer, Satan, the devil, will be bound.

The scriptures say he will be "bound with a chain" and "put into a bottomless pit." To me, these are symbolical terms. I cannot quite conceive of steel chains or pits that could hold Satan. The only power I know of that will bind Satan, or render him powerless, is righteous living.

The war that started in heaven has not ended yet and shall not end until everyone has proved the extent of his ability to resist Satan. Even Jesus Christ had to bind Satan when he was tempted in the wilderness. Satan had no power over him, because Jesus resisted his temptations. Then the record says, ". . . he departed from him for a season." (Luke 4:13.)

Keeping God's law binds Satan

When you have resisted a temptation until it no longer becomes a temptation, then to that extent, Satan has lost his power over you, and as long as you do not yield to him, to that degree he is bound.

For instance, if you have learned to pay tithing until it is no burden or no real temptation anymore, then to that extent you have bound Satan. The same is true in keeping the Word of Wisdom or living the laws of chastity, or the other laws of the gospel. Satan becomes powerless to you in that field.

Then step by step, you may bind Satan now; you don't have to wait for the millennial reign.

This has to start first on an individual basis, each person individually; then a group, then several groups, and so on until the whole earth is full of righteousness.

This is how I believe the conditions described during the millennial reign will be developed.

Today is the time to prepare for the ushering in of that glorious time on the earth. This is why the gospel has been restored, with the plan, the keys, and the authority to administer therein.

Then by each individual binding Satan through his righteous living, we

can bring about the glorious conditions like those spoken of which will exist during the millennial reign.

We have had such conditions on the earth to prove to us that it can be done.

Examples of righteous living

When the Lord told Enoch, "Choose ye this day, to serve the Lord God who made you," he did just that. He walked and talked with God. He preached repentance and many followed him, and in his days, the record says, "... he built a city that was called the City of Holiness, even ZION." (Moses 7:19.)

"And all the days of Zion, in the days of Enoch, were three hundred and sixty-five years.

"And Enoch and all his people walked with God, and he dwelt in the midst of Zion; and it came to pass that Zion was not, for God received it up into his own bosom; and from thence went forth the saying, ZION IS FLED." (Moses 7:68-69.)

In the Book of Mormon another similar occasion is recorded. After Christ's resurrection he visited the inhabitants of this continent. He established his church and kingdom among them, and the record in the Book of Mormon tells us they lived righteously for some two hundred years. (See 4 Ne. 22.) Surely Satan was bound then, by their righteous living.

Down through the ages the Lord has continually told us what we must do to bind Satan and receive the blessings he has in store for us. Every speaker at this conference has told us how we can bind Satan, and I recommend to you these talks, that you read them and reread them and study them and literally make them a part of your lives.

Enoch's message

Enoch's message, then, is just as fitting and appropriate today as then, if not more so.

He said: "Behold Satan hath come among the children of men, and tempteth them to worship him; and men have become carnal, sensual, and devilish, and are shut out from the presence of God.

"But God hath made known unto our

fathers that all men must repent.

"And he called upon our father Adam by his own voice, saying: I am God; I made the world, and men before they were in the flesh.

"And he also said unto him: If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized, even in water, in the name of mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men, ye shall receive the gift of the Holy Ghost, asking all things in his name, and whatsoever ye shall ask, it shall be given you." (Moses 6:49-52.)

Preparation for coming of Savior

This is how the way must be prepared for the coming of the Savior. His kingdom must be established on earth to prepare for his coming.

He has given us the parable of the ten virgins, symbolic of his coming—the five wise virgins who were prepared and the five who were foolish; the ten virgins refer to those who have accepted him in baptism—only 50 percent of whom were really ready.

If he were to come today, would you be counted among the 50 percent of the members of his kingdom who will be prepared, or among the 50 percent of his kingdom who will only be partly prepared, or will you not be counted in his kingdom at all, waiting for a time when Satan will be bound for you instead of binding him yourself?

Choose ye this day to serve the Lord God who made you.

I testify that his kingdom has been established upon the earth in these, the latter days, in the name of Jesus Christ. Amen. ○

President Harold B. Lee

He to whom we have just listened is Elder Eldred G. Smith, Patriarch to the Church.

We shall now hear from Elder LeGrand Richards of the Council of the Twelve.

Elder LeGrand Richards

Of the Council of the Twelve

● Brothers and sisters, we are about to come to the end of a most inspirational and historic conference of The Church of Jesus Christ of Latter-day Saints; historic because today we have voted to sustain the man whom God has chosen to stand at the head of his work here upon this earth under the direction of his Son Jesus Christ, because this church, as Paul of old said, is built upon the foundation of apostles and prophets, with Christ our Lord as the chief cornerstone. (See Eph. 2:20.) I am sure that those of us who know President Joseph Fielding Smith and the men whom he has selected to be his counselors feel grateful to the Lord for them. We feel secure in our hearts to know that this work will continue to roll forth in the earth, building upon the foundation that has been laid by their predecessors, until it shall become as a great mountain and fill the whole earth.

Eulogy to Joseph Smith

During this conference, eulogy and compliments have been paid to the Prophet Joseph Smith and his successors. I think of what the Prophet Lehi said to his son Joseph in the wilderness—that the Lord promised Joseph who was sold into Egypt that in the latter days he would raise up from his loins a prophet whose name would be Joseph, and that his father's name would be Joseph. (See 2 Ne. 3.) He said he would bring forth his word. He brought us the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price, and many other writings. As far as the records indicate, there has never been a prophet upon the face of the earth who has given as much revealed truth as we have obtained through this prophet whom God raised up in our day. And he said he would not only bring forth his word but would also bring men to a conviction of his word that had already gone forth among them.

Now when you talk to men as I

have in my missionary work, who have been taught for years, some even in the ministry, you find that you can talk to them for hours and they have no questions to ask. You tell them things they have never heard of, and prove these things to them out of their own scriptures. That I can tell you from my own experience. One man was brought into the Church who had been a minister for 30 years, and he sat in my office and said, "Brother Richards, when I think of how little I had to offer my people as a minister of the gospel compared with what I now have in the fullness of the gospel as it has been restored, I want to go back and tell all my friends what I have found. Now," he said, "they won't listen to me."

Endowed with authority

The Lord said in his promise to Joseph regarding this prophet of our day that he shall bring men unto salvation. Why? Because he would be endowed with that same authority that Jesus gave to his twelve when he said, "Ye have not chosen me, but I have chosen you, and ordained you. . . ." (John 15:16.) ". . . and whatsoever thou shalt bind on earth shall be bound in heaven." (Matt. 16:19.) Without that authority, there can be no Church of Jesus Christ upon the earth that he will recognize.

The Lord adds in that promise concerning the Prophet Joseph, "And I will make him great in mine eyes." (2 Ne. 3:8.) Whatever the world may think of this prophet of this dispensation, there is the promise and the statement of the Lord that he will be great in his eyes. The Lord had him in waiting, three thousand years before he was even born, for the great mission to which he was called, just as the Savior was called to his mission—not the same kind of mission but of equal importance in that it was a part of the Lord's great eternal plan for the salvation of his children.

Successors of the prophet

We could refer to each of the successors of the Prophet Joseph Smith. Take Brigham Young, for instance. I think history records no colonizer like Brigham Young. Just look at what we enjoy right here in these valleys of the mountains, this tabernacle, that holy temple. The city itself is part of his work as he led the pioneers to this desert place and built this great commonwealth.

You could consider each of the other prophets who have succeeded him. My father used to bring us boys here, travel 40 miles by team, so that we could become acquainted with the leaders of the Church. I remember as a boy sitting in this tabernacle when Wilford Woodruff gave his last talk (I think it was his last talk before he passed away) when he told how marvelously the Spirit of the Lord had guided and directed him. He was a man who really lived near the Lord. Now you've heard his story of how he was inspired to get up in the middle of the night and move his team that was tied to an oak that had stood on that spot for over a hundred years. Then along came a twister and picked up that oak and threw it right where his team and wagon in which he and his wife were sleeping had been standing. If he hadn't listened to the promptings of the Spirit, this might have cost him his life.

He told about bringing a company of pioneers and Saints from Great Britain. When they landed in New Orleans, he was about to enter a boat, making arrangements, and something seemed to say, "Don't go on that boat, either you or your company." So he thanked the captain and decided to wait. Then he said the boat had no more than sailed up the river when it caught fire and not a soul was saved. He said, "If I hadn't listened to the promptings of the Spirit of the Lord, we wouldn't have had Brother So-and-So and Brother So-and-So," and he began naming men who were in that company.

Now I could go on with the other prophets it has been my privilege to

know. How I loved President Heber J. Grant! He called me to be the Presiding Bishop of the Church. How I loved President Joseph F. Smith, the father of our new President! He was one of the greatest prophets I have ever known. I have heard him speak in this tabernacle and bless the people, and I don't think there was a dry eye here because of the spiritual power that man had. When I had filled two missions and went in his office to report, he took me in his arms and said, "LeGrand, we love you." That paid for all the missionary work I had done up to that time.

President David O. McKay

Then I think of President David O. McKay. For years, everywhere we have gone in the Church, the Saints have said, "Take our love back to President McKay." Even little children would write their messages and ask us to hand them to the President. What a leader he really was!

I was told the story of a businessman who came here from the East a few years ago, and in talking to the secretary of the Chamber of Commerce, he said, "Do you know what I'd rather do than anything else while I'm here?" The secretary said, "What's that?" He said, "I would like to meet that man, David O. McKay, the President of the Mormon Church." "Well," the secretary said, "I think I can arrange it." And he did, and President McKay talked to him for about an hour. As he walked down the front steps of the Church Office Building, he turned to the secretary and said, "If I were asked to name the one man whom I have met in all my life that comes the nearest in approximating my appraisal of the Redeemer of the world, I'd name that man." He was beloved in and out of the Church.

And now, brothers and sisters, we have a man who has come to us from the loins of the holy prophets, who has devoted his life to the Church, and who has probably written more in explanation of the truths of the gospel than any other man since the days of the Prophet Joseph. I am sure that

it was pleasing to the Lord to see how we sustained him here in our vote today.

Why a prophet?

I think the theme that has distinguished this conference in my thinking has been "Why a Prophet?" Why should we have a prophet? And then I think of the passage Brother Petersen quoted yesterday, where the Lord said through the prophet Amos, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.) What does that mean? It means that no honest person believing in the holy scriptures could look to find God's eternal truth upon the earth without a prophet at its head, because we have no record that he has ever had a church or a movement without a prophet.

Then I think of the words of the Savior as he stood overlooking Jerusalem and said:

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

"Behold, your house is left unto you desolate.

"For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." (Matt. 23:37-39.)

And when one comes in the name of the Lord, that person can be none other than a prophet of God.

Preparation for second coming

The Savior testified of John, who was sent to prepare the way for his coming in the meridian of time. He said there was no greater prophet born of woman than John the Baptist. Then I think of the words of the Lord to the prophet Malachi, wherein he said:

"Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple. . . .

"But who may abide the day of his

coming? . . . for he is like a refiner's fire, and like fullers' soap." (Mal. 3:1-2.)

Obviously that had no reference to his first coming, as he did not come swiftly to his temple, and all men could abide the day of his coming. He didn't come cleansing and purifying as refiner's fire and fullers' soap; but we are told in the holy scriptures that when he shall come in the latter days, the wicked will cry out, "[Let the rocks] fall upon us, and hide us from the face of him that sitteth on the throne." (See Rev. 6:16.) From my way of thinking, that prophet was the Prophet Joseph Smith, sent to prepare the way for his coming by being the instrument in the hands of the Lord to bring forth his great latter-day work.

Now as I read the scriptures, I just can't comprehend how the marvelous things that the ancient prophets declared that God would accomplish in our day and time could be accomplished without a prophet. The apostle Paul said the Lord had revealed the mystery of his will unto him. (See Eph. 1:9.) That is important. "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth. . . ." (Eph. 1:10.) We are the only church in the world that has a program to complete and fulfill that declaration revealed by the Lord to the apostle Paul, and we couldn't do it except for the prophets whom he has raised up in our day.

Restitution of all things

I think of the time when Peter talked to those who had put to death the Christ, and he told them, "And he [the Lord] shall send Jesus Christ, which before was preached unto you: Whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:20-21.) How could there be a restitution of all things unless there was a prophet to receive what the holy prophets would bring? We testify that that has been fulfilled through the restoration of the gospel.

I think of the words of Malachi when he said:

"... I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

"And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Mal. 4:5-6.)

What consequences, were it not for the coming of Elijah? And to whom would he come save there was a prophet here at the head of the Lord's work? We testify that Elijah has come and delivered the keys of his dispensation.

A marvelous work and a wonder

I think of the words of the Lord through Isaiah. He said:

"Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men.

"Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isa. 29:13-14.)

I think this church is the marvelous work and a wonder that Isaiah saw, and how could it be unless there was a prophet unto whom the Lord could reveal his will? "Surely," as Amos said, "the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.)

I think of the experience when Daniel was called to interpret Nebuchadnezzar's dream; you remember how Nebuchadnezzar had forgotten the dream, and he called in the soothsayers and the wise men and the astrologers, and none of them could give him the dream. He sent for the man Daniel. And Daniel came and he said, "... there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these." (Dan. 2:28.)

Then he told them about the rise and fall of the kingdoms of this world until the latter days, when the God of heaven would set up a kingdom that should never be destroyed nor given to another people, but instead it would be like a stone cut out of the mountain without hands and would roll forth until it would become as a great mountain and fill the whole earth.

I ask you—why a prophet? How could the God of heaven set up a work like that without a prophet through whom he could work and reveal his mind and will?

Kingdom of God

Incidentally, when I was president of the Southern States Mission, one of our missionaries down in Florida preached on that particular passage of scripture one night. At the close of the meeting I stood at the door, and a man came up and introduced himself as a minister of the gospel. He said, "You don't expect us to believe that the Mormon church is that kingdom, do you?" And I said, "Yes, sir. Why not?" He said, "It couldn't be." I said, "Why couldn't it?" "Well," he said, "we can't have a kingdom without a king, and we don't have a king, so we haven't a kingdom." "Oh," I said, "my friend, you didn't read quite far enough. You just read the seventh chapter of Daniel and you will see where Daniel saw one like the Son of Man coming in the clouds of heaven, and unto him was given the kingdom that all other kingdoms, powers, and dominions under the whole heavens should serve him." (See Dan. 7:13-14.)

Then I said to this minister, "My friend, tell me, how can the kingdom be given to him when he comes in the clouds of heaven, if there is no kingdom prepared for him? That is what this church is, the preparation, the restitution of all things spoken by the mouth of all the holy prophets." Then I said, "Probably you would like to know what is going to become of that kingdom, and if you will read just a little further in that seventh chapter, you will see where Daniel said, 'But the saints of the most High shall take the kingdom, and possess the kingdom

for ever." (Dan. 7:18.) And as if that were not quite long enough, Daniel adds, "even for ever and ever."

Help work to roll on

Now the saints of the most high God have been attending this conference, and to you there is the promise that this kingdom will be given to you if you make yourselves worthy of it. Therefore, I say to you that there is no other thing you can do in this world that will bring you greater eternal happiness than to help to roll this majestic work on, this marvelous work and a wonder, until it shall fill the whole earth.

Now I could go on for an hour telling you other things that the God of heaven has decreed that he would do in our day, and he couldn't do them without a prophet of God, and so I stand here to bear you my witness that this church is led and has been led by living prophets. I sustain with all my heart our new prophet, seer, and revelator, and his counselors; I pray God to bless them, and to bless the saints

of Zion the world over, that they may be worthy of their great heritage to be a part of this great latter-day movement, with God at its head and his prophets to direct it. I ask this prayer, and pray God to bless you all, in the name of the Lord Jesus Christ. Amen. ○

President Harold B. Lee

Brother LeGrand Richards has now spoken to us. I can say as did King Agrippa: "Thou almost persuadest all of us, LeGrand." How proud we are of all the brethren as we listen to their marvelous testimonies and the preaching of the gospel. You leaders of Zion, will you tell your speakers in sacrament meetings to exemplify what you have heard here: Preach the gospel of Jesus Christ. Let's confine our teachings to the truth of the gospel, and this kingdom will roll on as Brother Richards has prayed it will, and the Lord has promised.

Now President Smith, if you have any more steam left, we would like your closing blessing upon us today.

President Joseph Fielding Smith

● Brethren and sisters, I think this has been a wonderful day, and we have heard a great deal that is of profit to us if we will only treasure it.

We come now to the closing moments of another great general conference of the Church.

Purposes of conference fulfilled

We came together to sustain a new First Presidency and to receive counsel and direction from the Lord through his servants the prophets.

We assembled to partake of the good things of the Spirit, to feel that influence which comes only from the Lord, and to be built up in faith and in testimony.

We came to worship the Lord, to affirm our love for him and our devotion to his cause, and we came desiring in our hearts to keep the commandment which says: "Thou shalt

love the Lord thy God with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve him." (D&C 59:5.)

I feel that the purposes of the conference have been fulfilled. We are now ready to go our several ways with a renewed dedication to the upbuilding of our Father's work, and with a determination to use our strength and influence to bless all his children.

Let us now heed the counsel of him who said: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:16.)

Blessing and assurance

I leave my blessing with you and my assurance that God is with his people, and that the work in which we are engaged shall triumph and roll

forth until the eternal purposes of the Lord are fulfilled. And I pray that the blessings of heaven may be and abide with us and all men.

O that the heavens might pour down righteousness and truth upon all the world!

O that all men everywhere might have a listening ear, and that they might heed the words of truth and light which come from the Lord's servants!

O that the Lord's purposes among all people in every nation might speedily be fulfilled!

Prayer for divine guidance

I pray for the members of the Church, who are the saints of the Most High, that they may be strengthened in their faith, and that desires for righteousness may increase in their hearts, and that they may work out their salvation with fear and trembling before the Lord.

I pray for the good and the upright among all people, that they may be led to seek truth, to sustain every true principle, and to further the cause of freedom and justice.

In these troublesome and difficult times, I pray that all men may be guided by that light which lighteth every man who cometh into the world, and that they may gain thereby the wisdom to solve the problems which beset mankind.

Blessings for unfortunate

I beseech a gracious Father to pour out his blessings upon all men, upon the young and old, upon those who have cause to mourn, upon the hungry and needy, upon those who are entrapped in unfortunate circumstances and unwholesome environments, and upon all who need aid, and help, and succor, and wisdom, and all those good and great things that only he can give.

Along with all of you, I have love and concern and compassion for our Father's children in all the earth, and pray that their conditions may be bettered both temporally and spiritually; I pray that they may come unto Christ, and learn of him, and take his yoke upon them, that they may find

rest to their souls, for his yoke is easy and his burden is light.

I pray that the Latter-day Saints and all who will join with them in keeping the commandments of the Father of us all may so live as to gain peace in this life and eternal life in the world to come—all of which I ask in humility and in thanksgiving, and in the name of the Lord Jesus Christ. Amen. ○

President Harold B. Lee

Thank you, President Smith, for that father's blessing which we all accept with gratitude from you this afternoon.

As a bit of interest, I think you will be interested to know that one of the new General Authorities, so far as we know, is the first General Authority to have Lamanite blood. Brother William H. Bennett is a direct descendant of Pocahontas, with Lamanite blood. Pocahontas was his ninth great grandmother in a direct line. It is significant that we have the Logan Institute Chorus of the city from which Brother Bennett comes.

Brother Anderson and Brother Haight, we will give them six months to worry about what they may say at the next General Conference of the Church.

We would like to express our deep appreciation for all of you who have attended this conference. You have contributed much by the uplift of your great spirit.

The Tabernacle Choir—most excellent; the Cedar City Institute of Religion Chorus; the Logan Institute of Religion; the conductors and the organists; and to our brethren, the press representatives; radio and television representatives; city officials; traffic officers; fire department; Red Cross; Tabernacle ushers; and all the radio and television stations which we have enumerated time and again; and behind the scenes, a host of translators hidden down in the basement of the Tabernacle for their unselfish service in translating the message of the conference for the peoples of the world, many of them who have been here

with headphones listening to the translators as they painstakingly translated the talks from English into their several languages.

Drive carefully as you go home. Obey the traffic rules and be alert every moment, with courtesy as you drive on the streets and the highways so that we will have no accidents as you go home.

The Logan Institute of Religion Chorus will now favor us with "The Pilgrims Chorus," and finally, "God Be With You Till We Meet Again," in which I suppose they would like us all to join, after which the benediction will be offered by Elder Orin R. Wood-

bury, former president of the Hawaii Mission, after which this conference will stand adjourned for six months.

The Logan Institute of Religion chorus sang "The Pilgrim's Chorus."

The congregation then joined with the chorus in singing, "God Be With You Till We Meet Again."

The benediction was offered by Elder Orin R. Woodbury, former president of the Hawaii Mission.

The conference was adjourned for six months.

SALT LAKE TABERNACLE CHOIR AND ORGAN BROADCAST

The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake City, Utah, was presented from 9:35 to 10 a.m. Sunday, April 5, 1970, through the courtesy of the Columbia Broadcasting System's network throughout the United States, parts of Canada, and through other facilities to several points overseas.

(Organ begins playing "As the Dew" on signal.

(At 9:35:10 on signal Organ and Choir break into "Gently Raise" singing words to end of second line, and humming to end of verse for announcer's background)

Announcer: Once more we welcome you within these walls with Music and the Spoken Word from the Crossroads of the West.

CBS and its affiliated stations bring you at this hour another presentation from Temple Square in Salt Lake City, with Richard Condie conducting the Tabernacle Choir, Alexander Schreiner, Tabernacle Organist, and the Spoken Word by Richard Evans.

We hear David H. Williams' music for these moving words: "The peace and holy silence of [this] hour . . . lift our souls to Thee! . . . and all our trembling being yearns to speak, . . . come to us great Christ, for Thee, belov'd in earth and heav'n we seek. For Thee we long, O living Christ, . . ."

(Choir: "The Peace and Holy Silence"—Williams)

(Organ background)

Announcer: Alexander Schreiner, Tabernacle Organist, presents from Temple Square today the "Toccata in C Minor" by Boellmann.

(Organ: "Toccata in C Minor"—Boellmann)

(Organ background)

Announcer: "I stand all amazed at the love Jesus offers me, confused at the grace that so fully he proffers me. O, it is wonderful that he should care

for me enough to die for me—Oh it is wonderful to me."

(Choir: "I Stand All Amazed"—Gabriel)

(Organ background)

THE SPOKEN WORD

Announcer: There is a poignant, moving line from Longfellow: "Oh thou child of many prayers! Life hath quicksands—life hath snares!"¹ Young people often wonder why parents worry, why they counsel and caution, why they pray and plead, why parents become concerned. Confidence is an enviable attribute. Self-confidence is a quality to be cultivated. But an innocent or unknowing overconfidence is sometimes difficult and dangerous to deal with. But remember this: Those who have been over the road are better guides than those who haven't. And parents have been over the road—or certainly some of it. They know something of the critical points, of the youthful impulses; of the wise and unwise ties and attachments; of the unguarded times on which life sometimes forever turns. They have seen the road signs. They know how life sometimes breaks our best laid plans—and sometimes breaks our hearts. They know the need for balance, for temperance, for faith. They also know the tragedies that sometimes come by seeking shortcuts, by running the red lights, by cluttering a record that may keep us from opportunities we might have had. Remember, young friends, imperfect though they may be, parents have a God-given responsibility—and experience, insight, inspiration, and a love for which there is no absolute substitute from any source. They know that you can lose time, get on a wrong road, quit school, and find yourselves in frustration and regret for the future. They know the pitfalls, the wrong turns, the importance of even some of the simplest, most harmless looking decisions. Be patient with par-

¹Longfellow, *Maidenhood*.

ents. Respect them. Confide in them. Love them. Listen to them. Be grateful for those who know enough, who care enough, who love enough, who pray and plead, and counsel and caution, and who would do whatever they honestly could to help you to the highest possibilities of life. Remember there is real reason for the concern of others for us. "Oh thou child of many prayers! Life hath quicksands,—life hath snares!"

(Organ: "Rock of My Refuge"—Anon.)

(Organ background)

Announcer: Alexander Schreiner, Tabernacle Organist has presented "Rock of My Refuge."

With words from the First Book of Kings the Tabernacle Choir sings from the music of Mendelssohn: "Behold God the Lord passed by, . . . [He was] not in the tempest, nor in the earthquake, nor in the fire—but . . . in the still small voice . . ." "Behold, God the Lord Passed By."

(Choir: "Behold, God the Lord Passed By"—Mendelssohn)

(Organ background)

Announcer: The Men's Chorus of the Tabernacle Choir recalls these words of Robert Browning: "The year's at the spring, and day's at the morn. . . ."

(Men's Chorus: "The Year's at the Spring"—Beach, Arr. Moore)

Announcer: Again we leave you within the shadows of the everlasting hills. May peace be with you, this day—and always.

This concludes the two thousand, one hundred twentieth presentation, continuing the 41st year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS and its affiliated stations, originating with KSL in Salt Lake City, Utah.

Richard Condie conducted the Tabernacle Choir, Alexander Schreiner was at the Organ. The Spoken Word by Richard Evans.

In another seven days, at this same hour, Music and the Spoken Word will be heard again from the Crossroads of the West.

This is the CBS Radio Network.

SUMMARY OF CONFERENCE MUSIC

The Salt Lake Tabernacle Choir furnished the musical numbers for the Saturday morning, Sunday morning and afternoon sessions and Monday morning session of the conference, with Richard P. Condie, conductor, and Jay E. Welch, assistant conductor.

The choral music for the Saturday afternoon session was provided by the Cedar City Institute of Religion Chorus, under the direction of J. Philip Hanks and Blaine Johnson. An Aaronic Priesthood Chorus, directed by J. Spencer Cornwall, sang the choral numbers at the General Priesthood Meeting on Saturday night. The choral music at the Monday afternoon

meeting was furnished by the Logan Institute of Religion Chorus, with James L. Bradley conducting.

Richard P. Condie directed the singing of the Tabernacle Choir on the Tabernacle Choir and Organ broadcast on Sunday morning. Alexander Schreiner was at the organ console.

Accompaniments on the Tabernacle Organ throughout the conference sessions were played by Alexander Schreiner, Robert N. Cundick and Roy M. Darley, Tabernacle Organists.

JOSEPH ANDERSON
Clerk of the Conference

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ONE HUNDRED FORTIETH
SEMI-ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

HELD IN THE TABERNACLE
SALT LAKE CITY, UTAH

OCTOBER 2, 3, 4, 1970

WITH REPORT OF DISCOURSES

Published by
The Church of Jesus Christ of Latter-day Saints
Salt Lake City, Utah

OFFICIAL REPORT
of the
ONE HUNDRED FORTIETH
SEMI-ANNUAL GENERAL CONFERENCE
of
THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

held in the
Tabernacle on Temple Square
in
Salt Lake City, Utah
October 2, 3, 4, 1970



Published by
The Church of Jesus Christ of Latter-day Saints

The One Hundred Fortieth Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints

The One Hundred Fortieth Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints convened in the Salt Lake Tabernacle on Temple Square in Salt Lake City, Utah, Friday, October 2, 1970, at 10 o'clock a.m.

The general sessions of the conference were held at 10 o'clock a.m. and 2 o'clock p.m. on Friday, October 2; Saturday, October 3; and Sunday, October 4. The General Priesthood meeting was held on Saturday, October 3, at 7 o'clock p.m.

President Joseph Fielding Smith was present and presided at all sessions of the conference. He conducted the Friday afternoon and Saturday afternoon sessions. Under his direction his counselors, Presidents Harold B. Lee and N. Eldon Tanner, conducted the meetings assigned to each of them.

All General Authorities of the Church were present except Elder Hugh B. Brown of the Council of the Twelve and Elder Thorpe B. Isaacson, Assistant to the Twelve, who were excused because of illness.

The proceedings of the conference sessions were given extensive coverage in the United States and Canada over many television and radio stations coast to coast, originating with KSL in Salt Lake City.

By means of satellite transmission, sessions of the conference were heard over radio stations in countries of South America. Countries in Europe, South and Central America, Africa, and parts of Asia, totaling nearly two-thirds of the world, were able to receive broad-

casts of the proceedings over the Church-owned International Short-wave Radio Station WNYW, with studios in New York.

Re-broadcasts of all sessions of the conference were sent over KSL Radio, KIRO Radio at Seattle, KMBZ Radio at Kansas City, Missouri, and WNYW International Short-wave Radio in New York, beginning at midnight on Friday, Saturday and Sunday, October 2, 3 and 4, to many parts of the United States and the world, including Canada, Alaska, Europe, Central and South America, and the islands of the Pacific.

Audio tape and sound on film records of the conference were translated into eight different languages and sent to countries of Europe, South and Central America and the Far East.

The General Priesthood meeting on Saturday evening was transmitted by closed circuit direct wire from the Salt Lake Tabernacle to approximately 150,000 men of the priesthood assembled in 650 buildings throughout the United States and Canada.

The general sessions of the conference were also broadcast by television to overflow crowds in the Assembly Hall on Temple Square and to the assembly room in the Salt Palace in Salt Lake City.

This report of the conference also includes the continuity of the Tabernacle Choir and Organ Broadcast over the Columbia Broadcasting System on Sunday morning from 9:35 to 10 o'clock immediately preceding the general conference session.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

The following General Authorities of the Church were present:

The First Presidency: Joseph Fielding Smith, Harold B. Lee and N. Eldon Tanner.

The Quorum of the Twelve Apostles: Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, Marion G. Romney, LeGrand Richards, Richard L. Evans, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson, and Boyd K. Packer.

Patriarch to the Church: Eldred G. Smith.

Assistants to the Twelve: Alma Sonne, ElRay L. Christiansen, Sterling W. Sill, Henry D. Taylor, Alvin R. Dyer, Franklin D. Richards, Theodore M. Burton, Bernard P. Brockbank, James A. Cullimore, Marion D. Hanks, Marvin J. Ashton, Joseph Anderson, David B. Haight, and William H. Bennett.

The First Council of Seventy: S. Dilworth Young, Milton R. Hunter, Bruce R. McConkie, A. Theodore Tuttle, Paul H. Dunn, Hartman Rector, Jr., and Loren C. Dunn.

The Presiding Bishopric: John H. Vandenberg, Robert L. Simpson, and Victor L. Brown.

GENERAL OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Howard W. Hunter, with A. William Lund and Earl E. Olson, assistants.

Members of the Church Board of Education, Church educational authorities and supervisors.

Presidents of Stakes and their counselors, Presidents of Temples, Patriarchs, bishoprics of wards and presidencies and members of Melchizedek and Aaronic Priesthood quorums.

Auxiliary officers, general, stake and ward, from all parts of the Church.

FIRST DAY

MORNING MEETING

FIRST SESSION

The opening session of the conference convened in the Tabernacle on Temple Square in Salt Lake City on Friday, October 2, 1970, at 10 o'clock a.m. President Joseph Fielding Smith presided at this session. President Harold B. Lee, first counselor in the First Presidency, conducted the meeting.

The Singing Mothers from the Bountiful, Kaysville, Layton and Woods Cross Regions, with Ellen Barnes conducting, furnished the choral music for this session. Robert Cundick was at the organ console.

President Lee made the following remarks at the opening of the conference:

President Harold B. Lee

This session of the conference is presided over by President Joseph Fielding Smith. He has asked that I conduct the proceedings of this session.

We extend to all a hearty and cordial greeting on this beautiful morning as we assemble in this opening session of the one hundred fortieth semi-annual conference of The Church of Jesus Christ of Latter-day Saints. We are convened in the historic Salt Lake Tabernacle on Temple Square.

During the past two days the officers and teachers of the Relief Society have been in conference. We are grateful to these sisters for the service they are rendering to the women of the Church. May God's blessings be upon them.

We also have had the Sunday School having their conference simultaneously with the Relief Society.

All of the General Authorities are

in attendance at this conference excepting Elder Hugh B. Brown of the Council of the Twelve and Elder Thorpe B. Isaacson, Assistant to the Twelve. They are absent under instructions of their doctors. We are hopeful that they may be able to attend at least one of the sessions of the conference.

The proceedings of this General Conference will be telecast by closed-circuit color television in the Assembly Hall and also in one of the auditoriums of the Salt Palace.

We are pleased to announce that the proceedings of this conference from this historic Tabernacle also will be given extensive coverage in the United States and Canada over many television and radio stations coast-to-coast, originating with KSL in Salt Lake City.

By the marvelous means of satellite transmission, sessions of this conference will be heard over radio stations in countries of South America.

Countries in Europe, South and Central America, Africa, and parts of Asia, totaling nearly two-thirds of the world, will be able to receive broadcasts of these proceedings over the Church-owned International Short-wave Radio Station WNYW, with studios in New York.

Re-broadcasts of all sessions of the conference will be received over KSL Radio, KIRO Radio at Seattle, KMBZ Radio at Kansas City, Missouri, and WNYW International Short-wave Radio beginning at midnight tonight, and on Saturday and Sunday, and can be heard in many parts of the United States and the world, including Canada, Alaska, Europe, Central and South America, and the Islands of the Pacific.

Audio tape and sound on film recordings of this General Conference will be translated into eight different languages and sent to countries of Europe, South and Central America and the Far East.

Members of the Church will attend this conference from the stakes and missions covering most of the free world.

The General Priesthood Conference to be held Saturday evening will be transmitted over closed-circuit from the Salt Lake Tabernacle to over 150,000 men of the priesthood assembled in approximately 650 buildings throughout the United States and Canada.

We deeply appreciate and thank the owners and operators of the radio and television stations for their cooperation in making possible such an extensive coverage of the proceedings of this conference.

To all assembled in this historic Tabernacle, and to the vast radio and television audience, we extend a cordial and hearty welcome.

We should like to express our appreciation for the lovely flowers which decorate the rostrum, which were arranged by the Church gardeners under the supervision of Irvin T. Nelson, Superintendent of Grounds Services for the Church; and also for all they do in beautifying the gardens on this block and other Church-owned sites.

The Deseret Sunday School Union meeting will be held this evening at 7:00 in the Salt Lake Tabernacle. All Sunday School officers and teachers are invited to attend. We also recommend that all members of the priesthood who have Sunday School responsibilities be in attendance at this meeting.

The music for this session will be rendered by the Singing Mothers from the Bountiful, Kaysville, Layton and Woods Cross Regions, with Ellen Barnes conducting. Robert Cundick is at the organ.

We shall begin this service by the chorus singing, "Praise Ye The Lord."

The invocation will be offered by Elder A. Lewis Elggren, former Regional Representative of the Twelve.

The Singing Mothers Chorus sang the number, "Praise Ye the Lord."

The opening prayer was offered by Elder A. Lewis Elggren.

President Harold B. Lee

Under the direction of the First Presidency there will be a Welfare Agricultural Meeting held in the Assembly Hall tomorrow (Saturday) morning at 7:30 o'clock. Invited to attend this special session are all Regional Representatives of the Twelve, stake presidencies, high councilmen, bishoprics, agricultural operating committees, stake Relief Society presidents, and others responsible for operating welfare production projects.

A special meeting will be held for patriarchs appointed since the last April conference, tomorrow (Saturday) afternoon at 4:30 o'clock in the Church Office Building auditorium. Stake presidents or their representatives and the General Authorities are invited to attend.

The Singing Mothers under the direction of Sister Ellen Barnes, will now sing, "Love One Another."

The Singing Mothers sang the song, "Love One Another."

President Harold B. Lee

We shall now hear from our president, President Joseph Fielding Smith.

President Joseph Fielding Smith

● My beloved brethren and sisters, we bid you welcome at the commencement of this the 140th Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints.

We are grateful that the Lord has given us this privilege of coming together again to worship him in spirit and in truth, and we pray that there may be a great outpouring of his Spirit in the sessions of this conference.

We extend a special welcome to our Father's other children, devout and good people of many faiths who join with us by listening to the radio and television broadcasts.

I hope that I may now have the sustaining power of your faith and prayers as I speak to you. I rejoice in the privilege of raising my voice in doctrine, in testimony, and in thanksgiving.

Gospel preached

For more than sixty years I have preached the gospel in the stakes and missions of the Church—pleading with the Saints to keep the commandments, inviting our Father's other children to accept the truth of salvation which has come to us by revelation in this present dispensation.

All my days I have studied the scriptures and have sought the guidance of the Spirit of the Lord in coming to an understanding of their true meaning. The Lord has been good to me, and I rejoice in the knowledge he has given me and in the privilege that has been and is mine to teach his saving principles.

As I ponder the principles of the gospel, I am struck forcibly by the uniform manner in which I and all the Brethren have taught them over the years. The truths of the gospel are everlastingly the same. Like God himself, they are the same yesterday, today, and forever. What I have taught and written in the past I would teach and write again under the same circumstances.

And what I say of myself should be true for all the Brethren and for all the elders of the Church. We are all called to preach the gospel, to be ministers of Christ, to raise the warning voice, and to "teach one another the doctrine of the kingdom."

Direction of Spirit

In the early days of this dispensation, the Lord said to those called in his ministry, "that every man might speak in the name of God the Lord, even the Savior of the world; . . . That the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers." (D&C 1:20, 23.)

To those called "to go forth to preach" his gospel and to all "the elders, priests and teachers" of his church, he said: They "shall teach the principles of my gospel, which are in the Bible and the Book of Mormon," and the other scriptures, "as they shall be directed by the Spirit." (See D&C 42:11-13.)

As agents of the Lord we are not called or authorized to teach the philosophies of the world or the speculative theories of our scientific age. Our mission is to preach the doctrines of salvation in plainness and simplicity as they are revealed and recorded in the scriptures.

After directing us to teach the principles of the gospel found in the standard works, as guided by the Spirit, the Lord then made that great pronouncement which governs all the teaching of his gospel by anyone in the Church: "And the Spirit shall be given unto you by the prayer of faith; and if ye receive not the Spirit ye shall not teach." (D&C 42:14.)

Learn and live gospel

In harmony with the spirit of these revelations, and with a heart full of love for all men, I ask the members of the Church to learn and live the gospel and to use their strength, energy,

and means in proclaiming it to the world. We have received a commission from the Lord. He has given a divine mandate. He has commanded us to go forth with unwearied diligence and offer to his other children those saving truths revealed to the Prophet Joseph Smith.

God our Eternal Father is the author of the plan of salvation. This plan is the gospel of Jesus Christ; it is that "through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel." (Article of Faith 3.)

Revealed to Lord's prophets

In every age when the gospel is on earth, it must be revealed to the Lord's prophets, and they must be called to stand as legal administrators to perform and to direct the performance of the ordinances of salvation for their fellowmen.

Joseph Smith is the prophet whom the Lord called in this day to restore the truths of salvation and to receive the keys and powers to administer these saving truths.

To him the Lord said: "... this generation shall have my word through you." (D&C 5:10.) And then, referring to the gospel restored through Joseph Smith, the Lord said: "This Gospel of the Kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come, or the destruction of the wicked." (Joseph Smith 1:31.)

Thus we link the names of Jesus Christ and of Joseph Smith. Christ is the Lord; he worked out the atoning sacrifice; he is the resurrection and the life; through him all men are raised in immortality, while those who believe and obey his laws shall also gain eternal life.

Joseph Smith called

Joseph Smith was a prophet, called in these last days to receive by revelation the saving truths of the gospel and to stand as a legal administrator, having power from on high, to administer the ordinances of the gospel.

Since these truths revealed through

him are the ones which shall go forth to every nation before the Second Coming, it is little wonder that we find Moroni saying to Joseph Smith that his "name should be had for good and evil among all nations, kindreds, and tongues, or that it should be both good and evil spoken of among all people." (Joseph Smith 2:33.)

Nor is it any wonder when we later find the Lord saying to the Prophet: "The ends of the earth shall inquire after thy name, and fools shall have thee in derision, and hell shall rage against thee;

"While the pure in heart, and the wise, and the noble, and the virtuous, shall seek counsel, and authority, and blessings constantly from under thy hand." (D&C 122:1-2.)

The ends of the earth are now beginning to inquire after the name of Joseph Smith, and many people in many nations are rejoicing in the gospel restored through his instrumentality.

Expansion of work

Since the beginning of this dispensation, the testimony of Jesus, as revealed to Joseph Smith, has been preached in the United States, Canada, Great Britain, most of Europe, and the islands of the Pacific.

In recent years there has been an almost unbelievable expansion of the work in Mexico, in the Central American countries, and in South America.

And Asia is now being opened to the message of the gospel in a way that surpasses anything of the past. The Church is becoming established in Japan and Korea, in Taiwan and Hong Kong, and we are getting started in Thailand, Singapore, and Indonesia.

And the day will come, in the providence of the Lord, when other nations, now closed to the message of truth, shall have their doors opened to us, and the elders of Israel will go in to tell the honest in heart in those nations about Christ and the gospel of his kingdom that has come upon the earth in this day through the Prophet Joseph Smith.

Need for missionaries

Indeed, there are more doors opened to us now than we can enter with the number of missionaries who are available. We hope to see the day when every worthy and qualified young Latter-day Saint man will have the privilege of going forth on the Lord's errand to stand as a witness of the truth in the nations of the earth.

We now have many and can use many more stable and mature couples in this great missionary cause, and we hope that those who are worthy and qualified will set their affairs in order and respond to calls to preach the gospel and will perform their obligations acceptably.

We also have and can use many young sisters in this work, although the same responsibility does not rest upon them that rests upon the brethren, and our greater concern with reference to young sisters is that they enter proper marital unions in the temples of the Lord.

We invite members of the Church to assist financially in sustaining the missionary cause and to contribute liberally of their means for the spread of the gospel.

We commend those who are serving so valiantly in the great missionary cause. Joseph Smith said: "After all that has been said, the greatest and most important duty is to preach the gospel." (*Teachings of the Prophet Joseph Smith*, p. 113.)

Invitation to give heed

We invite our Father's children everywhere to give heed to the words of the missionaries who are reaching the nations of the earth.

We plead with them to accept the Lord as their God and to come and worship him in spirit and in truth and in the name of Jesus Christ our Lord.

We invite all men to believe in Christ, to accept him without reservation as the Son of God, as the Only Begotten of the Father, to have faith in his holy name, and to signify their love for him by keeping his command-

ments and receiving those whom he has sent in his name to preach his gospel.

We know that if men will have faith in Christ, repent of their sins, covenant in the waters of baptism to keep his commandments, and then receive the Holy Ghost by the laying on of hands by those who are called and ordained unto this power—and if they will then keep the commandments—they shall have peace in this life and eternal life in the world to come.

Endure to the end

Now may I say to all those who forsake the world and join the Church, and to all the members of the Church, that Church membership alone will not assure us of the full blessings of the gospel or guarantee us an entrance into the celestial kingdom. After baptism we must keep the commandments and endure to the end.

Speaking to members of the church, Nephi said: "... after ye have gotten into this straight and narrow path, I would ask if all is done?"

Then he answered: "Behold, I say unto you, Nay; for ye have not come thus far save it were by the word of Christ with unshaken faith in him, relying wholly upon the merits of him who is mighty to save.

"Wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life." (2 Ne. 31:19-20.)

There is no more important thing that anyone in the world can do than to receive the gospel and inherit its glorious blessings.

Keep the commandments

And there is no more important counsel that can be given to any member of the Church than to keep the commandments after baptism. The Lord offers us salvation on condition of repentance and faithfulness to his laws.

I plead with the world to repent

and believe the truth, to let the light of Christ shine in their lives, to keep every good and true principle they have, and to add to these the further light and knowledge that has come by revelation in this day. I plead with them to join The Church of Jesus Christ of Latter-day Saints and reap the blessings of the gospel.

I plead with the members of the Church to do the works of righteousness to keep the commandments, to seek the Spirit, to love the Lord, to put first in their lives the things of God's kingdom, and thereby work out their salvation with fear and trembling before the Lord.

Testimony of truth

And now to all men—in and out of the Church—I bear my testimony to the truth and divinity of this great latter-day work.

I know that God lives and that Jesus Christ is his Son. I have a perfect knowledge that the Father and the Son appeared to Joseph Smith in the spring of 1820 and gave him commandments to usher in the dispensation of the fulness of times.

I know that Joseph Smith translated the Book of Mormon by the gift and power of God, and that it has come forth "to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations."

I know that The Church of Jesus Christ of Latter-day Saints is the king-

dom of God on earth, and that as now constituted and officered it has the Lord's approval and is moving in the course so directed.

The Lord's Church

Let all men know assuredly that this is the Lord's Church and he is directing its affairs. What a privilege it is to have membership in such a divine institution!

And I pray that the gospel cause shall spread, and that the honest in heart in every nation shall be brought to a knowledge of the Lord Jesus Christ.

I pray for the preservation and success of the missionaries and new converts, and ask God our Father to look down upon them in love and in mercy and give them the desires of their hearts in righteousness.

I pray for the youth of the Church and of the world in these perilous times, times when gospel standards are needed as much as has been the case in any age of the earth's history.

And I thank the Lord for his goodness and grace and for all the blessings he has so abundantly poured out upon the world, upon his church, and upon us as individuals. In the name of the Lord Jesus Christ. Amen. ○

President Harold B. Lee

Bishop John H. Vandenberg will now speak to us.

Bishop John H. Vandenberg

Presiding Bishop

● My dear brothers and sisters: I hope that what I might say will be in keeping with the spirit of this conference.

"Lost and found"

Recently I was perusing a newspaper and observed a column entitled "Lost and Found." Some of the lost items seemed particularly valuable, and undoubtedly those of less monetary value

would have sentimental significance to the owner. One notice read as follows: "Lost—in local department store, folder containing photos of a little boy and girl. Cannot be replaced. Reward."

"Cannot be replaced." It might have been that the little boy and girl had grown up and left home, and these photos were precious memories of their

childhood. To the owner they are priceless. It occurred to me that many people would be made very happy if all the items listed as "lost" could be transferred to the "found" list.

Lives that become lost

In a very real way there are not only valuable items lost, but, of far greater value, lives that become lost—men and women and young people whose lives have been caught in the current maze of political economics and social strife that is causing crosscurrents of confusion, neglect, apathy, permissiveness, and wrongdoing.

In our office, we frequently receive letters from bishops and parents in various parts of the country asking for help in locating a teenager who has left home. These letters tear at our emotions as we share the feelings of parents in their great concern for the welfare of their son or daughter.

Notices are sent to all the wards, containing pictures and descriptions of these young people, with the hope that they may be located and persuaded to return home. We usually hear nothing more, and we wonder if these "lost" young people are ever found, for we know they "cannot be replaced."

The prodigal son

We hope that in all cases they "come to themselves" or "find" themselves and return home, as did the prodigal son who took his inheritance and went to a far country and spent it in riotous living.

And we hope also that when and if they do return, they will receive the kind of welcome described in the parable Jesus taught. For this father, ever praying and ever watching, saw his son from a great way off and had compassion, and ran and fell on his neck and kissed him. It is hoped also that those who return are as penitent as was the son when he said to his father, "I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son," and that parents are as loving and as forgiving as the father who said to his servants, "Bring forth the best robe, and put it

on him; and put a ring on his hand, and shoes on his feet:

"And bring hither the fatted calf, and kill it, and let us eat, and be merry:

"For this my son was dead, and is alive again; he was lost, and is found. . . ." (Luke 15:21-24.)

I imagine this son was a sorry sight after what he had been through, having just left a job as a swineherd, but his father did not treat him like the vagrant he appeared to be. He put the best robe upon him and treated him like a prince. Do you suppose this made any difference in the way the son reacted? Do you believe the statement of the German dramatist Goethe when he said: "If you treat a man as he is he will stay as he is, but if you treat him as if he were what he ought to be, and could be, he will be that bigger and better man."

From the teachings of the Savior we know that he was greatly concerned with those who were lost.

Story of Lazarus

You will remember the story of Lazarus, the brother of Mary and Martha. When Jesus received the message, "Lord, behold, he whom thou lovest is sick," he stated, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby."

Nevertheless, Lazarus died, and Jesus knew he was dead; yet he tarried for two days where he was before saying to his apostles, "Let us go into Judea again." Apparently astonished, they tried to dissuade the Master, saying, ". . . the Jews of late sought to stone thee; and goest thou thither again?" Then, in his teaching wisdom, Jesus answered, "Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

"But if a man walk in the night, he stumbleth, because there is no light in him."

Gospel light

Having taught his disciples that he was the "light and life" of the world,

is it possible that he was teaching them again that, regardless of whatever obstacles might present themselves, the real purpose of his gospel and of their mission was to bring light into the lives of those who are in darkness, that they might not stumble? Was he saying that reclaiming men from sin and darkness was one of the prime purposes of his gospel?

After this lesson, Jesus then stated to his disciples: "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." The disciples remarked that if the man was sleeping it would be well with him. Jesus made it plain by saying, "Lazarus is dead."

When Jesus arrived on the outskirts of the town, Martha met him, saying, "Lord, if thou hadst been here, my brother had not died." And when Jesus told her, "Thy brother shall rise again," Martha, understanding the meaning of the resurrection, answered, "I know that he shall rise again in the resurrection at the last day." Then Jesus said to her, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die. . . ."

"Lazarus, come forth"

Having asked to be taken to the tomb, Jesus directed that it be opened, answering the objection that the body had lain in the tomb four days by saying, "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?"

The stone was removed, and Jesus, standing before the open portal, after praying to his Father in heaven, cried, "Lazarus, come forth." (See John 11:3-44.) The dead man heard this voice of command, and Lazarus, restored to life, came forth. He came forth to life and light—to the light of this world, Jesus Christ—that light to which all of us are entitled. If we walk in that light we will not stumble. Without it we will stumble in darkness.

The lamplighter

A number of years ago a group of Americans stood on a hilltop in north-

ern France looking down on one of the old cities that had been partially destroyed during the war. As they watched, they saw the French lamplighter begin to light the lamps of the city, moving from one to another. Some lamps he found easy to light; others needed to be cleaned or adjusted before the light came forth. The old lamplighter moved from one side of the street to the other, performing his duty, and finally his faithfulness was rewarded as the highway was lighted and made safe for the traveler.

So does Christ light the way for all of us, that we may not stumble in darkness on the path to eternal life. And so it is our responsibility to light the way for others.

The lost sheep

Some of these young people about whom the bishops write may be like the sheep that wandered off in ignorance, bewildered in the darkness, as the rest of the flock returned to the fold. But the good shepherd left the ninety and nine who were safe and went in search of the one that was lost until he found it. This parable shows the great love of the Master for all of his children, for Jesus gave it in answer to the criticism of the Pharisees who felt that he should not associate with the publicans and sinners.

Jesus knew the status of these so-called "outcasts." They had come to him as he supped. They knew that in him they had a friend who would give them courage to live a good life.

Premature death

Someone has said, "Some men die at thirty but are not buried until they are seventy," having observed that when a person ceases to grow in knowledge, ceases to grow in spirit, and fails to live up to his responsibilities, he withers and dies, even though he still walks upon the earth. People bring this premature death upon themselves by their own attitudes, as a self-inflicted punishment for turning away from the light of truth. Jesus may have had reference to these, hoping that

they might change, when he said: "... he that believeth in me, though he were dead, yet shall he live; And whosoever liveth and believeth in me shall never die. . . ." (John 11:25-26.)

The Master knows that even men in such a dormant status, more dead than alive, can be changed, and so he pursues them in his ever-loving, ever-caring, ever-forgiving way.

His Church restored

Just as he organized his church in his day, conferring his authority upon his brethren, commanding them to pursue the salvation of mankind, so has he in these latter days restored his church and revealed his priesthood and commissioned those who receive the priesthood to warn, expound, exhort, teach, and invite all to come unto Christ. Then, as members do come into his church, he also commissions his priesthood to visit the house of each member, exhorting them to pray vocally and in secret and to attend to all family duties. For this is the only way to keep his kingdom strong. His charge to us is to be with and strengthen our brethren.

To those who diligently pursue such a course, miracles come to pass, evidenced by testimonies that declare: "He was dead, and is alive again; he was lost, and is found."

Letter on home teaching

So wrote one sister: She, having been born and raised in another church, states that she and her Mormon husband lived the first years of their marriage without any religious activity. One evening two pleasant fellows appeared at their door and introduced themselves as home teachers. With little encouragement, they kept coming, month after month. Then the husband began, for the first time, to read such Church books as he had.

The sister said that when they moved to another town she packed the books away where she hoped her husband would never find them again. Sure enough, the couple again forgot about religion until other home teachers arrived at their new home.

After the first visit of these new

teachers, her husband searched for his books until he found them. The sister states that the one teacher was so friendly that they couldn't help liking him, and when he began inviting them to church affairs, they accepted because he seemed to really want them there, and they didn't want to disappoint him.

"Finally," said the sister, "after calling for many months, he asked if he could offer a prayer in our home, and we didn't know how to refuse. So the first prayer ever offered in our home was by this home teacher."

"About this time our teenage son began to complain at being sent to my church while neither his father nor I was attending church ourselves. So we compromised by attending the Mormon Church and my church on alternate Sundays."

"Our home teachers had been calling on us for about two years when they asked if the missionaries might call. (We had had them in our former town, but I had refused to listen to them.) This time I agreed to hear the missionaries but failed to make any effort to listen or understand and refused to read any of the material that was given to me. After the fourth call, the missionaries handed me more pamphlets and suggested that I read fifty more pages in the Book of Mormon (I had read none of the book yet); then one of them said good-naturedly, 'Now you can get further behind.'

"Suddenly I was ashamed of my attitude and determined to read the entire Book of Mormon before his next visit. I carried out this promise, and when the missionaries returned I told them I wanted to be baptized." As a result of these efforts by the priesthood brethren, the family was unified and is now enjoying the true purpose of life in harmony with the principles and teachings of the gospel.

Opportunities to help

Certainly we do not lack for opportunities to help those who have turned away and become dormant. Nor do we need to lack courage in our pursuit as we listen to the words of the Lord:

"Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

"For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward." (D&C 58:27-28.)

No obstacle can keep a faithful servant from his blessing as he brings light into the life of his brother or sister, for the blessing is this:

"And if it so be that you should labor

all your days . . . and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!" (D&C 18:15.)

In the name of Jesus Christ.
Amen. ○

President Harold B. Lee

We shall now hear from Elder Paul H. Dunn of the First Council of Seventy, who is now presiding over the New England Mission.

Elder Paul H. Dunn

Of the First Council of the Seventy

● I am grateful this morning, my brothers and sisters, both seen and unseen, for the message of our great President, for his challenge to us to return to the fundamentals. I thought, if only the world would heed his words and get down to the things that matter most.

Experiences in Vermont

It reminded me of a little experience I had recently in Vermont. I was attempting to find a shortcut to the little town of Rutland, and I took one of those exciting back-road routes and soon became hopelessly lost. I came to a fork in the road. I noticed a farmer standing in the field, so I wound down the window and I asked, "Say, fella, does it matter which road I take to Rutland?" He said, "It doesn't matter to me at all." I think sometimes the world has that problem.

In the upper part of New England we sometimes get snowbound, and once after a rather heavy storm I followed a snowplow into Saint Johnsbury. The town had been isolated some eight days. Again, I was lost. In seeking help I went into a little country store, and sitting there on the typical cracker barrel was another Vermonter. I asked, "Tell me, sir, what do you do all winter when you get snowbound?"

He said, "We just sit and think, mostly sit."

I think that might be a major problem in the world: we are sitting rather than thinking and acting.

I am grateful for the opportunity to greet you once again and to bring special greetings from America's birthplace, New England. It is wonderful to see the mountains of the West and the beauty of fall as it unfolds before us. I love this great country.

Vince Lombardi

Fall also brings the crisp days and chilly nights that signal the start of the football season. Those of you who take an active interest in sports, and know of football's importance in turning boys into men, were saddened recently as I was in learning of the passing of that great football coach and builder of men, Vince Lombardi. Here was a man who came to a last-place team comprised of men who had forgotten what winning was—a team with no spirit, no confidence, and no respect—and in three short years he turned them into a team of world champions. But being a champion once didn't satisfy Vince Lombardi. He and his team went on to win again and again, game after game, title after title. The Green Bay Packers soon became the

winningest team in professional football. Here was a man who could be as mean as a lion, yet gentle as a lamb. A man who said God and family should come first. A man who taught that not only physical toughness is important, but spiritual and mental toughness are also essential to success, and a man who said to all those who have problems and sometimes get discouraged, that "winning isn't everything, but wanting to win is."

I submit to you that we as a people, member and nonmember alike, can learn some meaningful and timely lessons from the life of that great man.

New England missionaries

One of the great attributes of the Church is that we too are building men. I have under my direction in New England some 175 of the finest young men and women anywhere in the world. I have great faith and confidence in them and the things they do. We appreciate you fine parents who sacrifice so that your sons and daughters can fulfill missions. You are doing them a great service, and you in turn are being blessed. In private interview and in testimony meetings, they often express love for you and for their families. You may rest assured they are very happy.

I might just say here parenthetically that one of the challenges of a mission president is to keep a physical balance in missionaries as well as the spiritual and mental. I saw two of my assistants on my return home, and I noticed they had taken off about thirty pounds which was needed. The Saints are good to them in the field. These same two assistants, in trying to help a little 97-pound weakling put on a little weight, on one occasion approached him and said, "Elder, it looks like you've been through a famine." And this sharp little elder came right back and said, "And you two look like you caused it."

Since the days of Joseph Smith, over seven hundred million dollars have been spent by parents to send their children on missions. One mother recently said to me, "I agree with you,

Brother Dunn, that the accent is on the youth, but the stress is still on the parents."

Visit with Harvard professor

Sister Dunn and I recently visited with a Harvard professor and his wife who had had some contact with the Church and the missionaries. This learned man, holder of many degrees, and his charming wife had noted something special in these two young men who had borne their testimonies of the reality of God, the divinity of Christ, and of the restoration of the Church in these latter days. As we spoke, this professor said, "Mr. Dunn, what is it that gives these young men such a strong conviction? What is this missionary work really doing for people? What motivates them to give up two years of their lives? Why do you go to those who are already Christian? Wouldn't two years of college be of more value?"

To answer these questions, we turn, as do all missionaries, to the scriptures, both ancient and modern. We read, for example, in Isaiah and Ephesians of the restoration of all things. We turned to Mark and read the words of Jesus, "Come ye after me, and I will make you to become fishers of men" (Mark 1:17), and "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

Purpose of missionary work

As the evening progressed, Sister Dunn and I were able to explain to this couple the very purpose and the fruits of missionary work. We told them that a mission helps a young man to find out who he really is. It helps him to set patterns, attitudes, and habits that will carry into his adult life. I just personally believe it is easier to build a boy than to mend a man. We told them that for our young people a mission is life in miniature; it's a journey, not a camp.

We answered their inquiry when we explained to them the visitation of the Father and the Son to the Prophet Joseph in 1820. Although we realize the great good that other churches are

doing in the world, the Lord said, and I remind you: "... they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof." (Joseph Smith 2:19.)

A mission most of all provides the chance for people to accept the gospel and to take upon them the name of Christ through faith, repentance, baptism, and the gift of the Holy Ghost. The reason we go to those who are already of a Christian faith is because we believe that the *was* in Christianity still is. We believe that Paul on the road to Damascus is no different from Joseph Smith in the grove—now called sacred. God speaks today!

Philosophy of education

About knowledge: We read from Moses that "the glory of God is intelligence." This great educator was much impressed with the Mormon philosophy of education that includes the whole man. College and money are important, and I don't want to minimize them, but in making a living don't forget to make a life. The words of the Savior, filled with truth and wisdom, sounded again as we read, "... what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36.) A mission teaches that spirituality is important.

I related to this educator and his fine wife how acceptance of the gospel way of life can provide the opportunity for people to change attitudes, and thus their lives.

Message of salvation

During the past year I have watched one of society's outcasts, an ex-convict, rise from the depths of a prison cell to become a responsible citizen, a worthy Latter-day Saint. This man's life was changed because two of our missionaries brought him a message of hope and of salvation. He had thought because of his past all was lost and his chance had passed. But these two young elders brought him the gospel and a new way of life.

Unfortunately there are some in this world who continue to ignore or in-

validate the principle of true repentance and say, "Once a thief, always a thief," or "Leopards don't change their spots." Need I remind you who say such things that we don't work with leopards; we work with men, and men change every day.

Our missionaries knock on each door knowing and believing that a basic premise of this church is that when men and women are motivated by the proper spirit, they can and do change their lives.

Purpose of gospel

Only a few short years ago President McKay stood at this very pulpit and said that the purpose of the gospel was to make bad men good and good men better. This same young man whose life was once tattered and scarred with sin sat in our living room just a few days ago and said, "Brother Dunn, I thank God every day for the elders who brought me the gospel and had the patience to teach me. I know the gospel is true for I have lived it; and although I'm not what I ought to be, and I'm not what I'm going to be, I am not what I was."

Such are the fruits of missionary work. Again the words of the Savior ring through the ages to the convert, to the missionaries, to the college professor, to you, and to me. It was Jesus who said that when we lose ourselves in the service of others, then, and only then, can we find ourselves and possess true joy and happiness. Gratitude is the memory of the heart, and if a missionary did no more than to help one convert like this catch the vision of the gospel, his two years would be well spent.

Rewards of missionary work

The Lord told us that if we labor all our days and bring save it be one soul to him, great shall be our joy with him in the kingdom of our Father.

As the evening passed, Sister Dunn and I gave this couple from Cambridge a brief history of the missionary system of the Church. We told them of the day when Parley P. Pratt stood in a river for six hours, baptizing people

one after the other. We told them how Wilford Woodruff converted 1800 people in eight months. We reviewed the proselyting program of the Church from Samuel Smith in 1831 up to 1970, and we noted that close to one thousand of their New England neighbors would join the Church this year.

The visit ended. We closed with our personal testimony and extended an invitation to this couple to come join with us. What a spiritual thrill to see distinguished, capable, academic giants humble themselves before the Master and accept his simple gospel teachings. Yes, missionary work is a calling in which one may find many rewards, for true joy comes in giving and teaching the gospel of Jesus Christ.

Truth to go forth

The first prophet of this dispensation, Joseph Smith, who lived and died a missionary, gave us his summary of the importance of this work when he penned the following to John Wentworth: "Our missionaries are going forth to different nations, and in Germany, Palestine, New Holland, Australia, the East Indies, and other places, the Standard of Truth has been erected; no unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame,

but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished, and the Great Jehovah shall say the work is done." (*Documentary History of the Church*, vol. 4, p. 540.) To this I testify as I bear my solemn witness to the work, in the name of Jesus Christ. Amen. ○

President Harold B. Lee

We invite the congregation to stand and join with the chorus in singing one verse of "We Thank Thee O God For A Prophet." Will you please stand.

The first verse of the hymn, "We Thank Thee O God for a Prophet" was then sung by the congregation.

President Lee

Elder Eldred G. Smith, patriarch to the Church, will now speak to us. He will be followed by Elder Henry D. Taylor, Assistant to the Twelve.

Elder Eldred G. Smith

Patriarch to the Church

● If you want to get the most out of this life—or as a result of this life—you need to know first the purpose for which this earth was created and why we are here.

Purpose of earth life

The Lord revealed to Abraham, in vision, the council of the Gods contemplating the creation of this earth, and God said:

"We will go down, for there is space there, and we will take of these ma-

terials, and we will make an earth whereon these may dwell;

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

"And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever." (Abr. 3:24-26.)

This is a concise statement of the primary purpose for this earth.

To "prove them herewith": That means to test us, to see if we will do all things whatsoever the Lord our God shall command us.

Law of obedience

No wonder the law of obedience is called the first law of heaven. In 1 Samuel 15:22, we read, obedience is better than sacrifice. All the blessings and benefits of sacrifice come as a result of obedience.

The first law taught to Adam and Eve was the law of obedience. After they were driven from the Garden of Eden, Adam built an altar and offered sacrifice. An angel of the Lord appeared to him and asked why he was offering sacrifice, and he answered, "I know not, save the Lord commanded me." (Moses 5:6.)

Then the angel taught him why, saying that "this thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth." (Moses 5:7.)

Reasons come later

Often commandments are given without our knowing why; then the reasons come later.

We are too often afraid of what is called blind obedience, but obedience to God is always right—blind or otherwise. To Abraham the Lord said:

"And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." (Gen. 22:18.)

In Deuteronomy the Lord said:

"Behold, I set before you this day a blessing and a curse;

"A blessing, if ye obey the commandments of the Lord your God, . . .

"And a curse, if ye will not obey the commandments. . . ." (Deut. 11:26-28.)

Necessity of obedience

Paul declared to the Hebrews, speaking of Jesus Christ, the Son of God, "Though he were a Son, yet learned he obedience by the things which he suffered." (Heb. 5:8.)

If it was necessary for Jesus, the Son

of God, to learn obedience, then how much more is it necessary for us?

The Prophet Joseph Smith has said: "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (D&C 130:20-21.)

Opportunities to express obedience

We have several laws given to us today that are opportunities for us to express in outward evidences that we desire to be obedient to the laws of God. To name a few:

We have tithes and offerings and the Sabbath day. I don't know why we should need legislation to force us to keep the Sabbath day holy.

Also, we are commanded to attend sacrament meetings, and there are other outward evidences.

The Lord has also said:

"And all saints who remember to keep and do these sayings, walking in obedience to the commandments. . . ." (D&C 89:18.)

This means all the commandments, including tithes and offerings, Sabbath day, sacrament meetings, etc. Then he adds the promise of the blessings of health, then adds this promise: "And shall find wisdom and great treasures of knowledge, even hidden treasures." (D&C 89:19.)

"Hidden treasures"

What is a more "hidden treasure" than a testimony of the divinity of the gospel of Jesus Christ? This comes as a result of obedience to the laws of God, not just because we have good health. I have heard many converts tell how they learned to live the Word of Wisdom to join the Church. Good health is not a requirement to join the Church. Obedience is. Each one has said if that's what the Lord wanted, he would do it.

The next step is natural: If you want to do what the Lord wants, then you must pray to him for help. It is not easy to change these habits; one needs

the help of the Lord. After praying for help, it becomes much easier.

Two things naturally follow: One loses the taste or desire for the tobacco, or coffee or other habits. Also, he gets a testimony of the divinity of the gospel of Jesus Christ.

Example of obedience

A classic and typical example is found in the current September issue of *The Instructor*. Marion Proctor and his wife, as investigators, had just been shocked with the law of the tithe and the Word of Wisdom.

"... I hope you can appreciate what a shock this was, especially to a Scotsman. At first we said, 'No, we can't pay ten percent of our income.' The elders then promised us that we would be blessed by the Lord if we would do so. I thought this over for a couple of minutes, and told them we would pay tithing.

"My wife slept well that night, but I couldn't sleep. I tossed and turned, thinking about my telling the missionaries I couldn't stop smoking right there and then, but would have to wait until the next night. I got up and went into the living room and knelt in prayer, and I talked to my Father in heaven. I asked him to give me help, to give me strength, to take away my craving for cigarettes, so that I could be baptized and enter His kingdom. I had tried to give up smoking on several previous occasions—even to the point of sending away for a smoker's cure—but had not been successful. As I knelt in prayer that night, however, I felt with all my heart that my Father in heaven would help me. I heard a voice say to me, 'Do not wait until tomorrow, but give up the smoking habit now. I will help you in every way, and you will be successful in giving up tobacco.' I felt joy and peace in my heart as I arose from my knees.

"The next morning before I went to work, I looked at my tobacco and told myself I would leave it there and not smoke. When I came home I threw it in the fire. And since that time I have not had any desire to use tobacco." ("Halfway Around the World," *In-*

structor, September 1970, pp. 331-32.)

Then his wife tells a similar story of her experiences. I have heard hundreds of similar stories.

Obedience brings blessings

I'll never forget the two elderly sisters from down in the southern states—both widows. The older sister told me that when the missionaries told them of the Word of Wisdom, they gave it some serious thought. She asked some of her friends what they thought about her quitting. She had used tobacco all her life. They told her it was foolish at her age—in the mid-80s. She then asked her doctor. He warned her that she couldn't stand the shock—it might even be the end of her.

Then she said she started to reason: "I am over 80—I don't know how much longer I can live anyway. I need to prepare to meet my Maker. If I try, and I die in the attempt, I can say to my Maker, 'I was trying to do what I thought you wanted me to do.'"

Any way she looked at it she was doing what she thought "He" would want her to do, literally putting her life in the balance.

She quit and waited for something to happen—which didn't. Instead of its hurting her, she noticed that she was feeling better all the time.

She told her sister what had happened to her, and her sister said, "If you can do it, I can. You wait for me and we'll both join this church."

A year later they came to my office and told me their story. Each had been to the temple and been sealed to her husband.

Though they were in their upper 80s, they had not only gained the blessings of health promised, but had gained the blessings of eternal sealings for ever and ever.

Do you think the blessings for living the Word of Wisdom are just health blessings? If you keep the Word of Wisdom you will be obedient to all the laws, including tithing, keeping the Sabbath day holy, and loving your fellowmen. The Savior has said: "You shall have glory added upon your head for ever and ever."

The great commandments

When Jesus was asked by the lawyer, "Master, which is the great commandment in the law?"

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself.

"On these two commandments hang all the law and the prophets." (Matt. 22:36-40.)

What a different world this would be, if we all heeded this counsel.

Counsel of a loving parent

I like this statement by President George Albert Smith. He said:

"... When I was a child I recognized, or thought I did, that the commandments of the Lord were His laws and regulations for my guidance. I thought I recognized in the disobedience to those laws that punishment would follow, and as a child, I presume I may have felt that the Lord had so arranged affairs and so ordained matters in this life that I must obey certain laws or swift retribution would follow.

But as I grew older I have learned the lesson from another viewpoint, and now to me the laws of the Lord, so called, the counsels contained in the Holy Scriptures, the revelations of the Lord to us in this day and age of the world, are but the sweet music of the voice of our Father in heaven, in His mercy to us. They are but the advice and counsel of a loving parent, who is more concerned in our welfare than earthly parents can be, and consequently that which at one time seemed to bear the harsh name of law to me is now the loving and tender advice of an all-wise heavenly Father." (*Conference Report*, October 1911, pp. 43-44.)

The Savior said, on another occasion, "If ye love me, keep my commandments." (John 14:15.) May we all, with all our efforts, be obedient to his commandments, I pray in the name of Jesus Christ. Amen. ○

President Harold B. Lee

Elder Eldred G. Smith, patriarch to the Church, has just spoken to us.

Elder Henry D. Taylor, Assistant to the Twelve, will now address us. He will be followed by Elder Ezra Taft Benson of the Council of the Twelve.

Elder Henry D. Taylor

Assistant to the Council of the Twelve

● We are privileged to live in a beautiful world. As we admire its majesties and beauties, with man as its final and crowning creation, we are filled with wonderment and awe. Surely these developments did not come about by mere chance, but must be the result of the handiwork of a divine and inspired architect and creator.

An illustrious biologist, after many years of study and meditation, concluded that "the probability of life originating from accident is comparable to the probability of the Unabridged Dictionary resulting from an explosion in a printing office." (Professor Edwin

Conklin, as quoted in *Reader's Digest*, April 1956.)

We are torn on every hand by man-made intellectual theories and doctrines. And among us we have "doubting Thomases," who lack faith and who do not recognize a Heavenly Being as the creator of all these wonders. They cry out, "There is no God," or "God is dead."

God is not dead

Faithful Latter-day Saints heartily disagree with these extreme, false, untrue statements. We declare to the world that God is not dead, but rather

that he is "the beginning and the end, the same which looked upon the wide expanse of eternity, and all the seraphic hosts of heaven, before the world was made." (D&C 38:1.) We bear solemn witness that God does live and that the first principle of the gospel is to have faith in the Lord, Jesus Christ, and in God, our Heavenly Father. We further declare to the world and bear witness that we are the spiritual offspring of heavenly parents.

Our true genesis, we declare, is that we did not come here by chance or by a whim of nature, but we came here by divine right, which we earned because of our faithfulness in a previous estate. Our eternal spirits are clothed in mortal bodies made in the image of our Father. We do not remember what happened in that former estate, as a veil has been drawn that obscures our memory. We don't have all the answers here.

Acceptance on faith

The Lord has made it plain that we must be prepared to grope and see as "through a glass darkly," but we have been given the assurance that one bright day we shall see clearly and our vision will be undimmed.

In the meantime we must be content to accept many things on faith. Some have referred to this as blind faith or blind obedience. But I have never been persuaded that faith or obedience was blind when the request to perform some duty or task came from one in whom I had complete confidence and trust. Rather than term it blind obedience, I prefer to call it trusting or implicit faith.

Adam's faith

I like the beautiful lesson taught and the impressive example set by our first parent, Father Adam. He was commanded by the Lord to offer the firstlings of his flocks as a sacrifice. He did not know the reason for the request, but without hesitation he was obedient to the commandment: "And after many days an angel of the Lord appeared unto Adam, saying: Why dost thou

offer sacrifices unto the Lord?" Adam responded with this magnificent, trusting reply: "I know not, save the Lord commanded me." (Moses 5:5-6.) To Adam it was not a matter of blind obedience, but rather it displayed his complete and unwavering confidence and faith in the word and instruction from the Lord.

During our lifetime there will undoubtedly come times when we may be asked by our Church leaders to carry out an assignment or perform some duty. We may not be aware of the reason for the request at the time nor after. But I am confident that if we have faith in our leaders and render obedience to them, the Lord will bless and reward us for our faithfulness.

Faith of Henry A. Dixon

The Lord has endowed some individuals with a gift and capacity for possessing and exercising great powers of faith. Such a man was Henry A. Dixon. Although married and with a family of many children, when called by the First Presidency to fill a mission to Great Britain, he readily accepted the call without hesitation. With three missionary traveling companions, he embarked from St. John Island at Newfoundland on the steamship *Arizona*.

En route a furious storm arose. As the missionaries were preparing to have their evening prayers prior to retiring, they felt a shocking jolt that caused the entire ship to quiver. As they rushed to the deck they discovered that the ship, traveling at full speed, had rammed a gigantic iceberg. A huge, gaping hole had been torn in the prow of the vessel, which extended even below the water line. The captain advised that only in a calm sea could he and the crew bring the ship to the nearest port, which was some 250 miles away.

The wind and the storm continued unabated. Many hours later and unable to sleep, Elder Dixon arose, dressed, and walked to the deck. Standing there alone in the dark, with deep humility and great faith, by the power of the Holy Priesthood, he rebuked the

waves and commanded them to be still.

Thirty-six hours later the ship was able to return and dock at Port St. John. In accordance with Elder Dixon's promise, not a single life had been lost.

When the ship's owner, a Mr. Guion, learned of the accident, and knowing that Mormon missionaries were aboard, he was quoted as saying: "There is nothing to worry about. My line has transported Mormon missionaries for forty years and has never lost a boat with Mormon missionaries aboard!"

Not only was faith a powerful force in this instance, but it is also a strong and motivating factor in the lives of numerous individuals, bringing to them comfort and peace of mind.

Faith of a little child

During the winter of 1834-1835 a theological school was established in Kirtland. It was the custom at the school to call upon a certain member to speak for the edification of the others. Heber C. Kimball, on one occasion, was invited to address them on the subject of faith. He began by relating an incident that had occurred but recently in his own family. "My wife, one day," commenced Brother Kimball, "when going out on a visit, gave our daughter Helen Mar charge not to touch the dishes," as they were very scarce, expensive, and hard to replace. She advised her that if she broke any during her absence, she would punish her when she returned. "While my wife was absent," continued Brother Kimball, "my daughter broke a number of the dishes by letting the table leaf fall. . . ."

The little girl was greatly frightened and "went out under an apple tree and prayed that her mother's heart might be softened, that when she returned she would not spank her. Her mother was very punctual," said Brother Kimball, "when she made a promise to her children, to fulfill it,

and when she returned, she undertook, as a duty, to carry this promise into effect. She retired with [the little girl] into her room, but found herself powerless to chastise her; her heart was so softened that it was impossible for her to raise her hand against the child. Afterwards, Helen told her mother she had prayed to the Lord that she might not whip her."

Brother Heber paused in his simple narrative. Tears glistened in the eyes of his listeners; the Prophet Joseph, who was a warm and tender-hearted man, was also weeping. He told the brethren that that was the kind of faith they needed: "the faith of a little child, going in humility to its Parents, and asking for the desire of its heart." He complimented Brother Kimball and said "the anecdote was well-timed." (Orson F. Whitney, *Life of Heber C. Kimball* [Bookcraft, 1945], pp. 69-70.)

Faith to follow leadership

At the general conference held last April, at a solemn assembly here in the Tabernacle, the names of a new First Presidency were presented and sustained. These brethren, whom the Lord has chosen and designated to be the three presiding high priests, did not seek the high and holy callings that came to them; but throughout their lives they lived and worked so that when the positions sought them, they were prepared to humbly accept those callings. I have faith in them and earnestly pray that they may be blessed, magnified, and sustained, and that we as members of the Church may have the faith and good judgment to follow their inspired leadership, as we go forward in this, the Lord's work; for this I pray, in the name of the Lord Jesus Christ, our Savior. Amen. ○

President Harold B. Lee

Elder Ezra Taft Benson of the Council of Twelve will be our concluding speaker.

Elder Ezra Taft Benson

Of the Council of the Twelve

● As a people, we have three great loyalties: loyalty to God, loyalty to family, loyalty to country.

I come to you today with a plea to strengthen our families.

The family unit

It has been truly stated that "salvation is a family affair . . . and that the family unit is the most important organization in time or in eternity."

The Church was created in large measure to help the family, and long after the Church has performed its mission, the celestial patriarchal order will still be functioning. This is why President Joseph F. Smith said: "To be a successful father or a successful mother is greater than to be a successful general or a successful statesman . . .," and President McKay added: "When one puts business or pleasure above his home, he, that moment, starts on the downgrade to soul weakness."

And this is why President Harold B. Lee said only yesterday, "The Church must do more to help the home carry out its divine mission."

Temptations and pitfalls

President Joseph Fielding Smith has stated that never "in the history of the Church have there been so many temptations, so many pitfalls, so many dangers, to lure away the members of the Church from the path of duty and from righteousness as we find today." (*Take Heed to Yourselves*, p. 127.) And he has also said: "This world is not growing better . . . wickedness is increasing." (*Ibid.*, p. 207.)

Never has the devil been so well organized, and never in our day has he had so many powerful emissaries working for him. We must do everything in our power to strengthen and safeguard the home and family.

The adversary knows "that the home is the first and most effective place for children to learn the lessons of life:

truth, honor, virtue, self-control; the value of education, honest work, and the purpose and privilege of life. Nothing can take the place of home in rearing and teaching children, and no other success can compensate for failure in the home." (President David O. McKay, in *Family Home Evening Manual*, 1968-69, p. iii.)

Undermining of home

And so today, the undermining of the home and family is on the increase, with the devil anxiously working to displace the father as the head of the home and create rebellion among the children. The Book of Mormon describes this condition when it states, "And my people, children are their oppressors, and women rule over them." And then these words follow—and consider these words seriously when you think of those political leaders who are promoting birth control and abortion: "O my people, they who lead thee cause thee to err and destroy the way of thy paths." (2 Ne. 13:12.) And let me warn the sisters in all seriousness that you who submit yourselves to an abortion or to an operation that precludes you from safely having additional healthy children are jeopardizing your exaltation and your future membership in the kingdom of God.

Responsibility of parents

Parents are directly responsible for the righteous rearing of their children, and this responsibility cannot be safely delegated to relatives, friends, neighbors, the school, the church, or the state.

"I appeal to you parents, take nothing for granted about your children," said President J. Reuben Clark, Jr. "The great bulk of them, of course, are good, but some of us do not know when they begin to go away from the path of truth and righteousness. Be watchful every day and hour. Never relax your care, your solicitude. Rule kindly

in the spirit of the Gospel and the spirit of the priesthood, but rule, if you wish your children to follow the right path." Permissive parents are part of the problem.

False educational ideas

As a watchman on the tower, I feel to warn you that one of the chief means of misleading our youth and destroying the family unit is our educational institutions. President Joseph F. Smith referred to false educational ideas as one of the three threatening dangers among our Church members. There is more than one reason why the Church is advising our youth to attend colleges close to their homes where institutes of religion are available. It gives the parents the opportunity to stay close to their children; and if they have become alert and informed as President McKay admonished us last year, these parents can help expose some of the deceptions of men like Sigmund Freud, Charles Darwin, John Dewey, Karl Marx, John Keynes, and others.

Today there are much worse things that can happen to a child than not getting a full college education. In fact, some of the worst things have happened to our children while attending colleges led by administrators who wink at subversion and amorality.

Said Karl G. Maeser, "I would rather have my child exposed to smallpox, typhus fever, cholera, or other malignant and deadly diseases than to the degrading influence of a corrupt teacher. It is infinitely better to take chances with an ignorant, but pure-minded teacher than with the greatest philosopher who is impure."

Vocational education, correspondence courses, establishment in a family business are being considered for their children by an increasing number of parents.

Propagation of atheism

The tenth plank in Karl Marx's Manifesto for destroying our kind of civilization advocated the establishment of "free education for all children in public schools." There were sev-

eral reasons why Marx wanted government to run the schools. Dr. A. A. Hodge pointed out one of them when he said, "It is capable of exact demonstration that if every party in the State has the right of excluding from public schools whatever he does not believe to be true, then he that believes most must give way to him that believes least, and then he that believes least must give way to him that believes absolutely nothing, no matter in how small a minority the atheists or agnostics may be. It is self-evident that on this scheme, if it is consistently and persistently carried out in all parts of the country, the United States system of national popular education will be the most efficient and widespread instrument for the propagation of atheism which the world has ever seen."

After the tragic prayer decision was made by the Court, President David O. McKay stated, "The Supreme Court of the United States severs the connecting cord between the public schools of the United States and the source of divine intelligence, the Creator, himself." (*Relief Society Magazine*, December 1962, p. 878.)

Does that make any difference to you? Can't you see why the demand of conscientious parents is increasing the number of private Christian and Americanist oriented schools?

Today, Brigham Young University is the largest private school in the United States. Parents from far and near are looking to Brigham Young University as never before.

Supervision by parents

Now, whether your child attends this type of school or not, it is important that you stay close to your children, daily review, if possible, what they have learned in school, and go over their textbooks.

President Joseph Fielding Smith has stated that in public schools you cannot get a textbook, anywhere that he knows of, on the "ologies" that doesn't contain nonsense. (*Take Heed to Yourselves*, p. 32.)

I know one noble father who reviews

with his children regularly what they have been taught; and if they have been taught any falsehoods, then the children and the father together research out the truth. If your children are required to put down on exams the falsehoods that have been taught, then perhaps they can follow President Joseph Fielding Smith's counsel of prefacing their answer with the words "teacher says," or they might say "you taught" or "the textbook states."

If your children are taught untruths on evolution in the public schools or even in our Church schools, provide them with a copy of President Joseph Fielding Smith's excellent rebuttal in his book *Man, His Origin and Destiny*.

Open letter to school principal

Recently some parents paid for space in a newspaper to run an open letter to the school principal of their son. The letter in part stated:

"You are hereby notified that our son, _____, is not allowed by his undersigned parents to participate in, or be subject to instruction in, any training or education in sex, human biological development, attitude development, self-understanding, personal and family life, or group therapy, or sensitivity training, or self-criticism, or any combination or degree thereof, without the consent of the undersigned by express written permission. . . .

"We intend to retain and exercise our parental rights to guide our child in the areas of morality and sexual behavior without any interference or contradiction imposed by school personnel.

"[Our son] has been taught to recognize the format of sensitivity training, group therapy, self-criticism, etc., as it is being broadly applied, lowering the standards of morality and replacing American individual responsibility with the dependency on, and conformity to, the 'herd consensus' concept of collectivism.

"He has been instructed to promptly remove himself from any class in which he is exposed to the aforementioned indoctrination and to report to us any such disregard of this letter."

Home evening program

The Lord knew that in the last days Satan would try to destroy the family unit. He knew that by court edict, pornography would be allowed to prosper.

How grateful we should be that God inspired his prophet over half a century ago to institute the weekly home evening program. This is the vanguard for getting parents to assume the responsibility of instructing their children. An increasing number of faithful Saints are holding more than one home evening a week and are adding to or deleting from the home evening manual as the Spirit dictates.

Designed to strengthen and safeguard the family, the Church home evening program (one night each week) is to be set apart for fathers and mothers to gather their sons and daughters around them in the home. Prayer is offered, hymns and other songs are sung, scripture is read, family topics are discussed, talent is displayed, principles of the gospel are taught, and often games are played and home-made refreshments served.

Now here are the promised blessings for those who will hold a weekly home evening:

"If the Saints obey this counsel, we promise that great blessings will result. Love at home and obedience to parents will increase. Faith will be developed in the hearts of the youth of Israel, and they will gain power to combat the evil influences and temptations which beset them." (First Presidency, April 27, 1915, *Improvement Era*, vol. 18, p. 734.)

Demoralizing entertainment

Now what of the entertainment that is available to our young people today? Are you being undermined right in your home through your TV, radio, slick magazines, rock records? Much of the rock music is purposely designed to push immorality, narcotics, revolution, atheism, and nihilism, through language that often has a double meaning and with which many parents are not familiar.

Parents who are informed can warn

their children of the demoralizing, loud, raucous beat of rock music, which deadens the senses and dulls the sensibilities—the jungle rhythm which inflames the savagery within.

Said President J. Reuben Clark, Jr.: "I would have you reflect for a moment upon the fact that a tremendous amount of the modern art, of the modern literature and music, and the drama that we have today is utterly demoralizing—utterly. . . . Your music—well, I do not know how far above the tom-tom of the jungle it is, but it is not too far. . . .

"These things you must watch. They all have their effects on the children. Make your homelife as near heaven-like as you can." (*Relief Society Magazine*, December 1952, p. 798.)

Holding aloft of standards

Youth leaders, are you holding aloft our standards or have you compromised them for the lowest common denominator in order to appease the deceived or vile within the Church? Are the dances and music in your cultural halls virtuous, lovely, praiseworthy, and of good report, or do they represent a modern Sodom with short skirts, loud beat, strobe lights, and darkness?

Will our youth leaders accept the standards set for young John Wesley by his mother? Hear her sound counsel:

"Would you judge of the lawfulness or unlawfulness of pleasure? Take this rule: Now note whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, takes off your relish for spiritual things, whatever increases the authority of the body over the mind, that thing is sin to you, however innocent it may seem in itself."

Have we, as Moroni warned, "polluted the holy church of God?" (Morm. 8:38.) The auxiliaries of the Church are to be a help, not a hindrance, to parents and the priesthood as they strive to lead their families back to God. Do any of us wear or display the broken cross, anti-Christ sign, that is

the adversary's symbol of the so-called "peace movement"?

Lack of knowledge

"My people are destroyed for lack of knowledge," lamented Hosea. (Hos. 4:6.) Today, because some parents have refused to become informed and then stand up and inform their children, they are witnessing the gradual physical and spiritual destruction of their posterity. If we would become like God, knowing good and evil, then we had best find out what is undermining us, how to avoid it, and what we can do about it.

It is time that the hearts of us fathers be turned to our children and the hearts of the children be turned to us fathers, or we shall both be cursed. The seeds of divorce are often sown and the blessings of children delayed by wives working outside the home. Working mothers should remember that their children usually need more of mother than of money.

Family solidarity

As conditions in the world get progressively worse, it is crucial that the family draw closer together in righteousness and that family solidarity be established. As one has said, "There are too many pulls away from the home today. We should seriously consider whether or not too many activities and other interests take too much time and attention from our families, from our children, from those whom the Lord God gave us to love, to nourish, to teach, and to help through life."

The stick-together families are happier by far

Than the brothers and the sisters who take separate highways are.

The gladdest people living are the wholesome folks who make

A circle at the fireside that no power on earth can break.

And the finest of conventions ever held beneath the sun

Are the little family gatherings when the busy day is done.

There are rich folk, there are poor folk,
 who imagine they are wise.
 And they're very quick to shatter all
 the little family ties.

Each goes searching after pleasure in
 his own selected way.

Each with strangers likes to wander,
 and with strangers likes to play.

But it's bitterness they harvest, and it's
 empty joy they find,

For the children that are wisest are the
 stick-together kind.

There are some who seem to fancy
 that for gladness they must roam,

That for smiles that are the brightest
 they must wander far from home.

That the strange friend is the true
 friend, and they travel far astray

And they waste their lives in striving
 for a joy that's far away,

But the gladdest sort of people, when
 the busy day is done,

Are the brothers and the sisters, who
 together share their fun.

It's the stick-together family that wins
 the joys of earth,

That hears the sweetest music and
 that finds the finest mirth;

It's the old home roof that shelters all
 the charm that life can give;

There you find the gladdest playground,
 there the happiest spot to live.

And, O weary, wandering brother, if
 contentment you would win,

Come you back unto the fireside and
 be comrade with your kin.

(Adapted from a poem
 by Edgar A. Guest.)

Strengthening the family

And so let's strengthen the family.
 Family and individual prayer, morning
 and evening, can invite the blessings of
 the Lord on your household. Mealtime
 provides a wonderful time to review
 the activities of the day and to not only
 feed the body, but to feed the spirit
 as well, with members of the family
 taking turns reading the scriptures,
 particularly the Book of Mormon.
 Nighttime is a great time for the busy
 father to go to each child's bedside, to
 talk with him, answer his questions,
 and tell him how much he is loved.

In such homes there is no "generation
 gap." This deceptive phrase is another
 tool of the devil to weaken the home
 and family. Children who honor their
 parents and parents who love their
 children can make a home a haven of
 safety and a little bit of heaven.

Does this poem describe your family
 gatherings?

We are all here:

Father, mother,

Sister, brother,

All who hold each other dear.

Each chair is filled, we are all at home.

Tonight, let no cold stranger come;

It must be often thus around

Our old familiar hearth we're found.

Bless, then, the meeting and the spot,

For once be every care forgot;

Let gentle peace assert her power,

And kind affection rule the hour.

We're all—all here.

(Adapted from a poem
 by Charles Sprague.)

God bless us to strengthen our families
 by avoiding the crafty designs of
 the adversary and following the noble
 ways of the Lord, so that in due time
 we can report to our Heavenly Father
 in his celestial home that we are all
 there, father, mother, sister, brother,
 all who hold each other dear. Each
 chair is filled, we are all back home.

In the name of Jesus Christ.
 Amen. ○

President Harold B. Lee

Thank you Brother Benson for that
 excellent talk and reminder about the
 responsibility of the home, and thank
 all of you brethren for the excellent
 addresses, and you particularly President
 Smith for the timely and inspiring
 keynote talk that you have given to us.

We are grateful to this beautiful
 Singing Mothers chorus for furnishing

us with their inspiring music this morning.

The chorus will now favor us with, "More Holiness Give Me."

The benediction will then be offered by Elder Cecil E. Hart, former Regional Representative of the Twelve, after which this conference will stand adjourned until two o'clock this afternoon.

The chorus of Singing Mothers, under the direction of Ellen Barnes, sang the number, "More Holiness Give Me."

Elder Cecil E. Hart gave the closing prayer.

The conference was adjourned until 2 o'clock p.m.

FIRST DAY

AFTERNOON MEETING

SECOND SESSION

The second session of the conference convened at 2 p.m. on Friday, October 2, 1970.

President Joseph Fielding Smith presided and conducted the services.

The University of Utah Institute Chorus, with Douglas Scott conducting, furnished the choral music for this session. Roy M. Darley was at the organ.

President Smith made the following introductory statement:

President Joseph Fielding Smith

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City, in the second general session of the 140th Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints.

Through the generous cooperation of their owners and managers, over 300 television and radio stations will carry to practically every state in the Union, including Hawaii and Alaska, and also to many foreign countries, sessions of this conference. We express our thanks and appreciation to these owners and managers for their courtesy in broadcasting the programs of this conference.

Sessions of this conference will be

televised in color in the United States and Canada over most of those television stations cooperating to provide the extensive coverage of this conference.

We extend a cordial welcome to our television and radio audience, and also to all who are gathered here in this historic Tabernacle.

We are favored this afternoon by the presence of the University of Utah Institute Chorus, with Douglas Scott, conducting, and Roy M. Darley at the organ.

We shall begin these services by the chorus singing, "Jesus, Name of Wondrous Love," after which the invocation will be offered by Elder Alma Sonne, Assistant to the Twelve.

The University of Utah Institute Chorus sang the number, Jesus, Name of Wondrous Love."

The opening prayer was offered by Elder Alma Sonne, Assistant to the Twelve.

President Smith

The University of Utah Institute Chorus will now favor us with "The Morning Breaks, the Shadows Flee,"

after which Elder Marion G. Romney of the Council of the Twelve will speak to us. He will be followed by Elder Joseph Anderson, Assistant to the Twelve.

The University of Utah Institute Chorus sang the hymn, "The Morning Breaks, the Shadows Flee."

Elder Marion G. Romney

Of the Council of the Twelve

● Brethren and sisters: I have taken for my theme this afternoon, "The Keystone of Our Religion."

The Prophet Joseph Smith wrote in his diary for November 28, 1841:

"I spent the day in the council with the Twelve Apostles at the house of President Young, conversing with them upon a variety of subjects. . . . I told the brethren that the Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts than by any other book." (*Documentary History of the Church*, vol. 4, p. 461. Italics added.)

Reality of modern revelation

The authenticity of the Book of Mormon and the restoration of the gospel rest upon the same two fundamentals: first, the reality of modern revelation, and second, the fact that Joseph Smith was a prophet of God. These two verities are inseparably connected in their relationship to the Book of Mormon and the restored gospel. To accept one of them is to accept the other.

When Joseph Smith retired to bed on the night of September 21, 1823, he had no thought (and he had never had a thought) about the Book of Mormon. The matter that concerned him at that moment was his standing with the Lord. This, in prayer and supplication, he sought to determine. While praying, he was visited by Moroni, a personage sent from the presence of God, who told him that "there was a book deposited [in nearby Cumorah], written upon gold plates, giving an account of the former inhabitants of this continent, and the

sources from whence they sprang. He also said that the fullness of the everlasting Gospel was contained in it, as delivered by the Savior to the ancient inhabitants; also that there were two stones in silver bows . . . deposited with the plates; . . . and that God had prepared them for the purpose of translating the book." (*DHC*, vol. 1, p. 12.)

In this interview, the Prophet received his first concept of the Book of Mormon. From that night until the book was published, Joseph was constantly guided from heaven in obtaining, caring for, and translating the sacred record. One of the most remarkable things concerning the Book of Mormon is the frequency and the finality with which the Lord himself testified to its truth and divinity.

Confirming his own participation in bringing forth the Book of Mormon, the Lord, in August 1830, said to the Prophet: "I . . . sent [Moroni] unto you to reveal the Book of Mormon, containing the fulness of my everlasting gospel. . . ." (*D&C* 27:5.)

Translation of Book of Mormon

In the preface to the Doctrine and Covenants, the Lord said that he called upon "Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments" that he might "have power to translate through the mercy of God, by the power of God, the Book of Mormon." (*D&C* 1:17, 29.) The Lord also told the Three Witnesses that the Prophet had "translated the book," and then he added, "as your Lord and your God liveth it is true." (*D&C* 17:6.)

As the Prophet proceeded with the translation, he learned many great and marvelous truths. He learned that

the concept of the Book of Mormon originated in the mind of the Lord Jesus himself—that both the source material for the record and the engravings that he was translating were prepared by righteous men directed by God.

Jaredite record

He learned that, under the guidance of the Lord, the gathering of source material for the book began as early as 2200 B.C., when the Lord commanded the brother of Jared “to go down out of the mount from the presence of the Lord, and write the things which he had seen.” (Eth. 4:1.) He learned that the record thus begun was continued by commandment of the Lord until the end of the Jaredite era; that the complete Jaredite record miraculously came into the hands of Moroni, who, about A.D. 400, abridged it into the short record we know as the book of Ether. He learned that the things in this short abridgment were written by Moroni upon the plates he, Joseph, was translating, because, according to Moroni’s own words, “the Lord hath commanded me to write them”; and Moroni continues: “. . . I have written upon these plates the very things which the brother of Jared saw” and the Lord “commanded me that I should seal them up; and he also hath commanded that I should seal up the interpretation thereof; wherefore I have sealed up the interpreters, according to the commandment of the Lord.” (Eth. 4:4-5.)

Nephite records

Similar direction was given concerning the Nephite records:

“The Lord commanded me [said Nephi], wherefore I did make plates of ore that I might engraven upon them the record of my people. . . .

“And this have I done, and commanded my people what they should do after I was gone.” (1 Ne. 19:1, 4.)

Thus, pursuant to divine command and direction, the comprehensive record on the large plates of Nephi, from which Mormon made his abridgment, was kept for nearly a thousand years.

Jesus himself edited part of that record. During his post-resurrection ministry among the Nephites, he instructed them to write the things which he had taught them. He also reminded them that they had not made record of the prophecy of his servant Samuel the Lamanite, to the effect that at the time of his resurrection “many saints” should arise from the dead. When he drew this to their attention, his disciples remembered the prophecies and their fulfillment. (Jesus commanded that it should be written; therefore it was written according as he commanded.)

Purposes of Book of Mormon

From the title page of the Book of Mormon, the Prophet learned that one of the two purposes of the book was “the convincing of the Jew and Gentile that Jesus is the Christ.”

For the accomplishment of this purpose, the book is from beginning to end a witness for Christ. Its first chapter contains an account of a vision in which Lehi beheld Jesus “descending out of the midst of heaven” in luster above the noonday sun. (1 Ne. 1:9.) Its last chapter concludes with Moroni’s great exhortation to come unto Christ and be perfected in him, with this assurance: “. . . and if ye shall deny yourselves of all ungodliness and love God with all your might, mind and strength, then is his grace sufficient for you, that by his grace ye may be . . . sanctified. . . .” (Moro. 10:32-33.)

Numerous and great are the stirring testimonies that illuminate the five hundred pages between these two chapters.

Personal testimony

I bear you my witness that I have obtained for myself a personal knowledge that the Book of Mormon is all the Prophet Joseph said it is; that from it radiates the spirit of prophecy and revelation; that it teaches in plain simplicity the great doctrines of salvation and the principles of righteous conduct calculated to bring men to Christ; that familiarity with its spirit and obedience to its teachings will

move every contrite soul to fervently pray with David, "Create in me a clean heart, O God; and renew a right spirit within me." (Ps. 51:10.)

Words of premortal Redeemer

One's soul is lifted above the sordid things of this world and soars in the realm of the divine, as in spirit he stands with the brother of Jared on Mount Shelem in the presence of the premortal Redeemer and hears him say: "Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ. . . . In me shall all mankind have light, and that eternally, even they who shall believe on my name. . . .

"... Seest thou that ye are created after mine own image? Yea, even all men were created in the beginning after mine own image.

"Behold, this body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh." (Eth. 3:14-16.)

Appearance to Nephites

One's soul is likewise lifted as in spirit he mingles with the multitude "round about the temple . . . in the land of Bountiful," who, as Mormon said, "were marveling and wondering one with another, and were showing one to another the great and marvelous change which had taken place.

"And . . . also conversing about this Jesus Christ, of whom the sign had been given concerning his death.

"And it came to pass that while they were thus conversing one with another, they heard a voice as if it came out of heaven; . . . and it was not a harsh voice, neither was it a loud voice; nevertheless, and notwithstanding it being a small voice it did pierce them that did hear to the center, insomuch that there was no part of their frame that it did not cause to quake; yea, it did pierce them to the very soul, and did cause their hearts to burn.

"... and it said unto them:

"Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him.

"... and behold, they saw a Man descending out of heaven; and he was clothed in a white robe; and he came down and stood in the midst of them; and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them.

"And it came to pass that he stretched forth his hand and spake unto the people, saying:

"Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

"And behold, I am the light and the life of the world. . . ." (3 Ne. 11:1-3, 6-11.)

Alma's resume and questions

No one can read Alma's resumé of the experiences of his father with the saints who joined the church at the waters of Mormon; of the Lord's mercy and long-suffering in bringing them out of their spiritual and temporal captivity; of how by the power of the Holy Spirit, they were awakened from their deep sleep of death to experience a mighty change wrought in their hearts—no one, I say, can contemplate this marvelous transformation without yearning to have a like change wrought in his own heart.

And no one can answer for himself these questions, which Alma put to his brethren:

"[1] . . . have ye spiritually been born of God? [2] Have ye received his image in your countenances? [3] Have ye experienced this mighty change in your hearts?

"[4] Do ye exercise faith in the redemption of him who created you?

[5] Do you look forward with an eye of faith, and view this mortal body raised in immortality, and this corruption raised in incorruption, to stand before God to be judged according to the deeds which have been done in the mortal body?

"I say unto you, can you imagine

to yourselves that ye hear the voice of the Lord, saying unto you, in that day: Come unto me ye blessed, for behold, your works have been the works of righteousness upon the face of the earth?

"[6] Have ye walked, keeping yourselves blameless before God? [7] Could ye say, if ye were called to die at this time . . . that ye have been sufficiently humble? That your garments have been been cleansed and made white through the blood of Christ . . . ?" (Al. 5:14-16, 27.)

I say, no one with the spirit of the Book of Mormon upon him can honestly answer to himself these soul-searching questions without resolving to so live that he can answer them in the affirmative on that great day to which each of us shall come.

The keystone of our religion

I leave my humble testimony that the Prophet knew whereof he spoke and uttered divine truth, when he declared:

"I told the brethren that the Book of Mormon was the most correct book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts, than any other book."

As do all the works of God, the Book of Mormon bears within itself the evidence of its own authenticity.

I urge you, my brethren and sisters and friends, all of you who hear my voice, to become familiar with the teachings and spirit of the Book of Mormon—"the keystone of our religion." Its teachings and its spirit will lead us to Christ and eternal life. To this I bear solemn witness, in the name of Jesus Christ. Amen. ○

President Joseph Fielding Smith

We have just heard from Elder Marion G. Romney.

We will now hear from Elder Joseph Anderson, who is an Assistant to the Twelve. He will be followed by Elder Theodore M. Burton, also an Assistant to the Twelve.

Elder Joseph Anderson

Assistant to the Council of the Twelve

● I stand here in a great presence, surrounded by the First Presidency and the other General Authorities of the Church. Sitting before me are those who are appointed to administer the affairs of the Church in the stakes, missions, temples, wards, priesthood, and other organizations of the Church. In addition are faithful, devoted Latter-day Saints and other good people who are in this great assembly and those listening in on the air. It is a weighty responsibility and a humbling experience. I am dependent upon the Lord, in whose presence I also stand, as his Spirit is most certainly here. I depend also upon your faith and prayers.

Library of the mind

Someone has said that memory is the library of the mind and recollection is

the librarian. There are stored in that library things we have read and information that has come to us in many other ways. Sometimes when we call upon the librarian for help, he is slow to bring to us the things we would like to have. And sometimes he brings to us material that would better be forgotten.

Recollection of experiences

As I stand before you today, the librarian brings from the library of the mind some wonderful, impressive, and enduring experiences. I recall many years of close and intimate acquaintance and association with great men of the past and present. Twenty-three years of unforgettable experience with President Heber J. Grant, one of the sweetest associations that man could

have, and with that memory comes the recollection of a wonderful association with his counselors during those years.

From the memory of the past comes to mind an association with President George Albert Smith and his counselors. President David O. McKay completed in January of this year an administration of nearly 19 years, and the association with him and the counselors he has had during that period has been a glorious experience and privilege. I have known their hearts and their innermost desires; they have been and are good and righteous men.

While not knowing them personally, I have become acquainted, through a perusal of the records they have left, with the Presidents of the Church and their counselors and brethren of the Twelve who have preceded those whom I have named; and I bear testimony that they too were inspired men, prophets of God, whose actions and teachings were in harmony with the lives of those with whom I have had personal acquaintance over the years.

Present administration

And now we are blessed with the administration of President Joseph Fielding Smith and his counselors, Presidents Harold B. Lee and Nathan Eldon Tanner. I testify to you that they too are men whom the Lord loves, men called of God to preside over his church here upon the earth, prophets, seers, and revelators; and that great strides are being made in the work of proclaiming the gospel to the nations of the world and carrying out the Lord's program for his church in these the latter days.

In addition, I think of the brethren of the Twelve Apostles whom I have known intimately over these many years, many of whom have passed to the great beyond, and those who are with us today. I think too of all the other General Authorities of the Church. It has been a unique experience, a beloved experience, one that I truly treasure more than my weak words can express. I have loved them all, each and every one, and I have

gained great benefit, blessing, and inspiration from each.

The Lord's mandate

One of the sweetest and most profitable experiences in life is the association with great and good people. I can testify to you in all sincerity and soberness that these men are and have been men of God, God's noblemen, men raised up in this, the last dispensation, the dispensation of the fulness of times, to carry out the Lord's mandate as set forth in the first section of the Doctrine and Covenants, which is a marvelous revelation given through the Prophet Joseph Smith and "constitutes the Lord's Preface to the doctrines, covenants, and commandments given in this dispensation":

"Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments;

"And also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets—

"The weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh—

"But that every man might speak in the name of God the Lord, even the Savior of the world;

"That faith also might increase in the earth;

"That mine everlasting covenant might be established;

"That the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers.

"For I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion.

"And also the Lord shall have power over his saints, and shall reign in their

midst, and shall come down in judgment upon Idumea, or the world." (D&C 1:17-23; 35-36.)

Principles of eternal life

I thank the Lord for faith—faith in our Heavenly Father and in his Son Jesus Christ. I thank him for inspired leadership.

I thank the Lord for faith in and knowledge of the truth of the restored gospel. As the Prophet Joseph Smith said: "I can taste the principles of eternal life, and so can you. They are given to me by the revelation of Jesus Christ. . . . You say that honey is sweet, and so do I. I can taste the spirit of eternal life. I know it is good."

Visits to stakes

I am enjoying visiting the members of the Church and their leaders in the stakes of the Church. To me there is no experience sweeter than that which comes from mingling with good people, faithful and devoted people, who love the Lord and whose hearts have been and are touched with the fire of the Holy Ghost, whose souls are filled with gratitude for the knowledge and understanding that have come to them through the operation of the Holy Spirit, which has borne witness to them that this is the truth, revealed from heaven in answer to sincere and earnest prayer. As stated by President Brigham Young on one occasion, in answer to the question as to what is the difference between our church and other churches, "We have the truth, the Gospel includes all truth, wherever found, in all the works of God and man, visible or invisible to the naked eye."

Appreciation for family

I want to express appreciation for my wife, my family, and my loved ones, who have blessed me by their love and confidence. As the song says, "No man is an island." We are all, in part at least, the product of our environment, the result of the influence

upon us by our friends and associates, and of course the inheritance we obtained from our progenitors.

I am thankful for the library of the mind and the rich treasures that are stored therein, the treasured memory of association with prophets called of the Lord in this dispensation, and the words of eternal life that are inspiring and cause me to rejoice more and more each day.

Call to serve

I am highly honored and yet greatly subdued in my feelings that I should be considered worthy of the love and confidence of the Lord and of his living prophets to receive the call that has come to me to serve as one of the chosen servants of the Lord. I am humbled by my inadequacy, and my constant prayer is and will be that the Lord will qualify me to do my part in assisting in the rolling forth of this great work in which we are engaged. I love the Lord, I love the gospel, and I love the Brethren.

Testimony of work

I bear witness that God lives; that Jesus is his Beloved Son, the Redeemer and Savior of the world; that as proclaimed by Joseph Smith and Sidney Rigdon, he came into the world, even Jesus, to be crucified for the world, to bear the sins of the world, and to sanctify it from all unrighteousness; that through him all might be saved whom the Father had put into his power and made by him.

I testify that Joseph Smith was a prophet of God raised up in this dispensation, the dispensation of the fullness of times, to lay the foundation for this great work upon the earth preparatory to the coming of the Son of Man, our Lord and Savior, to reign upon the earth in peace and righteousness; and that these men of whom I have spoken have been called of God to represent our Savior in building up the Church and kingdom of God upon the earth. Of these things I testify in the name of Jesus Christ. Amen. ○

President Joseph Fielding Smith

We have just heard from Elder Joseph Anderson.

We shall now hear from Elder

Theodore M. Burton, an Assistant to the Council of the Twelve.

After the remarks of Brother Burton, the congregation and chorus will join in singing, "O Say, What Is Truth?"

Elder Theodore M. Burton

Assistant to the Council of the Twelve

● My brethren, sisters, friends: the focal point of all our activity in this church centers around Jesus Christ. The Church bears his name. All ordinance work done in the Church is done in the name of Jesus Christ by those who bear the priesthood, i.e., who hold this power of Jesus Christ.

Witness of Christ's divinity

This devout worship of Jesus Christ is in accord with the instruction given in the Book of Mormon, where King Benjamin taught his people:

"And under this head ye are made free, and there is no other head whereby ye can be made free. There is no other name given whereby salvation cometh. . . ." (Mosiah 5:8.)

The Book of Mormon then explains why this scripture was written: "For we labor diligently to write, to persuade our children, and also our brethren, to believe in Christ, and to be reconciled to God; for we know that it is by grace that we are saved, after all we can do." (2 Ne. 25:23.)

It is for this reason that the Book of Mormon is known as a second witness of the divinity of Jesus Christ as the Son of God.

"... we talk of Christ, we rejoice in Christ, we preach of Christ, we prophesy of Christ, and we write according to our prophecies, that our children may know to what source they may look for a remission of their sins." (2 Ne. 25:26.)

Doctrine from Isaiah

I turn then to Jesus Christ for my subject for this sermon. Jesus taught the following doctrine one Sabbath day as he stood up in the synagogue to

teach the people who called themselves the children of God.

"And there was delivered unto him the book of the prophet Esaias. [We write his name today as Isaiah.] And when he had opened the book, he found the place where it was written,

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

"To preach the acceptable year of the Lord.

"And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

"And he began to say unto them, This day is this scripture fulfilled in your ears." (Luke 4:17-21.)

Liberty to captives

Such a statement filled his listeners with many doubts and apprehensions, yet the doctrine is so important that I would like to quote this passage again as it is now written in Isaiah:

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

"To proclaim the acceptable year of the Lord, and the day of vengeance of our God. . . ." (Isa. 61:1-2.)

It is amazing to see what happened in the minds of his listeners when Jesus Christ proclaimed this marvelous

doctrine and told the people that this work of salvation was his assigned task.

"And all they in the synagogue, when they heard these things, were filled with wrath,

"And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

"But he passing through the midst of them went his way." (Luke 4:28-30.)

Rejection of saving work

Thus Jesus Christ was rejected by the people because he told them what saving work he would do for the captives then confined to a spiritual prison and for those who had been bruised in their souls through iniquity. Instead of rejoicing in this liberation, the people hated Jesus for being so presumptuous as to tell them that he had been anointed to open the prison doors. Even his very life was threatened. Nevertheless, he continued to preach this doctrine even more clearly, in the hopes that people would understand him and the importance of the work he had been called to do. Thus he explained:

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

"Verily, verily I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.

"For as the Father hath life in himself; so hath he given to the Son to have life in himself." (John 5:24-26.)

Gospel preached to dead

It was for this concept of his saving grace that Jesus gave his life. Peter informs us that the gospel actually was preached to those who were dead, just as Jesus prophesied he would do. Jesus actually *did* open the gates of the spiritual prison, that those confined therein might live and even be exalted if they would accept his doctrine.

"For Christ also hath once suffered

for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

"By which also he went and preached unto the spirits in prison;

"Which sometimes were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." (1 Pet. 3:18-20.)

Peter also explained why Jesus did this work for the dead:

"For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (1 Pet. 4:6.)

Importance in our day

Now, how does all this affect us? Perhaps I can state it in this way. If Jesus Christ made such a point of stressing this doctrine in his day, it must be just as important for us in our day also. Jesus taught that it was important that his gospel be preached to those who lived before he was born as well as to those then living. It must be just as important for that gospel to be preached since his day to those who have died without hearing these glad tidings, as well as to those now living on the earth.

Where, however, in the so-called Christian churches of our day do you find that deep concern for those good men and women who died without a knowledge of the gospel? Far from being considered, they are ignored by some and even damned by others. Why are such persons condemned to everlasting damnation, as many church leaders have done in the past and still do today, simply because such people were born at a time and in a place where they could never hear of Jesus Christ, let alone learn of the message of the resurrection and eternal life?

Saviors on Mt. Zion

How can the physically dead who nevertheless still live in the spirit be prepared for that resurrection which Paul proclaimed applied to every per-

son born upon this earth? This preaching of the word of God can only be done in the way in which Jesus taught that it has to be done. We who are living today must assist in this work as was prophesied by Obadiah when he said of the last days:

"And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's." (Obad. 21.)

Thus, those living today must perform the physical ordinance work on the earth that will qualify persons in the spirit world to receive that proxy work done for them, even as we living today receive the proxy work done for us by Jesus Christ. In other words, we work in partnership here on the earth with those missionaries in the spirit world who preach the gospel of Jesus Christ to those persons living in the spirit world, that they might be judged according to men in the flesh. This combination effort can free them from their spiritual prison and heal their bruised souls through Jesus Christ. This is why the members of the Church who can qualify through righteous living must go to the temple in ever-increasing numbers and why they must attend the temple more frequently than they have ever done in the past.

Restoration of keys

The full understanding in our day of the importance of Christ's work for the dead as well as for the living came slowly. Although not understood fully at the time, when the angel Moroni came to teach Joseph Smith at the opening of this gospel dispensation, he quoted Malachi as follows:

"Behold, I will reveal unto you the Priesthood by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

"And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers.

"If it were not so, the whole earth would be utterly wasted at his coming." (D&C 2:1-3.)

Thus it was the power of the priest-

hood that was to make this uniting of all generations possible, both those dead and those living. The power to do this work was subject to the restoration of the keys controlling the sealing power that Elijah was to give again to the earth when so requested by Jesus Christ.

Universality of Jesus' mission

Before the Church was officially established, when the so-called "constitution" of the Church was laid down by revelation in Section 20 of the Doctrine and Covenants, a statement of the universality of the mission of Jesus Christ was given which included the dead as well as the living:

"Not only those who believed after he came in the meridian of time, in the flesh, but *all those from the beginning, even as many as were before he came, . . . should have eternal life.*" (D&C 20:26. Italics added.)

Much of the work we do in the Church is preparatory work for us to qualify ourselves so that we can be of service not only to our fellowmen now living on the earth, but to those who lived before us. These good men and women are our ancestors, our fathers and our mothers through whose blood we receive our bodies and our life. What a debt we owe them to see that they too receive eternal life in Jesus Christ through the work and sacrifices we make in their behalf.

Uniting the family of God

This work of salvation for the dead is so important that Paul stated that they who are dead cannot be made perfect without our help. (Heb. 11:40.) Joseph Smith added that neither can we be made perfect without doing proxy ordinance work for our deceased ancestors. (D&C 128:18.) The power of the priesthood was restored so that this perfection in uniting all the family of God who lived in all ages could be accomplished. This priesthood power was given when Elijah restored the sealing power to Joseph Smith in these latter days so that the work of perfection could be continued. As Joseph Smith said:

"Then what you seal on earth, by the keys of Elijah, is sealed in heaven; and this is the power of Elijah, and this is the difference between the spirit and power of Elias and Elijah; for while the spirit of Elias is a forerunner, the power of Elijah is sufficient to make our calling and election sure; and the same doctrine, where we are exhorted to go on to perfection, not laying again the foundation of repentance from dead works, and of laying on of hands, resurrection of the dead, &c.

"We cannot be perfect without our fathers, &c. We must have revelation from them, and we can see that the doctrine of revelation far transcends the doctrine of no revelation; for one truth revealed from heaven is worth all the sectarian notions in existence." (Joseph Fielding Smith, *Teachings of the Prophet Joseph Smith* [12th ed.; Salt Lake City: Deseret Book Company, 1961], p. 338. Italics added.)

Salvation for living and dead

I testify of the need to understand the importance of this work of Elijah—this work of salvation for the dead as well as for the living. I testify of the divinity of this doctrine of Jesus Christ,

which applies to both those living and those dead. I testify of the power of the priesthood by which revelation is received and say that Elias has already come and so has Elijah. The keys they revealed are being used today in The Church of Jesus Christ of Latter-day Saints to do the total work of salvation for which Jesus Christ gave his life to accomplish. Thus through this doctrine and through this priesthood power we can unite the whole family of God into everlasting life.

In the name of Jesus Christ.
Amen. ○

President Joseph Fielding Smith

We have just listened to Elder Theodore M. Burton. The congregation and chorus will now join in singing, "O Say, What Is Truth?"

After the singing, Elder Marvin J. Ashton, Assistant to the Twelve, will be the speaker.

The congregation and chorus sang the hymn, "O Say, What Is Truth?"

Elder Marvin J. Ashton

Assistant to the Council of the Twelve

● Years ago while walking with a wise friend of mine, we passed one of his neighbors as he stood in the front yard of his home. My friend greeted the man with, "How are you, Bill? It's good to see you." To this greeting, Bill didn't even look up. He didn't even respond.

"He is an old grouch today, isn't he?" I snapped.

"Oh, he is always that way," my friend responded.

"Then why are you so friendly to him?" I asked.

"Why not?" responded my mature friend. "Why should I let him decide how I am going to act?"

Action or reaction

I hope I will never forget the lesson of that evening. The important word was "act." My friend acted toward people. Most of us react. At the time it was a strange attitude to me, because I was in grade school and following the practice of "if you speak to an acquaintance and he does not respond, that is the last time you have to bother," or "if someone shoves you on the school playground, you shove him back."

I have thought many times since this experience that many of us are perpetual reactors. We let other people determine our actions and attitudes.

We let other people determine whether we will be rude or gracious, depressed or elated, critical or loyal, passive or dedicated.

Perpetual reactors

Do you know people who are cool toward an acquaintance because last time they met she wasn't warm in her greeting? Do you know people who have quit praying to the Lord because he hasn't answered (so they think) their prayers of last month or last year? Do you know people who give up on others because they don't respond in the ways we think they should? Do you know people who fail to realize that Christlike behavior patterns encourage us to be the same yesterday and forever?

The perpetual reactor is an unhappy person. His center of personal conduct is not rooted within himself, where it belongs, but in the world about him. Some of us on occasion seem to be standing on the sidelines waiting for someone to hurt, ignore, or offend us. We are perpetual reactors. What a happy day it will be when we can replace hasty reaction with patience and purposeful action.

Negative attitude in relationships

I am acquainted with a man who has a brother serving time in a state penitentiary. On several occasions I have asked this friend of mine to accompany me to visit his confined family member. When asked most recently, he responded with an emphatic, "No, I don't want to go. It's no use. He won't talk. He won't listen. He's no good. He will never change." His last statement, "He will never change," prompted me to think, "and apparently neither will you."

This man is allowing his confined brother to control his actions; in fact, he has created a negative attitude in his relationship. The free man has not maintained a positive drive to do what he feels is right; instead, his brother has set the pace for both of them—no communication, no visits, no change in either life.

Action program in Church

What a pleasure it is today to be part of a great action program in the Church that makes it possible for us to take a prisoner or others with social problems from the level we find them and help them move forward. Our concern must be to impress our associates with the fact there is a better tomorrow, and it belongs to those who live for it! Forgiveness and repentance are action principles. What a blessing it is in our lives when we come to realize there is hope and help for all of us in the days ahead, regardless of where we find ourselves at this hour.

"We've got a problem"

When Jim Lovell of Apollo 13 radioed across almost a quarter of a million miles of space to Houston, Texas, a few months ago that something had gone wrong in their spacecraft, he taught the world a mighty lesson with his statement: "We've got a problem." Here were three brave men on a voyage to the moon faced with the staggering realization they might never see the earth again. Something had gone wrong. What do they do now? Act or react? Instead of demanding, "Who's responsible for this error?" his statement, "We've got a problem," rallied our best to their support. When Jim Lovell and his crewmates were later asked if they had fears of not reaching earth again, they responded that they just concentrated on the jobs they had to do. They did everything in their power to get back to earth. A terrifying problem was theirs, but they were determined to handle it a step at a time, and hoped and prayed their efforts would succeed. Through action they overcame fear; through action and teamwork they triumphed. What happened is history, but the lesson of action is for our use today.

Being true to ourselves

Shakespeare had a glimpse of the importance of man's personal action when he wrote the following lines in *Hamlet*: "This above all: to thine own self be true, And it must follow, as the

night the day, Thou canst not then be false to any man." (*Hamlet*, Act 2, sc. 3.)

Being true to ourselves can mean knowing where we are, where we are going and why, and assisting our associates in traveling the right paths with us.

"Doers of the word"

Scriptures such as "be ye doers of the word . . ." (Jas. 1:22), and "But my disciples shall stand in holy places, and shall not be moved . . ." (D&C 45:32) take on new significance as we realize our responsibility to act and not react.

Our Prophet Joseph Smith was a man of action. Torture, belittlement, and all manner of inhumane affliction, including a pending martyr's death, did not halt nor even slow down his life of purposeful action. He acted as one totally committed to "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation. . ." (Rom. 1:16.) He didn't just think about the gospel or react to it; he lived it. He was true to himself and to those principles he valued more than life itself.

Purposeful action

The gospel of Jesus Christ is purposeful action. "Ask," "Seek," "Knock," and "Judge not" and "Love" are words of action, not reaction. Jesus led his fellowmen as a mighty master because "he taught them as one having authority, and not as the scribes." (Matt. 7:29.) Jesus was true to himself and to his Father; and so important to all of us, he was true to us.

How weak the following reaction

philosophies are: "See if your neighbor loves you first before you manifest love toward him." "See if your acquaintance is friendly before you offer your friendship." How powerful the action commandment of "Thou shalt love thy neighbour as thyself."

I humbly pray that we may be men and women of action, and not let anyone else lead us from his paths. If we follow the teachings of this great gospel of Jesus Christ to the fullest of our ability, it can truthfully be said of us, through our actions also, that we "increased in wisdom and stature, and in favour with God and man." (Luke 2:52.)

Thrust in sickles

We start to fail in our homes when we give up on a family member. We fail in our positions of leadership when we react by saying, "It's no use, they won't come." "It's no use, they won't respond." Let us thrust in our sickles with all of our might in the fields in which we have been called, and not spend our time reacting to the location or type of crop we have been called to harvest.

I bear witness to you that the gospel of Jesus Christ is an action way of life and that the gospel of Jesus Christ is true. May our Heavenly Father help us to actively be about his business. I pray in the name of Jesus Christ. Amen. ○

President Joseph Fielding Smith

The next speaker will be Elder James A. Cullimore, Assistant to the Twelve. He will be followed by Elder Loren C. Dunn of the First Council of Seventy.

Elder James A. Cullimore

Assistant to the Council of the Twelve

● My brethren and sisters: How delightful it is to be here today. Sometime ago Brother Guy B. Rose, who is usually present on the front row of these meetings, told me of an inter-

esting experience in his work. He had been a superintendent of schools in the East. One day as he visited one of the classes in a school, the teacher had the students drawing on the board

something that would be representative of Thanksgiving. All were busy completing their sketches, but one child was obviously concerned about what she was to do in completing what she had started. As Brother Rose approached her, he asked if she was having trouble. She said, "Yes. How do you draw God?" She had ably portrayed the mountains, the trees, and the boy kneeling under the trees in an attitude of prayer but was confused as to how to draw God. Brother Rose quickly assured her that God was a man, that he looked much like men on earth, that men are created in the image of God.

Confusion about God

Men everywhere seem to be confused as to what God is like. Strange, incomprehensible concepts of God have been taught apparently to enlighten men, but in their uncertainty they only tend to further confuse men.

The Reverend Harold O. J. Brown, in his book *The Protest of a Troubled Protestant*, expresses his concern over the fact that in many of the pulpits today, ministers are getting away from the strict concepts of the Bible. He said, "People are being converted to the most fanciful cults from the very parishes in which the clergy are unwilling to preach historic Christian doctrine. They fear being thought out-of-date and therefore incredible." (Pp. 20-21.)

Paul's statement

As Paul came to the Athenian saints, he found them worshiping false gods and called them to repentance. He said: "... I perceive that in all things ye are too superstitious.

"For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

"God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

"... as though he needed any thing, seeing he giveth to all life, and breath, and all things;

"For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

"Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

"And the times of this ignorance God winked at; but now commandeth all men every where to repent." (Acts 17:22-25, 28-30.)

Importance of knowing God

The Savior indicated the great importance of knowing God, as he prayed unto the Father before his crucifixion: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

The Prophet Joseph Smith taught, "It is the first principle of the Gospel to know for a certainty the Character of God, and to know that we may converse with him as one man converses with another, and that he was once a man like us; yea, that God himself, the Father of us all, dwelt on an earth, the same as Jesus Christ himself did." (*Teachings of the Prophet Joseph Smith*, pp. 345-46.)

Nature and character of God

The scriptures are clear as they teach us of God. In the story of the creation as recorded in Genesis, it states: "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

"So God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1:26-27.)

Jesus spoke of God as a just and loving Father, dwelling in the heavens. His teachings were explicit as to the nature and character of God the Father. Unto Thomas he said: "If ye had known me, ye should have known my Father also: and from henceforth

ye know him, and have seen him." (John 14:7.)

Philip said unto the Lord: "... shew us the Father, and it sufficeth us.

"Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?" (John 14:8-9.)

Paul plainly told the Hebrew saints that Christ was in the image of God. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

"Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

"Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." (Heb. 1:1-3.)

"Life eternal" to know God

I believe sincerely that our faith in God, our works of righteousness, and our sincerity of purpose are greatly determined by our concept and understanding of God. If, like the young lady trying to draw God, I can't visualize him, if I don't really know him, how can my faith in him be strong? How can I really pray to someone I don't know?

It is really "life eternal" to know God; that he is a personal being; that he is the Father of our spirits; that we are his children; that he has concern for us; that there is a meaningful plan in which we might regain his presence and have eternal life with him.

The understanding of the nature of God and his Son Jesus Christ was impressed upon the Prophet Joseph Smith in the first vision, in the opening of this dispensation, in which he saw the Father and the Son. Whatever his concept of God might have been, there was now no doubt in his mind as to God and Christ. This understanding was his because he saw them and heard and conversed with them. The

Father spoke to him and introduced the Son. Listen to the words of the Prophet Joseph as he describes his vision: "... When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*" (Joseph Smith 2:17.)

In a revelation to the Prophet Joseph Smith in 1843, it is declared: "The Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit. Were it not so, the Holy Ghost could not dwell in us." (D&C 130:22.)

Divergent views of God's personality

It is necessary to believe in God as a personal, corporeal being in order to understand that he can reveal himself to man as he did to the Prophet Joseph Smith in open vision. One who doesn't believe in a personal God may also believe in revelation, but it would be the kind of revelation that would be compatible with his concept of God. Brother William E. Berrett made an interesting observation as to the importance of our concept of the nature of God in reference to revelation. He said: "Any discussion of revelation revolves basically around our concept of the nature of God. Unless we conceive God in the same light we never arrive at the same conclusions in regard to revelation."

Brother Berrett illustrates this thought by referring to the viewpoint of a great contemporary thinker in the field of religion, Dr. Henry Wieman, of the University of Chicago.

"Both Dr. Wieman and I," he said, "believe in God, but our concepts are wholly different, for I conceive God as a perfected corporeal personality, while Dr. Wieman would think the idea of a personal God as juvenile, and for himself conceives Him as the sum total of all that is good and progressive in the Universe. To quote his words:

"God is not a personality, but God is more worthful than any personality

could be. God is not nature and He is not the universe; He is the growth of living connections of value in the universe. If one wishes he can say, this is not God but it is the work of God. Practically it comes to the same thing."

Elder Berrett continues, "Having divergent views as to the personality of God it follows that we must have divergent views upon the matter of revelation from Him. Both Dr. Wieman and I believe in revelation as a continuous principle of life but when we use that term we are thinking of entirely different things. Dr. Wieman would not accept such a vision as that to Joseph Smith in the grove because it does violence to his concept of God. He would reject the reality of heavenly messengers, and the reality of any direct words from God to man. . . .

"This then is the real nature and place of revelation. It is not a miraculous giving of knowledge. But it is that change in personality which, in one way or another, is required before man can get any knowledge of anything that lies outside the range of his established organization of interest. It is a reorganization of his interests which enables him to know a new kind of reality," (From an address given at LDS Department of Educational Regional Convention, November 8, 1941, in William E. Berrett, *Continuous Revelation in the Church*, p. 6.)

Understanding influenced by concept

Not only is it important in our understanding of revelation to know God, but our understanding of all the principles of the gospel are greatly in-

fluenced by our concept of him as a personal, loving Father and of the great plan of salvation that he has provided for all his children. The kind of a God as described by the Prophet Joseph Smith makes me understand him as my literal Father in heaven. He said:

"God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens! That is the great secret. If the veil were rent today, and the great God, who holds this world in its orbit, and who holds all worlds and all things by His power, was to make himself visible—I say, if you were to see him today, you would see him like a man in form—like yourselves in all the person, image, and very form as a man; for Adam was created in the very fashion, image and likeness of God, and received instruction from, and walked, talked and conversed with Him, as one man talks and communes with another." (*Documentary History of the Church*, vol. 6, p. 305.)

Key to need

In the Sermon on the Mount, the Savior gave us the key as to the need of really knowing the Father when he said: "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.)

It is man's purpose in life to learn to know God, to know the nature and kind of being God is, and then to conform to his laws and ordinances; to progress, to be exalted to that high state wherein man becomes perfect as the Father is perfect.

May we be able to do this, I pray in the name of Jesus Christ. Amen. ○

Elder Loren C. Dunn

Of the First Council of the Seventy

● I remember a story told by a forest ranger about a tourist coming to a national park to take pictures of wildlife. Not far from the campground he found what he was looking for—twin bear

cubs rummaging around in a garbage dump, half playing, half looking for dinner. Grabbing his camera, he proceeded to take a series of pictures from a number of different angles. In his

haste, he failed to realize that when you find bear cubs in the forest, the mother bear is never very far away.

As he moved to get a close-up shot of the playful cubs, he inadvertently came between the cubs and the mother bear, who was in the trees a short distance off. The bear struck out immediately for her cubs, and a near disaster was averted when a passerby, noticing the scene, alerted the tourist, who demonstrated unusual athletic ability as he vacated the garbage pit.

We often hear of the ferocity with which animals protect their young, and usually these stories are associated with incidents about parents who for some unexplainable reason abandon their children. While these actions can and should be condemned, nonetheless, we seem to live in a day and age where there is another kind of abandonment, which is almost worse than a mother leaving an unwanted baby on a doorstep.

Temptation to give up on children

What I am talking about is the temptation of parents to give up on their children, especially when those children seem to flaunt and disregard the laws of morality and conduct, which the parents hold dear and which govern the home, and when the children seem to rebel against every effort parents make to correct their behavior or show them a better way.

At least a baby who has been left on a doorstep will be looked after by the appropriate agencies, and usually placed in a home where parents who want it will adopt it and love it and raise it as their own.

A boy or a girl who has been given up by his or her parents because they (the children) are off on the wrong foot and possibly even surly and rebellious to any parental effort is in a much more serious predicament. When the hard times come—and they will—who is going to care if the parents don't?

Young people cut adrift

The tragedy of our times as we look around us is that we see too many

young people cut adrift—some of them in trouble and some of them causing trouble for society. Perhaps it is hard to realize that our Eternal Father also refers to these as son or daughter; and if we are to understand the parable of the lost sheep, perhaps they are even a little more important to him in that they are not safely in the fold.

Society has given us a thousand reasons why some begin to rebel and wander. Yet, I can't help but feel that in many cases it all must come back to those who gave them life and those who somewhere along the line gave up on them, either by deserting them or ignoring them or simply not caring enough to build their children into their lives.

Father who never gave up

I had a young girl come in to see me the other day, a beautiful girl, neat and clean, giving a good appearance. But the story she told was anything but clean, and far from beautiful.

From her early teenage years, she had become involved in drugs. It became so bad that at one time in her life she had moved away from her family and was more or less drifting from one pot party to another. She had taken up the so-called hippie culture and was high on drugs most of the time.

"Strangely enough," she says, "during all this time my father never gave up on me, and although I knew I was breaking my parents' hearts, I could always go home to my father and know that he loved me, and that he wouldn't condemn me as an individual, although he condemned everything that I did."

This girl went on to say that one night she had what she called a bad trip; I believe she referred to it as "freaking out." She said it was such a terrifying experience that she went home to her parents and spent the rest of the night in bed with them, just as she must have done as a child when she had a nightmare. She had no real rest until her father finally gave her a blessing, which seemed to ease her mental and physical torture.

This happened to be the turning

point in this girl's life. She said she always knew it was wrong but was just determined to rebel. Bit by bit she has now put her life back together again, and although she still has a way to go, she is going to make it now.

She had a father, you see, who never gave up on her.

Story of 18-year-old son

Another experience comes to mind about a mother and her 18-year-old son, not of our faith. Let me quote her story.

"Three years ago my son made a new friend—his first link with 'the drug scene.' I tried very hard to let him know what this boy was and to say, 'You don't need drugs in your life.' But he ignored me. Aside from moving away, there seemed to be nothing I could do.

"As my noes became more numerous, his rejections became unbearable. . . . One night at the dinner table he announced, 'I won't obey the rules in this house any longer.' He said that as soon as he saved enough money, in about three months, he was going to move out. 'Until then,' he said, 'I'm going to say what I want to say, smoke what I want to smoke.'"

The mother said she got up from the table, walked down the hall, and then came back and said, "I've got news for you, son. Either you abide by the rules or you can find a room elsewhere in three days, not three months."

He was shocked. But the next day he did get a job, and he soon moved out. Leaving home, however, did not mean giving up membership in the family. "I let him know that the door was always open," she said. "I went to see his new apartment, took an interest in his new job, invited him for a snack when he finished moving his things out. And he knew that coming home would never be interpreted as a defeat for him, but as a new decision.

"He had several jobs," said the mother; "one in a restaurant. But while he was working out problems for himself, he also was ready to put himself out to help others. Eventually he became a full-time staff member at

Project Place, a center for runaways and people with drug problems.

"From time to time, he would come to see me," continued the mother, "and I would ask him, 'Where are you at? Are you ready to come home?' One day he decided he was, and he moved back in. He had lost his preoccupation with drugs."

Then the mother made a very significant point. She said, "My son has made some mistakes, experienced some pain he probably didn't have to, but I think he has come out rejecting what's wrong in the world and taking upon himself what is real and beautiful. . . . I think a child has a right to be right and a right to be wrong, and to know that his parents will stay with him through it all." (*Christian Science Monitor*, September 9, 1970.)

Abandoned girl

Perhaps you remember a story that took place a few months ago. It appeared in most of the newspapers. A little girl was found clinging to a fence that divides a super freeway in one of the world's largest cities. The police were summoned, and as they brought the girl to safety, she unfolded this pathetic story.

It was her parents, you see, who put her there. They had said, "Now hang on to the fence and don't let go for any reason." Then the parents drove off, planning to desert her. The newspaper account was graphic. You could picture the little girl, a tear in her eye, lower lip quivering, but holding fast to the rail as cars and huge trucks went roaring by on each side, not daring to let go because daddy had told her to hold on—standing there determined, waiting patiently, for a mother and father who never intended to return.

Plea to parents

Oh, parents, no matter what the difficulty, may we never desert our children in some dark and dangerous thoroughfare of life, no matter what prompted them to get there. When they reach the point—and for some it may be a painfully long time—when

they reach the point that they need us, I pray that we might not let them down.

"... But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

"And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

"But the father said to his servants, Bring forth the best robe, and put it

on him; and put a ring on his hand, and shoes on his feet:

"For this my son was dead, and is alive again; he was lost, and is found..." (Luke 15:20-22, 24.)

In the name of Jesus Christ. Amen. ○

President Joseph Fielding Smith

Elder Delbert L. Stapley of the Council of the Twelve will be our concluding speaker at this session.

Elder Delbert L. Stapley

Of the Council of the Twelve

● My brothers and sisters and friends: The scriptures teach us that our God is a God of love. It is the greatest thing God can give us and the greatest thing we can give him. The true measure of loving God is to love him without measure. His love toward us was manifested when he sent his Only Begotten Son into the world that we might live through him. (See 1 John 4:9.)

A degree of the love between the Eternal Father and his Only Begotten Son has existed between other fathers and sons. We should not feel that such love is beyond our ability to receive and to give. We may not be able to match the perfect love shown to us by the Savior, because Christ is the epitome of this God-given quality, but it is a goal toward which all of us should strive.

Need of the world

The most important need of the world today to remedy its follies and problems is for man to return to God in love and obedience to his will. Without love, the world will continue in turmoil with worsening conditions until it is steeped in wickedness and sin, at which time the judgments of God will fall upon the unrighteous of the earth. The cures for all the ills and wrongs, the cares, the sorrows, and

the crimes of humanity lie in one word—love.

Love, if used in its proper context, will hold the peoples of the world together in understanding and peace. Today the most trampled-upon ingredient for a happy and joyous life is the word *love*.

If the tender, profound, and sympathizing love practiced and recommended by Jesus were paramount in every heart, the loftiest and most glorious ideals of human society would be realized and little would be wanting to make this world a kingdom of heaven. Love is indeed heaven upon the earth, since heaven above would not be heaven without it.

What love is

The apostle Paul calls love the bond of perfection and peace. It is the old, the new, and the great commandment, for love is the fulfilling of the law.

Love is manifest in charity of the soul. It is made up of many things, all of which lead to a high idealism in standards of living, personal behavior, and purpose. It is expressed in Christ-like example, in words, in actions, in thoughtful attentions and kindly deeds.

Love is not real when one demands attentions and fancied needs, then is not appreciative of them and gives nothing in return for the favors re-

ceived. That attitude is one of pure selfishness and reflects a lack of gratitude, decency, and respect. Such a person is self-centered and cares not for his failure to acknowledge courtesy or express thanks and appreciation.

Love is the purification of the heart. It strengthens character and gives a higher motive and a positive aim to every action of life. The power to love truly and devotedly is the noblest gift with which a human being can be endowed. True love is eternal and infinite. It is equal and pure without violent actions and demonstrations, which are so much in evidence today.

Love begins in the home

Love begins in the home by congenial parents bestowing affection and loving care upon their children. They deal in kindness and understanding, seeking the love and confidence of their sons and daughters. They also show concern about the welfare and happiness of their children.

The apostle Paul gave this wise counsel: "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." (1 Tim. 5:8.)

Physical and temporal needs for children do not fulfill their most pressing wants. Parents' righteous teachings and good example are so important. The family should be unified by a close-knit relationship, doing things together, loving each other, and enjoying each other's companionship.

The first emotion a child learns and needs is love. The first emotion he expresses is love. A child reacts to love—or to the lack of it. What is sweeter than having a child put his arms around your neck and saying, "I love you." Love is the real basis of life.

Insecurity of children

If parents are immature and cannot settle their differences without anger, fighting, and name-calling, a child becomes most insecure, and as he grows older he is apt to take up with the wrong type of friends just to get away from an unhappy home environment.

Let us look at some undesirable things that can happen when a growing child feels unloved and neglected at home. He is often found with questionable companions—persons with lower standards than his own—simply to feel that he is somebody. Unfortunately, that person rarely brings others up to his standards of living, but usually lowers himself to the level of his so-called friends.

Girls particularly who feel unloved are more willing to give of themselves to the smooth-talking boy. They will sacrifice chastity just to get love. Where does the real blame of this tragedy belong—with the girl who so desperately needs to be loved or with the parents who failed in their responsibility to make their love known to her?

And what about the boy? What kind of teaching and love has he received in his home? How will he treat and protect the girls he dates, as a result of his home life?

When children are left to fend for themselves, it often destroys the spiritual and orderly environment of the home. If children feel that their parents really care, they will respond to their wishes. When there is mutual love and respect in the home, there is a desire to please. Girls and boys would probably dress in a more modest way if they felt their parents cared about how they look.

Lack of dress standards

Recently in Australia I noticed most of the girls were wearing extremely short miniskirts that left nothing to the imagination. The appearance was most immodest and scandalous, but the girls seemed unashamed, unembarrassed, and at perfect ease. Obviously these girls have no one interested enough to guide them in their mode of dress. Perhaps it is because their mothers also are clad in miniskirts and fail to set a personal example of modesty. These same conditions prevail also in our own country.

Shortly after the miniskirt came into vogue, a woman dress designer was asked in a radio interview if the miniskirt was contributing to the moral

delinquency of young girls. She answered with a positive yes. The statistics of unwed mothers has proved this statement to be true. Will mothers and daughters continue to wear immodest clothing, or is it time to get out the sewing machine and attire themselves in respectable standards of dress?

A family discussion of dress standards in a weekly family home evening could change these improper dress styles to those of modesty—and this applies to boys as well as girls. In the spirit of love and wise parental teaching, many of the problems of today's youth can be corrected.

Responsibility of parents

Former President Joseph F. Smith gave this warning: "... parents in Zion will be held responsible for the acts of their children, not only until they become eight years old, but, perhaps, throughout all the lives of their children, provided they have neglected their duty while they were under their guidance. . . ." (*Gospel Doctrine*, 1966, p. 286.)

Often the duty parents neglect is failure to correct and discipline their children. Permissiveness does not show love—nor can you buy a child's love. You cannot ignore his misdeeds and let them go unnoticed. When a child does wrong, he should expect to be punished accordingly. However, this should not be done in anger. Often a parent can better communicate with his child following the punishment. A loving arm about the child manifests the love the parent feels, and often opens the door of communication between them. When children are ready to talk, that is the time for parents to listen, regardless of the hour.

Solomon counseled: "My son, despise not the chastening of the Lord; neither be weary of his correction:

"For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth." (Prov. 3:11-12.)

Unsupervised activities

When parents think only of their own pleasures and friends, where does this leave the child? When they en-

deavor to keep their "social standing," the child is left alone while parents participate in other activities away from home. They give the child full use of the home with all kinds of refreshments and feel that if the child has some of his friends in, it can compensate for their not being with him.

Then what happens? Children are alone for an evening—often until the wee hours of the morning. What do they do when they get bored? The answer may shock and upset many neglectful parents.

Mutual service

Our beloved late President David O. McKay has said: "Another element which makes for a happy home life is *mutual service*, each member of the home working for the other. . . ." (*Treasures of Life* [Deseret Book Co., 1965], p. 330.) That home is most beautiful in which you find each person striving to serve the other. A child has the right to feel that in his home he has a place of refuge, a place of protection from the dangers and evils of the outside world. Family unity and integrity are necessary to supply this need. He needs parents who are happy in their adjustment to each other, who are working happily toward the fulfillment of an ideal of living, who love their children with a sincere and unselfish love; in short, who are well-balanced individuals, gifted with a certain amount of insight, who are able to provide the child with a wholesome emotional background which will contribute more to his development than material advantages.

No real home without love

One of the soundest and safest bulwarks of society that is being undermined today is the family. Modern life is disintegrating the very foundation of the home. In the well-ordered home, where confidence and love abide, you will find life at its best. There is no real home without love. Homes are made permanent through love.

"Love, it has been said, flows downward. The love of parents for their children has always been far more

powerful than that of children for their parents; and who among the sons of men ever loved God with a thousandth part of the love which God has manifested to us?" (Hare.)

Parents and youth are forgetting what pure love really means. The meaning has not changed; but, like so many other virtues accepted as essential to proper standards of behavior, it is being chipped away until the real meaning is so adulterated that hate is becoming more and more a substitute.

Breaking of marriage vows

How can a man or woman say they love each other and become sexually involved with someone else? How is it that by our actions we hurt those whom we should love the most?

What about parents who break up their homes? Who suffers most, the parents or the children? The selfishness of some people is appalling. The breaking of marriage vows and covenants does not seem to be significant or meaningful.

It is most important that parents remain together and hold their family in an ideal relationship. Parents, do not fail to hold the weekly family home evening. It will draw your children closer to you and you to them. Pray with your family. Establish the traditions of righteousness in your home. Develop love, companionship, and unity. Watch trends—are they up or down? Remember, where family ends, delinquency begins.

How blessed is the family where love abides. How blessed are the children whose fondest memories are those of a happy childhood and youth. Parents, take time to give your children these happy years and happy memories. The world is moving fast. The pressure upon one's time is consuming. Many fathers neglect families. Working mothers with children at home do likewise. Find the time to do things together as a family.

Charge from devoted mother

I wish to share with you, in part, a testimony of Sister Davidina Bailey, a devoted mother, looking into the future for the care, welfare, direction, and

happiness of her children. This was written 16 years before her death this past July. It is a most beautiful tribute from a mother who truly loved her children.

"I have lain awake tonight and cannot sleep, which is unusual for me as I am a good sleeper. I wish to leave this message to you, my children. . . . If you love me . . . keep the commandments of God, for my sake, if not for your own, as I would want you to be with me unto whatsoever glory your father and I attain to.

"I charge you . . . do not stray from this gospel if I am not here to look after you in this life. Do not be jealous of one another, as I have loved you all the same. I have tried to be fair to all of you. . . . Do not reprove each other. . . . Do not look for worldly pleasures. Be alert to the powers of Satan and his angels, for his power is mighty and not to be forgotten.

"Always remember, I love you all. You are the spirit children of God. Your father and I have been entrusted in this mortal life to be your parents, so live that we can once again be a family throughout the eternities."

Prayer for parents and children

May God grant us parents the love, wisdom, and good judgment to plan effectively for the care, welfare, and happiness of our children. May we help them to live righteously, to love truth, and to do good.

May God bless youth to follow the wise teachings of loving and exemplary parents and all live together in understanding, harmony, and peace.

I humbly pray, my brothers and sisters, that we shall teach the gospel, its principles, its standards, its ideals to our children, and set the kind of example that we can say to them, "Come, follow me and do the things you have seen me do."

I love the Church. I know it is true. I know the gospel is the plan of life the Lord has given to guide and direct us as we meet all the conditions present in the world today. May he keep us firm and steadfast and true in the path of righteousness, I humbly pray in the name of Jesus Christ. Amen. ○

President Joseph Fielding Smith

The singing for this session has been furnished by the University of Utah Institute Chorus, under the direction of Douglas Scott, with Roy M. Darley at the organ. We are grateful for the presence of these young students here this afternoon. We appreciate the efforts they have put forth to render this service.

The University of Utah Institute Chorus will now favor us with "Let the Mountains Shout for Joy."

The benediction will be offered by Elder Heber J. Heiner, Jr., former Re-

gional Representative of the Twelve, after which this conference will stand adjourned until ten o'clock tomorrow morning.

The anthem, "Let the Mountains Shout for Joy," was sung by the University of Utah Institute Chorus.

Elder Heber J. Heiner, Jr., former Regional Representative of the Twelve, offered the benediction.

The conference was then adjourned until Saturday morning at ten o'clock.

SECOND DAY**MORNING MEETING****THIRD SESSION**

The third session of the conference convened on Saturday, October 3, 1970, at 10 o'clock a.m.

President Joseph Fielding Smith presided, and President Harold B. Lee, first counselor in the First Presidency, conducted the meeting.

The music for this session was furnished by the Salt Lake Tabernacle Choir. Elder Richard P. Condie directed the singing. Elder Alexander Schreiner was at the organ.

Before the opening of the conference session, the Tabernacle Choir sang the number, "All Creatures of Our God and King."

President Lee made the following introductory statement:

President Harold B. Lee

We extend a most cordial welcome to all present this morning in this historic Tabernacle, in the Assembly Hall on Temple Square, and the Salt Palace Assembly Room in Salt Lake City, Utah, and also to the vast television and radio audience throughout the world, in this the third session of the one hundred fortieth semi-annual con-

ference of The Church of Jesus Christ of Latter-day Saints.

President Joseph Fielding Smith is presiding, and he has asked me, his first counselor, to conduct this service.

The Tabernacle Choir, under the direction of Richard P. Condie, with Alexander Schreiner at the organ, will open these services by singing, "King of Glory, King of Peace," following which the invocation will be offered by Elder ElRay L. Christiansen, Assistant to the Twelve.

We have all been shocked by this tragic air crash where Wichita University boys have been killed, and we would like you to join with us in a humble supplication to the Lord to comfort all of those who are mourning, and the student body at the USU, as well as the Wichita University, and we will ask Elder Christiansen to so remember them, and if you will join with us in that supplication we would be pleased.

The Tabernacle Choir sang the number, "King of Glory, King of Peace."

Elder ElRay L. Christiansen, Assistant to the Twelve, offered the opening prayer.

President Harold B. Lee

The Tabernacle Choir will now favor us with "The Church's One Foundation."

Following the singing, President N. Eldon Tanner, second counselor in the First Presidency of The Church of Jesus Christ of Latter-day Saints, will speak to us.

The song, "The Church's One Foundation," was rendered by the Choir.

President Lee

President N. Eldon Tanner, second counselor in the First Presidency of The Church of Jesus Christ of Latter-day Saints, will now speak to us.

President N. Eldon Tanner*Second Counselor in the First Presidency*

● This great audience assembled here in this historic Tabernacle is an inspiring sight indeed. I wish to welcome you and all those who are listening in this morning, and invite you to participate with us in our discussions. It is our purpose to disseminate the teachings of the gospel of Jesus Christ, and by so doing to strengthen the faith and testimony of all who will believe on his name, for his is the only name under heaven whereby we may be saved, and following his teachings is the only way for us to enjoy peace on earth and eternal life hereafter.

Two examples

Just the other day I was talking to someone who said, "There goes a man in whom you can place full confidence. You always know where he stands. He never pretends, but is always sincere and just his best self."

The same day, someone, referring to another man, said, "Isn't it too bad that you never know just where he stands? You are never sure you can depend on what he says. I think the Lord would have called him a hypocrite." I felt to agree with him.

Hypocrisy

It is about hypocrisy that I wish to address my remarks today, especially to the members of The Church of Jesus Christ of Latter-day Saints, wherever they may be. We have approximately three million members, made up of all

kinds of people, ranging from those who are fully dedicated and prepared to give all that they have in the service of the Lord and their fellowmen, to those who have not yet been fully converted and who do not see the importance of living the teachings of Jesus Christ or of being active and prepared to give service wherever possible.

If we are to enjoy the blessings of the Lord and the confidence of the people with whom we associate, we must be prepared to live the gospel and to be honestly and actively engaged in practicing and teaching its concepts, never pretending to be what we are not. The gospel of Jesus Christ tells us how we should live. Let us refer to some of its great truths.

Gospel truths

The Lord has said: "... this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die." (John 11:25-26.)

And then in answer to the lawyer who asked, tempting him, "... which is the great commandment in the law?" he replied: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself.

"On these two commandments hang all the law and the prophets." (Matt. 22:36-40.)

We are told that "pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (Jas. 1:27.)

The Ten Commandments are given to us in very clear language, and needing no enlargement, and leaving no question. The Sermon on the Mount leaves no doubt as to Christ's message to the human race and what our responsibilities are if we wish to enjoy his blessings and his Spirit to guide us. We also have our Articles of Faith, which outline the high code by which we should govern our lives.

Doing God's will

Jesus said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21.)

In these, the latter days, he said: "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D&C 82:10.)

And he gave us this glorious promise: "All saints who . . . [walk] in obedience to the commandments, shall receive health in their navel and marrow to their bones;

"And shall find wisdom and great treasures of knowledge, even hidden treasures;

"And shall run and not be weary, and shall walk and not faint.

"And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them." (D&C 89:18-21.)

Evils of hypocrisy

We are admonished to be true to the faith, and warned against evil and hypocrisy. In fact, the Savior placed great emphasis on the evils of hypoc-

risy. He was very severe in his condemnation of those who professed one thing and practiced another. He said: "Woe unto you, scribes and Pharisees, hypocrites! . . . Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matt. 23:29, 33. Italics added.)

"Woe," according to the dictionary, means miserable or sorrowful state, a condition of deep suffering, misfortune, affliction, grief. "Hypocrite" is one who pretends to have beliefs or principles which he does not have, or to be what he is not, especially a false assumption of an appearance of virtue or religion.

As recorded in the Gospels, the Savior refers to different examples of hypocrisy, and in each case he says: "Woe unto you, scribes and Pharisees, hypocrites!"

Charges of hypocrisy

I should like to refer to these and other charges of hypocrisy. As I do so, we might well look at ourselves to see how these apply to us. As we look at the conditions in the world today, I am sure we will find that hypocrisy and the violation of the principles of righteousness and decency have brought our national and individual affairs to the sorry state in which they are now.

The Lord said: ". . . they bind heavy burdens . . . on men's shoulders; but they themselves will not move them with one of their fingers.

"But all their works they do for to be seen of men. . . .

"And love the uppermost rooms at feasts, and the chief seats in the synagogues.

". . . ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

". . . ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

"Ye blind guides, which strain at a gnat, and swallow a camel.

"... ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

"... ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

"Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

"... ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

"And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets." (Matt. 23:4-6, 14, 23-25, 27-30.)

Heresy of the spirit

We might well ask ourselves if such fallacies are present in our own alleged Christianity. In those days, as is so common today, they had brotherhoods in which the law was strictly kept, but they ignored those on the outside by regarding all others with contempt and condemnation, thereby avoiding the heresy of form but committing the heresy of the spirit.

How many of us are guilty of keeping the letter of the law and forgetting the spirit of the law in that we fail to show mercy and faith in our fellowmen? Do we place more stress on an external act to be seen of men than on a change of heart? The only way to cleanse the inside of the cup is to be pure in heart by being humble and turning from our evil ways and by living the gospel of Jesus Christ to the best of our ability. We may be able to deceive men, but we cannot deceive God.

Is there danger that our whole civilization is like whitewashed tombs? We have marvelous machines, towering buildings, and thousands of signs of what we call progress; but within we have unrest, strife between men and nations, and unrelieved burden of the poor, and the dead men's bones of wholesale wars. Someone has said: "Still we try to safeguard ourselves by calcimining the tomb."

Widening of liquor laws

With all the crime, changing of population from rural to urban, loosened morals, pornographic movies and literature, etc., we must stand firm in the cause of right. How can persons for selfish reasons be hypocrites enough to urge the opening or widening of the liquor laws when they know that where consumption of liquor is greatly increased, there is a similar increase in multitudes of social problems?

How can a newspaper which records the highway accidents, the deaths, the health problems, and broken homes as a result of drinking advocate making liquor more easily available in order to attract more tourists and industry? The cost to communities and individuals far outweighs any benefits.

The American Council on Alcohol Problems passed a resolution which states: "While we share the concern of a majority of our citizens about the dangers in the use of marijuana, we are firmly convinced that alcohol remains the number one drug problem in America and that its damage to life, limb and the welfare of our people is vastly greater."

Concern about drug use

We must be equally concerned about the use of drugs that destroy lives and bring crushing misery, not only to users but to those around them. But hypocrisy in the lives of adults has a serious influence on our young people who are turning to this form of protest. What we are trying to say is that the kids are affected by the hypocrisy of those who accept the cocktail hour and other evil practices and yet get hysterical because the kids have found other ways to imitate their parents' behavior. The kids will pay attention only when the adults set the proper example.

As great as our responsibility is through legislation or other means to prevent our young citizens from falling prey to those intent on their becoming victims of these evil habits, we cannot minimize our responsibility to help rehabilitate those who have succumbed. How can we call ourselves Christians and say we love our neighbor—who is

anyone in need of help—and fail to work with others who are endeavoring to set up facilities to assist alcoholics, drug-users, or parolees from our prisons? Yet there are those who would actually hamper such efforts because they object to having such facilities in their midst. These unfortunate people need our help. Surely we must be prepared to be the good Samaritan and help wherever possible.

Well-being of our neighbors

How many of us keep the Word of Wisdom strictly, but are most intemperate in our prejudices and condemnations of others? Are there any of us who, as businessmen, are meticulously polite and most regular in church attendance and yet accept glaring inequalities in the social structure, and who may be unfair or dishonest in dealing with our neighbor?

Are we truly interested in and concerned with the well-being of our neighbors? Do we visit the widows and fatherless, and feed, clothe, and comfort the poor and needy? The prophet Alma in his day "saw great inequality among the people, some lifting themselves up with their pride, despising others, turning their backs upon the needy and the naked and those who were hungry, and those who were athirst, and those who were sick and afflicted."

We read: "Now this was a great cause for lamentations among the people, while others were . . . succoring those who stood in need of their succor, such as imparting their substance to the poor and the needy, feeding the hungry. . . ." (Al. 4:12-13.)

Relief Society program

Recent changes in their structure and program will now enable our Relief Society sisters to devote more of their time and energy to the main purposes for which they were organized—namely, to look after the spiritual, mental, and moral welfare of the mothers and daughters in Zion. They should be teaching the gospel, preparing our women of all ages to be better homemakers, and giving compassionate service to those in need.

The sisters of this great organization give thousands of hours weekly in compassionate service, yet there are still many who are sick or lonely or in need of comfort who are not reached. We all should be seeking for opportunities to give aid and comfort to the needy among us. We should not neglect this duty and opportunity in order to engage ourselves in seeking only after our own selfish worldly pleasures and material gain.

Church attendance

Too often we excuse ourselves from religious activity, which includes both showing love for our neighbors and regular church attendance, by comparing our activities with those of others, and by saying we are doing just as much as they, or we are no worse than they. Some say: "I don't go to church because I don't want to be a hypocrite, as he is. I can be religious without going to church. I can worship God on the lake or in the mountains, communing with nature."

Hear what the Lord has said:

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;

"For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High;

"Nevertheless thy vows shall be offered up in righteousness on all days and at all times." (D&C 59:9-11.)

We cannot choose which part of the gospel we think is true or which part we should live. We cannot compartmentalize our lives. As the Savior said: ". . . these ought ye to have done, and not to leave the other undone." (Matt. 23:23.) We must be Christians in very deed, and by our lives show our love for the Lord, our God, and show love for and be interested in one another. We, you and I, must put our personal houses in order. We must not be hypocrites.

Two kinds of hypocrisy

Harry Emerson Fosdick observed that there are two kinds of hypocrisy:

when we try to appear better than we are, and when we let ourselves appear worse than we are. We have been speaking of the kind of hypocrisy where people pretend to be more or better than they are. Too often, however, we see members of the Church who in their hearts know and believe, but through fear of public opinion fail to stand up and be counted. This kind of hypocrisy is as serious as the other; it makes it difficult for others to respect us, and often adversely affects or influences the lives of other members of the Church who expect us to stand by our commitments to the Church and not hesitate to manifest our faith.

Only when we are seriously striving to live the teachings of Christ can we make any real spiritual progress. We must not fear, wherever we are, to live up to our convictions and to the standards of the Church. People, though they may criticize and ridicule, expect us to and respect us if we do. Living high standards cannot offend conscientious, fair-minded people.

Influence of example

Not long ago I was talking to a father and mother and their little boy who were converts of not many months. During our conversation the father said they had become inactive and were not attending church, and I asked them why. He explained that the missionaries were such fine examples of good and clean-living, righteous people; but when they came to the ward they found so many people who were not living what the Church teaches, or what they professed to be, and as a result they became discouraged and lost faith in the Church. I think this gives us two very important lessons: First, it is our responsibility to live so that we will influence the lives of people for good and that we will never cause doubt in their minds because of hypocrisy in our own lives.

The other lesson is that we should always guard against letting hypocrisy in the lives of others influence our lives or cause us to doubt and fail to live according to the teachings of the gospel.

Importance of standing firm

It is most important that we as members of the Church stand firmly and unitedly in the cause of truth and righteousness. We have declared to the world that we have the gospel of Christ, that we are going to stand against vice. Shall we stand firm, or shall we waver and be driven by the wind and tossed? Shall we forsake the cause of righteousness in order to please men, because we desire to give lip service rather than heart service, or because of some political power that is brought to bear upon us?

We must not be like those to whom John referred when he said: "Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, . . .

"For they loved the praise of men more than the praise of God." (John 12:42-43.)

Influence of Church members

Imagine the great influence the Church, with its approximately three million members, could have upon the world if each of us would be what we profess to be; if everyone were a real, truly dedicated Christian, living every day and not pretending; if we were honest, true, chaste, benevolent, virtuous, doing good to all men, and always seeking for things virtuous, lovely, or of good report and praiseworthy.

Let us listen to the prophets and live by their words. Let us not be guilty, as were the scribes and Pharisees of old, of increasing the agony of our Savior by rejecting him and his teachings, which he gave to us, together with his life, that we might have happiness here and eternal life hereafter. Let us not find ourselves in the condition which he describes as he concludes his chastisement of the hypocrites:

"Behold, your house is left unto you desolate.

"For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." (Matt. 23:38-39.)

I bear testimony that God lives; that Jesus is the Christ, the Son of the living God; that the gospel has been restored;

and that by living its teachings we will gain eternal life, for which I humbly pray in the name of Jesus Christ. Amen. ○

President Harold B. Lee

For the benefit of the television and radio audience who have just joined us, we are gathered in the historic Mormon Tabernacle on Temple Square in this the third session of the one hundred and fortieth semi-annual conference of The Church of Jesus Christ of Latter-day Saints. President N. Eldon Tanner, second counselor in the First Presidency of the Church, has just spoken to us.

The Tabernacle Choir, with Richard P. Condie directing and Alexander Schreiner at the organ, will sing, "Rise Up! Arise!"

Following the singing, Elder Marion D. Hanks, Assistant to the Twelve, will speak to us.

The Tabernacle Choir sang, "Rise Up! Arise!"

President Lee

Elder Marion D. Hanks, Assistant to the Twelve, will now address us.

Elder Marion D. Hanks

Assistant to the Council of the Twelve

● There was a tear at our house this morning when the incident President Lee referred to was discussed [the crash in Colorado of a plane carrying University of Wichita football players to Logan, Utah, for a game at Utah State University], and also as we read in another less prominent place in the paper of the loss of a comparable number of lives in a crash overseas among service people. We join in compassion. This is an emphasis again on the ephemeral nature of mortal life and the importance of enduring principles. Thank God for that straightforward address by President Tanner.

Three recent experiences form the core of my message this morning. I would like to relate them briefly.

Impressive open house

In the northwestern area of the United States an alert young adult, who is actively involved in his own church, attended an open house at a new Mormon Church structure with a friend. He was respectfully responsive as he viewed the lovely chapel where our people worship and then

became increasingly interested as he was conducted through the rest of the building. He saw the cultural hall where drama and music and recreational dancing and sports activities are enjoyed; he saw the Scout room and the Junior Sunday School room, the classrooms where we learn and teach. He was shown photographs of missionaries at their work across the world, of a baptism, of a family home evening where parents and children were pictured in counsel, at prayer, and at play. He listened to the principles of temple marriage, this uniting of a couple and a family for time and eternity. He heard about the priesthood and its importance as a man presides in love as the head of his home, and teaches and blesses his family.

Finally, he stopped at the lovely Relief Society room, where he heard the story of the honored role of women in their homes and in the Church and where he heard one of the ladies who was explaining the program that evening refer to another as "sister." He inquired about this and was told that in the Church a woman is often called "sister" as a man is called "brother."

The visitor shook his head in wonderment and said, "Every woman a sister, every man a priest, and every home a parish in itself."

Contact with drug problem

Last week a wonderful young lady just beginning her university training talked with me about her experience as a youth representative on governmental agencies studying problems of young people who have been involved with drugs. Earnestly and often tearfully she related the feelings she had had as she learned about the breadth of this problem in various cities across America, and as she had discussed it not only in the council room with experts from various disciplines, but on the streets, in the communes, in custodial and treatment centers, and in many personal conversations with disaffected young people. She repeated some of what she had heard from these alienated and confused and fearful youngsters, of heartbreaking scenes and troubles.

"And what about you," I asked her. "What has this done to you? What did you have to say to them?"

Through the tears and the sweet compassion and concern came answers I can only abstract this morning: "I've never been so grateful," she said. "I found myself talking about the things I've been learning all my life—the importance of faith in God, of genuine concern for others, of commitment to Christ; the need for goals, for work, for prayer; the significance of a self-image based on self-discipline, responsible relationships, worthwhile accomplishments, rather than on the temporary, the trivial, the tainted."

Many of them, she said, were critical of their parents and the older generation, and "I found myself wondering what their descendants would have to thank some of them for."

Not handouts but opportunities

The third incident involved two young men, one a young American born in Mexico who had started ninth grade at the age of 19, while still a migrant farm worker, the other a part-

Indian, born in a small village near the reservation where many of his relatives lived. Both of them were handsome, articulate, exuding strength and sincerity and a sense of urgency. Each is pursuing advanced university training; each is working to serve the special needs of those with whom he shares proud heritage.

The two were interviewed separately by a civic committee seeking help from them in understanding the problems of their people and offering possible solutions. Each answered searching questions knowledgeably, effectively, earnestly. When asked what could be done to help, each responded repeatedly and firmly that what his people need is not handouts but opportunities, equal opportunities in order that through their own efforts they can reach the goal. They will do the rest themselves. Both pointed to faith in God and a religious commitment as basic needs of their people, and each explained that active involvement in The Church of Jesus Christ of Latter-day Saints is the key to his own growth and development. How had this blessing come about?

To the young Mexican-American, it was through a school administrator in a small LDS community in Nevada where the verbal answers concerning salvation and redemption through Christ had been personalized in the experience of kindness and concern and contagious love. There the young man had found not only the answers which gave meaning to life, but direction and inspiration and purpose in living it. The love he found came not chiefly from books or sermons or lessons, but from persons in a community of saints who were able and willing to give it.

For the part-Indian it had been a man living next door, a Mormon bishop whose interest and kindness had opened his heart and his home to this youngster. There he found acceptance and affection and unconditional love. Theological answers the little boy was not prepared to understand; loving concern he could readily comprehend. Through the life of a good man he learned to care about and to know Christ.

Impact of gospel principles

To summarize these three incidents, then, the man who visited the church building in the Northwest only dimly understood on first contact much of what he saw, but he had caught a glimpse of what can be.

The lovely girl to whom I listened had found many who had no consciousness at all of being children of God, who were frantically trying to arrange, in the words of a wise observer, "some acceptable horizontal relationship with their social environment," instead of seeking to establish a "supremely important vertical relationship with God." She learned again the importance of the principles of Christ.

The two young men had seen those principles applied and had accepted them.

There are many strong efforts in the Church to bring the principles of the gospel of Jesus Christ and the full impact of his church into the lives of its members and all who will participate. A number of these have gained wide attention and respect: the youth and welfare programs, the family home evening, military relations activities, Indian placement. In educational effort, missionary work, genealogical undertakings, home teaching, student wards and stakes, and other correlated efforts, the Church is effectively serving the Lord's children.

All of these are praiseworthy endeavors, but we are clearly aware that it is not the programs of the Church themselves that save; yet it is often through the programs that the love and graciousness of God are expressed and communicated.

As I think of the wide efforts of our people in these various ways, three other related words come to mind of which, with their meanings, we must continually remind ourselves. If we had a giant chalkboard upon which I could write, I would like to print in large letters three words: OBJECTIVES, PRINCIPLES, SPIRIT. May I comment briefly about them?

OBJECTIVES

Recently we have been discussing throughout the stakes of the Church

the great effort currently being made to keep closely in touch with our young men in the military forces, to prepare them for the experiences they face in military service away from home. Always as we discuss the operation and mechanics of this important activity we are asking ourselves the meaning of it, the purpose and goal for which it has been established.

The answer is in the boy sitting against the bulkhead of the Navy ship reading a letter from his bishop or from his quorum at home. It is in the young man wading through the red dust of Takhli or Nakhon Phanom or the heat or rain of the Delta to get to his group meeting with three or four or a dozen other members of the Church to partake of the sacrament of the Lord's Supper and to participate in the worship service that will strengthen him against envelopment by the hollow world around him.

In the Church's educational effort the objective is the young man or woman surrounded by issues and pressures and voices of unwisdom, needing the stabilizing strength of the Lord and the companionship of others who know the way.

In the priesthood quorums the objective is those who are accounted for, and the prodigal; in the auxiliaries, every available individual. What was quoted this morning? The work and the glory of God is to bring to pass the immortality and eternal life of man.

In every effort of the Church the purpose is to tie in God's children to his community and kingdom, to bless the individual with a knowledge of his origins and heritage, a sense of his purpose and a plan to fulfill it, and a vision of his eternal potential. It is to strengthen and qualify God's children in the application of the eternal principles we have been discussing here; to learn and to serve, to grow and to give. It is to help him face the burning, urgent problems of the moment, grateful for his relationship with God and for the great marvel of being alive to the richness of life; to revere God, who demands and expects something important of him.

The objective of it all, then, is not counting the sheep but feeding them, not the proliferation of buildings or units or organizations or statistics, but the blessing of the individual child of God.

Christ, we know, had a great interest in human beings of every description, and great love for them. He accompanied with little children, sought out the sinner; he summoned men to follow him from the fishing boat and the counting table. So conscious was he of individuals that in the midst of the multitude he felt the woman's touch of his robe. He memorialized in a magnificent parable the selfless consideration of a despised Samaritan toward another human being in need. He enfolded the ninety and nine and went seeking the lost one. Our purpose is to follow him.

PRINCIPLES

And what of principles?

What are the principles through which we can help God's children to realize his purpose for them? We can start—and almost end—with love. God so loved the world that he gave his Only Begotten Son that whosoever believeth in him should not perish but have everlasting life. Christ so loved God and God's other children that he willingly undertook his pivotal part in the great plan of salvation, knowing what it meant, what it was going to cost.

Another special son, brilliant—the scriptures call him “an authority in the presence of God”—but lacking love except for self, disdained the Father's plan and rebelled against it. He had strong opinions of his own; he contrived some rules of his own, seemed to feel his Father's way inefficient and imperfect. He rebelled, and misled and led away a multitude of his Father's children.

Christ loved his Father and desired to do his will. He used his agency to willingly accept the responsibility to open the door to salvation and to eternal life to every individual child of God who would manifest his acceptance of the gift and his love of the giver by obeying his commandments.

Tillich has spoken of God's love as “ultimate concern”—that is, that God cares about us as much as can be. We are here to learn to care that much about each other.

I often think of the young bishop who, against pressures and problems and at considerable inconvenience, traveled to another city to visit a bereaved widow on the eve of her husband's funeral. The couple had long since moved from the bishop's area, but he had made the effort to be with his good, wonderful old friends at this tender time. He found the elderly lady standing alone beside the body of her beloved of more than half a century. As he comforted her she said through her tears, “Oh bishop, I knew you would come.”

I think, too, of an admired friend who has written of the night he took his little boys to an outing. They had the whole package of games and goodies. On the way home one little boy went to sleep on the back seat of the automobile, and his daddy took off his coat and covered the lad. The other youngster cuddled up by dad as they drove home, discussing the exciting events of the evening. The little boy dutifully answered his father's questions about the things he'd enjoyed most, and then, in a moment of pause, asked the thing that was really on his mind. “Daddy,” he said, “if I got cold would you cover me with your coat?”

Every child of God needs and wants love.

The principle of agency must be mentioned too, of course, for not even through love can one against his will be conveyed to useful, constructive living or to eternal, creative life. Each must individually choose that destination and qualify for it.

SPIRIT

The third word is spirit. In what spirit must we act to help our brother achieve God's purposes for him? Paul, who knew remorse as perhaps few men have, said to the Galatians: “Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; con-

sidering thyself, lest thou also be tempted.

"Bear ye one another's burdens, and so fulfil the law of Christ.

"For if a man think himself to be something, when he is nothing, he deceiveth himself." (Gal. 6:1-3.)

Alma, who also knew error and remorse, prayed for the apostate Zoramites: "Behold, O Lord, their souls are precious, and many of them are our brethren; therefore, give unto us, O Lord, power and wisdom that we may bring these, our brethren, again unto thee." (Al. 31:35.)

Bear one another's burdens

The programs of the Church are important, but they are not ends in themselves. They permit organized efforts to be made to reach and bless the individual. They are designed to help God's children to achieve the purposes of the Lord for them, to operate in the principle of real love, to be implemented in the spirit of compassion and contrition. They are to help us bear one another's burdens and thus fulfill the law of Christ.

The basic problem of our time is loneliness—the insecurity and anxiety that come with separation from God, and from one's fellowmen, and from a sense of alienation from self that is almost always present. The source of reconciliation and wholeness is Jesus Christ.

The function of the true Church of Christ is to provide for the individual that concerned, loving, accepting, forgiving community, animated by the spirit of Christ, in which the individual can find a place, establish true friendships, and gain confidence in God's presence.

Through it every woman will have opportunity ultimately to become what the most fortunate of women are blessed to be in this world—the heart of a loving home. Every man may be a true priest of God in his own home. And every home may be a true sanctuary where the love of God may dwell and where the spirit of God is.

It is important to learn to apply the

programs of the Church—they are great and wonderful and inspired and effective—but the only way this can truly be achieved is with a constant understanding of the objectives for which a program exists, of the principles that apply, and of the spirit that must be present in those who are called to serve and lead.

In our Father's house are many mansions, and a place for each of his children who will qualify. Our assignment is to accept God's gift and know that we are accepted, and to seek to share the warmth of his love and the power of his example with all who will heed his call.

So bless us, O God, to understand and to do, I pray in the name of Jesus Christ. Amen. ○

President Harold B. Lee

Elder Marion D. Hanks, Assistant to the Twelve, has just spoken to us. He was followed by the singing of "In My Father's House" by the Tabernacle Choir. That beautiful tenor solo was sung by Elder George Behunin.

Following a brief organ interlude, the congregation will join the choir in singing "God Moves In A Mysterious Way."

After the playing of an organ interlude, the Tabernacle Choir sang, "In My Father's House," following which the congregation sang the hymn, "God Moves in a Mysterious Way."

President Lee

For the benefit of the television and radio audience who have just joined us, we again announce that we are gathered in the historic Tabernacle on Temple Square in Salt Lake City, Utah, in the third session of the one hundred fortieth semi-annual conference of the Church.

Elder LeGrand Richards of the Council of the Twelve, will now address us.

Elder LeGrand Richards

Of the Council of the Twelve

● Brothers and sisters, it is wonderful to be gathered here with you again in one of these great conferences of our church. Led by the Tabernacle Choir, we have just sung a song that finds an echo in my heart: "God moves in a mysterious way his wonders to perform."

A day of wonders

Having done as much missionary work as I have, I have always considered the great wonders the Lord has done in our day in connection with the restoration of his gospel to the earth in this dispensation. This is a day of wonders, a day when so many things are happening in the world. If I were to ask what you consider the most wonderful thing that has happened in this world in the last 150 years, I imagine that most people would say the landing of the astronauts on the moon. That truly was a miracle, and how it happened only those who worked it out can tell you.

Then I think of how we were able to sit in our homes and watch on television as those men got down from the capsule to walk on that land without the power of gravity to pull them back. Then I think of what has been the result. (Now I am admitting to you that I don't know enough about science to know how much good that great achievement will be to me or my family.)

Joseph Smith's first vision

Then I think of another event that transpired within the last 150 years that from my way of appraisal far exceeds that in its majesty and magnitude and in its good for humanity, and for me and my family and for all other people in this world who really love the Lord and want to serve him. That was when the boy Joseph Smith went out in the woods to pray, having read the words of the apostle James: "If any of you lack wisdom, let him ask of God,

that giveth to all men liberally, and upbraideth not; and it shall be given him." (Jas. 1:5.) Then he went out into the woods to pray, believing in that promise, and a pillar of light descended from heaven, as it did to Saul of Tarsus on the way to Damascus, and in the midst of that pillar of light were God the Father and his Son Jesus Christ.

When that boy asked which of all the churches he should join, the Father, pointing to the Son, said: "*This is My Beloved Son, Hear Him!*" (See Joseph Smith 2:17.) The answer came that he was to join none of them, for they all taught for doctrines the precepts of men, and then he was told of the work that was about to come forth.

If that story is true, and I know that it is, is there anything like it in all this world? For when the heavens opened, heavenly messengers appeared, the Father and the Son who created this earth; we are told in the holy scriptures that God created the earth by the power of his Only Begotten, and could anything that has happened in this world in the last 150 years compare with the visit of the Father and the Son to this earth? We bear solemn testimony, all of us gathered here in this conference this day, and millions throughout the earth who have put this message to the test, that this is the truth. As Jesus said to Nicodemus: "We speak that we do know, and testify that we have seen; and ye receive not our witness." (John 3:11.) And so we are testifying to all the world that this glorious event transpired.

Ascension of Jesus

After Jesus had spent some forty days with his disciples and ascended to heaven in the presence of 500 of the brethren, as they stood gazing into heaven, two men in white apparel stood by their side and said: "Ye men of Galilee, why stand ye gazing up

into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.) Why then should it be so difficult to believe that he would appear when two angels stood there to say that he would come again? And we are looking forward to his coming. When I think of all of the things the prophets have foretold that should precede his second coming, then I say truly that God moves in a mysterious way, his wonders to perform.

Statement in Malachi

I like the statement in the third chapter of Malachi, where the Lord, speaking through the prophet Malachi, said: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple. . . .

"But who may abide the day of his coming? . . . for he is like a refiner's fire, and like fuller's soap." (Malachi 3:1-2.)

Now that obviously had no reference to his first coming, because he didn't come suddenly to his temple. All men were able to abide the day of his coming. He did not come cleansing and purifying as refiner's fire and fuller's soap, but we are told that when he shall come in the latter days the wicked shall cry out to the rocks, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb." (Rev. 6:16.) And so when God sends a messenger to prepare the way before him, that messenger could be none other than a prophet.

Prophet of this dispensation

You remember what Jesus said of John the Baptist, who was sent to prepare the way for his coming in the meridian of time. He said that there was no greater prophet in Israel than John the Baptist. And so we bear solemn testimony to the world that this prophet whom God raised up in this dispensation was the Prophet Joseph Smith. He was the messenger that was sent to prepare the way for

these wonderful things that the Lord promised to send to this world to prepare the way for the coming of the Lord.

He was the prophet of this dispensation whom, according to our scriptures, the Lord had in waiting over 3,000 years after he declared his coming, waiting for his day and time just as did the prophets of old, such as Jeremiah, when he was called to be a prophet. He could not understand this, and the Lord said, "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." (Jer. 1:5.) The prophet of this dispensation was ordained to be a prophet unto the nations before he ever came here, and we have the word of the Lord that he should be great in his eyes. (See 2 Ne. 3:8.)

Times of restitution

Then I think of the statement of Peter following the day of Pentecost, when he talked to those who put to death the Christ, and he told them that the heavens would receive the Christ "until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:21.) Is it difficult to believe this prophecy of Peter's that there should be a restitution of all things spoken by the mouths of all the holy prophets since the world began? No other church in this world, as far as I know, claims such a restitution, and that includes the visit of many holy prophets of the dispensations past.

The Book of Mormon

Following the coming of the Father and the Son to the Prophet Joseph, a few years later Moroni, a prophet who had lived here upon this earth in the land of America 400 years after the Christ, came back to tell the prophet about the former inhabitants of this land and the record that had been prepared, which is the Book of Mormon.

Brother [Marion G.] Romney gave

us an inspiring talk yesterday about the teachings of that book. It was preserved for the convincing of the Jew and the Gentile that Jesus is the Christ, the very eternal God, manifesting himself unto all nations. It was preserved by the hand of Almighty God; and it was written by the command of the Lord to Ezekiel the prophet that two records should be kept, one of Judah and his followers, the House of Israel, and one of Joseph and his followers. The Lord promised he would take the record of Joseph that was in the hands of Ephraim and put it with the record of Judah and make them one in his hands. (See Ezek. 37:16-17.) Can't we believe that God would do that which he said he would do? If the Book of Mormon isn't that record, where is it?

Blessings of Joseph

In order to fully appreciate what that book is, we need to go back a little further to the promises made to the twelve sons of Jacob, and Joseph's promise, if you will read it, far exceeds that of his other brethren. He was promised through Jacob many blessings. "The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills. . . ." (Gen. 49:26.)

In describing the new land that should be given to Joseph, who would be separated from his brethren, Moses used the word "precious" five times in just four verses as recorded in the Bible describing that new land. (See Deut. 33:13-16.) That new land was none other than this land of America. The Lord had it preserved, waiting for the day of the restoration of the gospel in this latter day.

What does the world know about that record of Joseph? And why should they hesitate to accept it? And with its acceptance, even the Jewish people have no occasion to question who their Messiah is because that record so definitely tells of the signs of the birth of the Savior of the world, of his crucifixion, and then of his visit to this land of America when he visited his people,

as Brother Romney told us yesterday.

It has been said that if that book had been found by a man plowing in his field, it would have been considered the greatest event of the nineteenth century. We have testimonies from many who are not members of the Church. The book contains a promise that if we would read it, the Lord would manifest the truth of it unto us by the power of the Holy Ghost. (See Moro. 10:4.)

Testimony of university dean

Some years ago Brother Nicholas G. Smith, speaking from this pulpit, told us of an experience he had while presiding over the California Mission. The dean of religion at the University of Southern California asked him for a copy of the Book of Mormon, and Brother Smith gave him one that had been marked by the missionaries, with the important passages underlined; then the dean invited Brother Smith and the missionaries to attend his meeting. He took that Book of Mormon and he would read passage after passage to his congregation and would say: "This isn't a dead book, it's a live book." He said, "We have here a volume of scripture that has been in our midst for a hundred years, and we haven't known anything about it." And then he would say to his congregation: "Aren't these beautiful teachings? Why can't we fellowship a people who believe in such beautiful things as I have been reading to you here today?" Well, that is just another testimony of the divinity of this work, but the Lord preserved it to fulfill his promises to Joseph in this land, choice above all other lands.

"Mountain of the Lord's house"

There isn't time today to go into these other wonderful things that the Lord has created in a way that is mysterious to the world. You just take this temple standing here on this block. Isaiah and Micah were both permitted to look down through the stream of time (3,000 years) to the latter days, and they named the latter days when the mountain of the Lord's house would be established in the top of the mountains and all na-

tions would flow unto it; and they would say, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. . . ." (See Isa. 2:2-3.) As far as I know there is no building in the history of this world that has gathered people from all nations like this temple, and many of you who are here today are no doubt descendants of some of those who have been gathered to this land.

Temples in Europe

When I was doing missionary work over in Holland, I had a very earnest investigator, a businessman. He said, "I will never join your church." I said, "Why?" He said, "I don't want to go to America." I said, "Good for you." I then added, "You just stay right here and help strengthen these branches." He had been a member of the Church only a few months when he came rushing into my office one day and said, "Brother Richards, I have a chance to sell my business." I said, "What do you want to sell your business for?" "Oh, I want to go to Zion," he said. I wish you could see the accounts we had on the mission books, when I was secretary of the mission, of the good Dutch people saving their nickels and their dimes to come here before we had any temples in Europe.

I heard President Joseph F. Smith say in Rotterdam in 1906 that the day would come when temples of the Lord would dot that whole land of Europe, and I have lived long enough to see two of them built. Well, that is just another of these wonders that are mysterious to the world that the Lord has given us. If we would take time to study the prophecies of the gathering, we would know that the Lord kept this land away from the eyes of the world to make it the gathering place of his people.

Coming of Elijah

Brothers and sisters, we have so much to be grateful for. Yesterday Brother Burton talked to us about the coming of Elijah the prophet. Just

think of that promise of Malachi, that before the coming of the great and dreadful day of the Lord, the Lord said he would send Elijah the prophet, "And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Mal. 4:5-6.) How could anybody believe the holy scriptures and not pray for the day to come when Elijah would come? And then we bear solemn witness to the world that he has come.

I was in Israel a year ago last July, and we went into three of the synagogues on a tour, and in one of them there was hanging on the wall an arm chair. I asked the rabbi what it was there for. He said, "So we could let it down for Elijah to sit in when he comes." And of course I couldn't tell him that Elijah had already been, and that his coming has given us this assurance that has been mentioned in this conference of the eternal duration of the marriage covenant. Not only that, but God has also prepared a thousand years under the leadership of Jesus until every knee shall bow and every tongue confess that Jesus is the Christ, which means that this message has got to go into the eternal worlds.

Solemn witness

I bear you my solemn witness that this is God's work, and I know it in every fiber of my being, and I know that it is what Isaiah saw when he said: "Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart from me, and their fear toward me is taught by the precepts of men:

"Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isa. 29:13-14.)

That is the message we have to all the world, and I bear you my witness that there isn't an honest man or an honest woman in this world who really

loves the Lord who wouldn't join this church if they would take time to find out what it really is. I bear you that witness and pray God to bless you all, in the name of the Lord Jesus Christ. Amen. ○

The Tabernacle Choir sang the following two numbers: "Battle Hymn of the Republic," and "With a Voice of Singing."

President Harold B. Lee

The Tabernacle Choir has sung the "Battle Hymn of the Republic," and I would not be surprised to see many

with tears in their eyes as they listened.

I said to Elder LeGrand Richards here who has just spoken, as I shook his hand, "Brother Richards, you too are a marvelous work and a wonder."

Following a brief organ interlude, Elder Gordon B. Hinckley of the Council of the Twelve Apostles, will then be our concluding speaker.

Elder Alexander Schreiner played an organ interlude.

President Lee

Elder Gordon B. Hinckley of the Council of the Twelve Apostles will be our concluding speaker.

Elder Gordon B. Hinckley

Of the Council of the Twelve

● I should like to speak out across the land to the youth who are the future of the Church and the hope of the nations.

Conversation with young man

I found my theme in a conversation with a young man in a South American airport, where we were both delayed by late planes. His hair was long and his face bearded, his glasses large and round. Sandals were on his feet, and his clothing such as to give the appearance of total indifference to any generally accepted standard of style.

I did not mind this. He was earnest and evidently sincere. He was educated and thoughtful, a graduate of a great North American university. Without employment and sustained by his father, he was traveling through South America.

What was he after in life? I asked. "Peace—and freedom" was his immediate response. Did he use drugs? Yes, they were one of his means to obtain the peace and freedom he sought. Dis-

cussion of drugs led to discussions of morals. He talked matter-of-factly about the new morality that gave so much more freedom than any previous generation had ever known.

He had learned in our opening introductions that I was a churchman; and he let me know, in something of a condescending way, that the morality of my generation was a joke. Then with earnestness he asked how I could honestly defend personal virtue and moral chastity. I shocked him a little when I declared that his freedom was a delusion, that his peace was a fraud, and that I would tell him why.

Our flights were called shortly after that, and we had to separate. Since then I have thought much of our discussion. I would hope that he might be listening somewhere today. He is part of a challenging generation numbered in the millions who, in a search for freedom from moral restraint and peace from submerged conscience, have opened a floodgate of practices that enslave and debauch, and which, if left unchecked, will not only destroy

individuals but also the nations of which they are a part.

Situation of young couple

I thought of this freedom and this peace when I recently faced a young man and a young woman across the desk of my office. He was handsome, tall, and manly. She was a beautiful girl, an excellent student, sensitive and perceptive.

The girl sobbed, and tears fell from the eyes of the young man. They were freshmen in the university. They were to be married the next week, but not in the kind of wedding of which they had dreamed. They had planned that would come three years from now, following graduation.

Now they found themselves in a situation both regretted and for which neither was prepared. Shattered were their dreams of schooling, the years of preparation they knew each needed for the competitive world that lay ahead. Rather, they would now have to establish a home, he to become the breadwinner at the best figure his meager skills could command.

The young man looked up through his tears. "We were sold short," he said.

"We've cheated one another," she responded. "We've cheated one another and the parents who love us—and we've cheated ourselves. We were betrayed. We fell for the rubbish that virtue is hypocrisy; and we've found that the new morality, the idea that sin is only in one's mind, is a booby trap that's destroyed us."

Heartbreak and bondage

They spoke of a thousand thoughts that had crossed their minds in the fearful days and the anxious nights of the past few weeks. Should she seek an abortion? The temptation was there in the frightening contemplation of the ordeal that lay ahead. No, never, she had concluded. Life is sacred under any circumstance. How could she ever live with herself if she took measures to destroy the gift of life even under these conditions?

Perhaps she could go to some place

where she was not known, and he could go on with his schooling. The child could be placed for adoption. There were excellent organizations that could assist in such a program, and there were good families anxious for children. But they had dismissed that thought.

He would never leave her to face her trial alone. He was responsible, and he would meet that responsibility even though it blighted the future of which he had dreamed.

I admired his courage, his determination to make the best of a difficult situation; but my heart ached as I watched them, bereft and sobbing. Here was tragedy. Here was heartbreak. Here was entrapment. Here was bondage.

They had been told of freedom, that evil was only a thing of the mind. But they found they had lost their freedom. Nor did they know peace. They had bartered their peace and their freedom—the freedom to marry when they chose to marry, the freedom to secure the education of which they had dreamed, and, more importantly, the peace of self-respect.

My young friend in the airport might have countered my story by saying that they were not smart. Had they been wise to the things available to them, they would not have found themselves in this sorry situation.

I should have replied that their situation is far from unique and that it is daily growing more acute. In 1968 there were 165,700 births to unwed schoolgirls in the United States alone, with an average annual increase of 12,000. (*Reader's Digest*, September 1970, p. 170.)

Misery of indulgence

Can there be peace in the heart of any man, can there be freedom in the life of one who has left only misery as the bitter fruit of his indulgence?

Can anything be more false or dishonest than gratification of passion without acceptance of responsibility?

I have seen in Korea the tragic aftermath of war in the thousands of orphans born of Korean mothers and

soldier fathers. They have been abandoned, creatures of sorrow, unwanted, the flotsam of a miserable tide of immorality.

It is so in Vietnam. Tens of thousands of such, according to reports. Peace and freedom? There can be neither for him who has wantonly indulged nor for those left as the innocent and tragic victims of his lust.

Men are prone to gloat over their immoral conquests. What a cheap and sullied victory. There is no conquest in such. It is only self-deception and a miserable fraud. The only conquest that brings satisfaction is the conquest of self. It was said of old that "he that governeth himself is greater than he that taketh a city."

Are not the words of Tennyson still appropriate: "My strength is as the strength of ten, Because my heart is pure." (Alfred, Lord Tennyson, "Sir Galahad.")

Conclusions of historians

You expect me to speak in this fashion. But listen to the conclusion of renowned historians Will and Ariel Durrant. Their language may sound a little indelicate for an occasion like this, but my young friends will understand it. Out of the vast experience of writing a thousand years of history, Dr. and Mrs. Durrant say:

"No one man, however brilliant or well informed can come in one lifetime to such fullness of understanding as to safely judge and dismiss the customs or institutions of his society, for these are the wisdom of generations after centuries of experiment in the laboratory of history. A youth boiling with hormones will wonder why he should not give full freedom to his sexual desires; and if he is unchecked by custom, morals, or laws, he may ruin his life before he matures sufficiently to understand that sex is a river of fire that must be banked and cooled by a hundred restraints if it is not to consume in chaos both the individual and the group." (*The Lessons of History*, pp. 35-36.)

A sex-saturated world

Self-discipline was never easy. I do not doubt that it is more difficult today. We live in a sex-saturated world. Notwithstanding the conclusions of a government commission, which I am happy to say has been widely repudiated, I am convinced that many of our youth, and many older but no less gullible, are victims of the persuasive elements with which they are surrounded—the pornographic literature which has become a \$500 million a year business in this country alone, seductive movies that excite and give sanction to promiscuity, dress standards that invite familiarity, judicial decisions that destroy legal restraint, parents who often unwittingly push the children they love toward situations they later regret.

A wise writer has observed that "a new religion is emerging throughout the world, a religion in which the body is the supreme object of worship to the exclusion of all other aspects of existence.

"The pursuit of its pleasures has grown into a cult . . . for its ritual no efforts are spared.

"We have bartered holiness for convenience, . . . wisdom for information, joy for pleasure, tradition for fashion." (Abraham Heschel, *The Insecurity of Freedom*, p. 200.)

Whirlwind of decay

Nakedness has become the hallmark of much public entertainment. It reaches beyond this into the realm of sadistic perversion. As one seasoned New York critic remarked, "It's not only the nudity; it's the crudity."

Can there be any reasonable doubt that in sowing the wind of pornography, we are reaping the whirlwind of decay?

We need to read more history. Nations and civilizations have flowered, then died, poisoned by their own moral sickness. As one commentator has remarked, Rome perished when the Goths poured over its walls. But it

was "not that the walls were low. It was that Rome itself was low." (Jenkin Lloyd Jones, *U. S. News & World Report*, May 26, 1962, p. 90.)

Strength in the homes

No nation, no civilization can long endure without strength in the homes of its people. That strength derives from the integrity of those who establish those homes.

No family can have peace, no home can be free from storms of adversity unless that family and that home are built on foundations of morality, fidelity, and mutual respect. There cannot be peace where there is not trust; there cannot be freedom where there is not loyalty. The warm sunlight of love will not rise out of a swamp of immorality.

As with the bud, so with the blossom. Youth is the seedtime for the future flowering of family life. To hope for peace and love and gladness out of promiscuity is to hope for that which will never come. To wish for freedom out of immorality is to wish for something that cannot be. Said the Savior, "Whosoever committeth sin is the servant of sin." (John 8:34.)

The way to freedom and peace

Is there a valid case for virtue? It is the only way to freedom from regret. The peace of conscience which flows therefrom is the only personal peace that is not counterfeit.

And beyond all of this is the unfailing promise of God to those who walk in virtue. Declared Jesus of Nazareth, speaking on the mountain, "Blessed are the pure in heart: for they shall see God." (Matt. 5:8.) That is a covenant, made by him who has the power to fulfill.

And again, the voice of modern revelation speaks a promise—an unmatched promise that follows a simple commandment:

Here is the commandment: "... let virtue garnish thy thoughts unceasingly." And here is the promise: "... Then shall thy confidence wax strong in the presence of God. . . .

"The Holy Ghost shall be thy con-

stant companion, . . . and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever." (D&C 121:45-46.)

Confidence in God's presence

Just a word or two concerning this marvelous promise—

It has been my privilege on various occasions to converse with Presidents of the United States and important men in other governments. At the close of each such occasion I have reflected on the rewarding experience of standing with confidence in the presence of an acknowledged leader. And then I have thought, what a wonderful thing, what a marvelous thing it would be to stand with confidence—unafraid and unashamed and unembarrassed—in the presence of God. This is the promise held out to every virtuous man and woman.

I know of no greater promise made by God to man than this promise made to those who let virtue garnish their thoughts unceasingly.

A different world

Channing Pollock once remarked: "A world in which everyone believed in the purity of women and the nobility of men, and acted accordingly, would be a very different world, but a grand place to live in." (*Reader's Digest*, June 1960, p. 76.)

I assure you, my young friends, that it would be a world of freedom in which the spirit of man might grow to undreamed-of glory, a world of peace, the peace of clear conscience, of unsullied love, of fidelity, of unfailing trust and loyalty.

This may appear an unattainable dream for the world. But for each of you it can be a reality, and the world will become so much the richer and the stronger for the virtue of your individual lives.

God bless you to realize this freedom, to know this peace, to gain this blessing, I humbly pray, as I leave with you my witness of the truth of these things; and as a servant of the Lord, I promise you that if you will sow in

virtue, you will reap in gladness now and in all years yet to come, in the name of Jesus Christ. Amen. ○

President Harold B. Lee

We have just listened to a most powerful sermon by Elder Gordon B. Hinckley of the Council of the Twelve Apostles on chastity. May we prayerfully and fervently hope, and particularly to you Latter-day Saints, and indeed all who are listening, that we may not be among those when the time will come who will be denounced by the Master as hypocrites, as President Tanner has so forcibly impressed.

We are most grateful for the warm response from the managers and operators of over 300 television and radio stations in offering their facilities as a public service to make the proceedings of this conference available to millions throughout many areas of the world.

These proceedings are being broadcast over stations in countries of Latin America by means of satellite transmission.

Through special arrangements of the Armed Forces Radio and Television Network this session will be televised

to bases of the Armed Services throughout the Pacific and heard by radio in Vietnam.

We appreciate the attendance here of educators, national and local government officials, church officials, and all visitors and members who have attended this service this morning.

We shall now conclude this session of the conference with the Tabernacle Choir singing, "O Great Is the Depth."

Following the singing, the benediction will be pronounced by Elder C. Bryant Whiting, former Regional Representative of the Twelve and now serving as the president of the Arizona Temple.

This conference will then be adjourned until two o'clock this afternoon.

The Tabernacle Choir sang "On Great Lone Hills," and "O Great Is the Depth."

The closing prayer was offered by President C. Bryant Whiting of the Arizona Temple.

The conference was adjourned until 2 o'clock p.m.

SECOND DAY

AFTERNOON MEETING

FOURTH SESSION

The fourth session of the conference convened on Saturday, October 3, 1970, at 2 o'clock p.m.

President Joseph Fielding Smith presided and conducted the meeting.

The choral numbers for this session were rendered by the Brigham Young University Combined Choruses, with John Halliday conducting. Roy M. Darley served as organist.

The meeting began with the following introductory statement by President Smith:

President Joseph Fielding Smith

We extend to all cordial greetings and welcome to this the fourth session of the 140th Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints. We are convened in the historic Salt Lake Tabernacle on Temple Square.

We are pleased to announce that this morning's session, in addition to being broadcast direct, was video-taped, and will be released by many television stations tomorrow morning to the eastern and central parts of the United States, Hawaii, and bases of the Armed

Forces throughout the Pacific and carried by radio to Vietnam.

The sessions of this conference are being televised in color, and will be received by many in the United States and Canada over most stations cooperating to provide the extensive coverage of this conference.

Both of the sessions today will be re-broadcast over KSL Radio, KIRO Radio at Seattle, KMBZ Radio at Kansas City, Missouri, and WNYW International Short-Wave Radio at New York City, Sunday morning starting at midnight.

We are pleased to welcome here this afternoon these young students from the Brigham Young University at Provo, Utah, who will furnish the music for this session of the conference this afternoon. We are grateful for their presence, and for their willingness to come here to add their youthful, exhilarating spirit and influence to this meeting.

Brother John Halliday will conduct the combined choruses, with Roy M. Darley at the organ.

We shall begin this session by the combined choruses rendering, "The Heavens Are Telling the Glory of God," following which the invocation will be offered by Elder Milton R. Hunter of the First Council of Seventy.

The Brigham Young University Combined Choruses sang the anthem, "The Heavens Are Telling the Glory of God."

The invocation was offered by Elder Milton R. Hunter of the First Council of Seventy.

Elder Spencer W. Kimball

Acting President of the Council of the Twelve

● My brothers and sisters and friends, and especially our good folks from overseas and of a different tongue: It is a joy to be with you in this great conference.

President Joseph Fielding Smith

President Lee has an announcement to make.

President Harold B. Lee

In addition to what President Smith has said about the coverage, we just had a telephone call from the University of Colorado where they will have this broadcast live this afternoon. We thought you would be interested; and you folk over in Colorado, we are glad to welcome you into this broadcast.

President Smith

The Brigham Young University Combined Choruses, with John Halliday conducting, will now favor us with "The Lord Is My Shepherd."

The hymn, "The Lord Is My Shepherd," was then sung by the Brigham Young University Combined Choruses.

President Smith

President Spencer W. Kimball, Acting President of the Council of the Twelve, will be our first speaker this afternoon.

He will be followed by Elder Hartman Rector, Jr. of the First Council of Seventy.

Seagull Monument

To the right of us a hundred yards is a beautiful granite monument crowned with a stone globe, and on it, two bronze seagulls. Before this monu-

ment have stood millions of tourists, as they heard the absorbing story of the "Mercy of God to the Mormon Pioneers."

The bronze wings of the birds are spread wide, as are the great arms of the Church, to envelop all the peoples of the world; and the granite globe is prophetic of the worldwide Church and reminiscent of Daniel's envisioned stone cut out of the mountain without hands, to roll forth and fill the whole earth.

On the tablets is told the story of the virgin desert lands, of ox teams, of plowmen and wide-flung arms sowing grain. It pictures the invasion of the merciless insects, and the hopeless battle represented by the man sinking to the earth, listless, with his hanging hands and bowed head. Despair has engulfed him. The woman is also toil-worn, with something pathetic in her body-weariness, her head raised to the pitiless skies. They see the gulls overhead. Are they coming to complete the devastation? The conquest of the gulls and the harvesting of the grain that was saved is pictured. Total famine would now be averted.

Years that locust hath eaten

The Egyptian scourge was not the first, nor was the Mormon disaster the last of the invasion by the crickets, the grasshoppers, the locusts. Years ago, when we visited Australia, we frequently heard that a man had "dropped his bundle." We came to know that it had a similar meaning there to the phrase we often use here: "He didn't make the grade" or "He missed the boat." As I read the old scriptures, I find that the ancients characterized such a situation with the phrase "The years that the locust hath eaten."

We are told that the locust is a species of a large family of insects with blunt antennae, long hind legs, thick thighs that make the familiar sound when scraped on the fore wings. They breed in river bottoms and sunny depressions and multiply at an alarming rate and fill the air, obliterating the daylight. Hordes of these insects have plagued western United States as well as many other parts of the world and

caused billions of dollars of damage and ruin. They have caused numerous famines and the deaths of great numbers of people.

These insects, as with the cricket war in Utah, were heavily involved in the Egyptian story:

Moses and Aaron pleaded, and threatened Pharaoh to release his army of slaves. The monarch was obdurate, deceptive, and stubborn. During the suffering of each plague he made the promise, but when relief came, he ignored his promise.

Moses warned: "Thus saith the Lord God . . . How long wilt thou refuse to humble thyself . . . ? let my people go, that they may serve me." (Exod. 10:3.)

Egyptian plagues

In succession came the plagues: when "all the waters that were in the river were turned to blood"; and when "the frogs came up, and covered the land of Egypt"; and when "there came a grievous swarm of flies"; when "the dust of the earth . . . became lice"; when ashes sprinkled by Moses "became a boil breaking forth with blains upon man, and upon beast."

There came "thunder and hail, and the fire ran along upon the ground; . . . And the hail smote . . . all that was in the field, . . . every herb . . . , and brake every tree of the field." "And the flax and the barley was smitten; for the barley was in the ear, and the flax was bolled." (Exod. 7:20; 8:6, 24, 17; 9:10, 23, 25, 31.)

Upon Pharaoh's repeated rejection, Moses quoted the Lord:

" . . . let my people go . . . Else, if thou refuse . . . , behold, tomorrow will I bring the locusts into thy coast." (Exod. 10:3-4.)

"Thou shalt carry much seed out into the field, and shall gather very little in; *for the locust shall consume it.*" (Deut. 28:38. Italics added.)

" . . . and when it was morning, the east wind brought the locusts.

" . . . so that the land was darkened; and . . . there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt." (Exod. 10:13, 15.)

What the palmerworm left, the lo-

cust ate, and what the locust left, the caterpillar ate. And another crop was gone.

And as I remembered the "years that the locust hath eaten," I reflected on the lost weekends and wasted years of many people.

The four no's

From a distant state a letter came from a man who had been baptized a year before. I quote from his letter:

"I will appreciate it if you will remove my name from the roster of the Church. I find the . . . requirements of the Church too great. I was . . . led . . . by the missionaries to the receiving of instructions. The next thing I knew, my baptism was planned. I do not regret this completely, for it was educational.

"Finally, I came to realize what I had gotten myself involved in.

"I was unable to forgo the four No's—tobacco, liquor, coffee and tea. . . . It causes me more anxiety than I am able to cope with. And my personality requires acceptance . . . and I feel unaccepted when unable to partake of the pleasures of my companions.

"Also, I find that I cannot give from three to five hours on Sunday and one tenth of my earnings. This is against my basic nature. . . .

"I am very sorry that I have caused you this trouble. No one should consider himself at fault. . . . It is mine alone. I hope that you can forgive me . . . my decision is final."

His final decision was sad indeed. His years follow each other and are figuratively eaten by the locusts, the cankerworm, and the caterpillar, while he returns to the world.

Contrary to this, generally, our people are not disturbed about four or five hours of devotion on the Sabbath and giving one tenth of their income and the four no's.

Marden says: ". . . the mill can never grind with the water which has passed." (Orison S. Marden, *Pushing to the Front*, vol. 1, p. 13.)

A convert family

Some days ago, a family of new members were beaming as they shook my hand. I asked them how long they had been members of the Church and the answer was "Two months." Then, with enthusiasm and regret, they said, "Think of all these years we could have been so happy in the Church!" The locusts had eaten their years.

Someone said, "'O, that I had!' or 'O, that I had not!' is the silent cry of many a man who would give life itself for the opportunity to go back and retrieve some long lost error." (Marden, p. 15.)

Position of trust

In 1834, a high council was being organized by the Prophet Joseph Smith. This account comes from L. D. Young:

" . . . I committed a grave error, and desire to leave a record of it, for a lesson to others. The prophet requested me to take a seat with the brethren who had been selected for this [high] council. Instead of doing so, I arose and pled my inability to fill so responsible a position, manifesting, I think, considerable earnestness in the matter.

"The prophet then said he merely desired I should take the place; but as I still excused myself, he appointed another to fill it. I think this was the reason that he never again called me to fill any important position in the priesthood. I have since learned to go where I am called, and not set up my judgment against that of those who are called to guide in this kingdom."

The locust went to work. Think of the years of opportunity this good man lost.

Harriet Winslow said of opportunity:

"The golden opportunity
Is never offered twice; seize then the hour

When Fortune smiles and Duty points the way.

"Why thus longing, thus forever sighing,

For the far-off, unattained and dim,
While the beautiful, all around thee
lying
Offers up its low, perpetual hymn?"

Rejected bishopric

I know one man who was greatly concerned when his stake president invited him to be the bishop of the ward. His face became ashen. He stammered a rejection. He declined the great privilege of being a judge in Israel, a father of a people, a leader of men. The stake president, feeling that it was mere timidity and a feeling of inadequacy, attempted to persuade, but the decision was made.

Since that day there have been many years that "the locusts hath eaten."

In this connection, I also think of the Sidney Rigdons, the Oliver Cowderys, the Martin Harris, and the many others who closed the doors upon their opportunities.

"Remember the four things come not back: the spoken word, the sped arrow, the past life, and the neglected opportunity." (Marden, p. 67.)

Locust years in marriage

Another young man who was a faithful member of the Church became infatuated with a beautiful girl not a member of the Church, and when their courtship reached the marriage state, it was set to be a civil one, "till death do you part." He weakly remonstrated, but she with greater strength prevailed. Temple and eternal marriage had no meaning for her.

He would hope someday to bring her into the Church, but the years moved on at a rapid pace, and the children came and grew up without the gospel. The opportunities passed; years were lost—years never to be recovered, for time flies on wings of lightning, and you cannot call it back. Were these locust years?

Shakespeare wrote:

"There is a tide in the affairs of men,
Which, taken at the flood, leads on to
fortune;

Omitted, all the voyage of their life
Is bound in shadows and in miseries;
And we must take the current when
it serves,

Or lose our ventures.

"Tis never offered twice; seize the hour
When fortune smiles, and duty points
the way;

Nor shrink aside to 'scape the specter
fear,

Nor pause, though pleasure beacon
from her bower;

But bravely bear thee onward to the
goal."

(*Julius Caesar*, Sc. 4, act. 3.)

The locust has always been abroad.
Civilization is cankered by the canker-
worm.

Benjamin Franklin said: "Dost thou love life? Then do not squander time, for that is the stuff life is made of."

And another said: "Eternity itself cannot restore the loss struck from the minute." (Ancient Post.)

"I wasted time, and now doth time
waste me." (Shakespeare.)

The childless ones

When I was a little boy, I was much impressed by a young couple just being married in a civil marriage. He was a handsome swain, with a sleek horse and rubber-tired buggy and with money to spend. She was the "belle of the ball," coming from a well-to-do family so that her clothes and her popularity made other girls envy her.

Their marriage was what might be called an extravaganza.

There had been many children in both families, but their first determination was that "they would have no kids."

There was some sort of surgery—no children ever came to that home. Their fun continued—dancing, riding, parties. Through the years, I saw them grow old and lonely. He died first. On a main street in the little town, she lived on and walked daily to the post office and to the grocery store. The years sped on and brought a bent back and a slow walk with a cane added.

Loneliness surrounded her. Her brothers and sisters were occupied with their families. Visits to her were less often and for shorter periods. There was no radio or television that long ago. Reading was reduced as eyes grew dim. People saw her less often and missed her less.

One day someone found her. She had been dead for days. Alone in death as she had been alone in life. No loving, dutiful children to bury her—no tear shed—no lament. They had been wasted years. Were they years that the locust hath eaten?

Our destiny within

Someone said:
 "Destiny is not about thee, but within—
 Thyself must make thyself."
 (Marden, p. 404.)

Failure to plan brings barrenness and sterility. Fate brushes man with its wings, but we make our own fate largely. Karl G. Maeser gives us this thought:

"And the books will be opened and my guardian angel will stand by me and as he opens the book he will say, 'Look,' and I will look and say: 'How beautiful.' And the angel will say, 'That is what you could have been,' and then he will turn the leaf and say, 'This is what you have been.'"

And Ingalls gives us this:

"Master of human destinies am I,
 Fame, love, and fortune on my footsteps wait.

Cities and fields I walk, I penetrate
 Deserts and seas remote, and, passing by

Hovel, and mart, and palace, soon or late

I knock unbidden, once at every gate!

"If sleeping, wake—if feasting, rise before

I turn away. It is the hour of fate,
 And they who follow me reach every state

Mortals desire, and conquer every foe
 Save death; but those who doubt or hesitate

Condemned to failure, penury and woe,
 Seek me in vain and uselessly implore—

I answer not and I return no more."

—John James Ingalls,
 "Opportunities"

Opportunities missed

The world is full of opportunities missed. Many of the impressive talks of this conference have told of people who failed to accept the gospel when presented; of dropouts from high school, college, and employment; of waste through drugs and immoralities; of failures to accept Church and community service; of bypassing a proselytizing mission; of a temporary civil marriage substituted for a permanent eternal one; of the use of the pill, abortion, and other means of damaging or destroying the family and home life so strongly urged as vital to our continued civilization. All this reminds us that though we must be *in* the world, we need not be *of* the world.

May we grasp our opportunities, live the gospel fully, and prepare ourselves for the eternity of glory which is our possible destiny, I pray, in the name of Jesus Christ. Amen. ○

President Joseph Fielding Smith

We have just listened to Spencer W. Kimball, Acting President of the Council of the Twelve.

Elder Hartman Rector, Jr. of the First Council of Seventy will now address us. He will be followed by Elder Sterling W. Sill, Assistant to the Twelve.

Elder Hartman Rector, Jr.

Of the First Council of the Seventy

● Man is a spirit living in a house of clay called a physical body. This combination of spirit and body is called a living soul.

Physical bodies are made of flesh and bone and, therefore, have tangible form and shape and are easy to see and feel and recognize. The spirit also has a definite form and shape but does not have flesh and bone and, therefore, is not easy for mortals to see, feel, and recognize.

The spirit and the body

The scriptures tell us that the spirit and the body in which it lives look very, very much alike—and are, in fact, made in the image and likeness of God.

The word *life* means that the spirit is at home in the physical body. Death, on the other hand, means that the spirit has departed the physical body. When death occurs or when the spirit leaves the physical body, the physical body decays and returns to the dust whence it came. However, the spirit continues to exist in another realm called “the spirit world” and still maintains its form and shape and identity.

Resurrection is a process whereby after death the spirit returns and reunites with the body and they become again a living, immortal soul, immortal meaning not subject to death or separation. I believe it is primarily the spirit that sees, hears, feels, knows passion and desire; it is the spirit that becomes addicted to drugs, bad habits, and evil desires. It is not just the physical body that is addicted, but the *spirit* also, which, of course, is the real you and me. We are spirits just as God is a spirit.

Subjection of spirit

Sometimes we make excuses for ourselves, when we do what we should not do or fall short of what we should have done. We use such expressions as, “Oh! the spirit is willing but the flesh is

weak.” With such rationalizations we insinuate that it is completely our physical body’s fault that we sin. In my opinion, this is not true. I believe the physical body is a very strong part of us and is of great benefit to us. Among other reasons, it was given to us to help us overcome our addictions, bad habits, and evil desires. The body is very obedient; generally speaking, it will do exactly what the spirit tells it to do. So it is not the physical body that we are struggling with; it is the spirit we must bring into subjection.

Same spirit at death

Sometimes we seem to get the idea that in the spirit world, we will be completely different individuals; we will suddenly undergo a miraculous change in our character when we die. But nothing could be further from the truth. “We,” our spirits, do not change at death; we are still the same. Amulek, a great Book of Mormon prophet, tells us plainly what the conditions in the spirit world will be.

“And now, as I said unto you before, as ye have had so many witnesses, therefore, I beseech of you that ye do not procrastinate the day of your repentance until the end; for after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness wherein there can be no labor performed.

“Ye cannot say, when ye are brought to that awful crisis, that I will repent, that I will return to my God. Nay, ye cannot say this; for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world.” (Al. 34:33-34.)

Preparation for eternity

Thus we see that we are here upon the earth to “prepare for eternity,” or more simply said, we are here to get

in condition to leave. And everybody is going to leave. Nobody gets out of this life alive. Someone has said that everybody wants to go to heaven, but nobody wants to die to do it. But as a matter of fact, we *have* to die to do it.

Amulek plainly states that the "same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world." So, we do not change just because we die. If we are addicted to drugs, bad habits, or evil desires here upon the earth, we shall be addicted to the same things in the spirit world; if we are a "pill" or a "crank" or a liar here, we will still be a "pill" or a "crank" or a liar there.

The spirit world

The scriptures speak of the spirit world as being two different places—as paradise at one time, and as spirit prison at another time. But as a matter of fact, the spirit world is really just one place; it merely depends on the condition we are in when we go there as to what it will be for us. If we go there addicted to drugs, bad habits, or evil desires, it will be a prison.

Our Heavenly Father wants us to be free; he doesn't want us to be in bondage to our appetites and passions. Therefore, he has given us commandments that are only calculated to make us free. And he tells us that all of his commandments are spiritual. (See D&C 29:34.) Never at any time has he given a commandment that is not spiritual. Even the Word of Wisdom is a spiritual commandment in that it primarily affects our spirits, and certainly it does.

Habit of smoking cigarettes

To illustrate, I knew a man who was a member of the Church but had returned to his habit of smoking cigarettes. He said he didn't want to smoke but just couldn't help it. Of course, he could have overcome the habit if he had really wanted to while he had his body to help him. If the spirit tells the body not to pick up the cigarette, the body won't pick it up, and abstinence over time allows the

spirit to overcome the desire. This man finally suffered a stroke. His body was paralyzed with the exception of his right arm and his eyes. As his son-in-law picked him up from the porch of his house, where he had fallen, with the only arm this man could move, he reached for the cigarette in his son-in-law's mouth, but he could not hold onto it. His son-in-law held the lighted cigarette to the stricken man's lips, but in his condition he could not hold it in his mouth.

For nine months this man lay on his bed. He actually wore out the pocket of his pajamas reaching into it for a cigarette that was not there. Then he died and went into the spirit world. Do you suppose he still wants a cigarette? On the basis of Amulek's statement, he does. But there is just one catch—there are no cigarettes in the spirit world. Would you suppose he is in paradise or in spirit prison? The answer seems only too obvious.

Conditions in spirit world

Oh yes, it is possible to repent in the spirit world, although we are given to understand that it is much more difficult to repent there because we will not have our physical bodies to help us. Also an integral part of repentance is that we must make restitution. This means that if you have stolen five dollars, you have to return five dollars to the person whom you have robbed. This may be very difficult to do in the spirit world. You can also understand then why murder and adultery or fornication are such grievous sins; how can you make restitution? Virtue once gone cannot be replaced. Neither can a life be restored.

It may be very difficult to gain forgiveness for these kinds of sins. President Brigham Young said it is a hundred times easier to repent here on the earth than it is in the spirit world. By the same token, if we go there in the right condition, it is a hundred times easier to learn in the spirit world than it is here in this life. So we should do what we can do best where we are. Now is the best time to repent; then will be the best time to learn.

Resurrection and judgment

The resurrection is a reality made possible by our Lord Jesus Christ, who, in the words of Paul, was "the first-fruits of them that slept." And because he was resurrected, everyone who has lived or will live upon the earth will also be resurrected. (See 1 Cor. 15:20-22.) Whether they wish to be or not really makes no difference—they are going to live again anyway and be judged according to their works; and the condition they are in at the time of their resurrection will to a great extent determine their reward. Then they who are filthy shall be filthy still, and they who are righteous shall be righteous still. (See 2 Ne. 9:16.) And each one will get what he has prepared himself to receive.

Man not saved in sins

As much as our Heavenly Father loves us and wants to help us to avoid heartache and unhappiness, still there is nothing much he can do for his children unless they desire it done. It is a startling fact to most Christian people when Mormon elders tell them that God cannot save his children in their sins. But this is the word of God through his prophets. The prophet Alma, in a conversation with a man professing to be religious but not believing in God, said, "And I say unto you again that he [God] cannot save them in their sins; for I cannot deny his word, and he hath said that no unclean thing can inherit the king-

dom of heaven; therefore, how can ye be saved, except ye inherit the kingdom of heaven? *Therefore, ye cannot be saved in your sins.*" (Al. 11:37. Italics added.)

A requirement for exaltation

If the Lord cannot save a man in his sins, neither can he force a man to repent. Repentance is required for exaltation, but repentance is a voluntary matter and, in the words of Paul, a gift of God—not a gift in the usual sense of an object presented but nevertheless a gift in a real sense, presented to each of us by the Savior, the Lord Jesus Christ, who has paid the price for our sins on condition of our accepting his sacrifice for us through repentance. The Lord has given us a key, a sign of repentance. "By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them." (D&C 58:43.)

I bear witness that Jesus is the Christ and that he lives and has made repentance possible and necessary and required of all; that the commandments of God are given by a loving Father to make us free here on earth and in the spirit world, that we may enter the spirit world as uninhibited spirits, ready to receive the new knowledge that will be there for us, and to get us into condition to receive a far greater and eternal weight of glory through the resurrection of the just. I bear this witness in the name of our Lord and Savior, Jesus Christ. Amen. ○

Elder Sterling W. Sill

Assistant to the Council of the Twelve

● During the last six months of this year, the Saturday night leadership meetings of our stake conferences are being used to promote the double objectives of the military relations program of the Church. It is of primary importance that every person in the world should understand that the Church of Jesus Christ has been re-established upon the earth. It is also

important to know that governments were instituted of God for the benefit of man and that he holds us accountable for our acts in relation to them. (See D&C 134:1.)

The citadel of liberty

We have a direct revelation from the Lord that he raised up wise men to establish the Constitution of this

land, and he requires that it be maintained for the protection of *all* flesh, according to just and holy principles, that everyone may act according to his God-given moral agency. It is a divine decree that this land should serve as the citadel of liberty. And it is the American mission to keep freedom, righteousness, and human dignity alive in the world. (See D&C 101:77-80; Preamble to the Constitution.)

How grateful we ought to be that God raised up such men as our founding fathers to stand in the forefront of our civilization and give our nation its start toward its destiny. The history of our world would have been vastly different if the kind of men who use Stalin blood purges, Hitler gas ovens, Castro indignities, and Communist deceptions as instruments of government had laid our national foundations or were presently manipulating the controls of American wealth and power.

It seems to me that above most other things we need to learn to be good soldiers. Whether we are in or out of uniform, we should develop those sure and steady qualities of always being faithful, of always being loyal, of always living at our best, and of always being successful.

Great because of goodness

In 1835 a French visitor, by the name of Alexis de Tocqueville, made a detailed study of our national operations. Later he wrote in his book: "America is great because she is good. And if America ever ceases to be good, she will cease to be great." This is a divine law that applies to all nations and to all individuals. But it applies particularly to us, because our extraordinary power and our extraordinary mission give us extraordinary responsibilities.

When we sing "God Bless America," what kind of an America should we have in mind? Certainly not a drunken America, nor a criminal America, nor an irresponsible America. We must not build an atheistic America, nor a disloyal America, nor a weak America, nor an immoral America. And to effectively serve God and our country, every good church member

and every good citizen should be constantly waging war—not a war against anybody, but a war for everybody, a war for God and for freedom and for truth and for righteousness and for success.

Service to country

Sometime ago a 43-year-old man reenlisted in the army. A friend said to him, "Don't you think that you have already done enough for your country?" He replied, "Can anyone ever do enough for his country?" And President John F. Kennedy pointed the American way to success in his inaugural address when he said, "Fellow Americans, ask not what your country can do for you, ask what you can do for your country." Then, in the tradition of the prophets, he sealed his testimony with his blood.

Every God-fearing, freedom-loving, truth-seeking person in the world, regardless of nation, creed, color, or race, should constantly be praying and continually be working for a strong, enduring, righteous United States of America. For if any communistic combination of nations should ever reach their announced goal of world domination, then none of our other problems would ever again seem of very great consequence. As Emerson, the spokesman for an earlier America, said: "For what avail the plow or sail, Or land or life, if freedom fail?"

Too often we accept the blessings of religion and the advantages of government and then ignore our duties and deny our responsibilities. We pledge allegiance to the flag, but we allow ourselves to be divided by foreign troublemakers, despoiled by irresponsible vandals, weakened by criminal race-rioters, and sickened by traitors conducting senseless demonstrations against the government and our duly elected leaders.

Military heroes

That fundamental principle is still in effect that says, "United we stand, divided we fall." And the Master himself has said, "If ye are not one, ye are not mine." It is significant that many of the greatest men that God

has ever raised up out of the dust of this earth have been military men.

We have national holidays to commemorate the birthdays of George Washington, the father of his country, and Abraham Lincoln, who saved it from dissolution. Both were our commanders-in-chief during important wars. Some of our more recent war heroes were John J. Pershing, Douglas MacArthur, Dwight D. Eisenhower, and our present great commander-in-chief, Richard M. Nixon. We should also keep in mind that the greatest of all military men was the Son of God himself. In the war in heaven, he led the forces of righteousness against the rebellion of Lucifer. We can also draw great significance from the fact that before the Savior of the world was the Prince of Peace, he was Jehovah the warrior.

The Prophet Mormon

The Bible says that the Lord is a man of war. And the Lord is his name. (Exod. 15:3.) It should be very helpful for each soldier, as he enters military service, to receive a Book of Mormon from the Church. This important book of scripture was written by ancient prophets who occupied our continent before us. And it was compiled by Mormon, that great pre-Columbus American general whose name it bears. This is significant, as he was one of the greatest authorities about those very principles on which our present success depends.

When he was only ten years of age, Mormon received the divine call to his life's work of compiling this book for our benefit. (Morm. 1:2.) Then, like young Samuel at Shiloh, he received a personal visitation from the Lord at age 15. (Morm. 1:15.) At age 16 he was appointed to lead the armies of the Nephite republic against its adversaries, the Lamanites, and his commission extended over 58 years, until his death at age 74. (Mor. 2:2; 6:6; 8:3.) No weakling or coward survives a test like that. Mormon was a prophet, an author, a historian, and he had the most extended military career on record.

He taught his soldiers the arts and

strategies of war. But he also taught them that the most important qualification for being a good soldier is to be a good man. Through Mormon, God offered the Nephite army victory at any time that they would obey those laws of righteousness on which all military as well as all other success finally depends. The greatest nations of the past have fallen because they have disobeyed God's laws of success. And if we desire to be good soldiers, we must avoid their mistakes. A roadside billboard for an oil company says "A Clean Engine Produces Power"—and so do a clean mind and a loyal heart.

Throwing off moral restraints

It is extremely unfortunate that so many, while officially representing "this nation under God," should use the army as an excuse to throw off their moral restraints and do those things to which the Ruler of the Universe so seriously objects. Anyone who lays aside his religion when he enters military service is like the one who removes his armor under fire. And from any point of view, no drunken, immoral, irreverent, cowardly, disobedient army is entitled to win victories. Washington was at his best when on his knees at Valley Forge. Lincoln said that he was not so much concerned about whether or not God was on his side, but it was very important for him to be on God's side. How inspiring it ought to be for our present-day soldiers to carry with them into battle the inspired teachings of this great prophet-general, who, over a long period, had the closest kind of association with the God of success. He failed only, as the Savior failed, because his soldiers refused to follow, but he tried magnificently. Mormon said, "I speak it boldly; God hath commanded me." (Moro. 8:21.) And he carried out every command.

Divine decree

With prophetic vision, Mormon looked down to our time. And he was greatly concerned about what he saw. He tried to stimulate our responsibility

by recalling the divine decree that says that we must obey the God of this land or we shall be swept off when the fullness of his wrath shall come upon us. Mormon said:

"Behold, I speak unto you as though I spake from the dead; for I know that ye shall hear my words." (Morm. 9:30.) "Listen unto them and give heed, or they will stand against you at the judgment-seat of Christ." (Moro. 8:21.)

And I imagine that when that great tribunal sits and we shall stand before it, how grateful we shall feel if we have been wise enough to follow his inspired leadership.

Spirit of giving

Instead of getting all we can out of the government, we should generate more of the spirit of Nathan Hale, who said, "I only regret that I have but one life to lose for my country." The Redeemer himself has said: "Greater love hath no man than this, that a man lay down his life for his friends." (John 15:13.) And then in this, he also set us a personal example. This stimulating idea has been condensed into verse, wherein the poet said:

"To every man upon this earth
Death cometh soon or late;
But every man may give his life
To something good and great.

"And how can man die better
Than in facing fearful odds,
For the ashes of his fathers
And the temples of his gods."

(Author unknown.)

Pledge of founding fathers

And so again we might ask ourselves, Can anyone ever do enough for his country or for God or for the people of our planet with whom we live? Before signing the Declaration of Independence, our founding fathers wrote above their signatures their own determination to live by their convictions. They said: "And in support of this declaration, we mutually pledge to each other our lives, our fortunes, and our sacred honor." That was about all that any of them had to give. And they offered it freely, without any

reservation. We have much more at stake, and certainly we should not do less.

Major Martin Treptow, who fought in World War I, was a good soldier. Before he gave his life in the battle of Chateau-Thierry, he wrote in his diary, "I will work, I will save, I will sacrifice, I will endure. I will fight cheerfully and do my utmost as though the entire conflict depended upon me alone." And whether we are engaged on a moral or a military battlefield, even one man can, if he will, change the morale of a whole community.

Daniel Webster's warning

Our lives and our civilization itself depend upon our being good soldiers. This great truth was stated by Daniel Webster, in prophetic language before the New York Historical Society on February 22, 1852, just before his death. Even then he saw some of those dangers which are now gathering about us. He was trying to help us to be good soldiers when he said:

"If we and our posterity shall be true to the Christian religion; if we and they shall live always in the fear of God and shall respect his commandments; . . . we may have the highest hopes of the future fortunes of our country, and we may be sure of one thing: Our country will go on prospering. But if we and our posterity reject religious instruction and authority, violate the rules of eternal justice, trifle with the injunctions of morality, and recklessly destroy the political constitution which holds us together, no one can tell how sudden a catastrophe may overwhelm us, that shall bury all our glory in profound obscurity.

"Should that catastrophe happen let it have no history. Let the horrible narrative never be written. Let its fate be that of the lost books of Livy which no human eye shall ever read, or the missing Pleiad of which no man can ever know more than that it is lost, and lost forever."

Service to God and country

But this catastrophe must not happen and it will not happen if we but fol-

low the directions that have already been given by the greatest of all military authorities. God offered to save Sodom and Gomorrah if only ten righteous people could be found therein, and God will prosper us if we will faithfully carry forward our double assignment of so serving God and our country that many hundreds of millions of truth-seeking, freedom-loving, God-fearing men and women may be entitled to the everlasting blessings of our eternal Heavenly Father. For this I humbly pray in the name of Jesus Christ. Amen. ○

President Joseph Fielding Smith

We have just listened to Elder Sterling W. Sill, Assistant to the Council of the Twelve.

We now invite the congregation to join with the combined choruses standing and singing "High on the Mountain Top," after which Elder Franklin D. Richards, Assistant to the Twelve, will speak to us.

The congregation and chorus sang the hymn, "High on the Mountain Top."

President Smith

Elder Franklin D. Richards, Assistant to the Twelve, will now address us, and he will be followed by Elder A. Theodore Tuttle of the First Council of Seventy.

Elder Franklin D. Richards

Assistant to the Council of the Twelve

● My dear brothers and sisters, I am happy to participate with you in the wonderful spirit of this conference and in the beautiful music and inspirational messages we have listened to. I feel that these messages are particularly applicable at this time.

At the crossroads

Frequently we hear that our nation is at the crossroads of advancement or fall, and this could well be a correct analysis of the present situation.

Many have twisted moral values to suit themselves, have scoffed at integrity, and have become victims of a feverish tension, lacking the one thing they want most—inner peace. To a considerable extent this nation has behaved like great civilizations of the past when they have become self-indulgent and pleasure ridden, just before they crumbled.

Success of the inner man

But where do we go from here? Do we have a new frontier or goal?

It seems to me that we should seek the success of the inner man, now that our affluent society has furnished the outer man so extensively.

We could search for paths to family harmony, more and better relatedness to God and our fellowmen, and inner ease instead of tension.

Our new frontier and goal might well be that of making a rich and rewarding life.

Let me suggest that we reexamine our standards of right and wrong and determine what standards are best for ourselves and for the common good of our fellowmen.

I am convinced that neither science nor philosophy can satisfactorily answer these questions but that the gospel of Jesus Christ can.

We bear witness to the world that God the Father and his Son Jesus Christ have appeared to the Prophet Joseph Smith in this dispensation and restored the gospel of Jesus Christ in its fullness and that there is a prophet of God on the earth today, our beloved President Joseph Fielding Smith.

Gospel sets out standards

The gospel of Jesus Christ is a plan of life and teaches that all men are children of God. The gospel clearly sets out standards of right and wrong.

As an example, in this dispensation the Lord has counseled, "Thou shalt not steal," and "Thou shalt not lie." (D&C 42:20-21.)

These standards require a person to be honest and truthful and respect the property rights of others, and are for the common good of all.

The apostle Paul, in facing a situation somewhat similar to our time, wrote the Roman saints and enumerated several standards, saying, "The night is far spent, the day is at hand: let us therefore cast off the works of darkness and let us put on the armour of light.

"Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying." (Rom. 13:12-13.)

Importance of being honest

Many times the apostle Paul emphasized the importance of being honest, and his life, in every way, exemplified this great eternal principle.

As we incorporate the gospel principles or standards into our lives, we have the confidence and respect of our fellowmen, enjoy love and harmony in our family relationships, and are blessed with peace of mind. We are indeed living the good life.

The English author Charles Dickens wrote, "We wear the chains we forge in life." How true this is, and how important it is to forge a chain that will bring a rich and rewarding life—and remember that the diminutive chains of habit are generally too small to be felt until they are too strong to be broken.

In forging a strong chain of life, the habit of honesty can well become one of the brightest and strongest links.

There is great power in centering one's attention upon an ideal or principle such as honesty. But in the minds of many the real meaning of honesty, as a moral value, has been terribly twisted.

Honest thinking and honest acting are desperately needed in today's society.

Being true to self

The dictionary defines honesty as the quality of being truthful, incorruptible, and free from deceit and fraud.

In thinking of honesty, we may first think of our relations with others, but in many respects it is more important to be honest with ourselves.

In the play *Hamlet*, Shakespeare has his character Polonius saying to his son Laertes, "This above all: to thine own self be true, And it must follow, as the night the day, Thou canst not then be false to any man." (Act 1, sc. 3.)

When one accepts the standard of being honest with himself and commits himself to this end, he has made a tremendous step toward happiness and success.

Each of us is endowed with the right to choose good or evil, and we should recognize that men do not succeed, neither are they destroyed by other people or conditions, but rather by their own decisions.

Adoption of good health habits

Honesty to one's own self embraces good health habits, good work and study habits, a determination to be of some useful service to others, and, as the apostle Paul says, an avoidance of rioting, drunkenness, chambering, wantonness, strife and envying.

We recognize that our body is the temple of God and that the Spirit of God dwells in us, and with such knowledge we should do everything possible to strengthen our bodies. This necessarily means the avoidance of tobacco, liquor, tea, and coffee, the use of drugs and anything that harms or defiles the body.

Likewise, good thoughts that assist one to grow and develop and to be of use and service to his fellowmen stimulate mental and physical health, whereas degrading thoughts built around obscenity, immorality, strife, stealing, cheating, and lying result in ultimate destruction.

To be honest with ourselves, we must adopt good mental and physical health habits as our standards; we know that good health of body and mind contribute to a rich and rewarding life, a clear conscience, and inner peace.

Work and study habits

Again, good work and study habits are of major importance in living a rich and rewarding life.

There are some who contend that hard work isn't necessary today in order to be successful and happy, but this is not true.

The gospel plan requires each of us to work out our own salvation, our happiness, growth, and development.

Let me quote a part of a letter written by an anxious father to his son to emphasize this matter:

"My son, remember you have to work. Whether you handle a pick or wheelbarrow, or a set of books, editing a newspaper or writing a funny story, you must work.

"Work gives you appetite for your meals, it lends solidity to your slumber, it gives you an appreciation of a holiday.

"There are young men who do not work but the country is not proud of them. It does not even know their names. So find out what you want to be and do. Take off your coat and make the dust fly. The busier you are the less harm you are apt to get into, the sweeter will be your sleep, the brighter your holidays and the better satisfied the whole world will be with you." (Bob Burdette, in *Leaves of Gold*.)

Good work habits include such qualities as dependability, loyalty to employer, willingness to go the extra mile, and finding happiness and purpose in your work.

Purpose of studying

Now, concerning good study habits, let us consider why we read and study: to be informed, to gain wisdom and knowledge that will be of value to us, to grow and develop. Yes, reading can become a most pleasant and profitable way to regularly spend a portion of our time.

The Lord has told us that "the glory of God is intelligence, or, in other words, light and truth" (D&C 93:36), and that "it is impossible for a man to be saved in ignorance" (D&C 131:6), and "whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

"And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come." (D&C 130:18-19.)

Application of Bible truths

Mr. Alfred C. Fuller, the founder of the Fuller Brush Company, had this to say about his study of the Bible: "What most impresses me as I look backward, is the immense application I have made of Bible truths in my family life. From lack of education, I relied on the Bible as my text book, in every conceivable problem that arose. Only when I deviated from this teaching did I fail.

"He who does not live daily in its guidance is foolish for he is rejecting the greatest source of personal profit that exists in the world. The Bible is the best 'how-to-do-it' book ever compiled and it covers every fundamental that anyone really needs to know."

Let us be honest with ourselves and get into the habit of reading and studying the Bible and the other standard works of the Church as a guide to a rich and rewarding life.

Opportunities to serve

One of the greatest blessings the Church affords its members is an opportunity for each to serve his fellows in many different ways. We receive great joy, happiness, and individual growth and development by being active in church service.

Let us be honest with ourselves and never turn down an opportunity to serve in building and serving the kingdom of God.

When one is honest with himself, he cannot be unfaithful to his family, unfair to his employer, or disloyal to his God and country.

We should exert our best efforts to accomplish our righteous objectives, utilizing every legitimate means but not permitting ourselves to commit a wrong in our quest for the right. It is better to lose than to win an unjust or dishonest cause.

Use of honest principles

What better, then, can a person learn than honesty? What better can he learn than to use the principle of honesty in doing his best? in learning the best things in life? in reading the best books? in mingling with the best people? in doing the best things?

In so doing we are seeking the suc-

cess of the inner man and will find family harmony, more and better relatedness to God and our fellowmen, and inner ease instead of inner tension. Thus we will achieve our new frontier and goal of a rich and rewarding life.

May we commit ourselves to this end, I pray in the name of Jesus Christ. Amen. ○

President Joseph Fielding Smith

We have just listened to Elder Franklin D. Richards, Assistant to the Twelve. He will be followed by Elder A. Theodore Tuttle of the First Council of Seventy.

Elder A. Theodore Tuttle

Of the First Council of the Seventy

● When the Savior walked the earth, he chose twelve men and placed them in charge of his Church. These men were the Twelve Apostles. They were also designated especial witnesses. They testified that Jesus was the Christ. They directed all the work of the Church.

Calling of Seventy by Christ

Luke tells us, in a sketchy account, of another body of men likewise called to a special calling. No doubt these men were to assist the Twelve.

"After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

"Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest." (Luke 10:1-2.)

It is recorded later in this same chapter:

"And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name." (Luke 10:17.)

During the subsequent apostasy that followed the establishment of the

Church, an understanding of this priesthood office and the duties of the seventy was lost to the world. Without revelation men could know neither the duties nor power of the seventy.

First Quorum of the Seventy

When the gospel was restored in our day, a knowledge of the proper place and function of priesthood offices was revealed. Apostles and prophets were again placed at the head of the Church, with power to administer all the affairs of the kingdom.

Two weeks after the calling of the Twelve, another body of men was called and organized. This body was the First Quorum of the Seventy. Their duties, and the duties of seventies in general, were unfolded in revelations to the modern prophet. Several things were made clear:

First, that the presiding officers of this quorum were constituted different from those of any other quorum:

"And it is according to the vision showing the order of the Seventy, that they should have seven presidents to preside over them, chosen out of the number of the seventy;

"And the seventh president of these presidents is to preside over the six." (D&C 107:93-94.)

Second, that these brethren were to act under the direction of the Twelve:

"The Seventy are to act in the name of the Lord, under the direction of the Twelve or the traveling high council, in building up the church and regulating all the affairs of the same in all nations, first unto the Gentiles and then to the Jews." (D&C 107:34.)

The third thing made clear was that other seventy also were to be called:

"And these seven presidents are to choose other seventy besides the first seventy to whom they belong, and are to preside over them;

"And also other seventy, until seven times seventy, if the labor in the vineyard of necessity requires it.

"And these seventy are to be traveling ministers, unto the Gentiles first and also unto the Jews." (D&C 107:95-97.)

Special duties designated

Their special duties were designated:

"The Seventy are also called to preach the gospel, and to be especial witnesses unto the Gentiles and in all the world—thus differing from other officers in the church in the duties of their calling." (D&C 107:25.)

And so it is today. The first seven presidents of the First Quorum of the Seventy act under the direction of the Twelve. We consider it an honor to serve under the inspired leadership of these great men. We wholeheartedly sustain the leadership they give to the great missionary program of the Church, in both the full-time and the stake missionary work.

Worldwide missionary work

Worldwide missionary work actually began when the Savior introduced an apostolic dispensation in the meridian of time. His commission to his Twelve was:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you. . . ." (Matt. 28:19-20.)

With the restoration of the gospel, that same commission was announced.

"Verily, verily, I stay unto you, they who believe not on your words, and are not baptized in water in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom. . . .

"And this revelation unto you, and commandment, is in force from this very hour upon *all the world*, and the gospel is unto all who have not received it.

"But, verily I say unto *all* those to whom the kingdom has been given—from *you* it must be preached unto them. . . ." (D&C 84:74-76. Italics added.)

A divine commission

Our mandate is clear. We have a divine commission. We have been counseled by modern prophets that every member has a missionary obligation. Today, in the new *Priesthood Missionary Handbook*, a program is outlined that can make that great concept become a reality. The program rests on the members of the priesthood. Since the seventies have a special missionary calling, the Brethren have placed the primary responsibility upon the seventies quorums in the Church. As the First Council of the Seventy, we are determined to accomplish the mission the Twelve have given us. We now call upon all seventies everywhere to learn their duty and to be anxiously engaged in doing it. We propose to have this great work go forward in a better, more effective way than ever before.

Some presidents of the seventies will remember a meeting held in the Assembly Hall in 1965. At that meeting President Harold B. Lee said:

"The door is opening for you as leaders to bring your seventies and walk through that open door. You must see to it that with all the strength you possess from training, from an understanding of the gospel, to support the leadership of the First Council of the Seventy, acting under the direction of the Twelve and the First Presidency . . . walk through that open door and demonstrate now that never again so far as you have strength will you lose

your grasp upon the opportunity that is now being offered to you."

Program for seventies

We have been heartened, brethren, by the response which you have given to the various projects which we have administered in the past. In reality, they have been training exercises to strengthen us for this great task which the Twelve have now laid upon our shoulders. I quote excerpts from the new *Priesthood Missionary Handbook*:

"Seventies serve as stake missionaries by virtue of their priesthood office without being set apart. . . ."

"... the stake mission presidency arc . . . [to] serve . . . as presidents in the seventies quorum. . . ."

"... Seventies and stake and full-time missionaries . . . are to coordinate with home teachers, under the direction of the bishop and quorum leaders, . . ."—thereby helping families to discharge their missionary responsibility.

"... missionary work should be done on a ward basis."

"The seventies group leader . . . serves as the ward mission leader."

"... the ward mission leader should conduct among the Seventies the program for finding families, and may be invited to train High Priests and others to assist in this program and in various other ways of finding the investigator."

As you can see, the work is to go forward in an orderly and systematic way.

The Regional Representatives of the Twelve will soon come to stake leaders with a full explanation of this program. Stake mission presidents will be invited to attend these regional meetings during the first six months of 1971.

Time to magnify assignment

This is the decade of the seventies!

This is the time to step forward, to honor the confidence placed in us by the Twelve. This is the time to magnify the priesthood assignment given to us through revelation today. We are confident, brethren of the seventies, that you will accept and accomplish this work.

"Therefore, let every man stand in his own office, and labor in his own calling; . . . that the system may be kept perfect." (D&C 84:109-110.)

There is reason for this great emphasis upon missionary work in the world today. The Lord gave that reason in the eighteenth section of the Doctrine and Covenants:

"Remember the worth of souls is great in the sight of God;

"And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!" (D&C 18:10, 15.)

Some may wonder how one soul could be worth the labor of a lifetime. We live in a world of temporal and transitory things. Many fail to understand the nature of man—that his soul is eternal! Man's soul is indeed worth a lifetime of effort to save.

One other thing—the savor of souls, together with him who is saved, shall be found in the kingdom of our Father.

Pledge of effort

To you brethren of the Twelve, we of the First Council pledge our greatest effort to bring many souls into the kingdom. We will move forward in faith in this ministry of sharing the gospel of Jesus Christ. We feel humble as we view the magnitude of the task you have assigned us. We nevertheless have courage and confidence that because this is the work of the Lord, and because you and we are his servants, there will be a plenteous harvest.

As for myself, I really want to help save a soul. I would like to have some one person stand in the congregation of the righteous at that great day and say, "He it was who brought me into the kingdom."

In the name of Jesus Christ. Amen. ○

President Joseph Fielding Smith

We will now hear from Elder David B. Haight, Assistant to the Twelve, and he will be followed by Elder Richard L. Evans of the Council of the Twelve.

Elder David B. Haight

Assistant to the Council of the Twelve

● I stand before you, my beloved fellow Saints, in deep humility. As I view this vast audience of Church leaders and many friends for the first time as a General Authority, the feelings in my soul on this day have been expressed by Alfred, Lord Tennyson as he wrote, "There are times which are too full for sound or foam." Some events and incidents happen in our lives that somehow are so overwhelming, and yet seem to be tied so closely to Divine Power—and influence—and yet we feel so inadequate and unprepared.

Commitment to serve

Six months ago, as President Tanner directed me by the arm down the long corridor to the First Presidency's office, there to look into the faces of our living prophet and President Lee and President Tanner, I knew in my soul that I was in the presence of the Lord's anointed. I knew not what may lie ahead, but one thing was certain: I was already committed in my heart to serve the Master, wherever and whenever called.

We have been taught, and we believe, that we all are children of God and fellow citizens in the body of saints. We are sincere believers, thus enabling us to know him better, to trust him absolutely, to serve him faithfully, and to proclaim to all the world, as did Andrew to his brother Simon, "We have found the Messiah." I know he lives, that he is real, that he stands at the head of this, his church, the only true church on the face of the earth.

Rich spiritual experiences

These first few weeks of my new calling have been most eventful with deep, rich spiritual experiences. I have participated in some of your stake conferences, stayed in your homes, and felt your humble spirit of service and true dedication to the task of "strengthening thy brethren."

I have had the privilege of going to some of the overseas missions and visiting individually with your sons and daughters—many future leaders of this church—and I have borne testimony with them to those out in the world who seem to say, "Is there any word from the Lord?" "Where shall we turn?" "Is there something true and real to believe?" And I have been able to proclaim with your sons and daughters to them that the gospel of Jesus Christ has been restored with all the authority, keys, and blessings necessary for the individual salvation of all who will repent and be baptized and keep his commandments.

Testimony nurtured by many

The testimony of the truthfulness of this work that burns in my soul has been assisted and encouraged in its nurturing by the lives of many people, some of whom I must humbly acknowledge on this particular day. Someone has compared our lives to that of the mighty Mississippi. As it flows into the ocean, it is the end product of many sources: streamlets—some large, some small—melting snow from the Rockies, and tiny springs; but they have all had an influence and effect. So it has been with me. Many of those great influences have passed on, but many of them are here today.

A lovely companion

It has been said that to develop good thoughts and acts, we must live and associate with good people. The Lord blessed me with my lovely companion—my, how he blessed me—one who has stood by my side through trial and joy, disappointment and triumph, and has contributed inspiration and strength to our family as a loving wife, mother, and counselor. Our sons and daughter and their loved ones are strong, sturdy, and dependable and committed to the building of the kingdom of God as a result of her great influence.

Good parents

I can also appreciate and understand Nephi's acknowledging good parents. My own mother, left a widow far too early in her life, never shirked her duty to her children's spiritual training. Many a lesson was taught me at her bedside during her long illness. Her testimony never wavered; I understood and felt it early in life.

My father has always been my ideal. Ever since I was a small boy, I've wanted to be like my father—to serve people, to assist them whenever possible, to be concerned and to assist the Church and community. My father, as did his father, responded to calls from the leadership of the Church and followed their direction. I hope and pray that it will ever be thus with my posterity. When my father died, the local newspaper editorialized:

"We have lost our greatest and beloved citizen. He was ever foremost in every movement to better the community. As bishop of the First Ward, he was the very father of it. His loss is felt throughout the state of Idaho. . . . He was ever on the side of morality and good government."

Heritage of noble ancestors

My grandfather set the tone for his sons. Starting at age 17 he made seven trips across the plains, assisting immigrant trains requiring help. He served with Lot Smith, scouting Johnston's army in the interest of the Saints. With his wife and family he responded to the request to leave his green acres in Farmington and help colonize and

organize a stake in southern Idaho. They were a close-knit family.

My grandmother was the first counselor to Aurelia Rogers in the original Primary organization. Her eight children helped swell the first class.

On this day I honor the memory of some who have helped mold my life and character. Someone has written, "No better heritage can a father bequeath to his children than a good name; nor is there in a family any richer heirloom than the memory of a noble ancestor."

Request for support

I prayerfully and humbly request the help that only the Lord can furnish. Perhaps I need it to a greater degree than anyone else, as I embark on this calling in the ministry. I take comfort from the Lord's promise in the Doctrine and Covenants when he said, "The weak things of the world shall come forth and break down the mighty and strong ones, . . . and all this that it might be fulfilled. . . ." (D&C 1:19, 18.) May my weaknesses be made strong enough to fulfill my obligation and desire.

I pledge my love and support to the First Presidency, the Council of the Twelve, and to my other fellow associates of the General Authorities; and to them, and to all of you, I testify that I will labor diligently and, I hope, effectively in using the talents that the Lord has given me to help prepare for his coming and to assist in the building and strengthening of his kingdom here on earth now. In the name of Jesus Christ. Amen. ○

Elder Richard L. Evans

Of the Council of the Twelve

● President Smith; my beloved brothers and sisters—all our Father's children everywhere: These choice young people here, whose music we have heard, bring to mind all the unnumbered others who, worldwide, are looking for a way of life. If what follows

shall reach their hearts and yours, it will be so because of your faith and prayers, and I pray that it may be so.

Making the most of life

There comes to mind a mother who was concerned with what her daughter

was, or wasn't, doing with her talents and opportunities, and the mother one day shook her daughter impatiently and said: "I've given you life. Now you do something with it!"

We could conceive of the Father of us all saying about the same: "I've given you life. Now you do something with it! Now make the most of it! I've given you time, intelligence, the good earth and all it offers—now use it."

One of the most wasteful wastes in the world is the waste of time, of opportunity, of creative effort, with indifference to learning, indifference to work—the don't-care, drop-out, what's-the-use attitude. And one of the steadying factors in life—one that could reduce restlessness, protest, and discontent—would be for all of us to use in more useful ways the best of our abilities, with some awareness that the Father of us all might somehow, sometime shake us and say (which he has, in more ways than we sometimes seem to be aware of): "I have given you life. Now you make the most of it!"

The principle of work

When our Father sent our first parents out from Eden, he pronounced, as I read it, the principle of work: "In the sweat of thy face shalt thou eat bread. . . ." (Gen. 3:19.) "... cursed is the ground for *thy* sake," he said. (Gen. 3:17. Italics added.)

For *thy* sake. Work is a principle, a privilege, a blessing—not a curse—but an absolute essential, a physical and spiritual necessity.

Much restlessness and difficulty on the part of young people comes because they have often been overly insulated from challenging and meaningful assignments, with an overemphasis on leisure and on working less and less. Even if a person has *all* the wealth he wants, he still needs to work for the sake of his soul—and the same is true of those who have learned to live on very little. Work is a physical and spiritual necessity.

Anyone, young or old, would be restless if he didn't have a useful part in helping to bring good things about; a rewarding and meaningful work to do.

Economic facts of life

Some don't know where things come from as well as they once did. It's so easy to go to the shop or the market without being aware of the toil of plowing and planting, of making and producing, or what it takes to bring things about. Someone has to do everything—not only the easy and glamorous things, but every routine and tedious task. Someone has to do everything.

We need to give our young people the economic facts of life—as well as the moral and spiritual facts: what it means to produce; what it means to meet a payroll; what it means to provide for a family; what it means to save—what it means to stay solvent. I think those who provide productive, wholesome work for other people are in a way heroic. Thank God for them.

Now to touch a moment or two on some other subjects:

The laws of life

We have the laws of life. We have God-given standards, and we realize the results of the way we live life—and rationalizing won't change the outcome. Virtue is still virtue. Evil is still evil.

And I come to you today with a simple assertion that God does not deal in theories. "I know this world is ruled by Infinite Intelligence," said Thomas A. Edison. "It required Infinite Intelligence to create it and it requires Infinite Intelligence to keep it on its course. . . . It is mathematical in its precision."

The seasons, the sunshine, the growing of seeds; heat and cold; the life of a child; the harvest we have—these are not theory, and the same authority that runs the universe on such precision also gave us commandments to keep, commandments that are still in force. And I wouldn't know anywhere to turn for a purposeful way to live life, except the way prescribed by the Administrator of heaven and earth. After all, whose little wisdom would we turn to? He has given us no commandment that is not necessary—and I witness to you that the spiritual and moral laws

are as much in force as are the physical laws, and each person is going to be what he lives like.

Statement of William James

There is a statement from William James that President McKay occasionally used to quote: "Rip Van Winkle, in Jefferson's Play, excuses himself for every fresh dereliction by saying, 'I won't count this time!' Well, he may not count it; and a kind heaven may not count it, but it is being counted nonetheless. Down among his nerve cells and fibres, the molecules are counting it, registering and scoring it up to be used against him." (*The Laws of Habits*.)

Since this is so, thank God for the principle of repentance—a principle he gave us because he knew we'd need it. But our repentance must be sincere and not the kind that keeps repeating the same foolish, stupid mistakes. We must move from weak or willful misdoing to an honest, resolute repentance, if we are to have the peace and happiness of life.

Better moral environment

Evil is raw, lewd, bold, and unabashed—and greedy—but there is no gain in this world's goods that is worth compromising the life or morals of one young person. We should never patronize evil in any degree, but should dedicate ourselves to create a clean and wholesome environment in our homes, our communities, our country. In many ways we can have a better moral and physical environment if we really want it—we can have in many ways what we are willing to uphold, to support, to pay for. But we can't do it in indifference. *And each one will realize the results of what he does and thinks—the results of how he lives his life.*

Advice to young people

And to you, beloved young people everywhere, to you who are searching for answers, to you who have made mistakes, to you who have been mistaught or carelessly or adversely influenced: Don't let pride, or wrong habits, or

appetites, or stubbornness get in the way of your realizing the highest possibilities of life.

Youth passes quickly. The waning years come sooner than you suppose, and then there comes the leaving of this life, and the everlasting future that follows.

Live so as to be at peace. Be clean, beloved young friends. Clean is one of the most wonderful of words. Be comfortable. No one will ever be comfortable without being clean. Life can be wholesome, with inner peace and solid hope as you live the law, keep the commandments, and humble yourselves before our Father.

Live so that you can face yourself, your Father in heaven, and all men everywhere.

Each one of you is precious, priceless. Each one of you is all he has. Life is all you have. Be kind, be virtuous. Respect and cherish parents. Make prayerful choices. Love and serve sincerely. Live in dignity and honesty and honor. Respect facts. Test them by the standards God has given. Live by the law, and the gospel of our Lord and Savior will lead you to peace and happiness and the highest possibilities of everlasting life.

Remember, O remember, my beloved young friends, that our Lord and Savior hasn't deceived us. He hasn't said that it was a broad way, an easy way, or that it could be reached by indifference or indulgence. He has said to us fairly and forthrightly: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

"Because strait is the gate, and narrow is the way, which leadeth unto life. . . ." (Matt. 7:13-14.)

There aren't any careless, easy shortcuts that go anywhere that anyone who knew what he was doing would really want to go.

Witness of God's work

I leave you my witness that God lives, and that this is his work, his church, his plan and purpose for his children, restored for all who will sin-

cerely seek, and sincerely accept, and he will enter into your lives as fully as you let him. And to you—to all of us—to all his children everywhere, he is saying: "I have given you life. Now make the most of it!"

It takes a long time to make a beautiful world. It takes a long time to build a beautiful life, but the process of tearing down can quickly do much damage. O my beloved young friends, your Father in heaven doesn't deal in theory. What he has said is so. Trust him. Trust him who gave you life to tell you the truth. Whom else would you trust? Where else would you turn?

Need for respect and courage

Respect yourselves. Respect others. Respect life. Respect law. Be faithful. Be fair. Be productive. Live to be clean and comfortable. Life is all you have. O make the most of it in cleanliness, in honor and honesty. Don't run your life against the light.

"My message to you," said Thomas Edison, in his last public address—"My message to you is: Be courageous! I have lived a long time. I have seen history repeat itself again and again. . . . Be as brave as your fathers before you. Have faith! Go forward!"

God bless you, and peace be with you, this day—and always, I pray in the name of our Lord and Savior, Jesus Christ. Amen. ○

President Joseph Fielding Smith

Elder Richard L. Evans has been our concluding speaker at this session.

The singing for this session has been furnished by the Brigham Young University Combined Choruses under the direction of John Halliday, with Roy M. Darley at the organ.

On behalf of all who have listened to the singing during this session of the General Conference, we express appreciation and our sincere thanks to these young students for the beautiful music they have rendered. God bless them for their desire to serve and to bring happiness to others.

The Combined Choruses will now render, "And the Lord Passed By."

The benediction will then be offered by Elder Z. Reed Millar, former Regional Representative of the Twelve.

The general session of this conference will then be adjourned until ten o'clock tomorrow morning.

The Brigham Young University Combined Choruses sang the number, "And the Lord Passed By."

The closing prayer was given by Elder Z. Reed Millar, former Regional Representative of the Twelve.

The conference was adjourned until 7 p.m.

GENERAL PRIESTHOOD MEETING

FIFTH SESSION

The General Priesthood Meeting of the Church convened at 7 o'clock p.m. Saturday, October 3, 1970, with President Joseph Fielding Smith presiding. President N. Eldon Tanner, second counselor in the First Presidency, conducted the meeting.

The men's chorus of the Tabernacle Choir, with Richard P. Condie conducting, furnished the choral music for this meeting. Alexander Schreiner was at the organ console.

President Tanner made the following introductory statement:

President N. Eldon Tanner

Brethren, this is the General Priesthood session of the 140th Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints.

President Smith is presiding at this session, as he has been over all the other previous sessions, and he has asked me to conduct this meeting.

These services are being relayed by

closed-circuit wire and will reach members of the priesthood gathered in the Assembly Hall and in approximately 650 other separate locations from coast to coast and in Canada. It is estimated that approximately 150,000 will participate in this meeting by direct wire. This does not include the 10,000 gathered in the Tabernacle and in the Assembly Hall.

The singing during this session will be furnished by the Men's Chorus of the Tabernacle Choir, with Richard P. Condie conducting, and Alexander Schreiner at the organ.

We shall begin this service by the chorus singing, "Prayer at Evening," after which Elder Benjamin L. Bowring, former president of the Los Angeles Temple, will offer the invocation.

"Prayer at Evening" was sung by the Men's Chorus of the Tabernacle Choir.

Elder Benjamin L. Bowring, former president of the Los Angeles Temple, offered the invocation.

President N. Eldon Tanner

The Men's Chorus of the Tabernacle Choir will now favor us with "Thou Art Respose."

The Men's Chorus of the Tabernacle Choir sang the number, "Thou Art Respose."

President Tanner

At this point we should like to acknowledge the presence of Brother David M. Kennedy, Secretary of the Treasury in the Nixon cabinet, and other federal and state officials and representatives. We are happy to have priesthood holders representing us, and I would like to say to them as they magnify their priesthood, the Lord will bless them and direct and guide them in their offices.

It is my privilege now to introduce to you and call upon our President, Joseph Fielding Smith.

President Joseph Fielding Smith knew Brigham Young, watched the building of the Salt Lake Temple. He is a grandson of Hyrum, the brother of Joseph Smith. He is a grand-nephew, therefore, of Joseph the Prophet. He is the son of Joseph F. Smith, who presided over this Church. Therefore, he was raised in the home of a prophet of God.

He was ordained an apostle sixty years ago. It so happens that I was ordained a deacon the same year.

He has sat under all of the presidents of the Church excepting the Prophet Joseph, and has been an apostle with most of them. He is a prophet himself, and it is a great privilege to associate so closely with him, as I have had that opportunity. No one could be better prepared as the mouthpiece of the Lord to direct his work here upon the earth.

It is my privilege now, and yours,—mine to call on him, and yours to hear President Joseph Fielding Smith.

President Joseph Fielding Smith

● My dear brethren of the priesthood: I welcome this opportunity to speak to the priesthood holders who are gathered in many places throughout the Church.

I desire to call your attention to the

oath and covenant of the Melchizedek Priesthood. I think if we have a clear understanding of the covenant we make when we receive offices in the priesthood, and of the promise the Lord gives if we magnify our callings, then we

shall have a greater incentive to do all the things we must do to gain eternal life.

May I say further that everything connected with this higher priesthood is designed and intended to prepare us to gain eternal life in the kingdom of God.

Revelation on priesthood

In the revelation on priesthood, given to Joseph Smith in September 1832, the Lord says that the Melchizedek Priesthood is everlasting; that it administers the gospel, is found in the true church in all generations, and holds the keys of the knowledge of God. He says that it enables the Lord's people to be sanctified, to see the face of God, and to enter into the rest of the Lord, "which rest is the fulness of his glory." (See D&C 84:17-24.)

Then, speaking of both the Aaronic and Melchizedek priesthoods, the Lord says: "For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies."

"They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God.

"And also all they who receive this priesthood receive me, saith the Lord;

"For he that receiveth my servants receiveth me;

"And he that receiveth me receiveth my Father;

"And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him.

"And this is according to the oath and covenant which belongeth to the priesthood.

"Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved."

The penalty for breaking the covenant and altogether turning therefrom is then given, together with this commandment: "... beware concerning yourselves, to give diligent heed to the words of eternal life.

"For you shall live by every word that proceedeth forth from the mouth of God." (D&C 84:33-44.)

Gospel covenants

As all of us know, a covenant is a contract and an agreement between at least two parties. In the case of gospel covenants, the parties are the Lord in heaven and men on earth. Men agree to keep the commandments and the Lord promises to reward them accordingly. The gospel itself is the new and everlasting covenant and embraces all of the agreements, promises, and rewards which the Lord offers to his people.

And so when we receive the Melchizedek Priesthood we do so by covenant. We solemnly promise to receive the priesthood, to magnify our callings in it, and to live by every word that proceedeth forth from the mouth of God. The Lord on his part promises us that if we keep the covenant, we shall receive all that the Father hath, which is life eternal. Can any of us conceive of a greater or more glorious agreement than this?

Magnifying our callings

Sometimes we speak loosely of magnifying our priesthood, but what the revelations speak of is magnifying our callings in the priesthood, as elders, seventies, high priests, patriarchs, and apostles.

The priesthood held by man is the power and authority of God delegated to man on earth to act in all things for the salvation of mankind. Priesthood offices or callings are ministerial assignments to perform specially assigned service in the priesthood. And the way to magnify these callings is to do the work designed to be performed by those who hold the particular office involved.

It does not matter what office we hold as long as we are true and faithful to our obligations. One office is not greater than another, although for administrative reasons one priesthood holder may be called to preside over and direct the labors of another.

Authority from priesthood

My father, President Joseph F. Smith, said: "There is no office growing out of this priesthood that is or can be greater than the priesthood itself. It is from the priesthood that the office derives its authority and power. No office gives authority to the priesthood. No office adds to the power of the priesthood. But all offices in the Church derive their power, their virtue, their authority, from the priesthood."

We are called upon to magnify our callings in the priesthood and to do the work which goes with the office we receive. And so the Lord says, in the revelation on priesthood: "Therefore, let every man stand in his own office, and labor in his own calling; . . . that the system may be kept perfect." (D&C 84:109-10.)

This is one of the great goals toward which we are working in the priesthood program of the Church, to have elders do the work of elders, seventies the work of seventies, high priests the work of high priests, and so on, so that all priesthood holders may magnify their own callings and reap the rich blessings promised from such a course.

Oath of priesthood

Now may I say a few words about the oath which accompanies the reception of the Melchizedek Priesthood.

To swear with an oath is the most solemn and binding form of speech known to the human tongue; and it was this type of language which the Father chose to have used in the great Messianic prophecy about Christ and the priesthood. Of him it says: "The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek." (Ps. 110:4.)

In explaining this Messianic prophecy, Paul says that Jesus had "an unchangeable priesthood," and that through it came "the power of an endless life." (See Heb. 7:24, 16.) Joseph Smith said that "all those who are ordained unto this priesthood are made like unto the Son of God, abiding a

priest continually," that is, if they are faithful and true.

And so Christ is the great prototype where priesthood is concerned, as he is with reference to baptism and all other things. And so, even as the Father swears with an oath that his Son shall inherit all things through the priesthood, so he swears with an oath that all of us who magnify our callings in that same priesthood shall receive all that the Father hath.

Promise of exaltation

This is the promise of exaltation offered to every man who holds the Melchizedek Priesthood, but it is a conditional promise, a promise conditioned upon our magnifying our callings in the priesthood and living by every word that proceedeth forth from the mouth of God.

It is perfectly clear that there are no more glorious promises that have or could be made than those that came to us when we accepted the privilege and assumed the responsibility of holding the holy priesthood and of standing as ministers of Christ.

The Aaronic Priesthood is a preparatory priesthood to qualify us to make the covenant and receive the oath that attends this higher priesthood.

It is my prayer that all of us who have been called to represent the Lord and hold his authority may remember who we are and act accordingly.

Gratitude for priesthood

May I conclude by saying how grateful I am that I hold the holy priesthood. I have sought all my days to magnify my calling in that priesthood and hope to endure to the end in this life and to enjoy the fellowship of the faithful saints in the life to come.

I bear my testimony that we do in fact have the holy priesthood, that it is God's power, and that through it we may inherit the fullness of our Father's kingdom hereafter, in the name of Jesus Christ. Amen. ○

President N. Eldon Tanner

Second Counselor in the First Presidency

● President Smith has asked me to speak to you briefly. It is always a privilege to me and an inspiration to stand before the priesthood and speak to them. It is also a great responsibility.

President Smith has directed his remarks almost entirely to the members of the Melchizedek Priesthood. I should like to address mine to a group of the finest young men in all the world, the holders of the Aaronic or Lesser Priesthood.

I should like to address my remarks to my grandsons. We have in our family five sons-in-law who hold the Melchizedek Priesthood, four grandsons who hold the Melchizedek Priesthood, six grandsons who hold the Aaronic Priesthood, and eight grandsons who are preparing themselves to hold the priesthood. I should like to address my remarks to them tonight.

Importance of Aaronic Priesthood

No greater responsibility can be given to a young man than to hold the priesthood of God, which is the power of God delegated to him to act in his name in the office which he holds, and to prepare himself for the Melchizedek Priesthood, and to enjoy the blessings of one who is faithful in the priesthood.

The Aaronic Priesthood is so important that the Lord saw fit to send John the Baptist to Joseph Smith and Oliver Cowdery to bestow it upon them, and in these words was it done:

"Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." (D&C 13.)

A privilege and opportunity

What a tremendous privilege, opportunity, and responsibility to hold the

priesthood! It is just as binding on us as the covenant which President Smith read to the Melchizedek Priesthood, because the covenant applies to both priesthoods to the extent that we hold those priesthoods, and it will determine our status.

If we will prove ourselves as we are tried and tested, we will be given the opportunity to hold this Melchizedek Priesthood. It is somewhat like going from elementary school to high school and from high school to college; also going from mortal life to eternal life. We will be blessed according to the way we live. And may it be said of us, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." (Matt. 25:21.)

How fortunate we are to hold the priesthood. If you would stop and think today that of every 1,000 young men of your age in the world, one man holds the priesthood; with this hall full of young men of Aaronic Priesthood age tonight, there would be only eight holding the Aaronic Priesthood. What a tremendous privilege, opportunity, blessing, and responsibility.

Live to enjoy blessings

How important it is to live to enjoy the Spirit and blessings of the Lord, and the respect and confidence of parents, friends, and church leaders, and the Lord himself, particularly so you can look them in the face with a clear conscience, and also yourself in the mirror, and know that you have been living as you should.

Temptations of Satan

The Lord, speaking of Satan when he was cast out, said:

"And he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as

would not hearken unto my voice." (Moses 4:4.)

He tries to tempt every one of us, every one from a deacon to Christ himself. You remember how he tried to tempt Christ. He chooses emissaries, those who follow him and those who are too weak to do what is right. These emissaries will try to point out the weaknesses in an individual, in the leaders of the Church, in the organizations, and every place they can find any weakness at any time, and they will be saying, "Don't be a coward; don't be a sissy; come on."

I should like to say to you young men tonight that not one young man who is living according to the teachings of the gospel and honoring his priesthood would ever say that to you.

Thank the Lord that he was strong enough to say to Satan, "Get thee behind me, Satan," and I hope we will be able never to be afraid, as one in one thousand in this world, to honor our priesthood. Those who succumb to temptation are always defeated and miserable, unless they repent.

Self-disciplined youth

Vice-President Spiro Agnew, when he was speaking to us the other day as he visited with the First Presidency of the Church, said that one thing that appealed to him about our youth, as he was on the BYU campus, is that they are well self-disciplined; and they seemed to be doing their own thing, which was doing what they should be doing, and were happy in doing it.

No happiness in wrongdoing

I would like you young men to know that those who are frustrated, who are complaining, who are not living as they should, are not happy. They are frustrated. There is no happiness in wrongdoing. They have their problems, and they are not trying to accomplish. Of course I feel sorry for them because they do not know as you know that all of us are spirit children of God. They do not know that God really lives, that Jesus is the Christ; that through his birth, death, and resurrection we may all be resurrected; and that this life is not the end but just the beginning of eternal life.

May we all appreciate this and do our best wherever we are to live worthy of it so that we can look into the mirror and see ourselves and say, "Thank the Lord I was strong enough to overcome, to resist." To you who have weakened in any way, who have taken a cigarette, or anything of the kind, just quit it tonight and be happy. You will be happy. The Lord will bless you. People will respect you, and you will be successful, and you will be doing your duty in helping to bring about the immortality and eternal life of man.

May we do this, I humbly pray, in the name of Jesus Christ. Amen. ○

President N. Eldon Tanner

Elder Neal A. Maxwell, Commissioner of the Church Educational System, will now address us.

Elder Neal A. Maxwell

Church Commissioner of Education

● President Smith, President Lee, and President Tanner, it is an anxiety-producing privilege for one to respond to your invitation to communicate with the priesthood about the Church Educational System, but it is proper to give time and attention to the needs of our youth engaged in education. We have, for instance, 12,000 full-time

missionaries, who matter very much; 26,000 men and women in the service, who matter very much, also; but there are around 200,000 LDS students enrolled in hundreds of colleges and universities around the world.

Sixteen percent, or approximately 32,000, of those 200,000 are enrolled in the four post-high school institutions in

our own Church Educational System, and this is a very important "fold." But there are 168,000 other LDS students, "which are not of that fold," and they, too, need to hear the "voice" of the Master through our institute program.

The scope and variety of the Church Educational System is impressive: in addition to the students already mentioned, there are 13,000 LDS children and youth in dozens of Church elementary and secondary schools in Mexico, Chile, and in the Pacific; there are also over 175,000 students in our institutes and seminaries.

Letter of First Presidency

The basic guidelines for our Church Educational System have been well laid down by our Church leaders over the years and need not be repeated here. A new but basic document, however, is the letter of the First Presidency dated January 30, 1970, which urges Church members to have their sons and daughters attend post-high school institutions of learning near their home, so that our young can benefit from the influence of the home, especially during their first two years of post-high school education. That document also urges leaders and parents to make full use of our seminary and institute programs to supplement the home. In addition, the letter indicates that the Presidency, in their wisdom, believe the enrollment at BYU should not exceed 25,000. There are numerous considerations which, I believe, underlie the wisdom of the points in that presidential letter:

1. The density of Church membership occurs in America where states have highly developed and accessible public post-high school systems of education.

2. Members of the Church are taxpayers to local, state, and federal governments in America and their equivalents in Canada, and are fully entitled to send their sons and daughters to tax-supported institutions. The influence of Church members (whether as students or taxpayers) on our public institutions is needed now—more than ever.

3. The increased effectiveness of correlated Church priesthood programs, such as home teaching, family home evenings, of student stakes and wards, MIA, and the Student Associations now permits the priesthood leaders, in some instances, to cross the traditional geographical boundaries governing some Church programs, in order to support and to involve the young members of the Church.

4. Those of us who live in areas where there are highly developed public systems of post-high school education, in the spirit of brotherhood, should defer to the needs of our brothers and sisters in other lands where, often, even an elementary education is not possible unless the Church assists in the process.

Internationalization of the Church

One of the great challenges the priesthood faces in our time is the internationalization of the Church. This is not an American church—it is the Church of Jesus Christ, who is the God of all people on this planet, and we must, as the scriptures urge, be as independent as possible so that the kingdom is not too much at the mercy of men and circumstances, or the tides of nationalism, or the mercurial moods abroad about America.

We have, for instance, more members of the Church now in Brazil than in all of the Scandinavian countries combined, plus Holland. We have as many members in Uruguay as in the state of New York, where the Church was founded. We have as many in Peru as we do in Missouri, where so much Church history was made. We have as many in Tonga and Samoa combined as in Nevada, and more in these two island clusters than in the state of Wyoming. We have more in French Polynesia than in Switzerland, and more in the Philippine Islands than Nebraska, through which our pioneer caravans passed. We have more in Honduras than in Norway.

Challenge for educational system

These comparisons are sobering and challenging not only for the Church Educational System, but for the entire

Church. Thus, the transculturalization of curricular materials (which is more than translation) represents one of our greatest challenges. The scriptures urge the Church to speak to men "after the manner of their language," taking their various weaknesses into account that all "might come to understanding." (D&C 1:24.)

We want our Church Educational System to respond as much as we can to the special conditions in which our members live. Our seminary home study program, for instance, was organized especially for the benefit of young members who are isolated from their Church counterparts, and the response of over 7,000 to this program has been excellent!

Need for priesthood support

There are several specific things priesthood leaders and parents can do.

First, priesthood leaders need much closer identification with our institute and seminary programs (through the Regional Representatives of the Twelve and stake presidents) so that two-way communication can exist concerning the needs of the young, the quality of teaching they receive, and, importantly, the need for priesthood support in recruiting top-flight men for careers in our diverse Church Educational System; men, some of whom we now have, such as the spartan seminary teachers who live with their families in small trailers on remote reservations in heat, wind, sand, in places with names like Many Farms, Arizona, or in blizzard country like Pine Ridge, South Dakota, in order to serve and to teach hundreds of the children of Father Lehi. One expression of appreciation from an Indian boy included these moving words: "Before I took LDS seminary I didn't have very much to live for. . . . I had always felt that Indians could not do things as well as white people. Now I know that I am a child of God. I know that my people are of the house of Israel. . . . The Church has given me a reason and purpose for living. There is more to living now than just worrying about what I will have to eat or what I will wear."

Elsewhere, in hundreds of homes and chapels every weekday, early-morning seminary students and teachers rub sleep from eyes that often shine an hour later with appreciation.

Thousand of miles away in lush, tropical islands, our young members learn to read and write, and elsewhere many of our Mexican brothers and sisters are rapidly preparing themselves as schoolteachers to instruct their own.

Truly, careers in the Church Educational System offer full scope for all the idealism of the world, but accompanied with the saving gospel message.

Seminary and institute program

Seminary and institute classrooms represent some of the golden teaching moments for our youth in preparing them for crowning gospel ordinances.

Where our young are committed enough, and fortunate enough, to be able to take institute classes and persist through graduation, their rate of temple marriage is 95 percent, which is a higher percentage than for our returned missionaries. Of course, the mere act of attending an institute represents self-selection, just as attending a Church school involves some self-selection. But if we are trying to identify paths that our youth can pursue that will give them a better chance of succeeding spiritually, attendance at seminaries and institutes is clearly a major tributary to the stream of spirituality.

Counsel on vocational planning

A second matter that priesthood leaders and parents should consider is the need to counsel all of our young more consistently and helpfully about the planning of their vocations and careers. This will be a continuing task; it is not something we can talk about once in a stake priesthood meeting and forget. One of the basic reasons for the pursuit of education is to equip oneself with marketable skills. The less advantaged national economies within which many of our members outside America live, and the shifting prospects with regard to where the career and job opportunities will be even in

America—both suggest that some additional emphasis is needed in the direction of technical education, which bears on a middle group of skills. For some of our young, earning power, job opportunities, and satisfaction will be greater if they pursue the path of technical education in their post-high school years, including paramedical careers. Professional education in medicine, law, nursing, etc., is going to be needed even more than ever, but all of our youth need not be neurosurgeons, and the youth who becomes a craftsman should feel just as “approved” as his friend who is a microbiologist. Parents, bishops, and educational counselors will do well to approach career counseling, bearing in mind that the selection of a career is usually a matter of preference and not principle.

Education and capacity to love

A third suggestion: Education, when joined with service to others (for learning loses its moral authority unless it reaches out) is clearly related to the development of deserved self-esteem, which controls our capacity to love God, to love others, and to love life.

We can pursue learning without fear, for the gospel of Jesus Christ incorporates all truth, but it distinguishes between mere fact and saving truths. We can be patient with the imponderables, especially in view of the relevancy of the gospel of Jesus Christ to the social and political problems of our time, but we must do much more to help our young to see the preventive and prescriptive powers of the gospel for those very problems about which our young are rightfully concerned. For the gospel tells us that we have a real brotherhood that will last beyond the grave: it is not merely a biological brotherhood.

The gospel tells us that unchastity can cause inner spiritual “concussions” and “bleeding.” Jacob described people in a time of gross unchastity as being in a circumstance in which “many hearts died, pierced with deep wounds.” (Jac. 2:35.) The gospel is relevant in its preaching of love at home, which is a solution to many problems ranging from aid to de-

pendent children to alienation. And orthodoxy is vital because it increases human happiness, whether in preventing the misery that grows out of alcoholism or in treating the guilt.

Example and experience

A fourth observation: We will also do our young a great favor if our efforts to teach the gospel to them include not only teaching by exhortation and explanation, which are vital, but also by the eloquence of example and the confirmation of experience, for the latter two methods weigh very heavily on the scales of today's youth.

Importance of home

Fifth: The home will always be our most vital teaching institution. When the home fails, it will be difficult for the other institutions of any culture or society—political, economic, and even educational—to compensate for the failures in the home. If we poison the headwaters of humanity—the home—it is exceedingly difficult to depollute downstream. If we wish to make our efforts count in meeting the vexing challenges of our time, the ecology of effectiveness suggests of the home that truly, “This is the place!”

Spirit of cooperation

Within the basic correlation concepts, which stress the primacy of priesthood and home, I see a new spirit of cooperation moving in the Church. Those charged with programs that support the home—Elder Marion D. Hanks, who manages the Student Association; Elder Marvin J. Ashton, who manages Social Services; Brother James Mason, Commissioner of Health Services; and the staff of the Church Educational System—are approaching common, overlapping problems in the spirit of serving Church members, rather than letting organizational lines become immovable, bureaucratic walls, for, especially in saving souls, “something there is that doesn't love a wall.” (Robert Frost.)

Commitment to education

Finally, let us assure our young that the cadence of the divine commitment

to education and the quest for truth echo, like a drum roll, through the corridors of dispensational history—Abraham, a man of God and a brilliant astronomer, who pondered the planets and considered the cosmos in the loneliness of the desert; Jesus, the Master, who while yet a youth taught his elders in the seat of learning, having prepared himself intellectually and spiritually; Joseph Smith's School of the Prophets, where the enthusiasm for education overrode the discouraging circumstances of the moment; the schools and university that were started in this valley so soon after the wheels on pioneer wagons and handcarts had ceased turning.

Those who possess absolute truths need fear no ancillary truth but should

pursue learning vigorously, since learning is good so long as we "hearken unto the counsels of God." When education is thus pursued by our young today, they should be assured by all of us that they are "about" their "Father's business," and be witnessed to; that when man has reached the small "periphery of the spider web of his own reason and logic," he will find the ropes of revelation on which he can climb upward, forever! May we help our youth, I pray in the name of the Master Teacher, Jesus Christ. Amen. ○

President N. Eldon Tanner

Bishop Robert L. Simpson, first counselor in the Presiding Bishopric, will now address us.

Bishop Robert L. Simpson

Of the Presiding Bishopric

● My dear brethren of the priesthood, I feel great strength in your presence, and I am grateful to my Heavenly Father for the great discourse of our prophet, President Joseph Fielding Smith.

Listen well to prophet

One of the great bits of advice that I have received in my life came during my teenage years when a great bishop, just before the President of the Church was going to visit our area, told a group of us "when a prophet of God speaks, you listen well." I have tried to do that all of my life. I am grateful for that advice.

I have been thrilled with the meetings of this conference, especially this morning when I realized that that session was going to be telecast throughout the Midwest and the eastern states. And my prayer tonight when I retire will be "Heavenly Father, in that potential audience of millions, I pray that many will be led to their television sets to hear what I heard this morning." I know that many will be led to the truth as they so do.

Lessons from football game

Speaking of television, last Monday night my high-school-age son persuaded me to sit down and watch the second half of a football game. I have always made it a policy that no sacrifice is too great for my boy. So we sat down and watched football. While watching this game, some facts became very apparent. In fact, it had gospel application and priesthood application.

I noticed, for example, that there were no shortcuts to the goal line. It was a hundred yards in both directions. I also noticed that the team that seemed to have had the most practice, that did the best planning, that executed their plays the best, and that had the best team attitude was the team that made the most points.

I also noticed that when team members cooperated and helped one another, the team made the most yardage.

It was also obvious that when someone broke the rules, there was always a penalty imposed. It sounds a lot like life, doesn't it? In talking about this to my boy, he said, "Fifteen yards

is nothing; but, Dad, when you ground me for three days, that is too much."

We also noticed that no one was allowed to make up his own rules as the game progressed. They all lost their free agency to do that when they agreed to join the team and play according to the established rules.

And last but not least, I noticed when it was all over, the winning team was a lot happier than the team that lost.

Now brethren, we believe that "men are, that they might have joy"; and joy can best come as we obtain victory in the game of life, played according to the only acceptable rules—those set down by our Heavenly Father.

Speaking of happiness, achieving victory, and finding the right tools for reentering the presence of our Heavenly Father, may I use as a springboard for my remarks four or five of the most frequently asked questions and comments from youth as they come to members of the Presiding Bishopric.

Specific goals

Comment No. 1 from a deacon right here in Salt Lake City: "This new achievement program is OK, but why not let us do our own thing about church? Some of us don't like to be tied down to specific goals and commitments."

May I say first of all, you young men of the Aaronic Priesthood are not ordinary young men. Each of you has made a sacred covenant in the waters of baptism. Each of you has been given that rare privilege of the Holy Ghost as a constant companion. Each of you has received the sacred covenant of his holy priesthood about which President Smith spoke so eloquently here tonight. Each of you has access to the truth. Yes, each of you is a member of the world's greatest brotherhood, the priesthood, with God the Father and his Son Jesus Christ at the head.

With all of these advantages, what are we going to do about it? The scriptures tell us that where much is given, much is expected. Sometimes an eternal goal can seem rather remote in the mind of a teenage boy. To travel from

where you are to where you would like to be seems overwhelming and almost impossible. The secret is to live the best you know how just one day at a time, and if the day seems too long, we should break it down into hours or even minutes. This is exactly what a kind and loving Heavenly Father had in mind as he planted in the minds of the brethren the new personal achievement program for the Aaronic Priesthood.

Achievement journal

Each of you is now being introduced to an achievement journal that, in my opinion, is one of the greatest tools ever developed to prepare a young man for the Melchizedek Priesthood. The Aaronic Priesthood is a preparatory priesthood, preparatory for only one thing, the Melchizedek Priesthood. It is the Melchizedek Priesthood that will show us the way to temple blessings and to other great horizons that are not visible nor understood by many who are starting out.

No longer will the bishop spend two or three minutes asking a few routine questions pertaining to personal worthiness. Each of you young men will have as much time as may be required with the bishop to talk just about *you* and about *your* personal problems, about *your* hopes and about *your* ambitions, and about *your* goals for the coming year. All this is made possible by starting your achievement year on or near your birthday. By this process, not more than one or two young men a week will be on the bishop's agenda, thus giving ample opportunity and time to get to know one another better and to set goals for the next year that will be meaningful. Your goals will perhaps be unlike any other set of goals in the entire Church. They will be customized just for you according to your needs, not just on meeting attendance alone but other Church-related goals such as mission preparation, missionary activity, seminary and institute training, perhaps even welfare and genealogical work in terms of your interest and understanding.

There will be personal goals that

might well touch on your day-to-day and week-to-week planning, your financial program (such as it might be), personal prayer habits, a program for keeping your body well and strong, plus other ideas for self-improvement, including goals on being a better neighbor, a better member of your community; yes, even some academic or vocational goals.

Conservative dress and manner

Let's hear another question. A priest in Idaho wants to know, "What does the length of my hair have to do with passing or blessing the sacrament?" Lately, this has been the most popular question.

For good reason, the First Presidency have not stipulated the number of inches. I would feel bad if the good Navajo brother could not administer at the sacrament table because his hair is long enough to be braided. Long hair is the custom of his people. He is not out of place where he serves.

Would you young men here tonight believe skirts as a dress standard for deacons? I have seen them in Samoa as our young men pass the sacrament. The accepted attire of their community is the lavalava. I am sure our Samoan brethren hope we never have a rule against deacons' wearing skirts.

Our objective should be grooming appropriate to the area, and in all cases cleanliness.

Anything that symbolizes either rebellion or nonconformity to the local community standard will likely be a distraction to those partaking of the Lord's Supper. Conservative dress and manner have always been the keynote of priesthood service. If there is a probability that the members you serve are thinking more about your non-standard appearance than about the atoning sacrifice of the Savior, then you had better take a long, hard look at yourself before next Sunday. As we consider these matters, I speak not only to the Aaronic Priesthood but also to those who preside in the Melchizedek Priesthood.

How a testimony comes

Here is an interesting comment from

a priest: "If I could just know for sure—by some special manifestation—then I would devote my life to the work."

A miracle in the heavens tonight could be simply performed by our Heavenly Father, who created heaven and earth, but I am grateful that such is not part of his plan. Firm and lasting testimonies are not created in such a manner. As the Lord has said, "... line upon line, precept upon precept. ..." (D&C 98:12.) He further stated: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:16-17.)

Many of us had similar thoughts as we became impatient along the way, particularly during our teenage years. Even President David O. McKay has told us about kneeling by a serviceberry bush as a boy in Huntsville to find out once and for all about the truth of the work. May I quote President McKay as he tells of that occasion:

"I knelt down and with all the fervor of my heart poured out my soul to God and asked him for a testimony of this gospel. I had in mind that there would be some manifestation; that I should receive some transformation that would leave me absolutely without doubt.

"I got up, mounted my horse, and as he started over the trail, I remember rather introspectively searching myself and involuntarily shaking my head, saying to myself, 'No, sir, there is no change; I am just the same boy I was before I knelt down.' The anticipated manifestation had not come. . . .

"However, it did come, but not in the way I had anticipated. Even the manifestation of God's power and the presence of his angels came; but when it did come, it was simply a confirmation, it was not a testimony." (*Treasures of Life*, [Deseret Book Company, 1962], pp. 229-30.)

Young men, you, too, will have many remarkable revelations and manifestations as a confirmation of the testimony that you earn.

Sustaining the law

Do you have this problem, young men? This is a problem stated by a young man who contemplates military call-up. This is what he says: "Didn't the Savior teach peace? To me, peace means no fighting. I am not sure about our present military involvements." I say to this young man, the following facts helped me and they may be helpful to you:

Where the Book of Mormon talks about a land choice above all others, I believe it.

When we are taught that our founding forefathers prayed for and received inspiration as they framed our Constitution, I believe it.

When a prophet suggests that the gospel could best be restored in a land of freedom and democracy, I believe it.

When the standard works of the Church instruct me about obeying, honoring, and sustaining the law, I want to do it. I even believe that our elected national leaders are basically honest men and base their decisions upon what they believe to be for the good of the people as they see it.

Last but not least, I also believe that a prophet of God will let me know about any change of policy in the foregoing line of reasoning. Young men, to whatever country your citizenship commitment might be, you honor it, you obey it, you sustain it. To do otherwise would be contrary to law and order; and law and order is the basis of the priesthood, wherever it is established.

Example of leaders

Just one more: Some young people feel the same as this member of a teachers quorum from California. "We like what our ward and stake leaders teach us. The gospel plan is perfect, but they too often fall short of that perfection in their personal living." Young man in California, I hope you are listening tonight.

Without qualification, I can say that the Lord Jesus Christ is the only person to remain perfect through mortality. Stevenson has said something like this: The saints are just the sinners

who are trying a little harder. I want to promise you young men of the Aaronic Priesthood that no one in all this world is trying harder to achieve perfection than your fine leaders in the priesthood: your bishopric, your stake presidency, your high council, and your advisers. But we are all in this mortal stream together, all of us, you and your leaders, and me. We are all in together and, I hope, trying to do better each day. Let us all try to help one another with shortcomings. To criticize and run down is to aid the adversary in his plan of destruction. Young men, we, your leaders, will continue to encourage you in kindness and sincerity. Will you help us, your priesthood leaders, in the same way? That is what true brotherhood in the priesthood means.

Promise of blessings

O my wonderful young brethren, this work is true. Priesthood is the center core of it all. You can't win any game without a plan. Look sharp. Be clean. Be proud to represent your priesthood. The only real peace in this world is peace of mind. You listen to the voice of a prophet and let your priesthood leaders show you the way, and I will promise you that life will be sweet. Your priesthood will be meaningful, and yours will be victory. There will be no greater day in your life than to enter the presence of your Heavenly Father and hear him say, "Well done, thou good and faithful servant," and I pray it in the name of his Son, Jesus Christ. Amen. ○

President N. Eldon Tanner

Brother Richard P. Condie will now lead the congregation and chorus in singing the first and last verses of "Israel, Israel, God Is Calling," if you will stand please.

The hymn, "Israel, Israel, God Is Calling" was sung by the congregation and men's chorus.

President N. Eldon Tanner

Elder Gordon B. Hinckley of the Council of the Twelve will now speak to us.

He will be followed by Elder Richard L. Evans of the Council of the Twelve.

Elder Gordon B. Hinckley*Of the Council of the Twelve*● **My dear brethren:**

Some twenty-five years or more ago my wife and I built a home. The first of many trees that we planted was a thornless honey locust. I remember the day we brought it home from the nursery, a spindly little whip of a tree, so small and supple I could have tied it into a knot. I dug a hole, put in the roots, shoveled back the earth, watered it, and forgot it. It stands at the south side of the house, where the wind coming from the canyon to the east blows hardest.

One winter day a few years ago I chanced to look out the window at the tree. I noticed it was terribly misshapen, leaning ungracefully to the west, so much so that a heavy storm might have uprooted it. I went to my toolhouse, where I save things for two years before throwing them away, got a block and tackle, anchored one end to the tree and the other to another tree, and pulled and pulled to no avail. The little whip of a tree was now a giant with a diameter of almost a foot. After debating with myself for a week or two, I finally took a pruning saw and cut off the great west limb. I almost wept at my butchery. It looks better today. It has straightened somewhat, but where the heavy cut was made, it developed a great scar, which has cracked and let in decay.

The tree that might have been gracious and beautiful leaves much to be desired. Once it could have been kept straight with a string for an anchor. Now neither block and tackle nor pruning saw can make up for the neglect of its younger years.

Children's Friend

It is so with people. It takes only a

string, as it were, to help children grow strong and straight in the Church. One such string has been their own magazine, the *Children's Friend*. This has been a great magazine. All who have been acquainted with it have regarded it as an outstanding children's journal.

An eminent child psychologist wrote: "I have known the *Children's Friend* as one of the only decently edited magazines for children in the United States." Under the program of correlation, instituted by the First Presidency, the name of the magazine will be changed. It will simply be the *Friend*, dropping the word *children's*, because when some youngsters get to be ten and eleven years of age, they think they are no longer children. But they still need a *Friend*.

The Primary Association will no longer be its sole sponsor. It will be published by the Church, with the Children's Correlation Committee and representatives of both the Primary and the Sunday School as editorial consultants. It will be edited by men and women with long experience, and will be a new friend, a better friend, for the children of the Church, and we hope for many others. With wonderful stories and fascinating art, it will open small and delightful windows and bring to young minds understanding of eternal and marvelous gospel principles. It will be a blessing in every home into which it goes.

"As the twig is bent . . ."

Children are so very important. I never get over the thought that every man, good or bad, was once a little boy, and that every woman was once a little girl. They have moved in the direction in which they were pointed

when they were small. Truly, "As the twig is bent, so the tree is inclined." The time to mold the pattern of virtuous youth and faithful adults is childhood.

"A Friend for Every Child"

Most of you brethren are fathers, fathers of young children. Some of you are grandfathers. Others are bishops or in other capacities with responsibility for children. We ask

your support in seeing that the *Friend* is in every Latter-day Saint home where there is a child.

It will bless the child and it will bless the home.

May I leave with you a motto: "A Friend for Every Child." As children grow in faithfulness, anchored against the storms of life, so in strength will the Church and the nation grow. I pray that it may be so, in the name of Jesus Christ. Amen. ○

Elder Richard L. Evans

Of the Council of the Twelve

● President Smith and my beloved brethren of the priesthood: Hanging in my office are two moving portrayals of the importance of the written word: One is a picture of Mormon working on the gold plates, and the other of Moroni, in his anguished loneliness, about to leave the records in Cumorah's Hill.

The written word

I think how Nephi and his brothers were sent to obtain the written records, and of the Ten Commandments inscribed on tablets of stone. I have long been associated with the "Spoken Word," but never do I suppose that it will take the place of the written word.

Since the beginning of this dispensation, the Church has provided various periodicals and publications for its people. They would make a long and distinguished list, published for a season, and then supplanted, according to circumstances. And now with the Church reaching worldwide, further changes are with us.

Improvement Era

The *Improvement Era*, established some 73 years ago by President Heber J. Grant, President Joseph F. Smith, and others, has served an important purpose, along with the other magazines of the Church. I am privileged

to have been associated with the *Era* nearly half the length of its life.

And now, as announced, all such periodicals are to be published directly through the priesthood channels of the Church.

The New Era

We are pleased that the magazine to be published for the young people shall be named the *New Era*—and the title would seem to be timeless. In its first issue, the *Improvement Era* announced as its purpose to uplift the lives of youth and to aid parents and teachers in the same effort. The *New Era* will be pointed to the same purpose.

Brother Doyle Green, Brother Jay Todd, and Sister Elaine Cannon, under the general direction of the First Presidency, with others of the General Authorities, including President Kimball, Brothers Marion G. Romney, Howard W. Hunter, Marion D. Hanks, Bishop John H. Vandenberg, and a long list of distinguished contributors, are committed to making the *New Era* serve the youth and young adults of the Church, from deacons on through Aaronic Priesthood, with girls of like age—seminaries, institutes, Sunday School, MIA, LDSSA; and in general, those young people in the searching, decision-making years of life who are as yet uncommitted to marriage; those concerned with college, careers, missions, military service, dating, dress and

grooming, books, art, science, literature, doctrinal questions that arise in the pursuit of education, and the whole moral tone, and conduct and principles and standards that so much need to be retaught and reemphasized in these times. (President Lee reminded us within the last few hours that 31.1 percent of the membership of the Church are between the ages of 12 and 25.) The years before marriage, these years of searching and decision, affect the future forever.

Need for subscribers

And now, I have a most embarrassing admission to make. We are scheduled to bring out the first issue of the *New Era* in January—and we don't know how many to print. So far as I officially know, we don't yet have a single subscriber! The *Friend* that Brother Hinckley has been talking about and the adult magazine concerning which Brother Monson will tell us took *all* the subscribers. And yet they're such nice people; you would think they would have left us just a few! They left us with the nucleus of a wonderful staff, and a good name—but not a single subscriber! And so you, the young people of the Church, see your ward or branch magazine representative and offer him three dollars or its equivalent,

according to the country in which you live, for a subscription to the *New Era*. We won't refuse a subscription from anyone that I know of! And right now we're offering the first free subscription of the *New Era* to President Smith, if he will accept it!

Challenging for young people

We pledge you our best to make the *New Era* challenging, attractive, full of substance, exciting, with much expression in it from the young people of the Church themselves and from all their organizations, and from the First Presidency and other General Authorities, with a candid, open, practical, contemporary approach—yet firmly tied to the revealed and timeless truths on which our faith and our lives are founded. We pledge you our best to make the *New Era* something that you will want to have in your homes, something to read, something that will be sincerely significant in your lives.

God bless you all, my beloved young friends, Churchwide and worldwide, and be with all of you—always—I pray in the name of Jesus Christ. Amen. ○

President N. Eldon Tanner

Elder Thomas S. Monson of the Council of the Twelve will now speak to us.

Elder Thomas S. Monson

Of the Council of the Twelve

● President Smith, when I am in your presence I think of the principle of courage, for it was 15 years ago in the building to the south of us, the Assembly Hall, when you presided at a conference where I was called as a member of the stake presidency. I remember the day well. I was singing in an Aaronic Priesthood chorus. I was a bishop, and bishopric members always sing when the Aaronic Priesthood participates.

As President Smith stepped to the pulpit, he read my name as a member of the stake presidency. It was the first

notification I had had of my appointment. He then used these words to introduce me: "If Brother Monson would now like to accept this calling, we would be pleased to hear from him."

May I quote to you the last line of the hymn we had just concluded singing: "Have courage, my boy; have courage, my boy, to say no." I used as my theme that bright June day: "Have courage, my boy, to say yes," and it requires courage every time I stand at this pulpit.

New adult magazine

My brethren, tonight we have heard stimulating messages relating to a magazine for our small children and another magazine for our youth. Speaking as an adult, your thought and concern could well be, "What about Mother and me?" To this question I would reply: "Let not your heart be troubled. You, too, will have your magazine."

The new adult magazine will replace three well-known publications: the *Improvement Era*, the *Relief Society Magazine*, and the *Instructor*. However, the most outstanding and useful features of each of these excellent publications will be retained and become a vital part of the new magazine. The readership audience will be the adult membership of the Church.

The Ensign

Just as a new city or child receives a name, so must the new adult magazine. The selection has not been made without thorough study and much prayer. You will recognize the name. The prophet Isaiah particularly stressed its significance. He declared that the Lord will lift up "an ensign to the nations"; ye shall "be left as a beacon upon the top of a mountain, and as an ensign on a hill." (Isa. 11:12; 30:17.) And in this dispensation, the Lord spoke: "... Zion shall flourish, and the glory of the Lord shall be upon her; And she shall be an ensign unto the people. . . ." (D&C 64: 41-42.) The name of the new adult magazine will be *The Ensign of The Church of Jesus Christ of Latter-day Saints*. Its contents will be as a beacon upon the top of a mountain and as an ensign on a hill, that the adults of the Church might be more adequately prepared to be examples to their children and to the world.

Questions answered

Several significant questions have accompanied the announcement in the *Church News* relative to the new adult publication. Perhaps a review of them would be helpful:

Question #1: Who should subscribe to the *Ensign*?

Answer: The First Presidency is encouraging every English-speaking family in the Church to be a subscriber. Month-for-month subscription credit on the new adult magazine will be given present subscribers to the *Era*, *Instructor*, and *Relief Society Magazine*. For instance, when the *Instructor* ceases publication December 31, those subscribers who have perhaps three issues due them on their present *Instructor* subscription will receive, without charge, three issues of the *Ensign*. The same applies to the *Era* and *Relief Society Magazine* as they conclude their publication at the end of the year.

Question #2: What will be the annual subscription price of the *Ensign*?

Answer: In the past we have rather expected our families to subscribe to all three adult publications, which at present rates amounts to \$10.50. Families will now pay just \$4.00 for the *Ensign*—a savings to families of \$6.50.

Question #3: Will lessons for Relief Society appear in the *Ensign*?

Answer: No. These will be published in lesson manual style as is presently the practice in other auxiliary organizations and in priesthood quorums. The sisters should note, however, that the Relief Society lessons for the period January 1, 1971, through August 30, 1971, will already have been published in the *Relief Society Magazine*, concluding with the December issue.

Question #4: What will be the anticipated beginning circulation for the *Ensign*?

Answer: The *Ensign* will be the largest in circulation of the three new magazines, with an initial print order or press run of over 325,000 copies.

Question #5: Who will have the responsibility of publishing the *Ensign*?

Answer: The magazine will be published under the supervision of the First Presidency. Members of the Council of the Twelve and other General Authorities who have supervisory responsibility for Church programs for

adults will have special assignments with the magazine, as will the presidencies and superintendencies of auxiliary organizations at the level of the general boards. The correlation program secretaries also will play a vital part in producing the publication. The *Ensign* will have a talented and experienced staff, headed by Doyle L. Green as managing editor, with M. Dallas Burnett as associate editor.

Question #6: What will the magazine contain?

Answer: The *Ensign* will be written in such a way as to enhance its use. There will be articles on home teaching, family home evenings, missionary, welfare, and genealogical work. Leadership and teacher development will also be vital features. Material from the *Ensign* will be used widely in every teaching classroom of the Church, including that special classroom called home. In addition, there will be fiction, poetry, and those feature articles which have been so popular in the present adult publications.

This, then, will be *The Ensign of The Church of Jesus Christ of Latter-day Saints*—your adult publication. Subscribe to it. Read its contents. Apply in your lives its lessons. You, too, will then be as an ensign, even the light of the world, a city of righteousness set on a hill that cannot be hid.

Quality of teaching

As mentioned, information about the new teacher development program will be one of the features contained in the *Ensign*. The First Presidency has asked that I now introduce to you this inspired new program, which has the potential to improve the quality of teaching throughout the Church.

Brethren, have you as a father ever asked your son this question: "Dick, how did the Sunday School class go today?" Young men, on occasion have you answered: "Not so good, Dad. My teacher didn't show up?" Perhaps your reply was: "My teacher, Brother Campbell, tries hard, but he just doesn't communicate."

If we are honest with ourselves, some version of this same dialogue has been

heard in every Latter-day Saint home. Nor is it restricted to Sunday School, but it also extends to Primary, MIA, Relief Society, and the quorums of the priesthood.

John Milton described this plight in these words: "The hungry sheep look up but are not fed." (Lycidas.) The Lord himself said to Ezekiel the prophet, "Woe be to the shepherds of Israel that . . . feed not the flock." (Ezek. 34:2-3.)

Skilled teachers needed

Are wise shepherds, even skilled and righteous teachers, needed today? Our fast-moving jet-propelled world harbors pressures and temptations not previously known.

More than \$500 million a year are spent on pornographic literature by which evil men try to "dig gold out of dirt." Magazines, movies, TV programs, and other mass media are frequently utilized to lower moral standards and induce improper behavior. Crime and delinquency are rampant. Spiritual values are questioned. The effective teacher is desperately needed to help us understand what is genuine and important in this life and develop the strength to choose the paths that will keep us safely on the way to eternal life.

Knowing this situation and sensing the need for effective action, the First Presidency in October 1968 called a committee to work to improve the quality of teaching throughout the Church. They counseled that the program should:

1. Be priesthood sponsored and Churchwide;
2. Help teachers and leaders to improve;
3. Assist prospective teachers to begin their assignments with the training and spiritual understanding necessary to be effective.

Importance of teaching role

In January of this year, in an interview published in the *Deseret News*, President Joseph Fielding Smith and his counselors stressed anew the importance of the teaching role. I quote:

"Teaching members of the Church to keep the commandments of God was described by the new First Presidency of The Church of Jesus Christ of Latter-day Saints as its greatest challenge."

The goal of gospel teaching today, as emphasized in the teacher development program, is not to "pour information" into the minds of class members. It is not to show how much the teacher knows, nor is it merely to increase knowledge about the Church. *The basic goal of teaching in the Church is to help bring about worthwhile changes in the lives of boys and girls, men and women. The aim is to inspire the individual to think about, feel about, and then do something about living gospel principles.*

Teacher Development program

To help achieve this goal and meet this aim, we now introduce to you, the priesthood, the new teacher development program of the Church.

On Thursday, October 1, 1970, in a special seminar for Regional Representatives of the Twelve, the teacher development program was presented in detail. These devoted and capable brethren will, in the next six weeks, outline the program to stake presidencies; and then, January 1, 1971, it will commence. During the first six months of 1971, when the General Authorities visit each stake quarterly conference, they will emphasize this program and will report on its implementation.

A cardinal principle of industrial management teaches: "When performance is measured, performance improves. When performance is measured and reported, the rate of improvement accelerates." I think the visit to your stakes by the General Authorities will bring the desired acceleration.

Time dictates that my introduction of the program itself be presented in headline form:

1. The new Churchwide program is priesthood sponsored and supersedes any other teacher training program now in use.

2. The stake president has responsibility for teacher development in his

stake. He will call a member of the high council to be stake teacher development director. This high councilor should be an outstanding teacher who has the ability to motivate and inspire.

3. The bishop has responsibility for the teacher development program in his ward. He will call a capable bearer of the Melchizedek Priesthood to be the ward teacher development director.

4. Similar responsibility will rest with mission presidents, district and branch presidents in the missions of the Church.

5. The new teacher development program consists of three parts: (a) the basic course; (b) inservice program; (c) supervision (to be introduced September 1, 1971).

6. The basic course is designed to help prospective and current teachers to acquire knowledge and develop skills, that they might become more effective. It will be conducted over an 11-week period, usually during the Sunday School hour, and involve perhaps eight persons interviewed and called, by the bishop, to the course. The instructor of the basic course will be the ward teacher development director.

7. The inservice program will be an outgrowth of the basic course and will encompass both spiritual principles and teaching skills. The inservice lessons will be offered ten times per year for instructors in all priesthood quorums and auxiliaries.

8. The manuals for the basic course and the inservice program are now ready for distribution. The administrative manual will be sent to appropriate stake and ward leaders at no cost to them. A special order form will be sent to each bishop, that he may order the necessary materials to implement the program. Funds for same may appropriately come from ward and stake budgets. Individuals may then make payment to the ward or stake for their personal binders and materials. Quantity purchasing has provided minimum unit costs.

9. The program allows for considerable flexibility. In most areas of the Church, the program should operate

on a ward level. However, options are available for the basic course and in-service lessons to be conducted on a multi-ward or stake level where necessary.

10. The program uses the strengths and resources of small group participation, with emphasis on doing and participating in real learning experiences.

Tested on pilot basis

This, then, is the new teacher development program. It has been pre-tested on a carefully supervised and controlled pilot basis in the Monument Park, Walnut Creek, and Gunnison stakes and the Victoria District of the Alaska-British Columbia Mission. Will it bring forth in your ward or stake the hoped-for results? Listen to the testimonies of but two who have completed the course:

"For the first time in my life I have an idea of how to teach."

"Like all blessings in the gospel, this program will be only as helpful as those who use it will make it. There will be those who will say, 'I am a master teacher. I don't need this.' They will gain nothing. There are those who will say, 'I'm too busy for this. The Church has too many meetings.' They will gain nothing. There will be those who will say, 'Here is an opportunity to learn.' They will gain much, and the Lord's work will move ahead."

Invitation to become participants

In The Church of Jesus Christ of Latter-day Saints, each member, each priesthood bearer, will likely have an opportunity to become a teacher. There is no privilege more noble, no task so rewarding. May I extend to you, my brethren of the priesthood, a sincere invitation to become participants in the teacher development endeavor. May I challenge you in the words from the epistle of James to be "doers of the word, and not hearers only" (Jas. 1:22), remembering:

I hear and I forget;
I see and I remember;
I do and I learn.

Others then will follow your example. Teaching will improve. Commandments will be lived. Lives will be blessed.

The Master Teacher

In Galilee there taught a master teacher, even Jesus Christ the Lord. He left his footprints in the sands of the seashore, but he left his teaching principles in the hearts and in the lives of all whom he taught. He instructed his disciples of that day, and to us he speaks the same words, "Follow thou me." Then, as now, foolish, unwise persons will stop their ears, close their eyes, and turn away their hearts. Let us remember, there is no deafness so permanent as the deafness which will not hear. There is no blindness so incurable as the blindness which will not see. There is no ignorance so deep as the ignorance that will not know.

May we, like Thomas of old, not doubting but believing, respond, "Let us go." Yes, may we go forward in the introduction and implementation of this new program for teacher development. As we do so, in this spirit of obedient response, it may be said of each teacher as it was spoken of the Redeemer, "... thou art a teacher come from God." (John 3:2.) May this be so, I pray in the name of Jesus Christ. Amen. ○

President N. Eldon Tanner

Before calling on our concluding speaker, I should like to make an announcement or two:

First the CBS Radio Tabernacle Choir Broadcast will be from 9:35 to 10 o'clock Sunday morning. Those desiring to attend must be in their seats before 9:15 a.m.

There will be large crowds attending the services on Sunday. We again ask that you please be considerate and courteous, and avoid pushing and crowding.

As thousands leave this great Priesthood Meeting tonight wherever assembled, let us keep in mind the admonition that is constantly being

given to drive carefully. Please obey traffic rules, and always be courteous and patient in driving in the city and on the highways.

The music for this priesthood session has been furnished by the Men's Chorus of the Tabernacle Choir, with Richard P. Condie conducting, and Alexander Schreiner at the organ. We deeply appreciate their inspiring music and the service they have rendered.

Following President Harold B. Lee, first counselor in the First Presidency, who will be our concluding speaker, the chorus will sing "Seek Thy God," following which Elder Howard J. Marsh, former Regional Representative of the Twelve, will offer the benediction.

The conference will then be adjourned until 10 o'clock tomorrow morning.

President Harold B. Lee

First Counselor in the First Presidency and President of the Council of the Twelve

● Someone has said, "An event is an idea whose time has come."

For over thirty years—it will be next April—since I became a member of the Council of the Twelve, there has been talk of unifying the magazines of the Church. It has always been thought that it was right, but the time was not yet. The event now has become so because the time has arrived.

Unified magazine

You will note that we have said these magazines are to be available to all English-speaking countries where we have members of the Church. You will be asking, what about the other of the 19 languages in which we are now teaching the gospel—11 into which we have translated the lessons of the Church. May I explain that we have a unified magazine printed in many of the languages of these foreign-speaking peoples. The materials for these magazines are edited through our editorial department, with a few pages left for each mission, to be used for that particular area. All the material that would go into these magazines will be the same, but printed in the language of those peoples, so that the entire Church, in every language where we have the translations, will have a magazine that will be a direct communication from the priesthood of the Church.

Action of General Authorities

Much thought has gone into this. On the first Thursday of every month

a very important meeting is held in an upper room of the temple where all the General Authorities come fasting. The first part of the meeting is a business meeting, at which time all the proposals for new ideas or new methods or new undertakings are brought forward, after having been processed through the month preceding, for the perusal and consideration of all the General Authorities of the Church. At that meeting, then, action is taken, and by that action it then becomes the official action of the General Authorities of the Church—which must be considered to be the constitution of the Church and kingdom of God upon the earth.

That is the process by which these new magazines might be said to have become an "event." That is the process by which the future development has come. That is the process by which a bishops' training program will now be inaugurated throughout the entire Church. That is the process by which a Churchwide budget system will be inaugurated, and so will every other program that will be launched, as it comes now from the General Authorities of the Church, out to all the membership of the Church.

"The will of the Lord"

You will understand why we are so concerned. As President Tanner and I first considered the excitement at the June Conference when they knew that there was to be a youth magazine,

President Tanner said to me, "Because of the loyalty of our people, we must be sure that we are right." And that becomes a great concern. To be as certain as we know how, these things are subjected to prayer and fasting and careful, mature consideration, in order that we might have "the will of the Lord, . . . the mind of the Lord, . . . the voice of the Lord, . . . and the power of God unto salvation." (D&C 68:4.) You may understand, then, that these things that have been announced to you have come with the official approval. We ask the loyalty of the membership of the priesthood now to get behind these magazines and see to it that they become the greatest magazines printed for each group of our people that may be available throughout the world.

One more thought: If you had to sit facing these blazing lights for these hours, as we do here on the stand, you would have seen beads of perspiration on Elder Monson's brow as he talked to you, and as you will see on my brow, and on others who will speak. We understand that the temperature here is about fifteen degrees higher than where you brethren sit. I say that so that you will be a little more comfortable.

Mind over matter

I was up in Preston, Idaho, sometime ago, dedicating a meetinghouse, and I thought as I sat there in that lovely place, My, isn't it wonderful that we have these air-conditioned buildings today, such as we didn't have in my younger years. In the course of the meeting, the bishop announced that their air-conditioning system was not working. Suddenly I became very uncomfortably warm. That is what happens to us when our minds take precedence over matter.

I said to Brother Evans one day, "These punishing lights—they are devastating." And he said something to me that caused me some thought. He said, "If you want to be seen, you must be lighted."

Let your light shine

Now I want to translate that into something for you to think about. If

you want to have the power of the priesthood to be of any benefit to you or before the world, you must keep it lighted. You must exercise it.

The Master said, "Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." Then he added, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:15-16.)

If you want to be seen as holders of the priesthood, you have to keep your lamp lighted.

The Lord said in a great revelation, "... if you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you." (D&C 78:7.)

A continuing revolution

I want now to make one more comment. The kingdom of God must be a continuing revolution against the norms of the society that fall below the standards that are set for us in the gospel of Jesus Christ. In the field of public life, it must be a continuing revolution against proposals that contradict the fundamental principles as laid down in the Constitution of the United States, which was written by men whom God raised up for this very purpose. If we remember that, we will be in the forefront of every battle against the things that are tearing down our society.

Observing the Sabbath

I am sure we were all impressed when Brother Eldred G. Smith said in his address that it shouldn't be necessary to make laws to persuade the Latter-day Saints to keep the Sabbath day holy. If the body of the priesthood—if you 150,000 members of the priesthood who are in these various gathering places—would resolve here and now that neither you nor your families will hereafter patronize any business that is open on Sunday, it wouldn't be long until they would close their busi-

nesses on Sunday. You would wield such a force and power that you would dry up the businesses that are making their Sunday opening profitable. They are only catering to the needs of the people who are demanding Sunday service. You think about it, you brethren.

Pornography

Pornographic literature! It has been a shock, I am sure, to all of us to read the report of the commission that has been studying obscenity reports, and the recommendation that there should be a repeal of all laws prohibiting the distribution of explicit, sexual materials to consenting adults. Shocking! Now brethren, this is a thing that we must, as a priesthood, take a firm stand against, and do everything within our communities to see to it that by every means within our power we are going to play down the showing of or the distribution of any kind of pornographic literature, films, or advertisements. It has been a delight to us to have our *Deseret News* announce that, shortly, there will be no advertising of "R" and "X" rated films. We would wish it would be so in every community. If you brethren, in all of your communities, would now take a firm stand, I think there would be a time shortly when somebody would wake up to the fact that we are no longer going to tolerate these kinds of things that are placed before our people to tear down their morals.

Heirs to celestial kingdom

One more thought and then I shall be through. President Smith talked about the oath and covenant that belongs to the priesthood. This is but another way of saying what the Lord has said in revelations when he spoke of those who would be heirs to the celestial kingdom. He said, "They are they who received the testimony of Jesus, and believed on his name and were baptized, . . . and receive the Holy Spirit by the laying on of the hands . . . and are sealed by the Holy Spirit of promise." (D&C 76:51-53.)

Holy Spirit of promise

In another revelation, he said that a man and wife who are sealed by the Holy Spirit of promise shall pass by the angels and gods that are set there to their exaltation and glory in all things, as has been sealed upon their heads.

In an explanation of what it means to be sealed by the Holy Spirit of promise, one of our brethren said this: "While we receive eternal blessings at the hands of the priesthood which has the right to seal on earth and it shall be sealed in the heavens, this revelation clearly states that it must be sealed by the Holy Spirit of promise also. A man and woman may by fraud and deception obtain admittance to the House of the Lord and may receive the pronouncement of the holy priesthood, giving to them so far as lies in their power these blessings. We may deceive men but we cannot deceive the Holy Ghost, and our blessings will not be eternal unless they are also sealed by the Holy Spirit of promise. The Holy Ghost is one who reads the thoughts and hearts of men, and gives his sealing approval to the blessings pronounced upon their heads. Then it is binding, efficacious, and of full force." (Melvin J. Ballard, "Three Degrees of Glory.")

A force in the world

Remembering that then, brethren, we are prepared to understand what the brethren meant when they spoke at the dedication of the Idaho Falls Temple about the stand we could take now in such matters as politics. We are approaching another election. Let us hear again what the brethren prayed for in that dedicatory prayer:

"We pray that kings and rulers and the peoples of all nations under heaven may be persuaded of the blessings enjoyed by the people of this land by reason of their freedom under thy guidance, and be constrained to adopt similar governmental systems, thus to fulfill the ancient prophecy of Isaiah, that out of Zion shall go forth the law and the word of the Lord from Jerusalem."

Brethren of the priesthood, if we will be united and let our light shine, and not hide our light under a bushel but exercise it righteously, and let our priesthood callings be an eternal revolution against the norms of society or against any proposals that fall below the standards as set forth in the gospel of Jesus Christ or as laid down by the Constitution of the United States written by inspired men, then we will be a force in the world that will be "the marvelous work and wonder" which the Lord said the kingdom of God was to be.

I pray that it might be so, brethren, and we would thus magnify, as Presi-

dent Smith has said, our callings in the priesthood, in the name of the Lord Jesus Christ. Amen. ○

The Men's Chorus of the Tabernacle Choir sang as closing numbers, "Seek Thy God," and one verse of "I Need Thee Every Hour."

The closing prayer was offered by Elder Howard J. Marsh, former Regional Representative of the Twelve.

The conference was adjourned until Sunday morning at 10 o'clock.

THIRD DAY

MORNING MEETING

SIXTH SESSION

The sixth session of the conference convened in the Tabernacle on Sunday, October 4, 1970 at 10 o'clock a.m.

With President Joseph Fielding Smith presiding, President N. Eldon Tanner, second counselor in the First Presidency, conducted this session.

The choral music for this meeting was furnished by the Tabernacle Choir, directed by Richard P. Condie. Alexander Schreiner was at the organ console.

Before the beginning of the meeting, the Tabernacle Choir sang the number "Praise to the Lord."

President Tanner made the following statement:

President N. Eldon Tanner

President Joseph Fielding Smith is presiding at this conference session this morning as he has through all other sessions. He has asked me to conduct this session and to extend his blessings and heartfelt greetings to all.

It is a great pleasure for us to welcome all present this morning in this historic Tabernacle in Salt Lake City, Utah. We welcome also special guests—national and local government leaders, educational and civic leaders, stake and ward Church leaders from far and near. We welcome friends from other churches also, and the vast television and radio audiences in this, the sixth session of the one hundred fortieth semi-annual conference of The Church of Jesus Christ of Latter-day Saints.

At this point I might say that we are very glad to welcome His Eminence the Most Reverend Eugenios Psalidakis, the Archbishop of Crete.

The Tabernacle Choir, under the direction of Richard P. Condie, with Alexander Schreiner at the organ, will open these services by singing, "Send Forth Thy Spirit," and Elder S. Dilworth Young of the First Council of Seventy will offer the invocation.

The Tabernacle Choir sang "Send Forth Thy Spirit."

The invocation was given by Elder

S. Dilworth Young of the First Council of the Seventy.

President Tanner

The Tabernacle Choir, under the direction of Richard P. Condie, and with Alexander Schreiner at the organ, will now sing, "Still, Still With Thee," after which Elder Harold B. Lee of the First Presidency will be our first speaker.

The musical selection "Still, Still With Thee" was sung by the Tabernacle Choir.

President Tanner

President Harold B. Lee, first counselor in the First Presidency of The Church of Jesus Christ of Latter-day Saints, will be our first speaker this morning.

President Harold B. Lee

First Counselor in the First Presidency and President of the Council of the Twelve

● This morning in my remarks I desire to direct your attention to some principles of vital importance to every human soul, by relating an incident with which almost everyone will be familiar, which may serve as something of an introduction to what I would say to you in this great conference, on this the Lord's day, in this historic Tabernacle, which has been the forum for some of the greatest discourses given in our generation.

Humbled by this realization, I seek for divine guidance, that I might be in harmony with the spirit of this wonderful occasion.

Flight of Apollo 13

To introduce my text I want to use, as an illustration, a well-remembered incident to which other speakers at this conference have already made reference.

Some months ago, millions of watchers and listeners over the world waited breathlessly and anxiously the precarious flight of Apollo 13. The whole world, it seemed, prayed for one significant result: the safe return to earth of three brave men.

When one of them with restrained anxiety announced the startling information, "We have had an explosion!" the mission control in Houston immediately mobilized all the technically trained scientists who had, over the years, planned every conceivable detail pertaining to that flight.

The safety of those three now depended on two vital qualifications: on the reliability of the skills and the knowledge of those technicians in the mission control center at Houston, and upon the implicit obedience of the men in the Aquarius to every instruction from the technicians, who, because of their understanding of the problems of the astronauts, were better qualified to find the essential solutions. The decisions of the technicians had to be perfect or the Aquarius could have missed the earth by thousands of miles.

Analogous to troublous times

This dramatic event is somewhat analogous to these troublous times in which we live. The headlines in the public press only this week made another startling announcement by a presidential commission to the President of the United States. "U.S. Society Is in Peril." Many are frightened when they see and hear of unbelievable happenings the world over—political intrigues, wars and contention everywhere, frustrations of parents, endeavoring to cope with social problems that threaten to break down the sanctity of the home, the frustrations of children and youth as they face challenges to their faith and their morals.

Only if you are willing to listen and obey, as did the astronauts on the Aquarius, can you and all your households be guided to ultimate safety and security in the Lord's own way.

There are, in these troubled times, agonizing cries of distress among the peoples of the earth. There are intense feelings of a need for some way to find a solution to overwhelming problems and to ease this distress from all that affects mankind.

Fulfillment of prophecies

To one who is acquainted with and well versed in the prophetic teachings of the past generations, there should be little question as to the meaning of all that is going on among us today, when it seems as though everything is in turmoil.

Prophecy may well be defined as history in reverse. Before our very eyes we are witnessing the fulfillment of prophecies made by inspired prophets in ages past. In the very beginning of this dispensation we were plainly told in a revelation from the Lord that the time was nigh at hand when peace would be taken from the earth and the devil would have power over his own dominion. (See D&C 1:35.) The prophets of our day also foretold that there should be wars and rumors of wars, and "the whole earth shall be in commotion, and men's hearts shall fail them, and they shall say that Christ delayeth his coming until the end of the earth. And the love of men shall wax cold, and iniquity shall abound." (D&C 45:26-27.)

Signs of second coming

When the disciples asked the Master, prior to his crucifixion, as to signs that should immediately precede his coming again to the earth, as he foretold, he answered by saying that "in those days, shall be great tribulations on the Jews, and upon the inhabitants of Jerusalem;

"... and except those days should be shortened, there should none of their flesh be saved.

"But for the elect's sake, according to the covenant, those days shall be shortened.

"For nation shall rise against nation, and kingdom against kingdom; there shall be famine and pestilences, and earthquakes in divers places." (In-

spired Version, Matt. 24:18-20, 30; see also Joseph Smith 1:18-20, 29.)

The Master undoubtedly spoke of times such as these when he foretold that a man would be "at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

"And a man's foes shall be they of his own household." (Matt. 10:35-36.)

With all of this in mind, one may ask: To whom may those in distress and in great anxiety look for the answer and for "refuge from this storm" raging all about them?

Guide to safety

Almighty God, through his Son, our Lord, has pointed the way and has given to all mankind a sure guide to safety, when he declared that the Lord shall have power over his saints and would reign in their midst, when his mighty judgments would descend upon the world. (See D&C 1:36.)

He said to all men: "Watch therefore: for ye know not what hour your Lord doth come.

"Therefore be ye also ready: for in such an hour as ye think not the Son of Man cometh." (Matt. 24:42, 44.)

He has counseled that his "disciples shall stand in holy places, and shall not be moved; but among the wicked, men shall lift up their voices and curse God and die." (D&C 45:32.)

From the incident of the Apollo 13 as I have related, and having in mind the promises of the Lord to which I have made reference, I will now, in a few moments, undertake to outline briefly the wondrously conceived plan upon obedience to which the salvation of every soul depends in his journey through mortality to his ultimate destiny—a return to that God who gave him life. This is that way by which the Lord will keep his promise "to have power over his saints and to reign in their midst."

Everlasting covenant

This plan is identified by name, and the overarching purpose is clearly set forth in an announcement to the Church in the beginning of this gospel dispensation.

More than a century ago the Lord declared:

"And even so I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people, and for the Gentiles to seek to it, and to be a messenger before my face to prepare the way before me." (D&C 45:9.)

This plan, then, was to be as a covenant, which implied a contract to be participated in by more than one person. It was to be a standard for the Lord's elect and for all the world to benefit by it. Its purpose was to serve the needs of all men and to prepare the world for the second coming of the Lord.

Participants in plan

The participants in the formulation of this plan in the premortal world were all the spirit children of our Heavenly Father. Our oldest scriptures, from the writings of the ancient prophets Abraham and Jeremiah, affirm also that God, or Eloheim, was there; his Firstborn Son, Jehovah, Abraham, Jeremiah, and many others of great stature were there.

All the organized intelligences before the earth was formed, who had become spirits, were there, including many great and noble ones whose performance and conduct in that premortal sphere qualified them to become rulers and leaders in carrying out this eternal plan.

Roles defined

The apostle Paul in his writings to the Corinthians taught that "there be gods many, and lords many," and then he added, "But to us there is but one God, the Father, *of whom* are all things, and we in him; and one Lord Jesus Christ, *by whom* are all things, and we by him." (1 Cor. 8:5-6. *Italics added.*)

I would have you note particularly the use of the preposition "of," in reference to the Father, and the preposition "by," in reference to our Lord, Jesus Christ. In this statement is clearly defined the role of each, the Lord to do the bidding of the Father,

in the execution of the whole plan of salvation for all mankind. (See Abr. 4.)

Understanding this principle in the plan of the government of God, we are given a glimpse of the council meeting of Gods, as briefly recorded in revelations to ancient prophets.

The earth prepared

Under the Father's instruction and by Jehovah's direction, the earth and all pertaining thereto was organized and formed. They "ordered," they "watched over" and "prepared" the earth. They took "counsel among themselves" as to the bringing of all manner of life to the earth and all things, including man, and prepared it for the carrying out of the plan, which we could well liken to a blueprint, by which the children of God could be tutored and trained in all that was necessary for the divine purpose of bringing to pass, "to the glory of God," the opportunity of every soul to gain "immortality and eternal life." Eternal life means to have everlasting life in that celestial sphere where God and Christ dwell, by doing all things we are commanded. (See Abr. 3:25.)

The plan embodied three distinctive principles:

Free agency

First, the privilege to be given to every soul to choose for himself "liberty and eternal life" through obedience to the laws of God, or "captivity and death" as to spiritual things because of disobedience. (See 2 Ne. 2:27.)

Next to life itself, free agency is God's greatest gift to mankind, providing thereby the greatest opportunity for the children of God to advance in this second estate of mortality. A prophet-leader on this continent explained this to his son as recorded in an ancient scripture: that to bring about these, the Lord's eternal purposes, there must be opposites, an enticement by the good on the one hand and by the evil on the other, or to say it in the language of the scriptures, ". . . the forbidden fruit in opposition to the tree of life; the one

being sweet and the other being bitter." This father further explained, "Wherefore, the Lord God gave unto man that he should act for himself. Wherefore, man could not act for himself save it should be that he was enticed by the one or the other." (2 Ne. 2:15-16.)

Atonement of Savior

The second distinctive principle in this divine plan involved the necessity of providing a savior by whose atonement the most favored Son of God became our Savior, as a "Lamb slain from the foundation of the world" (Rev. 13:8), as revealed to John on the Isle of Patmos. Another prophet-teacher explained that the mission of the Son of God was to "make intercession for all the children of men; and they that believe in him shall be saved." (2 Ne. 2:9.)

We hear much from some of limited understanding about the possibility of one's being saved by grace alone. But it requires the explanation of another prophet to understand the true doctrine of grace as he explained in these meaningful words:

"For," said this prophet, "we labor diligently to write, to persuade our children, and also our brethren, to believe in Christ, and to be reconciled to God; for we know that it is by grace that we are saved, after all we can do." (2 Ne. 25:23.) Truly we are redeemed by the atoning blood of the Savior of the world, but only after each has done all he can to work out his own salvation.

Salvation through obedience

The third great distinctive principle in the plan of salvation was the provision that "all mankind may be saved, by obedience to the laws and ordinances of the Gospel." (Article of Faith 3.) These fundamental laws and ordinances by which salvation comes are clearly set forth:

First, faith in the Lord Jesus Christ.

Second, repentance from sin, meaning the turning away from the sins of disobedience to God's laws and never returning again thereto. The Lord spoke plainly on this point. Said he:

"... go your ways and sin no more; but unto that soul who sinneth [meaning, of course, returning again to the sins from which he has repented] shall the former sins return, saith the Lord your God." (D&C 82:7.)

Third, baptism by water and of the Spirit, by which ordinances only, as the Master taught Nicodemus, could one see or enter into the kingdom of God. (See John 3:4-5.)

This same teaching was forcibly impressed by the resurrected Savior to the saints on this continent, in what it appears likely was his final message to his disciples. The Master taught his faithful saints that "no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end.

"Now this is the commandment: Repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day.

"Verily, verily, I say unto you, this is my gospel. . . ." (3 Ne. 27:19-21.)

Promise to the faithful

If the children of the Lord, which includes all who are upon this earth, regardless of nationality, color, or creed, will heed the call of the true messenger of the gospel of Jesus Christ, as did the three astronauts on the Aquarius to the trained technicians at Mission Control in the hour of their peril, each may in time see the Lord and know that he is, as the Lord has promised, then their calling and election will be made sure. They will "become the sons of Moses and of Aaron, and the seed of Abraham, . . . and the elect of God." (D&C 84:34.)

This promise of the glory which awaits those who are faithful to the end was plainly portrayed in the Master's parable of the Prodigal Son. To the son who was faithful and did not squander his birthright, the father,

who in the Master's lesson would be our Father and our God, promised this faithful son: "Son, thou art ever with me, and all that I have is thine." (Luke 15:31.)

In a revelation through a modern prophet, the Lord promises to the faithful and obedient today: "... all that my Father hath shall be given unto him." (D&C 84:38.)

Obedience to law

Or will we be like those foolhardy ones on the river above the Niagara Falls who were approaching the dangerous rapids? Despite warnings of the river guards to go toward safety before it was too late, and in complete disregard of the warnings, they laughed, they danced, they drank, they mocked, and they perished.

So would have been the fate of the three astronauts on the Aquarius if they had refused to give heed to the minutest instruction from Houston Control. Their very lives depended upon obedience to the basic laws which govern and control the forces of the universe.

Jesus wept as he witnessed the world about him in his day which had seemingly gone mad, and continually mocked his pleading that they come unto him along "the strait and narrow way," so plainly marked out in God's eternal plan of salvation.

Response to pleadings

O that we could hear again his pleadings today as he then cried out: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23:37.)

O that the world would see in another parable to John the Revelator the sacred figure of the Master calling to us today as he did to those of Jerusalem:

Said the Master, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will

come in to him, and will sup with him, and he with me.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 3:20-21.)

The plan of salvation

Here, then, is the plan of salvation as taught by the true church, which is founded upon apostles and prophets, with Christ, the Lord, as the chief cornerstone (Eph. 2:20), by which only can peace come, not as the world giveth, but as only the Lord can give to those who overcome the things of the world, as did the Master.

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

To all of this I bear my sincere witness in the name of our Lord Jesus Christ.

Thanks for one more day

In a recent meeting I listened to a young girl's heartwarming testimony. Her father was afflicted with what the doctors had pronounced was an incurable malady. To his wife one morning, this stricken father, after a night of pain and suffering, had said with great feeling, "I am so thankful today." "For what?" she asked. He replied, "For God's giving me the privilege of one more day with you."

Today I could desire with all my heart that all within the sound of this broadcast would likewise thank God for one more day! For what? For the opportunity to take care of some unfinished business. To repent; to right some wrongs; to influence for good some wayward child; to reach out to someone who cries for help—in short, to thank God for one more day to prepare to meet God.

Strength for today

Don't try to live too many days ahead. Seek for strength to attend to the problems of today. In his Sermon on the Mount, the Master admonished: "Take therefore no thought of the

morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." (Matt. 6:34.)

Do all that you can do and leave the rest to God, the Father of us all. It is not enough to say I will do my best, but rather, I will do everything which is within my power; I will do all that is necessary.

Acceptance of lessons taught

In a plaque on the walls of the Radio City Music Hall in New York City are these profound words of wisdom:

"Man's ultimate destiny depends, not upon whether he can learn new lessons, or make new discoveries, and conquests, but upon his acceptance of the lessons taught."

My prayer is that the message of those words of wisdom may be translated into a determination on the part of all of us listening here this day, to the end that our eyes will be so single to God, that our whole bodies shall be so filled with light, that there shall be no darkness in us, to the end that we may be able to comprehend all things. (See D&C 88:67.)

Elder Boyd K. Packer

Of the Council of the Twelve

● I come to this pulpit this Sabbath morning with a new obligation, anxious perhaps as never before for the sustaining influence of the Spirit of the Lord, for an interest in your faith and prayers for us here and for those who shall be listening, as I speak to the parents of wayward and lost children.

Missing children

Sometime ago, a father, worried about a serious problem with his son, was heard to remark, "When he leaves and we don't know where he is, there's pain in our hearts, but when he's here there are times when he's a pain in the neck." It's about that pain in the

God grant that it might be so, I pray in the name of the Lord Jesus Christ. Amen. ○

President N. Eldon Tanner

That powerful address was delivered by President Harold B. Lee, first counselor in the First Presidency of The Church of Jesus Christ of Latter-day Saints.

The Tabernacle Choir will now sing, "Jesus, Our Lord, We Adore Thee."

After the singing, Elder Boyd K. Packer of the Council of the Twelve will address us.

The Tabernacle Choir sang "Jesus, Our Lord, We Adore Thee."

President Tanner

Many stations have just tuned in on this conference, and we wish to extend to them a cordial welcome.

Elder Boyd K. Packer of the Council of the Twelve will now address us.

heart that I want to speak. I speak to a very large audience, I fear.

Hardly is there a neighborhood without at least one mother whose last waking, anxious thoughts and prayers are for a son or a daughter wandering who knows where. Nor is there much distance between homes where an anxious father can hardly put in a day's work without being drawn within himself time after time, to wonder, "What have we done wrong? What can we do to get our child back?"

Home under attack

Even parents with the best intentions—some who have really tried—now know that heartache. Many par-

ents have tried in every way to protect their children—only now to find they are losing one. For the home and the family are under attack. Ponder these words, if you will:

Profanity
Nudity
Immorality
Divorce
Pornography
Addiction
Violence
Perversion

These words have taken on a new meaning in the last few years, haven't they?

You are within walking distance, at least within a few minutes' drive, of a theater in your own neighborhood. There will be shown, within the week, a film open to young and old alike that as recently as ten years ago would have been banned, the film confiscated, and the theater owner placed under indictment. But now it's there, and soon it will be seen at home on your television screens.

Disobedient to parents

The apostle Paul prophesied to Timothy:

"This know also, that in the last days perilous times shall come.

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents. . . ." (2 Tim. 3:1-2.)

There is more to that scripture, but we stop on that phrase "disobedient to parents."

We have no desire to touch the subject that causes you so much pain, nor to condemn you as a failure. But you are failing, and that's what makes it hurt. If failure is to end, one must face squarely problems like this, however much it hurts.

Facing the painful truth

A few years ago I was called in the wee hours of the morning to the side of my ailing mother, who was hospitalized for a series of tests.

"I'm going home," she said. "I'll not continue with these tests. I want you to take me home right now. I won't go through another day of this."

"But mother," I said, "you must go through with this. They have reason to believe that you have cancer, and if it is as they suppose, you have the worst kind."

There! It had been said. After all the evading, all the whispered conversations. After all the care never to say that word when she was around. It was out!

She sat quietly on her bed for a long time and then said, "Well, if that's what it is, that's what it is, and I'll fight it." Her Danish dander was up. And fight it she did, and winner she was.

Some may suppose she lost her battle to that disease, but she came away a glorious, successful winner. Her victory was assured when she faced the painful truth. Her courage began then.

Changes begin with parents

Parents, can we first consider the most painful part of your problem? If you want to reclaim your son or daughter, why don't you leave off trying to alter your child just for a little while and concentrate on yourself. The changes must begin with you, not with your children.

You can't continue to do what you have been doing (even though you thought it was right) and expect to unproduce some behavior in your child, when your conduct was one of the things that produced it.

There! It's been said! After all the evading, all the concern for wayward children. After all the blaming of others, the care to be gentle with parents. It's out!

It's you, not the child, that needs immediate attention.

Now parents, there is substantial help for you if you will accept it. I add with emphasis that the help we propose is not easy, for the measures are equal to the seriousness of your problem. There is no patent medicine to effect an immediate cure.

Cure involves religion

And parents, if you seek for a cure that ignores faith and religious doctrine, you look for a cure where it never will be found. When we talk of religious principles and doctrines and quote scripture, interesting, isn't it, how many don't feel comfortable with talk like that. But when we talk about your problems with your family and offer a solution, then your interest is intense.

Know that you can't talk about one without talking about the other, and expect to solve your problems. Once parents know that there is a God and that we are his children, they can face problems like this and win.

If you are helpless, he is not.

If you are lost, he is not.

If you don't know what to do next, he knows.

It would take a miracle, you say? Well, if it takes a miracle, why not.

A course of prevention

We urge you to move first on a course of prevention.

There is a poem entitled "The Fence or the Ambulance." It tells of efforts to provide an ambulance at the bottom of a cliff and concludes with these two verses:

"Then an old sage remarked: It's a marvel to me

That people give far more attention

To repairing results than to stopping the cause

When they'd much better aim at prevention.

Let us stop at its source all this mischief, cried he,

Come neighbors and friends, let us rally;

If the cliff we will fence, we might almost dispense

With the ambulance down in the valley.

"Better guide well the young than reclaim them when old,

For the voice of true wisdom is calling: To rescue the fallen is good, but 'tis best

To prevent other people from falling."

Better close up the source of temptation and crime,

Than deliver from dungeon or galley;

Better put a strong fence round the top of the cliff,

Than an ambulance down in the valley."

—Joseph Malins

We prevent physical disease by immunization. This heart pain you are suffering perhaps might likewise have been prevented with very simple measures at one time. Fortunately the very steps necessary for prevention are the ones that will produce the healing. In other words, prevention is the best cure, even in advanced cases.

Now I would like to show you a very practical and a very powerful place to begin, both to protect your children and, in the case of one you are losing, to redeem him.

"Family Home Evenings"

I have in my hands the publication *Family Home Evenings*. It is the seventh in a series and is available across the world in 17 languages. If you would go through it with me, you would find that this one is based on the New Testament. The theme is free agency. While it draws lessons from New Testament days, it does not content itself with them back then and there. It leaps across the centuries and concerns itself with you, and here and now.

It is well illustrated, much of it in full color, and has many meaningful activities for families with children of any age.

Here (page 35), for instance, is a crossword puzzle. And here (page 20) on this colorful page is a game. Cut it out and make a spinner of cardboard, and the whole family can play. You'll find yourselves, depending on the moves you make, somewhere between "Heavenly Treasures" and "Earthly Pleasures."

Here is a lesson entitled "How Our Family Came to Be" (page 51). "... tell your children," it suggests, "how you met, fell in love, and married. Be sure both parents participate, and illustrate your story with pictures and me-

mentoes you have saved—the wedding dress, the announcements; wedding pictures. It might be a good idea to tape your narrative and keep it for your children to play to their children some day.”

Let me list some of the other titles: “Our Family Government,” “Learning to Worship,” “Speaking Words of Purity,” “Family Finances,” “Parenthood, a Sacred Opportunity,” “Respect for Authority,” “The Value of Humor,” “So You’re Going to Move,” “When the Unexpected Happens,” “The Birth and Infancy of the Savior.”

“A Call to be Free”

Here is one entitled “A Call to Be Free.” That’s the siren call your child is following, you know. This lesson includes a page of very official-looking colored certificates with instructions to “choose for each family member some activity he has not learned to do; then give each member a certificate . . . signed by the father: ‘This certificate gives the owner permission to play a tune on the piano as a part of family home evening.’” (Of course, the child has never had piano lessons.)

Other certificates may include (depending on the age of the child) “walking on one’s hands, speaking in a foreign language, or painting an oil portrait.” Then as each member says he cannot do the thing permitted, talk about why he is not free to do the thing he is permitted to do. The discussion will reveal that “each person must learn the laws that govern the development of an ability and then learn to obey those laws. Thus obedience leads to freedom.”

Here, under special helps for families with small children, it suggests they put toy cars on the table top and feel free to run them anywhere they want and in any manner they like. Even little minds can see the results of this.

There is much more to this lesson and to all of these special lessons—subtle, powerful magnets that help to draw your child closer to the family circle.

Uniform home evening

This program is designed for a family meeting to be held once a week. In the Church, Monday night has been designated and set aside, Churchwide, for families to be at home together. Instruction has recently gone out, from which I quote:

“Those responsible for priesthood and auxiliary programs, including temple activities, youth athletic activities, student activities, etc., should take notice of this decision in order that Monday night will be uniformly observed throughout the Church and the families be left free from Church activities so that they can meet together in the family home evening.” (*Priesthood Bulletin*, September 1970.)

With this program comes the promise from the prophets, the living prophets, that if parents will gather their children about them once a week and teach the gospel, those children in such families will not go astray.

Gospel essential to program

Some of you outside the Church, and unfortunately many within, hope that you could take a manual like this without accepting fully the gospel of Jesus Christ, the responsibilities of Church membership, and the scriptures upon which it is based. You are permitted to do that. (We could even give you a “certificate” to permit you to raise an ideal family.) You still would not be free to do so without obeying the laws. To take a program like this without the gospel would have you act as one who obtained a needle to immunize a child against a fatal disease but rejected the serum to go in it that could save him.

Leadership of family

Parents, it is past time for you to assume spiritual leadership of your family. If there is no substance to your present belief, then have the courage to seek the truth.

There is, living now, the finest generation of youth that ever walked the earth. You have seen some of them serving on missions. Perhaps you have turned them away. You ought to seek

them out. If they are nothing else, they are adequate evidence that youth can live in honor. And there are tens of thousands of them who are literal saints—Latter-day Saints.

Never give up

Now parents, I desire to inspire you with hope. You who have heartache, you must never give up. No matter how dark it gets or no matter how far away or how far down your son or daughter has fallen, you must never give up. Never, never, never.

I desire to inspire you with hope.

"Soft as the voice of an angel, whispering a message unheard,

Hope with a gentle persuasion whispers her comforting word.

Wait till the darkness is over, wait till the coming of dawn,

Hope for the sunshine tomorrow, after the shower is gone.

Whispering hope, Oh how welcome thy voice. . . ."

God bless you heartbroken parents. There is no pain so piercing as that caused by the loss of a child, nor joy so exquisite as the joy at his redemption.

God lives

I come to you now as one of the Twelve, each ordained as a special witness. I affirm to you that I have that witness. I know that God lives, that Jesus is the Christ. I know that though the world "seeth him not, neither knoweth him," that he lives.

Heartbroken parents, lay claim upon his promise: "I will not leave you comfortless; I will come to you." (John 14:17-18.) In the name of Jesus Christ. Amen. ○

President N. Eldon Tanner

He to whom we have just listened is Elder Boyd K. Packer of the Council of the Twelve.

We will ask the congregation to rise and join with the choir in singing. "Come Unto Jesus," following which we shall have a brief interlude with singing by the choir.

The congregation and choir sang the hymn, "Come Unto Jesus," following which the Tabernacle Choir sang "Sing Praise to Him."

President Tanner

For the benefit of the television and radio audience who have just joined us, we are gathered in the historic Tabernacle on Temple Square in Salt Lake City, Utah, in the sixth session of the one hundred fortieth semi-annual conference of The Church of Jesus Christ of Latter-day Saints.

We shall now hear from Bishop Victor L. Brown, second counselor in the Presiding Bishopric, and he will be followed by Elder Bruce R. McConkie of the First Council of Seventy.

Bishop Victor L. Brown

Of the Presiding Bishopric

● My dear brothers and sisters, I seek an interest in your faith and prayers, that I might say something this morning that will have lodging in the hearts of boys and parents and leaders.

Priesthood of Aaron conferred

"Upon you my fellow servants, in the name of Messiah I confer the

Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." (D&C 13.)

This historic event took place on

May 15, 1829. It was an answer to the prayer of Joseph Smith and Oliver Cowdery respecting baptism for the remission of sins, which was mentioned in the Book of Mormon. The heavenly being who performed this ordinance introduced himself as John, the same who is called John the Baptist in the New Testament. It was he who, in the River Jordan over 1,800 years before, baptized the Savior, the Son of God.

He further stated to Joseph and Oliver that he acted under the direction of Peter, James, and John, who held the keys of the Melchizedek Priesthood. John the Baptist held the keys of the Aaronic Priesthood, which is known also as the lesser priesthood, being an appendage or preparatory priesthood to the higher or Melchizedek Priesthood.

Aaronic Priesthood bearers

Today in the Church approximately 360,000 boys and men bear the Aaronic Priesthood. They outnumber by several thousand those who hold the Melchizedek Priesthood. An analysis of these figures, which I shall not go into here, points up the urgency of the proper training and preparation of boys and men of the Church to assume the responsibility of leadership that will fall upon their shoulders as they mature in the gospel. The Lord has made it very clear that this preparation for leadership is the responsibility of the Aaronic Priesthood.

This, then, my brothers and sisters, is the subject about which I wish to speak today—the Aaronic Priesthood. John the Baptist, in conferring this priesthood on Joseph Smith and Oliver Cowdery, told in part what it is: “I confer the Priesthood of Aaron, which holds the keys of ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins.”

Administering outward ordinances

The priesthood is the authority and power to act in the name of God in accomplishing his work in righteousness. The Aaronic Priesthood has

power in administering outward ordinances. Someone said, “It is the power to make things happen.”

The power of the priesthood makes it possible for a young man to fulfill the commitment he made with the Savior before coming to this earth, which commitment was to help build the kingdom of God on the earth in a most significant and authoritative way.

Experience of James E. Talmage

Many of our young men understand in great depth their responsibilities as holders of the priesthood and are living lives that bring honor to it. Of course, there are those who do not take advantage of these blessings. I am convinced the reason for this lack of interest, or casual attitude, is largely due to a lack of understanding. Perhaps the experience of the late Elder James E. Talmage, one of the great men of the Church, who was recognized by the world for his keen intellect, will shed some light on what the Aaronic Priesthood can mean in the life of a boy.

“I was called and ordained one Sunday morning, without any previous notice; and that afternoon was placed as a sentinel at the door of the house in which the Saints had met for worship. As soon as I had been ordained, a feeling came to me such as I have never been able to fully describe. It seemed scarcely possible, that I, a little boy, could be so honored of God to be called to the priesthood. I had read of the sons of Aaron and of Levi who were chosen for the sacred labors of the Lesser Priesthood, but that I should be called to do part of the service that had been required of them was more than my little mind could grasp. I was both frightened and happy. Then, when I was placed on duty at the door, I forgot that I was but an eleven-year-old lad; I felt strong in the thought that I belonged to the Lord, and that he would assist me in whatever was required of me. I could not resist the conviction that other sentinels, stronger by far than I, stood by me though invisible to human eyes.

“The effect of my ordination to the

deaconship entered into all the affairs of my boyish life. I am afraid that sometimes I forgot what I was, but I have ever been thankful that oft-times I did remember, and the recollection always served to make me better. When at play on the school grounds, and perhaps tempted to take unfair advantage in the game, when in the midst of a dispute with a playmate, I would remember, and the thought would be as effective as though spoken aloud—'*I am a deacon*; and it is not right that a deacon should act in this way.' On examination days, when it seemed easy for me to copy some other boy's work or to 'crib' from the book, I would remember again—'*I am a deacon*, and must be honest and true.' When I saw other boys cheating in play or in school, I would say in my mind, 'It would be more wicked for me to do that than it is for them, because I am a deacon.'

"Nothing that was required of me in the duties of my office was irksome; the sense of the great honor of my ordination made all service welcome. I was the only deacon in the branch, and had abundant opportunity to work.

"The impression made upon my mind when I was made a deacon has never faded. The feeling that I was called to the special service of the Lord, as a bearer of the priesthood, has been a source of strength to me through the years. When later I was ordained to higher offices in the Church, the same assurance has come to me, on every such occasion—that I was in truth endowed with power from heaven, and that the Lord demanded of me that I honor his authority. I have been ordained in turn a teacher, an elder, a high priest, and lastly an apostle of the Lord Jesus Christ, and with every ordination there has come to me a new and soul-thrilling feeling which first I knew when I was called to be a deacon in the service of the Lord." (Course of study for the quorums of the priesthood: Deacons, 1914, pp. 135-36. Italics added.)

A spiritual experience

Brother Talmage was a boy in England at the time of his ordination. The

reason he was placed as a sentinel at the door was to warn the members of the approach of their enemies, for there was much persecution of the Church in that area. Imagine, a newly ordained deacon being given this responsibility!

There are two observations I would like to make from Brother Talmage's account of this experience. First, he was given something worthwhile to do by his leaders. They exhibited faith in him. He immediately became involved. Second, and even more important, he recognized that even though still a young boy, he had the authority and power to perform the task given him because he held the priesthood. This recognition replaced fear with courage. I believe he actually experienced the ministering of angels.

There is every reason that our young men today can have the same spiritual experience, giving them a feeling of worth and destiny, as felt by Elder Talmage.

The greatest hero

The society in which we live has many divergent viewpoints about life; and because we have been given our free agency to choose for ourselves, it is vitally important that we carefully evaluate all aspects of life before making our choices. In this process of evaluation, it is not uncommon for us, particularly in our younger years, to look to someone we admire as our ideal or our hero. It might be a parent, an athlete, a leader in the community, etc. I suggest to the young men of the Aaronic Priesthood, yes, to all young men everywhere, that the greatest hero, if you will, who has ever lived is the Savior of mankind, Jesus Christ. I also suggest that his life and teachings are just as relevant today as at any time in history.

Learning about Jesus

It is particularly important that young men holding his priesthood become intimately acquainted with him in order to know and to understand him. Unfortunately, artists and others have pictured him as effeminate, soft, and sad. If we analyze his life at all,

we see a person who was masculine, strong, vigorous, interested in all that was going on about him, surely loving and kind, but at the same time one who could exhibit righteous anger. If this were not true, how could he have caused rough fishermen to follow him with just one sentence: "Follow me, and I will make you fishers of men?" (Matt. 4:19.) He spent his youth and young adulthood as a carpenter, a trade requiring strength and skill. Would he have dared drive the money changers from the temple had he not been a man of great strength and courage? It takes a man of unusual warmth to attract throngs of little children as the Savior did. No other man has lived whose influence has been so profound in directing the course of human behavior.

Concern about problems

As the young men of the Aaronic Priesthood become better acquainted with the life and teachings of the Savior, and as they emulate these teachings, new purpose and direction will come into their lives. They will find that the Savior was concerned with many of the same complex problems that exist today; for example, hypocrisy, one of today's most serious problems. Of all the weaknesses of men, this one was most strongly denounced by the Savior. He said: "But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in."

"Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation."

"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." (Matt. 23:13-14, 23.)

Man of courage and compassion

It took a man of great courage and vitality to speak and act as Jesus did. At the same time, all that he said and did was tempered by love, compassion, and charity.

As he hung on the cross suffering the agony of cruel torture, he said, "Father, forgive them; for they know not what they do." (Luke 23:34.)

In today's world of confusion and conflict, the life and teachings of Jesus of Nazareth stand alone as the certain solution to man's problems. No greater opportunity or blessing can come into the life of a young man than to be called and ordained to the Aaronic Priesthood, thus being authorized to act for him who gave his life on Calvary.

An important assignment

The Aaronic Priesthood is not a make-work activity designed to keep young men busy and out of trouble. It is a segment of the government of the kingdom of God on the earth. Those holding it are empowered to perform the duties that will aid the Lord in accomplishing his work and his glory, which he said was "to bring to pass the immortality and eternal life of man." (Moses 1:39.)

No greater nor more important assignment can come to a boy or a man than this. President Wilford Woodruff, a prophet of God, supports this assessment of the Aaronic Priesthood: "... I went out as a Priest, and my companion as an Elder, and we traveled thousands of miles, and had many things manifested to us. I desire to impress upon you the fact that it does not make any difference whether a man is a Priest or an Apostle, if he magnifies his calling. A Priest holds the keys of the ministering of angels. Never in my life, as an Apostle, as a Seventy, or as an Elder, have I ever had more of the protection of the Lord than while holding the office of Priest." (Wilford Woodruff, in *Millennial Star*, October 5, 1891, p. 629.)

I bear my humble witness to all who

hear my voice this day, that John the Baptist actually and literally did appear to Joseph Smith and Oliver Cowdery and conferred upon them the keys of the Aaronic Priesthood. If parents, leaders, and holders of this priesthood will recognize it for what it truly is, and if our young men will make themselves acquainted with him who stands at the head and emulate his life, a mighty and great generation

of leaders will come forth. In the name of Jesus Christ. Amen. ○

President N. Eldon Tanner

We have just listened to Victor L. Brown of the Presiding Bishopric.

Elder Bruce R. McConkie of the First Council of Seventy will now address us, after which the Tabernacle Choir will sing, "O Lord Most Holy."

Elder Bruce R. McConkie

Of the First Council of the Seventy

● I desire very much to be directed by the Spirit, because I know that when a man speaks by the power of the Holy Ghost, that holy being carries the word of truth into the heart of every receptive soul.

Message of the gospel

We are servants of the Lord, and he has sent us into the world to say to every creature: "God has a message for you," and then to deliver that message in his name.

The message he has given us to proclaim in the ears of all who dwell upon the earth is the gospel of the Lord Jesus Christ. It is the plan of salvation. It is that Christ hath abolished death and brought life and immortality to light through the gospel. It is a message of peace in this life and eternal life in the world to come.

This message comprises the most sobering and glorious truths of which the human mind can conceive. It is a voice of joy and gladness and thanksgiving; of glory and honor; of immortality and eternal life. And it is destined to make of this earth, a heaven; and of man, a god.

Known to the apostles and prophets of old, this glorious message was first revealed in modern times to the Prophet Joseph Smith and has since been planted in the hearts of all the true servants of the Lord by the revelation of Jesus Christ.

Proclaim saving truths

And so now, obedient to the divine command, we proclaim the saving truths of the gospel, not in the spirit of contention or debate, but by way of announcement, of exhortation, and of testimony.

We are bold to say that there is a God in heaven, an infinite and holy being who is our Eternal Father and whose offspring we are in the spirit; that he ordained the plan of salvation whereby we, his spirit children, might advance and progress and become like him; that he chose his First-born in the spirit to be the Savior and Redeemer in his great plan of salvation; and that ever thereafter, to honor its chief advocate and exponent, this plan of salvation has been known as the gospel of Jesus Christ.

Salvation in Christ

We testify that according to the terms and conditions of God's eternal plan, salvation is in Christ. He is the Lamb slain from the foundation of the world whose blood atoneth for the sins of all those who believe in his name.

In the words of a holy angel who ministered to a Book of Mormon prophet: "... there shall be no other name given nor any other way nor means whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord Omnipotent." (Mosiah 3:17.)

Also: "... salvation was, and is, and is to come, in and through the atoning blood of Christ, the Lord Omnipotent." (Mosiah 3:18.)

In pleading with men to believe in Christ and be reconciled to God so as to gain a remission of their sins, Nephi said: "... we talk of Christ, we rejoice in Christ, we preach of Christ, we prophesy of Christ, ... [for] the right way is to believe in Christ, and deny him not; and Christ is the Holy One of Israel; wherefore ye must bow down before him, and worship him with all your might, mind, and strength, and your whole soul; and if ye do this ye shall in nowise be cast out." (2 Ne. 25:26, 29.)

Extol his holy name

Thus we are bold to extol his holy name, to proclaim that he is the Lord Jehovah, the Great I Am, the Creator of heaven and earth and all things which in them are. And thus we testify that he is the God of Israel, the promised Messiah, the Only Begotten, the Son of God.

Our proclamation is that he came into the world to ransom men from the temporal and spiritual death brought upon them through the fall of Adam; that he was born of Mary, inheriting from her the power of mortality, which is the power to die; that he is literally the Son of God, in the same sense in which all men are the offspring of mortal fathers; and that he inherited from his Father the power of immortality, which is the power to live.

Infinite atonement

We know that because he is the Only Begotten in the flesh, he was able to work out the infinite and eternal atonement, whereby all men are raised in immortality, which is redemption from the temporal fall, while those who believe and obey his laws are raised also unto eternal life, which is redemption from the spiritual fall.

Now we join with Peter and Paul and his servants of old in announcing that he is risen; that he broke the bands of death and gained the victory over the grave—which thing they knew be-

cause they saw him after the resurrection, ate with him, felt the nail marks in his hands and feet, and thrust their hands into the spear wound in his side; and which thing we know because he has returned to earth in our day, manifesting himself anew to modern prophets, and because the Holy Spirit of God bears witness to us that he is the risen Lord.

Testimony of ancient prophets

We accept without reservation the testimony of the ancient prophets that after their day there would be a falling away from the faith once delivered to the saints; as also their prophecies that God, by angelic ministration, would restore the everlasting gospel in the last days and gather scattered Israel to its standard.

And we now add to their testimony our witness that God has in these last days restored those truths by obedience to which salvation may be won.

We are one with the ancients in our belief in Christ. We accept him as the Son of God, as the Savior and Redeemer of the world. We are grateful that he has seen fit to add to the canon of holy scripture, revealing anew, with a plainness and perfection which surpass the record of old, those things which men must do to be justified through faith in him and to work out their salvation with fear and trembling before him.

We believe the witness born by the Lord's servants of old and gain great satisfaction from studying and pondering in our hearts the doctrines they taught and the testimonies they bore as these are recorded in the Bible.

But the fire of testimony which burns in our hearts was not lighted at ancient altars, nor is the knowledge we have of the doctrines of salvation based solely upon the partial and fragmentary accounts of what God revealed to men in ancient days.

The ancient saints had the gospel, which is the power that saves men, and they recorded many of its truths in their scriptures. The world today has the record of part of what the saints of old possessed.

The gospel restored again

But thanks be to God, we have the gospel, with all its saving power, restored again. God has given us the same doctrines, the same keys, and also the same powers possessed by those of old. All these things have been dispensed anew in this final, glorious gospel dispensation.

I shall call your attention to three heavenly visions which are part of this restoration of the gospel:

First: In the spring of 1820, Joseph Smith sought wisdom from God. In the providences of the Lord, he then received one of the most marvelous visions of all time, which he recorded in these words:

"... I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

"... I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*" (Joseph Smith 2:16-17.)

Second: Nearly twelve years later, Joseph Smith and Sidney Rigdon "beheld the glory of the Son, on the right hand of the Father," together with a great concourse of "holy angels," and recorded their testimony in these words:

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father." (D&C 76:20-23.)

Third: In April 1836, Joseph Smith and Oliver Cowdery saw the Lord of heaven, of which this is the scriptural account:

"The veil was taken from our minds, and the eyes of our understanding were opened.

"We saw the Lord standing upon the breastwork of the pulpit, before us; and under his feet was a paved work of pure gold, in color like amber.

"His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

"I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father." (D&C 110:1-4.)

Visions real and true

Now, as servants of the Lord, we announce and testify that these three visions were as real and true as any ever received by any prophet in any age.

There is no room for contention or debate. We are not quoting the Bible to prove what happened any more than Peter turned to the writings of Isaiah to prove he had felt the nail marks in the hands and feet of the risen Lord. We are saying with words of soberness that men in our day have heard the voice of God and seen the visions of eternity, and that the power of God whereby salvation comes is once more held by living apostles and prophets.

And all men everywhere have exactly the same obligation to heed and believe our testimony as men had in former days to accept the witness of the prophets of old.

Knowledge by personal revelation

The issue in Peter's day was: Did Christ rise from the dead? If so, he was the Son of God, and the religion of the ancient saints had saving power. To prove their message, the Lord's ancient servants reasoned out of the scriptures and bore testimony of what they knew by personal revelation.

The issue today is: Was Joseph Smith called of God? If so, the religion of the Latter-day Saints has saving power. And to prove our message, like our brethren of old, we reason out of the scriptures and bear testimony of what we know by personal revelation.

And so we testify that the Holy Ghost certifies to us that Jesus Christ is the Son of the living God; that

Joseph Smith is the great latter-day prophet through whom the knowledge of Christ and of salvation was restored; and that this Church of Jesus Christ of Latter-day Saints is in very deed the kingdom of God on earth, the one place where men may come to find peace in this life and become inheritors of eternal glory in the life to come.

We are servants of the Lord, and he has commanded us to proclaim his gospel message to all men. And of that message we now testify that as our Lord and our God liveth, it is true. In

the name of the Lord Jesus Christ. Amen. ○

Following Elder McConkie's sermon, the Tabernacle Choir sang the anthem, "O Lord Most Holy."

President N. Eldon Tanner

Elder Howard W. Hunter of the Council of the Twelve will be our concluding speaker.

Elder Howard W. Hunter

Of the Council of the Twelve

● We live in an interesting period of the history of mankind. The slow pace of man's progress from the beginning gradually commenced to accelerate and gain speed. Today we find advancement moving at such increased momentum that we are often frightened by the thoughts of the future. Man takes pride in the rapid strides of science that have created conveniences for his everyday living. His health has been improved by the progress of medicine, and his life-span has been extended. Sweeping reforms in many areas of society have enhanced his well-being. Business and industry are moving forward at a pace never before known, and this generation has the highest standard of living ever enjoyed by man. We are proud to be living in a modern world of achievement.

Progress brings concern

Will all of this spiraling progress be good for man in the years that lie ahead? Will it be beneficial in every respect to our children and grandchildren? We would agree, no doubt, that many things give us concern. What of the future of the family and home life, which in past generations have been great stabilizing forces in society? What of the solidarity of community and national life? What of the future of our economy, as the con-

sequence of inflation and increased debt? What of the modern course of deterioration of morality and its effect upon individuals, families, nations, and the world? We are forced to admit that what we term as progress brings with it many consequences of serious concern.

We are entering into, or going through, a period of history in which so-called modern thought is taking precedence in the minds of many persons who classify themselves as advocates of a modern generation. The more extreme of these lean toward free thinking and free action without assuming the responsibility men owe to fellowmen. Where will we be led if we follow those who advocate freedom of use of drugs and freedom of morality? What will be the result of universal free love, abortions at will, homosexuality, or legalized pornography?

Modern criticism

What of spiritual values and the religious ideals of past generations, which have been the great stabilizing influence on society? Modern thinkers claim these have been the great deterrents to man in the freedoms he now seeks. There is a great effort on the part of so-called modernists to change religious beliefs and teachings of the

past to conform to modern thought and critical research. They de-emphasize the teachings of the Bible by modern critical methods and deny that scripture is inspired. The modernist teaches that Christ is not the Son of God. He denies the doctrine of the atoning sacrifice by which all men may be saved. He denies the fact of the resurrection of the Savior of the world and relegates him to the status of a teacher of ethics. Where, then, is hope? What has become of faith?

The Old Testament unfolds the story of the creation of the earth and man by God. Should we now disregard this account and modernize the creation according to the theories of the modernists? Can we say there was no Garden of Eden or an Adam and Eve? Because modernists now declare the story of the flood is unreasonable and impossible, should we disbelieve the account of Noah and the flood as related in the Old Testament?

Confirmation by the Master

Let us examine what the Master said when the disciples came to him as he sat on the Mount of Olives. They asked him to tell them of the time of his coming and of the end of the world. Jesus answered: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

"But as the days of Noe were, so shall also the coming of the Son of man be.

"For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

"And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." (Matt. 24:36-39.)

In this statement the Master confirmed the story of the flood without modernizing it. Can we accept some of the statements of the Lord as being true and at the same time reject others as being false?

When Martha heard that Jesus was coming, she went out to meet him

and they discussed the matter of the death of her brother and the resurrection. "Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." (John 11:25.)

Both of these statements, the one regarding Noah and the fact of the flood and the one in which he declared himself to be the resurrection and the life, were made by the Lord. How can we believe one and not the other? How can we modernize the story of the flood or refer to it as a myth and yet cling to the truth of the other? How can we modernize the Bible and have it be a guiding light to us and a vital influence in our beliefs?

Belief in eternal principles

There are those who declare it is old-fashioned to believe in the Bible. Is it old-fashioned to believe in God, in Jesus Christ, the Son of the Living God? Is it old-fashioned to believe in his atoning sacrifice and the resurrection? If it is, I declare myself to be old-fashioned and the Church is old-fashioned. In great simplicity the Master taught the principles of life eternal and lessons that bring happiness to those with the faith to believe. It doesn't seem reasonable to assume the necessity of modernizing these teachings of the Master. His message concerned principles that are eternal. Following these principles, millions of persons have found rich religious experiences in their lives. People of today's world are seeking a meaningful purpose in life, and thousands are seeking a religious experience that is meaningful. Can such an experience be found in meditation only, or by a seance? Can a meaningful experience be found in trips with drugs or in love-ins? Such an attempt is to go through the back, the side door, or over the wall, not through the way pointed out by the Lord.

Door into the sheepfold

When the Lord spoke to the Pharisees at the Feast of the Tabernacles, he used these words: "Verily, verily, I say unto you, He that entereth not by

the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

"Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep." (John 10:1, 7.)

A meaningful religious experience can come in no other way than by that door, through the Lord Jesus Christ.

Sign-seekers

There have always been those who wanted a sign before they would believe. During his ministry the Master was asked on many occasions for a sign.

"The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.

"He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red.

"And in the morning, It will be foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?

"A wicked and adulterous generation seeketh after a sign. . . ." (Matt. 16:1-4.)

Perhaps it was with them, as with many today, truth is not recognized as truth unless accompanied by the sensational. What would have been accomplished had the Lord called down thunder and lightning, or plucked a star from the sky, or divided the water to satisfy the curiosity of men? They would probably have said it was the work of the devil, or their eyes deceived them.

Great promises of blessings

Signs are evident to the faithful. Sick persons are healed; prayers are answered; changes are wrought in the lives of those who believe, accept, and live the commandments. We prove Christ by living the principles of his gospel. He made great promises of blessings to those who live the commandments: "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D&C 82:10.) Many of the command-

ments are restrictive, but reason dictates they are for man's good. In addition to the restrictive commandments are the positive admonitions. The two great imperatives are to love God and love one's fellowmen.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself.

"On these two commandments hang all the law and the prophets." (Matt. 22:37-40.)

Love of God and neighbor

What greater laws could be given to bring peace, prosperity, and progress to man if he will faithfully live the commandments to love?

In this time of rapid change, we can maintain an equilibrium if we preserve a belief in God and a love for him, but we cannot love God unless we love his children also. These are our neighbors, and true love of them knows no class or culture, race, color, or creed.

The members of The Church of Jesus Christ of Latter-day Saints open their arms to neighbors everywhere. The restored Church of Christ assumes its charge and responsibility to take the gospel of Jesus Christ in love to its neighbors over the world and endeavors to help those who receive the gospel to live the teachings of the Master.

Return to Christ

In this world of confusion and rushing, temporal progress, we need to return to the simplicity of Christ. We need to love, honor, and worship him. To acquire spirituality and have its influence in our lives, we cannot become confused and misdirected by the twisted teachings of the modernist. We need to study the simple fundamentals of the truths taught by the Master and eliminate the controversial. Our faith in God needs to be real and not speculative. The restored gospel of Jesus Christ can be a dynamic, moving in-

fluence, and true acceptance gives us a meaningful, religious experience. One of the great strengths of the Mormon religion is this translation of belief into daily thinking and conduct. This replaces turmoil and confusion with peace and tranquility.

The Church stands firmly against relaxation or change in moral issues and opposes the so-called new morality. Spiritual values cannot be set aside, notwithstanding modernists who would tear them down. We can be modern without giving way to the influence of the modernist. If it is old-fashioned to believe in the Bible, we should thank God for the privilege of being old-fashioned.

Personal conviction

Permit me to conclude with my personal conviction and testimony. I know God lives, the same God described in the Old and the New Testaments. I know Jesus Christ is his Son. He gave his life in the great atoning sacrifice whereby he became my Savior, your Savior, and the Savior of all mankind. I also know there is a prophet of God on the earth today who speaks the mind and will of the Lord to his children in the same manner that prophets have spoken to God's children in all ages of the past. May the Lord give us the capacity to understand his teachings and the strength to follow with conviction and steadfastness, I pray in the name of Jesus Christ. Amen. ○

President N. Eldon Tanner

We have just listened to Elder Howard W. Hunter of the Council of the Twelve as our concluding speaker.

We wish to express our thanks and appreciation to the General Authori-

ties who have spoken to us this morning, and to the Tabernacle Choir for their inspirational music.

This session has been broadcast by many radio and television stations in the western United States, and short-waved in English over Radio New York Worldwide to Europe, South America, Central America, Mexico, Africa, and parts of Asia.

This session has also been carried by direct wire from the Tabernacle over direct oceanic cables to members and friends assembled in chapels throughout Great Britain, Germany, France, Holland and Austria.

We wish to recognize at this time our Japanese contingent who are here attending this session, as all sessions of this conference, and who have arranged for special temple sessions for them.

We also recognize saints from many other countries all over the world.

Direct circuits will also carry this session to members and friends who are assembled in chapels throughout eastern Canada.

We shall conclude this sixth session of the conference with the Tabernacle Choir singing, "Hallelujah," after which the benediction will be pronounced by Elder O. Leslie Stone, president of the Salt Lake Temple. This conference will then stand adjourned until two o'clock this afternoon.

The Tabernacle Choir sang the number, "Hallelujah."

The benediction was given by President O. Leslie Stone of the Salt Lake Temple.

The conference was adjourned until 2 o'clock p.m.

THIRD DAY

AFTERNOON MEETING

SEVENTH SESSION

The seventh session and concluding session of the General Conference began at 2 o'clock p.m. on Sunday, October 4, 1970.

President Joseph Fielding Smith presided and President Harold B. Lee, first counselor in the First Presidency, conducted the meeting.

The Salt Lake Tabernacle Choir, with Jay E. Welch conducting, sang the choral numbers. Robert Cundick was at the organ.

President Lee made the following remarks at the beginning of the meeting:

President Harold B. Lee

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City, Utah, in the seventh and closing general session of the 140th Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints.

President Joseph Fielding Smith is presiding at this session, as he has at all the sessions of the conference. He has asked me to conduct this service.

This afternoon many television and radio stations throughout the western part of the United States will carry the proceedings of this session of the conference.

Sessions of this conference have been televised in color and received by millions in the United States and Canada, over most of those stations co-operating to provide the extensive coverage of this conference.

The full proceedings of both sessions today will be re-broadcast to far-distant places by Radio Stations KSL, KIRO at Seattle, KMBZ at Kansas City, and WRFM at New York City tonight beginning at midnight.

Saturday evening an inspirational meeting of the priesthood of the Church was held in the Tabernacle.

The proceedings of this meeting were relayed by closed-circuit broadcast, originating in the Tabernacle, to members of the priesthood assembled in approximately 650 separate locations in all parts of the United States and Canada. Approximately 150,000 holders of the priesthood participated in this meeting.

We extend a cordial welcome to all present this afternoon—special guests, educational leaders, our regional representatives and stake presidencies from near and far, temple presidencies, bishoprics, members of the general auxiliary boards, and thousands of members of the Church, and many friends elsewhere who are listening in by radio and television.

We are particularly honored by having Brother David Kennedy, Secretary of the Treasury in the President's Cabinet. We welcome him here especially this day.

The Tabernacle Choir, with Jay E. Welch conducting and Robert Cundick at the organ, will begin this service by singing, "How Lovely Are the Messengers."

The invocation will be offered by Elder Theron B. Ashcroft, former president of the Irish Mission.

The number "How Lovely Are the Messengers" was sung by the Tabernacle Choir.

Elder Theron B. Ashcroft, former president of the Irish Mission, offered the opening prayer.

President Lee

The Tabernacle Choir, under the direction of Jay E. Welch, has just sung a most beautiful hymn, and the invocation has been offered by Brother Ashcroft.

At the beginning of this conference we announced that all of the General Authorities were here with the exception of President Hugh B. Brown and Thorpe B. Isaacson. We had hoped that we might be favored by their being able to attend at least one of the sessions, but upon advice of the doctors, they have ruled otherwise. We have seen President Brown within the last week, and we have thought that he might be able to be with us; we have missed his great sermons that he has given so many times so often, and our prayers are for him and for Brother Isaacson that the Lord will give them peace and bring them the spirit of this great conference.

The Tabernacle Choir, under the direction of Brother Welch, will now sing, "Listen to the Lambs."

The Tabernacle Choir sang the song, "Listen to the Lambs."

President Lee

Six months ago we witnessed a great outpouring of the Spirit of the Lord in what was termed a Solemn Assembly, where all in this building, in the other buildings, and throughout the homes of the membership of the Church, were

given an opportunity by the upraised hand to witness before God that they would sustain the new President and all the General Authorities of the Church.

It was explained also that only members of the Church were eligible to participate in such an exercise; that if any one were to register a negative vote it was only to be done by the upraised hand, by which he would witness before God his feelings in the matter.

So today, recalling that and the wonderful unity that was manifest, may we now call you back and have you with similar feeling now participate in this exercise as President N. Eldon Tanner will present the General Authorities, the General Officers and the General Auxiliary Officers of the Church, for the sustaining vote of the conference.

SUSTAINING OF GENERAL AUTHORITIES AND GENERAL OFFICERS

President N. Eldon Tanner

President Tanner then presented the General Authorities and General Officers of the Church for the sustaining vote of the membership as follows:

GENERAL AUTHORITIES AND OFFICERS OF THE CHURCH

THE FIRST PRESIDENCY

Joseph Fielding Smith, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints

Harold B. Lee, First Counselor in the First Presidency

Nathan Eldon Tanner, Second Counselor in the First Presidency

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Harold B. Lee

ACTING PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Spencer W. Kimball

QUORUM OF THE TWELVE APOSTLES

Spencer W. Kimball
Ezra Taft Benson
Mark E. Petersen
Delbert L. Stapley
Marion G. Romney
LeGrand Richards

Richard L. Evans
Hugh B. Brown
Howard W. Hunter
Gordon B. Hinckley
Thomas S. Monson
Boyd K. Packer

PATRIARCH TO THE CHURCH

Eldred G. Smith

The Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church as Prophets, Seers, and Revelators.

ASSISTANTS TO THE TWELVE

Alma Sonne
ElRay L. Christiansen
Sterling W. Sill
Henry D. Taylor
Alvin R. Dyer
Franklin D. Richards
Theodore M. Burton
Thorpe B. Isaacson

Bernard P. Brockbank
James A. Cullimore
Marion D. Hanks
Marvin J. Ashton
Joseph Anderson
David B. Haight
William H. Bennett

TRUSTEE-IN-TRUST

Joseph Fielding Smith

as Trustee-in-Trust for The Church of Jesus Christ of Latter-day Saints.

THE FIRST COUNCIL OF THE SEVENTY

Seymour Dilworth Young
Milton R. Hunter
Bruce R. McConkie
Albert Theodore Tuttle

Paul H. Dunn
Hartman Rector, Jr.
Loren C. Dunn

THE PRESIDING BISHOPRIC

John H. Vandenberg, Presiding Bishop
Robert L. Simpson, First Counselor
Victor L. Brown, Second Counselor

REGIONAL REPRESENTATIVES

All Regional Representatives of the Quorum of the Twelve Apostles as they are at present constituted.

CHURCH HISTORIAN AND RECORDER

Howard W. Hunter, with A. William Lund and Earl E. Olson as Assistants

GENERAL CONFERENCE

Third Day

PRIESTHOOD WELFARE COMMITTEE

John H. Vandenberg, Chairman
Henry D. Taylor, Managing Director

PRIESTHOOD HOME TEACHING COMMITTEE

Marion G. Romney, Chairman
John H. Vandenberg, Vice Chairman
Boyd K. Packer, Managing Director

PRIESTHOOD MISSIONARY COMMITTEE

Spencer W. Kimball, Chairman of Executive Committee
Gordon B. Hinckley and Thomas S. Monson, Vice Chairmen
Bruce R. McConkie, Managing Director

PRIESTHOOD GENEALOGICAL COMMITTEE

Howard W. Hunter, Chairman
Theodore M. Burton, Managing Director

CHURCH BOARD OF EDUCATION

Joseph Fielding Smith
Harold B. Lee
Nathan Eldon Tanner
Spencer W. Kimball
Ezra Taft Benson
Mark E. Petersen
Delbert L. Stapley
Marion G. Romney
LeGrand Richards
Richard L. Evans
Hugh B. Brown

Howard W. Hunter
Gordon B. Hinckley
Thomas S. Monson
Boyd K. Packer
Alvin R. Dyer
Marion D. Hanks
Albert Theodore Tuttle
Paul H. Dunn
John H. Vandenberg
Belle S. Spafford

CHURCH FINANCE COMMITTEE

Wilford G. Edling
Harold H. Bennett
Glenn E. Nielson
Weston E. Hamilton
O. Leslie Stone

CHURCH AUDITOR

James A. Norberg

GENERAL AUXILIARY OFFICERS OF THE CHURCH

RELIEF SOCIETY

Belle Smith Spafford, President
Marianne Clark Sharp, First Counselor
Louise Wallace Madsen, Second Counselor
with all members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

David Lawrence McKay, General Superintendent
Lynn S. Richards, First Assistant Superintendent
Royden G. Derrick, Second Assistant Superintendent
with all members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

W. Jay Eldredge, General Superintendent
George Richard Hill, First Assistant Superintendent
George I. Cannon, Second Assistant Superintendent
with all members of the Board as at present constituted.

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Florence Smith Jacobsen, President
Margaret Romney Jackson, First Counselor
Dorothy Porter Holt, Second Counselor
with all members of the Board as at present constituted.

PRIMARY ASSOCIATION

LaVern Watts Parmley, President
Naomi Ward Randall, First Counselor
Florence Reece Lane, Second Counselor
with all members of the Board as at present constituted.

TABERNACLE CHOIR

Isaac M. Stewart, President
Richard P. Condie, Conductor
Jay E. Welch, Assistant Conductor

TABERNACLE ORGANISTS

Alexander Schreiner, Chief Organist
Robert N. Cundick
Roy M. Darley
Frank W. Asper, Organist Emeritus

President N. Eldon Tanner

Thank you very much. President Smith, as far as I could see, the voting was unanimous in the affirmative.

President Harold B. Lee

I think the saints will never know

what it means to see those uplifted hands and what it connotes to those who hold responsibility in the Kingdom of God.

Thank you, brethren and sisters, for your sustaining votes.

We shall now hear from Elder Mark E. Petersen of the Council of the Twelve.

Elder Mark E. Petersen

Of the Council of the Twelve

● In recent months the plight of the American Indians has been brought to public attention in a most impressive manner.

As a result, further steps will be taken to improve the lot of these people, who are among the most neglected of all the minorities on this continent.

Extensive aid for Indians

We are thankful that the Latter-day Saints have taken an active part over the years in providing extensive aid to them. Particularly have we given assistance in the educational field. This year daily seminary classes are being provided for more than 15,000 Indian students, and through the efforts of the Church an additional 5,000 are receiving full-time elementary and high school education at no cost to themselves.

We also provide a college program for many of our Indians, of whom 475 are enrolled this year at Brigham Young University; 426 took college work there last year.

Brigham Young University has conferred B.A. degrees upon 85 Indian students recently, and 20 have received masters or doctors degrees. More than a score are now enrolled in graduate school there.

Brigham Young University also has an Institute of American Indian Research and Services, and through it supervises more than thirty agricultural projects for Indians in the Western America.

Ecclesiastical training is likewise being provided for more than 35,000 Indians who are members of our church.

Pride in ancestral heritage

They are bright and adaptable and are proud of their ancestral heritage, for they know they are descended from a great people.

Recently we attended a gathering of Mexican residents of Salt Lake City

and heard them express great pride in their Indian ancestry, and well they may, for the more we learn about the early inhabitants of Mexico, the more we realize that indeed they were truly a great race.

This conclusion was reached also by Dr. Alfred V. Kidder, one of the leading authorities on Mayan culture. In his book *A Guide to Quirigua*, this eminent scholar said:

"The great cities of the old Mayan Empire were built during the first part of the Christian era. For nearly 600 years these gifted people were leaders in art and architecture, mathematics and astronomy. They evolved a calendar in some ways more accurate than ours. . . . The growth of the Indian civilizations, although differing in detail, was strikingly like that of our own, which originated in Egypt and Mesopotamia. . . . Social and economic systems were organized, cities grew, religion developed, and temples were built for worship."

Civilization of ancient America

Writing in a similar vein, in his book *The Marvels of Copan*, the historian Munoz wrote: "Architecture, astronomy, mathematics, painting, weaving and all the arts that embellish life, once flourished here."

He emphasized that the forefathers of the Indians were not savages in any sense, for no savage, he said, ever conceived of the wonders which were commonly known among the Mayans.

Dr. Wissler, on page 147 of his book on Mayan civilization, explains that the Mayans manufactured paper through a process similar to that of the Egyptians in making writing materials from papyrus.

The American Heritage Book of Indians, on page 19, says:

"The Mayans attained the highest civilization known in ancient America and one of the highest known any place in the early world."

These people had a well-developed irrigation system. They built dams and aqueducts. They terraced hillsides, turning them into productive farm lands by the use of irrigation. These water systems were in general use 2,000 years before the Spaniards came, and some of them still exist.

The early Americans were a numerous people. About the time of the conquest there were 25 million in Central Mexico alone.

Visitation of divine personage

But more impressive than any of these facts about the early Americans is their account of a visitation among their ancestors nearly 2,000 years ago, of a divine personage who remained among them for many days, teaching and blessing them.

These highly intelligent and skillful early Americans affirmed that this personage taught them a divine religion, healed their sick, raised some of the dead, taught new and more productive agricultural methods, and established a government of equity and peace.

Their accounts say that he came among them suddenly and left equally so, in a supernatural manner. The ancients regarded him as the Creator, come to earth in bodily form.

That he was a Christian divinity none can successfully deny.

That his teachings were akin to the Bible is now readily admitted.

And that he promised to return in a second coming is also an acknowledged fact.

Account of appearance preserved

The account of his appearance was preserved through generations of Indians from Chile to Alaska, and interestingly enough, it is likewise well known among the Polynesians from Hawaii to New Zealand, giving one more evidence of the close relationship between the Polynesians and the early inhabitants of the Americas.

In the main all such accounts agree. They differ in name and minor details from island to island and from country to country, but the overall conclusion is the same—there was a visitation by a

heavenly being among those people nearly 2,000 years ago.

Of such veracity is the information now available concerning him that Paul Herrmann was induced to say in his book *The Conquest of Man*:

"Carefully considered this leaves no conclusion open than that the Light God Quetzalcoatl was a real person, that he was neither the invention of Spanish propaganda nor a legendary figment of Indian imagination." (Page 72.)

Keep in mind that this comes from the highly intelligent early Americans who knew astronomy, mathematics, irrigation, and architecture. It was not the dream of an ignorant or superstitious people. It was history from one of the highest civilizations known among ancient men.

Names of great being

This great being was known as Quetzalcoatl in parts of Mexico, primarily in the Cholula area. He was Votan in Chiapas and Wixpechocha in Oaxaca; Gucumatz in Guatemala; Virachocha and Hyustus in Peru; Sume in Brazil, and Bochica in Colombia.

To the Peruvians he was also known as Con-tici or Illa-tici, *tici* meaning both creator and light. To the Mayans he was principally known as Kukulcan.

In the Polynesian islands he was known as Lono, Kana, Kane, or Kon, and sometimes as Kanaloa, meaning the great light or great brightness. He was also known among some Polynesians as Kane-Akea, the great progenitor, or as Tonga-roa, the god of the ocean sun.

Description of personage

What did he look like, this divine personage?

He was described by the ancients as a tall white man, bearded, and having blue eyes. He wore loose, flowing robes. He seemed to be a person of great authority and unmeasured kindness. He had power to make hills into plains and plains into high mountains. He could bring fountains of water from the solid rock.

One of the remarkable things about his coming was that he appeared after several days of dense darkness during which the people had prayed constantly for a return of the sun. While the darkness yet prevailed—and I refer to the book *The Incas*, by Pedro de Leon—the people suffered great hardships and offered earnest prayers to God, seeking a return of the light that had failed.

When at last the sun did shine, this divinity appeared. Says Pedro de Leon: He was a "white man of large stature whose air and Person aroused great respect and veneration. . . . And when they saw his power they called him the Maker of all things; their Beginner; the Father of the sun." (*The Incas*.)

Promise of return

This personage, as he taught his religion, urged the people to build temples for worship, and his followers became very devout. (Pierre Honore, *In Quest of the White God*.) As he left them, he promised to come again, which caused the natives for many generations to look for his return even as the Jews look for their promised Messiah.

This faith led to disaster on two occasions, however, when the Spaniards came to America and when Captain Cook sailed to the Hawaiian Islands. But these tragedies served only to reinforce the truth of the tradition.

When Cortez came to Mexico and the coastal natives saw him, they observed that he was a large white man. They hurried to their king, Montezuma, and announced that the Great White God had finally returned.

This had a striking effect upon Montezuma. He remembered that when he was crowned as emperor, the priests of the native religion reminded him: "This is not your throne; it is only lent to you and will one day be returned to the Great One to whom it is due." (Honore, p. 66.)

The Spanish author Duran, in his book *The Aztecs*, says that when Montezuma sent his faithful servant to greet Cortez and lead him to the palace,

the servant addressed Cortez as "O Lord and True God," and added, "welcome to this your country and kingdom." Duran further says that the Indians considered Cortez' companions as divine beings also.

This Spanish author then continues: "There is no doubt that Montezuma was greatly preoccupied with the return of Quetzalcoatl who had left the Vera Cruz coast and had promised to return.

"Montezuma and the other dignitaries of his kingdom were totally convinced that Cortez and Quetzalcoatl were one and the same, as can be seen in the chronicles. . . .

"As late as 1864 when the blond bearded Emperor Maximilian arrived in Vera Cruz, reminiscences lingered in the minds of the Indians which reminded them of the promise of the return of Quetzalcoatl."

Montezuma accepted Cortez as though he were Deity, but the treachery of the Spaniards and his men soon changed that, and warfare resulted. Poor, trusting Montezuma lost both his throne and his life, but the tradition remained.

A similar situation occurred when Captain James Cook, the British explorer, came to Hawaii. Peculiarly enough, he landed there when the natives were celebrating their Makahiki Festival, which kept alive the tradition of the White God among the Polynesians. Cook also was received as Deity and taken to the sacred temple of Lono. But his men were far less than angelic, and their depredations brought down the wrath of the natives upon the entire landing party. In the battle which ensued, Cook lost his life.

The Great White God

But in reality, who was the Great White God? It was not Captain Cook, and certainly it was not Cortez. Who was he?

When Jesus Christ ministered in Palestine, he told the people there, as is recorded in the tenth chapter of the Gospel of John, that he had other sheep, not of the fold of Palestine, but

elsewhere. "... them also I must bring," he said, "and they shall hear my voice; and there shall be one fold, and one shepherd." (John 10:16.)

Jesus of Nazareth was this White God! After his resurrection in the Holy Land he did in reality visit the early Americans. How do we know?

Record of events

In the western hemisphere, as in ancient Palestine, prophets ministered among the people, giving them inspired direction. As did the prophets in the Holy Land, they also compiled records of all important events.

They had predicted the coming of Christ among them, and the people fully expected him.

After the three days of darkness which had afflicted them, the people were gathered about their temple when they heard a voice from heaven which said:

"Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him."

This caused them to look into the skies, and there they saw, descending to the earth, a glorious Personage who came and stood before them. And as the ancient volume records it:

"... he was clothed in a white robe; and he came down and stood in the midst of them; and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another. . . .

"And it came to pass that he stretched forth his hand and spake unto the people, saying:

"Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

"And behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world. . . ."

Then the Savior said to them:

"Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints in my hands and in my feet, that ye may know that I am the God

of Israel, and the God of the whole earth, and have been slain for the sins of the world.

"And it came to pass that the multitude went forth, and thrust their hands into his side, and did feel the prints of the nails in his hands and in his feet; and this they did do, going forth one by one until they had all gone forth, and did see with their eyes and did feel with their hands, and did know of a surety and did bear record, that it was he, of whom it was written by the prophets, that should come.

"And when they had all gone forth and had witnessed for themselves, they did cry out with one accord, saying:

"Hosannah! Blessed be the name of the Most High God! And they did fall down at the feet of Jesus, and did worship him." (3 Ne. 11:7-11, 14-17.)

He taught them his true religion, healed their sick, blessed their children, and organized his church on the western hemisphere as he had done in Palestine.

This is what gave rise to the tradition of the Indians and Polynesians. And it has lived until now, being transmitted from generation to generation.

But how may we be sure that it was the Christ?

The Book of Mormon

As we mention, the many prophets who lived in ancient America wrote their histories and revelations as did the prophets in Palestine. They made many volumes. Finally these records were abridged and compiled into one by a prophet named Mormon, who lived about 400 years after Christ, here in America.

Because he was the compiler, the book was called after him—the Book of Mormon. It was brought forth in a miraculous manner in our day and identifies the Christ as the White God of ancient times. That book is a volume of scripture as is the Bible. In the twenty-ninth chapter of his writings, Isaiah predicted that in the latter days this new volume of scripture would appear, and he describes its coming forth in the manner in which the

Book of Mormon actually was given to the world. This is not mere coincidence. It is a modern fulfillment of Bible prophecy.

Fulfillment of prophecy

Isaiah said it would be a sealed book, and it was.

He said the words of the book would be delivered to a learned man who would reject the record, and this was true. Peculiarly enough, and this most certainly helps to identify the book, he said it would pass through the hands of an unlearned man as it came to world attention, and this is exactly what happened.

By way of pointing to the time of its publication, he said the book would appear in the latter days as Palestine became a fruitful field, and this was so.

He predicted that even the deaf would hear the words of the book, and that through it the blind would see out of darkness and the meek among men would increase their joy in the Lord. All of this came to pass.

And while this was taking place he

said the Almighty would perform a marvelous work and a wonder during a period of unbelief in the world, and this too has been accomplished.

The Book of Mormon is the volume to which Isaiah refers. It is scripture, the holy writ of ancient America, published now for the enlightenment of modern men.

It is a new witness to the divinity of Christ and bears testimony that he is truly and in fact the Son of God, the Savior of the Christians, the Messiah of the Jews, the White God of ancient America, and the Redeemer of all mankind. And this too is our own testimony, and we bear it to you in the sacred name of the Lord Jesus Christ. Amen. ○

President Harold B. Lee

Elder Mark E. Petersen of the Quorum of the Twelve Apostles has just spoken to us.

Elder Bernard P. Brockbank, Assistant to the Twelve, will now speak to us.

Elder Bernard P. Brockbank

Assistant to the Council of the Twelve

● My dear brethren and sisters: As I have reflected on many of the profound messages given at this conference, a passage of scripture kept reflecting in my mind. The Lord said to the Prophet Joseph Smith, "... the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion; And also the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon . . . the world." (D&C 1:35-36.) We may be in that time. It's a great day to be a saint, with the Lord at the head. There seems to be room on this earth for both saints and for those who choose another course.

When the Savior closed his ministry

on this earth, he left a message in closing that it would be unto the ends of the earth: "Go ye into all the world, and preach the gospel to every creature." (Mark 16:15.)

We have just returned from Japan, a marvelous experience there, helping supervise and direct the work of the Mormon Pavilion at the World's Fair. We have a great body of Japanese people here at this conference. They are an interesting people. They are a great people. Many of them are going to have patriarchal blessings while they are here. Those who have had patriarchal blessings that I have spoken with come from the tribe of Joseph, a fruitful bough.

Expo '70

Expo '70 was the first world's fair to be staged in Asia and has been acclaimed by many to be the most successful world's fair ever to be held.

Seventy-seven countries and 42 domestic organizations sponsored pavilions at the fair. There were only two religious pavilions represented—the Christian ecumenical pavilion, sponsored by the Catholic and Protestant churches of Japan, and the Mormon Pavilion, representing The Church of Jesus Christ of Latter-day Saints. The Mormon Pavilion was very popular and crowded each day from the time the fair was opened until it closed.

During the six months that the fair was running, almost 65 million people attended the fair, and over ten percent of that 65 million visited the Mormon Pavilion. Our attendance was 6,658,532—almost a miracle for the small pavilion we had to even come close to accommodating them.

Many of this number were not able to see all of the exhibits because of the crowds or to hear the dialogue and testimonies of the missionaries. But out of those who were able to follow the missionaries and receive the full presentation, 780,000 signed the guest register referral books, and many of them asked to know more about the doctrines and teachings of The Church of Jesus Christ of Latter-day Saints.

Objective of Mormon Pavilion

The main objectives of our exhibit were to make friends with these people, teach them about a living God and a living Jesus Christ, and to explain with visual aids the Lord's plan and purpose of life.

Our most impressive exhibit was the spirit of the dedicated, loving, inspired missionaries. The missionaries radiated a great love for the Oriental people and the Oriental people had great respect for the missionaries. One Japanese gentleman said to me, "I can hardly believe that such fine, clean young people would leave their homes, pay their own way, and learn a new language. They must truly love us."

All the missionaries serving in the four missions in Japan will have many additional opportunities to reach and teach the people as a result of the fair.

Convert baptisms have doubled in Japan in the past few months and are still increasing. The Japanese members of the Church are very dedicated, sincere, loving people.

The country of Japan

The country of Japan covers an area about the size of the state of California and has a population of over 101 million people and room for many more. It is a land filled with religion. There are 106,000 Buddhist temples and over 100,000 Shinto shrines. Less than one percent of the Japanese people are members of a Christian church. There are about 350,000 who belong to the Catholic Church, and 400,000 belong to the various Protestant churches, and approximately 12,000 are members of The Church of Jesus Christ of Latter-day Saints.

The Japanese people are seeking and looking for better ways and seem to be looking for a living God and for a greater purpose in both life and death, and many seem to be receptive and interested in the doctrines and teachings of Jesus Christ.

Letter of Dr. Wheelwright

I would like to read from a letter we received from Dr. Lorin F. Wheelwright, dean of the College of Fine Arts and Communications at Brigham Young University. He sent this letter after his visit to Expo '70 and the Mormon Pavilion:

"May I share with you the feelings that sweep over me as I contemplate my visit with you and as I witnessed the manner in which our missionaries used Expo '70 to bring the gospel to the Japanese people. Never have I seen such crowds of people, curious and eager to witness the 'Progress of Mankind.' Each day I was there more than 700,000 thronged the fairgrounds. They fascinated me more than the spectacular electronic, space, and motion-picture extravaganzas that awaited

them. These patient people would queue up for two to three hours at each of the major pavilions. I was impressed by their orderliness and quiet determination to see what obviously they had saved their yen to see.

"Our pavilion stood as a landmark of spirituality in a sea of materialism. It is true that many pavilions showed the historical and present concern of nations and industries for man and his strivings for a better life. But ours had the unique contribution of inviting all men and women to 'the peace that passeth all understanding.' With the terrific crowds surging upon you, I marveled at the calmness of our missionaries, the almost stark simplicity of our exhibit, the opportunity to sit down and see a film without distraction, which told in understandable language and appealing picture that the quest for happiness must be a spiritual quest if ever man is to find it.

"Your kind invitation for me to meet two groups of missionaries gave me insight regarding the real reason our pavilion was different from all others. These young men and women were obviously serving beyond the call of duty. They radiated the fire of St. Paul and the persistence of Moses. Their friendly smiles and patient explanations must have been a joy to the Japanese who personify these characteristics so beautifully. They treated people with courtesy and let the spirit of their callings reach out to touch the spirits of those who came to look and inquire. When I learned that after each long day they put on their work clothes and cleaned the building, I knew that they personified the bended knee of reverence and work—both of which the Savior said were essential to man's salvation.

"After talking with you, I realized anew that our message to the world is not expressed in the slickness of our exhibit. Our appeal is in the sincerity and truthfulness of the gospel of Jesus Christ. It is this power that brings men of all faiths to ask, 'Not who is right, but *what* is right?' It is this testimony which invites the devout Protestant, Catholic, Buddhist, or athe-

ist to ponder his ultimate values and open his heart to the greater truth that we bear to the world. Although our exhibit showed pictures of Mormonism at work in the lives of our members, I am convinced that it was the heart of the message that touched people and the honesty of the messengers who opened their eyes and hearts to see and feel.

"I was thrilled that you called these missionaries together at the beginning and closing of each shift to share in the spirit of devotion. Their prayers and testimonies touched me deeply."

Comments by visitors

I would like to read a few of the many thousands of comments that were written by visitors to the Mormon Pavilion:

One employee at the fair said, "This pavilion is our oasis at Expo '70. The theme of Expo is 'Progress and Harmony for Mankind' and that is 'man's search for happiness.' I pay my respects to your pavilion for giving us the living God."

Another: "I think this pavilion gives me a good opportunity to change my life. Thanks for the missionaries."

"The movie helped me to know about my life and that death is not the end."

"The film made birth, living and death part of 'man's search for happiness.'"

"I am not a Christian, but now I want to know about Christianity."

"The Mormon Pavilion is my best memory of Expo. I want to know more."

"This pavilion moved me to think about God. I felt his spirit here."

"The moving picture made me reconsider my life and my happiness."

"I found love and truth in this pavilion."

"I think your religion is true."

"I want to know about Joseph Smith and the Book of Mormon."

"This is the second time I have visited the Mormon Pavilion. I want to know more about Jesus Christ and true happiness."

"I do not have a religion. I have found something here to help direct my life. I want to come again."

"My religion has not taught me about a living God. I am looking for God and happiness."

"I have thought that God existed far from us, but today I felt God near me. Thanks for this pavilion."

"I am glad to learn that man is a child of God. I pray for the success of this pavilion."

"I had no interest in religion when I came to the fair, but I was moved by the spirit of the missionaries."

"I felt comfortable without any resistance. I want to know more about your religion."

"I have always believed that there was a God, and today I felt deeply his power."

We had literally thousands and thousands of comments comparable to these.

Statement of convert

A young lady, Miss Reimi Yomamoto, who served as secretary at the pavilion and was not a member when she started but later joined the Church, made this statement as we were leaving the station: "I received the greatest blessing of all the people who came to Expo. I received a testimony of Jesus Christ and of his gospel. I know that Joseph Smith is a prophet of God and that the Book of Mormon is from God."

A young man who worked at the Russian pavilion came as we were closing and said, "I feel bad that this building is closing. I have felt more happiness and more religion and more love here than at any other place I have been in my life."

Answers for world

Brothers and sisters, I must close. You who have a testimony of the Lord's work, you who are saints, you have the answers the world is looking

for, the world would like to know about a living God. The world would like to know that the scriptures of God are true. You have these answers.

Probably the greatest message that has come to this earth since the resurrection and the ascension of Jesus Christ is the Joseph Smith testimony. This was distributed extensively at Expo.

As the Japanese people come into the Church, they make great saints when they are converted.

I bear witness that Jesus Christ is the God of all mankind, the God of the yellow race, the red, the black, and the white races. I bear witness that Joseph Fielding Smith is the prophet of all mankind on this earth, to all races, kindreds, tongues, and people; and that the only way mankind can receive celestial glory is by following the prophet of God and by accepting the program of Jesus Christ. I so bear witness in the name of Jesus Christ. Amen. ○

President Harold B. Lee

Elder Bernard P. Brockbank, Assistant to the Twelve, has just spoken to us.

The congregation and choir will now stand and join in singing "How Firm a Foundation."

After the singing, Elder William H. Bennett, Assistant to the Twelve, will address us.

The hymn, "How Firm a Foundation," was sung by the congregation and choir.

President Lee

Elder William H. Bennett, Assistant to the Twelve, will now address us.

He will be followed by Elder Alvin R. Dyer, an Assistant to the Twelve.

Elder William H. Bennett

Assistant to the Council of the Twelve

● My brothers and sisters: It is a choice and wonderful experience to be called to be an Assistant to the Council of the Twelve, but it is also a very humbling experience. I feel especially humble this afternoon as I stand before you for the first time as a General Authority and contemplate the sacredness and the importance of this great call. I ask for an interest in your faith and prayers, not just here today but on a continuous basis, that I might be able to serve in the way the Lord would like me to serve.

I am grateful for this call because I love the Lord, and I have found great joy and satisfaction in being in his service, in helping to build the kingdom of God here upon the earth, and in trying to serve my fellowmen.

Gratitude for testimony

I know that God lives; that Jesus Christ is his Son, the Redeemer of the world; that Joseph Smith was indeed a true prophet of God, through whom the gospel of Jesus Christ was restored in these last days and through whom the Church of Jesus Christ was re-established. I know that President Joseph Fielding Smith is a true prophet of God, and I sustain him and all the other brethren with all my heart.

How grateful I am for this testimony, and how grateful I am to those who helped me gain it early in life, and who have helped me strengthen it with the passage of time.

Tribute to family

I should like to pay tribute today to my ancestors who accepted the gospel, joined the Church, and gave me a rich heritage, and to my parents and brothers and sisters, all of whom taught me the gospel by example. My mother was one of the sweetest women who ever lived, and my father was truly a noble man. It has been said that an honest man is the noblest work of God. That's the kind of man my father was. Those

of you who knew him and had dealings with him know that I speak the truth.

I married rather late in life. The Lord went the extra mile with me and gave me a wonderful person to be my wife and blessed our home with six lovely children. I love them dearly, and they are all supporting me wholeheartedly, without reservations, in this new assignment.

Let me take a moment to share a choice experience we had together on Father's Day. It happened in a Sunday School service. I didn't know anything about what was planned. At the appropriate time the chorister asked my family members to come forward. Then my wife and five daughters sang "We Ever Pray for Thee, Our Father Dear." They substituted the word *Father*, in place of the word *prophet*, in the song for this occasion and sang it that way. Then my only son recited the poem "I Follow a Noble Father." My heart was touched and so were the hearts of all others who were there. I am grateful for my wonderful family.

Appreciation for associates

I should like to say thanks to all you wonderful people in Alberta, Canada, who taught me in my early youth, in Sunday School, Primary, and MIA; to my colleagues and students at Utah State University; to people throughout the state of Utah with whom I have worked over the years; and to President Glen Taggart, president of Utah State University, who has been very helpful and understanding during the transition period between my assignment at Utah State University and my assignment with the Church.

Inspirational leaders

Four others to whom I am deeply indebted are President Hugh B. Brown, who was my stake president in the Lethbridge Stake when I was a boy; Asael E. Palmer, a counselor to Presi-

dent Brown at that time, who later became president of the Lethbridge Stake, where he served for many years; my uncle, Archibald F. Bennett, one of the great teachers of the Church, who lived about as close to his Father in heaven as any man I know; and my Scoutmaster, Vernon Bigelow. These men had the ability to reach me when I lacked confidence in myself as a boy. They helped me set worthwhile goals and objectives and to gain a vision of the importance of the gospel in my life and in the scheme of things. I just want to say I will be eternally grateful to these men for what they did for me and are still doing.

Experience with President Brown

Let me take a moment to share a choice experience that I had with President Brown. I have always been interested in athletics. One day when I was about 15 years of age, I was taking part in the high jump in a tri-stake MIA track meet. We had reached the height where most of the jumpers were eliminated; there were just two of us still in there. I knocked the bar off twice and had one jump remaining. President Brown, who was watching the event, came over, put his arm on my shoulder, and said, "Young man, you can clear that bar; I know you can. I have been watching you. You are not over the bar when you are at the highest point. If you adjust your take-off just a bit, you will clear that bar, young man. I know you will!"

Something happened to me inside. It seemed as though new strength had come into my body from President Brown. I went up to that bar with complete assurance that I could clear it and I did. I shall never forget that experience.

In the days of my youth the Lord saw fit to bless me with an inferiority complex. I say "blessed" because in wrestling with this problem I learned the meaning of humility. I learned what it meant to get close to my Father in heaven through prayer on an almost continuous basis. I learned that in problems we find our challenges. In those challenges lie opportunities. If

we can just identify those opportunities and capitalize on them, growth, progress, and success will result. I learned that strength comes from facing up to problems squarely and realistically, not from disregarding them or avoiding them.

World beset by problems

The world today is beset by many problems, and mention has been made of this in various ways during this conference. When man unaided tries to solve these problems, he frequently finds that new problems arise, and there is confusion, more confusion, contradictions, strife, and contention. Finally, man may resort to war to try to solve his difficulties. But war does not solve difficulties. This was brought forcibly to my mind recently when I was in Europe participating in a seminar for mission presidents and their wives. The seminar was held in Brussels, Belgium, just a few miles from Waterloo, where the forces of the Duke of Wellington engaged the forces of Napoleon in a great battle, back in about 1815. And it was just a few miles from Flanders Field and not very far from Dunkirk, where other battles and fighting took place at different times in the history of the world.

Conflict between good and evil

And now war is with us again, and many people are deeply troubled and confused. But I should like to say that the great battles of the world are not fought on the battlefields. They are fought in the hearts and in the minds of men and women everywhere, as they wrestle with their problems, try to meet the difficulties and issues that confront them, exercise their free agency, and make choices. The forces of evil and the forces of righteousness are both trying to influence the decisions, and there is conflict in the hearts and minds of men everywhere. If the forces of righteousness triumph universally, there will be love, harmony, and peace on earth. If the forces of evil dominate, there will be outward expressions that lead to war and destruction.

Gospel brings peace

The gospel of Jesus Christ can resolve those inner conflicts and bring inner peace and outer peace as well. The gospel of Jesus Christ is the most valuable, the most needed message in the world today. It is the answer to the problems that grow out of man's selfishness and greed, where such a high percentage of the problems arise. The gospel teaches us to build rather than to destroy, to help people to give of themselves in unselfish service to others rather than being on the receiving end of things most of the time.

Over the years men and women have learned to appreciate the importance of free agency. But all too frequently they overlook the fact that along with free agency there must be responsibility and accountability. One has his free agency to determine what he will do and what he will not do, but he does not have his free agency to determine the consequences, because laws operate.

Obedience to law

The gospel teaches the importance of obedience to law. President Lee referred to that so beautifully this morning when he talked about the astronauts. Let me make a further application. You will remember that the astronauts on one of the missions had an outward trip and a return trip. On the outward trip their goal was the moon. On the return trip their goal was the earth, their home base. They reached their goals both going and coming because they themselves, the engines and the instruments under their control, and those at mission control at home base were able to operate in accordance with law.

Do you remember what happened on the Apollo 13 mission that Brother Lee referred to? As they made their return trip they were almost home when they found out that they were off course a bit. They had to make a correction.

To do so, they had to fire their engine. If that engine hadn't fired, the correction could not have been made; they would have missed the earth by eighty miles, and we wouldn't have been able to bring them back. But the engine *did* fire, the correction was made, and they returned to earth safe and sound.

Is there not an important lesson there for us? Is it not true that we, too, had an outward trip when we left our Father in heaven in the spirit world and came to earth? Are we not now walking around on our earth, which might be likened to the astronaut's moon? And is it not true that whether or not we will be able sometime in the future to return to our Father in heaven, our home base, will be dependent on our willingness and our ability to observe the laws and keep the commandments that pertain thereto? And is it not true that the Lord has provided us with a way through repentance for making a correction to put us back on course when we have strayed because of sin?

The gospel of Jesus Christ is the answer to all problems. However, men and women everywhere must be doers of the word, and not hearers only, if they would have peace within themselves and peace in the world and would find joy and happiness in this life and in the life to come. This is our great and important test. May we be equal to it, I humbly pray, in the name of Jesus Christ. Amen. ○

President Harold B. Lee

Thank you, Brother Bennett.

President Brown, if you are listening in, your heart will be warmed by one whose life you touched, which I am sure could be multiplied countless times by the lives that you have uplifted. The Lord bless you, President Brown.

We will now listen to Elder Alvin R. Dyer, Assistant to the Twelve.

Elder Alvin R. Dyer

Assistant to the Council of the Twelve

● I know now, my brethren and sisters, what it is to dig the last fence-post hole. Being one of the last speakers at this conference has prompted my mind in the reflection of some other last things, and I thought of my grandparents who were convert immigrants from England. They were on one of the last wagon trains to Utah before the coming of the railroad. That officially makes them pioneers.

Experiences of pioneer family

My father, with long, curly, black hair, was a member of this pioneer family. While they were on the trail camped for the night, well-meaning Indians came into the camp in search of food. The chief of the Indian band later that night stole back with seven Indian ponies and tied them to the wagon wheel and took my father. This held up the wagon train for several days until the scouts could find the Indian camp. They waited for the braves to go on a hunting expedition. Then they rescued my father from a wickiup and left in payment, in Indian fashion, the same seven ponies, but they placed on the back of each pony a pioneer blanket. This is a true Indian trading principle, and I believe it is a good principle, because it is always better to give more than we receive.

Two of my aunts, Valentina and Annie Etta, died on that entourage; Valentina was buried on the plains. This black-haired boy grew to manhood and became a part of the Old West. For a number of years as a young man he used to light the gas lamps on Main Street. There were 36 of them. I have often heard him tell that they chose him because he was tall and he could reach and turn them off in the morning and on at night.

Influence with young men

There is another story that I remembered of him, as Victor Brown was

speaking about the deacons. My father had a great influence with young people. There in the area where he lived, one of the deacons had been seriously reprimanded by the bishop or someone who was teaching the class of deacons, and he became belligerent and vowed that he would never go back to church again. This young man was so influential that he influenced 11 other deacons to stay away from church, and these 12 boys bound themselves together and called themselves the twelve apostles. They built a hut that was partially submerged under the ground, and this is where they held their private meetings. Their sole purpose was to bother any boy who would try to go to priesthood meeting, and many of them were beaten up on their way and intimidated to try to prevent them from going to church.

My father was given the assignment to try to get these boys back into activity in the Church, and he did this by going to their hut and visiting with them for long periods of time, until one by one he got them to come back. This is a success story, for every one of those boys except one went into the mission field. I have often thought of this experience accomplished by the boy who was taken by the Indians, who left seven ponies to pay for him. I am glad, of course, that they didn't keep him.

Feast of the gospel

I rejoice with you, my brothers and sisters, in the faith-promoting inspiration of what we have heard and felt at this great conference, which will soon come to a close.

Such gatherings in ancient times are scripturally referred to as feasts, and I suppose that description is appropriate today, for surely we have had a feast of the gospel. As always, when the saints of God meet in conference, there is an outpouring of the Spirit, causing a renewal of faith and a reas-

surance of our convictions, that we might continue steadfast through gratitude and sacrifice in meeting the challenge of a righteousness in the progressive journey of life.

Perhaps if a central motif or master theme could be deducted from this conference, it would emphasize the need of testimony, of a contriteness of spirit, a greater meekness in serving the Lord and in working out our salvation. I think it was Pogo who said, "We have met the enemy and he is us."

In a revelation especially applicable to the Saints in Zion, who at that particular time were assembled in Jackson County, Missouri, the Lord gave this commandment, among others that were stressed at the time, and which I think finds application among us today as it did then:

Thank the Lord in all things

"Thou shalt thank the Lord thy God in all things.

"Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit." (D&C 59:7-8.)

This divine commandment is related, I believe, to other utterances of the Lord and is characteristic of his person.

The Beatitudes

In one of his never-to-be-forgotten sermons unto the multitudes that followed him, he uttered the sayings which have become known as the Beatitudes. Herein is described the moral character required in those who are to constitute his kingdom. These are familiar to all of us. May I repeat them.

"Blessed are the poor in spirit: for theirs is the kingdom of heaven.

"Blessed are they that mourn: for they shall be comforted.

"Blessed are the meek: for they shall inherit the earth.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

"Blessed are the merciful: for they shall obtain mercy.

"Blessed are the pure in heart: for they shall see God.

"Blessed are the peacemakers: for

they shall be called the children of God.

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven." (Matt. 5:3-10.)

Importance emphasized

To seemingly emphasize the importance of these characteristics, and that they were displayed in the Master himself, we have his utterances upon another occasion.

"At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

"Even so, Father: for so it seemeth good in thy sight.

"All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

"Come unto me, all ye that labour and are heavy laden, and I will give you rest.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

"For my yoke is easy, and my burden is light." (Matthew 11:25-30.)

Preparation for celestial glory

Concerning the inheriting of the earth by the meek, this no doubt has reference to its condition after it has received its regenerated glory unto that of a celestial glory. Of this the Lord has plainly spoken in this dispensation.

"Therefore, it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory;

"For after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father;

"That bodies who are of the celestial kingdom may possess it forever and ever; for, for this intent was it made and created, and for this intent are they sanctified." (D&C 88:18-20.)

Humility and meekness

I believe there is perhaps a distinction between humility and meekness. It may be said that meekness is a condition of voluntary humility. The prophet Alma seemed to recognize a distinction, as we may gather from these words:

"And now, as I said unto you, that because ye were compelled to be humble ye were blessed, do ye not suppose that they are more blessed who truly humble themselves because of the word?

"Yea, he that truly humbleth himself, and repenteth of his sins, and endureth to the end, the same shall be blessed—yea, much more blessed than they who are compelled to be humble because of their exceeding poverty.

"Therefore, blessed are they who humble themselves without being compelled to be humble; or rather, in other words, blessed is he that believeth in the word of God, and is baptized without stubbornness of heart, yea, without being brought to know the word, or even compelled to know, before they will believe." (Al. 32:14-16.)

The pure in heart

The beatitude said, "Blessed are the *pure in heart*: for they shall see God."

While speaking unto the weary and oppressed of the Saints, who had participated in laying the foundation in Zion, the Lord proclaimed that only those with the obedience and willingness of the pure in heart and mind were of the house of Ephraim. Here is his important counsel given to the Prophet Joseph Smith, which is applicable today as preparations go forward in the destiny of God's people.

"Wherefore, be not weary in well-doing, for ye are laying the foundation of a great work. And out of small things proceedeth that which is great.

"Behold, the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days.

"And the rebellious shall be cut off out of the land of Zion, and shall be

sent away, and shall not inherit the land.

"For, verily I say that the rebellious are not of the blood of Ephraim, wherefore they shall be plucked out." (D&C 64:33-36.)

It is the good and honest of heart among the people of the world who most readily respond to the message of the Restoration as declared by the missionaries who bring it to them. And these who are truly spiritually converted become and are the more faithful of the Latter-day Saints. For the Lord himself declared that only those who "doeth good" are ready to receive a fullness of the gospel. (D&C 35:12.)

Opposite characteristics

Perhaps the impact of meekness and honesty of heart can be more fully appreciated by the characteristics that are opposite. These are appropriately spoken of by Paul the apostle in relation to the very day and age in which we live, wherein he has said:

"This know also, that in the last days perilous times shall come.

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

"Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good,

"Traitors, heady, highminded, lovers of pleasures more than lovers of God;

"Having a form of godliness, but denying the power thereof: from such turn away.

"For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

"Ever learning, and never able to come to the knowledge of the truth." (2 Tim. 3:1-7.)

Live by the truth

I bear testimony of the fact that we have the truth. The course of the true Latter-day Saint is to nurture and live by that truth which we accept, casting aside the extraneous things that can only mar and distort the simple effectiveness of the gospel. For truly the

everlasting gospel is the glad tidings of great joy.

In closing, I quote these words from the apostle Peter, which I think make a good code for our protection:

"Honour all men. Love the brotherhood. Fear God. Honour the king [Christ]." (1 Pet. 2:17.)

I bear my testimony to you, in the name of Jesus Christ. Amen. ○

President Harold B. Lee

Elder Alvin R. Dyer, Assistant to the Twelve, has just addressed us.

President Harold B. Lee

First Counselor in the First Presidency and President of the Council of the Twelve

● Before we announce President Smith as the next and concluding speaker of the conference, it seems appropriate to say one or two things.

The President of the Church

When the Church was first organized, in fact, the day on which it was organized, the Lord was speaking to the Church. He didn't mean just the six members that were then the constituted number of the Church: he was speaking about the President of the Church, who was the Prophet Joseph Smith at that time. And this is what he said:

"Wherefore, meaning the church, thou shalt give heed unto all his words [the President's words] and commandments which he shall give unto you as he receiveth them, walking in all holiness before me;

"For his word ye shall receive, as if from mine own mouth, in all patience and faith.

"For by doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory." (D&C 21:4-6.)

Tight places

We have some tight places to go before the Lord is through with this church and the world in this dispensation, which is the last dispensation, which shall usher in the coming of the Lord. The gospel was restored to prepare a people ready to receive him. The power of Satan will increase; we see

it in evidence on every hand. There will be inroads within the Church. There will be, as President Tanner has said, "Hypocrites, those professing, but secretly are full of dead men's bones." We will see those who profess membership but secretly are plotting and trying to lead people not to follow the leadership that the Lord has set up to preside in this church.

The only safety

Now the only safety we have as members of this church is to do exactly what the Lord said to the Church in that day when the Church was organized. We must learn to give heed to the words and commandments that the Lord shall give through his prophet, "as he receiveth them, walking in all holiness before me; . . . as if from mine own mouth, in all patience and faith." (D&C 21:4-5.) There will be some things that take patience and faith. You may not like what comes from the authority of the Church. It may contradict your political views. It may contradict your social views. It may interfere with some of your social life. But if you listen to these things, as if from the mouth of the Lord himself, with patience and faith, the promise is that "the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory." (D&C 21:6.)

Activities of President Smith

Now we have a President of the Church who has grown to great years.

Since he was installed as President six months ago, he has been down in Mexico with Sister Smith. He has been to the Arizona Temple, where he gave the sealing keys to a new temple presidency. He has been in the Hawaiian Islands, where he participated in an anniversary of the Church College of Hawaii, and some of the early events in the history of that place.

In connection with this conference, there has been an intense assignment to the President of the Church.

A week ago Thursday, all the General Authorities met in an upper room of the temple fasting and praying, trying to prepare themselves spiritually for this conference. I believe we witnessed the outpouring of the Spirit, which is an evidence of the Lord's answer to the prayers that were offered at that time. President Smith addressed the General Authorities. He participated in the Relief Society conference and spoke to the sisters. He spoke at the Sunday School conference. He addressed this conference in the first session. He addressed the priesthood session, and he will address this session.

Role of counselors

As I thought of the role of President Tanner and myself as his counselors, I thought of a circumstance in the life of Moses, when the enemies of the church in that day were just as they are in this day. They were threatening to overcome and tear down and to stop the work of the church. As Moses sat upon a hill and raised the rod of his authority, or the keys of his priesthood, Israel prevailed over their enemies; but as the day wore on, his hands became heavy and began to droop at his side.

And so they held up his hands so they would not be weakened and the rod would not be lowered. He would be sustained so that the enemies of the church would not prevail over the saints of the Most High God. (See Exod. 17:8-12.)

Sustaining the President

I think that is the role that President Tanner and I have to fulfill. The hands of President Smith may grow weary. They may tend to droop at times because of his heavy responsibilities; but as we uphold his hands, and as we lead under his direction, by his side, the gates of hell will not prevail against you and against Israel. Your safety and ours depends upon whether or not we follow the ones whom the Lord has placed to preside over his church. He knows whom he wants to preside over this church, and he will make no mistake. The Lord doesn't do things by accident. He has never done anything accidentally. And I think the scientists and all the philosophers in the world have never discovered or learned anything that God didn't already know. His revelations are more powerful, more meaningful, and have more substance than all the secular learning in the world.

Let's keep our eye on the President of the Church and uphold his hands as President Tanner and I will continue to do.

President Smith, we honor and sustain you in that high place because the Lord has put you there. It will now be our delight, our beloved President, to give you an opportunity to leave us your blessing as we conclude this great conference. ○

President Joseph Fielding Smith

● My dear brethren and sisters: As we conclude another great conference of the Church, I desire to leave my blessings upon you.

The power to bless

The priesthood is the power to bless mankind, and all of those who hold

the priesthood are expected to use it within the sphere of their assignment to bless their fellowmen. When any of us use this authority in righteousness, and as directed by the Holy Spirit, our acts are binding and will be recognized by the Lord both in time and in eternity.

And so I feel to bless the saints, all those who love the Lord and who signify their devotion to his cause by keeping his commandments. I wish to bless them temporally and spiritually and pray God our Father to pour out his bounties upon them so they may be prospered in all their righteous endeavors.

Gratitude for blessings

I speak for myself and for all of you and pour out my soul in thanksgiving to the Lord for all he has so bounteously bestowed upon us.

We have been set up as a free people by the power of our Eternal Father. The beauties and bounties of nature are ours, and we have these truths by obedience to which we can live lives that will be pleasing in his sight, that will give us peace and joy in this life, and assure us of an eternal and abundant life with him in his everlasting kingdom.

Prayer

I feel to say, O our Eternal Father, pour out thy Spirit more abundantly upon these thy saints, upon this remnant of scattered Israel which has gathered to thy gospel in these last days.

Thou knowest that as a people we desire to serve thee, to keep the commandments, and to carry thy message of truth and righteousness to thy people everywhere. For this reason we send our missionaries to every part of the world. I have had my sons in the mission field constantly for many years. One is in the mission field at this present time in a foreign country, where he has been for several years.

We thank thee, our Father, for the great outpouring of truth and light that has come from the lips of thy servants at this conference, and which has been carried into the hearts of honest men everywhere by the power of thy Holy Spirit.

We thank thee that we have been fed the bread of life, that we have been strengthened spiritually and are now renewed and refreshed and ready to go forth on thy errand, doing to the

best of our abilities those things which thou wouldst have us do.

Our Father in heaven, we are grateful for all thou hast given us; we acknowledge thy hand in all things, and we pray for the success and triumph of thy purposes in all the earth.

We know that thou hast spoken in this day as thou didst in days of old, and we are pleased to be instruments in thy hands of carrying thy message to the world, and of standing as lights to the world so that they, seeing our good works, may be led to glorify thee.

And unto thy holy name we ascribe the honor and glory in all things both now and forever.

In the name of the Lord Jesus Christ. Amen. ○

President Harold B. Lee

Thank you, President Smith, for that blessing, I am sure that we can all take it back with us from you as the representative of our Father here upon this earth.

We should like to express our deep appreciation to the following who have furnished the singing for this conference:

The Tabernacle Choir, for their excellent singing on the Saturday morning broadcast session and on both the morning and afternoon sessions today, and the men's chorus at the priesthood session on Saturday night.

The Singing Mothers from the Bountiful, Kaysville, Layton and Woods Cross Regions, who furnished the music for the morning session on Friday.

The University of Utah Institute Chorus, who furnished the music for the afternoon session on Friday.

The Brigham Young University Choruses, who furnished the beautiful music for the afternoon session on Saturday.

We also express thanks and deep appreciation to the conductors and organists for these various singing groups.

We express appreciation also to all who have in any way contributed to

the success and inspiration of this great conference.

We are especially grateful to the General Authorities who have delivered such timely and inspirational messages.

We appreciate the careful and efficient attention given by local and national press representatives, and by representatives of radio and television in reporting the sessions of this conference.

We deeply appreciate the cooperation of city officials, the city traffic officers handling carefully and ably the increased traffic; the Fire Department and Red Cross, and others who have rendered efficient service whenever and wherever needed.

We thank the Tabernacle ushers for their courtesy and consideration in seating the great audiences of these conference sessions.

We again express our most grateful appreciation to the owners and managers of the many radio and television stations throughout the nation and in other countries, who have carried the sessions of this conference from coast to coast in the United States, to Hawaii, Alaska, Mexico, Central and South America, Japan and Canada.

We thank the translators for their unselfish service in translating the messages of this conference for the peoples of the world in eight different languages.

Again we express appreciation to Irvin T. Nelson, Superintendent of Ground Services for the Church, and the church gardeners under his supervision, for the beautiful flowers which decorate the rostrum.

Through the extensive radio and television coverage, millions have been able to participate in this Semi-Annual Conference.

Now, we wish to remind you again to drive carefully. Please obey traffic rules, and be alert every moment while you are driving on the city streets and on the highways.

Both sessions of the conference today will be rebroadcast over KSL, KIRO at Seattle, KMBZ at Kansas City, and WNYW International Short-wave Ra-

dio the following morning beginning at midnight, and will be heard in many parts of the United States and other countries.

The singing for this session has been furnished by the Tabernacle Choir under the direction of Richard P. Condie and Jay E. Welch, with Robert Cundick at the organ.

On behalf of all who have listened to the singing during the sessions of the conference today, we express appreciation and sincere thanks to the members of the Tabernacle Choir for the beautiful music they have rendered during these sessions. God bless them for their desire to serve and to bring happiness to others.

You will be interested to know that we have received many messages indicating the wide coverage of this conference. We have word from the Uruguayan Mission: "Conference loud and clear," signed by the president of the mission. We also have a cable from the president of the New Zealand Temple. The Lord bless these brethren, and thank the Lord for these great agencies that will permit us now to be able to blanket the earth with the truth, as was prophesied, as well as cover the mighty deep.

The Tabernacle Choir will now favor us with "How Beautiful Upon the Mountains."

The benediction will then be offered by Elder Wilford H. Payne, former Regional Representative of the Twelve.

This conference will then stand adjourned for six months.

The Tabernacle Choir, under the direction of Richard P. Condie, sang "How Beautiful Upon the Mountains," following which they sang one verse of the hymn, "God Be With You Till We Meet Again."

The benediction was offered by Elder Wilford H. Payne, former Regional Representative of the Twelve.

The conference then adjourned for six months.

SALT LAKE TABERNACLE CHOIR AND ORGAN BROADCAST

Sunday, October 4, 1970 - 9:35 to 10:00 a.m.

The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake City, Utah, was presented from 9:35 to 10:00 a.m. Sunday, October 4, 1970, through the courtesy of the Columbia Broadcasting System's network throughout the United States, parts of Canada, and through other facilities to several points overseas.

(Organ begins playing "As the Dew" on signal at 9:34:00 continuing until 9:34:50)

(At 9:35:10 on signal Organ and Choir break into "Gently Raise" singing words to end of second line, and humming to end of verse for announcer's background)

Announcer: Once more we welcome you within these walls with Music and the Spoken Word from the Crossroads of the West.

CBS and its affiliated stations bring you at this hour the Tabernacle Choir from Temple Square in Salt Lake City, with Richard Condie conducting the Choir, Alexander Schreiner, Tabernacle Organist, and the Spoken Word by Richard Evans.

From the Tabernacle Choir come the deeply moving sounds of a sacred song by Tschesnokoff: "Now We Sing Thy Praise, O God; Lord of All Creation."

(Choir: "Now We Sing Thy Praise"—Tschesnokoff-Cain)

Announcer: Alexander Schreiner presents today on Temple Square the "Finale from the Sonata in F Minor" by Mendelssohn.

(Organ: "Finale from the Sonata in F Minor"—Mendelssohn)

Announcer: With the Men's Chorus of the Tabernacle Choir we hear one of the heart-moving songs of Richard Strauss, "Devotion."

(Men's Chorus: "Devotion"—Strauss)

THE SPOKEN WORD

... and give me yesterday ...

By Richard L. Evans

Announcer: Some three centuries ago Thomas Browne said: "There is another man within me that's angry with me."¹ This is descriptive of the uneasiness of those who fail to find peace inside themselves. Peace of mind is so earnestly wished for, sometimes desperately so. And what is it within us that is angry with us? The cause is variable, of course, but in some way or other it would generally be running against the light of life; failing to live as well as we know; disharmony with others, sometimes with ourselves; failing to have a quiet conscience, sometimes from not doing what we should and could be doing—and sometimes deliberately misdoing. This brings to mind a sentence of Elbert Hubbard who said, "Men are punished by their sins, and not for them."² This is a universe of law and order. Nature observes law. The spheres and planets move majestically in their times and seasons. If we want specific results in the physical world, we have to observe law, as scientists, engineers, and the makers and builders of things have long since learned. And why should man, physically, spiritually, mentally, morally so complex and sensitive, feel that he can run against law and still have the best of life. It simply isn't so. When we abuse ourselves physically, when we do that which damages the sensitive mental and spiritual and moral mechanism, we pay a price, although sometimes the full price isn't immediately apparent—and the tragedy is that the price we pay is beyond any—

¹Thomas Browne, *Religio Medici*, II, 1642

²Elbert Hubbard, *The Philistine*, vol. xi, p. 7, 170

thing we can calculate. We remember the words of the person who pleaded: "Oh, God, put back thy universe and give me yesterday."³ But we can't go back to yesterday. Life moves only one way. We can repent, we can improve, we can do our best to make amends, and we can find peace in wholesome, righteous purpose. But until we change wrong ways, sincerely so, in absolute honesty, there is something angry in us—and that isn't a very happy way to live life. "Oh, God, put back thy universe and give me yesterday." That isn't the way life runs. But we can live to have peace of mind, without an angry man inside ourselves.

³Henry Arthur Jones, *Silver King*

(Organ: "Jesus, Once of Humble Birth"—Anon.)

Announcer: Alexander Schreiner has recalled a hymn melody from the English Chorister "Jesus, once of humble birth, now in glory comes to earth. Once He suffered grief and pain; now He comes on earth to reign. . . ."

And now from the Tabernacle Choir a pleading, sacred song of our Savior: "... O Savior, stay this night with me; behold, 'tis eventide."

(Choir: "Abide With Me, 'Tis Eventide"—Millard)

Announcer: The comforting and unforgettable words of "The Lord's Prayer: are sung by the Tabernacle Choir in Albert Hay Malotte's moving setting: "Our Father which art in heaven, Hallowed be Thy name."

(Choir: "The Lord's Prayer"—Malotte-Deis)

Announcer: Again we leave you within the shadows of the everlasting hills. May peace be with you this day—and always.

This concludes the two thousand, one hundred forty-sixth performance continuing the 42nd year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS and its affiliated stations, originating with KSL in Salt Lake City, Utah.

Richard Condie conducted the Tabernacle Choir, Alexander Schreiner was at the Organ, the Spoken Word by Richard Evans.

In another seven days, at this same hour, Music and the Spoken Word will be heard again from the Crossroads of the West.

This is the CBS Radio Network.

SUMMARY OF CONFERENCE MUSIC

The Salt Lake Tabernacle Choir furnished the musical numbers for the Saturday morning, the Sunday morning and the Sunday afternoon sessions of the conference, with Richard P. Condie conductor, and Jay E. Welch, assistant conductor.

The Men of the Tabernacle Choir, under the direction of Richard P. Condie, sang the special musical numbers at the General Priesthood meeting on Saturday night.

The choral music for the Friday morning session was provided by the Relief Society Singing Mothers from the Bountiful, Kaysville, Layton and Woods Cross Regions, with Ellen Barnes conducting.

On Friday afternoon, the choral

music was furnished by the University of Utah Institute Chorus, directed by Douglas Scott.

The Brigham Young University Combined Chorus, under the direction of John Halliday, sang special musical numbers at the Saturday afternoon session.

Richard P. Condie directed the singing of the Tabernacle Choir on the Choir and Organ Broadcast on Sunday morning, with Alexander Schreiner at the organ console.

Accompaniments on the Tabernacle Organ throughout the conference sessions were played by Alexander Schreiner, Robert N. Cundick and Roy M. Darley, Tabernacle Organists.

JOSEPH ANDERSON
Clerk of the Conference

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ONE HUNDRED FORTY-FIRST
ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

HELD IN THE TABERNACLE
SALT LAKE CITY, UTAH

APRIL 3, 4, and 6, 1971

WITH REPORT OF DISCOURSES

Published by
The Church of Jesus Christ of Latter-day Saints
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OFFICIAL REPORT
of the
ONE HUNDRED FORTY-FIRST
ANNUAL GENERAL CONFERENCE
of
THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

held in the
Tabernacle on Temple Square
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April 3, 4, and 6, 1971

Published by
The Church of Jesus Christ of Latter-day Saints

THE 141st ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS APRIL 3, 4, and 6, 1971

The 141st Annual Conference of The Church of Jesus Christ of Latter-day Saints convened in the Salt Lake Tabernacle on Temple Square in Salt Lake City, Utah, Saturday, April 3, 1971, at 10 o'clock a.m.

The general sessions of the conference were held at 10 o'clock a.m. and 2 o'clock p.m. on Saturday, April 3; Sunday, April 4; and Tuesday, April 6. The General Priesthood meeting was held on Saturday, April 3, at 7 o'clock p.m.

President Joseph Fielding Smith was present and presided at all sessions of the conference. He conducted the Saturday afternoon session. Under his direction, his counselors, Presidents Harold B. Lee and N. Eldon Tanner, conducted the meetings assigned to each of them.

All General Authorities of the Church were present except Elder Hugh B. Brown of the Council of the Twelve, who was excused because of illness.

The proceedings of the conference sessions were given extensive coverage in the United States and Canada over many television and radio stations coast to coast, originating with KSL in Salt Lake City.

By means of satellite transmission, sessions of the conference were heard over radio stations in countries of South America. Over 70 radio stations broadcast the Sunday morning session to major cities of Mexico and Central America, and by satellite to countries of South America, together with Spanish programming stations in the United States to a

potential Latin American audience of 42 million people. Radio stations in Brazil broadcast conference in Portuguese, also by means of satellite, to a potential Brazilian audience of 14 million people.

Countries in Europe, South and Central America, Africa, and parts of Asia, totaling nearly two-thirds of the world, were able to receive broadcasts of these proceedings over the Church-owned International Shortwave Radio Station, WNYW, with studios in New York.

Through special arrangements the Saturday morning and the Sunday morning sessions were carried from the Tabernacle over direct oceanic cables to a large number of saints assembled in many chapels throughout Great Britain, Germany, France, Holland and Austria on Sunday. Through special arrangements of the Armed Forces Radio and Television Network these sessions were televised to bases of the Armed Forces throughout the Pacific and heard by radio in Vietnam.

Re-broadcasts of all sessions of the conference were sent over KSL Radio, KIRO Radio at Seattle, KMBZ Radio at Kansas City, Missouri, and WNYW International Short-wave Radio in New York, beginning at midnight on Saturday, Sunday and Tuesday, April 3, 4, and 6, to many parts of the United States and the world.

The General Priesthood meeting held on Saturday evening was transmitted over closed-circuit from the Salt Lake Tabernacle to over 170,000

men of the priesthood assembled in approximately 675 buildings throughout the United States and Canada, and via closed circuit television in eight buildings in Salt Lake City, and to 10,000 assembled at the Brigham Young University at Provo, Utah.

The general sessions of the conference were also broadcast by television to overflow crowds in the Assembly Hall on Temple Square and to the assembly room in the Salt Palace in Salt Lake City.

This report of the conference also includes the continuity of the Tabernacle Choir and Organ Broadcast over the Columbia Broadcasting System on Sunday morning from 9:30 to 10 o'clock, immediately preceding the general conference session.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

The following General Authorities of the Church were present:

The First Presidency: Joseph Fielding Smith, Harold B. Lee and N. Eldon Tanner.

The Quorum of the Twelve Apostles: Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, Marion G. Romney, LeGrand Richards, Richard L. Evans, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson, and Boyd K. Packer.

Patriarch to the Church: Eldred G. Smith.

Assistants to the Twelve: Alma Sonne, ElRay L. Christiansen, Sterling W. Sill, Henry D. Taylor, Alvin R. Dyer, Franklin D. Richards, Theodore M. Burton, * Bernard P. Brockbank, James A. Cullimore, Marion D. Hanks, Marvin J. Ashton, Joseph Anderson, David B. Haight, and William H. Bennett.

The First Council of Seventy: S. Dilworth Young, Milton R. Hunter, Bruce R. McConkie, A. Theodore Tuttle, Paul H. Dunn, Hartman Rector, Jr., and Loren C. Dunn.

The Presiding Bishopric: John H. Vandenberg, Robert L. Simpson, and Victor L. Brown.

GENERAL OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Howard W. Hunter, and Earl E. Olson, assistant.

Members of the Church Board of Education, Church educational authorities and supervisors.

Presidents of Stakes and their counselors, Presidents of Temples, Patriarchs, bishoprics of wards and presidencies and members of Melchizedek and Aaronic Priesthood quorums.

Auxiliary officers, general, stake and ward, from all parts of the Church.

*Elder Thorpe B. Isaacson, Assistant to the Twelve, passed away on November 9, 1970.

FIRST DAY MORNING MEETING

FIRST SESSION

The opening session of the conference convened in the Tabernacle on Temple Square in Salt Lake City on Saturday, April 3, 1971, at 10 o'clock a.m. President Joseph Fielding Smith presided at this session. President N. Eldon Tanner, second counselor in the First Presidency, conducted the meeting.

The Salt Lake Tabernacle Choir, with Richard P. Condie conducting, furnished the choral music for this session. Alexander Schreiner was at the organ console.

President Tanner made the following remarks at the opening of the conference:

President N. Eldon Tanner

We extend a most cordial welcome to all present this morning in this historic Tabernacle in Salt Lake City. We welcome also special guests—national and local government leaders, educational and civic leaders, and stake and ward leaders of the Church attending this conference from far and near. We extend our blessings and warm greetings to the vast television and radio audience throughout the world, in this the opening session of the 141st Annual Conference of The Church of Jesus Christ of Latter-day Saints.

The Tabernacle Choir, under the direction of Richard P. Condie, with

Alexander Schreiner at the organ, will open these services by singing: "Glory to God in the Highest," following which the invocation will be offered by Elder Derek Cuthbert, Regional Representative of the Twelve, from England.

The Tabernacle Choir sang the number, "Glory to God in the Highest."

The opening prayer was offered by Elder Derek Cuthbert, Regional Representative of the Twelve.

President N. Eldon Tanner

The Tabernacle Choir will now favor us with: "Praise God From Whom All Blessings Flow."

Following the singing, President Joseph Fielding Smith, President of The Church of Jesus Christ of Latter-day Saints, will speak to us.

The hymn, "Praise God from Whom All Blessings Flow," was sung by the Tabernacle Choir.

President N. Eldon Tanner

President Joseph Fielding Smith, President of The Church of Jesus Christ of Latter-day Saints, will now speak to us.

President Joseph Fielding Smith

President, The Church of Jesus Christ of Latter-day Saints

My dear brothers and sisters:

We welcome you, and all those who hear and see on radio and television. We welcome you to the sessions of the 141st Annual General Conference of The Church of Jesus Christ of Latter-day Saints.

We are here today to wait upon the Lord, to worship him in spirit and in truth, to be fed the bread of life, and to receive counsel and instruction from those whom he has chosen to administer in the affairs of his church.

I sincerely hope that all who attend and all those whose lives are touched in any way by the proceedings of this conference will put themselves in tune with the Spirit so they will be built up in faith and in testimony and in the desire to keep the commandments and do those things which please the Lord.

Gospel revealed anew

We are engaged in the Lord's work; this is his church; he is the author of the plan of salvation; it is his gospel which we have received by the opening of the heavens in this day; and our desire and whole purpose in life should be to believe the truths he has revealed and to conform our lives to them. No person in or out of the Church should believe any doctrine, advocate any practice, or support any cause that is not in harmony with the divine will. Our sole objective where the truths of salvation are concerned should be to find out what the Lord has revealed and then to believe and act accordingly.

Since the Lord has revealed his everlasting gospel anew to us in this day and has made The Church of Jesus Christ of Latter-day Saints the custodian and dispenser of its saving truths, I desire now to restate for the Church and for the world a few of those eternal principles which must

be accepted by mankind if they will save themselves. Our knowledge of these simple and yet profound doctrines has come to us by revelation in this dispensation.

Knowledge of God

We know that our Heavenly Father is a glorified, exalted personage who has all power, all might, and all dominion, and that he knows all things. We testify that he, through his Only Begotten Son, is the Creator of this earth and of worlds without number, all of which are peopled by his spirit children.

We testify that he is infinite and eternal and that he ordained the laws whereby his spirit children might have power to advance and progress and become like him.

Salvation in Christ

We know that salvation is in Christ; that he was the Firstborn Son of the Eternal Father; that he was chosen and foreordained in the councils of heaven to work out the infinite and eternal atonement; that he was born into the world as the Son of God; and that he has brought life and immortality to light through the gospel.

We believe with perfect surety that Christ came to ransom men from the temporal and spiritual death brought into the world by the fall of Adam and that he took upon himself the sins of all men on condition of repentance.

We testify that the gospel of Jesus Christ is the plan of salvation; and that through our Lord's atoning sacrifice all men shall be raised in immortality, to be judged by him according to the deeds done in the flesh; and that those who believe and obey the fullness of gospel law shall

be raised also unto eternal life in our Father's kingdom.

We believe it is by grace that we are saved after all that we can do, and that building upon the foundation of the atonement of Christ, all men must work out their salvation with fear and trembling before the Lord.

We proclaim that to gain salvation men must believe in the Lord Jesus Christ, repent of their sins, be baptized by immersion by one who has authority, receive the gift of the Holy Ghost by the laying on of hands, and then press forward with a steadfastness in Christ, keeping the commandments and enduring to the end.

Revealed in successive dispensations

We announce that this plan of salvation, this gospel plan, has been revealed to men in successive dispensations beginning with our father Adam, the first man; that it was known to Enoch and Noah, to Abraham and Moses; that it was proclaimed in plainness to the ancient inhabitants of the American continent; and that it is the same plan which was taught by Jesus and Peter and Paul, and the former-day saints who lived in the meridian of time.

And further—and this is exceedingly important where all men now living are concerned—we believe that following a long night of darkness, unbelief, and departure from the truths of pure and perfect Christianity, the Lord in his infinite wisdom has again restored to earth the fullness of the everlasting gospel.

The final dispensation

We know Joseph Smith is a prophet; that the Father and the Son appeared to him in the spring of 1820 to usher in this final gospel dispensation; that he translated the Book of Mormon by the gift and power of God; that he received keys and authority from angels sent for this very

purpose; and that the Lord revealed to him the doctrines of salvation.

We announce that The Church of Jesus Christ of Latter-day Saints is the kingdom of God on earth, the only place where men may come to learn the true doctrines of salvation and find the authority of the holy priesthood.

Personal witness available

We believe the Holy Ghost is a revelator and that he will bear testimony to honest people everywhere that Jesus Christ is the Son of God, that Joseph Smith is a prophet, and that this church is "the only true and living church upon the face of the whole earth." (D&C 1:30.)

There is no need for anyone to remain in darkness; the light of the everlasting gospel is here; and every sincere investigator on earth can gain a personal witness from the Holy Spirit of the truth and divine nature of the Lord's work.

Peter said: "... God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted" by him (Acts 10:34-35), which means that the Lord will pour out his Spirit upon the faithful so they will know of themselves of the truths of this religion.

Testimony of the truth

Now, as one among you who has come to know, by the power of the Holy Ghost, that the Lord has restored his gospel and set up his kingdom again on the earth for the last time, I bear my testimony to the truth of these things.

I know that God lives; I know that Jesus Christ is the Only Begotten of the Father; and I know that Joseph Smith and his successors have been the instruments in the Lord's hands of making the blessings of heaven available to men on earth in this present day.

And I pray that the Lord's purposes on earth, both in and out of the

Church, may speedily be brought to pass; that he will bless his faithful Saints; and that the hearts of hosts of men who seek truth and whose hearts are right before the Lord may become inheritors with us of the fullness of the blessings of the restored gospel.

I say this in the name of the Lord Jesus Christ. Amen. ■

Immediately following President Smith's address, the Tabernacle Choir sang the following two numbers: "For the Beauty of the Earth," and "Come Unto Jesus."

President N. Eldon Tanner

For the benefit of the television and radio audience who have just joined with us, we are gathered in the historic

Mormon Tabernacle on Temple Square in this first session of the 141st Annual Conference of The Church of Jesus Christ of Latter-day Saints. President Joseph Fielding Smith, President of the Church, has just spoken to us.

The Tabernacle Choir with Richard P. Condie directing and Alexander Schreiner at the organ, will sing: "Gloria."

Following the singing, President Spencer W. Kimball, Acting President of the Twelve, will speak to us.

The anthem, "Gloria," was rendered by the Tabernacle Choir.

President N. Eldon Tanner

President Spencer W. Kimball, Acting President of the Quorum of the Twelve Apostles, will now address us.

President Spencer W. Kimball

Acting President of the Council of the Twelve

Beloved brothers and sisters and friends, I fully subscribe to all that President Smith has just said, and I testify that he is God's prophet upon the earth today.

History repeats itself, and we need only return to the past to learn the solutions for the present and the future. The Corinthians seem to have been troubled by the same conflicting messages we hear in our own time. Paul told them:

"For if the trumpet give an uncertain sound, who shall prepare himself to the battle?"

"... for ye shall speak into the air.

"There are ... so many kinds of voices in the world, and none of them is without signification." (1 Cor. 14:8-10.)

Paul's impressive voice

Paul's was an impressive voice, powerful and strong, never silenced in all the interim centuries.

There are voices all about us. Some are harsh and raucous, others sweet and penetrating.

Paul's revelations included visions of these latter days. His voice is saying:

"... in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

"Speaking lies in hypocrisy; having their conscience seared with a hot iron;

"Forbidding to marry, and commanding to abstain from meats. . . ." (1 Tim. 4:1.)

Rasping voices

Voices again! Rasping voices proclaiming "doctrines of devils," saying there is no sin; there is no devil; there is no God. Saying that we will "eat, drink, and be merry" like the antediluvians who never believed that the flood would really come.

Many voices of seducing spirits advocate carnal pleasures and unrestrained physical satisfactions. Our world is now much the same as it was in the days of the Nephite prophet who said: "... if it were not for the prayers of the righteous ... ye would even now be visited with utter destruction. ..." (Al. 10:22.) Of course, there are many many upright and faithful who live all the commandments and whose lives and prayers keep the world from destruction.

Perilous times

We are living in the last days, and they are precarious and frightening. The shadows are deepening, and the night creeps in to envelop us.

The clear voice of Paul:

"... in the last days perilous times shall come.

"For men shall be lovers of their own selves, covetous ... blasphemers, disobedient to parents ... unholy,

"Without natural affection ... incontinent, ...

"... lovers of pleasures more than lovers of God." (2 Tim. 3:1-4.)

A prominent columnist wrote of our day: "One thing is certain. We shall be given no centuries for a leisurely and comfortable decay. We have an enemy now—remorseless, crude, brutal and cocky ... [who believes] that we are in an advanced state of moral decline ... [and] ripening for the kill." (Jenkin Lloyd Jones, *Human Events*, November 24, 1961.)

Sin rampant

Recently people on the street responded to the question "Is

chastity outmoded?" The answers: "Morals have changed; virginity is on the way out. Love is in." "Virgins are really weird." "There are few people these days who are virtuous." One girl said, "Chastity is outdated because in these enlightened days, people are freer."

Yes: Free to commit sin; free to break laws. Free to contract VD. Free to shorten life; free to deny God; free to be free of all real freedoms.

We see our world sinking into depths of corruption. Every sin mentioned by Paul is now rampant in our society.

Men and women are "lovers of their own selves." They boast in their accomplishment. They curse. They blaspheme. Another sin is disobedience of children to parents and parents' disobedience to law. Many are without the natural affection, which seems to be eroding family life as they seek to satisfy their own selfish wants.

There are said to be millions of perverts who have relinquished their natural affection and bypassed courtship and normal marriage relationships. This practice is spreading like a prairie fire and changing our world. They are without "natural affection" for God, for spouses, and even for children.

Need for self-restraint

Paul speaks of continence—a word almost forgotten by our world. Still in the dictionary, it means self-restraint, in sexual activities especially. Many good people, being influenced by the bold spirit of the times, are now seeking surgery for the wife or the husband so they may avoid pregnancies and comply with the strident voice demanding a reduction of children. It was never easy to bear and rear children, but easy things do not make for growth and development. But loud, blatant voices today shout "fewer children" and offer the Pill, drugs, surgery, and even ugly abortion

to accomplish that. Strange, the proponents of depopulating the world seem never to have thought of continence!

Libraries are loaded with books with shocking pictures, showing people how to totally satisfy their animal natures, but few books are found on the self-control of continence. With a theory that "life is for sex," every imagination of the minds of men devises ways to more completely get what they call "sexual fulfillment," which they demand at the expense of all else—family, home, eternal life. There should be from press and lecture platform and pulpit deep and resounding voices urging man to rise above the carnal and rest his mind on things clean and sacred.

Paul preached continence and self-mastery. He practiced it, being years in the mission field. Was that not his meaning when he said:

"For I would that all men were even as I myself. . . .

". . . It is good for them if they abide even as I." (1 Cor. 7:7-8.)

"But I keep under my body, and bring it into subjection. . . ." (1 Cor. 9:27.)

Lovers of pleasure

Paul speaks of "lovers of pleasure more than lovers of God." Does that not describe the wanton sex permissiveness of our day?

Paul speaks of those who "creep into houses, and lead captive silly women laden with sins, led away with divers lusts." (2 Tim. 3:6.)

Immorality seems to now receive the wink of approval of the once honorable people. Debauchery never gave birth to good of any kind, and Paul said: "But she that liveth in pleasure is dead while she liveth." (1 Tim. 5:6.) But now comes a heavenly voice. "Thou shalt not commit adultery; and he that committeth adultery, and repenteth not, shall be cast out." (D&C 42:24.)

Voices of the learned

Many voices, loud and harsh, come from among educators, business and professional men, sociologists, psychologists, authors, movie actors, legislators, judges, and others, even some of the clergy, who, because they have learned a little about something, seem to think they know all about everything.

This egotism and pride is prompted by the cunning father of lies. Hear the voice of a Nephite prophet describing their acceptance of the "cunning plan of the evil one":

". . . to be learned is good if they hearken unto the counsels of God." (2 Ne. 9:29.)

". . . When they are learned they think they are wise . . . supposing they know of themselves, wherefore, their wisdom is foolishness. . . . And they shall perish." (2 Ne. 9:28.)

Peter's sure voice

Peter's voice was sure when he called the evil ones brute beasts who would perish in their own corruption. He called them "spots . . . and blemishes, sporting themselves with their own deceivings," "having eyes full of adultery"; "beguiling unstable souls." He speaks of their "lusts of the flesh, through much wantonness"; and those who return to their sin after having been cleansed he likens to the dog returning to its vomit and the sow that has been washed returning to her wallowing again in the mire. (See 2 Pet. 2:13-22.)

Sustaining Peter comes the voice of Paul to Titus:

"Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.

"They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate." (Titus 1:15-16.)

Voices perpetuating falsehood

Much has been said about the frustration of youth. While we can hardly justify their eccentricities and disobedience and their apparent loss of faith, perhaps part of the blame for their frustrations can be laid at the feet of those parents who gave them an example of disobeying both government and God's laws.

Certainly, some blame can be attached to the voices from lecture platforms, editorial rooms, or broadcasting stands, and even from the pulpit.

Such voices may have to answer for their perpetuating falsehood and their failure to give true leadership in combating evil. ". . . as with the people, so with the priest. . . ." (Isa. 24:2.) The term *priest* is here used to denote all religious leaders of any faith. Isaiah said: "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." (Isa. 24:5.) From among the discordant voices we are shocked at those of many priests who encourage the defilement of men and wink at the eroding trends and who deny the omniscience of God. Certainly these men should be holding firm, yet some yield to popular clamor.

"Situation ethics"

I give some quotes from the press: "Many churchmen are reluctant to give a definite yes or no to marijuana." "It depends upon circumstances." (*Time*, August 16, 1968.)

They have developed "situation ethics," which seem to cover all sins.

Other religious leaders are saying: "... precise rules of Christian conduct should not necessarily apply to problems of sexuality." (London—British Council of Churches.)

In contrast hear the strong voice of a prophet. Peter prophesied:

"But there were false prophets also among the people, even as there shall

be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them. . . .

"And many shall follow their pernicious ways. . . ." (2 Pet. 2:1-2.)

Voices for perverted practices

Only this month the press quoted the retired head of a populous church proposing "revival of old-style betrothals which would permit young unmarried couples to sleep together with the church's blessing," and "it would not be regarded in the moral sense as fornication."

And now, the voice of a commentator: "Recently, the screen industry solemnly announced that henceforth perversion and homosexuality would no longer be barred from the screen. . . . We are drowning our youngsters in violence, cynicism and sadism piped into the living room. . . ." (Jenkins Lloyd Jones.)

Quoting from fairly recent publications: "The _____ church conference today approved recommendation that homosexuality between consenting adults should no longer be a criminal offense. . . ."

The voice from a much-read magazine: ". . . a group of _____ ministers in San Francisco thinks the churches ought to drop their strictures against homosexuals. . . ."

It was reported that groups of ministers and their wives attended a party given by homosexuals and lesbians to raise funds for the perversion program. The magazine quoted: ". . . that all Bay area schools would have to close down immediately if all homosexuals currently working in the school systems were discovered and in keeping with state law, dismissed." (*Newsweek*, February 13, 1967.)

The minister quoted is reported to have said: ". . . two people of the same sex can express love and deepen that love by sexual intercourse." (*Ibid.*)

Those are ugly voices—they are loud and raspy.

Call to repentance

Why do we speak in this vein? Why do we call to repentance when there are such pleasant subjects? It is because someone must warn the world of its doom if life does not change directions.

We remember Pope's verse:

"Vice is a monster of so frightful mien,
As to be hated needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace."

(Alexander Pope, "Essay on Man," Epistle II, line 135.)

Some voices must cry out against them. Ours cannot remain silent.

To the great Moses these perversions were an abomination and a defilement, worthy of death. To Paul it was unnatural, unmanly, ungodly, and a dishonorable passion of an adulterous nature and would close all the doors to the kingdom.

Frustrated youth

When parents are indiscriminate in their sex behavior and when writers, authors, religious leaders, and others condone such transgression, how can we save from the darkness the bewildered, frustrated youth searching for an example, a hitching post, and something right in which to believe—a safe harbor.

"The group that tolerates sexual anarchy is endangering its very survival," says sociologist Sorokin.

One prominent voice booms out that there are many steeped edifices in which the word *sin* has not been mentioned for a long time, and a preachment against it cannot be remembered.

A voice of authority

In direct contrast to the permissive voices above comes a voice of authority from the Lord's church:

"... Man is a biological unit,"

said President J. Reuben Clark, Jr., "an animal, but he is more than this, he is the temple of an immortal spirit; that spirit can be defiled by the flesh, and defilement comes when the laws of chastity are violated.

"Our very civilization itself is based upon chastity, the sanctity of marriage, and the holiness of the home. Destroy these and Christian man becomes a brute.

"... the family relationship continues through eternity. It is the loftiest and most sacred human relationship we know." (*Conference Report*, October 1938, p. 137.)

The First Presidency speaks

The voice of the First Presidency of The Church of Jesus Christ of Latter-day Saints in unmistakable terms warns:

"... sexual sin—the illicit sexual relations of men and women—stands in its enormity, next to murder. The Lord has drawn no essential distinctions between fornication, adultery, and harlotry or prostitution. Each has fallen under his solemn and awful condemnation. . . . [Such cannot] . . . escape the punishments and the judgments which the Lord has declared against this sin. The day of reckoning will come just as certainly as night follows day."

Then speaking of those who condone and justify evil whether from press or microphone or pulpit, they continue:

"They who would palliate this crime and say that such indulgence is but a sinless gratification of a normal desire, like appeasing hunger and thirst, speak filthiness with their lips. Their counsel leads to destruction; their wisdom comes from the father of lies." (*Message of the First Presidency to the Church, Improvement Era*, November 1942, page 686.)

Man, the temple of God

Then comes the vibrant voice of Paul again:

"Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (1 Cor. 3:16-17.)

And the voice of Deity: "I am Jesus Christ; . . .

"I command thee that thou shalt not covet thy neighbor's wife; nor seek thy neighbor's life." (D&C 19:24-25.)

Sex involvement outside of marriage locks doors to temples and thus bars the way to eternal life.

The unchangeable truth

We extend to every listener a cordial invitation to come to the watered garden, to the shade of pleasant trees, to the unchangeable truth.

Come with us to sureness, security, consistency. Here the cooling waters flow. The spring does not go dry.

Come listen to a prophet's voice and hear the word of God.

The Lord does not change. He is the same yesterday, today, and forever. His church stands firm and unchangeable. Sin will not be tolerated, but sincere repentance will be rewarded with forgiveness.

The Lord who suffered for us says:

"... I command you to repent . . . lest . . . your sufferings be sore—how sore you know not, how exquisite you know not, yea, how hard to bear you know not.

"For behold, I God, have suffered these things for all, that they might not suffer if they would repent;

"But if they would not repent, they must suffer even as I;

"Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore. . . ." (D&C 19:15-18.)

May the voices of the Lord's servants prevail, I pray in the name of Jesus Christ. Amen. ■

The Tabernacle Choir sang the song, "The Palms," followed by the hymn, "I Stand All Amazed."

President N. Eldon Tanner

President Spencer W. Kimball, Acting President of the Twelve, has just spoken to us. He was followed by the singing of "The Palms" and "I Stand All Amazed" by the Tabernacle Choir.

Following a brief organ interlude, the congregation will please stand and join with the Choir in singing "I Know That My Redeemer Lives."

Following an organ interlude, the congregation sang the hymn, "I Know That My Redeemer Lives."

President Tanner

For the benefit of the television and radio audience who have just joined us, we again announce that we are gathered in this historic Tabernacle on Temple Square in Salt Lake City, Utah, in the first session of the 141st Annual Conference of The Church of Jesus Christ of Latter-day Saints.

Elder Marvin J. Ashton, Assistant to the Twelve, will now address us.

Elder Marvin J. Ashton

Assistant to the Council of the Twelve

The past few days my thoughts have turned repeatedly to that great message of strength, "... for I, the Lord, love him [Hyrum Smith] because of the integrity of his heart, and because he loveth that which is right before me. . . ." (D&C 124:15.) What a blessing it is to be one who loves that which is right.

The highway of compromise

There seems to be a tendency among many of us in our society today to live by compromise, rationalization, comparison, and self-justification. Love of right has been replaced by love of acceptance and convenience. Some mistakenly think the pathway of safety is somewhere between the path of righteousness and the road to destruction. Others seem to have convinced themselves that the way to perfection is reached by traveling the highway of compromise.

The other day a mother referred to the conduct of her college-age son with a mild tone of satisfaction when she said, "He may not do any studying, but at least he isn't participating in campus riots." An inmate of a prison, being confined because of a burglary sentence, seemed to have a ring of status in his voice when he pointed to another prisoner and said, "At least I'm not as bad as that guy. He's in here for second degree murder." A shoplifter seemed to feel she was only mildly dishonest because she was caught taking a hat while others have been convicted of stealing dresses. What kind of thinking is exhibited when someone is heard to say, "I may burn up a couple of packages of cigarettes a day, but I'm not on drugs?"

Pressures to conform

The pressures of the world upon the young and old alike to conform

and experiment are real and mounting. Many of us are startled today when we are made aware of the fact that there are drug users even among the twelve- to thirteen-year-old group. What should be more shocking are the tactics being used to talk our youth into trying drugs. I have learned from youth who are entangled in this vicious pastime that approaches such as the following are being widely used: "Drugs are a fun escape from the lousy world in which you must live," "Drugs are a friend to the lonely," "Drugs will give you that mature and self-sufficient image so much desired," "Drugs are a people substitute."

I wish to declare, with all the forcefulness I possess, that these damaging approaches are of the evil one. Young people are being led to believe that the "trips" drugs take them on are the safe, "in" way to travel between pious righteousness and destruction.

Drugs are causing many of our young people to drop out before they start. Drugs rob an individual of his sense of values. Drug-tampering youth are playing copycat in a subculture element.

Focus on cause of problems

May I recommend, as we look at drug abuse or other social problems, that we focus on the cause rather than the symptoms.

When a youth asks the question of himself or a friend, "Why shouldn't I take drugs?" he is very possibly asking the wrong question. What he may really want to know and need to know is "Why should I want to take any kind of a stimulant or depressant at all? What is there in my life that I am unhappy enough about to want to escape into a diabolic world of illusion?" If we as parents and friends

advise our youth that drugs are bad, evil, and immoral, and yet we do not try to understand why our youth turn to this evil substitute for reality, then the drugs themselves become the issue and not the symptom of the greater issue of unhappiness. We need to know why our loved ones want to run from their present life to the unknown yet dangerous life of addiction. What causes a strong, lovely, vibrant young person to allow a chemical to control his or her behavior? What is there at home, school, work, or church that is so uncomfortable that an escape seems necessary?

Stability in the home

If we were not faced with the evils of marijuana, LSD, speed, and heroin, we would be faced with some other type of escape mechanism, because some of us as brothers, sisters, parents, friends, and teachers have not yet been able to reach our youth in such a way as to give them the confidence and love they seek. Some of us are not providing the stability in the home, the respect, and the care that every person needs. They need more than Church upbringing—they need a loving home life.

Where better can we teach our young people a love for the right than in a happy home situation? Our young people will not want a "people substitute" if we provide a home atmosphere with loving personal relationships, where a mother, father, sisters, and brothers really care.

Parents, let's make certain our youth are not continually exposed to the idea that the stresses of daily life require chemical relief. Factual information about drugs should be constantly stressed rather than attempts to frighten or shame. We must try to rear our children so that they are neither deprived of affection nor spoiled. We must give our children responsibilities according to their capabilities and never overprotect

them from the difficulties they will encounter. As sure as some adults—mothers and fathers—continue to sow the wind, they will reap the tornado. Let us more firmly entrench ourselves in the true purposes of family life and sow oneness and reap joy.

God's ways bring happiness

When temptations and challenges come there will be painful, trying times not only for our youth but also for their parents. Yet then, more than ever, it is imperative that there be love, understanding, and acceptance in the home so our youth can learn that only steadfast pursuit of God's ways will bring a rich, happy life.

It is time for us to reaffirm the great truth that God's paths are straight. They not only provide safety, but they also lead to happiness and eternal progression.

Staying on straight paths

Speaking of staying on the straight paths, I will never forget an experience I had with a friend in central Utah a few years ago. He had for his hobby mountain lion hunting. With other associates, dependable horses, guns, and well-trained dogs, he would seek to track the lions down, or tree them for capture. One day when I visited his place of business, he had a full-grown hunting dog tied to one of his sheds. "Isn't he a beauty!" I commented. He responded with "He's got to go. I can't be bothered with him." "What's the problem?" I continued.

"Since he was a pup, I have trained him to track lions. He knows what I expect. The last time we were out on a three-day hunt, he took off after a deer, then a coyote, and finally some rabbits, and was gone the best part of a full day. He knows he must stay on the trail of the lion to be one of mine. Our business is mountain lions. Yep, he's for sale pretty cheap."

How often are we led from the right track by distractions like drugs

that cross our paths? Do we sometimes seek the available "rabbit" when the big game is available up the path?

Severity of drug problem

The drug problem is severe today, and the Church is deeply concerned. Families, parents, and Church officers should do all possible to prevent or treat these evils. The rise of drug use is almost a subsociety within the larger worldwide society. People, young and old, who are part of the drug scene tend to adopt unusual dress, hair styles, and other mannerisms which set them apart. But unless they become offensive or unacceptable by reason of extreme behavior, we do only harm by rejecting them from our meetings and general fellowship. It is hoped that we will avoid the pitfall of giving excessive publicity to wrongdoers at the expense of the majority who live virtuous lives.

At the same time, we must not react with panic to what is a symptom of greater illness. In fact, there are indications that we have saturated the youth in and out of the Church with information on drugs. We have unintentionally taught them how and where to obtain drugs by our massive campaigns.

Church support

The Church recognizes and supports the efforts of reputable people and organizations who are attempting to combat and treat drug problems. Bishops and other priesthood leaders should help drug users find resources of cure and rehabilitation.

When people are curious and tampering with drugs, we should help to strengthen their homes and personal lives through warm, loving reeducation around basic gospel principles. Our youth are looking for purposeful leadership. We need to lead the lost back from where they are. We must teach the others to continue to choose the right and stay on His paths.

May I reiterate that while drugs

are a most serious problem, and while the Church is a flexible instrument in the Lord's hands, we must not be diverted from our eternal and most effective course by problems that, though serious, are only symptoms of greater ills.

Love for the right

Lofty standards of behavior will always be based upon a love for the right. Wickedness in any form will never lead to happiness. We must be aware of those who would have us believe there is no heaven, there is no hell, and that the only road to happiness is marked with compromise and convenience. Satan is real and he is effective. Drug abuse is one of his tools. He would throw men down, and by his cunning he would have all mankind strangers to God. Let us not be deceived. God lives, and through him and with him we can accomplish all things. We must not permit ourselves to become entangled in the sin of drugs or the sin of compromising our standards, but rather we must learn to avoid all the ways of Satan.

Our Heavenly Father is so concerned that we do right that he will bless each of us with a sign, if we will ask his counsel. Do we realize that the Lord has promised us a physical manifestation if we but ask him to direct us in the right? In the ninth section of the Doctrine and Covenants, verse 8, we have this commitment from the Lord:

"But, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right."

The Lord's help promised

Brothers and sisters, we compromise our blessings, we rationalize ourselves out of the sure and safe way, when we do not ask our God to guide us in the decisions that are part of our daily lives.

The Lord has promised that he will help us in our pursuit of happiness if we will trust in him and follow his path. The abundant life will be ours if we rely on his strength. If we will magnify the priesthood we hold and share our talents every day, Satan will have no power over us, and our Heavenly Father's strength will make all righteous things possible. Ammon, in his comments to his brother Aaron in the twenty-sixth chapter of Alma, verse 12, points to a way of life that brings security: "Yea, I know that I am nothing; as to my strength I am weak; therefore I will not boast of myself, but I will boast of my God, for in his strength I can do all things; . . . for which we will praise his name forever." All we need to do to enjoy eternal, happy lives is to live the gospel of Jesus Christ.

Failure when we give up

Following one of our recent general conference sessions, a troubled mother approached me and said, "I need to know what is meant by the statement, 'No success can compensate for failure in the home.'" Knowing a little of the burdens this friend of mine carries in her mind and heart because of a rebellious, wayward daughter, I shared this meaning with her: I believe we start to fail in the home when we give up on each other. We have not failed until we have quit trying. As long as we are working diligently with love, patience, and long-suffering, despite the odds or the apparent lack of progress, we are not classified as failures in the home. We only start to fail when we give up on a son, daughter, mother, or father.

There is a way back

A few days ago, I had the pleasurable assignment of visiting some of our Lamanite friends in Supai, at the base of the Grand Canyon, in Arizona. While on the canyon trails, I

had the opportunity of visiting with some hippie-type young people who had traveled to that secluded area in their search for escape. Drugs and a basic desire to get away from everyone and everything, according to their own admissions, prodded them on to this area and yet other areas when this one becomes routine. "No one cares about us, and frankly, we don't care about the establishment" is the message they left with me; however, I assure you these were not the exact words they used. As I told one young man, and I share this same thought with our other young friends who are at present involved in the drug habit, "As surely as you can walk out of this Grand Canyon in three to four hours with all of your worldly possessions strapped to your back, you can walk out on this drug habit. There are a lot of us who care about you and would like to help you back up the trail to the main highway."

To our young friends and bewildered parents caught in the vicious grip of drug abuse and its heartaches, we declare to you that there is a way back. You can make it. There is hope.

Pathways of safety

I bear witness to you this day that a love for that which is right will bring us our Heavenly Father's strength and protection. In his paths we will find security. My prayer is that we will have the desire in our hearts to earnestly seek the pathways of safety from evils such as drugs by honestly keeping all of his commandments.

As we unitedly work to help our youth in combatting and avoiding all of the temptations of the day, may we be reminded, ". . . let every man be swift to hear, slow to speak, slow to wrath: For the wrath of man worketh not the righteousness of God." (Jas. 1:19-20.) I pray for our Heavenly Father to help us teach and love that which is right, in the name of Jesus Christ. Amen. ■

Following Elder Ashton's talk, the Tabernacle Choir sang "By Babylon's Wave," and "Come, Come, Ye Saints."

President N. Eldon Tanner

Elder Marvin J. Ashton, Assistant to the Twelve, has just spoken to us, and the Tabernacle Choir has sung "By Babylon's Wave," and "Come, Come, Ye Saints."

Following a brief organ interlude,

Elder Ezra Taft Benson of the Council of the Twelve, will be our concluding speaker.

An organ interlude was played by Alexander Schreiner, Tabernacle Organist.

President Tanner

Elder Ezra Taft Benson of the Council of the Twelve Apostles will be our concluding speaker.

Elder Ezra Taft Benson

Of the Council of the Twelve

My brothers and sisters—seen and unseen throughout the world: I thus address you on this solemn, yet joyful, occasion because of my conviction, supported by holy scripture, that we are all in very deed brothers and sisters, children of the same Heavenly Father in the spirit.

Man an eternal being

We are eternal beings. We lived as intelligent spirits before this mortal life. We are now living part of eternity. Our mortal birth was not the beginning; death, which faces all of us, is not the end.

"Our birth is but a sleep and a forgetting;

The soul that rises with us, our life's star,

Hath had elsewhere its setting.

And cometh from afar;

Not in entire forgetfulness,

And not in utter nakedness,

But trailing clouds of glory do we come

From God, who is our home."

—William Wordsworth
"Intimations of Immortality."

Man essentially good

As eternal beings, we each have in us a spark of divinity. And, as one who

has traveled over much of this world, on both sides of the iron curtain, I am convinced that our Father's children are essentially good. They want to live in peace, they want to be good neighbors, they love their homes and their families, they want to improve their standards of living, they want to do what is right, they are essentially good. And I know that God loves them.

And as his humble servant, I have in my heart a love for our Father's children. I have met them in so-called high places and low. I have visited with them in their homes, in their fields, on their small farms, in their shops, on the highways of the earth, and in the air. I have had the privilege of meeting with them in large and small meetings, worshiping with them in their churches, including a small Baptist chapel filled to overflowing in Moscow, Russia.

Again I say, our Father's children, my brothers and sisters, are essentially good. I know the Lord loves them. And as his humble servant, I have love in my heart for them. May God bless you wherever you are and be close to you, as he can and will through his spirit.

Gratitude for Master's ministry

Yes, as we travel through this topsy-turvy, sinful world, filled with temptations and problems, we are humbled by the expectancy of death, the uncertainty of life, and the power and love of God. Sadness comes to all of us in the loss of loved ones. But there is gratitude also. Gratitude for the assurance we have that life is eternal. Gratitude for the great gospel plan, given freely to all of us. Gratitude for the life, teachings, and sacrifice of the Lord Jesus Christ, whose resurrection we will commemorate in the immediate days ahead.

Thank God for the life and ministry of the Master, Jesus the Christ, who broke the bonds of death, who is the light and life of the world, who set the pattern, who established the guidelines for all of us, and who proclaimed:

"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die. . . ." (John 11:25-26.)

Everett Dirksen's response

"If a man die, shall he live again?" asked Job, the prophet, anciently. (Job 14:14.) My good friend Senator Everett Dirksen, shortly before his death, responded impressively to Job's question in these words: "What mortal being, standing on the threshold of infinity, has not pondered what lies beyond the veil which separates the seen from the unseen?"

"What mortal being, responding to that mystical instinct that earthly dissolution is at hand, has not contemplated what lies beyond the grave?"

"What mortal being, upon whom has descended that strange and serene resignation that life's journey is about at an end, has not thought about that eternal destination and what might be there?"

"Centuries ago the man Job, so long blessed with every material

blessing, only to find himself sorely afflicted by all that can befall a human being, sat with his companions and uttered the timeless, ageless question, 'If a man die, shall he live again?' In the Easter Season, when all Christendom observes the Resurrection and seeks answers to many questions, there in the forefront is the question raised by Job, 'If a man die, shall he live again?'

"If there be a design in this universe and in this world in which we live, there must be a Designer. Who can behold the inexplicable mysteries of the universe without believing that there is a design for all mankind and also a Designer? . . .

"If a man die, shall he live again?" Surely he shall, as surely as day follows night, as surely as the stars follow their courses, as surely as the crest of every wave brings its trough." (*U.S. News & World Report*, November 8, 1965, p. 124.)

Life is eternal

Yes, life is eternal. We live on and on after earth-life, even though we oftentimes lose sight of that great basic truth.

Our affections are often too highly placed upon the paltry perishable objects. Material treasures of earth are merely to provide us, as it were, room and board while we are here at school. It is for us to place gold, silver, houses, stocks, lands, cattle, and other earthly possessions in their proper place.

Yes, this is but a place of temporary duration. We are here to learn the first lesson toward exaltation—obedience to the Lord's gospel plan.

Yes, there is the ever expectancy of death, but in reality there is no death—no permanent parting. The resurrection is a reality. The scriptures are replete with evidence. Almost immediately after the glorious resurrection of the Lord, Matthew records:

"And the graves were opened; and

many bodies of the saints which slept arose,

"And came out of the graves after his resurrection, and went into the holy city, and appeared unto many." (Matt. 27:52-53.)

The apostle John on the Isle of Patmos "saw the dead, small and great, stand before God" (Rev. 20:12.) And so we may quote on and on from holy writ, ancient and modern.

The spirit world

The spirit world is not far away. Sometimes the veil between this life and the life beyond becomes very thin. Our loved ones who have passed on are not far from us. One great spiritual leader asked, "But where is the spirit world?" and then answered his own question. "It is here." "Do [spirits] go beyond the boundaries of this organized earth? No, they do not. They are brought forth upon this earth, for the express purpose of inhabiting it to all eternity." "... when the spirits leave their bodies they are in the presence of our Father and God; they are prepared then to see, hear and understand spiritual things. . . . If the Lord would permit it, and it was His will that it should be done, you could see the spirits that have departed from this world, as plainly as you now see bodies with your natural eyes. . . ." (Brigham Young, in *Journal of Discourses*, vol. 3, pp. 367-69.)

Yes, life is eternal, so:
 "What though the skies seem dark to-day,
 Tomorrow's will be blue;
 When every cloud has cleared away
 God's providence shines through."
 (Author Unknown)

The meaning of death

What is death like? Here is a simple incident as told by Dr. Peter Marshall, chaplain of the United States Senate:

In a certain home, a little boy, the only son, was ill with an in-

curable disease. Month after month the mother had tenderly nursed him, but as the weeks went by and he grew no better, the little fellow gradually began to understand the meaning of death and he, too, realized that soon he was to die. One day his mother had been reading the story of King Arthur and the Knights of the Round Table, and as she closed the book the boy lay silent for a moment, then asked the question that had been laying on his heart. "Mother, what is it like to die? Mother, does it hurt?" Quick tears filled her eyes. She sprang to her feet and fled to the kitchen, supposedly to go get something. She prayed on the way a silent prayer that the Lord would tell her what to say, and the Lord did tell her. Immediately she knew how to explain it to him. She said as she returned from the kitchen, "Kenneth, you will remember when you were a little boy, you would play so hard you were too tired to undress and you tumbled into your mother's bed and fell asleep. In the morning you would wake up and much to your surprise, you would find yourself in your own bed. In the night your father would pick you up in his big strong arms and carry you to your own bedroom. Kenneth, death is like that; we just wake up one morning to find ourselves in the room where we belong because the Lord Jesus loves us." The lad's shining face looked up and told her there would be no more fear, only love and trust in his heart as he went to meet the Father in heaven. He never questioned again and several weeks later he fell asleep, just as she said. That is what death is like. (See Catherine Marshall, *A Man Called Peter* (New York: McGraw Hill, 1951), pp. 272-73.)

The resurrection of Jesus Christ

Yes, life is eternal. Death is not the end. It is most fitting at this Easter time that our thoughts be turned

to that most glorious event, the resurrection of the Lord Jesus Christ.

As I have gratefully testified many times—

I know that Jesus is the Christ—the Savior and Redeemer of the world—the very Son of God. He was born the Babe of Bethlehem. He lived and ministered among men. He was crucified on Calvary. On the third day he rose again.

To the sorrowful, inquiring women at the tomb the angels proclaimed: “. . . Why seek ye the living among the dead? He is not here, but is risen. . . .” (Luke 24:5-6.) There is nothing in history to equal that dramatic announcement. “He is not here, but is risen.”

Impact of Jesus' life

No other single influence has had so great an impact on this earth as the life of Jesus the Christ. We cannot conceive of our lives without his teachings. Without him we would be lost in a mirage of beliefs and worship, born in fear and darkness where the sensual and materialistic hold sway. We are far short of the goal he set for us, but we must never lose sight of it; nor must we forget that our great climb toward the light, toward perfection, would not be possible except for his teachings, his life, his death, and his resurrection.

May God hasten the day when people everywhere will accept his teachings, his example, and his divinity; yes, when they will accept as a reality his glorious resurrection, which broke the bonds of death for all of us.

Accepting and living gospel

Yes, we must learn and learn again that only through accepting and living the gospel of love as taught by the Master and only through doing his will can we break the bonds of ignorance and doubt that bind us. We must learn this simple, glorious

truth so that we can experience the sweet joys of the spirit now and eternally. We must lose ourselves in doing his will. We must place him first in our lives. Yes, our blessings multiply as we share his love with our neighbor.

To the extent that we stray from the path marked out for us by the Man of Galilee, to that extent we are failing in our individual battles to overcome our worlds. But we are not without his help. Again and again he told his disciples, and all of us, “Let not your heart be troubled. . . .”

“If ye shall ask any thing in my name, I will do it.”

“I will not leave you comfortless. . . .”

“Peace I leave with you, my peace I give unto you. . . .” (John 14:1, 14, 18, 27.)

We feel his comforting spirit in the sweet prayer of a child and the quiet abiding faith of all who have let his gospel permeate their lives. What a priceless gift it is that we can know him through our own prayers and through the sacred and solemn testimonies of those who have seen him, known him, felt his presence.

Witness of Jesus Christ

My brothers and sisters, on the threshold of Easter morning more than nineteen hundred years after his resurrection, I give you my solemn witness and testimony that I know that Jesus the Christ lives. He was in very deed raised from the dead, as we shall be. He is the resurrection and the life.

He appeared unto many in the Old World after his resurrection.

And according to modern scriptures, sacred to me, he spent three glorious days, before his ascension, with his “other sheep” here in America—the New World. And he lives today.

I quote from a vision given to the Prophet Joseph Smith and his associate Sidney Rigdon, February 16, 1832:

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God." (D&C 76:22-24.)

Yes, my friends, Jesus is the Christ. He lives. He did break the bonds of death. He is our Savior and Redeemer, the very Son of God.

And he will come again, as the Holy Bible proclaims: "... this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.)

Appearance to Joseph Smith

Yes, this same Jesus has already come to earth in our day. The resurrected Christ—glorified, exalted, the God of this world under the Father—appeared to the boy Joseph Smith in 1820. This same Jesus who was the God of Abraham, Isaac, and Jacob, the God of Moses, the Creator of this earth, has come in our day. He was introduced by the Father to Joseph Smith in these words: "*This is My Beloved Son. Hear Him!*" (Joseph Smith 2:17.)

The appearance of God the Father and his Son Jesus Christ to the boy prophet is the greatest event that has occurred in this world since the resurrection of the Master. As the restored Church of Jesus Christ, we humbly and gratefully bear this witness to all men. This message is a world message. It is the truth, intended for all of our Father's children. Some three million members of the Church throughout the world bear this solemn testimony.

Messengers of truth

Today thousands of faithful missionaries throughout the nations freely carry this all-important message to the world. Jesus is the Christ, the Savior of mankind, the Redeemer of the world, the very Son of God. He is the God of this world, our advocate with the Father.

Today twenty thousand missionary-messengers of truth and the three million members of The Church of Jesus Christ of Latter-day Saints—the Mormon Church—bear witness that God has again spoken from the heavens, that Jesus Christ has appeared again unto man, that the resurrection is a reality.

Today I testify to the truth of the message which they bear and add my solemn witness, in the name of Jesus Christ. Amen. ■

President N. Eldon Tanner

We have just listened to Elder Ezra Taft Benson of the Council of the Twelve Apostles, as our concluding speaker.

All of the General Authorities are in attendance at this morning's session except President Hugh B. Brown, who is listening to and watching the proceedings in his room in the hospital. I visited him yesterday. He sends his love and blessings to all assembled and to all who are listening in. He hopes it will be possible for him to be with us in the concluding sessions Tuesday. We want him to know that we miss him, and are praying for his speedy and complete recovery.

We are most grateful for the warm response from the managers and operators of over 300 television and radio stations in offering their facilities as a public service to make the proceedings of this conference available to millions throughout many areas of the world.

These proceedings are being broadcast over stations in countries of

Latin America by means of satellite transmission.

Through special arrangements of the Armed Forces Radio and Television Network this session will be televised to bases of the Armed Forces throughout the Pacific and heard by radio in Vietnam.

We appreciate the attendance here of educators, national and local government officials, church officials, and all visitors and members who have attended this service this morning.

We shall conclude this session of the conference with the Tabernacle Choir singing "Of the Father's Love Begotten." Following the singing the benediction will be pronounced by Elder F. Enzo Busche, Regional Representative of the Twelve.

The song, "Of the Father's Love Begotten," was rendered by the Tabernacle Choir.

President N. Eldon Tanner

The benediction will be pronounced by Elder Enzo Busche. The conference will then be adjourned until 2:00 this afternoon.

Elder F. Enzo Busche, Regional Representative of the Twelve, pronounced the benediction.

The conference was adjourned until 2 o'clock p.m.

FIRST DAY

AFTERNOON MEETING

SECOND SESSION

The second session of the conference convened at 2 p.m. on Saturday, April 3, 1971.

President Joseph Fielding Smith presided and conducted the services.

A chorus from the Institutes of Religion at Idaho State College, Boise State College, College of Southern Idaho, and Treasure Valley Community College, Ontario, Oregon, furnished the choral music for this session.

Elder Roy M. Darley was at the organ.

President Smith made the following introductory statement:

President Joseph Fielding Smith

We extend to all cordial greetings and welcome to this second session of the 141st Annual Conference of

The Church of Jesus Christ of Latter-day Saints. We are convened in the historic Salt Lake Tabernacle on Temple Square.

We deeply appreciate and thank the owners and operators of the radio and television stations for their co-operation in making possible such an extensive coverage of the proceedings of this conference.

During the past two days, the general officers and teachers of the Primary Association of the Church have been convened in their 65th Annual Conference. We have only praise and commendation for what these sisters are doing for the welfare and development of the children of the Church. We pray that the Lord will bless them for their devotion and loyalty.

Conference proceedings of this General Conference will be telecast by closed-circuit color television

in the Assembly Hall, and also in one of the auditoriums of the Salt Palace.

The General Priesthood Conference to be held this evening will be transmitted over closed-circuit from the Salt Lake Tabernacle to over 170,000 men of the priesthood.

The music for this session will be rendered by the Institutes of Religion from Idaho State College, Boise State College, College of Southern Idaho and Treasure Valley Community College, Ontario, Oregon. Under the direction of Rodger Porter, with Roy M. Darley at the organ, we shall begin this service by the chorus singing, "King of Love My Shepherd Is."

The invocation will be offered by Elder Ben E. Lewis, former president of the Sharon East Stake.

The Institutes of Religion Chorus sang the hymn "King of Love My Shepherd Is."

The opening prayer was given by Elder Ben E. Lewis, former president of the Sharon East Stake.

President Smith

The Chorus, under the direction of Marjo Beckstead, will now sing, "For the Strength of the Hills," after which we shall hear from Elder Marion G. Romney of the Council of the Twelve.

The Institutes of Religion Chorus sang the hymn, "For the Strength of the Hills."

Elder Marion G. Romney

Of the Council of the Twelve

My beloved brothers and sisters and friends, I earnestly seek an interest in your faith and prayers. I particularly need the Spirit of the Lord today because I have decided to speak about his enemy, "Satan—The Great Deceiver."

You may be able to recall something of what I say by remembering a daughter's statement to her mother: "I cannot marry John because he does not believe in the devil," and mother's response: "Go ahead and marry him. You and I will change his mind on that question."

Reality of both God and Satan

A corollary to the pernicious falsehood that God is dead is the equally pernicious doctrine that there is no devil. Satan himself is the father of both of these lies. To believe them is to surrender to him. Such surrender has always led, is leading now, and

will continue to lead men to destruction.

Latter-day Saints know that there is a God. With like certainty, they know that Satan lives, that he is a powerful personage of spirit, the archenemy of God, of man, and of righteousness.

The reality of the existence of both God and the devil is conclusively established by the scriptures and by human experience.

Pre-earth council

Abraham's account of the great pre-earth heavenly council identifies both God and Satan as participators in that council. (Read Abr. 3.)

Marvelous and important is the knowledge revealed in that account—knowledge of things as they were in the distant past, concerning God the Father and his spirit children, and concerning his plans for the creation

of this earth. It refers to the gospel plan and identifies Christ and Satan.

Amplifying the truths revealed to Abraham, the Lord said to Moses: "That Satan, whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning, and he came before me, saying—Behold, here am I, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor." (Moses 4:1.)

Satan's role in council

Old Testament prophets knew about Satan and his role in the great council. As though speaking directly to him, Isaiah said:

"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

"For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: . . .

". . . I will be like the most High.

"Yet thou shalt be brought down to hell, to the sides of the pit." (Isa. 14:12-15.)

In this last dispensation, the Lord has confirmed what he revealed in former dispensations concerning Satan's role in the great council. In September 1830 he said to the Prophet Joseph:

". . . the devil was before Adam, for he rebelled against me, saying, Give me thine honor, which is my power; and also a third part of the hosts of heaven turned he away from me because of their agency." (D&C 29:36.)

Rebellion against God

In February 1832 Joseph Smith and Sidney Rigdon testified that they saw in vision "that an angel of God who was in authority in the presence of God, who rebelled against the Only Begotten Son . . . was thrust down from the presence of God and the Son,

"And was called Perdition, for the heavens wept over him—he was Lucifer, a son of the morning." (D&C 76:25-26.)

Joseph Smith succinctly summed up the great pre-earth controversy when he said:

"The contention in heaven was—Jesus said there would be certain souls that would not be saved; and the devil said he could save them all, and laid his plans before the grand council, who gave their vote in favor of Jesus Christ. So the devil rose up in rebellion against God, and was cast down, with all who put up their heads for him." (*Teachings of the Prophet Joseph Smith* [Deseret Book Co., 1968], p. 357.)

Satan thrust down

When Satan and those who followed him were "thrust down," they came to the earth.

During the vision given to Moses, the Lord said:

". . . because . . . Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be cast down.

"And he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice." (Moses 4:3-4.)

Satan's temptations

Satan was in the Garden of Eden with Adam and Eve before the fall. Not only so, but he continued to tempt them and their children after they had been driven from the Garden. When Adam and Eve received the gospel they rejoiced in it, "blessed the name of God, and . . . made all things known unto their sons and their daughters.

"And Satan came among them, saying: I am also a son of God; and he commanded them, saying: Believe it not; and they believed it not, and they loved Satan more than God. And men began from that time forth to be carnal, sensual, and devilish." (Moses 5:12-13.)

From then until now Satan has been in the earth. We read in the Book of Job:

"Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them.

"And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it." (Job 1:6-7.)

In his diary for August 11, 1831, the Prophet wrote:

"... after we had encamped upon the bank of the river, at McIlwaine's Bend, Brother Phelps, in open vision by daylight, saw the destroyer in his most horrible power, ride upon the face of the waters; others heard the noise, but saw not the vision." (*Documentary History of the Church*, vol. 1, p. 203.)

Satan totally evil

Satan is evil: totally and always. He ever seeks to defeat the gospel plan and "destroy the souls of men." (D&C 10:27.)

"... he persuadeth no man to do good, no, not one; neither do his angels; neither do they who subject themselves unto him." (Moro. 7:17.)

At the last supper just prior to his ordeal in Gethsemane, Jesus warned Peter: "Simon, Simon, ... Satan hath desired to have you, that he may sift you as wheat." (Luke 22:31.)

Satan is irrevocably committed to countering and overcoming the influence of the Spirit of Christ upon men. He is the representative, promoter, and advocate of that "opposition in all things" referred to by Lehi in his in-

structions to his son Jacob. (See 2 Ne. 2:11, 14-18.)

Devious methods

Satan's methods are various, devious, and countless.

"... by every possible means he seeks to darken the minds of men and then offers them falsehood and deception in the guise of truth. Satan is a skillful imitator, and as genuine gospel truth is given the world in ever-increasing abundance, so he spreads the counterfeit coin of false doctrine. ... [As] 'the father of lies' he has ... become, through the ages of practice in his nefarious work," such an adept "that were it possible he would deceive the very elect." (Joseph F. Smith in Daniel H. Ludlow, *Latter-day Prophets Speak* [Bookcraft, 1948], pp. 20-21.)

Frontal attacks against truth

At the opening of every dispensation he has made a frontal attack against the advent of truth. As already noted, he deceived the sons and daughters of Adam and Eve in the first gospel dispensation.

At the beginning of the Mosaic dispensation, "Satan came tempting him, saying: Moses, son of man, worship me." (Moses 1:12.)

In the days of Jesus, Satan attacked the Master himself. (See Luke 4:1-13.)

That Satan was present and contested the opening of this last dispensation, we learn from the Prophet's statement:

"... I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction." (Joseph Smith 2:15.)

Satan's attack against the coming forth of the Book of Mormon is detailed in the tenth section of the Doctrine and Covenants.

Another evidence of the devil's

effort to thwart the spread of the gospel is Heber C. Kimball's account of Satan's attack upon the brethren who took the gospel to England in 1837. (Orson F. Whitney, *Life of Heber C. Kimball*, pp. 143-45.)

Reality of Satan

The general acceptance of Satan's declaration, "I am no devil, for there is none" (2 Ne. 28:22), accounts in large measure for the decadence in our deteriorating society.

We Latter-day Saints need not be, and we must not be, deceived by the sophistries of men concerning the reality of Satan. There is a personal devil, and we had better believe it. He and a countless host of followers, seen and unseen, are exercising a controlling influence upon men and their affairs in our world today.

Nephi's warning

An ancient American prophet, envisioning our day and observing what is going on, prophesied that if Satan is not checked, he will bring this generation to destruction. Addressing himself to our present situation, Nephi said:

"... the kingdom of the devil must shake, and they which belong to it must needs be stirred up unto repentance, or the devil will grasp them with his everlasting chains, and they be stirred up to anger, and perish;

"For behold, at that day [that's today] shall he rage in the hearts of the children of men, and stir them up to anger against that which is good.

"And others will he pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away carefully down to hell.

"And behold, others he flattereth away, and telleth them there is no hell; and he saith unto them: I am no devil, for there is none—and thus he whispereth in their ears, until he grasps

them with his awful chains, from whence there is no deliverance." (2 Ne. 28:19-22.)

Tempo of campaign accelerated

Now I am not calling attention to these things to frighten, stampede, or discourage anyone. I refer to them because I know they are true, and I am persuaded that if we are to "conquer Satan, and . . . escape the hands of the servants of Satan that do uphold his work" (D&C 10:5), we must understand and recognize the situation as it is. This is no time for Latter-day Saints to equivocate.

Nor is it a time for us to panic. The difficulties of our times have not come upon us unawares. A hundred and forty years ago the Lord clearly revealed the tenor of our times. We know that as the second coming of the Savior approaches, the tempo of Satan's campaign for the souls of men is being and will continue to be accelerated. We know that the experiences of the intervening years will try men's souls.

God's purposes to roll on

We also know that God lives; that his "eternal purposes . . . shall roll on." We know that to qualify us to prevail against Satan and his wicked hosts, we have been given the gospel of Jesus Christ. We know that the Spirit of Christ and the power of his priesthood are ample shields to the power of Satan. We know that there is available to each of us the gift of the Holy Ghost—the power of revelation which embraces the gift of discernment by which we may unerringly detect the devil and the counterfeits he is so successfully foisting upon this gullible generation. Our course is clear and certain. It is to strictly obey the commandments of the Lord, as they are recorded in the scriptures and as they are being given by the living prophets.

In conclusion, I bear you my witness to the truth of the things I have

been calling to your attention in these remarks.

I know that God lives. Through my own experiences I have come to know of his Spirit and his power. I know also that Satan lives. I have detected his spirit and felt of his power—not to the extent as did the Prophet Joseph, but in like experience.

Satan shall be bound

I know that at the second advent of Christ, the signs of which are now mounting, "Satan shall be bound . . . [and] have no place in the hearts of the children of men." (D&C 45:55.)

I bear further witness to the truth of the Savior's prediction that at the time of his coming "they that are wise and have received the truth [that is, who have accepted the gospel], and have taken the Holy Spirit for their guide, and have not been deceived [by Satan and his powers]— . . . shall . . . abide the day [of His coming].

"And [that] the earth shall be given unto them for an inheritance; . . .

"For the Lord shall be in their midst, and his glory shall be upon them, and he will be their king and their lawgiver." (D&C 45:57-59.)

That we may take the Holy Spirit for our guide, recognize Satan, his representatives and their works, and not be deceived by them, to the end that we may be partakers of the promised blessings, I humbly pray, in the name of Jesus Christ, our Lord. Amen. ■

President Joseph Fielding Smith

We have just listened to Elder Marion G. Romney of the Council of the Twelve.

We shall now hear from Elder El-Ray L. Christiansen, Assistant to the Council of the Twelve. He will be followed by Elder S. Dilworth Young of the First Council of Seventy.

Elder El-Ray L. Christiansen

Assistant to the Council of the Twelve

My brothers and sisters, I am in complete harmony with every word that Elder [Marion G.] Romney has just said to us, and with that which was said in the meeting this morning by our prophet leader, and by those who followed him in speaking the truth of the everlasting gospel.

I desire now to speak, if I may, for a few minutes of a matter that concerns each and every one of us. This is a simple subject but it is one that bears our watching.

Be slow to anger

When Solomon declared: "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city" (Prov. 16:32), he knew that individual spiritual development cannot be realized without self-discipline.

Someone has said, "The size of a man may be measured by the size of the things that make him angry." How true that is! To become upset and infuriated over trivial matters gives evidence of childishness and immaturity in a person.

We are constantly exposed to irritations as we mingle with others—and even when we are alone. How we react to these irritations is a reflection of our personalities and temperaments. It would seem reasonable to believe that in order to develop a healthy, pleasing personality and to become useful and an influence for good, one must avoid being easily provoked to anger. Not only would we show, thereby, more maturity, but we would also be able to resolve disturbing situations more intelligently, because seldom, if ever, is any good accomplished while per-

sons are in a rage. Anger does not contribute to good. It is a destroyer, not a builder.

Anger destroys sound judgment

Not only does intemperate anger affect us physically and mentally, in a negative way, but at the same time it also destroys wisdom and sound judgment. When we become upset, reason is suppressed, and anger rushes in. To make decisions while infuriated is as unwise and foolish as it is for a captain to put out to sea in a raging storm. Only injury and wreckage result from wrathful moments.

When anger rules, tempered judgment flees. Actually, the person who is composed has a distinct advantage over one who is angered. Somewhere I read this statement: "When one is in the right, he need not lose his temper; and when he is wrong, he cannot afford to."

Ungoverned anger is seen too often in daily life. President Spencer W. Kimball, in his excellent book *The Miracle of Forgiveness*, tells us in effect that anger is "a sin of thought" which, if not controlled, may be the forerunner of vicious and violent acts.

Anger against things

Anger against *things* is senseless indeed!

Because a wrench slips and we bruise our hand is no reason for throwing the wrench halfway across a wheat field. Having a flat tire on a busy downtown street will not be remedied by a tirade of words.

Anger against *things* is bad enough, but when it is directed against people and it flares up with white-hot fury and caustic words, we have the makings of tragedy! For example, let some selfish driver cut in too close in front of another car as he passes, and then let the offended driver fail to reduce his speed and angrily "tailgate," or do something else "to get even"; then a tragedy is in the making.

Calmness in family situations

Even in our families, situations may arise that could cause irritations. It is then that parents must be calm and exemplary. The man with an uncontrolled temper is like an undisciplined child—he expresses his emotions explosively or by sulking, and disregards the feelings of those about him. In the home, anger should be controlled and love should abound. When, in his most impressionable years, a child experiences ugly situations that result from uncontrolled tempers, when he hears unkind words exchanged between his father and mother, and when he sees contention crowd out an atmosphere of kindness and mutual respect—when these conditions make a child's environment, what chance has he to become refined and noble? The minds of children are like the sensitive plates of a photographer; they record every incident, good and bad. Our children may forget what is said, but they never forget that which they are made to feel.

Someone has said:

"Parents may tell
But never teach
Unless they practice
What they preach."

Appeal to parents

The words of President Brigham Young ring out to us. In regard to this, he said, in appealing to husbands and fathers on behalf of their wives and children: "Cease your anger, and sullenness of temper. . . . Do not get so angry that you cannot pray. . . ." (*Discourses of Brigham Young* [Deseret Book Co., 1941], pp. 268-69.)

And I think I have read somewhere where he also said, If you don't feel like praying together, get on your knees and pray until you do feel like it. I believe that is good counsel. (See *Discourses*, p. 46.)

A few years ago, President David O. McKay made this appeal to fathers

and mothers: "Never set an improper example before them [your children]. . . . Never let them hear a cross word. You should control yourself! He is a weak man who flies into a passion . . . whatever he may be doing. . . ." (*Improvement Era*, December 1964, p. 1082.)

"A little explained,
A little endured,
A little passed over,
And the quarrel is cured."

Frustrations often offer us the means of progression, for by overcoming them harmoniously, we grow and become more Christlike.

Righteous anger

As with most all strong emotions, anger is manifest both in righteousness and in unrighteousness. Righteous anger is an attribute of Deity, whose anger is everlastingly kindled against wickedness.

Likewise, an inspired man might be led to speak or act in righteous anger, as did Moses when he broke the tablets upon which the Ten Commandments were written by the Lord.

The power to control

But to lose our temper, to explode, to become ugly, punitive, and hateful when faced with frustrations is inexcusable!

Why is it inexcusable to explode with anger and become vindictive? Simply because the power has been given us to control and to overcome such tendencies. If not curbed, such tendencies soon lose for us the respect and love of others.

Jesus' example in personal conduct

Jesus set the example in personal conduct regarding anger when, although he had been falsely accused and made the subject of railings and mockery, he stood majestically and completely composed before the perplexed Pontius Pilate. He did not retaliate in anger. Rather, he stood erect, poised, unmoved. His conduct was divine. What an example for all of us!

Listen to these marvelous words of the Savior, the master teacher:

"Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (Matt. 5:43-44.)

I agree that this is not naturally easy to do, but, my brothers and sisters, we must each conscientiously work at it if we are to achieve our purposes in life.

"Angry words, oh, let them never
From the tongue unbridled slip;
May the heart's best impulse ever
Check them ere they soil the lip."
(R. H. Palmer, *Deseret Sunday School Songs*, 1909.)

If we will do this, we will be more greatly blessed as individuals and our homes will reflect the sweet spirit of love and harmony and peace. To this I testify, and pray for the help of the Lord in bringing this about, in the name of the Lord, Jesus Christ. Amen. ■

Elder S. Dilworth Young

Of the First Council of the Seventy

"... and when thou art converted, strengthen thy brethren." So said the Lord to Peter as he prepared himself and his apostles for his great sacrifice. This statement might have startled Peter. Certainly it pricked him, for he said, "Lord, I am ready to go with thee, both into prison, and to death." Then the Lord told Peter that "the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me." (Luke 22:32-34.)

Mark records that Peter's vehement declaration of devotion was echoed by the remainder of the apostles in these words: "Likewise also said they all." (Mark 14:31.) Yet when the moment came and a maid accused Peter of being a disciple, he denied the acquaintance. The remaining ten, likewise, despite their own declarations, did not do as they had declared they would do.

"When thou art converted"

Peter had been in the whole service of the Lord for three years. He had seen but did not seem to realize what the Lord meant by "when thou art converted."

From now on things were to be different. There would be a crucifixion, one of the most painful methods of execution ever devised by men and one which also tore at the vital emotions of any who witnessed such a death. There would be a resurrection—the first ever to occur on this earth—and from it a resurgence of joy and hope. The Lord would depart. He would leave his work in the hands of the eleven who had been constantly with him—men who had listened for three years to him, had not quite understood what he meant, had seen him executed, and had touched with their hands his risen body, and even yet they would not know what it was to be converted until the Holy Ghost

visited them and touched their souls with living fire.

Meaning of conversion

We see what it means to be converted in the inspired acts of Peter on the day of Pentecost, as compared to his wavering denials on the night of the arrest of the Lord. The man who stood forth on Pentecost was not the same man who had fearfully protested he "knew not the man." The Paul who after his baptism and reception of the Holy Ghost boldly declared the truth to Agrippa was a completely changed man from the man who was going toward Damascus, seeking out Christians to destroy them.

Peter believed and denied. Peter was converted and became a rock against which the power of Satan was impotent. He became determined, fearless, pushed by an inward power strong and true. Paul persecuted because of disbelief, thinking that he did God's service. Paul was converted and became like Peter.

Conversion brings strength, determination to defend the work of the Lord on earth and to expand it. This conversion comes when one receives the baptism of fire, the witness of the Holy Ghost.

Readiness to bear burden

And now the keys of it all, given to Peter before, would have for him their true meaning. From now he would bear the burden, the full responsibility, to carry forth the work of the Lord to all the world. He would have to direct the others of the Twelve and the work of the ministry both to the gentiles and in the organized branches.

All eleven had been given the Comforter—which up until now they had not yet experienced—by which they were to teach all things, by which all

things would be revealed, and without which they should not teach. (See D&C 42:14.)

Limited knowledge of world

The burden of teaching the world was theirs! What did they know about the world? its extent? its bounds? They knew of Rome, but only in name. They had heard of Athens and Alexandria. They had better knowledge of Damascus and Tyre, of Ephesus and Sidon. But surely the world of India or of China or of Indonesia, the immensity of the African continent or even of Europe were not even imagined. They knew Ethiopia by legend. By and large "the world" was nebulous in their minds.

Yet bravely they set forth. The Spirit whispered, and each one, newly attuned, felt to go to a place, be it Athens, Ephesus, or Rome. From there the whispering directed each one to still another place. And to another—until they must have encompassed most of the known world of their day. We know of Paul's travels because someone wrote of them and because fourteen of his letters have been preserved. But where the others went is mostly tradition.

The conditions of our day

Today things are different. These are the last days. Today we know the field. We know the location of every nation on earth. We know the means by which we may reach each land. We know what to expect from climate and from other natural forces, and we have the means to go to each place.

The eleven apostles witnessed that they saw the Lord ascend; Joseph Smith witnessed that he saw the Lord descend, and more, for he saw the Father standing with his beloved and exalted Son.

Yesteryear we read of the visit of an angel to John on Patmos, but today we read of the visits of many angels—of Moroni, of John the Baptist, of Peter and James and John, and of

Moses and Elias and Elijah—each one declaring his keys and passing them to Joseph Smith.

We see with our own eyes the *beginning* of the fulfillment of many ancient prophecies and the complete fulfillment of others.

Teaching by the Spirit

We know how to go out to teach. We know how to find people and how to cultivate their interest. We know how to apply sound teaching methods. All we need to do now is for each of us to become converted, to arise and go forth in the power of our knowledge and by the Spirit. Truly the admonition of the Lord to Peter, "and when thou art converted, strengthen thy brethren," is happening today. As the Holy Ghost descended upon Peter and his associates at Pentecost, so has this divine gift been given freely to us. We have had, ever since 1830, the power of the Holy Ghost guiding and strengthening our leaders and loyal members. The gospel has been carried through the fervent witness of untiring missionaries and members until we now have organized units of the Church in more than two-thirds of the countries throughout the world, but there are uncounted millions yet to hear.

From 1830 to 1846 whole families were involved in the work. They warned their neighbors; they were all involved. A father left home every spare minute and went out teaching and preaching. The children at home were a part of it, for they had to work hard to make up for their father's absence.

Families involved in effort

After 1846, when the Saints moved to the mountain valleys of Utah, families were not so much engaged. While fathers sometimes went, more often the sons went, until in the twentieth century the sons were carrying the actual travel burden. During the same time families began to feel that their

part was to support a missionary, not to go out to teach or proselyte or make friends.

Now with correlation established, we have returned to the original premise. Families are involved. Father, mother, and children unite in the grand and noble effort to seek out those who may be persuaded to listen. And with their effort will come the strengthening by which Peter was admonished to perform. As they seek those to whom they preach, they themselves will be strengthened and in their turn will convert and strengthen other brethren until the happy day that all men see the glory of the Son of God and witness the fulfillment of his word that the gospel should roll forth until it has filled all the earth. (See D&C 65:2.)

Calling of seventies

The seventies of the Church are called by revelation to this work, and the detail of that work is by appointment so that the work may be orderly. In each ward the seventies mission leader is to plan the work and supervise its execution under the bishop's direction. The home teachers bear a most important responsibility to persuade every family of Latter-day Saints to make friends with their non-member neighbors and to persuade these to accept the missionaries. The methods are many, but the gospel is to save the souls of men. Become con-

verted, my brethren; go perform. You have the spirit; do it.

Results of conversion

I look at the First Presidency and the Twelve, who direct us. I see in their actions the result of their conversion, and witness to you that they stand in their places as did Peter, filled and inspired by the Holy Ghost. They are the leaders appointed by the Lord in this day. Let us follow their guidance and by our own conversion in our turn strengthen our brethren.

I know, too, that Jesus Christ the Lord leads this latter-day work and that he lives. This is his restored gospel; I testify to it in the name of Jesus Christ. Amen. ■

President Joseph Fielding Smith

The congregation and chorus will now join in singing, "O Say What Is Truth."

The hymn, "O Say What Is Truth" was sung by the congregation.

President Smith

Elder Milton R. Hunter of the First Council of Seventy will now address us. He will be followed by Elder Sterling W. Sill, Assistant to the Council of the Twelve.

Elder Milton R. Hunter

Of the First Council of the Seventy

We still hear the voice of Jehovah as it thundered down from Mount Sinai, commanding, "Thou shalt not commit adultery." (Exod. 20:14.) For over three thousand years this commandment has reverberated throughout the Hebrew and Christian world. It has been the guideline by which mil-

lions of people have patterned their lives.

Results of breaking moral law

Many people throughout the Church and, generally speaking, throughout the world have now abandoned the anciently cherished

Hebraic-Christian moral standard of chastity. Frequently married people commit adultery and single people indulge their passions in acts of fornication. The results are unhappiness, the loss of love, breaking up of homes and destroying of family life, increase in the number of divorces, shame, loss of spirituality, apostasy, and eventually loss of eternal salvation.

Two cases cited

Let us cite only a few of the numerous cases that have come to my personal attention recently. A few months ago a mother of five children came to my office. She wept bitterly as she told me that her husband had spent most of his time during the past year with another man's wife. She explained that on a number of occasions she followed him in her car to the other woman's place. Naturally, the sinful husband was miserable, the wife was very sorrowful, and the children were broken-hearted. "... wickedness never was happiness." (Al. 41:10.)

About a year ago a young man came to my office and wept as if his heart would break. He said, "I committed adultery about two years ago. The sin is causing me such mental anguish that I cannot bear it any longer. If I must be excommunicated, please have the Church take action soon. My suffering is beyond description. I want to do what I can to pay for that terrible sin."

Cases could be multiplied. But these two examples should be enough to illustrate the gravity of the sin of adultery.

A permissive society

We are living today in a very permissive society. Having abandoned the ancient Christian morality, many people claim to accept a new morality, which in reality is to live contrary to the laws of chastity as proclaimed by God. We are living in a

day when a sexual revolution is being proclaimed. Enticements to illicit behavior are found everywhere. Day by day a flood of them is growing worse in novels, magazines, movies, TV, and advertising.

Many religious leaders have ceased teaching that sin exists. Where are the Christian ministers who stir their audiences with sermons on chastity; who proclaim condemnations of adultery and of all manners of immoral acts? Some ministers and religious teachers have become converted to modern permissive thinking and even have become advocates of it.

New sex code

On May 17, 1970, certain newspapers reported that several prominent Christian ministers had completed a three-year study on a proposed new sex code for a prominent Christian church. Although that church is absolutely against adultery, such liberalized statements on moral behavior appear in the report of a committee as follows:

"We recognize that there may be exceptional circumstances where extra-marital activity may not be contrary to the interests of a faithful concern for the well-being of the marriage partner.

"... the difficult decision must be made 'by and on the responsibility of the person taking the exception.' But a principal point is that the final judge is not the Bible or the church or even God—it is the individual and his or her conscience." (Will Oursler, "Religious Storm Center: New Sex Code," *Parade*, May 17, 1970, p. 28.)

Ancient immorality

The new permissiveness, or new morality, as it is often called, is nothing more than ancient immorality dressed in new clothing. In ancient times, the people worshiped fertility gods and goddesses. Many of their

ceremonies were centered in gross immorality against which Israel's prophets denounced continuously.

In the days of Noah, practically all flesh became corrupted by immorality. The result was that God destroyed the world with a flood.

Biblical examples

The Bible contains excellent examples of men who otherwise would have been great. But when they broke the law of chastity it broke them. For example, Samson, a man of powerful physical strength, with an uncontrollable lust for women, was betrayed by Delilah and finally committed suicide while in chains of bondage to the Philistines. God blessed Solomon with great wisdom; nevertheless, he debauched his life with numerous concubines.

King David's fall

David, whom the Lord loved and who is regarded by many people as Israel's greatest king, spent the latter part of his life in brokenhearted sorrow over his sin against Uriah and his adultery with Bathsheba. His deep feelings were expressed in one of the most pitiful prayers in the holy scriptures:

"Have mercy upon me, O God, according to thy loving kindness: . . .

"Wash me thoroughly from mine iniquity, and cleanse me from my sin.

"For I acknowledge my transgressions: and my sin is ever before me." (Ps. 51:1-3.)

Having an understanding of the plan of salvation and a thorough knowledge of the seriousness of the gross sins of adultery and murder which he had committed, King David in anguish cried out unto the Lord: ". . . thou wilt not leave my soul in hell." (Ps. 16:10.)

More than two thousand years after King David's death and only 127 years ago, Jesus Christ spoke from heaven and informed us that because

of David's sin against him in the case of Uriah and his wife, David "hath fallen from his exaltation" and his wives have been given to another. (D&C 132:39.)

Joseph's noble example

Perhaps the most famous Bible example of a stalwart and noble man who was tempted but retained his chastity was Joseph, the young, handsome servant of Potiphar, the Egyptian ruler. He resisted the vile allurements of Potiphar's wife, refusing to commit adultery with her. Joseph's reply was: ". . . how . . . can I do this great wickedness, and sin against God? . . ." (Gen. 39:9, 12.) And then he fled from her presence.

Rather than betray his ideals, he went to jail, where he was confined in a dungeon for several years.

Eternal marriage

God, the Eternal Father, through Jesus Christ, has revealed to mankind a gospel plan of salvation. Its purpose is to give all who will accept and obey it peace and happiness in this world and eventually eternal life in the presence of God in celestial glory. The greatest of all laws in this gospel plan pertains to marriage for life and eternity. Thus it pertains to the family eternal. The sweetest joys and greatest blessings that can be gained in mortality and in the life to come are attained through family life lived in accordance with the gospel plan.

Thus, a basic law in marriage is the law of chastity. Men and women cannot defile the fountain of life and reap a fullness of joy. Happiness and purity of heart and mind go hand in hand.

Seriousness of immorality

What are some of the rewards for chastity and some of the terrible results of adultery?

The Book of Mormon is very explicit regarding the seriousness of

sex immorality. Alma's son Corianton committed sin with the harlot Isabel. Alma, being a good father and a great prophet of God, declared unto his son:

"Know ye not, my son, that these things are an abomination in the sight of the Lord; yea, most abominable above all sins save it be the shedding of innocent blood or denying the Holy Ghost?

"Now my son, I would that ye should repent and forsake your sins, . . . for except ye do this ye can in nowise inherit the kingdom of God." (Al. 39:5, 9.)

Throughout the ages the prophets of God have proclaimed that no unclean thing can inherit the kingdom of God. (Moses 6:57; Gal. 5:19-21; 1 Cor. 6:9.)

Christ taught law of chastity

Jesus Christ while in mortality vigorously taught the law of chastity. He said: "Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

"But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." (Matt. 5:27-28.)

Jesus also declared: "Blessed are the pure in heart; for they shall see God." (Matt. 5:8.)

Nearly two thousand years have passed since Alma and Jesus gave their teachings on chastity. Has God withdrawn the laws relative to chastity? Isn't it a sin to commit adultery today?

Commandment reconfirmed

Jesus Christ has spoken from heaven in our day and restored his gospel and church. He has reconfirmed the age-old commandment in several different revelations of "Thou shalt not commit adultery."

For example, to the people of his church, through the Prophet Joseph Smith, Jesus Christ gave the following commandment:

"Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else.

"And he that looketh upon a woman to lust after her shall deny the faith, and shall not have the Spirit; and if he repents not he shall be cast out." (D&C 42:22-23.)

Fate of adulterers

Joseph Smith and Sidney Rigdon were shown the fate of adulterers after death in the world to come in celestial glory. The Lord told them:

"These are they who are liars, and sorcerers, and adulterers, and whore-mongers. . . .

"These are they who are cast down to hell to suffer the wrath of the Almighty God. . . ." (D&C 76:103, 106.)

Command to be virtuous

The Lord commanded the priesthood holders in our dispensation as follows:

". . . let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

"The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth. . . ." (D&C 121:45-46.)

May we think clean thoughts and refrain from all impure actions, living by every word that proceedeth forth from the mouth of God. Then shall we have joy in this life and prepare to come back into the presence of the Lord to be crowned with glory and eternal life.

In the name of Jesus Christ. Amen.■

President Joseph Fielding Smith

We will now hear from Elder Sterling W. Sill, Assistant to the Council of the Twelve. He will be followed by Elder Franklin D. Richards, Assistant to the Twelve.

Elder Sterling W. Sill

Assistant to the Council of the Twelve

My brothers and sisters; as a text for my remarks I would like to quote an interesting line from Ecclesiastes in which the wise man Solomon said, "My heart had great experience." (Eccles. 1:16.)

Worthwhile experiences

Certainly the most successful lives are those that have the most worthwhile experiences. The religion of Christ itself is not so much a set of ideas as it is a set of activities. The purpose of the Church is to help us translate the principles of the gospel of Christ into constructive, meaningful human experience. And everyone should work toward this end by a daily practice of thinking some uplifting thoughts, listening to some fine music, reading some stimulating literature, doing some good deeds, and having some great experiences every day.

DFT file

Because we draw so much from the rebellion, weakness, and evil with which we are surrounded, we tend to load ourselves up too heavily with guilt complexes, mental problems, insecurity, and mediocrity. I recently heard of a man who compounded the problem by hoarding his mistakes. He often referred to the fact that his D.F.T. drawer was the largest file in his office. Someone once asked him what these file letters stood for, and he said they identified a collection of the damn fool things that he had done. Most of us are not bad people—we just let our D.F.T. files get too large.

The scriptures themselves make almost as many references to fools as to sinners. And if we were trying to make the most effective application of Solomon's text, we might take the positive approach and make

a written collection of our experiences—not just those that we have had in the past, but those that we plan to have in the future. For whenever excellence is recounted, it is increased.

Philosophy of excellence

Recently a group of bishops were asked for a report on their work. They were told not to discuss their problems, but to describe what they did better than anyone else. This philosophy of excellence was demonstrated by the artist Whistler, who once painted a tiny picture of a spray of roses. The artistry involved was magnificent. Never before, it seemed, had the art of man been able to execute quite so deftly a reproduction of the art of nature. The picture was the envy of the artists who saw it, the despair of the collectors who yearned to buy it for their collections, but Whistler refused steadfastly to sell it.

"For," said he, "whenever I feel that my hand has lost its cunning, whenever I doubt my ability, I look at the little picture of the spray of roses and say to myself, 'Whistler, you painted that. Your hand drew it. Your imagination conceived the colors. Your skill put the roses on the canvas.' Then," he said, "I know that what I have done I can do again."

Then he gave us a great philosophy of success. He said, "Hang on the walls of your mind the memory of your successes. Take counsel of your strength, not your weakness. Think of the good jobs you have done. Think of the times when you rose above your average level of performance and carried out an idea or a dream or a desire for which you had deeply longed. Hang these pictures on the walls of your mind and look at them as you travel the roadway of life."

First great experience

Now I am not going to burden you this afternoon with the contents of my D.F.T. file, but I would like to tell you about some of my great experiences. Great experience number one is that I managed to get myself born, and I have been very pleased about that ever since.

Henry Thoreau, an early American philosopher, once said that we should thank God every day of our lives for the privilege of having been born. And then he went on to speculate on the rather unique supposition of what it might have been like if we had not been born. Just suppose that you had never been born or that your parents had never been born. Think of all of the excitement and opportunities you would have missed as a consequence. What Mr. Thoreau may not have known was that one-third of all of the children of God never were born and never can be born because they failed to pass the requirements of their first estate. And yet, every spirit child of God hungers for a body. We remember the unembodied spirits who appeared to Jesus in his day who preferred to have the bodies of swine rather than not to have any bodies at all.

Good fortune of birth

In my own case, I didn't find out that I had been born until quite a long time after it happened. And I am still finding out many important things about the good fortunes of my birth. I eventually discovered that I had inherited two parents who were very interested in my welfare. And I am very glad that they were not members of this modern breed of abortionists who are followers of King Herod in his program of slaughtering the innocents. My parents were pretty poor in material things, but I have discovered that even a little adversity can have many advantages. The poet helps us with this idea when he says,

"The tree that never had to fight
For sun and sky and air and light,
But stood out in the open plain
And always got its share of rain,
Never became a forest king
But lived and died a scrubby thing.

The man who never had to toil to live,
Who never had to win his share
Of sun and sky and light and air,
Never became a manly man
But lived and died as he began.

"Good timber does not grow at ease,
The stronger wind, the stronger trees.
The further sky, the greater length,
The more the storm, the more the strength.

By sun and cold, in rain and snow,
In trees and men good timbers grow.
Where thickest lies the forest growth
We find the patriarchs of both.
And they hold council with the stars
Whose broken branches show the scars

Of many winds and much of strife.
This is the common law of life."

—Author unknown

Place of birth

One of my great delights in being born was to find that I had been born an American. I am very grateful that God raised up wise men to establish this nation upon Christian principles and that he provided our founding fathers to stand in the forefront of our civilization to give our nation its start toward its destiny.

One of my greatest experiences was that my parents taught me the principles of the gospel of Jesus Christ. Someone has said:

"You may have riches and wealth untold,
Baskets of jewels and caskets of gold,
But richer than I, you will never be
For I had a mother who read to me."

Being born again

Eight years after I was born, I learned something about the great principle of repentance by which we

can clear out our D.F.T. files and be born again. And so, on August 27, 1911, I was born of the water and of the Spirit in the exact manner prescribed by the Savior of the world. I became a member of The Church of Jesus Christ of Latter-day Saints and had the gift of the Holy Ghost officially conferred upon me.

Then I had another great experience. I discovered that I could be reborn as many times as I desired, and that each time I could be reborn better. Phillip Brooks was once asked when he was born and he said, "It was one Sunday afternoon when I was twenty-five years old, just after I had finished reading a great book." Saul of Tarsus was reborn on the Damascus road. Joseph Smith was born again after reading a great scripture.

In 1932, Walter Pitkin wrote his book *Life Begins at Forty*, but that is ridiculous. Life begins every morning. Life begins when we begin. And our real lives begin when we determine to live by every word of the Lord.

Experience of reading Era

I had another great experience when I was nine years old. In sacrament meeting one Sunday someone mentioned an article in the *Improvement Era* that had been written by President Heber J. Grant. And while I didn't understand all about it, I was impressed that it was very important. And I thought what a great experience it would be if I could get possession of this magazine so I could go over it as many times as necessary for me to thoroughly understand it. Finally I took my small savings and subscribed to this great magazine. I don't read as many good things as I should now, but back in those cow-herding days I had a little more free time and I read every article, including every advertisement in each issue. And sometimes I went over some of them many times. And I was born again each time a new issue was published.

Living gospel principles

Later I was married to a wonderful wife in the temple of the Lord, and our family is sealed together for time and for all eternity. I have in my possession a Holy Bible, and I have run each of its teachings through my mind many times. I also have three great volumes of new scripture, outlining in every detail the simple principles of the gospel of Christ. And each is attested by a "thus saith the Lord." And I was born again when I firmly resolved to live every one of these important precepts of salvation.

Through my occupation I have had some part in helping to carry forward the work of the world. But I have also had a part in helping to carry forward the work of the Lord, and I may have as much of a part as I desire in that great enterprise in which God himself spends his entire time.

I am presently in possession of the world's most valuable information. I know that God lives, that we were created in his image, and that by obeying the principles of the gospel of Jesus Christ, the offspring of God may eventually hope to become like their eternal parents.

Great experiences ahead of us

But all of my great experiences are not in the past. Branch Rickey, the great baseball manager, was once asked to describe his greatest day in baseball. He said, "I can't because I haven't had it yet." And most of our greatest experiences are yet ahead of us. One of them will be the glorious second coming of Jesus Christ, when with his mighty angels in flaming fire he will come to cleanse the earth of its sins and to inaugurate the millennial reign upon this earth. Every one of us will have a literal bodily resurrection, and what a great experience that will be! Charles F. Kettering, the mechanical wizard of General Motors, once said, "My interest is in the future, because I am

going to spend the rest of my life there."

And my wish for each one of you is that you may spend your eternal life in the celestial kingdom of God. Then you may say, "My heart hath had its greatest experience." And that it may be so, I humbly pray in the name of Jesus Christ. Amen. ■

Elder Franklin D. Richards

Assistant to the Council of the Twelve

My dear brothers and sisters, I feel it both a privilege and a blessing to be present at this inspirational conference, and I know that the answers to many of today's problems are to be found in the messages being given by our leaders.

Regardless of the difficulties existing in the world today, we as a people must recognize that we have been blessed abundantly with the resources of this world; yet we know that whatever we have is the Lord's and that he has blessed us with these things to see how we will use them.

The gift of life

I think it might be said, Life is God's greatest gift to man, and what we do with our life is our gift to God.

President Brigham Young, in referring to making our life a gift to God, had this to say: "Our religion is worth everything to us and for it we should be willing to employ our time, our talent, our means, our energies, our lives." (*Journal of Discourses*, vol. 11, p. 119.)

And, "If we do right, there will be an eternal increase among this people in talent, strength and intellect, and earthly wealth, from this time, henceforth, and forever." (*JD*, vol. 1, p. 110.)

"No blessing that is sealed upon us will do us any good unless we live for it." (*JD*, vol. 11, p. 117.)

President Joseph Fielding Smith

We will now hear from Elder Franklin D. Richards, Assistant to the Twelve. He will be followed by Elder Mark E. Petersen of the Council of the Twelve.

The use of wealth

It is interesting to note that here, as elsewhere in the scriptures, promises of earthly wealth and increased talents are made to those who live the gospel principles, and counsel is given to use our talents and wealth for the building of the kingdom. Many scriptures, however, contain words of admonition regarding temptations brought about through the acquisition of wealth and its use for unrighteous purposes.

The great apostle Paul, in writing to his beloved associate Timothy, told him that "the love of money is the root of all evil," and to "charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute. . . ." (1 Tim. 6:10, 17-18.)

Principles of industry and thrift

Throughout the history of the Church its leaders have taught the value of the principles of work, industry, and thrift; and as they have been practiced, Church members have prospered in numerous ways. Likewise, members have been counseled to establish and maintain their economic independence, and employment-creating industries have been encouraged.

In furtherance of these teachings, every man who has property and means should live so as to obtain wisdom to know how to use them in the best possible way to produce the greatest amount of good for himself, for his family, for his fellowmen, and for the kingdom of God.

Again quoting from President Young: "When this people are prepared to properly use the riches of this world for the building up of the Kingdom of God, He is ready and willing to bestow them upon us. I like to see men get rich by their industry, prudence, management and economy, and then devote it to the building up of the Kingdom of God upon the earth." (*JD*, vol. 2, pp. 114-15.)

Carnegie's attitude toward wealth

Andrew Carnegie, one of this country's great philanthropists, stated his attitude toward wealth as follows: "This, then, is held to be the duty of the man of wealth: First, to set an example of modesty, unostentatious living, shunning display or extravagance; to provide moderately for the legitimate wants of those dependent upon him; and after doing so to consider all surplus revenues which come to him simply as trust funds, which he is called upon to administer, and strictly bound as a matter of duty to administer in the manner which, in his judgment, is best calculated to produce the most beneficial results for the community—the man of wealth thus becoming the mere trustee and agent for his poorer brethren, bringing to their service his superior wisdom, experience, and ability to administer, doing for them better than they would or could do for themselves." (*The Gospel of Wealth*.)

With this philosophy of wealth in mine, one might properly say, "What I am worth is what I am doing for other people."

In many respects the real test of a man is his attitude toward his earthly possessions.

Building God's kingdom

In line with this thinking, our business, then, should be to build the kingdom of God. Many of us have said, in our more generous and unselfish moments, "If I only had the wealth, I would build a beautiful church, provide a school for underprivileged children, supply a hospital where it is needed, etc."

Probably few of us will have the great wealth needed to do any of these things by ourselves; nevertheless, each of us, as we have the desire, can have a share in such wonderful projects by our contributions, including the payment of our tithes and offerings.

Tithes and offerings

Throughout the ages the Lord has commanded his people to remember the needy and to pay tithes and offerings for the purpose of building the kingdom.

In this dispensation the Lord has revealed to us that "it is a day of sacrifice, and a day for the tithing of my people." (D&C 64:23.) I think it should be noted that a very substantial number are today honestly meeting this requirement. Yet, on the other hand, many are negligent in the payment of their tithes and offerings.

The Lord has said: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. . . .

"Bring ye all the tithes into the storehouse . . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:8, 10.)

Tithes are sacred funds, and the Lord in this dispensation has revealed that tithing "shall be disposed of by a council, composed of the First Presidency of my Church, and of the bishop and his council, . . . and by mine own voice unto them, saith the Lord." (D&C 120:1.)

Financial requirements

With the accelerated growth of the Church throughout the world, more and more buildings and facilities are required—chapels, schools, seminaries, temples, hospitals, mission homes, visitors centers, and many other buildings.

Not only does the construction of these new church facilities require the expenditure of large sums of capital, but the operation and maintenance of these buildings become heavy financial responsibilities.

The Church is designed to take care of the spiritual and temporal needs of its members, both living and dead; and the pattern encompasses programs such as educational, missionary, welfare, auxiliary, social services, genealogical, and many others. These programs functioning on a worldwide basis likewise require great financial assistance.

We have been looking to this day for more than one hundred years, and I am sure that as we keep the commandments of the Lord, he will open up the way whereby we can meet the financial obligations relative to the growth and development of the Church, as well as our own responsibilities.

A cheerful giver

The apostle Paul, in writing to the Corinthian Saints, told them that "he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. . . .

"Let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." (2 Cor. 9:6-7.)

In this dispensation the Lord has said, "Thou shalt not covet thine own property, but impart it freely." (D&C 19:26.)

As we consider ourselves trustees of wealth for the benefit of God's children, we should not worship property, whether it be of great or small value.

If we are guilty of worshiping property, then we have need to repent and straighten out our values.

A person who places the wealth of this world in the scales against the things of God evidences little understanding of eternal values.

The privilege of giving

We talk about making sacrifices to build the kingdom of God, but the word to me is a misnomer—to be able to participate in building the kingdom is a great privilege and blessing.

Recently I dedicated a beautiful little chapel, and at that time I was told that in order to pay the balance of the ward's share of the construction cost (\$5,000), the bishop had asked all members to limit Christmas presents to small children and to donate the amount thus saved to the building fund. The members responded beautifully, considering this an opportunity to receive a blessing rather than as a sacrifice, and at the dedicatory service many bore witness to this effect.

The widow's mite

As long as one is honest with the Lord, the amount paid is not material. The widow's or child's mite is as important and acceptable as the rich man's offerings. When men, women, and children are honest with God and pay their tithes and offerings, the Lord gives them wisdom whereby they can do as much or more with the remainder than they could if they had not been honest with the Lord. Many times they are blessed and prospered in various ways—spiritually, physically, and mentally, as well as materially. I bear my witness to you that this is true, and I am sure that many of you can bear such a testimony.

Remember the words of the Lord Jesus, how he said, "It is more blessed to give than to receive." (Acts 20:35.)

The purpose of riches

What are riches for, then? To be used in doing good. Therefore, let us dedicate our means to the building of the kingdom of God. Let us this day resolve to be honest with the Lord in the payment of our tithes and offerings.

I know that God lives and that Jesus is the Christ, our Savior and Redeemer, and this is far more important than earthly riches.

And I know that the gospel in its fullness has been restored in this dispensation through the instrumentality of the Prophet Joseph Smith, and that there is a living prophet at the head of the Church today, President Joseph

Fielding Smith. This is likewise of more value than any amount of earthly wealth.

However, a testimony alone will not save us. It is the keeping of the commandments of God—living the life of a true Latter-day Saint. It is important, then, to appreciate that the gospel has to be lived in order to be fully realized and its power received.

Therefore, let us dispense the means which the Lord has given us to enrich the lives of others who are less fortunate than we are and to build the kingdom of God, that we may make of our life a good gift to God, I pray in the name of Jesus Christ. Amen. ■

Elder Mark E. Petersen

Of the Council of the Twelve

Three great civilizations have occupied the Western Hemisphere. Two have passed into oblivion.

Those that disappeared died by virtual suicide. They brought about their own extinction as they defiled the land and defied their God by extensive crime, sexual deviation, and other loathsome sins of almost every kind.

Resemblance in degradation

Now our modern nations have succeeded them in the occupancy of this hemisphere. Much of the corruption which is common among us today resembles in striking detail the degradation that afflicted them.

In most of the Americas, for example, we have an advancing crime rate which is staggering, to say the least, reaching an annual cost to the public or more than 40 billion dollars in the United States alone.

Our moral collapse is appalling, but surprisingly, many attempt to justify it. Within recent weeks one of the highest officials of a leading Chris-

tian denomination publicly announced that he favors premarital relationships between young people, and his speech was carried internationally by the Associated Press.

Social diseases

Because of promiscuity, the dreaded social diseases have reached the epidemic stage. One health official said that actually they have surpassed epidemic proportions, and he called the condition a plague. These social diseases now affect more people than any communicable disease except the common cold.

In one of our best known western cities health officials estimate that one in every ten persons between the ages of fourteen and twenty-five has a venereal disease. It is almost unbelievable.

The *International Herald Tribune* recently said that easy abortion has now removed the stigma from immorality, making free sex even freer still.

Our inconsistency

Our inconsistency in the present situation is frightening.

While millions accept promiscuity as a new way of life and excuse adultery even though it wrecks marriages and breaks up homes, at the same time we make it illegal to offer a prayer in some of our public places.

While we teach sex in schools and publicly portray the vilest of filth on the movie screen, we virtually make a criminal of a schoolteacher who would bring a Bible into the classroom or who might ask the students to recite the Lord's Prayer. So far have we lost our sense of values!

Some Americans protest reference to the Almighty in the Pledge of Allegiance to the flag, while others would eliminate "In God We Trust" from our coins.

Tidal wave of corruption

Church attendance in most denominations is falling off at a rapid rate. Bible sales are down 25 percent, and some members of the clergy have lost their faith.

The Almighty provided that we should observe a sacred Sabbath each week. We have flouted this law to his face, and most of us have turned his holy day into one of pleasure or of "business as usual," and yet the Sabbath was given as a symbol of allegiance to our Creator.

How true it is that "first we pity, then endure, then embrace" the repeated and relentless incursions of iniquity.

Are we caught in a tidal wave of atheism and its accompanying corruption?

Are we any better than the civilizations which preceded us here and which were swept away because of iniquity?

A land of special significance

Those civilizations were taught a stern lesson pertaining to their occupancy of this hemisphere.

They were told that this is a land of special significance to the Almighty and that only those nations which serve God may remain here.

We of today must heed this warning if we ourselves are to survive.

We do not say that sin in other parts of the world is less reprehensible or to be excused in the least degree, for sin is always sin regardless of the philosophies of men and no matter where it appears.

But in this hemisphere a different situation exists. God has dedicated this land to the work of his Beloved Son, the Lord Jesus Christ, and he will not tolerate continued desecration of it.

In so reserving this land for his divine purpose, he decreed "that whoso should possess this land of promise, from that time henceforth *and forever*, should serve him, the true and only God, or they should be swept off when the fulness of his wrath should come upon them." (Eth. 2:8. Italics added.)

In plain, blunt words, then, we are told that whatever nations occupy this land must serve God or die!

Warnings of great men

The great men of modern America have given us similar warnings, peculiarly enough.

A generation ago, Roger Babson, at that time one of our leading economists, said: "Only religion can prevent democratic rule from developing into mob rule. A nation can prosper only as its citizens are religious, intelligent, capable of service and eager to render it." And then this great man said, and it is something to which we should give careful attention, "Every great panic we have ever had has been foreshadowed by a general decline in observance of religious principles."

Abraham Lincoln told the people of his day that America "need fear no danger from without. . . . If danger were ever to threaten the United States, it will come from within. 'As

a nation of freemen, we must live through all time, or die by suicide. . . ."

Then the great emancipator added this:

"We have grown in numbers, wealth and power. . . . But we have forgotten God. . . . It behooves us then to humble ourselves before the offended Power, to confess our national sins, and to pray for clemency and forgiveness."

It was George Washington, our first president, who said: ". . . we ought to be no less persuaded that the propitious smiles of Heaven can never be expected on a nation that disregards the eternal rules of order and right which Heaven itself has ordained. . . ." (First inaugural address, April 30, 1789.)

One of the most stern of all warnings came from the great statesman Daniel Webster when he said: "If we and our posterity reject religious instruction and authority, violate the rules of eternal justice, trifle with the injunctions of morality and recklessly destroy the political constitution which holds us together, no one can tell how sudden a catastrophe may overwhelm us, that shall bury all our glory in profound obscurity."

Warnings through forces of nature

God has revealed that in the last days he would warn the people through the voice of tempests, earthquakes, and seas heaving themselves beyond their bounds. Do we hear his voice now and recognize it?

When an estimated half million people are stricken in one hurricane in Pakistan, when one hundred thousand are left homeless in a single quake in Chile, and when these two disasters come within a few weeks of each other, can we ignore the warnings which they give?

When two devastating hurricanes wipe out entire communities in Mississippi within a few months of each other, when oft-repeated earthquakes

strike Los Angeles with death and a half-billion-dollar devastation, do we hear in them the voice of God as a fair warning to the rest of us?

Can we relax and feel at ease because we take out insurance against earthquakes, fire, and storm damage?

Can an insurance policy prevent a hurricane or stay an earthquake?

Who can control such awesome forces?

Who is the God of nature?

Who stood in a storm-tossed boat with a group of frightened fishermen and rebuked the storm by simply saying "Peace be still," and the wind abated and there came a great calm?

Warnings of American prophets

The extinct civilizations of the past now speak to us out of the dust of the ages, giving warning against the same conditions which brought them down to oblivion.

Listen to what they say!

The ancient prophets who lived in America among those destroyed civilizations saw us of today through the eye of revelation. They referred to us as gentiles, and one of these prophets said: ". . . O ye Gentiles, how can ye stand before the power of God, except ye shall repent and turn from your evil ways?

"Know ye not that ye are in the hands of God? Know ye not that he hath all power, and at his great command the earth shall be rolled together as a scroll?

"Therefore, repent ye, and humble yourselves before him, lest he shall come out in justice against you. . . ." (Morm. 5:22-24.)

Another ancient American prophet, long since dead and now speaking to us out of the dust, said:

". . . behold, this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God or shall be swept off; for it is the everlasting decree of God. And it is not until the fulness of iniquity among

the children of the land, that they are swept off.

"And this cometh unto you, O ye Gentiles, that ye may know the decrees of God—that ye may repent, and not continue in your iniquities until the fulness come, that ye may not bring down the fulness of the wrath of God upon you as the inhabitants of the land have hitherto done." (Eth. 2:10-11.)

An ancient prophet named Mormon, who lived here in America fifteen hundred years ago, said: "Behold, I speak unto you as if ye were present, and yet ye are not. But behold, Jesus Christ hath shown you unto me, and I know your doing.

"And I know that ye do walk in the pride of your hearts; and there are none save a few only who do not lift themselves up in the pride of their hearts, unto the wearing of very fine apparel, unto envying, and strifes, and malice, and persecutions, and all manner of iniquities. . . ." (Morm. 8:35-36.)

Word to house of Israel

There are many people on this Western Hemisphere who have in their veins the blood of some of the tribes of Israel. To them this prophet said: "Know ye that ye are of the house of Israel.

"Know ye that ye must come unto repentance, or ye cannot be saved.

"Know ye that ye must come to the knowledge of your fathers, and repent of all your sins and iniquities, and believe in Jesus Christ, that he is the Son of God. . . ." (Morm. 7:2-3, 5.)

And then we have this, also pertaining to us who live today, and coming from another ancient American prophet who speaks out of the dust to us today: ". . . these things doth the Spirit manifest unto me; therefore I write unto you all. And for this cause I write unto you, that ye may know that ye must all stand before the judgment-seat of Christ, yea, every soul who belongs to the whole

human family of Adam; and ye must stand to be judged of your works, whether they be good or evil;

"And also that ye may believe the gospel of Jesus Christ, which ye shall have among you. . . ." (Morm. 3:20-21.)

One speaking out of dust

And finally, one of the greatest of all the prophets who lived in ancient America spoke this to you and to me who live today:

"I exhort you to remember these things; for the time speedily cometh that ye shall know that I lie not, for ye shall see me at the bar of God; and the Lord God will say unto you: Did I not declare my words unto you, which were written by this man, like as one crying from the dead, yea, even as one speaking out of the dust?

"And God shall show unto you, that that which I have written is true.

"And again I would exhort you that ye would come unto Christ, and lay hold upon every good gift, and touch not the evil gift, nor the unclean thing." (Moro. 10:27, 29-30.)

Great blessings promised

If the modern nations of the Americas will repent and serve the Lord, great blessings will be theirs, for the prophet has said: ". . . this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ. . . ." (Eth. 2:12.)

How long will the Almighty be patient as we ignore or defy him?

Shall we comfort ourselves by accepting the philosophy which says that there is no God, that the Bible is but a myth, that the Book of Mormon is not true, and that therefore repentance is unnecessary?

We testify to you that God does live, that he is the eternal judge of all mankind, and that each one of us must face the record of our own deeds on his judgment day.

Jesus Christ does live. He is the God of this land. It is his gospel, and only his gospel, which can save us from destruction.

God grant that we may awaken to our plight and change our course while there is yet time, is my humble prayer, in the name of Jesus Christ. Amen. ■

President Harold B. Lee

President Smith has asked me to make an announcement here before we conclude this service.

We have in our audience this afternoon some representatives of the American Society of Civil Engineers: Mr. Samuel S. Baxter of Philadelphia, national president of the American Society of Civil Engineers, and with him we have Mr. Paul Willmore, President of the Utah Section of this Society, and Mr. Clyde D. Gessel, the chairman of the History and Heritage Committee.

On the east end of this Tabernacle they are presenting a plaque designating the Mormon Tabernacle as a National Historic Civil Engineering Landmark today at the conclusion of this meeting. There will be a brief ceremony. Those of you who may wish to participate may go there immediately after this session has ended.

President Smith then will make the concluding announcement here.

President Joseph Fielding Smith

The Sunday morning session will be broadcast by many radio and television stations in the western United States, and by short-wave in English

over Station WNYW to Europe, South America, Central America, Africa, and parts of Asia.

Over 70 radio stations will broadcast conference in Spanish Sunday morning to major cities of Mexico and Central America, and by satellite to countries of South America, together with Spanish programming stations in this country to a potential Latin American audience of 42 million people.

Radio stations in Brazil will broadcast conference in Portuguese, also by means of satellite, to a potential Brazilian audience of 14 million people.

Through special arrangements sessions of this morning and Sunday will be carried from the Tabernacle over direct oceanic cables to a large number of saints assembled in many chapels throughout Great Britain, Germany, France, Holland and Austria on Sunday.

The CBS Radio Network Tabernacle Choir Broadcast tomorrow morning will be from 9:30 to 10:00 a.m. Those desiring to attend this broadcast must be in their seats no later than 9:15 a.m.

On behalf of all who have listened to the singing during this session of the General Conference, we express appreciation and our sincere thanks to these young students for the beautiful music they have rendered. We are grateful for their presence and for their willingness to come here to add their youthful, exhilarating spirit and influence to this meeting.

Under the direction of Don B. Castleton, with Roy M. Darley at the organ, the chorus will now render, "Beatitudes."

The benediction will then be offered by Elder Parley A. Arave, former president of the Idaho Falls Temple.

The general session of this conference will then be adjourned until 10 o'clock tomorrow morning.

The combined Institutes of Religion Chorus sang the song, "Beatitudes."

Elder Parley A. Arave offered the benediction.

The general sessions of the conference were then adjourned until Sunday morning at 10 o'clock.

GENERAL PRIESTHOOD MEETING

THIRD SESSION

The General Priesthood Meeting of the Church convened at 7 o'clock p. m. Saturday, April 3, 1971, with President Joseph Fielding Smith presiding. President Harold B. Lee, first counselor in the First Presidency, conducted the meeting.

The Combined Male Choruses of Seminary and Institute personnel of faculty and students from the University of Utah, Ogden and Logan Institutes of Religion furnished the special music for this meeting. Alexander Schreiner was at the organ console.

President Lee made the following introductory statement:

President Harold B. Lee

This is the General Priesthood Session of the 141st Annual Conference of The Church of Jesus Christ of Latter-day Saints.

These services are being transmitted over closed-circuit wire and will reach members of the priesthood gathered in the Assembly Hall on Temple Square and in approximately 675 other separate locations. It is estimated that approximately 170,000 men of the priesthood will participate in this meeting throughout the United States and Canada.

We extend our greetings and blessings to all the priesthood members assembled here in the Tabernacle and the Assembly Hall, and in the various buildings throughout the United States and Canada.

The singing during this session will be furnished by the Combined Male Choruses of Seminary and Institute personnel of faculty and

students from the University of Utah, Ogden and Logan Institutes of Religion.

With Douglas W. Stott conducting and Alexander Schreiner at the organ, we shall begin this service by the chorus singing, "The Lord Is My Light," after which Elder Adney Y. Komatsu, regional representative of the Twelve in the Tokyo, Japan area, will offer the invocation.

The Combined Male Choruses of Seminary and Institute personnel sang the hymn, "The Lord Is My Light."

The opening prayer was offered by Elder Adney Y. Komatsu, regional representative of the Twelve.

President Lee

To those of you who can't see, this remarkable chorus that we have here in the choir seats, probably 350 or 400 of them, is an evidence of the action of the work being done in our seminaries and our institutes. You have heard their singing, and they look just as fine and wonderful as they sing. They will now sing, under the direction of Brother Ladd R. Cropper, "Seek Ye the Lord."

President Joseph Fielding Smith will then be our first speaker in this our General Priesthood Meeting.

The Combined Male Choruses sang "Seek Ye the Lord."

President Lee

President Joseph Fielding Smith, President of the Church, will now speak to us.

President Joseph Fielding Smith

President of The Church of Jesus Christ of Latter-day Saints

My dear brethren of the priesthood:

I greet you tonight as fellow citizens in the household of faith, as brethren in the kingdom of God, as holders of the holy priesthood; and I invite you to join with me in considering some of the grave responsibilities which rest upon us because we hold the Lord's divine authority.

The Lord's agents

We are the Lord's agents; we represent him; he has given us authority which empowers us to do all that is necessary to save and exalt ourselves as well as his other children in the world.

We are ambassadors of the Lord Jesus Christ. Our commission is to represent him. We are directed to preach his gospel, to perform the ordinances of salvation, to bless mankind, to heal the sick and perhaps perform miracles, to do what he would do if he were personally present—and all this because we hold the holy priesthood.

As the Lord's agents we are bound by his law to do what he wants us to do regardless of personal feelings or worldly enticements. Of ourselves we have no message of salvation, no doctrine that must be accepted, no power to baptize or ordain or marry for eternity. All these things come from the Lord, and anything we do with reference to them is the result of delegated authority.

Live as becometh saints

When we join the Church and receive the priesthood, we are expected to forsake many of the ways of the world and live as becometh saints. We are no longer to dress or speak or act or even think as others too often do. Many in the world use tea, coffee, tobacco, and

liquor, and are involved in the use of drugs. Many profane and are vulgar and indecent, immoral and unclean in their lives, but all these things should be foreign to us. We are the saints of the Most High. We hold the holy priesthood.

A peculiar treasure

To ancient Israel, by the mouth of Moses, the Lord said: "... if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:

"And ye shall be unto me a kingdom of priests, and an holy nation." (Exod. 19:5-6.)

This promise is ours also. If we will walk in paths of virtue and holiness, the Lord will pour out his blessings upon us to a degree we have never supposed possible. We shall be in very deed, as Peter expressed it, "a chosen generation, a royal priesthood, an holy nation, a peculiar people." (1 Pet. 2:9.) And we will be peculiar because we will not be like other people who do not live up to these standards.

To the extent we have overcome the world we are already a holy nation and a peculiar people. But unfortunately there are those among us who have not as yet put first in their lives the things of God's kingdom and who do not live in harmony with the standards of the Church.

Evils of the world

I call upon the Church and all its members to forsake the evils of the world. We must shun unchastity and every form of immorality as we would a plague. We must not dam up the wellsprings of life by preventing childbirth. We must not be guilty of unrighteous and evil acts of abortion.

No member of the Church can be accepted as in good standing whose way of life is one of rebellion against the established order of decency and obedience to law. We cannot be in rebellion against the law and be in harmony with the Lord, for he has commanded us to "be subject to the powers that be, until he reigns whose right it is to reign. . . ." (D&C 58:22.) And one of these days he is going to come.

The perfect example

As servants of the Lord, our purpose is to walk in the path he has charted for us. We not only desire to do and say what will please him, but we seek so to live that our lives will be like his.

He himself set the perfect example for us in all things and said to us: "Follow thou me." Of his Nephite disciples he asked: ". . . what manner of men ought ye to be?" and then answered: "Verily I say unto you, even as I am." (3 Ne. 27:27.)

Now we are engaged in the greatest work in the world. This priesthood which we possess is the power and authority of the Lord himself; and he has promised us that if we magnify our callings and walk in the light, as he is in the light, we shall have glory and honor with him forever in his Father's kingdom.

Putting God's kingdom first

With such a glorious hope before us, can we do less than forsake the evil ways of the world? Shall we not put first in our lives the things of God's kingdom? Shall we not seek to live by every word that proceedeth forth from his mouth? Shall we not magnify our callings and become in very deed a kingdom of priests and righteous brethren?

The blessings we shall receive, if we keep the commandments, exceed anything we can now comprehend. I am grateful for the gospel, for the Church and kingdom of God on earth, and for the hope of eternal life which the Lord has given us.

I testify that the work is true and pray that all of us may be true and faithful to our covenants, and having received peace and joy in this life, may go on to an inheritance of eternal joy and glory in the world to come. I say this soberly, humbly, and in the name of the Lord Jesus Christ. Amen. ■

President Harold B. Lee

I am sure we all rejoice in the excellence of that message and the strength of his voice as he has spoken here tonight.

Elder Howard W. Hunter of the Council of the Twelve will now address us.

Elder Howard W. Hunter

Of the Council of the Twelve

Merchants tell us that customers are influenced to make purchases by the way products are displayed or by the way they are packaged. The color of the container, the attractiveness of the wrapping, or the shape of the package has an effect upon the consumer's decision to buy. The visual image often makes or loses the sale. A dish of ice

cream is enjoyed by nearly everyone, but it is often improved by ribbons of chocolate cascading down the sides, a fluff of whipped cream around the base, a light sprinkling of chopped nuts, and a cherry on top. Eyes open wider and lips smack with each addition that is made. The same principle applies to the teaching of lessons.

Good visual aids and instructional materials increase the interest and assist in the learning processes.

Meetinghouse libraries

Meetinghouse libraries have come into being and are being stocked with instructional materials to be used by the teachers in the Church to create more interest in lessons, to display them in the most attractive way to sell the idea, to visualize the point, to teach the gospel. Meetinghouse libraries add the chocolate and the nuts, and they put the cherry on top. The teaching may be excellent, but the materials from the library make it better. Abstract ideas may be difficult to understand, but when principles can be visually demonstrated to students, they comprehend more readily.

Maps and pictures

A discussion of the travels of Paul through the old part of the world is interesting; yet names such as Cyprus, Galatia, Macedonia, Ephesus, or Thessalonica are often unlocated places in our minds. Picture a teacher with a group of enthusiastic students around a large colored map. As the story is being told, they place pins at the points in Paul's travels, then stretch different colored yarns from pin to pin to show his different missionary travels and his last journey to Rome. Now the lesson becomes fascinating. A picture is worth a thousand words. Advertisers know this, merchants know this, but no one knows it better than the teacher who is anxious about his or her students.

Responsibility to teach gospel

The Lord has been explicit in our day about the responsibility of the bearers of the priesthood to teach the gospel. The Church was less than one year old when the Lord gave a revelation through the Prophet Joseph Smith at Kirtland in which teaching was mentioned in these words:

"And again, the elders, priests and teachers of this church shall teach the principles of my gospel, which are in the Bible and the Book of Mormon, in the which is the fulness of the gospel.

"And they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit." (D&C 42:12-13.)

Thumbing through the Doctrine and Covenants to the eighty-eighth section, we find this statement of the Lord:

"And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith." (D&C 88:118.)

"Prepare every needful thing"

After this injunction to teach one another, to seek wisdom out of the best books, and to seek learning, the Lord gave further instructions and suggested in very few words that programs be established to carry out these responsibilities. This is how he said it should be done: "Organize yourselves; prepare every needful thing. . . ." (D&C 88:119.)

If we are to teach one another, if we are to seek wisdom and learning by study and by faith, we must organize and prepare every needful thing. These words form the basis upon which the idea of the meetinghouse library is conceived—to "prepare every needful thing" for more effective teaching.

Plan for saving souls

From the scriptures I have just read and the many others that might be cited, several things are made abundantly clear:

1. Every bearer of the priesthood within his sphere of influence and responsibility is to teach the gospel through precept and example. That is, he should be teaching by the example

of living the gospel; also through words, learning experiences, and instructional materials.

2. Every bearer of the priesthood is to prepare himself to be an effective teacher by study, prayer, and faith.

3. Every bearer of the priesthood should seek the direction of the Spirit to guide him in his own life and to inspire him in his teaching efforts.

4. Every bearer of the priesthood has a sacred stewardship in the kingdom of God. Our time, our talents, our property, our priesthood callings are part of this stewardship.

Thus, in our teaching responsibilities we are blessed with the opportunity to respond by participating in the divine plan of saving men's souls. As we serve we grow in our callings and can be fully accountable for our stewardship when called upon to do so. The meetinghouse library program is designed to help us be more effective in our teaching responsibility.

Library Coordinating Committee

The Church Library Coordinating Committee was organized in 1968 under the direction of the First Presidency and has been given the responsibility of coordinating the methods and procedures to be followed in all of the library functions of the Church. This committee supervises the meetinghouse library program, which has been in operation for only a short time. Details of the program were carried to all areas of the Church during the first half of last year. A number of publications have been issued concerning the establishment and operation of the program. They include the *Meetinghouse Library Bulletin*, the *Meetinghouse Library Handbook*, and the *Meetinghouse Library Technical Manual*.

Features of library program

Let me review briefly the essential instructions, supervision, and features of the program.

1. The First Presidency estab-

lished the policy that there would be one meetinghouse library in each meetinghouse of the Church. Regardless of the number of wards or branches meeting in the building, one library would serve all of them. Plans and specifications for such a facility may be secured from the Church Building Department. There are five alternate plans that make it possible to have a meetinghouse library in every type of church building.

2. The program as it relates to the stake is to be supervised by the stake president through a stake director of libraries.

3. The meetinghouse library is to be supervised by a meetinghouse librarian. Associate librarians are called where more than one ward or branch use the building. Library assistants to help individual organizations may be called as members of the library staff.

4. The meetinghouse library is to house all equipment and instructional materials needed for adequate teaching. Equipment should include motion picture, slide, and overhead projectors; audio-tape and record players; a spirit duplicator; a screen; a dry-mount press; and other equipment as needed. Instructional materials to be included are books, magazines, manuals, handbooks, music, printed articles, pictures, charts, maps, slides, filmstrips, overhead transparencies, motion picture films, and other types of teaching materials that would be used by teachers.

The meetinghouse library program is now a permanent program of the Church to assist in better teaching of gospel principles. The quality of teaching will be greatly improved by the implementation of this library of instructional materials, and it will be needed in every meetinghouse. The statistics presented yesterday to the meeting of the Regional Representatives of the Twelve indicate that 72 percent of our meetinghouses now have such libraries. We strongly urge

that those who have been slow in moving forward do so as rapidly as possible.

Instructional materials catalog

Now we come to the portion of the program which makes the library a vital part of teaching. There has just come from the press this booklet that I hold in my hand. You are not close enough to see its contents, but let me explain them to you. This is known as the *Instructional Materials Catalog*. In this publication are miniature illustrations of all the pictures related to topics now being taught in all the classes of the priesthood and auxiliary organizations, together with all those that will be taught during the coming year. All picture packets for lessons for the year 1972-73 are to be eliminated, and it will be necessary for materials normally supplied through packets to be ordered, filed, and circulated by and through the meetinghouse library for use in classes.

In this catalog, each of the pictures has been given an identification number. They will be ordered from the General Church Distribution Center by this number, and they will be filed in the library by this number. Lesson manuals will make reference in each lesson to the materials to be used by this standard number. The catalog will be available to the libraries and to all teachers. The writers of lessons will have this standard reference work available while preparing future lessons so they can prescribe materials that will be in the library. These visual aids will be referred to in the lesson manuals by the library number.

The *Instructional Materials Catalog* is in loose-leaf form so it can be expanded to include additional materials for future lessons. Many other types of materials will be added also, such as overhead transparencies, motion pictures, filmstrips, slides, tapes, and other media.

Key to effective teaching

This is an exciting program, one that will give teachers the much-needed helps to make their teaching effective. The well-organized, adequately stocked, and competently staffed library will become the nerve center of the ward or branch for more excellence in teaching. You can now see why it is important to move forward in every meetinghouse to "prepare every needful thing," as stated in the revelation from the Lord, for Churchwide uniformity in teaching assistance to all priesthood and auxiliary organizations. We encourage each member of the priesthood to make use of the meetinghouse library. Its purpose is to provide you, as well as the sisters who have teaching functions within the Church, with the materials and equipment to increase the quality of teaching.

I testify to you that the meetinghouse library program is divinely inspired. It is guided by the hand of our Heavenly Father to make teaching in the Church more effective. It has the immediate promise to increase the activity of the entire membership of the Church through making the messages of the gospel more vital in our lives. I pray we may be successful in this effort to "prepare every needful thing," in the name of Jesus Christ. Amen. ■

President Harold B. Lee

Thank you, Elder Hunter. I am sure I need not tell you that this is a monumental effort of our Library Committee, which has done a tremendous work, and of course the entire Correlation Committee, and they are associated, working under the direction of Elder Hunter, who, as you know, is the Church Historian.

It is appropriate that we have also mention made of our Teacher Development Program, which is now launched. Under the direction of our

leadership training committee, of which Elder Thomas S. Monson is the chairman, we have had Brother David B. Haight, Assistant to the Twelve, who is working in that program of preparing teacher development lessons. He will now bring to

you another exciting portrayal of that which we are now putting into the hands of the teachers to help them become better teachers, and to make their work more effective, all for the blessing of our Heavenly Father's children.

Elder David B. Haight

Assistant to the Council of the Twelve

At a seminar held in Warsaw, Poland, attended by students and leaders of the Communist party, a student posed this question: "Please don't be angry, sir, but could you explain the 'meaning of life?'" Poland's leading Marxist philosopher reported that as he glanced at the hundreds of pairs of eyes silently staring at the party leadership, he recognized the seriousness of this question and a weakness in their philosophy that has neglected to deal with this challenging problem.

The meaning of life

We as members of this church know the meaning of life. It has been revealed in its truthfulness and purity and is available to all who seek, will listen, and believe. The mission and responsibility of this church and its members have been made abundantly clear—to proclaim the Lord's teachings unto the entire world. We must be prepared to accomplish what the Prophet Joseph Smith proclaimed—to see that "the truth of God [goes] forth boldly, nobly . . . till it has penetrated every continent . . . swept every country, and sounded in every ear, till the purposes of God shall be accomplished. . . ." (*Documentary History of the Church*, vol. 4, p. 540.) The Lord has said: "Prepare ye the way. . . ." (D&C 65:1.) Then it is our duty to prepare all of our members so that we might develop a strong foundation and belief in the true gospel of Jesus Christ. The Church-wide teacher development program was devel-

oped to help accomplish this purpose. It is now in various stages of implementation in the stakes and the wards and in English-speaking missions throughout the world.

Aim of teacher development program

The aim of the teacher development program is to improve teaching wherever teaching is done in priesthood quorums, auxiliary organizations, and in our homes so as to bring about worthwhile changes in the lives of boys and girls, men and women. The First Presidency initiated this program knowing full well the importance of the teaching moments in our classrooms and because of their conviction that all teachers can improve. This program combines the most effective teaching techniques with spiritual principles.

This priesthood-sponsored program, directed by the First Presidency and the Council of the Twelve, places the responsibility for its success with the stake presidents and then the bishops.

The able and highly competent committee appointed by the First Presidency, with Brother Rex Skidmore as chairman and Brother Ruel Allred, Sherman Sheffield, Stephen Covey, and others, has under inspiration developed what is now considered the most effective teaching program in use anywhere.

Progress of program

You stake and ward leaders have performed magnificently with the instruction given to you through the Regional Representatives of the Twelve in organizing, ordering the material, and getting this program off to an auspicious start. There have been shipped to the wards, stakes, and missions 917,598 copies of instructional material. Even with this vast quantity shipped, we apologize to a few who have yet to receive some material, because your orders far exceeded the quantities estimated. A fourth printing was necessary. All back orders are being distributed this week.

I am sure you would like to know how the teacher development program is progressing. The old adage that nothing succeeds like success certainly applies to this program. A stake teacher development director in Idaho reports, "We have now finished our sixth basic lesson in all of the wards. The stake inservice leaders contact me two weeks before the stake leadership meeting to review the filmstrips so they will be properly prepared for their meetings. There is a strong, positive response in our stake. Participants taking the first basic course observed our present teaching and were shocked. Their eyes have been opened to the principles of effective teaching."

Reports from the field

A Regional Representative of the Twelve reports, "Teacher development exceeding expectations. Excellent!"

From California: "All ten wards in our stake are half through the basic course.

"When the Primary began these new inservice lessons, they had only one person teaching the entire group. Now the inservice leader has several Primary workers also as teachers, and they break up into smaller groups

so everyone can be involved and report their experiences. Some were concerned with micro teaching. Now they use it and enjoy it."

From a New York stake: "The teacher development materials are excellent and the concepts aid anyone in teaching. I have even used some of these techniques in the public school system.

"Members are asking to be enrolled in the basic course. They are 'standing in line,' my wife being one of them."

One lady reported her teaching improved after the second lesson. She began to use the "eye to eye" approach. She began to "teach with the spirit and heart rather than with the book."

This story from a Utah rural area: "Twenty-four years ago, as a young man, I was called to teach a Sunday School class of thirteen- and fourteen-year olds. I thought my first lesson was pretty good, but I didn't have enough material to last through the class period. During my second lesson, again I was out of material. I resolved it would never happen again, but it did the next Sunday. I gave the books back to the Sunday School superintendent. All of these years I have carried a feeling that I was a failure as a teacher, yet I still wanted to teach.

"Now I have taken the basic course. I know what a teacher should be. I know how to prepare. I know how to involve my class, and now I am teaching and fulfilling my lifelong desire. I have developed a foundation for teaching."

I am sure you have been impressed with the advice and encouragement that President Joseph Fielding Smith and President Harold B. Lee give to the entire Church membership in the film *You Make the Difference*. This film, which every stake has in its library, outlines the need and demonstrates the methods for calling the participants and implementing the program. The

proper influencing of the behavior of individuals through enlightened knowledge is our challenge.

Three phases of program

As you know, the program is in three phases:

First: The eleven-week basic course is conducted every week in wards and branches. When one group of participants is graduated, another group starts the course. All officers and teachers, as well as prospective teachers, at some time, should take the basic course.

Second: The monthly inservice lessons are for all priesthood and auxiliary officers and teachers, and will be a continuous program. Each year a new series of inservice lessons will be prepared. The second series will begin in September 1971. Inservice lessons for subsequent years are now in preparation.

Third: "Supervision in Teaching" will be introduced in September 1971 with a supervision manual and other aids to assist the leaders and teachers to understand this new concept of effective supervision. This concept is not in its traditional use but is supervision using priesthood principles of love and understanding.

World-wide program

This entire teacher development program is being made available to units of the Church all over the world. Translation into sixteen languages is in progress. Non-English-speaking missions and stakes are receiving detailed instructions regarding distribution and suggested programming in their areas.

To develop great teachers takes effort, dedication, faith, and believing—the kind of believing expressed by some graduate students involved in this program in one of the student wards at one of the large California universities: "We have studied this program, and we know the program is inspired. Our problem and challenge is

to see that it is properly implemented and put into effective use."

The Church is now beginning an interesting period when members of this true church in increasing numbers will be able to proclaim "I know," for they will have been effectively taught.

Importance of teaching responsibilities

It has been said that teaching is one of the noblest professions. The Savior gives us some insight into the importance of our teaching responsibilities as he admonished Peter in that great encounter on the seashore when he queried Peter: "... lovest thou me more than these?" And then, to the dismay of Peter, he repeated his instructions three times, saying, "Feed my lambs," and then, "Feed my sheep. ... Feed my sheep." (John 21:15-17.)

We must understand these instructions and our responsibility to "teach one another the doctrine of the kingdom" (D&C 88:77), but to teach it effectively so that all of us, our children, our children's children, and generations yet unborn will be able to perceive and comprehend the true meaning of life as proclaimed by the Master, and then have a desire to live it and eventually gain exaltation in the kingdom of our Heavenly Father, in the name of Jesus Christ. Amen. ■

President Harold B. Lee

Thank you, Elder Haight.

We shall invite you to stand now and Elder James R. Bradley will lead the congregation and chorus in singing "Do What Is Right."

The hymn, "Do What Is Right," was sung by the congregation.

President Lee

Bishop Victor L. Brown, second counselor in the Presiding Bishopric, will be our next speaker.

Bishop Victor L. Brown

Of the Presiding Bishopric

My dear brethren: I am deeply grateful to be with you in this great priesthood meeting of the Church. I pray that my remarks will be in harmony with the Spirit of the Lord. With his help I will attempt to explore with you some of the responsibilities we priesthood holders have by virtue of the fact that we have been ordained by proper authority to act officially in the name of God. This applies to twelve-year-old deacons as well as to high priests.

Who we are

First, we should understand who we are. Before we were born, our spirits dwelt in heaven with our Heavenly Father and his Son, Jesus Christ, who is our elder brother. We were faithful to him during that period of our existence. Had we not been faithful, we would have followed Satan as did one-third of the hosts of heaven. This would have prevented our coming to this earth as mortal beings, which was necessary if we were ultimately to attain eternal life and return to the presence of our Heavenly Father. We were faithful, and we are here in mortality with all the potentiality of exaltation.

One of the basic principles upon which his plan was based was free agency. We had our free agency in heaven and made the right choices. As mortal beings now, we also have our free agency. We may choose whom we will follow, either Satan or the Savior. "Therefore, cheer up your hearts, and remember that ye are free to act for yourselves—to choose the way of everlasting death or the way of eternal life." (2 Ne. 10:23.)

Our mortal environment

Our mortal environment and its influences upon us may be somewhat different from those of our premortal

existence. Nevertheless, there were positive and negative influences in the spirit world. If it were not so, why would one-third of our spiritual brothers and sisters have followed Satan into captivity? The alternatives available to us in this life are the same as they were before. It is either Jesus Christ and eternal life or Satan and bondage. Here is what we find in the scriptures regarding this subject:

" . . . they who keep their first estate [which includes all of us] shall be added upon; and they who keep not their first estate [those who followed Satan] shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate [this life] shall have glory added upon their heads for ever and ever." (Abr. 3:26.)

Created in God's image

Being sons of God, we were created in his image. In other words, our physical appearance is similar to his, just as it is to our earthly father. Recognizing, then, that we are literally spiritual sons of our Father in heaven— ". . . And I, the Lord God, had created all the children of men . . . for in heaven created I them" (Moses 3:5)—and recognizing that we are created in his image, that this human form of flesh and bone is the tabernacle for our spirits in this mortal life, that we had the wisdom to make proper choices in the life before this, and further that we who are present in this priesthood meeting have the authority to act in his name and officiate in his holy ordinances here among men—recognizing all of this, it should not be difficult to catch the vision of the responsibilities associated with such blessings, responsibilities far and beyond those held by those who do not hold the priesthood.

Examples of true manhood

Let us consider just a few of these responsibilities. In the scriptures we read, "So God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1:27.) The Lord defined some very basic differences between men and women. He gave the male what we call masculine traits and the female feminine traits. He did not intend either of the sexes to adopt the other's traits but, rather, that men should look and act like men and that women should look and act like women. When these differences are ignored, an unwholesome relationship develops, which, if not checked, can lead to the reprehensible, tragic sin of homosexuality. In other words, we have a responsibility as priesthood bearers to be examples of true manhood.

Command to be fruitful

The Lord commanded men and women to multiply and replenish the earth. "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." (Gen. 1:28.) To insure that this would take place, he gave to each a powerful emotion which causes a male and female to be attracted to each other. To man he gave a mind with which to reason so that he might have dominion over "every living thing that moveth upon the earth." With this mind he also expects man to have dominion over himself. He expects man to exercise control over his sexual drives.

"Thou shalt not commit adultery"

Sexual activity is to be indulged in only within the bonds of marriage. When this is the case, it is one of the most rewarding and satisfying ex-

periences man can have. When this is not the case, the same experience becomes base and evil. Notwithstanding the attitude of much of the world toward sexual permissiveness, the Lord has never changed his commandment in this regard. He said, "Thou shalt not commit adultery." (Exod. 20:14.)

Infidelity and promiscuous sex activity destroy the basic, vital institution of the family, which in turn destroys all that is good in life. If we as priesthood holders are to bring honor to that priesthood, we will refrain from any sexual activity outside the bonds of matrimony. Otherwise, we bring disgrace to ourselves and to the priesthood we bear.

Acknowledging the fact that this mortal body is the tabernacle of the spirit and that the spirit was fathered by our Father in heaven, it behooves us to show respect for our bodies by not abusing them through the use of harmful and destructive substances. Here again, one who holds the priesthood has a responsibility far greater than one who does not, a responsibility to abstain completely from the use of such things as alcohol, tobacco, and drugs.

Principle of honesty

We have been discussing matters which may be classed primarily as moral. Morality, however, is not limited to the question of sex or drugs. It is much broader in its scope. I should like now to branch into another phase of morality. Three statements by President David O. McKay very forcefully introduce this vitally important moral principle:

"Honesty and sincerity are the basic virtues of a noble character." ("We Believe," *Improvement Era*, September 1963, p. 803.)

"Honesty . . . is the first virtue mentioned in the Thirteenth Article of Faith. It is founded on the first principles of human society and is the foundation principle of moral

manhood." (*Treasures of Life* [Deseret Book Co., 1965], p. 455.)

"It is impossible to associate manhood with dishonesty. To be just with one's self, one must be honest with one's self and with others. This means honesty in speech as well as in actions. It means to avoid telling half-truths as well as untruths. It means that we are honest in our dealings—in our buying as well as in our selling. It means that an honest debt can never be outlawed, and that a man's word is better than his bond. It means that we will be honest in our dealings with the Lord, for 'true honesty takes into account the claims of God as well as those of man; it renders to God the things that are God's, as well as to man the things that are man's.'" (*Conference Report*, April 1968, pp. 7-8.)

Reputation of Mormons

Some time ago I had occasion to visit with a man from New York City. He has been in the field of finance for many years. His associates are nationwide. During the course of our conversation, he made a remark that has given me much food for thought. He said: "Over the years, I have had dealings with many Mormons. I have yet to run into a dishonest one."

I countered by saying, "If a Mormon truly lives his religion, he must be honest." However, I indicated that I was afraid there were some who did not live their religion fully, whereupon he replied, "I hope I never have the shattering experience of meeting a dishonest Mormon."

I had almost forgotten this conversation until the other day when I visited with another financier from New York City. We were discussing a rather negative article published recently about Salt Lake City and the Mormons and some of the feelings against the Church in earlier years. He said, "That may have been true in the past, but now it is a point of distinction to be known as a Mor-

mon," inferring that being a member of the Church is now considered worthy of great respect.

Conduct of young men

Within the next three or four months, over four hundred young men holding the office of priest in the Aaronic Priesthood will be going to Hawaii for employment in the pineapple fields. I am quite sure none of them solicited this job. How, then, did they obtain it? Last year some of our young men found employment with this same firm. Their conduct and performance were so outstanding, the company this year wants four hundred of the same kind. I hope these four hundred young men are present in this priesthood meeting. Each one carries the reputation of the holy priesthood on his shoulders. If they honor their priesthood, they will be honest in all their dealings. They will be men of integrity, totally dependable. If they do this, they will bring honor to themselves, their families, their church, and their God. Certainly their Father in heaven will be proud to acknowledge them as his sons.

Graduates of BYU

I am told that currently recruiters for major national corporations rank the Master of Business Administration graduates from the Brigham Young University with those from the top four or five business schools in the nation, not because of their academic prowess alone but because of the kind of men they are, men of honesty and integrity.

You may ask what all of this has to do with the responsibility of a priesthood holder. My answer is, Everything. The Lord has said, "He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight." (Ps. 101:7.)

Distinguished for zeal

Alma, speaking of the people of Ammon, said, "And they were among

the people of Nephi, and also numbered among the people who were of the church of God. And they were also distinguished for their zeal towards God, and also towards men; for they were perfectly honest and upright in all things; and they were firm in the faith of Christ, even unto the end." (Al. 27:27.)

The dictionary says integrity implies trustworthiness and incorruptibility to a degree that one is incapable of being false to trust, responsibility, or pledge. Honesty implies a refusal to lie, steal, or deceive in any way.

Counsel of Joseph F. Smith

President Joseph F. Smith, in writings to the membership of the Church, summarizes the message I have tried to give tonight:

"Then we have a mission in the world: each man, each woman, each child who has grown to understanding or to the years of accountability, ought to be an example to the world. They ought not only to be qualified to preach the truth, to bear testimony of the truth, but ought to live so that the very life they live, the very words they speak, their every action in life will be a sermon to the unwary and to the ignorant, teaching them goodness, purity, uprightness, faith in God and love for the human family."

"Let every man's life be so that his character will bear the closest inspection, and that it may be seen as an open book, so that he will have nothing to shrink from or be ashamed of. Let all men who are elevated to positions of trust in the Church live so that no man can point to their faults, because they will have no faults; so that no man can justly accuse them of wrongdoing, because they do no wrong; that no man can point out their defects as 'human' and as 'weak mortals,' because they are living up to the principles of the gos-

pel, and are not merely 'weak human creatures,' devoid of the Spirit of God and the power to live above sin. That is the way for all men to live in the kingdom of God."

"The first and highest standard of correct living is to be found in that individual responsibility which keeps men good for the truth's sake. It is not difficult for men who are true to themselves to be true to others. Men who honor God in their private lives do not need the restraint of public opinion which may not only be indifferent, but positively wrong."

"No member in good standing in the Church will be drunken or riotous or profane or will take advantage of his brother or his neighbor, or will violate the principles of virtue and honor and righteousness." (*Gospel Doctrine* [Deseret Book Co., 1968], pp. 251-53.)

Brethren, as sons of God holding his holy priesthood, we have an obligation to bring honor to his name. We are his emissaries in the world. He has shown unbounded love for us through the blessing of the priesthood and through having given his life that we might have eternal life. In return for all of these blessings, he has said, "If ye love me, keep my commandments." (John 14:15.) That we may do this more perfectly each day I humbly pray in the name of Jesus Christ. Amen. ■

President Harold B. Lee

Besides the Teacher Development and the Library programs, we have now given to the Church the genius of leadership training, and on the team that has been preparing and has worked on this leadership training program has been Elder Wendell J. Ashton. We will ask Brother Ashton now to speak to us.

Elder Wendell J. Ashton

Church Leadership Committee

Last week several of us were in the office of my former missionary companion, Elder Gordon B. Hinckley, shortly after he had received his notice from the First Presidency as to when he would speak at this great conference.

Elder Hinckley turned serious and almost wan, then said, "You know, this frightens me terribly. It does every time general conference approaches."

Elder Hinckley has been coming up here twice a year and performing ably for thirteen years. But can you see how one of us feels coming to this world-conference pulpit for the first, and perhaps only, time?

Chat with two sons

And so tonight, with your approval and President Smith's permission, I should like to speak to only two of you here, as I respond to the request of the First Presidency to represent the Church Leadership Committee, headed by Elder Thomas S. Monson. I shall feel more comfortable chatting with only two of you, but you all may listen if you care to. The two are our two sons: Owen, a priest, and Kay, a teacher.

The General Authorities are concerned about you two boys, and your sisters too. Our Church leaders are aware of the tremendous challenges and opportunities facing all of our youth.

Leadership training program

Four years ago the presiding brethren launched a leadership training program. It began with the General Authorities themselves, in a school-of-the-prophets meeting each Wednesday in the Church Administration Building. They taught themselves in the leadership skills of Jesus and his prophets. From this modern school of the prophets came outlines and

source materials for leadership training in the stakes and missions—at stake priesthood leadership meetings, stake priesthood meetings, Saturday evening leadership meetings of quarterly stake conferences, and at similar meetings in the missions. There have also been leadership seminars for Regional Representatives of the Twelve. These representatives then conduct regional meetings twice a year for stake priesthood and auxiliary leaders. This year, leadership instruction has been extended to a bishops' training course, to monthly quorum meetings of high priests, and to other areas.

Challenges of fast-changing world

This leadership training aims particularly to help young priesthood holders like you to better meet the challenges of this fast-changing world. And how it is changing!

In 1900 only 4 percent of the college-age group attended college. Now it is 40 percent. A national business magazine notes that "it is estimated at the present time that an engineering degree represents knowledge that becomes obsolete after ten years. Changes are coming so fast that degrees will soon be out of date after five years. . . ." Another publication reports that 80 percent of the jobs in the future will require less than four years in college, but will demand vocational-technical education for skills such as those of carpenters, auto mechanics, secretaries, and salesmen.

A book, *The Year 2000*, talks about some of the developments likely ahead for you: mining and farming on the ocean floors, three-dimensional photography, artificial moons for lighting large areas at night, and many others.

Resistance to other changes

Even more sobering, though, are thoughts regarding other changes that some say are ahead: the phasing out of family life and of the moral code that helped make this and other nations great.

As priesthood bearers, we must be prepared to meet change and to resist with all our might those changes that would strike at the basic institution of the Church and of society generally—the home.

Eternal principles of leadership

You will know wisdom, Owen and Kay, when you fully realize that the lasting lessons in leadership do not change. They are eternal. They helped make Noah and Abraham and Moses giants in the land, giants in character, in leadership, in bringing men and women closer to God. These same unchanging principles of leadership are helping Latter-day Saint priesthood leaders and holders become mighty leaders today, not only in the remarkable growth of the Church but also in government, business, education, and the professions of the world. These eternal principles can help you lead in a world that cries out for real priesthood leadership.

Joseph who was sold into Egypt

May I give you one or two examples. Let's begin with that noble forebear of many of us—Joseph, who was sold into Egypt. As a youth he was rejected. His own brothers cast him into a pit and then sold him as a slave. While still a young man, he was bound in a dungeon because he turned away from a woman who tempted him. He was confined in that dungeon for over two years. When he was brought out, he was taken before the Pharaoh, who was troubled with a dream. He had heard of Joseph the prisoner's reputation for interpreting dreams. Catch Joseph's reply to Pharaoh's request for an

answer to his dream, Joseph's first recorded words after emerging from the dungeon: "It is not in me: God shall give Pharaoh an answer of peace," said Joseph. (Gen. 41:16.)

Joseph had kept the faith—faith in his Heavenly Father. He had remained free as a slave and as a prisoner because he had kept close to the Lord. Yet there are young men and women today who become slaves when they are free because they unfortunately reach for a pill when they suffer a reverse or feel rejected.

David and Goliath

Remember some years ago, Owen, when you and I together prepared a family home evening lesson while on a vacation at Flathead Lake in Montana? The lesson was on David and Goliath. The account in Samuel said that Goliath was six cubits and a span tall. We figured that was nearly ten feet. (What a basketball center he would have been!) Samuel said that Goliath wore a coat of mail weighing 5,000 shekels. We did more figuring. That coat weighed approximately 160 pounds. Goliath was not only big; he was strong. Listen now to David the shepherd boy's words as he faced the giant in the Valley of Elah, after Goliath had roared out his ridicule.

David replied, "This day will the Lord deliver thee into mine hand. . . ." (1 Sam. 17:46.)

Owen and Kay, you are going to face some Goliaths ahead—big challenges. Don't fear them. Meet them. Move into them, knowing that the Lord is with you, if your cause is righteous.

Lessons to be learned

There are more lessons to be learned from Nephi and Naaman, from Joshua and the brother of Jared, from Samuel of Israel and Samuel the Lamanite, and from many others. The most powerful lessons, however,

you will find, come from that leader among leaders, Jesus the Christ.

And so, Owen and Kay, from the prophets and from the Prince of Peace, learn how to lead, beginning with yourselves. Stand on your own feet. Stand tall. Hold your heads high as though you are truly sons of God, which you are. Walk among men as holders of powers beyond your own, which you have, through the priesthood. Move on the good earth as though you are partners of the Lord in helping to bring immortality and eternal life to mankind, which you are. Walk quietly, as in stocking feet; but walk fearlessly, in faith. Don't let the ill winds sway you. Walk as leaders with the priesthood in the government of God. Walk with hands ready to help, with hearts full of love for your fellowmen. But walk with a toughness in righteousness.

If you do, Owen and Kay, I promise you as your father and as the presiding priesthood bearer in our home that you will know the meaning of that blessing of a father of old to his son, when Lehi spoke to Jacob: "... men are, that they might have joy." (2 Ne. 2:25.)

I give you this witness, in the name of Jesus Christ. Amen. ■

President Harold B. Lee

Thank you, Brother Wendell. I said to my beloved colleague, President Nathan Eldon Tanner, that I have never heard him speak when he didn't give me good, sound wisdom.

It will now be my privilege and yours to hear him, and I don't want him to subtract one bit from what he has prepared to say to us tonight.

President N. Eldon Tanner

Second Counselor in the First Presidency

I am always happy, my brethren, for the privilege I have of meeting with the priesthood. As I have said before, I have met with men in high places in different countries, holding responsible positions, leaders, executives, and so on, but never do I feel the same as when I meet with the priesthood.

The lad who is not with us

As we were listening to and enjoying these fine talks, and as I looked over this audience and thought of all those who are gathered tonight—President Lee said 170,000—and enjoying the friendship and brotherhood of our brothers in the priesthood, I have been thinking of and wondering about the lad out there who is not with us, who is not a part of this group, because he thinks he is not wanted, understood, or loved.

There are in every ward boys ranging in ages from twelve to seventy who, though they would deny it, are hungry for attention, for brotherhood, and for an active life in the Church.

The way to happiness

Let us as leaders, and all of us, always remember and never forget that everyone is looking for happiness. Everyone wants to be happy. It is our great privilege and responsibility to show him the way to happiness and success. Often some little thing, some slight, or a misunderstanding causes one to become inactive. There are those who are discouraged and inactive because they have felt neglected or have been offended; or they are guilty of some transgression of their own, and as a

result feel that they are outcasts or that there is no place for them, that they are not worthy or wanted. They feel that they are lost and cannot be forgiven. We as leaders must let them know and make them know that we love them, and help them to understand that the Lord loves them, and that the Lord will forgive them if they will truly repent.

Wandering boys

We have an old song, "Where Is My Wandering Boy Tonight?" and I was wondering if that could not be changed to mean more to us in these words: "Why is my boy wandering tonight?"

If those two sons of Brother [Wendell J.] Ashton will follow their father's directions, and if all who listened to Bishop Brown this evening, and those who listened this afternoon and this morning to the general conference, will follow the instructions that were given them, they will not be wandering boys.

But sometimes boys do wander because, as I said before, of the way they are treated, the way they are neglected; because they feel they are not wanted.

Parable of the Lost Sheep

The Lord gave us the parable of the Lost Sheep, and I should like to read it because I think it is important:

"Then drew near unto him all the publicans and sinners for to hear him.

"And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

"And he spake this parable unto them, saying,

"What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

"And when he hath found it, he

layeth it on his shoulders, rejoicing.

"And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

"I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." (Luke 15:1-7.)

Saving the lost

Every bishop, every stake president, every leader of any organization knows someone who needs attention, and you and we have the responsibility of going to find that lost sheep. If we had knowledge tonight that some young man was lost, if anyone knew of someone who was drowning, we wouldn't hesitate one minute to do all in our power to save that individual, to save the one who was lost, the one who was drowning, the one who was in need of our help. These young men and these older men who are inactive in the Church, who have strayed away from the Church because of inactivity or for any reason, need our help and need our attention just as much. They need our prayers and our consideration, and nothing will bring us greater joy and happiness than to see one come back into activity.

By saving one, we might save a family. We might even save a generation. By losing one, we may lose not only the individual but a family and his posterity. The responsibility is great. Some of us seem to be very happy if we have from 40 to 70 percent attendance. If you have 40 percent attendance, you have 60 percent who are not in attendance. And if you have 70 percent in attendance, there are still 30 percent not attending, and those are the ones who need our attention, and they need it badly.

Appreciation for home teacher

I was greatly impressed as I attended a stake conference and called on a bishop to speak. As he spoke, tears came to his eyes, and it was difficult for him to speak when he said, "I want to acknowledge here tonight at this meeting my home teacher. I was an inactive senior Aaronic Priesthood holder, and this home teacher worked with me. I didn't want to see him at first; in fact, I refused, but he continued until I would let him come into my home and teach me. And here I am now, his bishop. I want to express to him my deep appreciation." Thank the Lord for such worthy men, who will not fail to do everything in their power to save those who are wandering.

A call to serve

I think possibly I have told this experience that I had myself. I saw a young man when I was stake president; he was a very able young man; he had been trained in agriculture, and we needed an agricultural adviser in our welfare committee. He wasn't active in the Church. I knew that he wasn't keeping the Word of Wisdom, but I called and asked him to go to lunch with me one day; and as we sat and talked, I told him what I wanted of him. I said, "You are the best prepared, able young man to do this job. We need you, and you need activity."

We talked for some time, and he said, "Well, President Tanner, you know that I don't keep the Word of Wisdom."

I said, "Well, you can, can't you?" Probably that wasn't fair.

And he said, "President, that is a different approach. My bishop came to me last month and asked me if I would take a job in the ward. I told him that I wasn't keeping the Word of Wisdom. And he said, 'Well, we will get somebody else.'"

So I talked with him for a little

while longer, and I said, "Listen, brother, you need activity in the Church, but we need you, we really need you."

After we had talked a little while, he said, "Do you mean that if I took a position like this I couldn't even have a cup of coffee?"

I said, "Yes, that is exactly what I mean. Any leader must be a leader, and you must be an example. If you were taken into a stake committee, we would expect you to live the gospel the way a man should live it."

He said, "Well, then, I shall have to think it over."

I said, "You think it over. But remember, you need activity, and we need you."

He said, "Well, I will let you know."

He didn't call me the next day. He didn't call me the next day, and he didn't call me the next day, and he didn't call me the next day—and he didn't call me the sixth day. And I thought, well, he doesn't want to admit that he can't keep the Word of Wisdom.

On the eighth day he called me. He said, "President Tanner, do you still want me to do that job?"

I said, "Yes, that is the reason I called you and talked to you about it the other day."

He said, "Then I will do it, and on your terms."

Results of church activity

And he did it, and he did it on my terms. He was a single man, but he was thirty-some years of age. He came into activity, and there was a young woman who was stake president of the Mutual, a very fine young woman, and he met her and became very well acquainted with her and fell in love with her and married her.

And then he became a bishop and then he became a high counselor and then he became a member of the stake presidency. You know, it has

given me a great deal of satisfaction to know that that young man became active, and his family is active. He has children now that are active.

Brethren, regardless of where we are or who we are, we should realize that we have out there a boy, a young man, an older man who is not active, and he wants to be active, if we can just find a way to interest him and let him know that he wants to be active.

Importance of saving souls

I would like to leave this challenge with you tonight, my brethren, that each bishop determine that within the next month he will begin very actively to bring some young man into activity; and each counselor would do the same thing; and each man who holds office in that ward or stake would do the same thing. Brethren, there is nothing more important in your whole lives than to save souls. We have programs and we have planning outlines for teachers, and we give them teacher helps, and all those things to take care of those who are attending, but I fear too often we are forgetting and neglecting and ignoring those who are not always there,

satisfied to say we had 50 percent or 60 percent in attendance.

Joy in finding lost sheep

I don't care at all for percentages or statistics, but I do care for that boy and the outside young man, and I appeal to you tonight, my brethren, every one of you who is holding the priesthood of God, and particularly those who hold office in the Church, to set about to do as the Lord said, to find that lost sheep, bring him back into the fold, so that you will find joy with him when you meet your Heavenly Father.

And to you young men, there is no fun in being lost, and you can keep from being lost if you will honor your priesthood all the time and help the boys who are having difficulty to honor their priesthood, that they might be happy.

I bear you my testimony, my brethren, that we hold the priesthood of God. This is his church and kingdom. He has given us the responsibility of teaching and helping to save our fellowmen. May we do it in a way that will be acceptable to him, which will bring joy to us and help to prepare us for eternal life, I humbly pray in the name of Jesus Christ. Amen. ■

President Harold B. Lee

First Counselor in the First Presidency

Thank you, President Tanner. I would have you remember a remark of Brother Marvin J. Ashton in his very excellent address today when he said no home is a failure until it gives up on that son, or that daughter, or that husband, or that wife. It must not give up, no matter how difficult the task to save one of ours.

The worth of a boy

Horace Mann, that great educator somewhere back in the time of Abra-

ham Lincoln, told how he was the speaker at the dedication of a great boys' school, and in his talk he said, "This school has cost hundreds of thousands of dollars; but if this school is able to save one boy, it is worth all that it cost." One of his friends came up to him at the close of the meeting and said, "You let your enthusiasm get away with you, didn't you? You don't mean what you said that if this school, costing hundreds of thousands of dollars, were to save just one boy,

it was worth all that it cost? You surely don't mean that."

Horace Mann looked at him and said, "Yes, my friend. It would be worth it if that one boy were my son; it would be worth it."

I want you to know that it would be worth it if it were my grandson, or one of mine. It would be worth it if it were one of yours.

Concern for youth of today

As I have listened to these talks today, there has been a flood of concern about the terrible situations that confront the youth of today, and a pleading for the coaches to teach the quarterbacks; and the quarterbacks not to be the men on the field, but to do their job of quarterbacking; and the coaches not to try to be the quarterbacks, but to be sure of their coaching.

Decency of majority

I came across a statement from the late President [Dwight D.] Eisenhower in the *Reader's Digest* some years ago. He said, "Unfortunately many people nowadays have become so bemused by the excesses of a small minority of American youth, that they forget to note the decency and intelligence of the overwhelming majority. This is a great injustice to you young folks and a disservice to America.

"Judge Lester H. Loble of Montana, who has done so much to check juvenile delinquency in his state, has said that 97 percent of our youngsters today are as good as those of any generation, but the three percent who are hoodlums are worse. I might go one step beyond and suggest that in a good many ways, today's young people are *better* than my own generation. Certainly, you are better educated, better informed about the world, have a far broader outlook on life than we did at your age. Moreover, most of you I talk with—and I do talk with hundreds every year in student and political gatherings and

elsewhere—have fine motives and a sound moral attitude." ("Thoughts for Young Americans," *Reader's Digest*, April 1966, pp. 88-92.)

As I read that, I recalled a statement made by Dr. Fisher, former educational director of the Boy Scouts of America, who here in the Assembly Hall made an interesting remark. He said, "If the youth of today were not twice as good as were the youth of two generations ago, they wouldn't be half as good as they are." If you analyze that, I think you can understand why he would make that remark.

"Anxiously engaged in a good cause"

May I conclude now by reading you something that means something beyond what we can do in teacher development, in leadership training, or in providing library materials, and this was said by the Lord in a great revelation.

"For behold, it is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward.

"Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

"For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward.

"But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned.

"I command and men obey not; I revoke and they receive not the blessing.

"Then they say in their hearts: This is not the work of the Lord, for his promises are not fulfilled. But wo unto such, for their reward lurketh

beneath, and not from above." (D&C 58:26-29, 32-33.)

Bring righteousness to pass

Brethren of the priesthood, in your own circle, in your own home, in your own lives, you must do all you can of your own free will, and bring to pass much righteousness. Our job and your job, my job, is to look after the man behind the one in front of you. That is a little difficult for some people to figure out. And when you find out that one, and put him in line, then you are prepared to go out and search for the other ones. I pray that the Lord may help you to find out that one and put him in line, then you are prepared to go others round about you, and we will be on our way to a glorious future.

That the Lord may help us so to do, I pray humbly, in the name of the Lord Jesus Christ. Amen. ■

President Harold B. Lee

The brethren have told me that one minute past 9 o'clock \$1500.00 will be charged to KSL. There is nothing I can say that will be worth \$1500.00.

The CBS Radio Tabernacle Choir

Broadcast will be from 9:30 to 10 o'clock Sunday morning. Those desiring to attend must be in their seats before 9:15 a. m.

There will be large crowds attending the services on Sunday. Please be considerate; drive carefully, and let us give thanks tonight to this wonderful male chorus of Seminary and Institute personnel, students and faculty members, from Salt Lake Ogden and Logan areas. We deeply appreciate their inspiring music, and the service they have rendered.

We shall now close this meeting with the chorus conducted by James R. Bradley, with Alexander Schreiner at the organ, singing, "Eternal Life," after which the benediction will be offered by Elder Antone K. Romney, executive secretary of the Church Correlation Committee.

The Combined Male Chorus of Seminary and Institute personnel sang the number, "Eternal Life."

The benediction was pronounced by Elder Antone K. Romney, executive secretary of the Church Correlation Committee.

The conference was adjourned until 10 o'clock Sunday morning.

SECOND DAY

MORNING MEETING

FOURTH SESSION

The fourth session of the conference convened in the Salt Lake Tabernacle on Sunday, April 4, 1971, at 10 o'clock a. m.

With President Joseph Fielding Smith present and presiding, President Harold B. Lee, first counselor in the First Presidency, conducted this session.

The choral music for this meeting was furnished by the Tabernacle

Choir, directed by Richard P. Condie. Alexander Schreiner was at the organ console.

Before the beginning of the meeting, the Tabernacle Choir sang the number, "Rejoice the Lord Is King."

President Lee made the following statement:

President Harold B. Lee

It is a great pleasure for us to welcome all present this morning in this

historic Tabernacle in Salt Lake City, Utah. We welcome also special guests—national and local government leaders, educational and civic leaders, and stake and ward Church leaders from far and near. We welcome friends from other churches, and also the vast television and radio audiences. We extend to all cordial greetings and welcome to this fourth session of the 141st Annual Conference of the Church of Jesus Christ of Latter-day Saints.

The Tabernacle Choir, under the direction of Richard P. Condie, with Alexander Schreiner at the organ, will open these services by singing "Sing Unto God," following which Elder William Roberts, Regional Representative of the Twelve of the New Zealand Region, will offer the invocation.

The Tabernacle Choir sang the anthem, "Sing Unto God," after which the opening prayer was offered by Elder William Roberts, Regional Representative of the Twelve.

President Lee

The Tabernacle Choir will now sing "Thy Word Is a Lantern," after which President N. Eldon Tanner of the First Presidency will speak to us.

The number, "Thy Word Is a Lantern," was sung by the Tabernacle Choir.

President Lee

Our first speaker this morning will be President N. Eldon Tanner, counselor in the First Presidency of the Church.

President N. Eldon Tanner

Second Counselor in the First Presidency

We have heard a great deal lately about the Last Lecture Series, in which those who lecture choose their subject as though it were the last they would give. With that in mind, I chose my subject for this conference as though it were to be my last lecture—the most important message I could leave with the people.

"Choose you this day . . ."

The subject I have chosen, then, is taken from Joshua: ". . . choose you this day whom ye will serve; . . . but as for me and my house, we will serve the Lord." (Josh. 24:15.) Shortly after saying this, Joshua, being 110 years old, died, leaving this as his parting message.

As we have listened to the wonderful talks that have been given in this conference, and as we shall listen to those that will follow, I am sure we

will realize that all of them emphasize the importance of serving the Lord.

Ancient Israel

We all remember how Moses led the children of Israel out of bondage, and how the Egyptians were destroyed by the Red Sea; how the Lord gave the Amorites and the people of Jericho into their hands so that they might possess their lands, and how Joshua reminded his people of the words of the Lord:

"And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat."

Then Joshua said: "Now therefore fear the Lord, and serve him in sincerity and in truth: and put away

the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord.

"And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord."

And then he warned: "If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good." And frightened, they responded: "The Lord our God will we serve, and his voice will we obey." (Josh. 24:13-15, 20, 24.)

A modern parallel

A parallel to this is found in the story of our pioneer forefathers, who because of their religious convictions had to flee from their beautiful city and homes. Though they suffered much, and many died, they remained true to their faith, and even in the face of all their hardship as they toiled across the plains, they sang: "And should we die before our journey's through, Happy day! all is well." They blessed the name of the Lord, their God, and continued to serve him, and through their righteous endeavors he has blessed and prospered them and their posterity.

As we read the scriptures and as we read the history of the world, we find numerous examples where individuals, communities, and even nations who chose to serve the Lord were saved and prospered—not through their human genius alone, but by the will of God—while others who refused to do so suffered his wrath, were defeated and destroyed.

God's promises conditional

As recorded in the Book of Mormon: "Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and

from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ. . . ." (Eth. 2:12.)

What a glorious promise! But we find the same "if" restriction that Joshua warned his people about: "If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume you." The promise in Ether is conditional only "if they will but serve the God of the land, who is Jesus Christ." Are we headed for destruction by failing to serve Jesus Christ, by failing to live according to his teachings?

Civilization on trial

In his book *Civilization on Trial*, published in 1948, Arnold J. Toynbee seems to catch this message, as he refers to the rise and fall of civilizations, and recognizes the reason for their declines. He defines history and its pattern of repeating itself, and then he says:

"Our present situation is formidable indeed. A survey of the historical landscape in the light of our existing knowledge shows that, up to date, history has repeated itself about twenty times in producing human societies of the species to which our Western society belongs, and it also shows that with the possible exception of our own, all these representatives of the species of society called civilizations are already dead or moribund. Moreover, when we study the histories of these dead and moribund civilizations in detail, and compare them with one another, we find indications of what looks like a recurring pattern in the process of their breakdowns, declines, and falls. We are naturally asking ourselves today whether this particular chapter of history is bound to repeat itself in our case. Is that pattern of decline and fall in store for us in our turn as a doom from which no civilization can hope to escape?"

He goes on to express his opinion

that the pattern of earlier successes or failures does not necessarily have to be repeated. He says: "As human beings, we are endowed with this freedom of choice, and we cannot shuffle off our responsibility upon the shoulders of God or nature. We must shoulder it ourselves. *It is up to us.*" He suggests what we should do to be saved, politically, economically, and religiously, and states: "Of the three tasks, the religious one is, of course, in the long run by far the most important." (New York: Oxford University Press, pp. 38-40.)

The key to peace and prosperity

I suggest to you that if we were spiritually sound, if we were living the teachings of Jesus Christ, whom we *must* serve if we are to survive as individuals and nations, then the political and economic problems already would be solved, because by living the Ten Commandments and other teachings of God we could all live together in peace and prosperity. As we review these teachings we can find nothing in them which, if lived, will not make us better and happier in every way.

We are reminded of the destruction of Sodom and Gomorrah, Sodom being the chief town in its settlement in the center of the Garden of Jehovah; of Tyre and Sidon, with Tyre a flourishing city of great wealth and beauty, and perhaps the largest city which the Savior is known to have visited; and of Jerusalem, and other great cities and civilizations which have fallen because they turned away from God and became a wicked and adulterous people. And I fear that this is happening rapidly in our own land.

A prophetic poem

Rudyard Kipling's prophetic poem "Recessional" was a warning to the great and powerful British Empire, when it was at the height of its glory,

and should be a warning to all nations. He wrote:

"God of our fathers known of old,
Lord of our far-flung battle-line,
Beneath whose awful hand we hold
Dominion over palm and pine,
Lord God of Hosts, be with us yet,
Lest we forget, lest we forget!

"The tumult and the shouting dies,
The captains and the kings depart;
Still stands thine ancient sacrifice,
An humble and a contrite heart,
Lord God of Hosts, be with us yet,
Lest we forget, lest we forget!

"Far called, our navies melt away,
On dune and head-land sinks the fire;
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre!
Judge of the nations, spare us yet,
Lest we forget, lest we forget!"

—*Hymns*, No. 76

These examples emphasize so clearly that there is strength in humility and weakness in pride. If we do not repent and change our ways, we will be repeating the history of Sodom and Gomorrah. Let us analyze our accomplishments and find out where our values are. We have made great strides of advancement in scientific fields. We have sent men to the moon and back, developed a nuclear bomb, and made great progress in the methods of war, but what have we done in the interest of peace? What have we done in the field of human relations? What progress have we made in spirituality?

Need for spiritual renaissance

Can anyone fail to see that we too are living in a wicked and adulterous world, that we are failing to serve God, that we are surely on our way to destruction when in nearly every newspaper and magazine and on the radio and TV stations you read or hear of every law of God being broken: stealing, burning and plundering, killing, adultery, rape, death and calamity through drunkenness,

churches empty and stores and parks and highways full on Sunday. Too many of us who claim to be Christian are guilty of some of these things.

As someone has said: "If we were to be arrested for being Christians, I wonder if there would be enough evidence to convict us?" We have been warned and forewarned. We cannot plead ignorance. If we are to save ourselves, our families, and our country, we must, as Peter taught, repent, be baptized, change our ways, and turn and serve the Lord and keep his commandments. The responsibility rests on us as individuals. We need a spiritual renaissance.

Can you imagine what a glorious world it would be to live in if everyone were living the teachings of the gospel, loving God, and keeping his commandments? If we all loved one another, if there were no backbiting, no killing, no stealing, if everyone were honest, true, chaste, and benevolent? We would have no wars, but peace and heaven here on earth, and we could use the money now spent on war, law enforcement, and crime for worthy purposes to aid the needy, the sick, and unfortunate.

Preservation through righteousness

When the Lord told Abraham that he was going to destroy Sodom because of its wickedness, Abraham pleaded first for its preservation if there were but fifty righteous, and then finally for even ten righteous. The Lord agreed, but they failed to find even ten righteous, so the city was destroyed. Let us be sure that we can be counted among the righteous for whose sake the Lord would spare our city and our country. It is most important that we decide whether or not we are going to serve the Lord. He himself said: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the

other. Ye cannot serve God and mammon." (Matt. 6:24.)

The choice to serve God, worthily made, does not necessarily preclude a home or sufficient money or income, or the things of this world which bring joy and happiness, but it does require that we must *not* turn away from God and the teachings of Jesus Christ while in the pursuit of our temporal needs.

Temporal and spiritual success

My experience throughout my life has shown me beyond question that if we will live the principles of the gospel as taught by Jesus Christ and the prophets, serving the Lord and keeping his commandments, it will contribute greatly to our success in the worthwhile things of life, both temporally and spiritually. We will raise better families and contribute more to the community than those who deny the Lord and ignore his teachings. In fact, if you look at the people whom you know, you will find that those who live truly Christian lives are happier, and more loved and respected, while preparing for eternal life.

The Lord said also: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

"But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

"For where your treasure is, there will your heart be also." (Matt. 6:19-21.)

Concern for material possessions

I wonder about our undue concern for material possessions, for shrines and monuments, which crumble and decay. Just the other day I read a news item telling of the deterioration of the Lincoln Memorial. This is disturbing news indeed to all of us who honor those who have done so much

to build and serve their country. But as we read in detail about the limestone walls and marble columns of the forty-eight-year-old monument deteriorating, its mortar flaking away, stalactites and stalagmites transforming its basement into an eerie cavern, millions of spiders and tiny, winged midges swarming over the ceiling, it gives us an outstanding example of the fact that moth and rust doth corrupt treasures on earth. As we pay homage to the revered memories of persons and places, let us at the same time be diligently engaged in our spiritual duties and the preservation of treasures which cannot be effaced by time.

I am reminded of Henry Van Dyke's story "The Mansion," where he tells of the rich man who lived in a mansion on earth but was shocked to find that he had only a tiny hut when he reached heaven. But the poor man found to his surprise that he had a mansion in heaven because he had been laying up for himself treasures in heaven.

Choice of God or Mammon

As we go through life we are continually making choices which will determine what we get out of life. Are we going to take advantage of our opportunities to improve, or waste our time? Are we going to do right, or wrong? Are we going to go to church, or desecrate the Sabbath? Are we going to serve God, or mammon? We cannot have divided homage. Life must find its mastery.

This does not mean that man is wholly bad nor wholly good, but at any moment he must have a dominant direction, and the choice of God or mammon helps us to determine the other choices we will make in life.

Training of children

In order to get full enjoyment from the blessings God has promised to those who serve him and keep his commandments, it is important that

parents teach their children faith in God. The Lord has warned:

"And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.

"And they shall also teach their children to pray, and to walk uprightly before the Lord." (D&C 68:25, 28.)

Realizing the importance of such training, the Church urges its members religiously to observe family home evenings, to attend seminaries, institutes, schools, colleges, and auxiliary organizations to assist in preparing ourselves and our children to serve the Lord. We must not procrastinate in this duty and obligation.

At the crossroads

I was greatly impressed as I listened to the BYU alumni president, Ernest L. Wilkinson, M.D., tell of an emergency call that took him to the intensive Coronary Care Unit of the LDS Hospital [in Salt Lake City], where a close personal friend of his of several years' duration was in critical condition with a massive coronary thrombosis. He said: "As I approached his bedside he grasped my hand and through an oxygen mask, though gripped with pain and breathing in a labored manner, he muttered, 'Oh, Doctor, can you save me? I have so many things I have been putting off and wanting to do.'

"As we labored into the hours of the morning, utilizing all of the modern electronic gadgetry that medical science can provide, and as it became increasingly evident that my friend would not survive, I was haunted by his comment and its inference. Are we thinkers or are we doers? How many of us procrastinate the really important decisions in life?

Will we be found wanting when we too are at the crossroads of life and death?"

This is a serious and urgent question indeed. We are all nearing the crossroads of life and death ourselves. How fortunate we are to be able to make a choice. What a glorious thing it is to know that we can choose our course, write our destiny and determine our blessings. It is not too late to choose. The choice is ours, but we must choose *this day* whom we will serve.

Salvation through Christ

I thank the Lord every day that I know that God the Father, whose children we are, lives and wants us to succeed, and that he "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved." (John 3:16-17.)

Yes, Jesus Christ gave his life for us and gave us the plan by which we can enjoy life to the full and work out our salvation. As Richard L. Evans so beautifully stated: "Our Father in heaven is not an umpire who is trying to count us out. He is not a competitor who is trying to outsmart us. He is not a prosecutor who is trying to convict us. He is a loving

Father who wants our happiness and eternal progress, and who will help us all he can if we will but give him in our lives an opportunity to do so."

I sincerely pray that we will have the courage and strength to humble ourselves, accept our Savior, Jesus Christ, and serve him and thereby enjoy the blessings which he has promised. In the name of Jesus Christ. Amen. ■

President Harold B. Lee

He to whom you have just listened is President N. Eldon Tanner of the First Presidency.

The Tabernacle Choir will now sing "Peace and Holy Silence." The soloist in this number will be Sister Marion Vance.

After the singing Bishop John H. Vandenberg, Presiding Bishop of the Church, will address us.

The Tabernacle Choir sang "Peace and Holy Silence," with Marion Vance as soloist.

President Lee

Many stations have just tuned in on this conference, and we wish to extend to them a cordial welcome.

Bishop John H. Vandenberg, Presiding Bishop of the Church, will now address us.

Bishop John H. Vandenberg

Presiding Bishop

A young mother, having had the trying experience of losing a little child in an accident, came to a church leader for a blessing to comfort her in her grief. As she left, she asked through her tears, "Must there always be pain in this life?"

The first family

As we consider this question, let us recall the first family on earth. We read in the Bible that Eve "conceived, and bare Cain, and said, I have gotten a man from the Lord.

"And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground."

And in the process of time Cain became wroth because the Lord had respect unto Abel's offering of the firstlings of his flock, but unto Cain's offering of the fruit of the ground he had not respect.

"And Cain talked with Abel, his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

"And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?

"And [the Lord] said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground." (Gen. 4:1-10.)

My brother's keeper

Pain, sorrow, and tragedy have been with the human race ever since this event. Yet from this episode in the scriptures there is brought to our attention the question, "Am I my brother's keeper?"

What do we think about that question? What charge has the Lord given us relating to it? Let us refer to 1 John, chapter 3:

"For this is the message that ye heard from the beginning, that we should love one another.

"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

"Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

"My little children, let us not love in word, neither in tongue; but in deed and in truth." (1 John 3:11, 14, 16, 18.)

The seed of love

What is the seed of mother love? Is it not sacrifice? Such love is con-

sidered to be the deepest and most tender. Is this because a mother passes through the valley of the shadow of death to give birth to her child and is continually sacrificing for that child's welfare?

Is this why Christ loves the world? Because he toiled to make it? Because he sacrificed his life for the world and its people? We are told that "God so loved the world, that he gave his only begotten Son" (John 3:16) to save it from ruin, and the Son was willing to suffer for the salvation of that for which he had toiled.

We all love that for which we sacrifice. Giving and serving to the point of sacrifice creates love. The term *religion* encompasses concern for our brethren, as we are told in James 1:27: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction. . . ."

Uplift from serving others

When people say, "Religion is all right for some, but I am not religious, and it means nothing to me," is it because they have not experienced the uplift that comes from sacrificing for and serving their fellowmen?

Perhaps they have simply not recognized the needs of their neighbors. Everyone has a need. Man does not stand alone. Edwin Markham puts the basic needs of man before us clearly and simply in these words:

"Three things must a man possess if his soul would live and know life's perfect good—

"Three things would the all-supplying Father give—bread, beauty and brotherhood."

Blessings of God

Truly our Father in heaven has made it possible for us to receive our daily bread, for he said, referring to the keeping of his commandments:

"Verily I say, that inasmuch as ye do this, the fulness of the earth is

yours, the beasts of the field and the fowls of the air, and that which climbth upon the trees and walketh upon the earth;

"... whether for food or for raiment, or for houses, or for barns, or for orchards, or for gardens, or for vineyards;

"Yea, all things which come of the earth, in the season thereof, are made for the benefit and the use of man, both to please the eye and to gladden the heart;

"Yea, for food and for raiment, for taste and for smell, to strengthen the body and to enliven the soul.

"And it pleaseth God that he hath given all these things unto man. . . .

"And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments." (D&C 59:16-21.)

Support of the poor

Since God has been so good to us, he has asked us to be good to our brethren who may not be so fortunate as we, for he has admonished us: "And behold, thou wilt remember the poor, and consecrate of thy properties for their support that which thou hast to impart unto them. . . .

"And inasmuch as ye impart of your substance unto the poor, ye will do it unto me; and they shall be laid before the bishop of my church. . . ." (D&C 42:30-31.)

Principle of fasting

This commandment of providing for our needy brethren is found in the principle of fasting, as we read in the *Documentary History of the Church*:

"Let this be an ensample to all saints, and there will never be any lack for bread: When the poor are starving, let those who have, fast one day and give what they otherwise would have eaten to the bishops for the poor, and every one will abound for a long

time; and this is one great and important principle of fasts, approved of the Lord. And so long as the saints will all live to this principle with glad hearts and cheerful countenances they will always have an abundance." (Vol. 7, p. 413.)

Brigham Young addressed the Saints as follows:

"You know that the first Thursday* in each month we hold as a fast day. How many here know the origin of this day? Before tithing was paid, the poor were supported by donations. They came to Joseph and wanted help, in Kirtland, and he said there should be a fast day, which was decided upon. It was to be held once a month, as it is now, and all that would have been eaten that day, of flour, or meat, or fruit, or anything else, was to be carried to the fast meeting and put into the hands of a person selected for the purpose of taking care of it and distributing it among the poor. If we were to do this now faithfully, do you think the poor would lack for flour, or butter, or cheese, or meat, or sugar, or anything they needed to eat? No, there would be more than could be used by all the poor among us. It is economy in us to take this course, and do better by our poor brethren and sisters than they have hitherto been done by. Let this be published in our newspapers. Let it be sent forth to the people that on the first Thursday of each month, the fast day, all that would be eaten by husbands and wives and children and servants should be

*Fast day was regularly observed throughout the Church on the first Thursday of each month until November 5, 1896, when, at a meeting of the First Presidency and the apostles, it was decided that the first Sunday of the month should be observed instead, and on Sunday, December 6, 1896, was the first time it was held on Sunday. (Andrew Jenson, *Encyclopedic History of The Church of Jesus Christ of Latter-day Saints*, 1941.)

put in the hands of the Bishop for the sustenance of the poor. I am willing to do my share as well as the rest, and if there are no poor in my ward, I am willing to divide with those wards where there are poor. If the sisters will look out for rooms for those sisters who need to be taken care of, and see them provided for, you will find that we will possess more comfort and more peace in our hearts, and our spirits will be buoyant and light, full of joy and peace. The Bishops should, through their teachers, see that every family in their wards who is able, should donate what they would naturally consume on fast day to the poor." (*Journal of Discourses*, vol. 12, pp. 115-16.)

I encourage the bishops to hold this principle before their people today in order that we may more fully supply the essential bread and other needs of our brethren who are in unfortunate circumstances.

Our supply of beauty

Edwin Markham, you remember, said that our all-supplying Father would give us not only bread, but also beauty and brotherhood.

Has the Lord supplied mankind with beauty? Anyone who doubts it need only to open his eyes to the sunrise and the sunset and his ears to the sound of rain and wind, to marvel at the colors of the flowers and the rainbow, to perceive the variety in the scenery of the desert and the forest, the fields of grain, the mountains, rivers, and oceans. At this time of year we are beginning to thrill with the new life of springtime, and as we loose ourselves in the teeming life about us, we become a part of it.

All the earth, with no sterility in it, gladdens the heart. In our concern as our brother's keeper, we can help one another understand the gift of beauty which is ours. Let us take the time to see and to feel and to enjoy all that God has created for

us. Margaret L. White brings this responsibility to our minds as we follow her words:

"I took a little child's hand to lead him to the Father. My heart was full of gratitude for the glad privilege. We walked slowly. I suited my steps to the short steps of the child. We spoke of the things the child noticed. Sometimes we picked the Father's flowers and stroked their soft petals and loved their bright colors. Sometimes it was one of the Father's birds. We watched it build its nest. We saw the eggs that were laid. We wondered, elated at the care it gave its young. Often we told stories of the Father. I told them to the child, and the child told them again to me. We told them, the child and I, over and over again. Sometimes we stopped to rest, leaning against one of the Father's trees, and letting his cool air cool our brows, and never speaking. And then, in the twilight, we met the Father. The child's eyes shone. He looked lovingly, trustingly, eagerly up to the Father's face. He put his hand into the Father's hand. I was for the moment forgotten. I was content." (Lucy Gertsch, comp., *Minute Masterpieces* [Bookcraft, 1953], p. 99.)

Beauty—a gift of the all-supplying Father.

The need for brotherhood

What of brotherhood, the third need of man—perhaps the greatest need? Surely in this modern world, where hate and envy seem to abound, the call to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" and to "love thy neighbour as thyself" (Matt. 22:37, 39) is essential if peace is ever to be found.

It seems that man knows no bounds to the physical conveniences he can produce. We boast how our knowledge is expanding as new discoveries are made which open up the materialistic

world. Yet progress in solving the problem of how to live with our brethren seems so slow in comparison.

The story of Esther

One of many stories to be found in the scriptures relating to love of brethren is that of the book of Esther, the story of the beautiful Jewess who found favor with the king and became queen. Haman, who had been set above all the princes, became wroth when Mordecai, the uncle of Esther, refused to bow down to him, and made a plan to destroy all the Jews. Mordecai, having heard the proclamation of death, sent word to Queen Esther to "charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people."

Esther explained the law and replied "that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called . . . put him to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days."

Mordecai replied, ". . . thou and thy father's house shall be destroyed."

At this, Esther realized her responsibility for her brethren and answered, "Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so I will go in unto the king, which is not according to the law: and if I perish, I perish." (Esther 4:8, 11, 14, 16.)

As a result of this decision to put the matter into the hands of the Lord, Esther was able to perform this great service for her brethren and save them.

The stranger in our midst

Our brethren are with us constantly, and we must not only be

mindful of them, but also of the stranger in our midst. Let us be reminded of this obligation by these words of Burton Hillis:

"If there is a stranger in your neighborhood today, better check up on him. He may need a friend. If he is still a stranger tomorrow, better check up on your neighborhood."

Brotherhood in action

An example of brotherhood in action occurred a few weeks ago in the San Fernando Valley in California. The major jolt of the earthquake was at six o'clock in the morning; but home teachers, Relief Society leaders, and priesthood quorums almost immediately began to do their part in helping hundreds who were evacuated from their homes. Many of these families found refuge in the homes of Church members.

Within thirty minutes a pair of home teachers stopped by their bishop's home to check for special instructions before making a quick survey of their assigned families. Other home teachers called priesthood leaders, who in turn reported to bishops, and bishops reported to stake presidents. Within six hours after the first jolt, some wards could account for most of their members.

Stake presidents attempted to pinpoint the hardest hit areas and offer assistance where it was most needed. A priests quorum in Granada Hills moved a family with seven children to another home. A first counselor in the bishopric woke up as his chimney toppled onto his roof, breaking through some of the rafters and knocking a hole in his ceiling; but he said, "I wasn't as concerned about that as I was my neighbor's home, which immediately caught fire. No one had any water, so we got up on our roofs to beat out sparks."

A bishop who was on his way to work when the quake struck was concerned about being unable to contact his home or ward members for several hours. But in his absence the priesthood members had gone into action,

and by early afternoon every family in the ward had been contacted. His wife reported that as soon as the telephone was restored to order, she had constant calls from families offering to take evacuated people into their homes. "People have been great," she reported. "It renews your faith the way they pitch in when the chips are down."

Need for one another

The chips are down someplace every day, although not always so drastically. The Lord knows that we need one another, and for that reason he has made us brothers.

Let us show our appreciation for these basic needs our Father in heaven has supplied by living that which we profess to believe and truly being our brother's keeper. If we are to enter again into God's presence, it will be by reaching out to others, for you cannot reach closer to God than you can to your fellowmen, which I testify in the name Jesus Christ. Amen. ■

President Harold B. Lee

He to whom we have just listened is Bishop John H. Vandenberg, Presiding Bishop of the Church.

Elder A. Theodore Tuttle

Of the First Council of the Seventy

My dear brothers and sisters, you have joined this meeting to listen to the Tabernacle Choir sing its singularly beautiful music, to worship on this Sabbath day, and to learn something more about The Church of Jesus Christ of Latter-day Saints. In the next few minutes I would like to explain the message of this church.

Message of restored gospel

It is the message of the restored gospel. I speak of the restoration, for The Church of Jesus Christ of Latter-day Saints is the restored

The Choir and the congregation will now join in singing "Come, O Thou King of Kings," following which we shall have a brief interlude with singing by the Choir.

The hymn, "Come O Thou King of Kings," was sung by the congregation.

After an organ interlude, played by Alexander Schreiner, the Tabernacle Choir sang, "Arise O Glorious Zion."

President Lee

For the benefit of the television and radio audience who have just joined us, we are gathered in the historic Tabernacle on Temple Square in Salt Lake City, Utah, in the fourth session of the 141st Annual Conference of the Church.

We shall now hear from Elder A. Theodore Tuttle of the First Council of Seventy. He will be followed by Elder Gordon B. Hinckley of the Council of the Twelve.

church. In organization and power, it is as the Savior established it when he walked the earth. The Church of Jesus Christ of "Latter-day Saints" distinguishes it from the Church of Jesus Christ of former-day saints. It has been established in what the Lord has called "the dispensation of the fulness of times" or the last gospel dispensation.

Divine sonship of Christ

The cornerstone of our message is the divine sonship of Christ. He was the Son of God, the Eternal Father,

from whom he inherited immortality, or the power to live. He was the son of Mary, from whom he inherited mortality, or the power to die. Hence, he could say: "No man taketh . . . [my life] from me, but I lay it down of myself. . . . This commandment have I received of my Father." (John 10:18.)

As the Son of God, he had power to atone for the sins of all mankind. He broke the bonds of death, initiated the resurrection, and became the first fruits thereof. In another seven days, on Easter morning, the Christian world will celebrate the resurrection of our Savior. He arose from the grave, took up his earthly body, and, the scriptures say, "he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: . . .

"And when he had spoken these things, while they beheld, he was taken up; and . . .

". . . two men stood by them in white apparel;

"Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:3, 9-11. *Italics added.*)

Salvation in Christ

Salvation is in Christ; that is, in and through him, his atonement and his resurrection, we can be saved by obedience to the principles and ordinances of his gospel.

Jesus Christ is the central figure of all the world. He came in the meridian of time as had been predicted. Old Testament prophets prophesied of his coming. The Lord promised Adam that a Messiah would come. In fact, the law of sacrifice was given to Adam and his posterity. It was symbolic of the death of the Lamb of God. This sacrifice was

dramatically explained by Moses in the Feast of the Passover. A lamb, a male of the first year, without blemish, was to be slain. Its blood was to be shed, but no bones were to be broken. This ordinance was to turn men's hearts and minds toward the day when the Lamb of God himself would be sacrificed for the sins of men. The sacrifice which the Father gave of his Only Begotten Son ended sacrifice by the shedding of blood.

Ordinance of the sacrament

In its place and to point our minds back to the atoning sacrifice, the Savior instituted the ordinance of the sacrament:

". . . the Lord Jesus . . . took bread:

"And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

"After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." (1 Cor. 11:23-26.)

We declare the divine Sonship of Christ. We know he lives today. We know he shall come the second time, as was prophesied.

The falling away

After the Savior had called the twelve apostles and established his Church, it was not many years until, as prophesied, the Church gradually fell into apostasy. The priesthood authority to administer the ordinances was lost. The Church dwindled in unbelief. Political power usurped what was left of the organization, and complete apostasy occurred. Just as this falling away was prophesied, so also was the time of

restoration—or “the times of restitution of all things.” (Acts 3:21.)

The first vision

In the spring of 1820 a boy not yet fifteen, whose “mind was called up to serious reflection,” pondered the question which, if any, church was true. He followed the scriptural injunction to “ask of God.” (James 1:5.) He records:

“... I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

“... When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*” (Joseph Smith 2:16-17.)

This marvelous vision, the personal appearance of both the Father and the Son, clarified once and for all the fact of their existence. The fact that they lived. The fact that they are separate, distinct beings. And the fact that they love us.

True church reestablished

Subsequent to this vision, heavenly messengers bestowed additional powers and blessings to Joseph Smith. He prophesied. He taught gospel principles. He translated. He brought forth books of scripture—both ancient and modern. He built temples and cities. He was a revealer of the knowledge of Christ. He was the authorized servant of God. He fulfilled every requirement to complete the profile of a prophet. In due time Joseph received the “keys of the kingdom.” With this apostolic power he reestablished the true church in its fullness and power. The Lord said to him: “... this generation shall have my word through you.” (D&C 5:10.)

No greater prophet

There is no greater prophet in any dispensation than Joseph Smith. He translated the Book of Mormon from ancient plates. Its purpose is to be another witness that Jesus is the Christ. Concerning this book, the Lord declared: “And he has translated the book, even that part which I have commanded him, and as your Lord and your God liveth it is true.” (D&C 17:6.)

We know that it is not a popular thing to teach that a backwoods boy from Vermont, reared in New England and trained on the frontier, was a prophet. But, popular or not, it is a fact! *Joseph Smith was a prophet, and all of the calumny and aspersion to the contrary cannot controvert that fact.* Anyone who has concern for the welfare of his eternal soul should give attention to this message. Every man who has lived since the days of Joseph Smith is subject to accepting him as a prophet of God in order to enter into our Heavenly Father's presence.

If you do not know of the divine calling of Joseph Smith, perhaps it is because you have not considered it. Of those who consider the Book of Mormon and the message he restored, more than two hundred people daily receive the witness that he was indeed a prophet of God. He suffered martyrdom. He sealed his testimony with his blood.

A living prophet today

We declare that The Church of Jesus Christ of Latter-day Saints is true and that there is today a living prophet at its head.

The Lord himself has said it is “the only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased. . . .” (D&C 1:30.)

Our present prophet has been chosen by the Lord to direct his affairs and be his mouthpiece. At ninety-five he is moving a bit beyond

middle age! But then, the Lord has never specified how old or young a prophet should be. Nor has he said how short or tall. He has not required that he be possessed of any particular academic degrees. But he has made it abundantly clear that he must be "called of God" and empowered by him. It is to be so called and ordained that qualifies President Joseph Fielding Smith. He is like other men, it is true. He will chuckle at a pleasantry. If you prick him he will bleed. His great tender heart will cause him to weep at another's sorrow. He is subject to sickness and pain. But there is one thing different about President Joseph Fielding Smith—you see, he is the prophet of God. I know this man. I love him. He has lived a life of rigorous service in which there was always intense opposition from the evil one. He has withstood all of that. The Lord has honored him by this great call to be his prophet. I love the stalwart counselors at his side. I love the Twelve. I love all my brethren.

Destiny of the church

Now, what is the destiny of this church? It will go forward. It cannot fail. It will grow until it fills the whole earth. With Christ at its head, in constant communication with the leaders of this church, we are destined to carry out the work God has assigned it. This church will carry the

gospel message to all of our Father's children. It will save the living and the dead. This church will be maligned. It will be attacked. Many will doubt. Some will apostatize. However, it will bring the righteous and honest in heart into its fold and set their feet on the way to exaltation. Some think it strange today that so many Christian churches are empty. They wonder why this church progresses and grows. To us it is understandable. We know that an apostasy occurred in ancient days. We know that there has been a restoration of the true gospel in our day. We know that The Church of Jesus Christ of Latter-day Saints has been organized with power and authority and with a living prophet to head it. We know its great destiny, and we are willing to live in order to achieve it. We know Christ is our head. We believe in the final, inevitable triumph of truth expressed in the gospel of Jesus Christ. We know we shall succeed. We invite all men of goodwill to join us in achieving this great destiny. In the name of Jesus Christ. Amen. ■

President Harold B. Lee

We have just listened to Elder A. Theodore Tuttle of the First Council of Seventy.

Elder Gordon B. Hinckley of the Council of the Twelve will now address us.

Elder Gordon B. Hinckley

Of the Council of the Twelve

My dear brethren and sisters, humbly I seek the direction of the Holy Spirit.

This is April, this glorious time of the year when nature again comes alive. It is a season of promise, a time of beauty. It is a time for falling in love.

This morning I noticed a handsome young man and a beautiful girl walking hand in hand toward this building, a diamond on her finger, and I surmised that soon they will be married, as will scores of thousands of others across the land when April turns to May and May to June.

They came to talk of divorce

And then I recalled just such a couple who requested some years ago that I perform their marriage ceremony. I shall call them Tim and Sue. They were a young man and woman of great promise. They had come from good homes. They were well educated. They professed a deep affection one for another. The ceremony was such that it should have been unforgettable, with eternal blessings pronounced under authority of the priesthood of God.

The years have passed, and three children have come to that home. From outward appearances they have been a happy family, but recently Tim and Sue came to see me again, this time each alone. There were no smiles, only tears. They came to talk of divorce. Words of love, once spoken in deep earnestness, had now become words of accusation. It was unbelievable. It was like a vicious March storm that suddenly follows the warmth of the first soft day of spring.

"What of the children?" I asked. Sue replied that she thought separation preferable to exposing the children to their constant quarreling. The children, she said, were old enough to feel the meanness of those arguments. They were sensitive enough to experience deep wounds that will leave ugly scars.

Divorce statistics

What had happened to Tim and Sue? What is happening to tens of thousands like them? Why is it that in this country approximately one in three or four marriages ends in divorce?

Some 400,000 couples are divorced each year in the United States. They are the parents of more than half a million children. More than six million of the adults of this nation are now divorced or separated.

Even in those lands where divorce is difficult if not impossible to obtain,

the same disease is evident—the same nagging, corrosive evils of domestic misery, of separation, of abandonment, and of immoral and illegal relationships.

Heartbreak and failure

Here is one of the tragic reasons for mounting juvenile delinquency: literally millions of children who come from homes where there is no parental love and consequently very little child security. Here is a root cause of our soaring public welfare burden, which is devouring billions of our treasure. Here is a denial of the kind of family ordained of God from the beginning. Here is heartbreak and failure.

I do not wish to dwell further on the problem. It is all too obvious. Rather, I desire to say a few words about the prevention of such tragedy.

To those of you who, with glad hearts, dream of marriage and the establishment of a home, I wish to repeat what was said of old: "Except the Lord build the house, they labour in vain that build it." (Ps. 127:1.)

Four cornerstones

May I quickly suggest four cornerstones upon which to build that house? There are others, but I choose to emphasize these. They come of the gospel of Jesus Christ. They are not difficult to understand nor difficult to follow. They are well within your reach with a little effort; and I do not hesitate to promise you that if you will establish the home of which you dream on these foundation stones, the perils of your married life will be diminished, your love for one another will strengthen through the years, you will bless the lives of your children and of your children's children, and you will know happiness in this life and joy eternal.

Respect for one another

The first of these I call *Respect for One Another*, the kind of respect that regards one's companion as the most

precious friend on earth and not as a possession or a chattel to be forced or compelled to suit one's selfish whims.

Pearl Buck has observed, "Love cannot be forced. . . . It comes out of heaven, unasked and unsought." (*The Treasure Chest*, p. 165.)

This respect comes of recognition that each of us is a son or daughter of God, endowed with something of his divine nature, that each is an individual entitled to expression and cultivation of individual talents and deserving of forbearance, of patience, of understanding, of courtesy, of thoughtful consideration. True love is not so much a matter of romance as it is a matter of anxious concern for the well being of one's companion.

Companionship in marriage is prone to become commonplace and even dull. I know of no more certain way to keep it on a lofty and inspiring plane than for a man occasionally to reflect upon the fact that the helpmeet who stands at his side is a daughter of God, engaged with Him in the great creative process of bringing to pass His eternal purposes. I know of no more effective way for a woman to keep ever radiant the love for her husband than for her to look for and emphasize the godly qualities that are a part of every son of our Father and that can be evoked when there is respect and admiration and encouragement. The very processes of such actions will cultivate a constantly rewarding appreciation for one another.

The soft answer

The second thing I mention is a very simple thing, but I regard it as a very basic thing. For want of a better phrase I call it *The Soft Answer*.

It was said of old that "a soft answer turneth away wrath." (Prov. 15:1.)

We seldom get into trouble when we speak softly. It is only when we raise our voices that the sparks fly and tiny molehills become great

mountains of contention. To me there has always been something significant in the description of the prophet Elijah's contest with the priests of Baal. The scripture records that "a great and strong wind rent the mountains, and brake in pieces the rocks . . . but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake:

"And after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice." (1 Kings 19:11-12.)

The voice of heaven is a still small voice; likewise, the voice of domestic peace is a quiet voice.

There is need for a vast amount of discipline in marriage, not of one's companion, but of one's self.

I know of few more meaningful statements for fathers and for fathers-to-be than this counsel given by President David O. McKay. Said he: "A father can do no greater thing for his children than to let them feel that he loves their mother."

How much greater the peace in the homes of the people, how much greater the security in the lives of the children, how much less divorce and separation and misery, how much more gladness and joy and love there would be if husbands and wives would cultivate the discipline of speaking softly one to another, and if both would so speak to their children.

Declared Paul: ". . . ye fathers, provoke not your children to wrath. . . ." (Eph. 6:4.)

I repeat, the voice of domestic peace is a gentle voice.

Honesty with God and one another.

I turn now to the third cornerstone on which to establish a stable and happy home. I title it *Honesty with God and with One Another*.

A wise man with long experience as a lawyer, as a counselor, as a church leader once told me that he was convinced that money is perhaps the

major factor in strained marital relations and the tragic consequences that flow therefrom.

My young friend of whom I spoke earlier accused his wife of being extravagant, a waster of their means. In bitterness she told me that he was stingy, a poor provider. Their bickering over pennies had led to the erosion of their love.

I am convinced that there is no better discipline nor one more fruitful of blessings than for those who establish homes and families to follow the commandment given to ancient Israel through the prophet Malachi: "Bring ye all the tithes into the storehouse, . . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:10.)

Marriage usually brings with it the incurring of many obligations. To you, my young friends, I should like to suggest that you make it your first obligation to live honestly with God in the payment of your tithes and offerings. You will need his blessings; oh, how much you will need them! I give you my solemn testimony that he does that which he has promised to do. Among those blessings will be peace in the home and love in the heart.

As you discipline yourselves in the expenditure of your means, beginning with your obligations to your Father in heaven, the cankering selfishness that leads to so much strain in domestic affairs will go out of your lives, for if you will share with the Lord whom you do not see, you will deal more graciously, more honestly, and more generously with those whom you do see. As you live honestly with God, you will be inclined to live honestly with one another.

Family prayer

Now in conclusion, as the fourth cornerstone I should like to suggest

Family Prayer.

I know of no single practice that will have a more salutary effect upon your lives than the practice of kneeling together as you begin and close each day. Somehow the little storms that seem to afflict every marriage are dissipated when, kneeling before the Lord, you thank him for one another, in the presence of one another, and then together invoke his blessings upon your lives, your home, your loved ones, and your dreams.

God then will be your partner, and your daily conversations with him will bring peace into your hearts and a joy into your lives that can come from no other source. Your companionship will sweeten through the years; your love will strengthen. Your appreciation for one another will grow.

Security in the home

Your children will know the security of a home where dwells the Spirit of the Lord. You will gather them together in that home, as the Church has counseled, and teach them in love. They will know parents who respect one another, and a spirit of respect will grow in their hearts. They will experience the security of the kind word softly spoken, and the tempests of their own lives will be stilled. They will know a father and mother who, living honestly with God, live honestly also with one another and with their fellowmen. They will grow up with a sense of appreciation, having heard their parents in prayer express gratitude for blessings great and small. They will mature with faith in the living God.

The destroying angel of domestic bitterness will pass you by and you will know peace and love throughout your lives which may be extended into all eternity. I could wish for you no greater blessing, and for this I humbly pray in your behalf, in the name of Jesus Christ. Amen. ■

President Harold B. Lee

He to whom you have just listened is Elder Gordon B. Hinckley of the Council of the Twelve.

The Tabernacle Choir will now sing "Sing Alleluia Forth," after which Elder Richard L. Evans of the Council of the Twelve Apostles will be our concluding speaker.

The Tabernacle Choir sang the number, "Sing Alleluia Forth."

President Lee

Elder Richard L. Evans of the Council of the Twelve Apostles will be our concluding speaker.

Elder Richard L. Evans

Of the Council of the Twelve

My beloved brethren and sisters—everywhere.

Some weeks ago some of us were considering what would attract the attention of people as they passed through a busy airport—moving to and from many places, intent on many purposes. The often-quoted questions came to mind: Where did we come from? Why are we here? Where are we going?—but a variation of one of these suggested itself: Where are you *really* going? And to this we might have added: What do you *really* want?

What matters most

We use much of our time in rushing around, not thinking always what we ought to be, nor what it is that matters most.

Sometimes we set our hearts on things we feel we have to have, and when we get them find they don't mean as much as once we thought they would.

And so the years move by—and even while yet young we become aware that we are older than we were.

Soberingly, more than one-fourth of this year already has passed—partly in pursuit perhaps of things that don't matter very much—which reminds us of a dream that John Ruskin said he had:

John Ruskin's Dream

"I dreamed," he said, "That I was at a child's . . . party, in which every means of entertainment had been provided . . . by a wise and kind host. . . . The children had been set free in the rooms and gardens, with no care whatever but how to pass the afternoon rejoicing. . . . There was music . . . all manner of amusing books . . . a workshop . . . a table loaded with everything nice to eat . . . and whatever a child could fancy . . . but in the midst of all this it struck two or three of the more 'practical' children that they would like some of the brass-headed nails that studded the chairs, and so they set to work to pull them out. In a little while all the children, nearly, were spraining their fingers in pulling out brass-headed nails. With all that they could pull out they were not satisfied; and then everybody wanted some of somebody else's. And at last the really 'practical' and 'sensible' ones declared that nothing was of any real consequence that afternoon except to get plenty of brass-headed nails. . . . And at last they began to fight for nail heads, . . . even though they knew they would not be allowed to carry so much as one brass knob away with them. But no! it was 'Who has most nails? . . . I must have as many

as you before I leave the house or I cannot possibly go home in peace.' At last they made so much noise that I awoke, and thought to myself, 'What a false dream that is of children. . . . Children never do such foolish things. Only men do.'¹

What do you really want?

Well, I haven't dreamed a dream as Ruskin said he did, but countless times I have searched and prayed and thought this through.

Beloved young friends, beloved older friends, where are you *really* going? What do you *really* want?

Some months ago I spoke at the funeral service of a beloved old friend. He had, I would suppose, little of the *things* of this life, but I heard his grandson say, "Once a week Grandfather was with all his family—grandchildren and all. He taught the gospel to them. He was never negative. He always expressed faith and encouragement. There was no 'generation gap.'"

And I thought how blessed and satisfied I would feel if a grandson of mine could sincerely say this of me when this life runs out its short, uncertain length.

Prepare for opportunities

I thought of places where we've been, worldwide, where hundreds of millions have never had the privilege of learning to read and write. And then I thought of other places where young people drop out and ignore their opportunities. In a world that more and more demands training and competence and skill, where do they *really* think they are going?

My beloved young friends, *every* day is part of eternity. What happens here and now is forever important.

And I would plead with you, wherever you are, to prepare yourselves

for opportunities that await you here and now, as well as for a future that is forever. "What is opportunity," asked George Eliot, "to the man who can't use it."²

The laws of life

The laws of nature, the laws of God, the laws of life, are one and the same and are always in full force. We live in a universe of law. Spring follows winter. This we can count on. The sun will show itself on time again tomorrow morning. This we can count on.

And the moral laws and spiritual laws are also in full force. This also we can count on. All of us will realize the results of how we live our lives. And don't let anyone say that mere men have the right or power to repeal God's commandments or ever set them aside—commandments that are so practical and essential, a part of life, dealing as they do with health and happiness and peace, with honesty and morality and cleanliness, and excellence, and all else that pertains to life.

Smart to keep the commandments

If someone tells you, my beloved young friends, that you can set the commandments of God aside without realizing the results—if someone tells you *that*, then you may know that you are listening to someone who doesn't know, or isn't telling you the truth.

These minds, these bodies God has given, with their wondrous physical functioning, must last a mortal lifetime—and to impair or dull the senses, or damage their physical functioning, or abuse or fail to care for them—to indulge in body-destroying, mind-dulling, spirit-blighting substances is a foolish, wicked *unwisdom*. Whatever is not good for man should not be used by man—or done by man.

¹John Ruskin, "Little Brass Nails."

²George Eliot, *Scenes from Clerical Life: Amos Barton*.

But it isn't only physical punishment that comes from departing from the laws of life, but also mental and spiritual punishment, and the anguish of the soul inside. As Juvenal said: "The worst punishment of all is that in the court of his own conscience no guilty man is acquitted."³

Well, we ought to live as we ought to live, not only because it would please God, not only because it would please our parents, but as a favor for ourselves—for every commandment, every requirement God has given is for *our* happiness, for *our* health, and for *our* peace and progress. O my beloved young friends, even selfishly it is smart to keep the commandments God has given.

Pollution of mind and soul

Now along with the physical side there must be concern also with pollution of the mind and soul—concern for the purveyors and exploiters of pornography, those who for profit or for other purposes would fill people's minds with vile, debasing pictures and impressions in print.

O surely we should use such means as are available to roll back such evil—an evil that will never put limits on itself, but will become ever more pervasive and sinister as long as we let it.

We have an obligation to safeguard children in their innocence and honesty. And besides the rising cry to clean up physical pollution, let there be like concern to clean up pollution of mind and manners and morals. Our concern for physical pollution is surely not more urgent than our concern for the pollution of the minds and souls of men.

Power of prevention

Now, as we go along in life, two things should surely be con-

sidered: the power of prevention and the power of repentance.

Why run against the laws of life? Why run headlong into ill health and unhappiness? Why live contrary to conscience? Think of the heart-break and waste and regret that could be prevented by living as we ought to live. No one can set aside consequences. As Cecil B. DeMille said: "We cannot break the . . . Commandments. We can only break ourselves against them."⁴ O let us think and live and teach the power of prevention. "If it is not right," said Marcus Aurelius, "do *not* do it; if it is not true, do *not* say it."⁵

Power of repentance

But wherein we may have failed in this (and heaven help us not to fail), then let us turn with all our hearts to the power of repentance.

The heavy weight of wrongdoing is too big a burden. I have heard President Lee say that the heaviest burden in all the world is the burden of sin. It isn't a happy sight to see those—young or old—in the anguish of carrying that weight around, wishing to heaven they had done differently.

But thanks be to God for the principle of repentance, for a Father who understands us and who has assured us he will accept our repentance so long as it is sincere. This he has said:

"By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them."

"... he who has repented of his sins, the same is forgiven, and I, the Lord, remember them no more." (D&C 58:43, 42. Italics added.)

This you can count on. O turn from those ways which will take you where no one really wants to go. Turn to that which will bring you peace

⁴Cecil B. DeMille, Brigham Young University Commencement Address, 1957.

⁵Marcus Aurelius, *Meditations*, Book xii, sec. 17, line 68.

³Juvenal, *Satires*, xiii.

and self-respect and cleanliness and a quiet conscience.

I don't presume to know the timetable of our Father's plans and purposes, but I do know that with each of us the time to turn and begin to go where we ought to go is not later than now.

Where we are going

Where are we *really* going? As we come again to the season that celebrates the coming forth of our living Lord and Savior, we would well remember the divine plan and purpose that in due time would take us from this swift passing life to a real and personal everlastingness of life, with limitless eternal possibilities, and with our loved ones with us, always, and forever. This is our Father's plan and purpose. This is why it really matters where we're going and why we need his gospel to tell us how to get there.

Thank God for his revelations to his prophets, past and present, and for not leaving us alone. He has told us more than we have ever lived up to, and he will tell us more as we serve him and keep his commandments.

Witness of God

I leave you, my beloved friends everywhere, my witness that God does live, that same God and Father who made us in his own image; that he sent his divine Son, our Savior, to show us the way of life and redeem us from death; that the heavens have been opened and the fullness of the gospel brought again, to save and exalt us all, if we are willing, which is God's purpose: to bring our immortality and eternal life to pass.

I know that my Redeemer lives, and pray his peace and blessings upon all men everywhere, in the name of our Lord and Savior, Jesus the Christ. Amen. ■

President Harold B. Lee

We have just listened to Elder Richard L. Evans of the Council of the Twelve Apostles.

We express our thanks and appreciation to the General Authorities who have spoken to us, and to the Tabernacle Choir for their inspirational music.

This session has been broadcast by many radio and television stations in the Western United States, and short-waved in English over Radio New York Worldwide to Europe, South America, Central America, Mexico, Africa, and parts of Asia.

This session will also be carried by direct wire from the Tabernacle over direct oceanic cables to a large number of members and friends assembled in chapels throughout Great Britain, Germany, France, Holland and Austria.

Direct circuits will also carry this session to members and friends assembled in chapels throughout Eastern Canada.

We shall conclude this fourth session of the conference with the Tabernacle Choir singing "Lord, Thou Alone Art God." After the benediction, which will be pronounced by Elder James E. Faust, Regional Representative of the Twelve and one of our Leadership Training Team, this conference will then be adjourned until 2:00 this afternoon.

The hymn, "Lord, Thou Alone Art God," was sung by the Tabernacle Choir.

The benediction was pronounced by Elder James E. Faust, Regional Representative of the Twelve.

The conference was adjourned until 2 o'clock p.m.

SECOND DAY

AFTERNOON MEETING

FIFTH SESSION

The fifth session of the conference convened on Sunday, April 4, 1971, at 2 o'clock p.m.

President Joseph Fielding Smith was present and presiding. President N. Eldon Tanner, second counselor in the First Presidency, conducted this session.

The Tabernacle Choir sang the choral numbers for this session, with Jay E. Welch conducting. Robert Cundick served as the organist.

At the beginning of the meeting, President Tanner made an introductory statement as follows:

President N. Eldon Tanner

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City, Utah in the fifth general session of the 141st Annual Conference of The Church of Jesus Christ of Latter-day Saints.

This afternoon many television and radio stations throughout the western part of the United States will carry the proceedings of this session of the conference.

Sessions of this conference have been received by millions in the United States and Canada over hundreds of radio and television stations cooperating to provide the extensive coverage of this conference.

The full proceedings of both sessions today will be rebroadcast to far-distant places by Radio Stations KSL, KIRO in Seattle, KMBZ in Kansas City, and WRFM at New York, tonight beginning at midnight.

Saturday evening an inspirational

meeting of the priesthood of the Church was held in the Tabernacle. The proceedings of this meeting were transmitted by closed-circuit broadcast, originating in the Tabernacle, to members of the priesthood assembled in approximately 675 separate locations in all parts of the United States and Canada. Approximately 170,000 holders of the priesthood participated in this meeting.

We extend a cordial welcome to all present this afternoon,—special guests, educational leaders, our regional representatives, stake presidencies from near and far, temple presidencies, bishops, members of the auxiliary general boards, and thousands of members of the Church, and many friends everywhere who are listening in by radio and television.

The Tabernacle Choir, with Jay E. Welch conducting and Robert Cundick at the organ, will begin this service by singing "But the Lord Is Mindful of His Own."

The invocation will be offered by Elder Rudger C. Atkin, former president of the St. George Temple.

The Tabernacle Choir sang the number, "But the Lord Is Mindful of His Own."

The opening prayer was offered by Elder Rudger C. Atkin, former president of the St. George Temple.

President Tanner

The Tabernacle Choir, under the direction of Jay E. Welch, will now sing, "I Will Greatly Rejoice."

The Tabernacle Choir sang "I Will Greatly Rejoice."

President Tanner

President Harold B. Lee, first counselor in the First Presidency, will now address us.

By President Harold B. Lee

First Counselor in the First Presidency

I sincerely pray for the spirit of this great conference during the few moments that I shall stand here.

"An Antidote for Aimlessness"

Sometime ago there appeared in the *Wall Street Journal* a thought-provoking article, written by an eminent theologian at the Columbia University, under the subject heading "An Antidote for Aimlessness," which you recognize as a condition that is prevalent in the world today. I quote from this article by Rabbi Arthur Herlitzberg:

"What people come to religion for, is an ultimate metaphysical hunger, and when that hunger is not satisfied, religion declines . . . the moment that clerics become more worldly, the world goes to hades the faster.

" . . . Religion represents the accumulation of man's insight over thousands of years into such questions as the nature of man, the meaning of life, the individual's place in the universe. That is, precisely, the question at the root of man's restlessness.

"Man seeks something to end his state of confusion and emptiness . . . in the latest parlance, an antidote for aimlessness. We do not know if the truths of religious tradition can be interpreted to satisfy this need, but we are sure that here, not in political activism, is religion's path to relevance."

Lehi's vision

As an answer to those who may be wandering aimlessly, searching for something to satisfy their need and to

end their state of confusion and emptiness, I would like to introduce a few thoughts by relating a remarkable vision which came to an ancient prophet by the name of Lehi—600 years before Christ. To the faithful members of the Church this will be an oft-related incident recorded in the Book of Mormon. To those not of our faith this may, if they will ponder seriously, be very significant in the light of many trends in our modern society.

In this dream, or better called a vision, the prophet Lehi was led by a heavenly messenger through a dark and dreary waste to a tree laden with delicious fruit which proved to be very satisfying to his soul. He beheld a river of water nearby along which was a straight and narrow path leading to the tree laden with delicious fruit. Between the river bank and the path was a rod of iron, presumably to safeguard the travelers from falling off the narrow path into the river.

As he looked, he saw large groups of people crowding forward to gain access to the spacious field where the tree with fruit was located. As they pressed forward along the path, a great mist of darkness arose, so dense that many who started lost their way and wandered off and were drowned in the murky water or were lost from view as they wandered into strange paths. There were others, however, likewise in danger of being lost because of the blinding mist, who caught hold of the iron rod and, by so doing, held their course so that they too could partake of the delicacies

which had beckoned them to come, despite the hazardous journey. Across, on the opposite side of the river, were multitudes of people pointing fingers of scorn at those who made the journey safely.

The love of God

As with many other ancient prophets in biblical history, dreams or visions of this nature were effective means by which the Lord communicated with his people through prophet-leaders. Just so, this dream had great significance, as the Lord revealed to the prophet Lehi. The tree laden with fruit was a representation of the love of God which he sheds forth among all the children of men. The Master himself, later in his earthly ministry, explained to Nicodemus how that great love was manifested. Said he: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"; and then the Master added: "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." (John 3:16-17.)

The word of God

The rod of iron as seen in the vision interpreted was the word of God, or the gospel of Jesus Christ, which led to the tree of life that the Master explained to the woman at the well in Samaria was as "a well of [living] water springing up into everlasting life." (John 4:14.)

Those, as seen in the vision, who were across the river pointing fingers of scorn represented the multitudes of the earth which are gathered together to fight against the apostles of the Lamb of God. The scorners, so the Lord revealed, represented the so-called wisdom of the world, and the building itself in which they were gathered was the "pride of the world." (See 1 Ne. 11:12.)

If there is any one thing most

needed in this time of tumult and frustration, when men and women and youth and young adults are desperately seeking for answers to the problems which afflict mankind, it is an "iron rod" as a safe guide along the straight path on the way to eternal life, amidst the strange and devious roadways that would eventually lead to destruction and to the ruin of all that is "virtuous, lovely, or of good report."

Conditions foreseen by prophets

These conditions as they would be found in the earth when these scriptures, now called the Book of Mormon, were to be brought forth were foreseen by the prophets. As I read some of these predictions, I would have you think of conditions with which we are surrounded today:

"And I know that ye do walk in the pride of your hearts; and there are none save a few only who do not lift themselves up in the pride of their hearts; unto . . . envying, and strifes, and malice, and persecutions, and all manner of iniquities . . . because of the pride of your hearts.

". . . behold, ye do love money, and your substance, and your fine apparel, and the adorning of your churches, more than ye love the poor and the needy, the sick and the afflicted." (Morm. 8:36-37.)

The apostle Paul also spoke of a time of peril when "men [would] be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy.

"Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those things that are good.

"Traitors, heady, highminded, lovers of pleasures more than lovers of God;

"Having a form of godliness, but denying the power thereof. . . ." (2 Tim. 3:2-5.)

Scoffers in our day

There are many who profess to be religious and speak of themselves as Christians, and, according to one such, "as accepting the scriptures only as sources of inspiration and moral truth," and then ask in their smugness: "Do the revelations of God give us a handrail to the kingdom of God, as the Lord's messenger told Lehi, or merely a compass?"

Unfortunately, some are among us who claim to be Church members but are somewhat like the scoffers in Lehi's vision—standing aloof and seemingly inclined to hold in derision the faithful who choose to accept Church authorities as God's special witnesses of the gospel and his agents in directing the affairs of the Church.

Liberals in the Church

There are those in the Church who speak of themselves as liberals who, as one of our former presidents has said, "read by the lamp of their own conceit." (Joseph F. Smith, *Gospel Doctrine* [Deseret Book Co., 1939], p. 373.) One time I asked one of our Church educational leaders how he would define a liberal in the Church. He answered in one sentence: "A liberal in the Church is merely one who does not have a testimony."

Dr. John A. Widtsoe, former member of the Quorum of the Twelve and an eminent educator, made a statement relative to this word *liberal* as it applied to those in the Church. This is what he said:

"The self-called liberal [in the Church] is usually one who has broken with the fundamental principles or guiding philosophy of the group to which he belongs. . . . He claims membership in an organization but does not believe in its basic concepts; and sets out to reform it by changing its foundations. . . .

"It is folly to speak of a liberal religion, if that religion claims that it rests upon unchanging truth."

And then Dr. Widtsoe concludes his statement with this: "It is well to beware of people who go about proclaiming that they are or their churches are liberal. The probabilities are that the structure of their faith is built on sand and will not withstand the storms of truth." ("Evidences and Reconciliations," *Improvement Era*, vol. 44 [1941], p. 609.)

Acceptance on faith

Here again, to use the figure of speech in Lehi's vision, they are those who are blinded by the mists of darkness and as yet have not a firm grasp on the "iron rod."

Wouldn't it be wonderful if, when there are questions which are unanswered because the Lord hasn't seen fit to reveal the answers as yet, all such could say, as Abraham Lincoln is alleged to have said, "I accept all I read in the Bible that I can understand, and accept the rest on faith."

How comforting it would be to those who are the restless in the intellectual world, when such questions arise as to how the earth was formed and how man came to be, if they could answer as did an eminent scientist and devoted Church member. A sister had asked: "Why didn't the Lord tell us plainly about these things?" The scientist answered: "It is likely we would not understand if he did. It might be like trying to explain the theory of atomic energy to an eight-year-old child."

"The iron rod"

Wouldn't it be a great thing if all who are well schooled in secular learning could hold fast to the "iron rod," or the word of God, which could lead them, through faith, to an understanding, rather than to have them stray away into strange paths of man-made theories and be plunged into the murky waters of disbelief and apostasy?

I heard one of our own eminent scientists say something to the effect that he believed some professors have taken themselves out of the Church by their trying to philosophize or intellectualize the fall of Adam and the subsequent atonement of the Savior. This was because they would rather accept the philosophies of men than what the Lord has revealed until they, and we, are able to understand the "mysteries of godliness" as explained to the prophets of the Lord and more fully revealed in sacred places.

To become converted

There were evidently similar questions and controversies in the Master's time. In one terse answer, he gave the essential ingredients to safety amidst the maze of uncertainty:

To settle an apparent controversy among his disciples as to who would be the greatest in the kingdom of God, he said: "... except ye be converted, and become as little children, ye shall not enter into the kingdom of [God]." (Matt. 18:3.)

To become converted, according to the scriptures, meant having a change of heart and the moral character of a person turned from the controlled power of sin into a righteous life. It meant to "wait patiently on the Lord" until one's prayers can be answered and until his heart, as Cyprian, a defender of the faith in the Apostolic Period, testified, "Into my heart, purified of all sin, there entered a light which came from on high, and then suddenly and in a marvelous manner, I saw certainty succeed doubt."

Conversion must mean more than just being a "card carrying" member of the Church with a tithing receipt, a membership card, a temple recommend, etc. It means to overcome the tendencies to criticize and to strive continually to improve inward weaknesses and not merely the outward appearances.

Warning to offenders

The Lord issued a warning to those who would seek to destroy the faith of an individual or lead him away from the word of God or cause him to lose his grasp on the "iron rod," wherein was safety by faith in a Divine Redeemer and his purposes concerning this earth and its peoples.

The Master warned: "But whoso shall offend one of these little ones which believe in me, it were better . . . that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." (Matt. 18:6.)

The Master was impressing the fact that rather than ruin the soul of a true believer, it were better for a person to suffer an earthly death than to incur the penalty of jeopardizing his own eternal destiny.

The apostle Paul impressed also the danger of false teachings by bad example. Said he: "But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak. . . .

"And through thy knowledge shall the weak . . . perish, for whom Christ died?

"But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ." (1 Cor. 8:9, 11-12.)

Advice to learned

Speaking to the learned and highly sophisticated generation in his time, the prophet Jacob said something which seems to be so often needed to be repeated today: "... When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. . . .

"But to be learned is good if they hearken to the counsels of God." (2 Ne. 9:28, 29.)

We fervently thank the Lord for the faithfulness and devotion of many

in and out of the Church who are in high places in business, in governmental circles, in the legal profession, doctors, trained social workers, nurses, and those in the fields of the sciences and the arts. Particularly are we grateful for those who accept positions of leadership in the Church, who serve as home teachers or class leaders in the priesthood or in the auxiliaries, who make themselves available for volunteer service in helping to care for the unfortunate in all lands and among minorities within and without the Church, and in giving particular attention to the needs of the widows and the orphans.

I say to all such, as did Jesus to Zacchaeus: "This day is salvation come to [their] house." (Luke 19:9.) These are they who are holding fast to the "iron rod" which can lead us all, in safety, to the tree of life.

Never quit learning

I read recently from a column in the *Washington Post*, by George Moore, who styled himself as the "hermit of Mount Vernon." (Mount Vernon, of course, was the ancestral home of George Washington.) In this article he said, "I have spent the last twenty years of my life at Mount Vernon reducing my ignorance." He claimed that a person never learns anything until he realizes how little he knows. In this article he makes this most illuminating observation about George Washington:

"Washington never went to school. That's why he was an educated man, he never quit learning."

What George Moore said of himself I suppose could be said of many of you and of myself: "I have spent more than three score years of my life reducing my ignorance."

Therein, it is my conviction, is the challenge to all who achieve distinction in any field. Some quit learning when they graduate from a school; some quit learning about the gospel when they have completed a mission

for the Church; some quit learning when they become an executive or have a prominent position in or out of the Church.

Remember, as George Moore said of Washington, "We can become educated persons, regardless of our stations in life, if we never quit learning."

Essence of leadership

The late President Dwight D. Eisenhower wrote this: "Any man who does his work well, who is justifiably self-confident and not unduly disturbed by the jeers of the cynics and the shirkers, any man who stays true to decent motives and is considerate of others is, in essence, a leader. Whether or not he is ever singled out for prominence, he is bound to achieve great inner satisfaction in turning out superior work."

"And that, by the way, is what the good Lord put us on this earth for." ("What Is Leadership?" *Reader's Digest*, June 1965, p. 54.)

Magnitude of work

With the restoration of the true gospel of Jesus Christ and the establishment of the Church in the dispensation of the fulness of times, we were given instructions by revelation, the magnitude of which, as the late President Brigham H. Roberts explained, was "not merely as to whether baptism should be by immersion or for the forgiveness of sins, but the rubbish of accumulated ages was swept aside, the rocks made bare, and the foundations of the Kingdom of God were relaid."

It may seem preposterous to many to declare that within the teachings of The Church of Jesus Christ of Latter-day Saints may be found a bulwark to safeguard against the pitfalls, the frustrations, and the wickedness in the world. The plan of salvation formed in the heavens points clearly to the straight and

narrow path that leads to eternal life, even though there are many who refuse to follow that way.

Seekers after truth

In a great revelation, the Lord gave instruction by commandment to the leaders of the Church of that early day that they should be seekers after truth in many fields.

First, of course, he commanded that they should "teach one another the doctrine of the kingdom . . . in all things that pertain [to] the kingdom of God. . . ." (D&C 88:77-78.)

Then he counsels as to the wide sweep of learning about which we should seek. His church was not to be an ignorant ministry in various fields of secular learning.

And then the Lord addressed his revelation to all others who may not have faith: ". . . seek learning, even by study and also by faith." (D&C 88:118.)

Learning by faith

One might well ask: How does one get "learning by faith"? One prophet explains the process: First, one must arouse his faculties and experiment on the words of the Lord and desire to believe. Let this desire work in you until ye believe in a manner that you can give place even to a portion of the word of the Lord; then, like a planted seed, it must be cultivated and not resist the Spirit of the Lord, which is that which lighteneth every-one born into the world; you can then begin to feel within yourselves that it must be good, for it enlarges your soul and enlightens your understanding and, like the fruit of the tree in Lehi's vision, it becomes delicious to the taste. (See Al. 32.)

It was an English novelist who was quoted as saying: "He who seeks God has already found him."

Let no one think that "learning by faith" contemplates an easy or lazy way to gain knowledge and ripen it into wisdom.

From heavenly instructions and added to which are the experiences of almost anyone who has sought diligently for heavenly guidance, one may readily understand that learning by faith requires the bending of the whole soul through worthy living to become attuned to the Holy Spirit of the Lord, the calling up from the depths of one's own mental searching, and the linking of our own efforts to receive the true witness of the Spirit.

Mission of the Church

The mission of this church is to bear witness of the truths of the gospel and put to flight the false teachings on every side that are causing the restlessness and the aimlessness that threaten all who have not found the straight path and that which could be an anchor to their souls.

My fervent prayer is that I may hold up that true Light of Christ to all the world. I would that all may know with assurance, as I, from study, prayer, and faith, know for a certainty, as the Master declared to Martha, who was mourning the death of Lazarus, that the Lord and Master is indeed "the resurrection, and the life; [and] he that believeth in [him], though he were dead, yet shall he live:

"And whosoever liveth and believeth in [him] shall never die. . . ." (John 11:25-26.)

I thank the Lord that I can answer, as did Martha and as did Peter of old: "Thou art the Christ, the Son of the living God." (Matt. 16:16.)

"Yea, Lord: I believe . . . thou art the Christ, the Son of God, which should come into the world." (John 11:27.)

To this I do bear my solemn witness, in the sacred name of our Lord and Master, Jesus Christ, even so. Amen. ■

President N. Eldon Tanner

President Harold B. Lee, first counselor in the First Presidency, has just spoken to us.

We shall now hear from Elder Joseph Anderson, Assistant to the Twelve. He will be followed by Elder Bruce R. McConkie of the First Council of Seventy.

Elder Joseph Anderson

Assistant to the Council of the Twelve

We are living in what may be termed one of the most important periods in the history of the world. This is the dispensation of the fulness of times, a time when the keys of all former dispensations have been given to the prophets of the restoration; a time when God has spoken from the heavens, angels have appeared to man; a time when men and women have the Holy Ghost conferred upon them. Moroni has said that by the power of the Holy Ghost we may know the truth of all things. There is need for this great power in the earth today—this steering power. It is our duty and responsibility to live worthy of the blessings that we enjoy. Where much is given, much is required. We are required to live exemplary lives, to keep the commandments of the Lord, and it is also our responsibility to carry the true gospel message to all mankind.

Eternal joy

A prophet of the Book of Mormon said: "... men are, that they might have joy." (2 Ne. 2:25.) Pleasure is not necessarily joy. Lehi was undoubtedly not speaking of temporary pleasure, but of eternal joy. In referring to man he was not limiting his existence to mortality. He was speaking of eternal man. Man can have joy in accomplishment, particularly eternal accomplishment. If he fails to live in such a way as to receive the blessing of eternal life in the kingdom of his Father, he will reap misery and disappointment.

Abraham's view of man's estate

The Lord showed unto Abraham the intelligences that were organized before the world was. And God saw these souls, that they were good, and he stood in the midst of them, and he said unto those who were with him (there were many noble and great ones):

"We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

"And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever." (Abr. 3:24-26.)

Some not added upon

There were many there who did not keep their first estate, their spiritual existence, who were disobedient, and as a result they were not added upon; they did not have the privilege of passing through this second estate. They had their free agency, and they chose the course for which Lucifer contended.

And there are many in this second estate who will not keep this estate and therefore cannot expect to have glory added upon their heads for ever

and ever, because they have not kept the commandments which the Lord their God has given them.

These commandments are given for our welfare and blessing here as well as hereafter.

A price for everything

We must pay a price for everything we get, whether of a temporal or spiritual nature, and we generally get about what we pay for. If, for instance, I should purchase a suit of clothes, in order to get the best material, the best style, and the proper fit, I must pay a higher price than if I am satisfied with a suit made of shoddy material and poor workmanship. Likewise if I desire to purchase a home, an automobile, or whatever it may be. If I seek intellectual values, I must pay the price by study, research, by devoted effort and oftentimes sacrifice.

Spiritual values

The same is true of spiritual values. One cannot expect to inherit eternal life if he is not willing to pay the price and to do the things required for such salvation and exaltation. We are told that "there is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (D&C 130:20-21.) Our goal is salvation in the celestial kingdom of our Heavenly Father and to receive the glory that awaits the faithful there.

The Savior paid the price

The Savior of the world unselfishly and willingly paid the utmost price, even that of his own blood, in order that mankind might be redeemed from the grave. Death before that time was a matter of serious concern. The grave seemingly had won a victory. There was indeed the sting of death. His offering made it possi-

ble for us to come forth from the grave, to break the bondage of the tomb. He bought us with a price, the price being his own blood. He has also set the price which we must pay in order to obtain salvation in his presence and that of our Heavenly Father, and that price is the keeping of his commandments. Those commandments are God's laws—nature's laws too—and the breaking of them brings penalties; observance brings the promised blessings.

No bargain prices

The Lord has told us, ". . . my yoke is easy, and my burden is light." (Matt. 11:30.) This does not mean that one can receive exaltation in the kingdom of our Heavenly Father at bargain prices. There are those who offer such bargains, but one gets merely what he pays for. If we are to attain eternal life in our Father's kingdom, it is not sufficient that we have mere passive belief in our Lord and Savior and his great redeeming sacrifice. Surely one cannot expect to receive the greatest blessings that the Father has in store for his faithful children by paying bargain prices.

Mere belief not sufficient

There are those who seem to take the attitude that inasmuch as they have been baptized by immersion and by one having proper authority, and have had hands laid upon their heads for the reception of the Holy Ghost, their salvation is assured. Others seem to think that if they have had the priesthood conferred upon them, there is nothing further required at their hands. Aren't we as badly mistaken when we fail to live the life of a Latter-day Saint, after we come into the Church, as are those who think that mere belief in the Lord is sufficient? Where much is given, much is required, and if after the light of Christ comes into our souls we allow that light to become dimmed, we are under greater condemnation than

those who have not had the light. Of what good is the priesthood to one if he does not honor it and live worthy of that great power?

The gospel is the power of God unto salvation unto everyone that believes and obeys it.

Add to your faith

The injunction to those who accept the gospel is that they "add to [their] faith virtue; and to virtue knowledge;

"And to knowledge temperance; and to temperance patience; and to patience godliness;

"And to godliness brotherly kindness; and to brotherly kindness charity.

"For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." (2 Pet. 1:5-8.)

Just as in this enlightened age the inventive mind and the creative hand have added greatly to man's obligations, so has the fact that the Spirit of the Lord has borne testimony to our souls of the truth of this work added greatly to our responsibilities.

Doing the will of God

In his Sermon on the Mount the Lord said:

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

And again:

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

"And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

"And the rain descended, and the floods came, and the winds blew, and

beat upon that house; and it fell; and great was the fall of it." (Matt. 7:21, 24-27.)

Gospel for benefit of man

The Lord has given us in this dispensation a life-giving, life-shaping purpose when he gave us the gospel of Jesus Christ. The gospel is given for the benefit of man. We too must have the necessities of life. We are living in the time of a great civilization. It is only natural and proper that we should desire the things that make life wholesome and pleasurable; but with all our struggle for the necessities and luxuries of life, we must not overlook the great purpose of life, which is eternal salvation and exaltation of the souls of men. Like Israel of old, we are a peculiar people. We are peculiar in the sense that we believe in constant revelation from God and that he is revealing to us his truth. The ultimate goal of life is to assist in the fulfillment of God's plan for his children, the salvation of human souls, and that, of course, pertains to our own souls also. It is our responsibility to bring a knowledge of these things to our Father's children wherever they may be, to bring to them a living knowledge of the truth. It is also important that we go into the temples of the Lord and do vicarious work for those who have passed to the great beyond so that they too may have the blessings that we enjoy if they accept the message when it is brought to them in the spirit world.

Life is largely worthless unless it is held together, given shape and form by some great purpose, and there is no greater purpose than that of helping our fellowmen as well as ourselves to attain the glorious salvation which our Lord has promised to his obedient children.

Goal of eternal life

The possibility of salvation applies to all of God's children, both the living and those who have passed

to the existence beyond. The conditions upon which salvation in our Heavenly Father's kingdom may be attained are incorporated in the plan that was formulated in the heavens before we came here, and there is no possibility of such salvation without obedience to that plan. We must accept Jesus Christ as the author of our salvation. The salvation that I am thinking of, the salvation that Latter-day Saints seek, is eternal life in the presence of our Heavenly Father and his divine Son, not only eternal existence but eternal growth and activity. This is the joy of which Lehi spoke.

Truly, "the kingdom of heaven is like unto a merchant man, seeking

goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it." (Matt. 13:45-46.) May the Lord bless and inspire us in our efforts to attain this goal.

I testify that Jesus is the Christ and that he is the author of the restored gospel, the plan of life and salvation, in the name of Jesus Christ. Amen. ■

President N. Eldon Tanner

Elder Joseph Anderson, Assistant to the Twelve, has just spoken to us.

Elder Bruce R. McConkie of the First Council of Seventy will now speak to us.

Elder Bruce R. McConkie

Of the First Council of the Seventy

When I was a mission president in Australia, I once said to those of my missionaries in Tasmania: "Tomorrow we shall climb Mt. Wellington and hold our missionary meeting on the top. We shall there seek to commune with the Lord and partake of his Spirit."

Man-made communication

We made the climb, and while on top of the peak we visited a television broadcasting station. A bright young man explained to us in words I had never heard, and using principles I could not and do not understand, how the sounds and scenes of television were broadcast into the valley below.

That night, back in the city of Hobart, my two young sons and I sat before a television set that was tuned to the proper wave band, and we saw and heard and experienced what had been described to us in words.

Now I think this illustrates perfectly what is involved in the receipt of revelation and the seeing of visions.

We can read about visions and revelations in the records of the past, we can study the inspired writings of people who had the fullness of the gospel in their day, but we cannot comprehend what is involved until we see and hear and experience for ourselves.

Tuning in on proper channel

This Tabernacle is now full of words and music. Handel's *Messiah* is being sung, and the world's statesmen are propagandizing their people. But we do not hear any of it.

This Tabernacle is full of scenes from Vietnam and Washington. There is even a picture of men walking on the surface of the moon. But we are not seeing these things. The minute, however, in which we tune a radio to the proper wave band and tune a television receiving set on the proper channel, we begin to hear and see and experience what otherwise remains completely unknown to us.

The visions of eternity

And so it is with the revelations and visions of eternity. They are

around us all the time. This Tabernacle is full of the same things which are recorded in the scriptures and much more. The vision of the degrees of glory is being broadcast before us, but we do not hear or see or experience because we have not tuned our souls to the wave band on which the Holy Ghost is broadcasting.

Joseph Smith said: "The Holy Ghost is a revelator." And, "No man can receive the Holy Ghost without receiving revelations." (*Teachings of the Prophet Joseph Smith* [Deseret Book Co., 1968], p. 328.)

Moroni said: "... by the power of the Holy Ghost ye may know the truth of all things." (Moro. 10:5.)

The Comforter knoweth all things; he is commissioned to bear witness of the Father and the Son, to reveal, to teach, and to testify—and he is broadcasting all the truths of salvation, and all the knowledge and wisdom of God, out into all immensity all of the time.

Attuning to the Infinite

How this is done we do not know. We cannot comprehend God or the laws by which he governs the universe. But that it does happen we know because here in the valley below, when we attune our souls to the Infinite, we hear and see and experience the things of God.

The laws governing radio and television have existed from the time of Adam to the present moment, but only in modern times have men heard and seen and experienced these miraculous things. And the laws have always existed whereby men can see visions, hear the voice of God, and partake of the things of the Spirit. But millions of people everywhere live and die without tasting the good word of God, because they do not obey the laws which implant the revelations of the Lord in their souls.

True religion revealed religion

And may I say that the only way to gain true religion is to receive it from the Lord. True religion is revealed religion; it is not a creation of man's devising; it comes from God.

Man did not create God, nor can he redeem himself. No man can resurrect himself or assign himself to an inheritance in a heavenly kingdom. Salvation comes from God, on his terms, and the things men must do to gain it can be known only by revelation.

God stands revealed or he remains forever unknown, and the things of God are and can be known only by and through the Spirit of God.

Knowledge of God through faith

True religion deals with spiritual things. We do not come to a knowledge of God and his laws through intellectuality, or by research, or by reason. I have an average mind—one that is neither better nor worse than the general run of mankind. In the realm of intellectual attainment I have a doctor's degree, and I hope my sons after me will reach a similar goal. In their sphere, education and intellectuality are devoutly to be desired.

But when contrasted with spiritual endowments, they are of but slight and passing worth. From an eternal perspective what each of us needs is a Ph.D. in faith and righteousness. The things that will profit us everlastingly are not the power to reason, but the ability to receive revelation; not the truths learned by study, but the knowledge gained by faith; not what we know about the things of the world, but our knowledge of God and his laws.

Religion to be experienced

Joseph Smith said that a man could learn more about the things of God by looking into heaven for five minutes than by reading all the

books ever written upon the subject of religion. Religion is something which must be experienced.

I know people who can talk endlessly about religion but who have never had a religious experience. I know people who have written books about religion but who have about as much spirituality as a cedar post. Their interest in gospel doctrine is to defend their own speculative views rather than to find out what the Lord thinks about whatever is involved. Their conversations and their writings are in the realm of reason and the intellect; the Spirit of God has not touched their souls; they have not been born again and become new creatures of the Holy Ghost; they have not received revelation.

The gifts of the Spirit

It is the privilege and the right of every member of the Church to receive revelation and to enjoy the gifts of the Spirit. When we are confirmed members of the Church, we receive the gift of the Holy Ghost, which is the right to the constant companionship of that member of the Godhead, based on faithfulness. The actual enjoyment of this gift depends upon personal worthiness. "God shall give unto you knowledge by his Holy Spirit," the revelation says to the Saints, "yea, by the unspeakable gift of the Holy Ghost. . . ." (D&C 121:26.)

Speaking of the revelations received by his father, Nephi said: ". . . he truly spake many great things . . . which were hard to be understood, save a man should inquire of the Lord. . . ."

Of these same revelations, Laman and Lemuel said: ". . . we cannot understand the words which our father hath spoken. . . ."

Nephi asked: "Have ye inquired of the Lord?"

They replied: "We have not; for the Lord maketh no such thing known unto us."

Then Nephi came forth with this glorious pronouncement: "How is it that ye do not keep the commandments of the Lord? How is it that ye will perish, because of the hardness of your hearts?"

"Do ye not remember the things which the Lord hath said?—If ye will not harden your hearts, and ask me in faith, believing that ye shall receive, with diligence in keeping my commandments, surely these things shall be made known unto you." (1 Ne. 15:3, 7-11.)

The right to receive revelation

It is the right of members of the Church to receive revelation. Joseph Smith said: ". . . God hath not revealed anything to Joseph, but what he will make known unto the Twelve, and even the least Saint may know all things as fast as he is able to bear them. . . ." (*Teachings*, p. 149.)

Also: "It is the privilege of every Elder to speak of the things of God; and could we all come together with one heart and one mind in perfect faith the veil might as well be rent today as next week, or any other time. . . ." (*Teachings*, p. 9.)

Prayers of resurrected Lord

Religion must be felt and experienced. In the record of the ministry of the resurrected Lord among the Nephites, we find this account: Jesus "knelt upon the earth; and behold he prayed unto the Father, and the things which he prayed cannot be written, and the multitude did bear record who heard him.

"And after this manner do they bear record: The eye hath never seen, neither hath the ear heard, before, so great and marvelous things as we saw and heard Jesus speak unto the Father;

"And no tongue can speak, neither can there be written by any man, neither can the hearts of men conceive so great and marvelous things as we both saw and heard Jesus speak;

and no one can conceive of the joy which filled our souls at the time we heard him pray for us unto the Father." (3 Ne. 17:15-17.)

Then of a subsequent prayer the scriptural account says: "And tongue cannot speak the words which he prayed, neither can be written by man the words which he prayed.

"And the multitude did hear and do bear record; and their hearts were open and they did understand in their hearts the words which he prayed.

"Nevertheless, so great and marvelous were the words which he prayed that they cannot be written, neither can they be uttered by man." (3 Ne. 19:32-34.)

Religion through revelation

Religion comes from God by revelation and deals with spiritual things; and unless and until a man has received revelation, he has not received religion, and he is not on the path leading to salvation in our Father's kingdom.

I bear testimony of these things because I have received revelation—revelation which tells me (among other things) that Jesus Christ is the Son of God; that Joseph Smith is

a prophet, through whom the knowledge of Christ and of salvation has been restored for this day; and that The Church of Jesus Christ of Latter-day Saints is in literal reality the kingdom of God on earth. And of these things I do testify, in the name of the Lord Jesus Christ. Amen. ■

President N. Eldon Tanner

Elder Bruce R. McConkie of the First Council of Seventy has just spoken to us.

The congregation will please stand and join with the choir in singing "How Firm a Foundation."

After the singing, Elder Hartman Rector, Jr. of the First Council of Seventy will address us.

The congregation sang the hymn, "How Firm a Foundation."

President Tanner

Elder Hartman Rector, Jr., of the First Council of Seventy will now address us. He will be followed by Elder Loren C. Dunn of the First Council of Seventy.

Elder Hartman Rector, Jr.

Of the First Council of the Seventy

Some years ago while I was serving in the navy and was away from home, a very prominent and well-to-do farmer died in my home neighborhood. Upon my return I was talking with my cousin about the estate of the deceased, and I asked the inevitable question, "How much did he leave?" My cousin said, "He left it all; he didn't take any of it with him."

That struck me as being a great truth that very, very few men seem ever to comprehend. Certainly many

of us act as though we are going to take it all with us when we go; of course, we are not. In terms of material things, *each of us* leaves it all. In the words of Paul to Timothy, "For we brought nothing into this world, and it is certain we can carry nothing out." (1 Tim. 6:17.)

Knowledge and intelligence go with us

Well, isn't there anything good we can take with us when we go, we

may ask? The Prophet Joseph Smith taught that the knowledge and intelligence gained here in this life would go with us when we leave.

"And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come.

"There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (D&C 130:19-21.)

Pursuit of light and truth

This being true, then it would seem that we all should place the pursuit of light and truth, or intelligence, uppermost in our selection of goals, since we may have them eternally. We must seek after enlightenment. Since "the glory of God is intelligence" (D&C 93:36), if we would be like our Heavenly Father, our course is fixed.

Ignorance expensive

Ignorance is expensive; in fact, it is the most expensive commodity we know anything about. Certainly we make many mistakes through ignorance. If it is a violation of a commandment of God which we have never received and thus do not know, then the Lord does not hold us guilty of the sin. "... to him that knoweth to do good, and doeth it not, to him it is sin." (Jas. 4:17.) And in Paul's words, "... where no law is, there is no transgression." (Rom. 4:15.) But even though we may not be guilty of the sin because of our ignorance, neither can we receive the blessing, which is predicated on obedience, without rendering obedience to that law. Therefore, we are denied the blessing through our ignorance. If it is a traffic law we have violated

through ignorance, the penalty assessed us is exactly the same as if we had known. Also, if we stick a finger in an electric light socket, we will receive the same shock, irrespective of our knowledge of electricity. I repeat, ignorance is expensive. Particularly is this true since the Lord has decreed, "It is impossible for a man to be saved in ignorance." (D&C 131:6.) For surely no man is truly enlightened unless he knows the Lord.

Slow to learn

Why is it we are so slow to learn, to receive the light? Is it because the Lord is slow to speak or doesn't want to be bothered? Not according to his word to James wherein he says he "giveth to all men liberally, and upbraideth not. . . ." (Jas. 1:5.)

Then the real problem is in that we receive not the light! "... and here is the condemnation of man," saith the Lord; "because that which was from the beginning is plainly manifest unto them, and they receive not the light.

"And every man whose spirit receiveth not the light is under condemnation." (D&C 93:31-32.)

Not willing to receive light

But why do we receive not the light? The Lord tells us why over and over again in the scriptures. Simply stated, the reason we do not learn is because we are not in condition to learn. We are not in condition to receive the light because we are not willing to receive it. *We just plain don't want it.* Now most of us would violently disagree with this statement, I am sure. Of course we want light and learning from God, our Heavenly Father. Still, the words of the Lord are true. In speaking of those who would be resurrected from the dead but would not receive a degree of glory, he said:

"And they who remain shall also be quickened; nevertheless, they shall return again to their own place, to

enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received.

"For what doth it profit a man if a gift is bestowed upon him, and he receive not the gift? Behold, he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift." (D&C 88:32-33.)

Fault in ourselves

Then Cassius's words to Brutus in Shakespeare's *Julius Caesar* apply equally to us. "The fault, dear Brutus, is not in our stars, But in ourselves, that we are underlings." We must look to ourselves for the reason for our ignorance.

We are prone to say that we are waiting on the Lord to receive light and truth when, as a matter of fact, the Lord is waiting on us—waiting for us to get into condition so he can reveal the light we seek and so desperately need.

The Lord has well stated our plight. "And this is the condemnation, that light is come into the world, and men [love] darkness rather than light, because their deeds [are] evil." (John 3:19.) I repeat: "because their deeds [are] evil."

Light through the Holy Ghost

Revelation, light, and knowledge come through the power of the Holy Ghost. The words of the Master as recorded in John are expressive. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:26.) And again, "... he [the Holy Ghost] will guide you into all truth . . . and [shall show] you things to come." (John 16:13.) In fact, we can neither teach nor learn gospel truths without the Holy Ghost. In this day the Lord has reconfirmed this great truth in these words:

"Therefore, why is it that ye cannot understand and know, that he that receiveth the word by the Spirit of truth receiveth it as it is preached by the Spirit of truth?

"Wherefore, he that preacheth and he that receiveth, understand one another, and both are edified and rejoice together.

"And that which doth not edify is not of God, and is darkness.

"That which is of God is light; and he that receiveth light, and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day.

"Wherefore, he is possessor of all things; for all things are subject unto him, both in heaven and on the earth, the life and the light, the Spirit and the power, sent forth by the will of the Father through Jesus Christ, his Son.

"But no man is possessor of all things except he be purified and cleansed from all sin.

"And if ye are purified and cleansed from all sin, ye shall ask whatsoever you will in the name of Jesus and it shall be done." (D&C 50:21-24, 27-29.)

Spirit of revelation

A great Book of Mormon prophet, Alma, after preaching a great sermon on obedience under the influence of the Holy Spirit, stated in part how he received such knowledge and power. "Behold, I say unto you they are made known unto me by the Holy Spirit of God. Behold, I have fasted and prayed many days that I might know these things of myself. And now I do know of myself that they are true; for the Lord God hath made them manifest unto me by his Holy Spirit; and this is the spirit of revelation which is in me." (Al. 5:46.)

In condition to receive light

Sometimes members appear to feel that fasting and prayer is all that is necessary to receive the answers to

their problems. Sometime ago a young lady came into my office concerned because she had fasted and prayed for two days to know if a certain young man should marry her, and she felt that she had received an answer in the affirmative. Shortly thereafter, the young man became engaged to another girl. Her question to me was, "How can this be, since I received an answer that he should marry me?"

Upon further interview it became apparent that there were a number of commandments of which she was certainly aware but was not keeping. It takes more than fasting and prayer. We must begin again; we must repent—confess and forsake our sins. We must study the scriptures, yea, search the scriptures; we must keep the commandments of God, and keep them precisely. For the commandments are calculated to get us in condition so that we can receive light and truth, even intelligence, which is communication from God, our Father, which we so desperately need and which is the only thing of real worth we can take with us when we go.

Heed to words of the Lord

May I bear witness to you, my brethren and sisters, that what you

have heard from this place in this conference is the mind of the Lord, the will of the Lord, and the word of the Lord for the salvation of his saints at this particular juncture in time, for he lives and speaks to his servants today. We must give heed to the word of the Lord; therefore, it is tremendously important that we give heed to these words, and work out our salvation with fear and trembling before him, as we precisely keep these commandments. May we do so, and may it be said of us when we depart that "he took with him a clean, free, enlightened and happy spirit, and a conscience void of offense to his fellowmen." That this may be our happy state, I pray in the name of Jesus Christ. Amen. ■

President N. Eldon Tanner

He to whom we have just listened is Elder Hartman Rector, Jr. of the First Council of Seventy.

Elder Loren C. Dunn of the First Council of Seventy will now address us. He will be followed by Elder Theodore M. Burton, Assistant to the Twelve.

Elder Loren C. Dunn

Of the First Council of the Seventy

Consider these words of the Savior as he spoke to the woman of Samaria at Jacob's well: "Whosoever drinketh of this water shall thirst again:

"But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." (John 4:13-14.)

Water to feed souls

What greater way to demonstrate the saving, healing principles of the

gospel of Jesus Christ than to relate them to life-sustaining water—water that is essential for every human being in order to live.

The Savior was telling the woman that if she drank from her well she would thirst again, but if she drank from his well and partook of the principles that he taught, she would never thirst again, but her soul would be nourished and she would have eternal life.

We live in a complex and challenging world. Young and old seem to be

going to and fro and in their own way drinking from different wells, searching for that water that will begin to feed their souls, that will quench some inner thirst.

Inner needs of youth

To youth who associate themselves with various causes, some popular, many designed to accomplish much good, and a few militant; to the adult who can find no satisfaction in his vocation and perhaps only frustration in his marriage and emptiness in his life; to the militant who spends his life bitterly denouncing what he is against but never quite certain what he is for; to the person who turns to drugs, perhaps even attempting to equate it with a spiritual experience, and then realizing that for every high there is some kind of dismal low—perhaps these people and many others seize upon special issues and act unpredictably more from an inner need to satisfy a yearning soul than because of the face value of that in which they are involved, however worthy it may be.

Religion in Russia

Even in Russia, where its people have drunk at the well of socialist morality for fifty years, there is an indication of a desire for something more nourishing. In studying religion in Russia today, journalist Paul Wohl states that "socialist morality has been accepted as the official yardstick of good behavior, but whether Soviet man is more harmonious than his predecessor is a moot question. A scientific outlook is there," says Wohl, "but so is religion. Its comeback," he says, "is a phenomenon which the ideologists of communism cannot explain and about which they prefer to remain silent." He states that the move toward religion is primarily sparked by young people.

The writer tells of a simple Russian woman who received the visit of her neighbor, a young engineer-physicist.

"I know you are a believer," said the engineer. "Can you tell me about God? The philosophy of dialectical materialism does not satisfy me. I would like to know the viewpoint of believers."

It is most interesting to note that there is something fundamental and basic in the makeup of man that will sooner or later turn him to his Creator, provided he does not completely strangle this inclination through evil works on chronic unbelief, and provided he doesn't condition himself to settle for less by insisting that what he doesn't know or hasn't experienced just isn't so.

Arms of mercy extended

Speaking of the Savior, the prophet Alma says:

"Behold, he sendeth an invitation unto all men, for the arms of mercy are extended towards them, and he saith: Repent, and I will receive you.

"Yea, he saith: Come unto me and ye shall partake of the fruit of the tree of life; yea, ye shall eat and drink of the bread and the waters of life freely;

"Behold, I say unto you, that the good shepherd doth call you; yea, and in his own name he doth call you, which is the name of Christ. . . ." (Al. 5:33-34, 38.)

Invitation to partake

And after Alma teaches the people those things relative to the gospel of Jesus Christ and what they can do in order to nourish their souls, and find peace, and prepare for eternal life, he then says:

"And now I, Alma, do command you in the language of him who hath commanded me, that ye observe to do the words which I have spoken unto you.

"I speak by way of command unto you that belong to the church; and unto those who do not belong to the church I speak by way of invitation, saying: Come and be baptized

unto repentance, that ye also may be partakers of the fruit of the tree of life." (Al. 5:61-62.)

As this last scripture indicates, it is possible for a person to have the fruit of the tree of salvation readily available to him, but to no avail if he does not partake!

Questioning of young men

I am reminded of two young men who came in to see me some months ago. They had been recommended by their priesthood leaders. From the moment they stepped into the office, they began in a very sincere way questioning certain doctrines and teachings and procedures of the Church. Their attitude, however, was not antagonistic, as they were sincerely looking for answers.

I asked them finally if their questions perhaps represented the symptoms of their problem and not the cause. Wasn't their real question whether or not this church is true? Whether or not it is actually the Church of Jesus Christ? And whether or not it is led by divine revelation? The young men agreed that perhaps if they were sure of the answers to these questions, they could take care of the other questions that seemed to arise in their hearts.

Participation in experiment

I asked them if they were willing to participate in an experiment. One of them appeared to be athletically inclined, and so I turned to him and asked, "If you wanted to learn about the chemical properties of water, would you go to the local sports stadium and run four laps around the track?"

He said, "Of course not."

I asked, "Why not?"

He said, "The two are not related."

We then turned to John, chapter seven, and read: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:17.)

If we are going to experiment with the things of Christ, then we are going to have to put these things to a spiritual test—a test that the Savior himself has outlined for all those who wish to know, a test of doing.

I asked them if they read the scriptures.

They said, "No."

I asked them if they prayed.

They said, "Not often."

I asked them if they kept the Word of Wisdom.

They said, "Occasionally."

I asked them if they went to church.

They said they'd stopped.

I asked them if they would be interested in a three-month experiment. They said they would try but were not anxious to commit themselves until they found out what I had in mind.

Agreement to live gospel principles

"During the next three months will you attend all your church meetings and listen carefully to what is being said, even taking notes of the principal points being made by the teachers and how these points might apply to your lives?"

They thought for a moment and said they would.

"During the next three months will you reinstitute in your personal life prayer, night and morning, thanking God for the blessings you enjoy and asking him to help you know if the Church is true and if the things you are doing are meaningful to your lives?"

One of these young men, who considered himself an agnostic, balked at this, but then he finally agreed to do it on the basis that for the sake of the experiment he would accept the premise that there is a God and would appeal to this God for the light and knowledge which he was seeking.

I asked them if in the next three months they would refrain from drinking, smoking, and drugs. Al-

though this created some anxiety, they resolved to do it.

I asked them if in the next three months they would resolve to keep themselves morally clean and in harmony with the principles of virtue which the Savior taught. They said they would. And then I suggested they establish a schedule, on their own, during the next three months to read the Book of Mormon from cover to cover—a few pages each day, with a prayer at each reading that the Lord would bless them to know if the book is true and actually from him. They agreed.

By-products of the experience

Anticipating what might happen, I said, "Now, if you feel disposed to tell your friends about this, probably their first comment will be 'Boy, has Brother Dunn snowed you.' You may even feel that way a time or two during this experiment, but don't let it keep you from doing what you have agreed to do. If you think that might be a problem, then keep it in the back of your mind, and go ahead and honestly experiment, and let this three-month experience speak for itself." I added, "If things go properly, you'll notice some by-products, such as a growing awareness and concern for your fellowman and greater appreciation and consideration for other people." They accepted the challenge and left.

Witness of the Holy Ghost

Of course, what was really hoped for was the experience that every member has a right to enjoy and everyone else has the right to receive, and that is the knowledge of a personal testimony. I think Brigham Young described it best when he said:

"There is no other experience known to mortal man that can be compared with the testimony or witness of the Holy Ghost. It is as powerful as a two-edged sword and burns in the breast of man like a consuming fire.

It destroys fear and doubt, leaving in their stead absolute unqualified, and incontrovertible knowledge that a principle or thing is true. . . .

"This same testimony has sustained faithful saints to the present day and will be a lamp to their path forever. The effect of this testimony reaches above and beyond all physical or earthly things and makes relationship with God the Father a literal, pulsing fact. Every fiber of both body and spirit respond to the witness of that testimony and the soul knows and lives the truth."

The water of life

And so to those who have tasted the water at many wells only to find that the unquenching thirst of the soul drives them on in search of that which will bring peace and nourishment to the heart—to you, whoever you are, member or nonmember—will you come and drink from this well, and taste and experiment and see if you have not found the waters of life where you can drink to your soul and thirst no more but be full with the joy of the true knowledge of Jesus Christ and his teachings and the purpose of your own life?

And to this invitation I bear you my witness that I know God lives. I know he lives and that Jesus Christ is our Redeemer and his Son. Joseph Smith saw what he said he saw, and we have a prophet of God sitting with us, presiding today. I bear you that witness in the name of Jesus Christ. Amen. ■

President N. Eldon Tanner

We have just listened to Elder Loren C. Dunn of the First Council of Seventy.

Elder Theodore M. Burton, Assistant to the Twelve, will now address us. He will be followed by Elder Bernard P. Brockbank, Assistant to the Twelve.

Elder Theodore M. Burton

Assistant to the Council of the Twelve

One of the most interesting stories in the Old Testament is the story of Daniel's interpretation of Nebuchadnezzar's dream. In his dream the king saw a great image whose brightness was exceeding great and whose appearance was most terrible. Yet a stone rolling down from a mountain smashed the idol into a thousand pieces. This experience so disturbed the king that he sought an interpretation of his dream.

Daniel's interpretation of dream

In his interpretation of this dream, Daniel the prophet said that later on God would set up a kingdom which would never be destroyed, and that kingdom would eventually consume all other kingdoms and would stand forever. The scripture then records his words:

"Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." (Dan. 2: 45.)

An apostasy foretold

Most religious writers and certainly all Christian authors correctly assure us that this kingdom which was to come is the kingdom of Jesus Christ. A serious question arises, however, as to when that kingdom was to be set up. Most Christians assume that this dream referred to the ecclesiastical kingdom which began with the earthly ministry of Jesus Christ. They forget that Christianity as it was practiced through the centuries fostered kingdoms rather than replaced them. People also forget that Jesus Christ himself told of an apostasy to come.

In speaking of the latter days, Jesus warned:

"For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." (Matt. 24:24.)

He foretold the death of his apostles, which we now know actually took place. Before the destruction of these apostles, Paul warned the saints of his day:

"That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

"Let no man deceive you by any means; for that day shall not come, except there come a falling away first. . . ." (2 Thess. 2:2-3.)

The literal fulfillment of the scriptural predictions of a universal apostasy is made so plain by a reasonable study of ecclesiastical history as to be unmistakable. Nevertheless, Daniel's prophetic interpretation of Nebuchadnezzar's dream must eventually go into fulfillment. The question to be answered is: When?

Isaiah's related prophecy

There is a related prophetic utterance from the prophet Isaiah that I would like to cite at this time:

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isa. 2:2-3.)

The kingdom restored

It has been revealed in these latter days that the kingdom of Jesus Christ has already been restored again to man:

"The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth." (D&C 65:2.)

When the early missionaries of this church went forth into Canada, they preached that restored gospel of Jesus Christ. They announced grand and glorious tidings of great joy as they explained how God had spoken again from heaven. That gospel stone was not cut out of the mountain by the hand of any man. The stone was rolled forth by God himself when he revealed himself to Joseph Smith and, pointing to his Son, proclaimed: *"This is My Beloved Son. Hear Him!"* (Joseph Smith 2:17.)

Only kingdom to survive

It was Jesus Christ, the Son, who restored to man through the person of Joseph Smith a divine message of restored truth and hope. The gospel of Jesus Christ came from the "mountain." The "mountain" is just another way of speaking of the kingdom of Jesus Christ. This restored kingdom of Jesus Christ was revealed in a day when other kingdoms on the earth were rapidly being eliminated. There are only a few kingdoms left, and these are principally constitutional monarchies. The day will soon come when the only kingdom to survive will be that ecclesiastical kingdom of Jesus Christ which is to replace all other kingdoms on the face of the earth.

Forebears' acceptance of gospel

When the missionaries proclaimed that message of truth and hope in

eastern Canada, my great grandfather, Samuel Burton, Jr., heard it. Because it had a familiar sound, he accepted it with his family as gospel truth. After becoming members of the Church, he and his family left to join the rest of the Church at Nauvoo. Before he arrived there, however, Joseph and Hyrum were martyred, so the family then turned west to join the Church on the prairies at Winter Quarters. His beloved wife, Hannah Shipley Burton, suffered from the hardships of the journey and died on the plains on the banks of the Missouri River. This grief-stricken man undoubtedly complained loudly as has many another man who has suffered hardships and trials while being proved by the Lord. If we understood completely the designs of the Lord, we would be more patient in our suffering and would not complain as much as we so often do when hardships come and we are asked to sacrifice.

Settlement in Rocky Mountains

Joseph Smith, however, understood the plans of God better than did his contemporaries. Before his death he prophesied that the Saints would be driven into the Rocky Mountains and there become a great and a mighty people. It seems incredible, in the face of a prophecy such as this, that the Saints and some of their leaders would have tried to move elsewhere. I was recently on Vancouver Island off the west coast of Canada and thought it one of the loveliest places on earth. I can well understand why people love that beautiful area with its mild climate. In the early days of the Church when the Saints were seeking a new home, they petitioned the British government to let them settle on Vancouver Island. Many were bitterly disappointed when their request was denied.

Fulfillment of prophecy

Later on other members even left the Church when Brigham Young re-

fused their request to lead the migrating Saints on to settle in beautiful, prosperous California. Why should they stop to settle on a desert wasteland in the top of the Rocky Mountains? Because only there could the prophecy of Isaiah be literally fulfilled.

Remember that the mountain or kingdom of the Lord had to be established in the top of the mountains. It had to be in mountains exalted above the hills. There the Saints were to gather instructions and strength, and the gospel, or stone, of Jesus Christ was to roll forth from there to fill the whole earth. This prophecy has been and is even now being fulfilled as thousands of missionaries go forth from this gathering place to proclaim the divine message that God lives and has spoken again from the heavens. Where else can you find such literal fulfillment of these two divine prophecies?

The word and law of the Lord

That gospel of Jesus Christ is found contained in the Bible, which had its beginnings at Jerusalem; so the word of the Lord as found in the Bible did come from that very city. The Book of Mormon, which is the second divine witness of Jesus Christ, also had its beginnings at Jerusalem. Surely the word of the Lord has been sent forth from Jerusalem. On the other hand, the law of the Lord given in the Doctrine and Covenants, and which is also revealed through living prophets for the governing of the kingdom of Jesus Christ, comes from Zion, which is on this, the American continent.

House of the God of Jacob

But there is one more part of this prophecy to be considered, and that concerns the house of the God of Jacob. The house of Jacob are the children of Israel, but what is the house of the God of Jacob? Why, the house of the God of Jacob consists of temples erected in the mountains, on the

tops of the everlasting hills. There the people of the world have gathered, and there in the house of the God of Jacob they have been taught the ways of God. Now that the people have received this power and strength given in these temples, they have moved forth from the mountain stronghold to bring the message of the gospel to all the earth. As strength has been built up elsewhere, temples have been built in other places, and eventually they shall be found in every corner of the earth. In these temples, additional knowledge of God and his ways is revealed. In the house of the God of Jacob, the children of God receive needed spiritual strength to live better than they otherwise would have done.

Importance of attending temple

As we understand this concept of going to the house of the God of Jacob to receive strength, we understand how important it is to attend the temple frequently. If members holding the priesthood reject the opportunity to go to the temple regularly, they reject the very God who made them and with whom they have covenanted to always remember him and to walk in his ways. The covenants we make in the temple of God are so important that we violate them at the peril of our eternal salvation. Therefore, as often as possible, the members of the Church who hold the priesthood should go to the temple as individuals, with priesthood quorums, and also with their wives, to have their spirits strengthened and their souls revived. Only by regular attendance at the temple can we remember the importance of the commitments we have made to serve the Lord with all our heart, might, mind, and strength.

Qualify by righteous living

I urge every Latter-day Saint to remember these two great prophecies. They have great significance to every

one of us. Qualify yourselves as rapidly as you can by righteous living to go to the temple often and there worship and serve the true and living God. I plead with you for your own well being and happiness to practice the promises and covenants you make with the Lord in those temples. As the Lord has warned us: "For if you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you." (D&C 78:7.) If we desire to receive celestial blessings, we must keep the celestial law.

Invitation to non-members

To those not yet members of the Church, I ask you to examine your own hearts. You will recognize that what I have said about these two great prophecies does have a familiar ring! These prophecies are going into complete fulfillment even now. Before your very eyes the plans of the Lord are being revealed to you, if you will only open your eyes and observe

what is happening about you. Waste no more time in speculation and questioning, but investigate these principles more closely and you will know for yourselves the truth of what I have spoken. Come join with us in serving the only true and living God, and qualify yourselves to receive those great blessings which God has reserved for you in these last days. You too can become a savior on Mount Zion for your family and friends, as that stone cut out of the mountain without hands rolls forth to fill the whole earth. That the kingdom of God is now in process of expanding under the leadership of true prophets of God, I testify in the name of Jesus Christ. Amen. ■

President N. Eldon Tanner

Elder Theodore M. Burton, Assistant to the Twelve, has just spoken to us.

Elder Bernard P. Brockbank, Assistant to the Twelve, will be our concluding speaker.

Elder Bernard P. Brockbank

Assistant to the Council of the Twelve

My dear brothers and sisters: Jesus Christ is the head of The Church of Jesus Christ of Latter-day Saints, and he has asked that we teach his commandments and promised that he would be with us even unto the end of the world. That is the commandment.

Love of God

When the Savior lived on this earth, he taught that we are to love God and keep his commandments. Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." (Matt. 22:37.) This is the first and great commandment. It

is much easier to know the commandment than it is to live it.

Why should the Lord command his children to love him with all their heart, and with all their soul, and with all their mind? There is great wisdom and divine security for mortal man in full and complete love for God.

God's creations

God created the heavens and the earth and all plant and animal life upon the earth. God created the universe with all of its profound greatness and blessings. The greatest of all miracles is God's creation of man in his own image and likeness;

eyes that can see, ears that can hear, minds that can reason were created within our mortal mothers. We know that our mortal mothers do not know how to make eyes that can see and ears that can hear and mortal minds that can reason. God said that he created man in his own image and likeness. Our creation and mortal birth is evidence of divine power. All that we have that is good for this life and eternal life comes from God. We owe our full respect, dedication, allegiance, and love to him.

Satan, an enemy to man

The alternatives are to love Satan or some other part of God's creations. Satan did not participate in any of the creations that were for the good of man. We owe him absolutely nothing. But some pay tribute to Satan through bad temper, quarreling, dishonesty, adultery, covetousness, drugs, disrespect for God and Jesus Christ, disrespect for the Sabbath day, nonpayment of tithes, hatred, etc.

Satan is an enemy to man and seeks to destroy his freedom and his obedience to the Lord and to keep man from developing his divine nature and godliness. Satan is the author of evil, sin, and wickedness, and we should not by our thoughts or acts love or serve him.

Jesus Christ said, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." (Matt. 6:24.) And may I say that we cannot serve both God and Satan. Some try but no one has succeeded.

The desire to commune with God

Love for God brings love and respect for his children, and love for man's relationship to the Lord, and a desire to commune with him. Prayers are uttered by many sincere people to various concepts of a supreme being or power. The pagans, the Bud-

dhist, the Hindus, the Mohammedans, the sun and nature worshipers, and many others have their way of praying. Because of many man-made ways of praying, Jesus Christ gave a commandment on the proper way to pray. Here is the commandment—and many do not know that it is a commandment:

"After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

"Thy kingdom come. Thy will be done in earth, as it is in heaven.

"Give us this day our daily bread.

"And forgive us our debts, as we forgive our debtors.

"And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen." (Matt. 6:9-13.)

Essentials of Christlike prayer

This prayer contains the essentials of a sincere, dedicated, Christlike prayer. If we love our Father in heaven, we should pray and talk to him. We should desire to do his will and to have a program for his kingdom on earth as it is in heaven. The prayer teaches us to pray to be kingdom builders and to help build the kingdom of God on this earth. When we love God and sincerely pray for the kingdom of God to come to this earth, as it is in heaven, we commit ourselves to the giving of our time and talents and money.

When we say, "Father, thy will be done in earth, as it is in heaven," we should be subject to the will and desires of our Heavenly Father, even as a little child is subject to the will of its earthly parents. To sincerely submit and agree with the Lord that his will be done shows respect, love, and oneness.

Christ's example of dedication

Jesus Christ is the example of one who was dedicated and submitted himself to the building of the kingdom

of God upon this earth and in doing the will of the Father. He said, "I came down from heaven, not to do mine own will, but the will of him that sent me." (John 6:38.) He also said, "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." (John 5:19.)

Deliverance from evil

The prayer directs that we should ask our Heavenly Father to meet the temptations and adversities of this life. If we love and trust God, we should ask him to deliver us from evil. There is peaceful assurance and comfort in sincerely asking to be delivered from evil. In our family prayers, we should teach our children to ask the Lord to deliver them from evil. When did you ask, and follow the commandment of the Lord to be delivered from evil, and teach your children and those that you have the privilege of teaching?

The price the Lord has asked us to pay to be delivered from evil is to sincerely ask him.

The prayer closes with these heavenly oriented words: "For thine is the kingdom, and the power, and the glory, for ever." It keeps our minds on the goal that we are all seeking—the kingdom of God.

The law of tithing

I would like to read the law from the Lord that is used to finance the building of the kingdom of God on this earth—the law of tithing as it is recorded in the Holy Bible.

The Lord said, "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.

"Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts.

"But ye said, Wherein shall we return?"

And the Lord said, "Will a man rob God?" Within the sound of my voice there are some that do. "Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

"Ye are cursed with a curse: for ye have robbed me, even this whole nation."

And the Lord commanded, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.

"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." (Mal. 3:6-11.)

Will a man rob God by not paying his tithes and offerings?

Remember, the first and great commandment is to love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. If we keep this commandment, we will not rob God.

A personal experience

I recall a personal experience. A few years ago when my wife and I were involved with a young family, we were struggling to meet our financial needs, and we were in debt, and we were not honest in our payment of tithes and offerings. We were attending church and I thought that we loved the Lord, but one day my wife said to me, "Do you love God?" and I answered, "Yes."

She said, "Do you love God as much as you love the grocer?"

I replied, "I hope that I love him more than the grocer."

She said, "But you paid the grocer. Do you love God as much as the landlord? You paid him, didn't you?" She

then said, "The first and great commandment is to love God, and you know we have not paid our tithing."

We repented and paid our tithes and offerings, and the Lord opened the windows of heaven and poured out blessings upon us. We consider it a great privilege to pay tithes and offerings to the Lord.

I would like to mention that when we were not honest with the Lord, we were disturbed and had difficulties and problems.

We can perfect our lives by living the Lord's commandments. And as has been quoted many times in this conference, the Lord has said, "If ye love me, keep my commandments." (John 14:15.)

The Lord at the head

The Lord said to the Prophet Joseph Smith in 1831, "... the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion." (D&C 1:35.)

We are in perilous times, and many love pleasure more than they love God. The devil has power over his own dominion. However, in these perilous times there is hope. The Lord is still at the head of his church. It is a great blessing to live in the latter days and to be a Latter-day Saint. The children of our Heavenly Father can receive peace, security, and happiness from loving him with all their hearts, and with all their souls, and with all their minds, and in keeping his commandments.

I know that God lives and that my Redeemer lives. I know that I am a child of God and that I was created by God in his image and likeness. This is my greatest knowledge. God revealed this knowledge to me, and I have great peace and happiness from this witness.

I express love for my Heavenly Father and for my Savior, Jesus Christ, and for the Holy Ghost, and for

all mankind, and do so in the name of Jesus Christ. Amen. ■

President N. Eldon Tanner

We have just listened to Elder Bernard P. Brockbank, Assistant to the Twelve.

We have the three following announcements:

First, the Deseret Sunday School Union meeting will be held this evening at 7 o'clock in the Salt Lake Tabernacle. All Sunday School officers and teachers are invited to attend. We also recommend that all members of the priesthood who have Sunday School responsibilities be in attendance at this meeting.

Countries in Europe, South and Central America, Africa, and parts of Asia, totaling nearly two-thirds of the world, will be able to receive broadcasts of these proceedings over the Church-owned International Short-wave Radio Station WNYW, with studios in New York.

Second, all sessions of the conference will be rebroadcast over KSL Radio, KIRO Radio at Seattle, KMBZ Radio at Kansas City, Missouri, and WNYW International short-wave Radio beginning at midnight tonight, and on Tuesday, and can be heard in many parts of the United States and the world, including Canada, Alaska, Europe, Central and South America, and the Islands of the Pacific.

The Mormon Youth Symphony and Chorus, under the direction of Jay E. Welch, will give a special concert tomorrow night. This program will begin at 5:15, and will last one hour and ten minutes, keeping the evening free for family home evening. The Tabernacle doors will open one hour before the concert. There is no charge for admission.

The singing for this session has been furnished by the Tabernacle Choir under the direction of Richard P. Condie and Jay E. Welch, with Robert Cundick at the organ.

On behalf of all who have listened to the singing during these sessions of the General Conference today, we express appreciation and our sincere thanks to the members of the Tabernacle Choir for once again furnishing us with their inspirational music during these sessions today.

The Tabernacle Choir, under the direction of Richard P. Condie, with Robert Cundick at the organ, will now favor us with, "O Divine Redeemer."

The benediction will then be offered by Elder D. Arthur Haycock,

secretary to the President, and regional representative of the Twelve.

The general session of this conference will then be adjourned until 10 o'clock Tuesday morning.

The Tabernacle Choir sang "O Divine Redeemer."

The benediction was given by Elder D. Arthur Haycock, secretary to the President, and regional representative of the Twelve.

The conference was adjourned until Tuesday morning at 10 o'clock.

THIRD DAY

MORNING MEETING

SIXTH SESSION

The sixth session of the conference convened in the Tabernacle on Tuesday, April 6, 1971 at 10 o'clock a.m.

With President Joseph Fielding Smith presiding, President Harold B. Lee, first counselor in the First Presidency, conducted this session.

The choral music for this meeting was furnished by the Mormon Youth Chorus with Had Gunderson and Jay E. Welch conducting. Roy M. Darley was at the organ.

President Lee made the following opening statement:

President Harold B. Lee

President Joseph Fielding Smith, President of the Church, is presiding as usual in this session of conference, and he has asked me to conduct this session of the conference.

We extend a most cordial welcome to all present this morning in this historic Tabernacle, in the Assembly Hall on Temple Square, and the Salt Palace Assembly Room in Salt Lake City, Utah, and also to the television

and radio audience, in this the sixth session of the 141st Annual Conference of The Church of Jesus Christ of Latter-day Saints.

This morning many television and radio stations throughout the western part of the United States will carry the proceedings of this session of the conference.

Through the generous cooperation of their owners and managers, over 300 television and radio stations have carried to practically every state in the Union, including Hawaii and Alaska, and also to many foreign countries, sessions of this conference. We express our thanks and appreciation to these owners and managers for their courtesy in broadcasting the programs of this conference.

The full proceedings of both sessions today will be rebroadcast to far-distant places by Radio Stations KSL, KIRO at Seattle, KMBZ at Kansas City, and WNYW International Short-wave Radio tonight beginning at midnight.

We extend a cordial welcome to all present this morning—special guests, educational leaders, our Re-

gional Representatives of the Twelve, and stake presidencies from near and far, temple presidencies, bishoprics, members of the General Auxiliary Boards, and thousands of members of the Church, and many friends everywhere who are listening in by radio and television.

We are favored this morning by the presence of the Mormon Youth Chorus, with Had Gunderson conducting and Roy M. Darley at the organ.

We shall begin these services by the Chorus singing "Out of the Silence."

The invocation will then be offered by Elder Percy K. Fetzer, Regional Representative of the Twelve.

The Mormon Youth Chorus sang the number, "Out of the Silence."

The opening prayer was given by Elder Percy K. Fetzer, Regional Representative of the Twelve.

President Lee

The invocation was just offered by Elder Percy K. Fetzer, Regional Representative of the Twelve.

The Mormon Youth Chorus, under the direction of Jay E. Welch, will now favor us with "Oh How Lovely Was The Morning."

The hymn, "Oh How Lovely Was the Morning," was sung by the Mormon Youth Chorus.

President Lee

As long as we can have the youth of the Church singing, bearing testimony as they have this morning so beautifully, the kingdom of God is assured in safety. Thank you Brother Welch and you wonderful youth.

Elder Joseph Anderson will now present the statistical report of the Church for the year 1970. This will be followed by the reading of the auditors' report by Elder Wilford G. Edling of the Church Finance Committee.

Statistical Report

Elder Joseph Anderson

For the information of the members of the Church.

The First Presidency has issued the following *Statistical Report* concerning the membership of the Church at the end of the year 1970:

Number of Stakes of Zion at the Close of 1970	537
Number of Wards	4,158
Number of Independent Branches in Stakes	764
Total Wards and Independent Branches in Stakes at Close of Year	4,922
Number of Mission Branches at Close of Year	1,943
Number of Full-time Missions at end of Year	94

Church membership, December 31, 1970:

In the Stakes	2,485,525
In the Missions	445,285
Total Membership	2,930,810

Church Growth During 1970:

Children Blessed in Stakes and Mission	65,981
Children of Record Baptized in Stakes and Missions	55,210
Converts Baptized in Stakes and Missions	79,126

Social Statistics:

(Based on 1970 Data from the Stakes)

Birth Rate per Thousand	28.41
Number of Persons Married per Thousand	15.43
Death Rate per Thousand	4.78

Priesthood:

Members Holding the Aaronic Priesthood, December 31, 1970

Deacons	133,369
Teachers	95,219
Priests	147,955
Total Number Holding Aaronic Priesthood	376,543

Members Holding the Melchizedek Priesthood, December 31, 1970

Elders	245,790
Seventies	23,793
High Priests	83,890
Total Number Holding Melchizedek Priesthood	353,473

Grand Total, Members Holding Aaronic or Melchizedek Priesthood - 730,016

An increase of 35,943 During the Year

Auxiliary Organizations:

Relief Society (Membership)	347,244
Deseret Sunday School Union (Average Attendance)	818,738
Young Men's Mutual Improvement Association (Enrollment)	351,591
Young Women's Mutual Improvement Association (Enrollment)	383,916
Primary (Children Enrollment)	459,335

Welfare Plan:

Number of Persons Assisted During the Year	84,507
Number Placed in Remunerative Employment	9,226
Man-Days of Work Donated to the Welfare Plan	190,921
Unit-Days of Equipment Use Donated	4,815

Genealogical Society:

Names Cleared in 1970 for Temple Ordinances	1,697,282
Genealogical Records Microfilmed in 17 Countries During the Year	
Brought the total to 212,858 One Hundred Foot Rolls of Microfilm	

for use of the Church which are the Equivalent of over 3,200,000 printed volumes of 300 pages each.

Temples:

Number of Ordinances performed during 1970 in the 13 operating Temples:

For the Living	60,410
For the Dead	6,884,556
Total Number of Ordinances	6,944,966

Church School System:

Total 1970 Cumulative Enrollments in Church Schools, Including

Institutes and Seminaries	210,647
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Those Who Have Passed Away

Elder Thorpe B. Isaacson, Assistant to the Council of the Twelve

Emma Ray Riggs McKay, widow of the late President David O. McKay

Elder A. William Lund, Assistant Church Historian

Elder Wilford G. Edling

November 20, 1970

The First Presidency

47 East South Temple Street

Salt Lake City, Utah 84111

Dear Brethren:

We have reviewed the report of the financial operations of the Corporation of the President of the Church of Jesus Christ of Latter-day Saints, together with auxiliaries and other organizations for which accounts are maintained in the Financial Department of the Church for the fiscal year ended August 31, 1970. Attention was given particularly to the accounting and auditing procedures followed as to funds received and to the manner in which expenditures are controlled. We have determined that the expenditures of such funds are authorized by the First Presidency and by budgetary procedures. The budget is authorized by the Council on Disposition of the Tithes comprised of the First Presidency, members of the Council of the Twelve, and the Presiding Bishopric.

The Financial Department of the Church has kept pace with current technological developments in record keeping and employs the most modern data processing equipment in maintaining its accounts.

A regular audit of the entities referred to above is conducted by the Church Auditing Department, which is completely independent of all other departments. Incorporated businesses owned or controlled by the Church, for which accounts are not maintained in the Financial Department, are audited by professional auditing firms or by governmental regulatory agencies.

Based upon our review of the financial reports of the Corporation of the President of the Church of Jesus Christ of Latter-day Saints and explanations made by the personnel of the Financial and Auditing Departments of the Church, we are of the opinion that the assets of the Corporation of the President have been properly accounted for and expenditures of funds during the fiscal year ended August 31, 1970, were made in accordance

with the established procedures outlined herein.

Respectfully submitted,

CHURCH FINANCE COMMITTEE

Wilford G. Edling

Harold H. Bennett

Glenn E. Nielson

Weston E. Hamilton

O. Leslie Stone

President Harold B. Lee

The First Presidency take delight in saying to the body of the Church that in the hands of men like Brother Edling and our Finance Committee and the auditors, we have a feeling of security and safety, and we take this opportunity of expressing to you, Brother Edling and your com-

mittee, the grateful appreciation of the General Authorities and all the membership of the Church for the care and the behind-the-scenes painstaking work that goes into this auditing and carefully handling of the finances.

We will now ask President N. Eldon Tanner to present the General Authorities, the general officers and the general auxiliary officers of the Church for the sustaining vote of the General Conference.

President N. Eldon Tanner

I shall now read and present to you the General Authorities of the Church, and the general auxiliary officers of the Church for the sustaining vote of the General Conference.

GENERAL AUTHORITIES AND OFFICERS OF THE CHURCH

THE FIRST PRESIDENCY

Joseph Fielding Smith, Prophet, Seer and Revelator, and President of the Church of Jesus Christ of Latter-day Saints

Harold B. Lee, First Counselor in the First Presidency

Nathan Eldon Tanner, Second Counselor in the First Presidency

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Harold B. Lee

ACTING PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Spencer W. Kimball

QUORUM OF THE TWELVE APOSTLES

Spencer W. Kimball

Ezra Taft Benson

Mark E. Petersen

Delbert L. Stapley

Marion G. Romney

LeGrand Richards

Richard L. Evans

Hugh B. Brown

Howard W. Hunter

Gordon B. Hinckley

Thomas S. Monson

Boyd K. Packer

PATRIARCH TO THE CHURCH

Eldred G. Smith

The Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church as Prophets, Seers, and Revelators.

ASSISTANTS TO THE TWELVE

Alma Sonne
 ElRay L. Christiansen
 Sterling W. Sill
 Henry D. Taylor
 Alvin R. Dyer
 Franklin D. Richards
 Theodore M. Burton

Bernard P. Brockbank
 James A. Cullimore
 Marion D. Hanks
 Marvin J. Ashton
 Joseph Anderson
 David B. Haight
 William H. Bennett

TRUSTEE-IN-TRUST

Joseph Fielding Smith

as Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints

THE FIRST COUNCIL OF THE SEVENTY

Seymour Dilworth Young
 Milton R. Hunter
 Bruce R. McConkie
 Albert Theodore Tuttle

Paul H. Dunn
 Hartman Rector, Jr.
 Loren C. Dunn

THE PRESIDING BISHOPRIC

John H. Vandenberg, Presiding Bishop
 Robert L. Simpson, First Counselor
 Victor L. Brown, Second Counselor

REGIONAL REPRESENTATIVES

All Regional Representatives of the Quorum of the Twelve Apostles as they are at present constituted.

CHURCH HISTORIAN AND RECORDER

Howard W. Hunter, with Earl E. Olson as Assistant

PRIESTHOOD WELFARE COMMITTEE

John H. Vandenberg, Chairman
 Henry D. Taylor, Managing Director

PRIESTHOOD HOME TEACHING COMMITTEE

Marion G. Romney, Chairman
 John H. Vandenberg, Vice Chairman
 Boyd K. Packer, Managing Director

PRIESTHOOD MISSIONARY COMMITTEE

Spencer W. Kimball, Chairman of Executive Committee
 Gordon B. Hinckley and Thomas S. Monson, Vice Chairmen
 Bruce R. McConkie, Managing Director

PRIESTHOOD GENEALOGICAL COMMITTEE

Howard W. Hunter, Chairman
 Theodore M. Burton, Managing Director

CHURCH BOARD OF EDUCATION

Joseph Fielding Smith	Howard W. Hunter
Harold B. Lee	Gordon B. Hinckley
Nathan Eldon Tanner	Thomas S. Monson
Spencer W. Kimball	Boyd K. Packer
Ezra Taft Benson	Alvin R. Dyer
Mark E. Petersen	Marion D. Hanks
Delbert L. Stapley	Albert Theodore Tuttle
Marion G. Romney	Paul H. Dunn
LeGrand Richards	John H. Vandenberg
Richard L. Evans	Belle S. Spafford
Hugh B. Brown	

CHURCH FINANCE COMMITTEE

Wilford G. Edling
 Harold H. Bennett
 Glenn E. Nielson
 Weston E. Hamilton
 O. Leslie Stone

CHURCH AUDITOR

James A. Norberg

GENERAL AUXILIARY OFFICERS OF THE CHURCH

RELIEF SOCIETY

Belle Smith Spafford, President
 Marianne Clark Sharp, First Counselor
 Louise Wallace Madsen, Second Counselor
 with all members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

David Lawrence McKay, General Superintendent
 Lynn S. Richards, First Assistant Superintendent
 Royden G. Derrick, Second Assistant Superintendent
 with all members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

W. Jay Eldredge, General Superintendent
 George Richard Hill, First Assistant Superintendent
 George I. Cannon, Second Assistant Superintendent
 with all members of the Board as at present constituted.

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Florence Smith Jacobsen, President
 Margaret Romney Jackson, First Counselor
 Dorothy Porter Holt, Second Counselor
 with all members of the Board as at present constituted.

PRIMARY ASSOCIATION

LaVern Watts Parmley, President
 Naomi Ward Randall, First Counselor
 Florence Reece Lane, Second Counselor
 with all members of the Board as at present constituted.

TABERNACLE CHOIR

Isaac M. Stewart, President
 Richard P. Condie, Conductor
 Jay E. Welch, Assistant Conductor

TABERNACLE ORGANISTS

Alexander Schreiner, Chief Organist
 Robert N. Cundick
 Roy M. Darley
 Frank W. Asper, Organist Emeritus

President Tanner

President Smith, as nearly as I can see, the voting has been unanimous in the affirmative.

President Harold B. Lee

Thank you, President Tanner, and

thank you brethren and sisters for this sustaining vote.

We shall now hear from Elder Boyd K. Packer of the Council of the Twelve, and he will be followed by Elder Alvin R. Dyer, Assistant to the Twelve.

Elder Boyd K. Packer

Of the Council of the Twelve

It was one year ago today, in a solemn assembly, that we had the privilege of raising our hands to sustain the authorities of the Church, much as we have done this morning. It was on that April morning that I heard my name read as one presented for your sustaining vote as a member of the Quorum of Twelve Apostles. It became my obligation to stand with those other living men who have been called as special witnesses of the Lord Jesus Christ upon the earth.

You must have wondered, as I did, why this call should come to me. It seemed accidental at times, that I was preserved in worthiness, yet there was always the constant, quiet, lingering feeling about being guided and being prepared.

A prophet of God

It has been our privilege this morning to raise our hands to sustain the President of the Church. I count that a great privilege and special obligation, for I have a witness about him.

Some weeks before the meeting of last April, I left the office one Friday afternoon thinking of the weekend conference assignment. I waited for the elevator to come down from the fifth floor.

As the elevator doors quietly opened, there stood President Joseph Fielding Smith. There was a moment of surprise in seeing him, since his office is on a lower floor.

As I saw him framed in the doorway, there fell upon me a powerful

witness—there stands the prophet of God. That sweet voice of Spirit that is akin to light, that has something to do with pure intelligence, affirmed to me that this was the prophet of God.

I need not try to define that experience to Latter-day Saints. That kind of witness is characteristic of this church. It is not something reserved to those in high office. It is a witness, not only available but vital, to every member.

The First Presidency

As it is with the President, so it is with his counselors.

North of us in the Wasatch Range stand three mountain peaks. The poet would describe them as mighty pyramids of stone. The center one, the highest of the three, the map would tell you is Willard Peak. But the pioneers called them "The Presidency." If you should go to Willard, look to the east, and up, way up, there stands "The Presidency."

Thank God for the presidency. Like those peaks, they stand with nothing above them but the heavens. They need our sustaining vote. It is sometimes lonely in those lofty callings of leadership—for their calling is not to please man, but to please the Lord. God bless these three great and good men.

Too sacred for discussion

Occasionally during the past year I have been asked a question. Usually it comes as a curious, almost an idle, question about the qualifications to stand as a witness for Christ. The question they ask is, "Have you seen Him?"

That is a question that I have never asked of another. I have not asked that question of my brethren in the Quorum, thinking that it would be so sacred and so personal that one would have to have some special inspiration, indeed, some authorization, even to ask it.

There are some things just too sacred to discuss. We know that as it relates to the temples. In our temples, sacred ordinances are performed; sacred experiences are enjoyed. And yet we do not, because of the nature of them, discuss them outside those sacred walls.

It is not that they are secret, but they are sacred; not to be discussed, but to be harbored and to be protected and regarded with the deepest of reverence.

The mysteries of God

I have come to know what the prophet Alma meant:

"... It is given unto many to know the mysteries of God; nevertheless they are laid under a strict command that they shall not impart only according to the portion of his word which he doth grant unto the children of men, according to the heed and diligence which they give unto him.

"And therefore, he that will harden his heart, the same receiveth the lesser portion of the word; and he that will not harden his heart, to him is given the greater portion of the word, until it is given unto him to know the mysteries of God until he know them in full." (Al. 12:9-10.)

Testimonies in simple words

There are those who hear testimonies borne in the Church, by those in high station and by members in the wards and branches, all using the same words—"I know that God lives; I know that Jesus is the Christ," and come to question, "Why cannot it be said in plainer words? Why aren't they more explicit and more descriptive? Cannot the apostles say more?"

How like the sacred experience in the temple becomes our personal testimony. It is sacred, and when we are wont to put it into words, we say it in the same way—all using the same words. The apostles declare it in the same phrases with the little Primary or

Sunday School youngster. "I know that God lives and I know that Jesus is the Christ."

We would do well not to disregard the testimonies of the prophets or of the children, for "he imparteth his words by angels unto men, yea, not only men but women also. Now this is not all; little children do have words given unto them many times which confound the wise and the learned." (Al. 32:23.)

The Spirit beareth record

Some seek for a witness to be given in some new and dramatic and different way.

The bearing of a testimony is akin to a declaration of love. The romantics and poets and couples in love, from the beginning of time, have sought more impressive ways of saying it, or singing it, or writing it. They have used all of the adjectives, all of the superlatives, all manner of poetic expression. And when all is said and done, the declaration which is most powerful is the simple, three-word variety.

To one who is honestly seeking, the testimony borne in these simple phrases is enough, for it is the spirit that beareth record, not the words.

There is a power of communication as real and tangible as electricity. Man has devised the means to send images and sound through the air to be caught on an antenna and reproduced and heard and seen. This other communication may be likened to that, save it be a million times more powerful, and the witness it brings is always the truth.

There is a process by which pure intelligence can flow, by which we can come to know of a surety, nothing doubting.

Testimony that Jesus is the Christ

I said there was a question that could not be taken lightly nor answered at all without the prompting of the Spirit. I have not asked that

question of others, but I have heard them answer it—but not when they were asked. They have answered it under the prompting of the Spirit, on sacred occasions, when "the Spirit beareth record." (D&C 1:39.)

I have heard one of my brethren declare: "I know from experiences, too sacred to relate, that Jesus is the Christ."

I have heard another testify: "I know that God lives; I know that the Lord lives. And more than that, I know the Lord."

It was not their words that held the meaning or the power. It was the Spirit. "... for when a man speaketh by the power of the Holy Ghost the power of the Holy Ghost carrieth it unto the hearts of the children of men." (2 Ne. 33:1.)

I speak upon this subject in humility, with the constant feeling that I am the least in every way of those who are called to this holy office.

Witness through sustaining God's servants

I have come to know that the witness does not come by seeking after signs. It comes through fasting and prayer, through activity and testing and obedience. It comes through sustaining the servants of the Lord and following them.

Karl G. Maeser was taking a group of missionaries across the Alps. As they reached a summit, he stopped. Gesturing back down the trail to some poles set in the snow to mark the way across the glacier, he said, "Brethren, there stands the Priesthood. They are just common sticks like the rest of us . . . but the position they hold makes them what they are to us. If we step aside from the path they mark, we are lost."¹

The witness depends upon sustaining his servants as we have done here in sign and as we should do in action.

¹Alma F. Burton, *Karl G. Maeser, Mormon Educator* (Deseret Book Co., 1953), p. 22.

Personal witness

Now, I wonder with you why one such as I should be called to the holy apostleship. There are so many qualifications that I lack. There is so much in my effort to serve that is wanting. As I have pondered on it, I have come to only one single thing, one qualification in which there may be cause, and that is, I have *that* witness.

I declare to you that I know that Jesus is the Christ. I know that he lives. He was born in the meridian of time. He taught his gospel, was tried,

was crucified. He rose on the third day. He was the first fruits of the resurrection. He has a body of flesh and bone. Of this I bear testimony. Of him I am a witness. In the name of Jesus Christ. Amen. ■

President Harold B. Lee

Elder Boyd K. Packer of the Council of the Twelve has just spoken to us.

We shall now hear from Elder Alvin R. Dyer, Assistant to the Twelve.

Elder Alvin R. Dyer

Assistant to the Council of the Twelve

On the day of Pentecost in Old Jerusalem, the apostle Peter declared unto the people that Jesus Christ, who had before been preached unto them, would come again, but that that day would be delayed until the restitution or restoration of all things, and that this event had been promised since the world began. The organization of the Church of Christ, known as The Church of Jesus Christ of Latter-day Saints in this day and age, is part of that restoration.

Events at Church organization

On this day we reaffirm our conviction and testimony of that which transpired in the organization of the Church of Christ in this dispensation 141 years ago today. Upon that occasion, unto those who were assembled, the Lord referred to that which had already been accomplished in the restoration of the gospel through his servant Joseph Smith. Here are his words:

"And gave unto him commandments which inspired him;

"And gave him power from on high, by the means which were before prepared, to translate the Book of Mormon;

"Which contains a record of a fallen people, and the fulness of the gospel

of Jesus Christ to the Gentiles and to the Jews also;

"Which was given by inspiration, and is confirmed to others by the ministering of angels, and is declared unto the world by them—

"Proving to the world that the holy scriptures are true, and that God does inspire men and call them to his holy work in this age and generation, as well as in generations of old;

"Thereby showing that he is the same God yesterday, today, and forever. Amen." (D&C 20:7-12.)

The last dispensation

The Church of Christ has been restored in this the last of all dispensations, which is called by the Lord "the dispensation of the fulness of times." (D&C 112.) When completed, it will produce a welding together of all former dispensations, with their keys, principals, and intelligence down from the time of Adam. Being the last, this dispensation presages the doctrines of last things in the preparation for the second coming of Christ the Lord and of the end of the mortal existence of man upon the earth.

The question of the nearness of the second coming of the Son of Man rests upon many in our present day. In pondering the question I have often thought of three things. The first is observed in these words of the Lord: "But of that day, and hour, no one knoweth; no, not the angels of God in heaven, but my Father only." (Joseph Smith 1:40.)

Preparation for second coming

There are signs, however, which indicate the nearness of this great event. For instance, and secondly, living in the last dispensation, we must be aware of the fact that there will not be another. It follows that all that God has intended for the redemption and salvation of man upon the earth through the gospel plan will culminate in this dispensation. Actually, the Lord identifies this present day, in particular, as a time of preparation. Here is the instruction he gave by revelation in the early days of the Church:

"Pray unto the Lord, call upon his holy name, make known his wonderful works among the people.

"Call upon the Lord, that his kingdom may go forth upon the earth, that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of Man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth.

"Wherefore, may the kingdom of God go forth, that the kingdom of heaven may come, that thou, O God, mayest be glorified in heaven so on earth, that thine enemies may be subdued; for thine is the honor, power and glory, forever and ever. Amen." (D&C 65:4-6.)

The culmination of this dispensation in the sequence of the Lord's time will see the glorious coming of the Son of Man.

The day of the gentile

The third condition which I often ponder concerns the day of the gentile, which day is now, wherein the gospel is being taken to the gentile nations of the earth, that they may, if obedient to the call, come in and be numbered with the house of Israel. (See 1 Ne. 13, 14.)

The Lord, in a revelation to Joseph Smith, related this period to the nearness of his second coming. I quote:

"And when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fulness of my gospel." (D&C 45:28.)

But there will be many among them who will not receive it. Of these the revelation continues:

"But they receive it not; for they perceive not the light, and they turn their hearts from me because of the precepts of men." (D&C 45:29.)

But as to the identification of the time that the gospel is taken to the gentiles, I quote from the same revelation:

"And when the light shall begin to break forth, it shall be with them like unto a parable which I will show you—

"Ye look and behold the fig-trees, and ye see them with your eyes, and ye say when they begin to shoot forth, and their leaves are yet tender, that summer is now nigh at hand;

"Even so it shall be in that day when they shall see all these things, then shall they know that the hour is nigh." (D&C 45:36-38.)

Turbulent conditions of the last days

The turbulent and awesome conditions of the last days of mortal existence, some of which we now observe, have been spoken of by many of the prophets. The Lord's remarks about these days are most direct, which he gave when asked these words by his disciples:

"... Tell us when shall these things be which thou hast said concerning the destruction of the temple, and the Jews; and what is the sign of thy coming, and of the end of the world. . . ." (Joseph Smith 1:4.)

He gave them specific answers as to what would happen to the Jews and then gave attention to the conditions of the last days. Here are his words, in part:

"And they shall hear of wars, and rumors of wars.

"Behold I speak for mine elect's sake; for nation shall rise against nation, and kingdom against kingdom; there shall be famines, and pestilences, and earthquakes, in divers places.

"And again, because iniquity shall abound, the love of many shall wax cold; but he that shall not be overcome, the same shall be saved.

"And again, this Gospel of the Kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come, or the destruction of the wicked." (Joseph Smith 1:28-31.)

Assurance and hope

By way of assurance and hope, to build strength in the hearts of the Saints, the Lord has given this counsel by revelation, with which I close my remarks:

"... I say unto you, be one; and if ye are not one ye are not mine.

"And again, I say unto you that the enemy in the secret chambers seeketh your lives.

"Ye hear of wars in far countries, and you say that there will soon be great wars in far countries, but ye know not the hearts of men in your own land.

"I tell you these things because of your prayers; wherefore, treasure up wisdom in your bosoms, lest the wickedness of men reveal these things

unto you by their wickedness, in a manner which shall speak in your ears with a voice louder than that which shall shake the earth; but if ye are prepared ye shall not fear." (D&C 38:28-30.)

Ye shall not fear

Ye shall not fear, for as the Lord said upon another occasion, the gathering and the faithfulness of the Saints is for a refuge against the awesome conditions which we must face. The Lord has given to us the pattern in all things, that we may not be deceived, for Satan is abroad in the land and he goeth forth deceiving the nations.

I know, my brethren and sisters, that God lives. I know that Jesus is the Christ. I know that the message of the restoration is true, and if we are faithful, we need not fear that which must come about. I say this in the name of Jesus Christ. Amen. ■

President Harold B. Lee

Elder Alvin R. Dyer, Assistant to the Twelve, has just addressed us.

The congregation and the chorus will now join in singing "We Thank Thee O God for a Prophet."

After the singing, Elder Marion D. Hanks, Assistant to the Twelve, will speak to us.

The congregation sang the hymn, "We Thank Thee O God for a Prophet."

President Lee

Elder Marion D. Hanks, Assistant to the Twelve, will be our next speaker. He will be followed by Elder James A. Cullimore, Assistant to the Twelve.

Elder Marion D. Hanks

Assistant to the Council of the Twelve

As I thanked Brother Hinckley this morning for his great sermon Sunday, I mentioned a recollection of two men, one of whom had just given a great talk. The other thanked him and commended him and said, "That was a great sermon. I wish I had given it." The other said, "You will."

I suspect many of us will be giving some of the great sermons we have heard at this conference.

Practicing what we preach

My theme this morning is practicing what we preach. I suppose everyone understands what that means. Last Sunday in Logan I heard a choice teacher report her conversation with a little girl in a class. She had asked the little girl, "What does it mean to practice what you preach?" "Oh," said the youngster, "that means writing your talk and saying it over and over again before you give it in church."

I would like to say a few words this morning about the more conventional interpretation of practicing what we preach.

I visited the hospital the other evening to see my desperately ill sister. Her husband and family were surrounding her bed, holding their family home evening, led by their fourth missionary son just returned from foreign fields. I joined them, and then went home rejoicing and thanking God for that kind of example, and met my own family who were waiting, and prayed that we might do a better job of practicing what we preach.

I visited her this morning and talked with her to the Lord, and in the spirit of that sobering experience offer my testimony this morning.

What do we believe that we should be practicing, or practicing more effectively, many of us? What is our

duty? What are we commanded? What do we preach?

Our duties as a family

Well, one important thing we preach is that parents are to love and teach their children and set an honorable example before them, and that children are to honor and obey their parents. Parents are to love and cleave to each other; and children, as Benjamin said, are to "love one another and serve one another." We are taught to meet together in a weekly family home evening, to pray together as families, to give an account together of the tithes we pay, to attend sacrament meeting and worship together as a family. We are expected to fast together and to give an amount equivalent to the cost of what we did not eat to the bishop for the care of those who have needs.

As a family we are to greet the home teachers and respond to their instructions and inquiries. Motivated by the lofty stature of the family in Church belief, we should be reading and learning together, working together, having pleasant, happy occasions at our mealtimes, supporting each other in school, church, and civic involvements. We should be planning and enjoying projects together, building our customs and traditions into a continuity of generations.

All of this we are taught and encouraged to do.

The blessing of home

But it is not of duty or commandment or admonition that I wish to speak this morning, cherished and holy as those words are. I would like instead to speak of invitation, of opportunity, of privilege, of love, of gratefully taking time while there is time to enjoy the blessing of our family and home.

How much joy are we missing that we could be having and are meant to have, joy that we could experience only in our own home and no other place, only with our own family and with no other group?

It is instructive to look at the music we sing. Our little ones sing "I am a child of God, and he has sent me here, Has given me an earthly home With parents kind and dear." Our wonderful young people sing as they have sung in testimony this morning, and they sing other songs: "We'll build on the rock they planted . . . The rock of honor and virtue, Of faith in the living God." From our singing mothers comes the great strain "Love one another," and all of us sing "Love at home."

Home a sanctuary

Our ties with God and each other are everlasting. Our homes are sanctuaries from the things and cares of this world. Our family is the heart of our eternal hopes. Our love is the tender thread that ties us to an endless, creative, increasing union. These are the things we believe and preach. Can we do more to enjoy the blessings of such concepts in our lives, in our homes, in our families? Can we do better while there is time at practicing what we preach?

Matthew Arnold wrote, in *Empedocles on Etna*:

"We would have inward peace
But will not look within."

A happy example

May we for a moment this morning, each of us, look within himself and home and family as I offer a happy example or two of what I am talking about.

About twelve years ago I had a call early in the morning from a beloved friend who is a physician. He asked me to come to the hospital to administer with him to his infant son, just born and fighting for his life. We reached our hands into the incubator

and laid them on this tiny boy and prayed, and then sat and waited with Larry's mother while he took a turn for the better. We were there when the pediatrician came to announce that he was going to make it. He came through that difficult ordeal with a fine mind and a strong, indomitable spirit. Only a pair of legs that are not quite as strong as they one day will be remain to remind Larry how blessed he is to be alive.

Letter to Larry Ellsworth

Recently this little boy's big brother returned from having served an honorable mission for the Lord abroad. A perceptive uncle, observing the reunion at the airport, wrote a letter to Larry that I had the privilege of reading. I asked if I might have permission to quote it and have been given that permission. I would like you to know about a Latter-day Saint boy just ordained a deacon who tries to practice what we preach.

"Dear Larry," the letter said. "Yesterday I got a lump in my throat without even swallowing a frog; and I got a tear in my eye without even inhaling a hippy's breath! More than that, I got a picture tatooed on my memory that I'll never forget.

"It's only right that I thank you for the lump, the tears, and the picture, for a handsome boy named Larry Ellsworth gave me all three of them . . . and he didn't even know it or ask me for a receipt.

"It started when he stood waiting for his brother to return from serving our Heavenly Father as a missionary for two years in a far-off land named Chile. You could see that the two years had been longer for this boy than for anyone else. He was so intense, so pale, so absorbed with just watching and waiting.

"Then to see his face light up when he saw his brother again! It was like a flashlight in a dark room.

"Someone whispered that this wonderful boy had been saving his nick-

els, dimes, and quarters for two years to buy his big brother a basketball . . . a more than \$30 'best there is' basketball because he loved him! He wouldn't let anyone else contribute. It was his idea and his gift . . . the best way, out of money he could have spent for himself but chose not to because he loved someone else so much!

"Then I watched this fine boy stand, without saying a word, at the side of his brother, happy just to look way up at his face, hold on to his leg, and see him home again.

"I have a special love and admiration for both of those boys: the giant who went far away all alone to do what was right and the little brother who waited and planned and remembered.

"Larry, you're a fine boy. I'm sure that you'll be a great man . . . for you have a big heart and a tender conscience. Some can run faster, jump higher, walk farther, play longer just because they had an easier time getting born into this world. That's no credit to them. But you have more than most to be thankful for, because Heavenly Father sent one of his favorite sons to live in your body . . . and it's who lives in a house that makes all the difference. Thanks, Larry, for the lesson an old dumb uncle learned yesterday just by watching. Love, Uncle Dick."

A family skiing trip

A few weeks ago I listened to a stake president exhort his people to build strong families and to enjoy them. It was a great sermon, and the high point of it for me was his account of the family skiing trip when a four-year-old wanted to go to the top with the rest of the family and ski down. When they arrived it was discovered that he had to snowplow all the way down because it was just a bit too tough a run for his age and experience. The mother started to accompany her four-year-old son down the hill, but her teenage son voluntarily took

over and lovingly shepherded his little brother down instead of swooping down himself as he could have done. He cheerfully sacrificed one swift run down the mountain and blessed a whole family with a sweet spirit of love and concern and appreciation.

Home teachers

Among many who do wonderfully well at practicing what we preach, there is one other I would mention for a moment this morning. To our home periodically over the past several years has come a special kind of man as our home teacher. He has brought with him a dear son who, like Larry of the letter, had a difficult time getting born and has had some major problems to contend with. The father and son have sat many times side by side in our home, hands gently clasped or arms intertwined, or a hand on a knee, communicating, always expressing without language, an exchange of love. How we admire this man and his beloved son.

Values that make a happy home

These are some of the simple chords of melody that make a home harmonious and happy. Kindness, consideration, courtesy, care, laughter, unselfishness, prayer, thoughtfulness, doing things for each other, forgiving each other, sustaining each other, loving each other—these are notes that form a family symphony happily enjoyed and eternally remembered.

If a family loses its cherished human values and deteriorates into only the form of a family, it has lost what a family is for. Whatever changes are said to have occurred in our time, there is left to the family the most important purpose of all—the satisfaction of the basic emotional and spiritual needs of its members. In any era, one has written, society is a "web of which the family forms the central strands." In home, family, and love lie the resources that fulfill the life of the

individual and the life of the community; indeed, the resources that would redeem our troubled world and bring it lasting peace. Children must be safeguarded and reared. Only in the home can children be assured of the love and direction they need to live life, and only parents who genuinely love can meet those needs. But it must be more than a preached or pronounced love; it must be love that takes time, makes the effort, listens patiently, gives freely, forgives generously, "provides the amenities that will grace and adorn and make beautiful the relationships of family life."

Speaking with authority

But I must add today that I do not speak *by* authority or *from* authority, but *with* authority, for I myself know these things to be true. I know them to be true because I have experienced them, I have lived them, I have been there.

The home I grew up in had the kind of love of which I speak, though it had little of material things. I hope and pray that our happy home has done as well. Of course, I have said what I have said today in part for myself and our own family, for we still have the privilege and blessing of seeking to improve. I am grateful

to thank the Lord for that. I do not know a greater accolade in this life, and believe there is none, than a note from a six-year-old who writes: "Guess what, Mom, I love you," or a teenager's gracious gift: "Dad, you are my friend and I will love you forever," or from a dad or mom to a choice son or daughter: "I love you. I am proud of you."

Does not this motivate us to want to be what we can be?

Jesus said, "As I have loved you . . . love one another."

God help us, parent and child, to accept the opportunity, while there is time, in our homes and families, to practice what we preach.

I know the gospel is true, and I know the gospel includes that which he has taught us of relationship to each other in our homes and families. In the name of Jesus Christ. Amen. ■

President Harold B. Lee

Elder Marion D. Hanks, Assistant to the Twelve, has just spoken to us.

Elder James A. Cullimore, Assistant to the Twelve, will now speak to us. He will be followed by Elder Thomas S. Monson of the Council of the Twelve.

Elder James A. Cullimore

Assistant to the Council of the Twelve

My beloved brethren and sisters, as I stand before you here today I seek an interest in your faith and prayers as I deliver the things that I have in my heart.

Marriage for time and eternity

Marriage in the temple for time and eternity should be the goal of every member of the Church, for marriage is ordained of God. Marriage

is a commandment. Marriage was instituted by divine edict.

The Lord said: "And again, verily I say unto you, that whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man.

"Wherefore, it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation;

"And that it might be filled with the measure of man, according to his creation before the world was made." (D&C 49:15-17.)

The rearing of a family

Marriage is a sacred relationship entered into primarily for the rearing of a family, in fulfillment of the commandments of the Lord.

Marriage with children, and the beautiful family relationship which can come of it, is the fulfillment of life. If things were as they should be, we would see a mother and father in a home having been married in the temple for time and eternity. The father honoring his priesthood, presiding in his home in righteousness. Father and mother loving each other and their children. Children loving and respecting each other and mother and father. All actively engaged in their church responsibilities. The Lord intended that marriage performed for eternity in the temple should endure forever. This was his plan. President Joseph Fielding Smith has said: "Marriage, as understood by Latter-day Saints, is a covenant ordained to be everlasting. *It is the foundation for eternal exaltation, for without it there could be no eternal progress in the kingdom of God.*" (*Doctrines of Salvation* [Bookcraft, 1967], vol. 2, p. 58.)

"What therefore God hath joined together, let not man put asunder." (Mark 10:9.) It is evident from the scriptures that marriage performed in the Lord's way should not be dissolved.

Concern about number of divorces

It is sad, indeed, to see how lightly some take their marriage vows. There is great concern among the Brethren as to the increasing number of divorces in the Church today.

Even though the divorce rate among members of the Church is considerably less than the national rate,

and the rate of divorce among those married in the temple is less than with those married civilly, yet the rate is alarmingly high.

Divorce is usually the result of one or both not living the gospel. I suppose this is the same reason divorce was finally permitted in the time of Moses, as referred to by the Savior as he answered the Pharisees, when he said: "Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so." (Matt. 19:8.) And so in our day members do not abide by the law of the gospel in its fullness, and, as in the day of Moses, divorce is permitted, when deemed necessary, although it was never intended to be.

Compromising gospel standards

If, in marriage, both parties would make gospel standards and principles the basis of their marriage, few problems would arise they could not handle. When one or the other or both begin to compromise gospel standards, problems follow. Marriage is a sacred relationship, and good members of the Church would know that it is entered into primarily for the rearing of a family. Other important desires and plans in marriage should be well understood by both parties as well.

President McKay said, in reference to the seriousness with which we enter the marriage contract: "... to look upon marriage as a mere contract that may be entered into at pleasure in response to a romantic whim, or for selfish purposes, and severed at the first difficulty or misunderstanding that may arise, is an evil meriting severe condemnation, especially in cases wherein children are made to suffer because of such separation." (Quoted in Blaine R. Porter, *The Latter-day Saint Family* [Deseret Book Co., 1966], pp. 402-403.)

Common causes for divorces

Possibly to list some of the most common causes for which civil di-

voices are sought might be helpful in avoiding these problems: incompatibility, adultery, money matters, physical abuse, dishonesty, not living the gospel, infidelity, not honoring priesthood, desertion, constant bickering, apathy, drunkenness, uncontrolled temper.

Incompatibility has come to be such a common word, it seems to be the justification for many problems. I'm sure there are occasions where this is justified, but what is incompatibility? Doesn't this indicate selfishness? Are we truly unselfish, do we love our neighbor as ourself when we are not compatible? Have we made every effort to compromise our likes and dislikes with those of our spouse? If we were truly living the gospel, there would be much less incompatibility.

President McKay said of incompatibility, "For a couple who have basked in the sunshine of each other's love to stand by daily and see the clouds of misunderstanding and discord obscure the lovelight of their lives is tragedy indeed. In the darkness that follows, the love sparkle in each other's eyes is obscured. To restore it, fruitless attempts are made to say the right word and to do the right thing; but the word and act are misinterpreted, and angry retort reopens the wound, and hearts once united become torn wider and wider asunder. When this heartbreaking state is reached, a separation is sought." (*Gospel Ideals* [Improvement Era, 1953], p. 469.)

Physical cruelty

I have been shocked in learning the extent to which men are physically abusive to women. In the October conference of 1951 President McKay said, "I cannot imagine a man's being cruel to a woman. I cannot imagine her so conducting herself as to merit such treatment. Perhaps there are women in the world who exasperate their husbands, but no man is justified

in resorting to physical force or in exploding his feelings in profanity. There are men, undoubtedly, in the world who are thus beastly, but no man who holds the priesthood of God should so debase himself." (*Gospel Ideals*, p. 476.)

Lack of affection

The matter of disinterest, lack of voluntary expression, lack of affection are common causes for breakdown of marriage. President Harold B. Lee recently said this to a group of priesthood leaders: "I say to you brethren the most dangerous thing that can happen between you and your wife or between me and my wife is apathy, . . . for them to feel that we are not interested in their affairs, that we are not expressing our love and showing our affection in countless ways. Women to be happy have to be loved and so do men." (Seminar for Regional Representatives of the Twelve, December 12, 1970, p. 6.)

Violation of moral teachings

To take lightly the law of chastity or to violate the moral teachings of the Savior is a sober matter. It seems incredible that priesthood holders and women who have been considered worthy to hold a recommend to the temple and be married therein are so often guilty of adultery, infidelity, and other sex sins.

In this day when so many women are working out of the home, as men and women work together, many homes are broken up by what at first starts to be an innocent association.

President McKay gave some sober direction to the men when he said, "A man who has entered into a sacred covenant in the house of the Lord to remain true to the marriage vow is a traitor to the covenant if he separates himself from his wife and family just because he has permitted himself to become infatuated with the pretty face and comely form of some young girl who flattered him with a smile.

Even though a loose interpretation of the law of the land would grant such a man a bill of divorce, I think he is unworthy of a recommend to have his second marriage performed in the temple." (*Gospel Ideals*, p. 473.)

Children hurt by divorce

No matter what the reason for divorce, those usually hurt most are the children. Too often the children are robbed of the basic needs to prepare them for life.

President McKay said there are three fundamental things to which every child is entitled: (1) a respected name, (2) a sense of security, (3) opportunities for development. (*The LDS Family*, p. 406.) The possibility of any of these is lessened in divorce.

Advice for marriages

As Sister Cullimore and I went to the temple to be married, President George H. Brimhall [of Brigham Young University] called us into his office. He gave us some direction we have appreciated through the years. He said: "The four fountains that will keep your 'Garden of Eden' from becoming a desert are constant confidence, constant counsel, constant compromise, constant courtship."

Important to any marriage is complete confidence—trust in all things. The confidence born of true love, never doubting, never questioning the integrity of each other. Someone has said: "Society is built upon trust, and trust upon confidence in one another's integrity."

To counsel with each other and make decisions together is so important to a happy marriage. Counsel which includes the whole family might build good family relationships.

Counseling with each other in all that is done will strengthen the bonds of marriage.

I suppose there is no surer need in marriage than *constant compromise*. It

is through compromise that we grow closer to each other. As we acknowledge our own faults and recognize the virtues in the other and make the adjustments, we strengthen our marriage.

Henry Watterson has said: "I would compromise war. I would compromise glory. I would compromise everything at that point where hate comes in, where misery comes in, where love ceases to be love, and life begins its descent into the valley of the shadow of death. But I would not compromise Truth. I would not compromise the right."

Constant courtship

Constant courtship. President McKay has said: "The seeds of a happy married life are sown in youth. Happiness does not begin at the altar: it begins during the period of youth and courtship." (*Pathways to Happiness* [Bookcraft, 1957], p. 49.)

Neither should courtship end at the altar. How important it is to constantly be conscious of our marriage and work at it every day we live, keeping alive our courtship by kind acts, thoughtfulness, and consideration always. Archibald F. Bennett, in his writings on family exaltation, expresses this beautifully: "Too many couples have come to the altar of marriage looking upon the marriage ceremony as the end of courtship instead of the beginning of an eternal courtship. Let us not forget that during the burdens of home life . . . that tender words of appreciation, courteous acts are even more appreciated than during those sweet days and months of courtship. It is after the ceremony and during the trials that daily arise in the home, that a word of 'thank you,' or 'pardon me,' 'if you please,' . . . will contribute to that love which brought you to the altar. . . . The wedding ring gives no man the right to be cruel or inconsiderate, and no woman the right to be

slovenly, cross or disagreeable." (*The LDS Family*, p. 236.)

May we keep sacred our marriage vows and live so that we might enjoy its eternal blessings, I pray in the name of Jesus Christ. Amen. ■

Elder Thomas S. Monson

Of the Council of the Twelve

This past November I stood on a very old bridge which spans the River Somme as it makes its steady but unhurried way through the heartland of France. Suddenly I realized that fifty-two years had come—then gone—since the signing of the Armistice of 1918 and the termination of the Great War. I tried to imagine what the River Somme looked like fifty-two years before. How many thousands of soldiers had crossed this same bridge? Some came back. For others, the Somme was truly a river of no return. For the battlefields of Vimy Ridge, Armentieres, and Nueve Chappelle took a hideous toll of human life. Acres of neat, white crosses serve as an unforgettable reminder.

"In Flanders fields the poppies blow
Between the crosses, row on row,
That mark our place; and in the sky
The larks, still bravely singing, fly
Scarce heard amid the guns below.

"We are the Dead. Short days ago
We lived, felt dawn, saw sunset glow,
Loved and were loved, and now we lie
In Flanders fields." —John McCrae

I found myself saying softly, "How strange that war brings forth the savagery of conflict, yet inspires brave deeds of courage—some prompted by love."

The "lost battalion" of World War I

As a boy, I enjoyed reading the account of the "lost battalion." The

President Harold B. Lee

He to whom we have just listened is Elder James A. Cullimore, Assistant to the Twelve.

Elder Thomas S. Monson of the Council of the Twelve will be our concluding speaker.

"lost battalion" was a unit of the 77th Infantry Division in World War I. During the Meuse-Argonne offensive, a major led this battalion through a gap in the enemy lines, but the troops on the flanks were unable to advance. An entire battalion was surrounded. Food and water were short; casualties could not be evacuated. Hurlled back were repeated attacks. Ignored were notes from the enemy requesting the battalion to surrender. Newspapers heralded the battalion's tenacity. Men of vision pondered its fate. After a brief but desperate period of total isolation, other units of the 77th Division advanced and relieved the "lost battalion." Correspondents noted in their dispatches that the relieving forces seemed bent on a crusade of love to rescue their comrades in arms. Men volunteered more readily, fought more gallantly, and died more bravely. A fitting tribute echoed from that ageless sermon preached on the Mount of Olives: "Greater love hath no man than this, that a man lay down his life for his friends." (John 15:13.)

Lost battalions today

Forgotten is the plight of the "lost battalion." Unremembered is the terrible price paid for its rescue. But let us turn from the past and survey the present. Are there "lost battalions" even today? If so, what is our responsibility to rescue them? Their members may not wear clothes of khaki brown nor march to the sound

of drums. But they share the same doubt, feel the same despair, and know the same disillusionment that isolation brings.

The handicapped

There are the "lost battalions" of the handicapped, even the lame, the speechless, and the sightless. Have you experienced the frustration of wanting but not knowing how to help the individual who walks stiffly behind his Seeing Eye canine companion, or moves with measured step to the tap, tap, tap of a white cane? There are many who are lost in this trackless desert of darkness.

If you desire to see a rescue operation of a "lost battalion," visit your city's center for the blind and witness the selfless service of those who read to those who can't. Observe the skills that are taught the handicapped. Be inspired by the efforts put forth in their behalf to enable them to secure meaningful employment.

Those who labor so willingly and give so generously to those who have lost so tragically find ample reward in the light that they bring into the lives of the sightless.

Do we appreciate the joy of a blind person as his nimble fingers pass quickly over the pages of the Braille edition of the New Testament? He pauses at the twelfth chapter of John and contemplates the depth of meaning in the promise of the Prince of Peace: "I am come a light into the world, that whosoever believeth on me should not abide in darkness." (John 12:46.)

The aged and lonely

Consider the "lost battalions" of the aged, the widowed, the sick. All too often they are found in the parched and desolate wilderness of isolation called loneliness. When youth departs, when health declines, when vigor wanes, when the light of hope flickers ever so dimly, the members of these vast "lost battal-

ions" can be succored and sustained by the hand that helps and the heart that knows compassion.

A successful rescue

In Brooklyn, New York, there presides today in a branch of the Church a young man who, as a boy of thirteen, led a successful rescue of such persons in Salt Lake City. He and his companions lived in a neighborhood in which resided many elderly widows of limited means. All the year long, the boys had saved and planned for a glorious Christmas party. They were thinking of themselves, until the Christmas spirit prompted them to think of others. Frank, as their leader, suggested to his companions that the funds they had accumulated so carefully be used not for the planned party, but rather for the benefit of three elderly widows who resided together. The boys made their plans. As their bishop, I needed but to follow.

With the enthusiasm of a new adventure, the boys purchased a giant roasting chicken, the potatoes, the vegetables, the cranberries, and all that comprises the traditional Christmas feast. To the widows' home they went carrying their gifts of treasure. Through the snow and up the path to the tumbledown porch they came. A knock at the door, the sound of slow footsteps, and then they met.

In the unmelodic voices characteristic of thirteen-year-olds, the boys sang "Silent night, holy night; all is calm, all is bright." They then presented their gifts. Angels on that glorious night of long ago sang no more beautifully, nor did wise men present gifts of greater meaning.

Somebody's mother, somebody's son

I gazed at the faces of those wonderful women and thought to myself: "Somebody's mother." I then looked on the countenances of those noble boys and reflected: "Somebody's

son." There then passed through my mind the words of the immortal poem by Mary Dow Brine:

"The woman was old and ragged and gray

And bent with the chill of the Winter's day.

The street was wet with a recent snow,
And the woman's feet were aged and slow.

She stood at the crossing and waited long,

Alone, uncared for, amid the throng
Of human beings who passed her by
Nor heeded the glance of her anxious eye.

"Down the street, with laughter and shout,

Glad in the freedom of 'school let out,'

Came the boys like a flock of sheep,
Hailing the snow piled white and deep. . . .

[One] paused beside her and whispered low,

'I'll help you cross, if you wish to go? . . .

'She's somebody's mother, boys, you know,

For all she's aged and poor and slow.

" 'And I hope some fellow will lend a hand

To help my mother, you understand,

If ever she's poor and old and gray,
When her own dear boy is far away.'

And 'somebody's mother' bowed low her head

In her home that night, and the prayer she said

Was, 'God be kind to the noble boy,
Who is somebody's son, and pride and joy.'"

What was the message of the Master? "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me." (Matt. 25:40.)

A family tragedy averted

There are other "lost battalions" comprised of mothers and fathers,

sons and daughters, who have, through thoughtless comment, isolated themselves from one another. An account of how such a tragedy was narrowly averted is this occurrence in the life of a lad we shall call Jack.

Throughout Jack's life, he and his father had many serious arguments. One day, when Jack was seventeen, they had a particularly violent one. Jack said to his father: "This is the straw that breaks the camel's back. I'm leaving home, and I shall never return." So saying, he went to the house and packed a bag. His mother begged him to stay, but he was too angry to listen. He left her crying at the doorway.

Leaving the yard, he was about to pass through the gate when he heard his father call to him: "Jack, I know that a large share of the blame for your leaving rests with me. For this I am truly sorry. I want you to know that if you should ever wish to return home, you'll always be welcome. And I'll try to be a better father to you. I want you to know that I'll always love you."

Jack said nothing but went to the bus station and bought a ticket to a distant point. As he sat in the bus watching the miles go by, he commenced to think about the words of his father. He began to realize how much love it had required for him to do what he had done. Dad had apologized. He had invited him back and had left the words ringing in the summer air, "I love you."

It was then that Jack realized that the next move was up to him. He knew that the only way he could ever find peace with himself was to demonstrate to his father the same kind of maturity, goodness, and love that dad had shown toward him. Jack got off the bus. He bought a return ticket to home and went back.

He arrived shortly after midnight, entered the house, and turned on the light. There in the rocking chair sat his father, his head in his hands. As he looked up and saw Jack, he rose

from the chair and they rushed into each other's arms. Jack often said, "Those last years that I was home were among the happiest of my life."

We could say here was a boy who overnight became a man. Here was a father who, suppressing passion and bridling pride, rescued his son before he became one of that vast "lost battalion" resulting from fractured families and shattered homes. Love was the binding band, the healing balm. Love—so often felt; so seldom expressed.

From Mt. Sinai there thunders in our ears, "Honour thy father and thy mother." (Exod. 20:12.) And later, from that same God, the injunction, "... live together in love." (D&C 42:45.)

In the jungles of sin

There are other "lost battalions." Some struggle in the jungles of sin, some wander in the wilderness of ignorance. In reality, each one of us is numbered in what could well have been the lost battalion of mankind, even a battalion doomed to everlasting death.

"... by man came death. ... For as in Adam all die." (1 Cor. 15:21-22.) Each of us is a partaker of the experience called death. None escapes. Were we to remain unrescued, lost would be paradise sought. Lost would be family loved. Lost would be friends remembered. Realizing this truth, we begin to appreciate the supreme joy which accompanied the birth of the Savior of the world. How glorious the pronouncement of the angel: Behold, a virgin "shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins." (Matt. 1:21.)

A universal rescuer

While the rivers of France witnessed the advance of those who rescued the "lost battalion" in World War I, so did yet another river witness the commencement of the formal

ministry of a universal rescuer, even a divine redeemer. The scripture records, "And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased." (Mark 1:11.)

Today, only ruins remain of Capernaum, that city by the lakeshore, heart of the Savior's Galilean ministry. Here he preached in the synagogue, taught by the seaside, and healed in the homes.

On one significant occasion, Jesus (Luke 4:18) took a text from Isaiah: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound" (Isa. 61:1), a clear pronouncement of a divine plan to rescue the "lost battalion" to which we belong.

Death on the cross

But Jesus' preaching in Galilee had been merely prelude. The Son of Man had always had a dread rendezvous to keep on a hill called Golgotha.

Arrested in the Garden of Gethsemane after the Last Supper, deserted by his disciples, spat upon, tried, and humiliated, Jesus staggered under his great cross toward Calvary. He progressed from triumph—to betrayal—to torture—to death on the cross.

In the words of the hymn, "... the scene was changed; the morn was cold and chill, as the shadow of a cross arose upon a lonely hill." For us our Heavenly Father gave his Son. For us our Elder Brother gave his life.

At the last moment the Master could have turned back. But he did not. He passed beneath all things that he might save all things—the human race, the earth, and all the life that ever inhabited it.

"Lost battalion" rescued

No words in Christendom mean more to me than those spoken by the angel to the weeping Mary Magdalene and the other Mary as they approached the tomb to care for the body of their Lord: "Why seek ye the living among the dead? He is not here, but is risen." (Luke 24:5-6.)

With this pronouncement, the "lost battalion" of mankind—those who have lived and died, those who now live and one day will die, and those yet to be born and yet to die—this battalion of humanity lost had just been rescued.

Of him who delivered each of us from endless death, I testify he is a teacher of truth—but he is more than a teacher. He is the exemplar of the perfect life—but he is more than an exemplar. He is the great physician,—but he is more than a physician. He who rescued the "lost battalion" of mankind is the literal Savior of the world, the Son of God, the Prince of Peace, the Holy One of Israel, even the risen Lord, who declared, "I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father." (D&C 110:4.)

As his witness I testify to you that he lives, in the name of Jesus Christ. Amen. ■

President Harold B. Lee

Elder Thomas S. Monson of the Council of the Twelve has just addressed us. We sincerely thank the brethren for their inspiring messages this morning. As Elder Monson re-

lated the experience of the boys who carried the Christmas baskets to the widows on South West Temple, I remembered that in that ward there was a young bishop in his early twenties who had more responsibility in caring for the widows than perhaps any ward in the Church at that time. That young bishop was Bishop Thomas S. Monson.

In the hospital today there are some noble people who would wish to be here, one among them our own beloved President Hugh B. Brown. If you are listening, President Brown, be assured that you are not forgotten and that we are praying for you and the others of you brethren likewise.

The singing for this session has been furnished by the Mormon Youth Chorus. We are grateful for the presence of you young men and women here this morning. We appreciate your efforts that you have put forth to render this service. The Lord bless you for this unselfish service.

The Mormon Youth Chorus under the direction of Jay E. Welch will now favor us with "Go, Song of Mine."

The benediction will be offered then by Elder Jesse M. Smith, former president of the Arizona Temple, after which this conference will stand adjourned until 2:00 this afternoon.

The Mormon Youth Chorus sang "Go, Song of Mine."

Elder Jesse M. Smith, former president of the Arizona Temple, pronounced the benediction.

The conference was adjourned until 2 o'clock p. m.

THIRD DAY

AFTERNOON MEETING

SEVENTH SESSION

The seventh and concluding session of the General Conference began at 2 o'clock p. m. on Tuesday, April 6, 1971.

President Joseph Fielding Smith presided and President N. Eldon Tanner, second counselor in the First Presidency, conducted the meeting.

The Primary Children's Chorus, with Patricia C. Maughan conducting, sang the choral numbers. Robert Cundick was at the organ.

President Tanner made the following remarks at the beginning of the session:

President N. Eldon Tanner

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City, Utah, in the seventh and concluding session of the 141st Annual Conference of the Church of Jesus Christ of Latter-day Saints.

One hundred forty-one years ago today the Church of Jesus Christ of Latter-day Saints was organized, and we are here in our 141st Annual Conference.

To all assembled here in this historic Tabernacle, and to the radio and television audience, we extend a cordial and hearty welcome.

We should like to express at this time our appreciation for the lovely flowers which have decorated the rostrum during this conference. For the beautiful calla lilies we are indebted to the Oakland-Berkeley Stake high priests; and to Brother Irvin T. Nelson

and his associates for handling and arranging these flowers, and for providing other floral displays.

This afternoon many television and radio stations throughout the western part of the United States will carry the proceedings of this session of the conference.

Sessions of this conference have been received by millions in the United States and Canada over the hundreds of stations cooperating to provide the extensive coverage of this conference.

The singing for this afternoon's session will be furnished by the Primary Children's Chorus, and aren't they a beautiful group. Patricia C. Maughan will conduct the chorus, and Robert Cundick is at the organ. We are pleased to have this Children's Chorus present and participating in these services.

We shall begin these services by the chorus singing, "I Know My Father Lives," followed by "The Still Small Voice."

Then the invocation will be offered by Elder Walter Trauffer, former president of the Swiss Temple.

The Primary Children's Chorus sang the following two numbers: "I Know My Father Lives," and "The Still Small Voice."

The opening prayer was given by Elder Walter Trauffer, former president of the Swiss Temple.

President Tanner

The invocation was just offered by Elder Walter Trauffer, former president of the Swiss Temple.

The Primary Children's Chorus will now favor us with "The Sacred Grove," followed by "In Perfect Faith."

Elder LeGrand Richards will then speak to us.

The songs, "The Sacred Grove," and "In Perfect Faith," were sung by the Primary Children's Chorus.

President Tanner

Elder LeGrand Richards of the Council of the Twelve will now speak to us. He will be followed by Elder Eldred G. Smith, Patriarch to the Church.

Elder LeGrand Richards*Of the Council of the Twelve*

Brethren and sisters, as I stand before you today in the closing session of this great inspirational conference, I express my love for my Father in heaven and for his great love that gave us his Only Begotten Son, and for his great atoning sacrifice, and for the great honor and privilege that has been mine through the years to represent him as one of his ambassadors of eternal truth, to be a witness to his divinity. I do testify to you today that I know that Christ lives, that he is the Redeemer of the world, and that he has given us his church through restoration in this dispensation through the Prophet Joseph Smith, and a pattern of life to live by through his gospel that will bring us joy and happiness in this life and exaltation through the worlds to come.

Speaker at 74 general conferences

Last Friday in our meeting of the Regional Representatives of the Twelve, Brother Marion D. Hanks, who, as you know, is such a wonderful storyteller, as we witnessed again this morning, gave this illustration in talking to the brethren. He said that the old leaves have to fall from the trees to make room for the new leaves to come. I applied that to myself. I

am one of the old leaves in this church. I am one of the oldest men. I think I can truthfully say that there is no other living man on the face of the earth today who has stood at this pulpit as many times as I have in a general conference of this church except President Joseph Fielding Smith. If I figure correctly, this is the seventy-fourth general conference in which I have been privileged to speak. As I listen to the testimonies of my brethren, there come to me the words of the song that we sing:

"Come, listen to a prophet's voice,
And hear the word of God,
And in the way of truth rejoice,
And sing for joy aloud.
We've found the way the prophets
went
Who lived in days of yore;
Another prophet now is sent
This knowledge to restore."

—Hymns, No. 46

I wonder where in all this world men could go today and listen to such sermons as we have heard here, which will exalt men and women in bringing them happiness in this life and eternal exaltation in the world to come, with their loved ones and with the sanctified and redeemed of our Father's children.

Fulfillment of Jeremiah's words

Then I think of the words of Jeremiah of old. He saw our day. He said:

"Turn, O backsliding children, saith the Lord; for I am married unto you. . . . What a covenant! . . . And I will take you one of a city, and two of a family, and I will bring you to Zion: And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." (Jer. 3:14-15.)

Where could you go in all the world today and find a fulfillment of that statement as we have witnessed during the sessions of this conference? Then I think of the statement in the Articles of Faith, given to us by the Prophet Joseph Smith, when he said: "We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God." (Article of Faith 8.)

That I believe with all my heart, and I thank God for these volumes of scripture.

Revelations of God

And then I think of the words of another of our Articles of Faith, which reads like this: "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God." (Article of Faith 9.) That I believe with all my heart.

I love to study the prophecies of the scriptures. Many of them have found their fulfillment in this the dispensation of the fulness of times, and others await their fulfillment.

The words of Jesus

Then I think of the words of Jesus when he said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (John 5:39.) What a statement! Then following his resurrection, as he

walked along the way by two of his disciples to Emmaus, and we are told that their eyes were holden, that they did not recognize him, when he heard what they had to say about him and his ministry and his crucifixion, he realized that they did not comprehend what he had been trying to teach them, so he said, "O fools, and slow of heart, to believe all that the prophets have spoken" (Luke 24:25), and commencing with Moses and the prophets, he showed them how that in all things the prophets had testified of him. There isn't time to consider those promises and prophecies this afternoon, but they prophesied even of the casting of lots for his clothing at the time of his crucifixion.

More sure word of prophecy

Peter then tells us that he opened their understanding, that they might understand the scriptures. We have the words of Peter where he said:

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

"Knowing this first, that no prophecy of the scripture is of any private interpretation.

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 1:19-21.)

I believe that the words of the prophets are the most sure guide we have in this world today. I believe what Jesus said: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." (Matt. 5:18.)

Now it is a wonderful thing to think of the things that have transpired. In the time allotted to me, I can only mention briefly some of them.

Isaiah saw our day

Isaiah saw our day. He saw the wilderness made to blossom as the

rose. He saw the rivers flow in the desert where we have built these great irrigation canals under the inspiration of the Almighty, after our pioneers were led here to these valleys of the mountains, a wasteland, and nothing but their hands with which to labor, far away from transportation or commodities of any kind. He saw the waters flow down from the high places where it had been reservoired in these mountain fastnesses. He saw the daughters of Zion come up and sing in the heights of Zion. (See Isaiah 35.) Where can you find anything in the history of this whole world to fulfill that like the singing of our Tabernacle Choir, singing now for over forty-two years without a break? Now with the Telstar, it is singing to the entire world. No wonder President Nixon said in his visit here last November that it was the greatest choir in all the world.

The mountain of the Lord's house

Isaiah saw the mountain of the Lord's house established in the top of the mountains in the latter days, and he named the latter days, when they would say: "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isa. 2:3.)

How literally that has been fulfilled, in my way of thinking, in this very house of the God of Jacob right here on this block! This temple, more than any other building of which we have any record, has brought people from every land to learn of his ways and walk in his paths.

I could tell you many stories about the great sacrifices our early pioneers and converts have made, when they would sell everything they had in this world and leave behind their loved ones and their friends and their occupations to come to a faraway land

and learn a strange language. What brought them here? The house of the God of Jacob, that they might learn of his ways and walk in his paths.

Gathering of Israel

Jeremiah saw the day when it should no longer be said:

"The Lord liveth, that brought up the children of Israel out of the land of Egypt;

"But, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them. . . ." (Jer. 16:14-15.)

Just contemplate that statement for a few moments. Think how the Jews and the Christians all through these past centuries have praised the Lord for his great hand of deliverance under the hands of Moses when he led Israel out of captivity, and yet here comes Jeremiah with this word of the holy prophet, telling us that in the latter days they shall no more remember that, but how God has gathered scattered Israel from the lands whither he had driven them.

Many fishers and hunters

And Jeremiah saw the day when the Lord would do this very thing, when he would call for many fishers and many hunters, "and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." (Jer. 16:16.) Where do you find those fishers and hunters that we read about in this great prophecy of Jeremiah? They are these 14,000 missionaries of this church, and those who have preceded them from the time that the Prophet Joseph Smith received the truth and sent the messengers out to share it with the world. Thus have they gone out, fishing and hunting, and gathering them from the hills and the mountains, and the holes in the rocks. I think that is more literal than some of us think!

When I was president of the Southern States Mission, I remember going

to a conference down in west Florida. It seemed to me as if we traveled a hundred miles and never saw a house, and when we arrived at one of those little chapels, there it was filled with 250 people, and I said, "If you didn't come out of the holes in the rocks, I don't know where you came from. The Lord may know, but I don't!" Well, that was literal, and we see that being fulfilled right before our very eyes.

The coming of Elijah

Malachi saw before the coming of the great and dreadful day of the Lord when the Lord said he would send Elijah the prophet to "turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Mal. 4:6.) Just think of that statement. The Jews are still waiting for his coming.

When I was in Israel, a year ago last July, in one tour we visited three synagogues, and there hanging on the wall was a big armchair. I asked the rabbi why it was there. He said, "So we can lower it if Elijah should come, that he might sit in it." And then I thought how they remain in darkness, and here we know that Elijah has come. It is hardly within the capacity of an ordinary man to comprehend and understand what has happened in this world because of Elijah's coming: this great genealogical work; this library that can't be equaled anywhere in the world; these great vaults out here in the bowels of these mountains, where millions of records are being kept.

A marvelous work and a wonder

No wonder Isaiah called it a marvelous work and a wonder, when the people would draw near to him with their mouths, and honor him with their lips, but their hearts would be far removed from him; and they would teach for doctrine the precepts of men. (See Isa. 29:13-14.) These are

some of the things, and many, many more have transpired in our day in fulfillment of the words of the prophets. No wonder the prophet said: "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God."

There isn't time to go into the details, but Jeremiah described the gathering of our people here in these valleys of the mountains in just as definite terms as our historians have written it—how they should travel along the rivers of water. They traveled along the Platte River for over five hundred miles. Then he adds that they should come with their multitudes, "both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. And I will satiate the soul of the priests with fatness. . . ." (Jer. 31:13-14.) And that is why our people will respond to every call that comes to them, because the God of heaven created the feelings of the human breast, and like Nephi of old said, the Lord "hath filled me with his love, even to the consuming of my flesh." (2 Nephi 4:21.)

Message for Jewish people

There are many other things that are yet to be fulfilled. I will just mention a couple of them. The Lord put it in my heart as a young man to have a love for the Jewish people, and someday they are going to be one of the great movements of this church. In the Book of Mormon we read in the preface that that book was preserved for the convincing of Jew and Gentile that Jesus is the Christ, the very eternal God, manifesting himself unto all nations. And how can that book do that to the Jews unless we take it to them? And so, in his own due time and way the Lord will inspire our leaders to send messengers to that people.

We read in the Book of Mormon that we should turn our hearts to them. There isn't time to read that prophecy to you. He said many of the Gentiles would say: "A Bible! A Bible! We have got a Bible, and there cannot be any more Bible." And then the Lord said, "... what thank they the Jews for the Bible? ..." (2 Ne. 29:3-4.)

Then in a revelation from the Lord to the Prophet Joseph Smith three years after this church was organized, in the ninety-eighth section of the Doctrine and Covenants, the Lord said: "Therefore, renounce war and proclaim peace, and seek diligently to turn the hearts of the children to their fathers, and the hearts of the fathers to their children; And again, the hearts of the Jews unto the prophets, and the prophets unto the Jews; lest I come and smite the whole earth with a curse, and all flesh be consumed before me." (D&C 98:16-17.) Trust not the wisdom of men. That is the wisdom of God, the Eternal Father, as he gave it to the Prophet Joseph in this day.

One kingdom and one God

Jeremiah saw the day when the house of Judah would walk with the house of Israel (see Jer. 3:18); and then we are told by Ezekiel that the day would come when there should

no more be two kingdoms, but one kingdom, and one God should rule over them all. (See Ezek. 37:22.)

I pray that the Lord will help us to go on, still fulfilling his promises of all that he has revealed that has not yet been fulfilled. And I would like to live long enough to see a little more even of these marvelous accomplishments, as a part of this great gospel dispensation.

With all my heart and soul, I bear you my witness of the divinity of this work, that God the Eternal Father has decreed its destiny. It is built on the foundation of apostles and prophets, with Christ our Lord as the chief cornerstone. And he is guiding his church today, and will continue to do so until he comes in the clouds of heaven as the holy prophets have declared, and I leave you that witness in the name of the Lord Jesus Christ. Amen. ■

President N. Eldon Tanner

Elder LeGrand Richards of the Council of the Twelve has just spoken to us.

Elder Eldred G. Smith will now speak to us. He will be followed by Elder Paul H. Dunn of the First Council of Seventy.

Elder Eldred G. Smith

Patriarch to the Church

After Adam and Eve were driven out of the Garden of Eden, they were taught the principles of the gospel and the plan of salvation—the plan by which they could return to their Father in heaven. They were also instructed to teach this gospel plan to their children.

His children generally did not accept his teachings—except Abel. Abel was killed; then, among other children, Seth was born, who did accept the teachings of Adam.

Adam promised a righteous seed

The Lord promised Adam that he would have a righteous seed which would last to the end of the earth, which is recorded in the Book of Moses: "And in that day the Holy Ghost fell upon Adam, which beareth record of the Father and the Son, saying: ... as thou hast fallen thou mayest be redeemed, and all mankind, even as many as will." (Moses 5:9.)

In the next chapter we read:

"Now this same Priesthood, which was in the beginning, shall be in the end of the world also.

"Now this prophecy Adam spake, as he was moved upon by the Holy Ghost, and a genealogy was kept of the children of God. . . ." (Moses 6:7-8.)

Record of the royal seed

This became the record of the royal seed, which is a record in part, at least, of the fulfillment of this promise. This we have today, at least in part, which is known as the Bible.

Modern revelation gives it to us thus:

"This order was instituted in the days of Adam, and came down by lineage in the following manner:

"From Adam to Seth, who was ordained by Adam at the age of sixty-nine years, and was blessed by him three years previous to his (Adam's) death, and received the promise of God by his father, that his posterity should be the chosen of the Lord, and that they should be preserved *unto the end of the earth.*" (D&C 107:41-42. Italics added.)

Promise repeated to Abraham

This promise was repeated again to Abraham, who was Seth's posterity:

"And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." (Gen. 12:3.)

"And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." (Gen. 22:18.)

We have a choice record in the Pearl of Great Price, the Book of Abraham, describing how this blessing relates to us today. Speaking to Abraham, the Lord said:

"And I will make of thee a great nation, and I will bless thee above measure, and make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee, that

in their hands they shall bear this ministry and Priesthood unto all nations;

"And I will bless them through thy name; for as many as receive this Gospel shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee, as their father;

"And I will bless them that bless thee, and curse them that curse thee; and in thee (that is, in thy Priesthood) and in thy seed (that is, thy Priesthood), for I give unto thee a promise that this right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body) shall all the families of the earth be blessed, even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal." (Abr. 2:9-11.)

This blessing was renewed to Isaac, the son of Abraham, and then to Jacob, who became Israel, and then divided among his twelve sons, each becoming a tribe, referred to as the tribes of Israel.

Pronouncement in patriarchal blessing

When a person receives a patriarchal blessing, he is entitled to receive a pronouncement of the blessings of Israel, or a declaration of the tribe of Israel through which his blessings shall come. This is the right to the blessings of those recorded in the book of remembrance started in the days of Adam.

This does not mean that all the nations of the earth will become literal descendants of Abraham, though his seed may be scattered in all nations, but as it says, all shall receive the blessings through those who are the seed of Abraham and shall be accounted his seed, and rise up and bless him as their father. (See Abr. 2:10.)

If members of the Church are literal descendants of Abraham, they will receive such a blessing. If they are

not literal descendants of Abraham and join the Church and receive the gospel, they shall receive the priesthood blessings, even eternal life, through those who are of Israel or which would be referred to as by adoption.

All nations to be blessed

Hence, all nations and families of the earth may receive the blessings of the gospel and eternal life through their faithfulness. To fulfill this promise given to Adam, then, the necessity is apparent of a renewing of priesthood leadership through a prophet of God at various intervals throughout time. These intervals have been called dispensations: from Adam to Seth—to Enoch—to Noah—to Abraham—to Moses—to Elias—to John the Baptist—to Jesus Christ—to the apostles Peter, James, and John.

Each dispensation brings with it a reemphasis of the priesthood; a strengthening of the opportunity given to man to receive the blessings of the gospel by proving himself in resisting the powers of the adversary.

Dispensation of the fulness of times

The last dispensation is to be the dispensation of the fulness of times. Apostle Paul described this in his epistle to the Ephesians:

"Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

"That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." (Eph. 1:9-10.)

The Prophet Joseph Smith put it this way: "... that the dispensation of the fulness of times is made up of all the dispensations that ever have been

given since the world began, until this time" (Franklin D. Richards, *Compendium*, 1898, p. 143), this being the time referred to as the end of time to prepare for the coming of the millennial reign of the Lord Jesus Christ on this earth.

Keys of priesthood restored

I testify to you—this is that time. The gospel of Jesus Christ is here now, with all the keys of the priesthood, to open the way for his coming.

Joseph Smith was called by revelation, as were the prophets of old. John the Baptist restored to him and Oliver Cowdery the keys of the Aaronic Priesthood, followed by Peter, James, and John, who restored the keys of the Melchizedek Priesthood. Elijah returned in the Kirtland Temple and restored the keys of the sealing blessings for the living and the dead.

Joseph Smith bestowed all the keys upon the Quorum of Apostles before his death. These keys of priesthood authority have been thus preserved to this day and shall continue to usher in the millennial reign of our Lord and Savior, Jesus Christ.

We invite all to hear, accept, and embrace this gospel. This invitation is to all the nations and families the world over, that all may receive the blessings of eternal life and be recorded in the Lamb's book of remembrance and share the blessings of the royal seed of the righteous, even the blessings of eternal life. I testify that this is his kingdom, in the name of Jesus Christ. Amen. ■

President N. Eldon Tanner

Elder Eldred G. Smith, Patriarch of the Church, has just spoken to us.

We shall now hear from Elder Paul H. Dunn of the First Council of Seventy, who is presiding over the New England Mission.

Elder Paul H. Dunn

Of the First Council of the Seventy

I am deeply honored, my beloved brothers and sisters, to occupy this pulpit again and to add my testimony to those that have been borne so strongly and adequately. I want President [Hugh B.] Brown to know the great feeling of love and appreciation we have for him and how much we have missed his presence during this conference. Our thoughts and prayers are ever with him.

Attending church meetings

Yesterday as I came over to one of the sessions, one of my returned missionaries was kind enough to introduce me to an investigator. We had a wonderful chat and in the course of the conversation the investigator said, "I finally think I have found out the secret to your success as wonderful, righteous people." I said, "What's that?" She said, "You attend so many meetings you don't have time to commit a sin."

I have thought about that, and it prompted me to turn to this little verse. It goes:

"One day for church
Six days for fun.
The odds of going to heaven,
Six to one."

I suppose as a church we have reduced those odds considerably. I can't resist one other. My father said on one occasion:

"Whenever I pass our little ward,
I like to linger for a visit,
So that when I am carried in
The Lord won't say, Who is it?"

Now I would like to address a few remarks to our wonderful young people, particularly those twenty years of age and under, and I would like to include my new adopted son, Loren [Dunn].

Obligation of parents

Sometimes we are asked by our young people why we stress so much the commandments of God. As one little person put it to me just the other day, "Why do you have to be so churchy?" I would like to share a feeling or two concerning that inquiry. It is because, young people, we love you, are concerned about you, your well-being, and your ultimate welfare. It is important to know that we as parents have taken upon ourselves a very sacred oath and covenant to bring you up in the ways of the Lord, and that is very, very important to us, as it is to him.

One of the scriptures many of your moms and dads take literally is the one recorded in the sixty-eighth section of the Doctrine and Covenants, which says: "And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents." (D&C 68:25.)

Preparation for a happy life

Now that is rather serious to those of us who sit in such a responsible position. I once asked my mother, "How does it feel, Mom, to have all my sins placed upon your head?" She said, "Oh, but you forgot one thing, Paul. I have transferred them back to you because I have taught you the doctrines of the kingdom." In a sense that is what we are trying to do, young people: to prepare you to live a happy and full life both now and in the future, and true joy and happiness comes in knowing and living the commandments of our Father in heaven.

Would you listen to the words of Alma, that great Book of Mormon prophet. They ring true and clear. He said, "O, remember, my son, and learn wisdom in thy youth; yea, learn in thy youth to keep [all] the commandments of God." (Al. 37:35.) That is why we as parents are concerned. We want to teach you how to get back into the presence of our Heavenly Father by keeping all of the commandments. You can't keep what you don't know or understand.

Someone once said, "You know we want to help you young people in the worst way," and I suppose some of us are guilty of doing it in just about that way.

"The World's Meanest Mom"

A young mother recently shared with me a story called "The World's Meanest Mom," and I would like to share it with you here. She said:

"I had the meanest mother in the whole world. While other kids had no breakfast, I had to have cereal, eggs, and toast. When others had pop and candy for lunch, I had to eat a sandwich. My mother insisted on knowing where we were at all times. You'd think we were on a chain gang. She had to know who our friends were and what we were doing. She insisted that if we said we'd be gone for an hour, that we would be gone for one hour or less.

"I am ashamed to admit it, but she actually had the nerve to break the child labor law. She made us wash the dishes, make beds, learn to cook, and all sorts of cruel things. I believe she lay awake nights thinking up mean things for us to do. She always insisted that we tell the truth, the whole truth, and nothing but the truth.

"By the time we were teenagers she was much wiser, and our lives became even more miserable. None of this tooting the horn of a car for us to come running. She embarrassed

us to no end by making our dates and friends come to the door to get us.

"My mother was a complete failure as a mother. None of us have ever been arrested or beaten a rap. Each of my brothers has served a mission, and his country. And whom do we have to blame for this terrible way we turned out? You're right—our mean mother. Look at all the things we have missed. We never got to take part in a riot, burn draft cards, and a million and one other things that our friends did. She made us grow up into educated, honest adults. Using this as a background, I am trying to raise my children. I stand a little taller and I am filled with pride when my children call me mean. You see, I thank God that he gave me the meanest mother in the whole world." (Orlen Fifer, *Phoenix Gazette*)

Learning the gospel by example

How truly blessed is a person who has a mother who cares. I too am grateful for my parents, who applied the gospel of love in such a wonderful way. And although I often remind my mother of our round-table discussions, in which she chased me around the table, I learned the truths of the gospel by example from her and from my father.

As with the bud, so with the blossom. A boy is the only thing known from which a man can be made. I hope that we as parents are teaching our children that they are the sons and daughters of God, and that they have the capacity to become like him. It was the old Edinburgh weaver who prayed, "O God, help me to hold a high opinion of myself." Likewise I would counsel young people to hold a high opinion of themselves, to remember who they really are, and to put their faith in their Heavenly Father.

Placing business ahead of children

In today's fast-moving, materialistic world, unfortunately many fathers

place their business affairs ahead of their children. I am appalled as I look around me, as was Eddie Cantor some years ago, when he said that a man will spend a whole week figuring out what stocks to buy with \$1,000—but he won't spend an hour with his child, in whom he has a greater investment.

Is it any wonder that many of our young people are troubled with identity problems? We who are older speak of building a better world, but our progress is slow. Real generosity to the future lies, then, in giving all that we have to the present.

Counsel of wise parents

Now, you young people, listen to the counsel of your parents. They love you. We are not perfect. One day you will stand where we stand, and you will have a similar challenge of rearing your young. Will you go with us the extra mile in trying to understand our true nature and purpose?

Depend on and trust in the great counsel of wise parents. I would also remind you that the Lord has not left you or them unattended in our challenging world. Since the beginning of time the Lord has revealed his mind and will and has counseled us through his prophets on how to find true happiness.

For just a moment, I would like to invite you to come with me into the scriptures, wherein you might become a little more excited about the gospel as it is related to us by great prophets. And I would hope that on your own and in family home evening, church study classes, you could become more excited about our wonderful scriptures. We tend to support and want to do those things we understand. For instance:

The unfinished house

Not long ago when I was residing in Southern California, I made a trip from our home in Downey to the Uni-

versity of Southern California, where I was working. One morning as I traveled down a street in order to find a new route to work, I took a road where a beautiful house was under construction, and it caught my eye because it was quite similar to one my wife hoped we would build one day, although it was somewhat out of our financial reach. I took great personal interest in this house because of its familiar floor plan and style, but I noticed several weeks later that the workmen had ceased their labor, and I wondered about it. I thought for a minute maybe there was a strike, or perhaps they had run short of finances, and other possibilities entered my mind. Several months came and went, and that once shiny new lumber seemed to deteriorate. The wood gradually changed to yellow, then brown, and finally commenced to rot.

Counting the cost

As I viewed this scene, young people, and this is so typical of the scriptures, I thought of the great truths that our Savior taught in the New Testament, and my mind was immediately attracted by that house to the fourteenth chapter of Luke. Now if you can, picture in your mind for a moment the Savior teaching the Pharisees and Saducees, some sinners, publicans, and others who even sought his life. They had asked questions and he turned and made this observation. He said, "For which of you, intending to build a tower, sitteth not down first, and counteth the cost [Can you see why I had caught the message of the unfinished house?], whether he have sufficient to finish it?"

"Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

"Saying, This man began to build, and was not able to finish.

"Or what king, going to make war against another king, sitteth not

down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

"Or else, while the other is yet a great way off, he sendeth an ambassador, and desireth conditions of peace." (Luke 14:28-32.)

Translation for today

Could I just translate that scripture into 1971 language for you young people? The Lord might say, if he were here today, and he does through his leaders, "For which of you, intending to build an eternal life, sitteth not down first to consider what it is going to cost, lest haply some of you will commence to build and will not finish." And you and I know you don't have to look very far at your school to see some lives that are standing idle because they didn't count the cost. The cost of a wonderful home, the cost of getting an education, the cost of properly marrying, the cost perhaps in many cases of a wonderful mission, the cost of doing the right thing for the right reason. That is what our Heavenly Father would have us tell you. It is a timeless message. We need to plan and prepare if we are to achieve eternal goals.

The kingdom likened to a marriage

Let me just conclude with one other as recorded in the Gospel of Matthew. Jesus said again to a multitude that had gathered around him, "The kingdom of heaven is like unto a certain king, which made a marriage for his son."

And to help fill the courts with guests the king sent his servants out and they did bring them in.

The Savior continues, "And when the king came in to see the guests, he saw there a man which had not on a wedding garment."

Now wedding suits were a very important part of the wedding celebra-

tion during this period. "And he saith unto him, Friend, how camest thou in hither not having a wedding garment? [Can you imagine going to a modern wedding reception today without proper attire? Your host might say, "Why did you come tonight without a tuxedo?"] And he was speechless.

"Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth." (See Matt. 22:2-13.)

I used to be a little puzzled about that last part, and now I think I know why we have so many Latter-day Saint dentists.

Modern application

Again let me translate that marvelous scripture, using a little more modern phraseology for you young people. Think now of the wedding garment as yours and my character. And when the king, our Heavenly Father, came in to see us, his children, he saw there one of us who had not on a good, moral character. And he saith unto him, "How comest thou in hither, not having a pure, undefiled character?" And you and I were speechless. And then our Heavenly Father said, "Bind him, and take him out of my presence forever."

I didn't say that, young people. The Lord did. And our purpose here is to teach you the doctrines of the kingdom. Know of our love, faith, and trust in you, for the future looms bright in terms of your gospel commitment. May you and I together walk down the Lord's road in peace and harmony is my humble prayer, as I bear witness to these things, in the name of Jesus Christ. Amen. ■

President N. Eldon Tanner

We have just listened to Elder Paul H. Dunn of the First Council of Seventy.

The congregation will please arise and join with the chorus in singing, "O Ye Mountains High."

After the singing, Elder Delbert L. Stapley of the Council of the Twelve will speak to us.

The congregation sang the hymn, "O Ye Mountains High."

Elder Delbert L. Stapley *Of the Council of the Twelve*

My brothers and sisters: This has been a wonderful conference. Most worthwhile messages have been given, which recalls a statement by a young man in his late teens. He sought out his stake president following a stake conference attended by our beloved brother, the late Elder Thorpe B. Isaacson, and enthusiastically said, in the jargon of youth, "President, this conference really shook me. Elder Isaacson was really round." And then he added, "This was a hairy conference." Now you dig his meaning.

"We believe in being honest"

The first part of the thirteenth Article of Faith states: "We believe in being honest." Honesty embraces many meanings, such as integrity, sincerity, according to the truth, just, honorable, virtuous, purity of life, moral character, and uprightness in mutual dealings.

These principles are required virtues of true Latter-day Saints.

The Church of Jesus Christ of Latter-day Saints stands for the highest ideals, principles, and standards known to man. There is nothing about the Church, its teachings, or what it represents that we need be ashamed of. The Church has immeasurable influence for good in the lives of men and women everywhere.

President Tanner

Elder Delbert L. Stapley of the Council of the Twelve will now speak to us. He will be followed by Elder William H. Bennett, Assistant to the Twelve.

Lost virtues

Robert Burns said: "An honest man's the noblest work of God." Today, with honesty and integrity among men of high position at a low ebb and becoming lost virtues, some group must diligently teach, practice, and enthrone these principles as cardinal qualities in the character of man. It is more and more important that we have complete moral integrity in the men who shape our destinies, else the freedoms of this country will be sacrificed. The reports of dishonesty, graft, and corruption in government, business, professional, and financial circles in our national life lessen our position and strength as a world leader.

In all humility and sincerity we must admit a power higher than ourselves from whom is derived a positive moral code that will give our lives significance and purpose. We also must remember once and for all that honesty, respect, and honor as such are not for sale on the market block. They are ingredients that you and I and all people should put into our daily lives.

Honesty begins with oneself

Carlyle said: "Make yourself an honest man, and then you may be sure there is one rascal less in the

world." Can there be a truly honest man without him being a good man, or can there be a truly good man without him being an honest man? It seems honesty must begin with oneself; otherwise we could not recognize this quality in others. We see things not as *they* are, but as *we* are. It is the responsibility of each of us to be honest ourselves—honest in our dealings and relationships, honest in our church membership, honest in keeping the commandments of God.

It was said of King Mosiah's sons: "... they were men of truth and soberness, for they had been taught to keep the commandments of God and to walk uprightly before him." (Al. 53:21.)

Parental virtues bless children

Honesty and integrity as perfected virtues in parents are more likely to become the heritage and rich endowments of their children. Parents cannot give to their children that which they do not possess. All these fine ideals and principles that are a part of the gospel teachings, together with all the virtues that make for good character and good life, should be perfected in each of us. In that perfection they become a part of our nature, and when parenthood comes, these virtues are more apt to be transmitted to our children. We read in Proverbs: "The just man walketh in his integrity: his children are blessed after him." (Prov. 20:7.) How true and basic this statement is!

As parents, are we honest with our children? Do they hear us tell little white lies to excuse ourselves from certain responsibilities? Can we blame them too much if they follow the example of their erring parents? The instruction to parents is found in the Doctrine and Covenants: "And they shall also teach their children to pray, and to walk uprightly before the Lord." (D&C 68:28.)

In order to teach children to walk uprightly, the example must be set

by parents. Husbands and wives, are you faithful and true to your mate? Are you living lives of moral soundness and purity? We cannot afford to support iniquity. To do so would be dangerous to our eternal salvation and that of our children. We must walk uprightly before the Lord and be scrupulously honest, and thus be blessed with a high moral and ethical sense that governs all our actions.

True to the best one knows

George Eliot has said: "There is only one failure in life possible and that is not to be true to the best one knows."

Throughout our lives we must correct not only the mistakes made against us, but also those in our favor. Now that seems a simple thing, but in the building of character it is very important, for little omissions lead to more serious errors and subtle practices. How often have you gone into a place of business and had given back to you more change than you were entitled to? It quite frequently happens. And it also happens that you are occasionally shortchanged. One never loses an opportunity to call attention when a mistake occurs against him. Honesty, to be true and perfect, must work both ways.

If employers, are we honest with our employees? Do the rules apply to all or are there exceptions, and do these exceptions apply to the same few?

If employees, are we giving an honest day's work? Do we fudge on the lunch hour, or take time to run unnecessary errands under false pretense? In dealing with our fellowmen, do we give more than is expected, or do we try to get by with the minimum amount of service?

If in business, do we "pad the bill" to get a little extra benefit we are not entitled to, thinking that no one will ever know? While a person may

seemingly get away with such tactics, surely he is cognizant of his own dishonesty, as likewise are those whom he has cheated. Cheating is a form of dishonesty. It hurts both the individual and those around him.

Honesty in school practices

And you teachers, are you honest in the grades you give? Do you mark according to what the student has earned, or do you let personalities interfere? The juggling of grades or disregarding rules and regulations to produce winning teams are acts of dishonesty and should be avoided. When winning becomes more important than the character and spiritual values these activities are planned to produce, then there is something lacking in leadership. We must not justify ourselves doing what the law or rule does not encompass. Laws and rules cannot make people honest. Evil practices encourage youth to be dishonest. It is the small and seemingly unimportant practices that lead to more serious habits of dishonesty, dishonor, and lack of strong moral integrity. We must inculcate into the heart and character of an individual the virtues that he so much needs to meet honorably the problems of life.

And on behalf of students and youth, do we honestly and sincerely listen to their wants and needs? Do we really try to understand them, or are we giving them what *we think* they should have?

Living as we teach

And those of us who teach in church organizations—are we honest in living as we teach, or do we have a double standard? It was observed recently that a young married woman teacher appeared at church in a very short mini-dress. Can she be honestly teaching the dress standards of the Church while not keeping them herself? Shakespeare said it so well: "This above all: to thine own self be

true, and it must follow, as the night the day, thou canst not then be false to any man." (*Hamlet*, act 1, sc. 3.)

One's purpose in life must exemplify honesty and sincerity. A person should always abide by his agreements and be willing to pay for his own mistakes. Honesty and integrity build confidence, friendships, and secure the goodwill and support of people that so often pay satisfying dividends. When a person sees the honesty and integrity of another, he will go out of his way to be of help and assistance to such a sincere and reliable individual.

A lesson in honesty

An early lesson in honesty was taught a boy many years ago by his father. When he was just a young lad, he went to the store owned by his father and two business partners and, wanting a pocketknife, proceeded to take one from the display case. Word got to the boy's father. The father took the lad back to the case and had him replace the knife. Then he pointed out that he had two other partners in the business, and two-thirds of the pocketknife belonged to them. It was not the boy's privilege, as his son, to take anything from the company because it was not all his. This father was honest and upright in his dealings; he was a man of integrity. When he made a bargain or a deal, he kept it regardless of what the cost to him might be. His reputation was for fairness with people. To him this attribute was more important than money.

Sin of dishonesty

One can overlook many sins, but the sin of dishonesty is most difficult to forgive. We are sympathetic to the weaknesses of men and tolerant in our relations with them, but there is nothing that upsets or disturbs confidence more than dealing with a dishonest individual.

George Washington placed emphasis upon honesty when he said: "I hope that I shall always possess firmness and virtue enough to maintain what I consider the most enviable of all titles, the character of an honest man."

How can honesty be mentioned without relating a preliminary event that led to the Savior's crucifixion? When Jesus was brought before Pilate to be tried by the chief priests and scribes, Pilate found no fault in the Savior, but he was willing to satisfy those who clamored for his life, considering prestige above honesty and integrity, and therefore he yielded to their demands.

Firm in sustaining truth

My brothers and sisters, we belong to the true church of Christ. Membership in it is a glorious privilege, opportunity, and blessing. We of all people must stand firm in sustaining the revelations the Lord has given for the guidance of his children. Let us be true to the principles, ideals, standards, and covenants in all our doings and relationships. Let us be honest

and truthful. Let us be sincere and upright and fully practice what we teach.

Yes, "we believe in being honest." We also believe in "being true, chaste, benevolent, virtuous, and in doing good to all men."

I have a firm conviction, my brethren and sisters, to the truths of the gospel of Christ. I know they are given for our guidance, benefit, blessing, and the salvation of man.

I bear witness to you of these things. I know that we must be Christ-like in all of our relationships with our fellowmen. If so, we will be exemplary and will be fit servants of the Lord and Savior, Jesus Christ. This I humbly pray, in the name of Jesus Christ. Amen. ■

President N. Eldon Tanner

We have just listened to Elder Delbert L. Stapley of the Council of the Twelve.

Elder William H. Bennett, Assistant to the Twelve, will now speak to us. He will be followed by Elder Henry D. Taylor, Assistant to the Twelve.

Elder William H. Bennett

Assistant to the Council of the Twelve

While serving in the army during World War II, I was required to take the Ishihara eye test, which makes use of different colors, designs, and numbers to diagnose color blindness in its various forms. Under this test, those affected by certain forms of color blindness are able to distinguish the solid colors without difficulty, but the shaded areas in between the solid colors present problems. Those who are color blind do not discern correctly; and, no matter how hard they try, they are not able to distinguish the differences in hue

that are obvious to the normal eye.

Faulty vision

In this Ishihara eye test I found an important message, one that has broad application in our lives.

Is there not similarity between the color-blind condition just described and the condition of a member of the Church who claims that he is seeking the truth, is anxious to develop a strong testimony pertaining to the truth, and yet is not willing or able to humble himself before the Lord, to exercise faith, and to live the gospel?

By failing to do these things, he is letting his sins of omission close the door to the great source of all truth—our Father in heaven. As a result, his vision is faulty.

The shaded areas

As we journey along through life we, as individuals, come in contact with many shaded areas, twilight zones, and even dark alleys, where we, unless aided by a higher power, are not able to see clearly, to interpret correctly, and to come to sound conclusions. Some of these shaded areas are found in the physical world, some in the intellectual world, and some in the realm of the spiritual. Let us remember, however, that the Lord has said that all things unto him are spiritual.

"Wherefore, verily I say unto you that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal; neither any man, nor the children of men; neither Adam, your father, whom I created.

"Behold, I gave unto him that he should be an agent unto himself; and I gave unto him commandment, but no temporal commandment gave I unto him, for my commandments are spiritual; they are not natural nor temporal, neither carnal nor sensual." (D&C 29:34-35.)

Our limited understanding

As individuals, we have some limitations when it comes to our understanding of things as they really are. We can see so far, and then the earth and the sky come together, so to speak, and we cannot see beyond. But there is something beyond. In the physical world, all we have to do to realize this is to improve our vantage point by getting on top of a building, on a mountain, or in an airplane.

We need to improve our vantage points in all aspects of our living—in the intellectual and the spiritual

realms as well as in the physical. As we attempt to do this, we should remember that, in every situation, there are facts and there are opinions. There are also causes of difficulties and there are symptoms that express themselves. To the extent that we are willing and able to get at the facts and at the causes and to see relationships among them clearly, we are in a good position to interpret correctly and to arrive at sound conclusions. But to the extent that we just fool around with opinions and symptoms, we may prolong our difficulties and postpone the time for arriving at lasting, satisfying solutions.

Need for trust in God

It is important that we remember also that no matter how intelligent we may be, no matter how hard we work, no matter how good our teachers are or how favorable the other conditions for learning, in our allotted span of years on earth we can master only a very small fraction of the total field of knowledge; and what we do master usually is in a narrowed-down, specialized area. Consequently, we, in and of ourselves, have limitations. Our thinking is often highly selective and segmented and our judgment is often faulty. Should we not, then, be willing to heed the counsel given by Solomon:

"Trust in the Lord with all thine heart; and lean not unto thine own understanding.

"In all thy ways acknowledge him, and he shall direct thy paths." (Prov. 3:5-6.)

A well-charted course

Without divine guidance, we will have difficulty in the shaded areas of life. But we need not walk alone. Our Father in heaven and his Son Jesus Christ and the prophets—both ancient and modern—have given us a well-charted course for our journey through life. We can find joy and

happiness and we can arrive at our destination in safety if we will but heed the road signs and follow the directions that have been given to us.

What are these road signs and directions? They are recorded in detail in holy writ and in the inspired utterings of our present-day prophets. Let me mention just a few of them. I should like to begin with a statement made by the Lord himself as recorded in John, chapter 7, verses 16 and 17:

"Jesus answered them, and said, My doctrine is not mine, but his that sent me.

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

Paul's statements

In the Epistle of Paul to the Romans, chapter 1, verses 16 and 17, we read:

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

"For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."

In Second Corinthians, chapter 5, verse 7, we read: "For we walk by faith, not by sight."

Knowing the mysteries

From the Book of Mormon, in Alma, chapter 26, verse 22, these words spoken by Ammon: "Yea, he that repenteth and exerciseth faith, and bringeth forth good works, and prayeth continually without ceasing—unto such it is given to know the mysteries of God; yea, unto such it shall be given to reveal things which never have been revealed. . . ."

"Ask, and ye shall receive"

From the Doctrine and Covenants

we read in section 88, verse 63: "Draw near unto me and I will draw near unto you; seek me diligently and ye shall find me; ask, and ye shall receive; knock, and it shall be opened unto you."

And, in section 18, verse 18, the Lord, speaking to Joseph Smith, Oliver Cowdery, and David Whitmer, said: "Ask the Father in my name, in faith believing that you shall receive, and you shall have the Holy Ghost, which manifesteth all things which are expedient unto the children of men."

Companionship of Holy Ghost

And, in section 121, verses 45 and 46:

"Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

"The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever."

The Lord has told us in the Book of Mormon, in Moroni, the tenth chapter and the fifth verse, that by the power of the Holy Ghost we may know the truth of all things. What a wonderful promise that is; and it can be realized by all of us who are members of the Church, because during our confirmation, following baptism, hands were laid on our heads, and one having authority gave us the gift of the Holy Ghost. If we will just live the way we should and do our part, we can experience what a great strength and blessing the Holy Ghost can be in our lives. It can broaden and extend our horizons and can turn the lights on for us so that we can see more clearly in the shaded areas of life and, in fact, in all areas of our living.

The effort to believe

Some people seem to be more inclined to disbelieve the scriptures and the teachings of our present-day prophets than they are to believe them. I have said in my heart that if they would put forth the same effort to believe that they do to disbelieve, and would humble themselves, exercise faith, and study diligently, the Holy Ghost would help them, and they would find that they believe many of the things they now think they disbelieve.

The Holy Ghost can give us a sure conviction that man is a child of God. Altogether too frequently, when men, unaided, try to understand the relationship of man to God, they look at things through mortal eyes only and consider only mortal conditions. But this life is not the beginning, neither is it the end. To understand man's relationship with God, we must broaden our perspective with the help of the Holy Ghost and consider the preexistent state and also the life after death.

Help through humility and faith

The Holy Ghost can help us see more clearly in the shaded areas. But in order for it to be the power

that it can be and should be in our lives, things must be right within us. We must be truly humble, exercise strong faith associated with good works, pray regularly and sincerely, couple prayer with fasting, study the gospel diligently, live the gospel, keep active in the Church, and give of ourselves in unselfish service to others and to building the kingdom of God here upon the earth.

I have felt the power of the Holy Ghost in my life—in the classroom—in military combat—in my church assignments—and in my daily living. The influence has been most pronounced when I have humbled myself before the Lord and have prepared myself by exercising faith, studying hard, living the gospel, and through fasting and prayer.

I testify to you that God lives, that the gospel is true, that this is the true church of Jesus Christ, and that we have a true prophet of God leading us today. In the name of Jesus Christ. Amen. ■

President N. Eldon Tanner

He to whom we have just listened is Elder William H. Bennett, Assistant to the Twelve.

Elder Henry D. Taylor, Assistant to the Twelve, will now speak to us.

Elder Henry D. Taylor

Assistant to the Council of the Twelve

As visits are made to the stakes throughout the Church and one observes the faithful, devoted service of you brothers and sisters, he is impressed by your earnest willingness to serve the Lord and to help your fellowmen.

This desire to serve is based upon a strong conviction that this is truly the Lord's work in which you are engaged. That conviction is called a testimony, an impelling, driving force

that results in righteous deeds and positive actions. As one observes this dedicated service, he concludes that the underlying strength of The Church of Jesus Christ of Latter-day Saints is in the testimonies of its individual members.

Entitled to witness

Every member of the Church is entitled to know that God our Heavenly Father lives; that he is not dead. He

is also entitled to know that our elder brother, Jesus Christ, is the Savior and Redeemer of the world, and that he has opened the door for us, that we, through our individual acts, may receive salvation and exaltation and dwell once again in the presence of our Heavenly Father. This assurance and witness must be earnestly sought. Heber C. Kimball, a counselor to President Brigham Young, warned the Saints in 1856 that many trials would come to test their faith; that the time would come that no man or woman would be able to endure on borrowed light. Each must gain a personal knowledge of the truth and be guided by the light within himself.

Sincere seekers after truth

President McKay assured a group of young people that a knowledge of the truth and a testimony of the gospel could come to them if even in their youth they would learn one great lesson: "That purity of heart, and a sincere heart seeking after the Savior's guidance daily, will lead to a testimony of the truth of Christ's gospel. . . ." This counsel indicates that testimonies may be gained through clean living and prayer.

Joseph Smith, although only a youth, had faith and prayed to our Heavenly Father for an answer to a problem which was of sincere concern to him. He was blessed with a personal visitation from our Father in heaven and the Lord Jesus Christ.

Saul of Tarsus, who was a persecutor of the followers of Jesus, became Paul the apostle, defender of the Christ, following a dramatic experience while on the road to Damascus. A light was seen in the heavens, and he heard a voice saying, "Saul, Saul, why persecutest thou me?" And he answered and said, "Who art thou, Lord?" And the Lord replied: "I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks." (Acts 9:3-5.)

Impressions made by Holy Ghost

These two incidents were rare manifestations, but the impressions made by the Holy Ghost can be equally deep and lasting. President Joseph Fielding Smith has said, "Therefore, the seeing, even the Savior, does not leave as deep an impression in the mind as does the testimony of the Holy Ghost to the spirit. . . the impressions on the soul that come from the Holy Ghost are far more significant than a vision. It is where spirit speaks to spirit, and the imprint upon the soul is far more difficult to erase." (*Seek Ye Earnestly* [Deseret Book Co., 1970], pp. 213-14.)

This truth is further illustrated by the experiences of the three witnesses to the Book of Mormon. Each of the three—Oliver Cowdery, David Whitmer, and Martin Harris—saw the angel, saw and handled the gold plates from which the Book of Mormon was translated, and heard the voice of the Lord declare that the record was true. Yet later, all three, becoming disaffected and out of harmony with the leaders, dwindled in unbelief and apostasy. But the imprint of the Spirit had been so indelible that not a single one of them ever denied his testimony, which is still printed in each copy of the Book of Mormon. The testimony of the still small voice whispering to our innermost beings is of more worth than outward signs or manifestations.

Experience of Lorenzo Snow

As a young man living in Kirtland, Ohio, Lorenzo Snow, fifth president of the Church, was converted and baptized in 1836. He had studiously and conscientiously compared the teachings of the missionaries with the teachings of the Savior. Becoming convinced of the truths of the gospel, he had sought baptism by immersion.

Following confirmation, he constantly anticipated an assurance that he had received the Holy Ghost. Two or three weeks following his baptism, he

reflected that he had not yet received a testimony of the truth. Being uneasy, and laying aside his books, he left the house and wandered through the fields. A gloomy spirit and indescribable cloud of darkness seemed to envelop him. It was his custom, near the close of day, to retire to a nearby secluded grove and engage in secret prayer. This night he had no inclination to do so. The spirit of prayer had departed, and the heavens seemed like brass over his head. But, determined not to forgo his evening practice, he sought his accustomed place and knelt in solemn prayer.

"I had no sooner opened my lips in an effort to pray," recalled President Snow, "than I heard a sound, just above my head, like the rustling of silken robes, and immediately the Spirit of God descended upon me, completely enveloping my whole person, filling me, from the crown of my head to the soles of my feet, and O, the joy and happiness I felt! No language can describe the almost instantaneous transition from a dense cloud of mental and spiritual darkness into a refulgence of light and knowledge. . . . I then received a perfect knowledge that God lives, that Jesus Christ is the Son of God, and of the restoration of the holy Priesthood, and the fulness of the Gospel. It was a complete baptism—a tangible immersion in the heavenly principle or element, the Holy Ghost; and even more real and physical in its effects upon every part of my system than the immersion by water." (*Eliza R. Snow, Biography and Family Record of Lorenzo Snow*, p. 8.)

In this manner Brother Snow received comforting assurance as the Spirit of the Lord came upon him, and the Holy Ghost blessed him with a testimony that remained with him to the close of his earthly existence.

Testimonies to be nourished

A testimony is a priceless gift from God. But even though a person

may receive a witness through the Holy Ghost, there is no guarantee that this testimony will remain steadfast unless the person exerts constant effort to keep that testimony alive. Testimonies gained may be lost through carelessness, indifference, and/or neglect.

Testimonies need to be nourished and fed. President Lee wisely counseled: "If we are not reading the scriptures daily, our testimonies are growing thinner, our spirituality isn't increasing in depth." (Seminar for Regional Representatives of the Twelve, December 12, 1970.)

The way to know

The Savior, while teaching at the temple, was questioned by the Jewish teachers as to the source of his doctrine, which was astounding to them. Whence came his wisdom? they asked Jesus answered their troubled inquiries, saying: ". . . my doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:16-17.)

The Lord's answer was direct and applies to us today, just as it did to the people to whom he was speaking. If we will do our Father's will and keep his commandments, the Holy Ghost will manifest the truth unto us—it's as simple as that. May this be our lot, I pray in the name of the Lord Jesus Christ. Amen. ■

President N. Eldon Tanner

Elder Henry D. Taylor, Assistant to the Twelve, has just spoken to us.

We should like to express our deep appreciation to the following who have furnished the singing for this conference:

The Tabernacle Choir, for their excellent singing on the Saturday morning broadcast session and at both the morning and afternoon sessions on Sunday.

The Institute of Religion Choruses from Idaho State College, Boise State College, College of Southern Idaho, and Treasure Valley Community College, Ontario, Oregon, who furnished the music for the afternoon session on Saturday.

The Combined Male Choruses of Seminary and Institute Personnel at Salt Lake, Ogden and Logan Institutes, who furnished the music at the priesthood session on Saturday evening.

The Mormon Youth Chorus, who furnished the beautiful music for this morning's session.

We also express thanks and deep appreciation to the conductors and organists for these various singing groups.

We express appreciation also to all who have in any way contributed to the success and inspiration of this great conference.

We are especially grateful to the General Authorities, who have delivered such timely and inspirational messages.

We appreciate the careful and efficient attention given by local and national press representatives, and by representatives of radio and television in reporting the sessions of this conference.

We again express our most grateful appreciation of the owners and managers of the many radio and television stations throughout the nation and in other countries, who have carried the sessions of this conference from coast to coast in the United States, to Hawaii, Alaska, Mexico, Central and South America, Japan and Canada.

We deeply appreciate the cooperation of city officials,—the city traffic officers handling carefully and ably the increased traffic; the Fire Department and Red Cross, and others who

have rendered assistance and service whenever and wherever needed.

We thank the Tabernacle ushers for their courtesy and consideration in seating the great audiences of these conference sessions.

We thank the translators for their unselfish service in translating the messages of conference for the peoples of the world.

Through the extensive radio and television coverage, millions have been able to participate in this Annual Conference.

We admonish all to drive carefully. Please obey traffic rules, and be alert every moment while you are driving on the city streets and on the highways.

The singing for this session has been furnished by the Primary Children's Chorus, with Patricia C. Maughan conducting, and Robert Cundick at the organ.

I am sure this great gathering in the Tabernacle, and our radio and television audience, would wish us to express for them our heartfelt appreciation for the thrilling and inspirational singing rendered by these young people. We thank you children for your attendance and sweet singing at this session.

Our beloved President, Joseph Fielding Smith, will be our concluding speaker, following which the Primary Children's Chorus will favor us with "Teach Me To Walk in the Light," followed by "I Am a Child of God." The soloists in "Teach Me To Walk in the Light," are Diane McCoun and Walter Boyden; and that will be followed by the number "I Am a Child of God."

The benediction was offered by Elder LeRoy J. Buckmiller, former president of the London Temple, after which this conference will be adjourned for six months.

President Joseph Fielding Smith

President of The Church of Jesus Christ of Latter-day Saints

My dear brethren and sisters:

As we come to the close of another glorious and inspirational conference, our hearts are filled with gratitude for the abundant blessings which have been poured out upon us.

We have feasted upon the word of Christ; our minds have been quickened by the power of the Holy Spirit; and we have worshiped the Lord in spirit and in truth.

Personal testimony

To all that has been said, may I now add my personal testimony of the truth and divinity of this great work and leave with the faithful Saints in all the world my blessing.

I say to you, and to the whole Church, and, for that matter, to the whole world, that a gracious and loving Father has in these last days spoken again from heaven to his servants the prophets.

His voice has been one inviting all men to come to his Beloved Son, to learn of him, to partake of his goodness, to take his yoke upon them, and to work out their salvation by obedience to the laws of his gospel. His voice has been one of glory and honor, of peace in this life, and of eternal life in the world to come.

I know that God lives and that he sent his Only Begotten Son into the world to work out the infinite and eternal atonement.

I know that Jesus Christ is the Son of God and that he received from his Father the power to ransom men from the spiritual and temporal death brought into the world by the fall of Adam.

Latter-day kingdom set up

I know that the Lord has set up his church and kingdom on earth for

the last time; that in this latter-day kingdom are found the power and authority of the holy priesthood; and that this church administers the gospel and makes its blessings available to all who will believe and obey.

I am not unmindful that there are good and devout people among all sects, parties, and denominations, and they will be blessed and rewarded for all the good they do. But the fact remains that we alone have the fullness of those laws and ordinances which prepare men for the fullness of reward in the mansions above. And so we say to the good and noble, the upright and devout people everywhere: Keep all the good you have; cleave unto every true principle which is now yours; but come and partake of the further light and knowledge which that God who is the same yesterday, today, and forever is again pouring out upon his people.

Prayer for God's children

Now I pray that our Father in heaven will bless his people—bless them abundantly and in full measure.

I pray that the Saints shall stand firm against the pressures and enticements of the world; that they shall put first in their lives the things of God's kingdom; that they shall be true to every trust and keep every covenant.

I pray for the young and rising generation that they shall keep their minds and bodies clean—free from immorality, from drug abuse, and from the spirit of rebellion and defiance of decency that is sweeping the land.

Our Father, pour out thy Spirit upon these thy children that they may be preserved from the perils of the world and kept clean and

pure, fit candidates to return to thy presence and dwell with thee.

And let thy preserving care be with all those who seek thy face and who walk before thee in the integrity of their souls, that they may be lights to the world, instruments in thy hands to bring to pass thy purposes on earth.

And may thy Spirit be with us now and forever, I pray, in the name of the Lord Jesus Christ. Amen. ■

The Primary Children's Chorus sang the following numbers: "Teach Me to Walk in the Light," and "I Am a Child of God."

The benediction was offered by Elder LeRoy J. Buckmiller, former president of the London Temple.

The conference was then adjourned for six months.

SALT LAKE TABERNACLE CHOIR AND ORGAN BROADCAST

Sunday, April 4, 1971 - 9:30 to 10:00 a. m.

The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake City, Utah, was presented from 9:30 to 10:00 a.m. Sunday, April 4, 1971, through the courtesy of the Columbia Broadcasting System's network throughout the United States, parts of Canada, and through other facilities to several points overseas.

Announcer: Once more we welcome you within these walls with Music and the Spoken Word from the Crossroads of the West.

CBS and its affiliated stations bring you at this hour the Tabernacle Choir from Temple Square in Salt Lake City, with Richard Condie conducting the Choir, Alexander Schreiner Tabernacle Organist, and the Spoken Word by Richard Evans.

"Green wave the palms along the path today; blossoms of gold and purple greet the King. Jesus, our Lord, in triumph leads the way; O, dry your tears and joyful homage bring!"

(Choir: "The Palms"—Faure, arr. Ringwald)

Announcer: "Thy Glory dawns, Jerusalem, awake thy bells to ring! Swift

fashion thee a crown of gold, . . . make ready for the King! . . .

(Choir: "Thy Savior Comes, Jerusalem"—Williams)

Announcer: Alexander Schreiner turns now to Mulet's stirring music written on a New Testament text, following the witness of Peter's words: "Thou art the Christ, the son of the living God." (Matt. 16:16) From the Byzantine sketches we hear the Toccata in F Sharp Minor.

(Organ: "Toccata in F Sharp Minor"—Mulet)

Announcer: From the Brahms' "Requiem," the Tabernacle Choir sings these moving, worshipful words: "How lovely is Thy dwelling place, O Lord of Hosts! . . . My soul crieth out . . . for the living God!" "How Lovely Is Thy Dwelling Place."

(Choir: "How Lovely Is Thy Dwelling Place"—Brahms)

There is something about children . . .

By Richard L. Evans

There is something about children that softens our hearts, and searches

our souls—innocent, honest, teachable, trusting—the children of all the world, worldwide—those of whom our Savior said, "Except ye . . . become as little children, ye shall not enter . . . the kingdom of heaven."¹ One should not rest well, it seems, with thoughts of children hungry, of children hurt or helpless—of children unwanted, cruelly treated, uncared for; children neglected or abused. One should not rest well, it seems, with thoughts of children growing up in ignorance; not taught of God, of life, its purpose; not taught of cleanliness, honesty, morality; of up in ignorance; not taught of God, of life, its purpose; not taught of cleanliness, honesty, morality; of children warped in their ways by the neglect or bad example of adults. There are those who sometimes say they are looking for a shining cause. Let them turn to the cause of seeing that children are taught and cared for. Let them begin where the problems begin, and where results would most surely be seen. O, the haunting sight of seeing children old before their age; of seeing children hurt amid the hazards of a careless world; hurt by dangers that adults have left within their reach—dangers little understood by those who run and roam and want to try all things, and little think but that the world is safe and sure. "Every child," said President McKay, "has the right to feel that in his home he has a place of protection from the dangers and evils of the outside world."² One should not sleep well while children are left unloved and lonely. God bless and watch over little children, and bless us to love and understand and teach and care for them, and give them all we can of wholesomeness and happiness. A prayer of Arthur Guiterman may bring a gentle smile, with perhaps a tear or two:

"God bless all little boys who look like Puck,

With wide eyes, wide mouths and stickout ears,
Rash little boys who stay alive by luck
And Heaven's favor in this world of tears."³

* * * * *
"I think when I read that sweet story of old,
When Jesus was here among men,
How He called little children as lambs to His fold,
I should like to have been with Him then."⁴

(Choir: Without announcement—"That Sweet Story of Old"—West)
Announcer: From Mascagni's *Cavalleria Rusticana*: "We will sing of the Lord now victorious! All the terrors of death were in vain! Let us sing of the Christ ever glorious. He is risen in glory to reign!"

(Choir: "The Lord Now Victorious"—Mascagni)

Announcer: "I need thee every hour, most gracious Lord; no tender voice like thine can peace afford. I need thee; O I need thee; every hour I need thee!"

(Men's Chorus: "I Need Thee Every Hour"—Lowry)

Announcer: Again we leave you within the shadows of the everlasting hills. May peace be with you, this day—and always.

This concludes the two thousand

¹New Testament, Matt. 18:3

²David O. McKay

³Arthur Guiterman, *Blessing on Little Boys*

⁴Jemima Luke, *That Sweet Story of Old*

"The Spoken Word" heard over KSL and CBS, from the Tabernacle, Temple Square, Salt Lake City, Utah, Sunday, April 4, 1971 11:30 to 12:00 noon, Eastern Time Copyright © R. L. Evans, 1971

one hundred, seventy-second performance continuing the 42nd year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS and its affiliated stations, originating with KSL in Salt Lake City, Utah.

Richard Condie conducted the

Tabernacle Choir, Alexander Schreiner was at the Organ, and the Spoken Word by Richard Evans.

In another seven days at this same hour, Music and the Spoken Word will be heard again from the Crossroads of the West.

This is the CBS *Radio Network*.

SUMMARY OF CONFERENCE MUSIC

The Salt Lake Tabernacle Choir furnished the musical numbers for the Saturday morning, the Sunday morning and the Sunday afternoon sessions of the conference, with Richard P. Condie conductor, and Jay E. Welch, assistant conductor.

The Combined Male Choruses of Seminary and Institute personnel of faculty and students from the University of Utah, Ogden and Logan Institutes of Religion furnished the special musical numbers at the General Priesthood meeting on Saturday night. The chorus was directed by Douglas W. Stott, Ladd R. Cropper, and James R. Bradley.

The choral music for the Saturday afternoon session was provided by a chorus from the Institutes of Religion at Idaho State College, Boise State College, College of Southern Idaho, and Treasure Valley Community Col-

lege, Ontario, Oregon, singing under the direction of Rodger Porter, Marjo Beckstead and Don B. Castleton.

The Mormon Youth Chorus, with Jay E. Welch and Had Gunderson conducting, furnished the special musical numbers at the Tuesday morning meeting.

On Tuesday afternoon, a Primary Children's Chorus, with Patricia C. Maughan conducting, sang the choral numbers.

Richard P. Condie directed the singing of the Tabernacle Choir on the Choir and Organ Broadcast on Sunday morning, with Alexander Schreiner at the organ console.

Accompaniments on the Tabernacle Organ throughout the conference sessions were played by Alexander Schreiner, Robert Cundick, and Roy M. Darley, Tabernacle Organists.

Joseph Anderson
Francis M. Gibbons
Clerks of the Conference

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ONE HUNDRED FORTY-FIRST
SEMI-ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

HELD IN THE TABERNACLE
SALT LAKE CITY, UTAH

OCTOBER 1, 2, 3, 1971

WITH REPORT OF DISCOURSES

Published by
The Church of Jesus Christ of Latter-day Saints
Salt Lake City, Utah

OFFICIAL REPORT
of the
ONE HUNDRED FORTY-FIRST
SEMI-ANNUAL GENERAL CONFERENCE
of
THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

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THE ONE HUNDRED FORTY-FIRST SEMI-ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

The 141st Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints convened in the Tabernacle on Temple Square in Salt Lake City, Utah, on Friday, October 1, 1971 at 10 o'clock a.m.

The general sessions of the conference were held at 10:00 a.m. and 2:00 p.m. Friday, October 1, Saturday, October 2, and Sunday, October 3. The General Priesthood meeting was held in the Tabernacle on Saturday, October 2, at 7 o'clock p.m.

President Joseph Fielding Smith was present and presided at all sessions of the conference. Under his direction, his counselors, Presidents Harold B. Lee and N. Eldon Tanner, conducted the sessions of the conference assigned to each of them.

All General Authorities of the Church were present except Elder Alma Sonne, Assistant to the Twelve, who was excused because of illness.

The proceedings of the conference sessions were given extensive coverage by the managers and operators of over 300 television and radio stations in offering their facilities as a public service to make the proceedings available to millions throughout many areas of the world.

By means of satellite transmission, sessions of the conference were heard over radio stations in countries of South America. Over 60 radio stations broadcast the Sunday morning session to major cities of Mexico and Central America, and by

satellite to countries of South America.

Countries in Europe, South and Central America, Africa, and parts of Asia, totaling nearly two-thirds of the world, were able to receive broadcasts of these proceedings over International Shortwave Radio Station, WNYW, with studios in New York.

Through special arrangements the Saturday morning and the Sunday morning sessions were carried from the Tabernacle over direct oceanic cables to a large number of saints assembled in chapels throughout Great Britain, Germany, France, Holland, and Austria on Sunday. These sessions, in addition to being broadcast direct, were video-taped, and released to many television stations to be broadcast later to the eastern and central parts of the United States, Hawaii and bases of the Armed Forces throughout the Pacific, and carried by radio to Vietnam.

Re-broadcasts of all sessions of the conference were sent over KSL Radio, KMBZ Radio at Kansas City, Missouri, and WNYW International Short-wave Radio in New York, beginning at midnight on Friday, Saturday and Sunday, October 1, 2 and 3, to many parts of the United States and the world, including Canada, Alaska, Europe, Central and South America, and the Islands of the Pacific.

The General Priesthood meeting

held on Saturday evening was transmitted over closed-circuit from the Salt Lake Tabernacle to over 170,000 men of the priesthood assembled in approximately 675 buildings throughout the United States and Canada.

This report of the conference also includes the continuity of the Tabernacle Choir and Organ Broadcast over the Columbia Broadcasting System on Sunday morning from 9:30 to 10 o'clock, immediately preceding the general conference session.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

The following General Authorities of the Church were present:

The First Presidency: Joseph Fielding Smith, Harold B. Lee and N. Eldon Tanner.

The Quorum of the Twelve Apostles: Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, Marion G. Romney, LeGrand Richards, Richard L. Evans, Hugh B. Brown, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson and Boyd K. Packer.

Patriarch to the Church: Eldred G. Smith.

*Assistants to the Twelve:*¹ ElRay L. Christiansen, Sterling W. Sill, Henry D. Taylor, Alvin R. Dyer, Franklin

D. Richards, Theodore M. Burton, Bernard P. Brockbank, James A. Cullimore, Marion D. Hanks, Marvin J. Ashton, Joseph Anderson, David B. Haight, and William H. Bennett.

The First Council of Seventy: S. Dilworth Young, Milton R. Hunter, Bruce R. McConkie, A. Theodore Tuttle, Paul H. Dunn, Hartman Rector, Jr., and Loren C. Dunn.

The Presiding Bishopric: John H. Vandenberg, Robert L. Simpson, and Victor L. Brown.

GENERAL OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Howard W. Hunter, and Earl E. Olson, assistant.

Members of the Church Board of Education, Church educational authorities and supervisors.

Presidents of Stakes, and their counselors, Presidents of Temples, patriarchs, bishoprics of wards, and presidencies and members of Melchizedek and Aaronic Priesthood quorums.

Auxiliary officers, general, stake and ward, from all parts of the Church.

¹Elder Alma Sonne, Assistant to the Twelve, was excused on account of illness.

FIRST DAY MORNING MEETING

FIRST SESSION

The opening session of the conference convened in the Tabernacle on Temple Square in Salt Lake City on Friday, October 1, 1971, at 10 o'clock a.m. President Joseph Fielding Smith presided at this session. President Harold B. Lee, first counselor in the First Presidency, conducted the meeting.

The special music for this session was provided by the Promised Valley Chorus, a group comprised of present and former members of the annual Promised Valley presentation, with Crawford Gates conducting. Alexander Schreiner was at the organ.

President Lee made the following remarks at the opening of the conference:

President Harold B. Lee

We extend to all a hearty and cordial greeting on this beautiful morning as we assemble in this opening session of the 141st Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints. President Joseph Fielding Smith is presiding over this, as he will in all other sessions of the conference. He has asked me to conduct this session.

We are convened in the historic Salt Lake Tabernacle on Temple Square.

During the past two days the general officers and teachers of the Relief Society have been convened in their annual conference. We are

grateful to these sisters for the service they are rendering to the women of the Church. May God's choicest blessings be with them.

We are pleased to announce that the proceedings of this conference from the historic Tabernacle will also be given extensive coverage in the United States and Canada over many television and radio stations, coast-to-coast, originating with KSL in Salt Lake City.

By the means of satellite transmission, sessions of this conference will be heard over radio in countries of South America.

Countries in Europe, South and Central America, Africa, and parts of Asia, totaling nearly two-thirds of the world, will be able to receive broadcasts of these proceedings over International Short-wave Radio Station WNYW, with studios in New York.

Re-broadcasts of all sessions of the conference will be received over KSL Radio, KMBZ Radio at Kansas City, Missouri, and WNYW International Short-wave Radio beginning at midnight tonight, and can be heard in many parts of the United States and the world, including Canada, Alaska, Europe, Central and South America, and the Islands of the Pacific.

Members of the Church will attend this conference from the stakes and missions covering most of the Free World.

The General Priesthood Conference to be held Saturday evening will be transmitted over closed-circuit from the Salt Lake Tabernacle to over 170,000 men of the Priesthood assembled in approximately 675 buildings throughout the United States and Canada.

We deeply appreciate and thank the owners and operators of the radio and television stations for their cooperation in making possible such an extensive coverage of the proceedings of this conference.

We should like to express our appreciation to Bishop Bradley M. MacDonald of the Santa Cruz 2nd Ward, San Jose West Stake, for the beautiful begonias that decorate the stand. The other flowers have been graciously provided by Irvin T. Nelson, Supervisor of Ground Services for the Church.

A special meeting will be held for patriarchs appointed since the April conference this afternoon at 4:30 o'clock in the auditorium on the third floor of the Church Administration Building. Stake presidents or their representatives and General Authorities are invited to attend.

The Sunday School Conference meeting will be held this evening at 7 o'clock in the Salt Lake Tabernacle. All Sunday School officers and teachers and their families are invited to attend. We also recommend that all members of the priesthood who have Sunday School responsibilities be in attendance at this meeting.

Under the direction of the First Presidency there will be a Welfare-Agricultural meeting held in the Assembly Hall tomorrow, Saturday, morning at 7:30 o'clock. Invited to

attend this special session are all stake presidencies, high councilmen, bishops, agricultural operating committees, stake Relief Society presidents, and others responsible for operating Welfare Production Projects.

The music for this session will be rendered by the Promised Valley Chorus, a group comprising present and former members of the annual Promised Valley presentation, with Crawford Gates conducting. Alexander Schreiner is at the organ.

We shall now begin this service by the chorus singing: "And the Glory of the Lord."

The invocation will then be offered by Elder Harry V. Brooks, former president of the Hawaii Temple.

The Promised Valley Chorus sang "And the Glory of the Lord."

The opening prayer was offered by Elder Harry V. Brooks, former president of the Hawaii Temple.

President Lee

The Promised Valley Chorus, with Crawford Gates conducting, will now sing: "Come, Come Ye Saints."

The hymn, "Come, Come Ye Saints," was sung by the Promised Valley Chorus.

President Lee

It will now be our pleasure to hear from our President, President Joseph Fielding Smith.

President Joseph Fielding Smith

President, The Church of Jesus Christ of Latter-day Saints

My dear Brethren and sisters, I bid you welcome to another general conference of The Church of Jesus Christ of Latter-day Saints, and rejoice in the privilege that is mine to stand before you and bear testimony to the truth and divinity of this great latter-day work.

We the Latter-day Saints are a blessed and favored people. It is our privilege to become "a kingdom of priests, and an holy nation." (Exod. 19:6.) The Lord has chosen us, as he chose our fathers anciently, "to be a special people unto himself, above all people that are upon the face of the earth." (Deut. 7:6.)

A position of strength

Our position is one of strength because it is founded on eternal truth. We need not fear the fiery darts of the adversary, nor be troubled by world conditions, as long as we walk in that light which a gracious Father has so abundantly shed forth upon us in this final gospel dispensation.

In his infinite wisdom, and to fulfill the covenants and promises made to the prophets of old, the Lord has restored in these last days the fullness of his everlasting gospel. This gospel is the plan of salvation. It was ordained and established in the councils of eternity before the foundations of this earth were laid, and it has been revealed anew in our day for the salvation and blessing of all our Father's children everywhere.

Salvation in Christ

According to this great and eternal plan, salvation is in Christ. It comes because of the infinite and eternal

atonement which he wrought by the shedding of his blood. He is the Son of God, and he came into the world to ransom men from the temporal and spiritual death that came because of what we call the fall.

Through his goodness and grace all men will come forth from the grave, to be judged according to the deeds done in the flesh. Then those who have believed and obeyed his laws shall receive an inheritance of eternal life in his Father's kingdom. This glorious blessing is available because of his atoning sacrifice, and it is given to those who love and serve him with all their strength.

Gospel for all men

Now I testify that these laws which men must obey to gain salvation, and which comprise the gospel of Jesus Christ, have been revealed in this day to prophets and apostles, and that they are now administered by his church, which he has again established upon the earth.

But these great and eternal truths, to which men must conform if they are to be saved, have not been revealed for our good only. They are for all men of every nation, and kindred, and tongue, and people.

Nearly six hundred years before Christ—that is, his coming—the great prophet Nephi said to his people: ". . . there is one God and one Shepherd over all the earth.

"And the time cometh that he shall manifest himself unto all nations. . . ." (1 Ne. 13:41-42.)

That promised day is now dawning. This is the appointed time for the preaching of the gospel in all the

world and for the building up of the Lord's kingdom in every nation. There are good and upright people in all nations who will respond to the truth; who will come into the Church; and who will become lights to guide their own people.

Strength of British saints

In our recent conference that was held in Manchester, England, we saw many illustrations of the strength and leadership ability of the British people. The Church has come of age in Great Britain, and the British Saints are prepared and able to administer the gospel to those of their nation.

And as it is among them, so it is or will be in other nations. The gospel is for all people, and the Lord expects those who receive it to live its truths and to offer them to those of their own nation and tongue.

Invitation to "come unto Christ"

And so now, in the spirit of love and brotherhood, we invite all men everywhere to give heed to the words of eternal life revealed in this day through the Prophet Joseph Smith and his associates.

We invite our Father's other children to "come unto Christ, and be perfected in him," and to deny themselves of "all ungodliness." (Moro. 10:32.)

We invite them to believe in Christ and his gospel, to come into his church, and to be one with his saints.

We have tasted the fruits of the gospel and know they are good, and we desire that all men shall receive the same blessings and the same spirit that have been poured out so abundantly upon us.

Worship in spirit and in truth

Our responsibility in the Church is to worship the Lord in spirit and in truth, and this we are seeking to do with all our heart, might, and mind. Jesus said: "Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matt. 4:10.)

We believe that worship is far more than prayer and preaching and gospel performance. The supreme act of worship is to keep the commandments, to follow in the footsteps of the Son of God, to do ever those things that please him. It is one thing to give lip service to the Lord; it is quite another to respect and honor his will by following the example he has set for us.

Our Savior, Jesus Christ, is the great Exemplar. Our mission is to pattern our lives after him and do the things he wants us to do. ". . . what manner of men ought ye to be?" he asked his Nephite disciples, and then he answered: "Verily I say unto you, even as I am." (3 Ne. 27:27.)

Love for God and his work

I rejoice in the privilege of following in his footsteps. I am grateful for the words of eternal life which I have received, I am very glad to say, in this world, and for the hope of eternal life which is mine in the world to come if I will remain faithful and true to the end.

All my life I have studied and pondered the principles of the gospel and sought to live the laws of the Lord. As a result there has come into my heart a great love for him and for his work and for all those who seek to further his purposes in the earth.

I know that he lives, that he rules in the heavens above and in the earth beneath, and that his purposes shall prevail. He is our Lord and our God.

As he himself said to Joseph Smith: "The Lord is God, and beside him there is no Savior.

"Great is his wisdom, marvelous are his ways, and the extent of his doings none can find out." (D&C 76: 1-2.)

Knowledge of Redeemer

I feel to say with Job of old, whose knowledge came from the same source from which mine has come: "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth," and that "in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold. . . ." (Job 19:25-27.)

And as I join my testimony with that of Job, may I also unite with him in thanksgiving, for the cry, uttered out of the anguish and sorrow of his soul: ". . . the Lord gave, and the Lord hath taken away; blessed be the name of the Lord." (Job 1:21.)

I pray that we may all be guided by the power of the Holy Spirit, that

we may walk uprightly before the Lord, and that we may inherit eternal life in the mansions and kingdoms that are prepared for the obedient.

This is my prayer in the name of the Lord Jesus Christ. Amen.

President Harold B. Lee

He to whom we have just listened is President Joseph Fielding Smith, president of The Church of Jesus Christ of Latter-day Saints. I am sure that all members of the Church everywhere, realizing the circumstances under which he has delivered this powerful message, are greatly uplifted by the power and strength he has manifested before us here this morning. Thank you, President Smith, from the bottom of our hearts.

We shall now hear from Elder Boyd K. Packer of the Council of the Twelve Apostles. He will be followed by Elder Henry D. Taylor, Assistant to the Twelve.

Elder Boyd K. Packer

Of the Council of the Twelve

It has been my privilege during the last thirty days to meet with missionaries and members in Great Britain, South America, South Africa, and here in North America. Always as we meet we find a common question that confronts us. Members of the Church, especially our missionaries, often hear this statement: "If there is anything I resent, it is those that say they are right and everybody else is wrong." They object, of course, to the declaration concerning the exclusive delegation of authority in this church.

Now I understand, of course, why one would feel that way. Nevertheless, I would say to him: "Hold on, think for a moment. Surely you can't believe that in the great confusing variety of religious beliefs, not one of them is true, is right."

Such a proposition generates atheism. When I think of an atheist, I believe with Sister Carol Lynn Pearson in what she wrote in her verse dedicated to the atheist:

"God must have a huge sense of humor

So righteously to resist

The temptation of turning the tables
On your pretending he does not
exist.”*

One as good as another

The other view, the one most widely held, is that all of them are right, that they are all alike. If there is a typical response to our missionaries, it is, “I already have a church. One is just as good as another and it doesn’t matter really which one we belong to, or if we belong to any. We will all end up in the same place anyway.”

Surely no one who really thinks would hold to that position. Nevertheless, many people accept it when they would not for a moment apply it or relate it to any other phase of their life. They would not, for instance, take the same position with regard to education. Who would not smile at a statement that all schools are alike, that one is just as good as another, and that a person deserves the same diploma no matter which school he attends, or which course he takes, or for how long?

Would you agree to send students to just any school, taking any variety of courses, and then award them specialized degrees, anything they wanted—in architecture, law, medicine? Such an attitude would suggest that a man would be just as good a surgeon by not studying for it as he would by following the prerequisite courses. No person who has given it real substantial thought would take such a position, and neither you nor I would want to be under the knife of a surgeon who had been trained, or maybe I should say “untrained,” in such a pattern.

Isn’t it strange, then, that so many are able to apply such a view toward religion. They advocate: Go to any school, take any course, or go to no school at all, and we’ll all end up in the same place with the same heavenly diploma.

That just isn’t reasonable, nor is it true.

The only true Church

The position that The Church of Jesus Christ of Latter-day Saints is the only true Church upon the face of the earth is fundamental. Perhaps it would be more convenient and palatable and popular if we were to avoid it; nevertheless, we are under a sacred obligation and a sacred trust to hold to it. It is not merely an admission; it is a positive declaration. It is so fundamental that we cannot yield on this point.

Now to those who think us uncharitable, we say that it was not devised by us; it was declared by Him, for he gave commandments to the early brethren, and I quote:

“... to lay the foundation of this church, and to bring it forth out of obscurity and out of darkness, the only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased, speaking unto the church collectively and not individually.” (D&C 1:30.)

Now this is not to say that the churches, all of them, are without some truth. They have some truth—some of them very much of it. They have a form of godliness. Often the clergy and adherents are not without dedication, and many of them practice remarkably well the virtues of Christianity. They are, nonetheless, incomplete. By his declaration, “... they teach for doctrines the commandments of

*“To an Atheist,” in *The Search* (Trilogy Arts, 1970), p. 34.

men, having a form of godliness, but they deny the power thereof." (Joseph Smith 2:19.)

A full keyboard

The gospel might be likened to the keyboard of a piano—a full keyboard with a selection of keys on which one who is trained can play a variety without limits; a ballad to express love, a march to rally, a melody to soothe, and a hymn to inspire; an endless variety to suit every mood and satisfy every need.

How shortsighted it is, then, to choose a single key and endlessly tap out the monotony of a single note, or even two or three notes, when the full keyboard of limitless harmony can be played.

How disappointing when the fullness of the gospel, the whole keyboard, is here upon the earth, that many churches tap on a single key. The note they stress may be essential to a complete harmony of religious experience, but it is, nonetheless, not all there is. It isn't the fullness.

Single keys used

For instance, one taps on the key of faith healing, to the neglect of many principles that would bring greater strength than faith healing itself. Another taps on an obscure key relating to the observance of the Sabbath—a key that would sound different indeed, played in harmony with the essential notes on the keyboard. A key used like that can get completely out of tune. Another repeats endlessly the key that relates to the mode of baptism and taps one or two other keys as though there were not a full keyboard. And again, the very key he uses, essential as it is, just doesn't sound complete

when played alone to the neglect of the others.

There are other examples, many of them where parts of the gospel are endlessly stressed and the churches build upon them, until alone they sound nothing like they would if blended with the full measure of the gospel of Jesus Christ. We don't say that the key of faith healing, for example, is not essential. We not only recognize it—we rely on it and experience it; but it is not the gospel itself, nor its fullness.

We would never hold that baptism is not essential, absolutely essential, for it constitutes the official enrollment in the church and kingdom of God. If that key, however, is played alone, without the counterpart key of authority, the fullness and the harmony are gone and it becomes dissonant. And without the key of faith and of repentance, it is meaningless, and perhaps worse, it is counterfeit. This happens when the authority we speak of is lacking.

Fullness restored

Now we do not say they are wrong so much as we say they are incomplete. The fullness of the gospel has been restored. The power and the authority to act for Him is present with us. The power and the authority of the priesthood rests upon this church. The Lord revealed:

"... this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God.

"Therefore, in the ordinances thereof, the power of godliness is manifest.

"And without the ordinances thereof, and the authority of the

priesthood, the power of godliness is not manifest unto men in the flesh." (D&C 84:19-21.)

The great apostasy

Now in these last days when the consummate power of evil moves against us, the great apostasy spoken of in the scriptures moves to its inevitable conclusion. The Christian churches that should be the bulwark against it seem to provide little substance for their members or for their clergy. And we see the frightening specter of empty churches and a clergy promoting causes they, above all, should resist.

In these last travels I mentioned, it has been frightening to me to see the churches closed, boarded up, with weeds growing in the yard, or open but empty. We face the frightening thought of a generation raised without any contact with scripture.

Single key investigators

It is not unusual to find people who take an interest in The Church of Jesus Christ of Latter-day Saints but give only casual attention to the ideal that the fullness of the gospel is here.

They become attracted by a single key, a doctrine, often one to which they take immediate exception and object to. They investigate it by itself alone. They want to know all there is about it without reference, in fact, with specific objection and rejection, to anything else.

They want to hear that key played over and over again. It will give them little knowledge unless they see that there is a fullness—other complementary ideals and doctrines that present a warmth and a harmony, and a fullness, that

draw at the right moment upon each key, which if played alone might seem discordant.

A hobby key

Now that danger is not limited to investigators alone. Some members of the Church who should know better pick out a hobby key or two and tap them incessantly, to the irritation of those around them. They can dull their own spiritual sensitivities. They lose track that there is a fullness of the gospel and become as individuals, like many churches have become. They may reject the fullness in preference to a favorite note. This becomes exaggerated and distorted, leading them away into apostasy.

Thinking and praying

I counseled, think about this matter. More than that, I would urge you to pray about this matter. Thinking alone can be the basis for man's wisdom. There is another more perfect manner of communication through the spirit: ". . . for the Spirit searcheth all things, yea, the deep things of God." (1 Cor. 2:10.)

Paul, speaking to the Corinthians, said: "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1 Cor. 2:13-14.)

The right to know

Any soul has the right, indeed the obligation, to make an appeal through prayer for the answer to

this question: Is there a true church? That is how it all began, you know, with a fourteen-year-old boy who went into a grove. Two questions: Which of all the churches is true? and Which should he join? There he experienced a marvelous vision of the Father and the Son, and the dispensation of the fulness of times was ushered in. Subsequently the authority to act for Him was restored and rests yet with this church. We heard in this meeting a prophet of God, Joseph Fielding Smith.

I bear witness that he is a prophet

of God. I have a witness that Jesus is the Christ. He lives. The Church of Jesus Christ of Latter-day Saints is the only true and living church upon the face of this earth, of which I bear witness in the name of Jesus Christ. Amen.

President Harold B. Lee

Elder Boyd K. Packer of the Council of the Twelve Apostles of the Church has just addressed us.

We shall now hear from Elder Henry D. Taylor, Assistant to the Twelve.

Elder Henry D. Taylor

Assistant to the Council of the Twelve

The prophet Abraham found favor in the sight of the Lord. He was given the assurance that he was a great and noble intelligence before coming to this earth. He learned that the earth was created as a place for the intelligences to dwell after their birth as mortal beings. Here they would be tested and tried to see if they would do all things that the Lord God would command them to do. Earth life would thus become a testing ground.

Man's free agency

It was not intended that the earthly road would be smooth, nor would the path be easy. Satan, the father of lies and deceit, and his evil followers would be permitted to use their wiles and influence to blind men to the truth and try to lead them astray. But man was to be allowed his free agency, the right to choose. It was contemplated that God, through his prophets, would provide guidelines

known as commandments, which, if followed, would bring joy and happiness. However, it would be man's privilege and responsibility to make a choice between good and evil. He himself must make the decisions. This was all part of the gospel plan. Joseph Smith, the Prophet, has given assurance that we were present as spiritual beings at a council when the plan was presented, and we gave it our approval.

This is a glorious time in which to live here upon the earth. The gospel and priesthood have been restored. The Church has been reestablished. While Jesus the Christ is head of the church that bears his name, men whom we sustain as prophets, seers, and revelators are giving guidance to us.

Times of testing

As we travel through life upon this earth, there come times when we must stand up and be counted. These are times of testing. Are we on the Lord's

side, keeping his commandments? Do we sustain our leaders and uphold them? Do we stand steadfast and unwavering?

Lyman Wight, known as "The Wild Ram of the Mountains," was one of the early apostles in this dispensation. He was strong-willed, determined, and a man whom few could influence. However, he loved and respected the Prophet Joseph and was obedient to him. After the martyrdom of the Prophet, he said on one occasion, "The only man in the world that can control me is now gone." He disassociated himself from Brigham Young and the other members of the Twelve and led a group to Texas, where he finally fell into obscurity and oblivion, while Brigham Young and the faithful went west and gained in stature and prominence. Lyman Wight was tested and found wanting.

Peter the Rock

Simon, a fisherman, who was to be known later as Simon Peter, or Peter, was introduced to Jesus by his brother Andrew, who already had a testimony that Jesus was the Messiah.

When Jesus first beheld Simon he said: "Thou art Simon the son of Jona: thou shalt be called Cephas [or Peter], which is by interpretation, A stone," (or the Rock). . . . So from that time, Simon was known as Simon Peter or "Simon the Rock." (David O. McKay, *Ancient Apostles*, Sunday School Course of Study, 1952, p. 6.)

The rocklike characteristics that Jesus saw in Peter were not formed all at once. Near the time when Judas was betraying the Savior, Peter three times denied knowing Jesus. But in the deep grief that followed the crucifixion of the Savior and out of the deep

silence of his suffering, there finally came that strength which Christ had urged upon him ever since he called him Peter. Simon was severely tested and tried before he finally qualified as Peter the Rock.

Joseph Smith tested

Joseph Smith, the Prophet, was tried as few other men have been tried. From that day when he testified to the world that he had been blessed by a personal visitation from God, our Heavenly Father, and his Son, our Lord and Savior Jesus Christ, all the evil forces of the adversary seem to have been turned loose upon him.

Slandered, maligned, tarred and feathered, unjustly cast into prisons, subjected to inhuman treatment and humiliation, his soul was deeply tried.

There were times when Joseph wondered if the Lord as well as his friends had deserted him. From the very depths of his anguished soul he cried out: "O God, where art thou? And where is the pavilion that covereth thy hiding place?" He then pointed out the wrongs and unlawful oppressions inflicted upon the Saints. Then came this comforting assurance from the Lord: "My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment;

"And then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes.

"Thy friends do stand by thee, and they shall hail thee again with warm hearts and friendly hands." (D&C 121:1, 7-9.)

Joseph Smith was true, faithful, and unwavering to the trust placed in him. His associates were proud to declare to the world: "Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other

man that ever lived in it. . . . He lived great, and he died great in the eyes of God and his people; and like most of the Lord's anointed in ancient times, has sealed his mission and his works with his own blood. . . ." (D&C 135:3.)

Joseph Smith truly was tested, tried, and not found wanting. He measured up to every requirement expected of him.

Temptations of our day

Every generation since the world began has had its peculiar temptations, with Satan as their author. Today we have ours in abundance.

There are those who scoff at the idea that there is a Supreme Being. They declare and teach that God is dead.

Others ridicule the belief that there is a life after this. They contend that death is the end, that there will be no time of judgment, no accounting for our actions here in mortality, so why not live and be merry, for tomorrow we die?

There are those who would have us believe that the use of liquor, tobacco, and drugs is not harmful or injurious to the body; that illicit sex is acceptable, and dishonesty is justified if it helps to achieve an end.

It is a temptation to become so involved in the things of the world that we lose sight of more important values, the things of the spirit.

Passing the test

Not only the young people of the Church have trials and temptations, but each of us does. Like the Savior, we will all have our Gethsemane. And although the road may be rough at

times, if we will hold fast to the rod of iron, spoken of by Lehi, it will lead us through the mist of darkness. If we will not be dissuaded by the mocking voices of the world or lose our way and fall into the river or wander in strange roads, we will pass the challenging test of life that Abraham foresaw.

All the effort and struggle and sorrow will be well worth it, for we will earn the greatest of all gifts, the gift of eternal life. May this be our happy lot, I humbly pray in the name of the Lord Jesus Christ. Amen.

President Harold B. Lee

Elder Henry D. Taylor, Assistant to the Twelve, has spoken to us.

The congregation and the chorus will now join in singing "High On the Mountain Top."

The hymn, "High On the Mountain Top," was sung by the congregation.

President Lee

For the benefit of the television and radio audience who have just joined with us, we are gathered in the historical Mormon Tabernacle on Temple Square in this the first session of the 141st Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints.

Elder Eldred G. Smith, Patriarch to the Church, will now speak to us. He will be followed by Elder Loren C. Dunn of the First Council of Seventy.

Elder Eldred G. Smith

Patriarch to the Church

Let us go back together in our thoughts to the time before this earth was created—to the time of the great council in heaven, when you and I and all of us were instructed by our Father in heaven as to the purpose and opportunities of this earth life.

Council in heaven

"And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

"And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever.

"And the Lord said: Whom shall I send? And one answered like unto the Son of Man: Here am I, send me. And another answered and said: Here am I, send me. And the Lord said: I will send the first.

"And the second was angry, and kept not his first estate; and, at that day, many followed after him." (Abr. 3:24-28.)

Lucifer's plan

Lucifer, who was another of our elder brothers, a son of the morning, must have made a very attractive offer. I can imagine his saying, "Follow me and I will give you a new

plan—the old one is outdated; you don't have to take a chance. I'll guarantee that all will return; none shall be lost." He was a good psychologist. He appealed to our desires for security. He made his plan so attractive that a third of the hosts of heaven followed him.

They gave up their right and claim to free agency. They didn't learn of the full consequences of that decision. They lost their right to choose—the right to make their own decisions.

A war in heaven followed, and Lucifer and his followers were cast out. They were put here on earth to test us, and they are doing a good job of it.

An opposing force

Free agency requires that there must be a choice. There must be an opposing force. There is no growth, no movement, no accomplishment or progress without overcoming an opposing force.

Lucifer and his agents provided that opposing force, which made free agency possible for us in this life.

The right to make a decision, then, is now ours, and it is the greatest asset we have on earth. The Lord will not, and cannot, and does not intend to take it away from us. He intends for us to use it. He is constantly advising us and teaching us how to use it for our own good and further growth, even to attain eternal life.

The power to resist

I would think God would be very unjust to put Lucifer here with all his power, to test us and try us, if he did not give us power to resist or overcome him.

Remember, Lucifer did not come here of his own choosing. He lost that war in heaven and was put here to do a job, and he is doing a good job.

God is just. Lucifer, then, can do on this earth only what he is permitted to do.

The trials of Job

Remember the story of Job? In each trial Job was subjected to, Lucifer asked for permission to test Job. He was given permission to go just so far, one step at a time. Job lost his wealth on one test, his family on another, his health on another. Then the Lord gave Satan full control over Job, except he could not destroy his soul.

One step at a time, Job became strengthened to withstand all. Then Job uttered that immortal testimony which we have heard referred to here today:

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

"And though after my skin worms destroy this body, yet in my flesh shall I see God:

"Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." (Job 19:25-27.)

If we are to attain a degree of perfection, we too must come to that stage where, if the Lord desired, he could loose Satan on us with his full power, except not to destroy the soul. If we withstand that, then we will have attained a stage of perfection, even exaltation.

As with Job, so with us, the Lord will not permit Satan to try us beyond our ability to resist or withstand his efforts, if we will accept his help.

Key to decision making

Here, then, is a key to help us make correct decisions. The Lord told Oliver Cowdery when he tried to translate the record:

"Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought save it was to ask me.

"But, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right.

"But if it be not right you shall have no such feelings, but you shall have a stupor of thought that shall cause you to forget the thing which is wrong; therefore, you cannot write that which is sacred save it be given you from me." (D&C 9:7-9.)

The Lord has said, "Seek and you shall find. Knock and it shall be opened unto you. Ask and you shall receive." (See Matt. 7:7, Luke 11:9.)

It's your decision. Each individual must make his own decisions. No one can live someone else's life for him.

Importance of Lord's help

If you ask the Lord for help, he will give you strength, power, and ability to overcome Lucifer and withstand his efforts, and thus you will be strengthened and made more perfect. We must seek the Lord's help in prayer.

The Lord has made no promise to those who try to go it alone. As soon as you think you can lick the devil alone, on your own, without the Lord's help, you have lost the battle before you start.

I have heard numerous stories of people who have tried to change their habits, to live the Word of Wisdom, or to pay their tithing, all on their own, without the Lord's help, and have failed, but when they have asked the Lord for help, it has become easy, and then they have also received a testimony of the gospel.

The Lord has given us many laws and commandments to follow, them. These are given for the most part to test our ability to make a decision on our own: to see if we will accept what is generally referred to as the first law of heaven, the law of obedience.

When you desire to do what the Lord wants you to do because he wants you to, then ask him for help; then keeping these laws and commandments becomes easy.

Asset of free agency

It is your decision!

"Know this, that every soul is free
To choose his life and what he'll be,

For this eternal truth is given
That God will force no man to
heav'n.
He'll call, persuade, direct aright.
And bless with wisdom, love, and
light,
In nameless ways be good and kind,
But never force the human mind."

—Hymns, No. 90

I encourage all to realize the importance, and the great asset that is ours, of free agency, and learn to use it wisely by making decisions with the help of the Lord through prayer.

I pray for the blessings of the Lord upon all who seek to do his will, in the name of Jesus Christ. Amen.

President Harold B. Lee

Elder Eldred G. Smith, Patriarch to the Church, has just spoken to us.

Elder Loren C. Dunn of the First Council of Seventy will now address us, and he will be followed by Elder Franklin D. Richards, Assistant to the Twelve.

Elder Loren C. Dunn

Of the First Council of the Seventy

From the sixty-eighth section of the Doctrine and Covenants come these familiar words: "And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.

"For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized.

"And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands.

"And they shall also teach their children to pray, and to walk uprightly before the Lord." (D&C 68: 25-28.)

Family relationships

To help us with these sacred responsibilities, the Lord has given us the revelation of family home evening. But at the basis of the successful home evening there has to be the proper relationship between the

parents and the other members of the family.

For instance, I believe there is no finer relationship in all the world than the special one that can exist between a father and his children—a relationship born of love and those deep abiding feelings which are initially there by instinct and later nurtured and developed by love and kindness and consideration.

I mention here the relationship of a father to his children—not to demean in any way the tremendous role of the mother, but having never been a mother, I feel that I am not qualified to speak from that point of view. Not only that, but I firmly believe that, generally speaking, the mothers of the Church are in need of a little more help from the fathers of the Church in building those special ties between parents and children that tend to make the family organization a little bit of heaven on earth.

The father's role

I am impressed by the fact that the plan of redemption and salvation for all mankind was worked out between a father and his son, even God the Father and his Son Jesus Christ.

I believe that one of the significant parts of the Joseph Smith story was when the angel Moroni told young Joseph to go to his father and relate to him everything that had happened.

Even in the restoration of the gospel of Jesus Christ, the Lord was careful to recognize the relationship of this young boy to his father, and he made sure that nothing would damage it. Yes, the association of a father with his children can and should be a very special one.

Certainly the outcome of children

cannot always be predicted, and sometimes under the best circumstances something happens that will cause a member of the family to go astray. While these things are sometimes hard to understand, nevertheless, more than one life has been retrieved and altered, for the good, because of the undying love of a father for his son or daughter—a love that will tend to ease the frustrations that young people experience as they try to find themselves amid a conflict of ideals and standards.

Conflict of standards

One commentator described a typical youth of today as one who is "told he must be strong, beautiful, brave, and so on—a Boy Scout with jet set sophistication. He is swamped with plugs for beer, cigarettes, credit cards, and trips to Hawaii. It is suggested to the girl that she is a flat failure unless she looks like an oversized Hollywood queen. No wonder the poor child feels pain when he measures himself against what he is told is the ideal. How to ease the minds of the young is one of the hardest things. It is no good to say it doesn't matter, because it does. It is no good to say that it only hurts for a little while, like hanging. But it might help if the youngster could be convinced that, in spite of the mismatch between himself and the false ideals held up before him, he possesses as much human worth as the next one and need not despair."

This conflict of ideals and standards between what a young person is taught to do by the Church and what is expected by the world creates tremendous frustration, and certainly a father is in the best position to begin to bring these things into perspective, to help his son or daughter

understand what is, and is not, important in life, to be there to reassure and to love and to make his children feel important, and to help them to be themselves and to stay close to their standards.

Someone once said that the middle-aged and the old forget how keenly the young are affected and by what. The young haven't had any experience with this amazing process called youth, and we all need to realize that.

As a father in the Church attempts to be a father to his children, there are occasionally some special conflicts. In the 75th section of the Doctrine and Covenants the Lord says: "And again, verily I say unto you, that every man who is obliged to provide for his own family, let him provide, and he shall in nowise lose his crown; and let him labor in the church." (D&C 75:28.)

Church responsibilities

This spells out two basic responsibilities: providing for our families and laboring in the Church. There arise questions sometimes as to a seeming conflict between a father's duty to his family and the many church responsibilities that might be his.

In response to this, certainly all church leaders who have responsibility for organizing and calling administrative meetings should realize that a well-planned, well-organized meeting with the beginning and ending times determined, in advance, will not only make the maximum use of time but will make it easier for the brethren who attend these meetings to receive the support of their wives and children.

A well-planned meeting means that the family knows when they

can expect the husband or father home. A well-planned meeting makes the maximum use of time and, therefore, cuts down on the number of intermediate meetings that might needlessly take the father away from the home. Certainly well-planned and well-scheduled meetings are as much a blessing to the families of the fathers of the Church as they are to those fathers who attend the meetings.

Closeness to family

On the other hand, as the verse just read in the Doctrine and Covenants indicates, the Lord expects us to take care of our families and to also attend to our duties in the Church.

It may not always be true that a heavy load of church responsibilities is the reason a father does not draw close to his family. My father was a stake president for twenty years. He was installed when I was six and released when I was twenty-six. I can hardly remember a time in my youth when he was not stake president. He had a very large stake, and it took a great deal of his time.

In addition to this, he was a newspaper editor, and there were also great demands here as far as deadlines and other work that simply could not be put off. I can remember that a seventeen-, eighteen-, or nineteen-hour day was not unusual for him. While this could have created difficulties with us as children and our relationship with our father, surprisingly it did not.

Interest in children

In reflecting back to see what he did to keep us close to him, even though he had virtually no time to

spend with us, I believe it was his ability to build us into his life. Even on the run, he knew what we were doing and was vitally interested and cared. The questions he would ask and the comments he would make let us know that he was proud of us and interested in us and followed us although he could not always be with us.

I also remember that no matter how tired he and Mother must have been, they never went to sleep until we were in. When I was the only one left at home, he was in the habit of not holding family prayer until I came home, even though he and Mother would be in bed. In situations like that he always called on me to pray. I want to tell you that that had quite an impact on how I conducted myself as a youth, when I knew that I was going to have to end my evening at the bedside of my parents in prayer.

In addition to that, we would have some very profound discussions during those quiet, uninterrupted late night hours. He was always willing to talk if I wanted to talk, no matter what the hour. I would have to say that my father was the greatest man I ever knew, although he didn't have a great deal of time to spend with me.

As I look back on it, I realize that although the amount of time we spend is important, probably the more important thing is the ability to build our children into our lives. If we can express sincere interest in them and let them know that we know what is going on, even if we have to do it on the run sometimes, this seems to be far more important than a parent who has more time but somehow does not convey this interest.

Brevity of association

Finally, may I just state how preciously short the time is for a father to influence his children. In the United States and Canada, if your child is nine years old, he has spent approximately one-half the time he is going to spend in your home. By the time a young person is eighteen, he may be off to school or otherwise beginning his own life. By the time he is nineteen, he is on his mission.

In other countries around the world the time may be even shorter.

I was with a bishop the other day who told me of how his eight-year-old daughter came in and woke him up in the middle of the night to ask him a question. The next morning the bishop explained to the girl that he was a very busy man and had a lot of work to do and needed his sleep. He would be most grateful if she didn't wake him up in the middle of the night.

The little girl waited patiently and finally in an almost exasperated manner she said, "Yes, Daddy, but you don't understand. You see, you're the bishop, and I had a problem."

In this sense, oh, may each of us be the bishops of our own home just as the duly authorized bishop is the father of his ward. I would hope too that the bishop of the ward and the home teachers would be especially attentive to those families where the fathers are permanently or temporarily missing.

Taking time to help

May we take the time and do what we need to do and want to do with our children *now*, before it is too late, because the days have a way of escaping into months and then into years.

Like the words of the popular song:

Is this the little girl I carried?
Is this the little boy at play?
I don't remember growing older.
When did they?
When did she get to be a beauty?
When did he grow to be so tall?
Wasn't it yesterday when they were small?

Sunrise, sunset,
Swiftly fly the years.
One season following another,
Laden with happiness and tears.**

May we strive to rededicate and strengthen our relationships with

**"Sunrise, Sunset," from *Fiddler on the Roof*, lyrics by Sheldon Harnack (New York: Sunbeam Music Corp., 1964). Used by permission.

our children and to lend even greater help and leadership to the lovely mothers of this church as we work to bring the principles of righteousness and truth and joy and peace and happiness to the youth of our families, in the name of Jesus Christ. Amen.

President Harold B. Lee

Elder Loren C. Dunn of the First Council of Seventy has addressed us.

Elder Franklin D. Richards, Assistant to the Twelve, will now address us, and our concluding speaker will be Elder Ezra Taft Benson of the Council of the Twelve Apostles.

Elder Franklin D. Richards

Assistant to the Council of the Twelve

My dear brothers and sisters, I stand before you with a humble heart. I am grateful for the privilege of attending this semiannual conference and have been inspired by the words of our great leaders. We have received counsel that will be helpful to us in living a happy and successful life at this particular time in the history of the world.

The purpose of trials

When Adam was cast out of the Garden of Eden, he was told that "in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken." (Gen. 3:19.)

I am told that over the entrance to a great European university campus there is an inscription that says that "nothing worthwhile ever comes to a person

except by the anguish of his soul and the sweat of his brow."

Ella Wheeler Wilcox, in her beautiful poem entitled "Gethsemane," expressed it this way:

"All those who journey, soon or late,
Must pass within the garden's gate;
Must kneel alone in darkness there,
And battle with some fierce despair.
God pity those who cannot say:
'Not mine but thine'; who only pray:
'Let this cup pass,' and cannot see
The purpose in Gethsemane."

Although it is not customary for one to seek out the difficult or unpleasant experiences, it is true that the trials and tribulations of life that stand in the way of man's growth and development become stepping-stones by which he climbs to greater heights, providing, of course, that he does not permit them to discourage him.

The story of most men and women who attain a degree of greatness and achievement is generally the story of a person overcoming handicaps. It appears that there are lessons that can only be learned through the overcoming of obstacles.

Journey of Zion's Camp

Two of the most interesting and trying experiences of this dispensation are those of the Zion's Camp and Liberty Jail, both of which not only influenced the lives of great men but also greatly affected the history of the Church.

The members of the Church in Missouri were being persecuted, and the Prophet Joseph made it a matter of prayer and received a revelation on February 24, 1834. The Lord instructed the Prophet to assemble at least one hundred young and middle-aged men and to go to the land of Zion, or Missouri. (See D&C 130:19-34.)

Zion's Camp, a group of approximately one hundred and fifty men, gathered at Kirtland, Ohio, in the spring of 1834 and marched to western Missouri. By the time they reached Missouri, the camp had increased to approximately two hundred men.

The purpose of the trek was to join the Saints in Missouri and buy lands in Jackson County and surrounding counties and retrieve those lands taken by the mobs who had dispossessed the Missouri Saints of considerable of their property.

Upon reaching Missouri, and after extensive negotiations with Governor Dunklin failed to produce results, it was felt advisable to disband Zion's Camp and await some future opportunity for the redemption of Zion.

Most of those who had formed Zion's Camp returned to Kirtland,

which was at that time the center of ecclesiastical activity.

Lessons from Zion's Camp

The "journey of Zion's Camp" was regarded by many as an unprofitable and unsuccessful episode. A brother in Kirtland who did not go with the camp, meeting Brigham Young upon his return, said to him, "Well, what did you gain on this useless journey to Missouri with Joseph Smith?" "All we went for," replied Brigham Young. "I would not exchange the experience I gained in that expedition for all the wealth of Geauga County," the county in which Kirtland was then located. (B. H. Roberts, "Brigham Young, A Character Sketch," *Improvement Era*, vol. 6 [June 1903], p. 567.)

The journey covered more than one thousand miles and there were dissensions within and hostile demonstrations from without. There were hardships and disappointments, but these experiences had real value because from this group many became the leaders in the exodus of 12,000 people from Missouri to Nauvoo, and then later many became leaders in the great western exodus from Nauvoo to the Salt Lake Valley.

The Twelve and Seventies chosen

In February 1835 those brethren who had accompanied the Prophet Joseph to Missouri as members of Zion's Camp were called together, and from their numbers the Quorum of the Twelve and the Seventies were chosen. The Prophet explained that the trials and tribulations endured by the members of Zion's Camp were not in vain, and it was the will of God "that those who went to Zion, with a determination to lay down their lives, if necessary, should be ordained to the ministry, and go

forth to prune the vineyard for the last time." (*Documentary History of the Church*, vol. 2, p. 182.)

In the light of these events it is evident that the Zion's Camp experiences were of immense value to both the individuals involved and the Church.

Winter of 1838-39

One of the darkest periods in the history of the Church was the winter of 1838-39. The Saints had been persecuted, robbed, and murdered. The Prophet and his associates had been betrayed and were imprisoned in Liberty Jail. Dissension and apostasy were rampant, and the Church appeared to be faced with disintegration and ruin.

But emerging from this dark period were the men who led the Church through trying experiences as well as amazing growth and development. But this was not all. It was during these dark days that the Lord gave to the Prophet Joseph Smith, while in Liberty Jail, a great revelation. Liberty Jail for a time became a center of instruction.

Liberty Jail experience

Elder Brigham H. Roberts, in the *Comprehensive History of the Church*, has this to say: "The eyes of the saints were turned to it (Liberty Jail) as the place whence would come encouragement, counsel—the word of the Lord. It was more temple than prison, so long as the Prophet was there. It was a place of meditation and prayer. A temple, first of all, is a place of prayer; and prayer is communion with God. It is the 'infinite in man seeking the infinite in God.' Where they find each other, there is holy sanctuary—a temple. Joseph Smith sought God in this rude prison, and found him. Out

of the midst of his tribulations he called upon God in passionate earnestness." (Vol. 1, p. 526.)

The answer came as God replied, "My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment;

"And then, if thou endure it well, God shall exalt thee on high." (D&C 121:7-8. Italics added.)

The Prophet Joseph was told that if great tribulation should beset him and even "if the very jaws of hell shall gape open the mouth wide after thee, know thou, my son, that all these things shall give thee experience, and shall be for thy good.

"The Son of Man hath descended below them all. Art thou greater than he?" (D&C 122:7-8.)

Priesthood and Church government

One of the great truths that came from the so-called prison temple, Liberty Jail, had to do with priesthood and Church government. This is found in the 121st section of the Doctrine and Covenants, a part of which reads as follows: "Behold, there are many called, but few are chosen. And why are they not chosen?

"Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—

"That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness." (D&C 121:34-35.)

On one occasion the Prophet Joseph Smith was asked how he governed his people. His reply was, "I teach the people correct principles and they govern themselves." (Recalled by John Taylor, *Journal of Discourses*, vol. 10,

pp. 57-58.) The doctrine of righteous dominion so beautifully described in the 121st section of the Doctrine and Covenants is a good example of how the members of the Church are taught correct principles that enable them to govern themselves.

A refiner's fire

We believe that one of the important purposes of this life is to be proved, tried, and tested. Both the Zion's Camp and Liberty Jail experiences truly constituted a refiner's fire for those who participated in them, and they emphasize the necessity of experiencing difficult and complex situations in life in order to properly develop and draw close to our Heavenly Father. These experiences certainly give us a better understanding and appreciation of the greatness of the Prophet Joseph Smith and the early leaders of the Church.

Faith and endurance

But what can we learn from the Zion's Camp and Liberty Jail experiences that will be helpful to us?

Certainly two impressive truths are apparent: first, the importance of faith in the Lord Jesus Christ and loyalty to our leaders and the Church; second, the need of enduring to the end regardless of how many difficulties we have to surmount.

In order to apply these principles in our lives, let us today commit ourselves to follow the counsel of our leaders, accept every opportunity to serve, and complete each assignment well—yes, endure to the end. Let us avoid setting our hearts upon the things of the

world, and as we exercise our priesthood, let us incorporate the great principle of righteous dominion. By so doing and keeping the commandments of the Lord, we shall have joy, happiness, growth, and development and "eternal life, which is the greatest of all the gifts of God." (D&C 14:7.)

Personal witness

Like those who participated in the Zion's Camp and Liberty Jail episodes, I can bear witness that God lives and that Jesus is the Christ—the Holy Ghost has borne this witness to me—and that Joseph Smith was and is a prophet of God, and that through him the power to act in the name of God and the gospel in its fullness have been restored to earth. I know that President Joseph Fielding Smith is God's mouthpiece on the earth today, and may the Lord bless and sustain him in his most important calling.

Let us never forget the great lessons to be learned from Zion's Camp and Liberty Jail, and remember that when trials, tribulations, and hardships come to us, as they will, these are the tests that we must meet in order to enjoy eternal life. May we meet them successfully, I pray in the name of Jesus Christ. Amen.

President Harold B. Lee

Elder Franklin D. Richards, Assistant to the Twelve, has spoken to us.

Elder Ezra Taft Benson of the Council of the Twelve Apostles will be our concluding speaker.

Elder Ezra Taft Benson

Of the Council of the Twelve

It has been well said that "there comes a time when the general defilement of a society becomes so great that the rising generation is put under undue pressure and cannot be said to have a fair choice between the Way of Light and the Way of Darkness." (Hugh Nibley, *An Approach to the Book of Mormon*, 1957.)

A wicked world

We live in a wicked world. Never in our memory have the forces of evil been arrayed in such deadly formation. The devil is well organized. Never in our day has he had so many emissaries working for him. Through his many agents, his satanic majesty has proclaimed his intentions to destroy one whole generation of our choice young people.

Evidence of the dastardly work of evil forces is increasingly evident. On every side we see the sad and heart-rending results. The devil-inspired destructive forces are present in our literature, in our art, in the movies, on the radio, in our dress, in our dances, on the TV screen, and even in our modem, so-called popular music. Satan uses many tools to weaken and destroy the home and family and especially our young people. Today, as never before, it seems the devil's thrust is directed at our youth.

Effects of some popular music

A letter from a concerned father about the evil effects of some popular music is one of many. I quote from this well-informed teacher of youth:

"Music creates atmosphere. Atmosphere creates environment. En-

vironment influences behavior. What are the mechanics of this process?

"*Rhythm* is the most physical element in music. It is the only element in music that can exist in bodily movement without benefit of sound. A mind dulled by drugs or alcohol can still respond to the beat.

"*Loudness* adds to muddling the mind. Sound magnified to the threshold of pain is of such physical violence as to block the higher processes of thought and reason. (And turning down the volume of this destructive music does not remove the other evils.) . . .

"*Repetition* to the extreme is another primitive rock device. . . .

"*Gyrations*, a twin to rock rhythm, are such that even clean hands and a pure heart cannot misinterpret their insinuations. . . .

"*Darkness* [and dimmed lights] is another facet of the rock scene. It is a black mass that deadens the conscience in a mask of anonymity. Identity lost in darkness shrinks from the normal feelings of responsibility.

"*Strobe lights* split the darkness in blinding shafts that reduce resistance like the lights of an interrogator's third degree or the swinging pendulum of the hypnotist who would control your behavior. . . .

"The whole psychedelic design [this father continues] is a swinging door to drugs, sex, rebellion, and Godlessness. Combined with the screaming obscenities of the lyrics, this mesmerizing music has borne the fruit of filth. Leaders of the rock society readily proclaim their degeneracy. . . .

"And the most diabolical deceit of this infamy is that it denies evil to be an absolute. Our religion is one of absolutes and cannot be rationalized into a relativistic philosophy of the 'liberal Mormons.' We cannot safely rationalize away righteousness.

"What could be more misguided than fear that 'if rock music were not endorsed by our leaders, we may lose many young people.' (MIA music committee.) Even now we are losing them to the songs of Satan, drugs, sex, riot, and apostasy. We could be well reminded by a message from the *Mormon Miracle* pageant: 'Moroni knew that you cannot compromise with evil. If you do, evil always wins.'" (Richard Nibley, excerpts from letter.)

This letter from a father, teacher of youth, and member of a college music department, although analytical, expresses the concern of many other parents and youth leaders.

Uncompromising standards

The Church must not compromise standards before popular demands. Surely tobacco, coffee, and alcohol users have been alienated by uncompromising standards as much as today's rocking miniskirts.

Never has the Church had a finer group of young people. They are choice spirits—sent to earth in this most challenging and important period of the world. Charged with the great responsibility of building up the kingdom of God on earth, they have an awesome challenge.

This great and momentous responsibility and challenge comes at a most difficult time. Never have the forces of evil been so insidious, widespread, and enticing. Everywhere there seems to be a cheapening, weakening, downgrading of all that

is fine, good, and uplifting—all aimed at our youth while many of their parents are lulled away into a false security as they enjoy their comfortable complacency.

Prophetic warnings

All is not well in Zion. The inspired Book of Mormon prophets saw this day and, as watchmen on the towers, issued grave warnings. I quote:

"For behold, at that day shall he [the devil] rage in the hearts of the children of men, and stir them up to anger against that which is good.

"And others will he pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away carefully down to hell.

"And behold, others he flattereth away, and telleth them there is no hell; and he saith unto them: I am no devil, for there is none—and thus he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverance. . . .

"Therefore, wo be unto him that is at ease in Zion!

"Wo be unto him that crieth: All is well!

"Yea, wo be unto him that hearkeneth unto the precepts of men, and denieth the power of God, and the gift of the Holy Ghost!" (2 Ne. 28:20-22, 24-26.)

A standard for the nations

The Lord, through a modern prophet, has given us a solemn charge:

"Verily I say unto you all: Arise and shine forth, that thy light may

be a standard for the nations." (D&C 115:5.)

"For Zion must increase in beauty, and in holiness; her borders must be enlarged; her stakes must be strengthened; yea, verily I say unto you, Zion must arise and put on her beautiful garments." (D&C 82:14.)

"Wherefore, lift up your hearts and rejoice, and gird up your loins, and take upon you my whole armor, that ye may be able to withstand the evil day, having done all, that ye may be able to stand." (D&C 27:15.)

Happiness for youth

We love the youth of the Church and we know the Lord loves them. There isn't anything the Church wouldn't do that's right to help our young people—to save them. They are our future. We have faith in them. We want them to be happy. We want them to be successful in their chosen fields. We want them to be exalted in the celestial kingdom.

We say to them, you are eternal beings. Life is eternal. You cannot do wrong and feel right. It pays to live the good, wholesome, joy-filled life. Live so you will have no serious regrets—no heartaches. Live so you can reach out and tap that unseen Power, without which no man or woman can do their best.

There must needs be opposition in all things. Freedom of choice is a God-given eternal principle. To escape Satan's snares and booby traps by following the Lord is our assignment. It is not an easy one.

Using life as a laboratory, we can observe and study the lives of others as we might through a microscope. Observe that the man of God is a happy man. The hedonist, who proclaims "Do your thing," who lives for sinful, so-called pleasure, is

never happy. Behind his mask of mock gaiety lurks the inevitable tragedy of eternal death. Haunted by its black shadow, he trades the useful, happy life for the bleak forgetfulness of drugs, alcohol, sex, and rock.

Satan's methods

A study of Satan's methods can alert us to his seductions. In his cunning he knows where and how to strike. It is in youth when his victims are most vulnerable. Youth is the springtime of life when all things are new. Youth is the spirit of adventure and awakening. It is a time of physical emerging when the body can attain the vigor and good health that may scorn the caution of temperance. Youth is a time of timelessness when the horizons of age often seem too distant to be noticed. Thus, the "now" generation forgets that the present will soon be the past that looks to a life left in waste or a past rich in works. These are the ingredients in youth that make Satan's plan of "play now and pay later" so irresistible. Yes, the devil uses many tools.

A state of confusion

"A state of confusion is an effective environment for Satan. There is much confusion today. He employs several methods to create it. One is the distortion of definitions. To describe a drug experience he uses the term 'mind expanding' rather than the more accurate description of 'reality shrinking.'

"Freedom, a word of noble tradition, is a favorite confuser. Riots, bombings, arson, and killings are committed in the name of freedom. Obscenities test the freedom of speech. Pornography, drugs, and im-

morality are claimed to be manifestations of personal freedom, along with miniskirts and nudity. License and anarchy are products of these false freedoms.

"A confusion of definitions includes pornography. A child can identify it, yet some of the supposedly great legal minds of our time cannot define it.

"Tolerance is a word valuable in the service of Satan. Alexander Pope warned 200 years ago that:

"Vice is a monster of so frightful mien
As to be hated needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace."

"An Essay on Man."

Ridicule and relativism

"Ridicule works well in collaboration with confusion. To confuse youth in its searching years, the cynic defends his degeneracy by ridiculing his critics with confusing metaphors. The words of the rock recording 'I Couldn't Get High,' then 'High on the Mountain Top' must be stricken from our songbooks. Scoffing in this manner may bring an easy laugh and a reassurance that all is well in Zion, but it is diabolically dishonest.

"The philosophy of relativism attacks the eternal principles of truth. The relativist will say, 'If one sees filthy implications in a popular song, it is because he has a dirty mind.' The logic of this philosophy finds its fallacy in the word implications. No filth is implied in many of the lyrics. It is proclaimed.

"If there are any doubts as to the insidious evil of rock, you can judge by its fruits. The well-pub-

licized perversions of its practitioners alone are enough to condemn its influence. Its ultimate achievement is that contemporary phenomenon, the mammoth rock music festival. As these diseased celebrations mount into the hundreds, they infect youth by the hundreds of thousands. And where is there today a rock festival that is not also a drug festival, a sex festival, and a rebellion festival?" (Richard Nibley.)

Rock festivals

The Spirit of the Lord blesses that which edifies and leads men to Christ. Would his Spirit bless with its presence these festering festivals of human degradation cured in LSD, marijuana, and Speed? Would he be pleased by the vulgar display of unashamed nudity and immorality? The speech of the rock festival is often obscene. Its music, crushing the sensibilities in a din of primitive idolatry, is in glorification of the physical to the debasement of the spirit. In the long panorama of man's history, these youthful rock music festivals are among Satan's greatest successes. The legendary orgies of Greece and Rome cannot compare to the monumental obscenities found in these cesspools of drugs, immorality, rebellion, and pornophonic sound. The famed Woodstock festival was a gigantic manifestation of a sick nation. Yet the lurid movie and rock recordings of its unprecedented filth were big business in our own mountain home.

The Lord said, "For my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me. . . ." (D&C 25:12.) It was pleasing unto the Lord where in Third Nephi in the great Book of Mormon we read: ". . . they did break

forth, all as one, in singing, and praising their God. . . ." (3 Ne. 4:31.) It was pleasing unto Satan when in First Nephi, Lehi's children and the "sons of Ishmael and also their wives began to make themselves merry, insomuch that they began to dance, and to sing, and to speak with much rudeness. . . ." (1 Ne. 18:9.)

And now a music scholar points to "a new direction in the rock-drug culture [which is] hailed by many ministers and the music industry as a silver lining in the clouds of gold. Religious rock is climbing up the 'Top Ten' charts. The growing resistance to the rock-drug scene is being diverted by this wholesome-appearing retreat from the new morality. But a review of religious rock materials unmasks an insidiously disguised anti-Christ. By reducing revealed religion to mythology, rock assumes the mantle of righteousness while rejecting the reality of sin. Without sin the new morality can continue in its Godless revel behind the pretense of religious robes. By reversing the roles of Jesus and Judas, one fast-selling album fits perfectly the warning of Isaiah [5:20]: 'Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness.'" (Richard Nibley.)

Little wonder that the leadership of the Church felt impelled to speak out against this sacrilegious, apostate deception by calling this wickedness to the attention of the members of the Church in a special item in the *Church Priesthood Bulletin* of August 1971.

Best and worst of times

Yes, we live in the best of times when the restored gospel of Jesus Christ brings hope to all the world.

And the worst of times, for Satan is raging. With relentless vigor he plunges in the harvest.

How can we thwart his designs? The MIA scriptural recitation for last year gives us a pattern to follow. The Thirteenth Article of Faith of the Church contains an important key: ". . . If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."

But will we really seek? To seek requires effort.

The record bins that beckon our young people with their colorful and often off-color jackets bury many masterworks that are virtuous or lovely under a vast bulk of crass commercialism.

The magnetism of TV and radio is in the accessibility of their mediocrity. Lovely is not an adjective to describe most of their products. The inventors of these wonders were inspired by the Lord. But once their good works were introduced to the world, the powers of darkness began to employ them for our destruction. In each medium—the phonograph, motion pictures, radio, and television—the evolution of decline from the inventor's intentions can be easily traced.

Influence of music

May I quote from a musician who for many years has observed the influence of music on behavior:

"Satan knows that music hath charms to sooth or stir the savage beast. That music has power to create atmosphere has been known before the beginning of Hollywood. Atmosphere creates environment, and environment influences behavior—the behavior of Babylon or of Enoch.

"Parents who retch at the radio and records reverberating in psychedellic revolt would do well to inventory their own record collection before complaining. If it is small, undiversified, and unused, the complaint must rest on the parent. Seeds of culture are best sown in the fertile ground of infant imitation. No amount of criticizing in the teen years can substitute for the young years of example that are lost. A parent who lost his chance to be a hero-image left a gap for a teen hero." (Richard Nibley.)

Most of these heroes that are being glamorized today are no longer noble, accomplished, humble, or righteous. From reports in books, magazines, and newspapers—especially the youth sections—we learn that they are lewd, obscene, immoral, avaricious, and in some cases even cruel. It is the very life-style we are here to avoid that is paraded before our young people by their celebrated peers. To deflect the admiration of youth from these examples of the ugly life, we must start young. The care and feeding of children must include equal concern for their emotional lives as well as their physical, spiritual, and intellectual lives.

Not of the world

For young people to be *in* the world but not *of* the world has never been more difficult than today. But this burden must be shared by the parents. The family home evening is an important barrier to the works of Satan. The MIA program must protect our youth against every evil influence and should fill a vacuum left by rejecting worldly enticements. And, of course, a great panacea for all problems and personal

doubts: prayer—private and family prayer, night and morning.

The critical and complaining adult will be less effective than the interested and understanding. And love and understanding are only effective when they are genuine. And to be genuine they must be motivated by love. We must love our young people, whether they are in righteousness or in error. In this way we can give them a chance to discern and to learn. But we must also give them a fair choice. Today many are not succeeding.

Yes, "There comes a time when the general defilement of a society becomes so great that the rising generation is put under undue pressure and cannot be said to have a fair choice between the Way of Light and the Way of Darkness."

God grant that we as parents and leaders of youth may have the power and the good common sense to give them "a fair choice," I humbly pray in the name of Jesus Christ. Amen.

President Harold B. Lee

We have just listened to Elder Ezra Taft Benson of the Council of the Twelve.

We express our thanks and appreciation to the General Authorities who have spoken to us in this, the first session of the Semi-Annual conference.

The singing for this session has been furnished by the Promised Valley Chorus, with Crawford Gates conducting. Alexander Schreiner is the organist. We are grateful for the presence of this devoted performing group and for their inspirational music this morning. They will now favor us with "The Lord Is My Shepherd," after which the benediction will be offered by Elder Robert

E. Wells, former president of the Mexico North Mission, after which this conference will stand adjourned until 2:00 this afternoon.

The Promised Valley Chorus rendered the hymn, "The Lord Is My Shepherd."

The benediction was offered by Elder Robert E. Wells, former president of the Mexico North Mission.

The conference was adjourned until 2 o'clock p.m.

FIRST DAY AFTERNOON MEETING

SECOND SESSION

The second session of the conference convened at 2 p.m. on Friday, October 1, 1971.

President Joseph Fielding Smith presided, and President Harold B. Lee conducted this session.

The choral music for this session was provided by a Relief Society Chorus from the Blackfoot, Pocatello, and Pocatello North Regions, conducted by Ellen Neilson Barnes.

Elder Robert Cundick was at the organ console.

President Lee made the following introductory statement.

President Harold B. Lee

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City, Utah in the second general session of the 141st Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints.

You have all been admiring these flowers. We mentioned this morning our appreciation to Bishop MacDonald of the Santa Cruz 2nd Ward, San Jose West Stake, and to our beloved Brother Irvin T. Nelson. We want to

take the opportunity of reading to you something that I am sure will please all of you and it is a merited expression of appreciation from an unlooked for source. "Irvin T. Nelson. Congratulations on the garden on the garage roof. (That is between the Church Office Building and the Hotel Utah.) You have been named to receive a certificate of merit award for the above named project. This year's award presentation will set a hallmark of national importance for all the programs in the nineteen-year history. As one entering the program, we advise you so you may be here at the presentation held in Washington on October 19."

Brother Nelson, we congratulate you for this excellent work and for this recognition that you have received.

This afternoon many television and radio stations throughout the western part of the United States will carry the proceedings of this session of the conference.

Sessions of this conference will be received by millions in the United States and Canada over hundreds of radio and television stations co-

operating to provide the extensive coverage of this conference.

We extend a cordial welcome to all present this afternoon,—special guests, educational leaders, our regional representatives and stake presidencies from near and far, temple presidencies, bishoprics, members of the general auxiliary boards, and thousands of members of the Church, and many friends everywhere who are listening in by radio and television.

You will observe this afternoon that we have the Relief Society Chorus. You will notice a new name, instead of Singing Mothers; combined choruses of the Blackfoot, Pocatello, and Pocatello North Regions, conducted by Ellen Neilson Barnes. They will sing now to begin this service "Come Ye Blessed."

The invocation will then be offered by Elder Carl W. Buehner, a regional representative of the Twelve.

The Relief Society Chorus sang the number "Come, Ye Blessed."

The opening prayer was offered by Elder Carl W. Buehner, regional representative of the Twelve.

President Lee

The Relief Society Chorus, under the direction of Sister Ellen Barnes, with Robert Cundick at the organ, will now sing, "An Angel From on High," after which we shall hear from Elder Richard L. Evans of the Council of Twelve Apostles.

The hymn, "An Angel From on High," was sung by the Relief Society Chorus.

President Lee

We shall now hear from Elder Richard L. Evans of the Council of the Twelve Apostles. He will be followed by Elder ElRay L. Christensen, Assistant to the Twelve.

Elder Richard L. Evans

Of the Council of the Twelve

Perhaps I could begin with an interesting question posed recently and an equally interesting answer. The question was, "Don't you think the commandments should be *re-written*?" The answer was, "No, they should be *reread*."

This may be a good point from which to take off for consideration of some fundamental facts; namely, the commandments of God are there. They come from a divine source. The experience of the ages has proved the need for them, and has proved what happens if they are ignored.

So why spend life in the frustration and unhappiness and sorrow and

tragedy of trying to rationalize and wave them away?

The Ten Commandments

Beginning with the Ten Commandments may be as good a place as any. It would be well to read and reread them and not spend life trying to convince ourselves that they really don't mean what they say.

Some things the commandments say thou shalt not do, and if that is what they say, that's what they mean, and there's a reason for it.

Some of them say this you should do, and there's a reason for it.

It would be interesting sometime

to make a list of what our Father in heaven tells us to do and what he tells us not to do. Any parent is faced with the same situation. Any doctor is faced with the same situation.

Freedom to choose

Essentially this is what the gospel is: counsel from a living Father who says to his children, "You have limitless, everlasting possibilities. You also have your freedom. It's up to you how you use it. This is what you can become if you take my advice—and this is what will happen if you don't. The choice is yours."

We all make choices every day. We all have to live with the results of the choices we make.

It's just that plain. It isn't a question of quibbling or hairsplitting or arguing about the mysteries or brooding about the things God hasn't yet told us, while neglecting the things he has told us. Let's stop quarreling with the commandments and the requirements and just face the facts.

Respect for word of God

Who knows better than the Creator and Father of us all what is and isn't essential?

Brilliant men, philosophers and others, have wrestled with these questions through the centuries, and haven't arrived at any answers they can agree on among themselves.

I have a great respect for scholarship, for education and research, for academic excellence, and for the magnificent accomplishments of sincere and searching men. But I also have great respect for the word of God, and his prophets, and life's purpose; and it comes to a question of where to place our trust.

I have been privileged to know some of the ablest men on earth—men of many faiths, many professions, many accomplishments, in nearly 150 countries. But I've never known a man who knew enough that I was willing to trust him with my everlasting life.

Quibbling about scripture

Sometimes people quibble about the meaning of scripture and rationalize and justify themselves in doing things they well know they shouldn't do. They sometimes say, for example, that "Thou shalt not commit adultery" doesn't include all the other kinds and degrees of immoral sins and perversions, or that the Word of Wisdom, for example, doesn't catalogue all the substances and brand names and all the products and dope and harmful things that have been discovered or concocted that are not good for men.

Obviously, all of them couldn't be catalogued. In the words of King Benjamin: "And finally, I cannot tell you all the things whereby ye may commit sin; for there are divers ways and means, even so many that I cannot number them." (Mosiah 4:29.)

The Lord expects us to use wisdom and common sense and not quibble about what obviously isn't good for the body or mind or spirit or morals of man. And before doing or partaking of anything, stop and ask honestly, "Does this contribute to health? Does it contribute to happiness? Would this please God? Will this bless and benefit me and others, or does it drag me down? Is it good or isn't it?"

Moral infractions condemned

It doesn't matter what people *call* things. It matters what they *are*—

what they *do*. If I may modify Shakespeare considerably: Anything by any name will still be what it is and will still do what it does no matter what you call it.

And if anyone doubts that all forms of moral infraction and perversion are not condemned by scripture, may we assure you that there are scriptures that could be cited for you that prohibit all evils, all impurities and perversions, all uncleanness and excesses, all unwise habits and unbecoming conduct.

Why quibble? Why not simply accept the facts and be honest with ourselves?

"... fear God, and keep his commandments: for this is the whole duty of man." (Eccles. 12:13.)

"If ye love me," said our Savior, "keep my commandments." (John 14:15.)

But we ought also to keep the commandments simply as a favor to ourselves.

"Compensation"

Many years ago Emerson wrote an essay, "Compensation," in which he said:

"The world looks like a multiplication-table, or a mathematical equation, which, turn it how you will, balances itself. . . . Every secret is told, every crime is punished, every virtue rewarded, every wrong redressed, in silence and certainty. . . .

"Cause and effect, means and ends, seed and fruit, cannot be severed; for the effect already blooms in the cause, . . . the fruit in the seed. . . .

"What will you have? quoth God; pay for it and take it. . . . Thou shalt be paid exactly for what thou hast done, no more, no less. . . .

"A man cannot speak but he judges himself. . . . Every opinion reacts on him who utters it. . . .

"You cannot do wrong without suffering wrong. . . .

"The thief steals from himself. The swindler swindles himself. . . .

"... it is impossible to get anything without its price. . . .

"Commit a crime, and it seems as if a coat of snow fell on the ground, such as reveals in the woods the track of every partridge and fox and squirrel and mole. You cannot recall the spoken word, you cannot wipe out the foot-track, you cannot draw up the ladder, so as to leave no inlet or clew.

"... we gain the strength of the temptation we resist. . . .

"Men suffer all their life long under the foolish superstition that they can be cheated. But it is . . . impossible for a man to be cheated by anyone but himself. . . ."

I heard from President Lee a very short sentence that said essentially what Emerson said, that there are no successful sinners. It is a remarkable sentence to contemplate.

Since there is a law of compensation that is built into life, we ought always to take time to stop and look and consider what we do, and fail to do, and what we will wish we had done.

Guideline to know truth

Now this to our youth: There are persuasive people who will tell you that the commandments of God are not valid, that there are no serious consequences for breaking them.

But if you want a guideline to know whom to follow, who's telling the truth, ask yourself always, "Is what this person is telling me or tempting me to do something that

will bring me happiness and peace and lead me to my highest possibilities, or is it something that will lead me to the baser side?"

Don't follow anyone who will endeavor to destroy ideals, reject the commandments, or lead you to lower levels.

Admitting mistakes

I heard a question once asked by President [Hugh B.] Brown: "Do you want to repent or to rationalize?"

To quote a sentence from Cromwell: "I beseech you, . . . Think it possible that you may be mistaken."

Anyone is mistaken if what he is doing would lead him down physically, mentally, or morally, if it would destroy his peace, or estrange him from his Father in heaven, or impair his everlasting life.

"Pride," said John Ruskin, "is at the bottom of all great mistakes."

At least, pride is one of the principal barriers to repentance, because we can't correct an error without first admitting a mistake.

God bless you, my beloved young friends, and be with you and give you the humility to overcome pride, to admit and correct mistakes.

Advice to youth

Respect parents. Confide in them. Respect yourselves. Respect God and the knowledge he has given. Don't gamble with life. It is all we have.

Don't tempt temptation. Don't foolishly see how close you can come to danger or evil, how close you can come to a precipice. Stay away from what you shouldn't do or where you shouldn't go, or what you shouldn't partake of.

And if you've turned toward some dead-end or down some wrong road, turn back as quickly as you can—

not later than right now—and thank God for the principle of repentance.

Don't run aimlessly looking to and fro for what has already been found. Don't live by the sophistries and temptations of these times.

Don't tamper with the degrading soul- and body-destroying things of life. Don't deliberately look less than your best, or grubby or unclean, physically or morally.

Parents, set before your children an example of honesty and honor and cleanliness and righteousness and dedication to duty.

Children, love and respect your parents. They've given you life. They'd die for you. Families, draw closer together, in love and kindness, preserving the home, building traditions that will make you proud of each other and grateful to belong and be what you are.

Commandments to be reread

Should the commandments be rewritten? No, they should be reread and become the guide and standard of our lives, if we want health and happiness and peace and self-respect.

I remember the words of a beloved stake president, and I thank him for the thought he left with me some months ago. He said, "I used to ride the range with my father, looking for lost sheep or cattle. And as we would mount a ridge we would look off into a distant hollow or a clump of trees, and my father would say, 'There they are.'" But this stake president said, "My father could see farther than I could, and often I couldn't see them. But I knew they were there because my father said so."

Testimony

There are many things, my beloved brethren and sisters, that I

know and you know are there, because our Father said so. And I know that he lives, that he made us in his image, that he sent his divine Son, our Savior, to show us the way of life and redeem us from death. I know that he will enter into our lives as fully as we let him, and that his church and gospel and way of life are on earth and here with us, and that we will realize our highest possibilities if we accept the counsels God has given, and that we will fall somewhat, somewhere short of what we might have been, or might have had,

if we run contrary to his commandments. God bless you and be with you always, I pray in the name of Jesus Christ. Amen.

President Harold B. Lee

Thank you, Elder Evans, for that most timely message to youth everywhere.

We will now hear from Elder ElRay L. Christiansen, Assistant to the Twelve. He will be followed by Elder Bernard P. Brockbank, Assistant to the Twelve.

Elder ElRay L. Christiansen

Assistant to the Council of the Twelve

At the moment I have one special prayer in my heart and that is, that I might say something that would give assurance and encouragement to those who stand in need of it, which is all of us.

We live in a wonderful world! A wonderful era! There are so many choice people, such lovely things, and so much that is desirable. Just to live a normal, useful life is a priceless blessing.

A day of distress

But it is also a time when certain God-given standards and true principles that have long been accepted and respected are being rejected by many. Indeed, it is a day when there is "distress of nations, with perplexity." (Luke 21:25.)

The Lord speaks of a time when "the love of men shall wax cold, and iniquity shall abound." (D&C 45:27.) Has that time come?

It is most disturbing to learn of the degradation that exists

today. Crime and contention are a daily diet to the reader and the listener of news. Crises and violence the world over are arising one after another, and they come to no satisfactory conclusion.

Devil the foundation

Now the scriptures tell us that the devil is "the foundation of all these things; yea, the foundation of murder, and works of darkness . . ." (2 Ne. 26:22), and that he has "great power, unto the stirring up of the people to do all manner of iniquity, and to the puffing them up with pride, tempting them to seek for power, and authority, and riches, and the vain things of the world." (3 Ne. 6:15.)

Such people "seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world. . . ." (D&C 1:16.)

"And they deny the power of

God, the Holy One of Israel; and they say unto the people: Hearken unto us, and hear ye our precept; for behold there is no God today, for the Lord and the Redeemer hath done his work, and he hath given his power unto men." (2 Ne. 28:5.)

Need for opposition

So spoke the prophet Nephi long ago, looking to our day. However, Dr. James E. Talmage gives needed assurance in these words:

"Yet in all these malignant doings, . . . [let us remember that the adversary] can go no farther than the transgressions of the victim may enable him, or the wisdom of God may permit; and at any time he may be checked by the superior power." (*Articles of Faith*, p. 63.)

Some may ask: "Why, then, does not God, with that superior power, put an end to all evil doings?" The reason is, of course, as has been decreed by God, that "it must needs be, that there is an opposition in all things. . . ." (2 Ne. 2:11.)

The reason for such opposition is to enable us to evaluate the right against the wrong. All men have the right to direct the course of their own lives, and the Lord will not deny that right.

Potential to overcome

The Lord's purpose in this is to bring to all the opportunity to prepare for the greatest gift of God: eternal life. Man's progress is to a great degree dependent upon his willingness to remain steadfast and immovable, especially when faced with opposition and adversity. Yet no person will ever be given more opposition than he has the potential to overcome or to endure. Some have a battle with infirmities,

some with lust, some with addiction, some with envy or selfishness, some with sorrow.

As I noted that, I jotted down, as I remembered them, the words of that good old song which I like to hear, one verse giving us hope:

"When through the deep waters I call thee to go,

The rivers of sorrow shall not thee o'erflow,

For I will be with thee, thy troubles to bless,

And sanctify to thee thy deepest distress."

("How Firm a Foundation," *Hymns*, No. 66.)

All of us have the God-given right to accept the good or to reject it.

As Paul said: ". . . God . . . will not suffer you to be tempted above that [which] ye are able [to overcome]; but [he] will with the temptation also make a way to escape, that ye may be able to bear it." (1 Cor. 10:13.)

A time of sifting

This is a time of sifting, a time when, more than ever in the history of the modern world, the adversary and his followers have shown themselves to be enemies of God. Yet as we heard our prophet and president say this morning, we need not fear the fiery darts of the adversary, because each of us has the power to avoid becoming entangled in sin more definitely than ever before. The time has come for each member of the Church to keep close to the Lord, to be steadfast by sustaining and upholding and following the counsel of his divinely appointed servants, avoiding, as the Book of Mormon says, the vainness,

the frailties, and the foolishness of men. We must purify our lives and sanctify our homes.

We must teach our children to be loyal, obedient, honest, to respect the law (and to appreciate protective laws), to have respect for all men, and a love of the Lord and his church. We must live and act with courage, espouse and uphold God-given truth and principles, because to follow the whims, enticements, and the faithless philosophy of men is to risk losing that which is most precious and desirable—peace, liberty, and salvation.

"Draw nigh unto God"

"Submit yourselves therefore to God. Resist the devil, and he will flee from you.

"Draw nigh unto God, and he draw nigh unto you. . . ." (James 7-8.)

The safe thing is still "Come, follow me."

Yes, this is a wonderful era, primarily because in the restored gospel we have the light of truth which, if applied, will bring sweet peace and serenity into the lives of those who do so. The Lord has made the world a crucible for testing us, a place of sifting from which may come the blessings of a joyous life here and a glorious life to come!

"Blessed is the man that trusteth in the Lord, and whose hope the Lord is." (Jer. 17:7.)

A perfect plan

He has given us the ingredients for successful living: his gospel as a perfect plan for happiness and success for all who live it, the Church with inspired leaders, and the promptings of the Holy Ghost to guide us and warn us.

We have all these to a greater extent than ever before in the history of man. Thus, we are living in a time that is unexcelled. Let us make sure that we do progress as we should; that we are "on board the good ship," so to speak! For that ship, the Church, will never fail.

"The works, and the designs, and the purposes of God cannot be frustrated, neither can they come to naught.

"For God doth not walk in crooked paths, neither doth he turn to the right hand nor to the left, . . . therefore his paths are straight, and his course is one eternal round.

"Remember, remember that it is not the work of God that is frustrated, but the work of men." (D&C 3:1-3.)

King Benjamin's promise

I conclude with this promise of King Benjamin:

"And moreover, I would desire that ye should consider on the blessed and happy state of those that keep the commandments of God. For behold, they are blessed in all things, both temporal and spiritual; and if they hold out faithful to the end they are received into heaven, that thereby they may dwell with God in a state of never-ending happiness. O remember, remember that these things are true; for the Lord God hath spoken it." (Mosiah 2:41.)

In the name of Jesus Christ. Amen.

President Harold B. Lee

Elder ElRay L. Christiansen, Assistant to the Twelve, has just spoken to us.

Elder Bernard P. Brockbank, Assistant to the Twelve, will now speak to us.

Elder Bernard P. Brockbank

Assistant to the Council of the Twelve

My dear brothers and sisters: There is great responsibility that goes with being a Latter-day Saint. There is no knowledge as important as knowledge revealed to man from God. I like to reflect on the following passage of scripture:

"And God said, Let us make man in our image, after our likeness. . . .

"So God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1:26-27.)

Every child should be taught by his parents that he is a child of God and in the image and likeness of God. The world is hungry for this truth.

God also said that he created man from the dust of the ground. Man's mortal creation and birth are living evidence of divine power, and man is left without excuse. The Lord personally gave commandments that would help mankind to grow and develop his Godlike attributes.

The Ten Commandments

This afternoon I am going to read and briefly comment on the Ten Commandments of the Lord. Lower animals do not know or teach the Ten Commandments. We have several animals at our home. We have a peacock that is as colorful and beautiful as almost any creation. It has no use for the commandments of the Lord. It is a lower animal. The Ten Commandments were not given for the lower animals but for man, given for those who are in the image and likeness of God, but some pay little more attention to them than do some of the lower animals.

Love of God

God has warned and commanded his children not to love and worship idols or false gods made by the minds and hands of men. He said:

"I am the Lord thy God. . . .

"Thou shalt have no other gods before me.

"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

"Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

"And shewing mercy unto thousands of them that love me, and keep my commandments." (Exod. 20:2-6.)

Fathers, if we fail to love the living God and if we show greater love and interest for worldly things and pleasures, God has said that he will visit the iniquity of the fathers upon the children unto the third and fourth generation of them that hate him. A father's disrespect for the living God and Creator may be passed on to his posterity. Likewise, a father's love and respect may be passed on to his children.

Worship of false gods

The apostle Paul warned the saints at Rome of the perils and evils that come to man when he loves and worships false gods and worldly creations more than he loves God. He said:

". . . when they knew God, they

glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

"Professing themselves to be wise, they became fools.

"Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

"Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator. . . ." (Rom. 1:21-22, 24-25. Italics added.)

Paul continues on to tell what happens in the lives of men who worship false man-made doctrines and love the creature more than the Creator. He said:

". . . as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

"Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

"Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents." (Rom. 1:28-30.)

Evil conditions today

The same evil conditions that existed among many of the people in Rome at Paul's time are abundantly with us today. Many do not want to retain God in their knowledge and are disobedient to parents, and as a result they are turned over to a reprobate mind to commit sin and evil acts.

Satan has been permitted to have power over all men who worship false gods and over all who will not hear and follow the voice of God. The Lord gave this important information about the power and influence of Satan. He

said, "And he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice." (Moses 4:4.)

Source of divine growth

There is divine growth and safety in knowing and following the voice of God.

Jesus Christ said, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

To know God and Jesus Christ is divine knowledge.

The Lord also commanded: "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." (Exod. 20:7.)

Jesus Christ taught that we should hallow the name of our Heavenly Father; he said, ". . . Our Father which art in heaven, Hallowed be thy name." (Matt. 6:9.)

President David O. McKay once said, "Reverence for God's name should be dominant in every home. Profanity should never be expressed in a home in this Church. . . . If there were more reverence in human hearts, there would be less room for sin and sorrow and increased capacity for joy and gladness. . . ." (*Man May Know for Himself* [Deseret Book Co., 1967], p. 29.)

Ruskin wrote, "Reverence is the noblest state in which a man can live in the world. Reverence is one of the signs of strength; irreverence one of the surest indications of weakness. No man will rise high who jeers at sacred things. . . ."

Nobleness and dignity are the fruits of reverence.

Sacredness of the Sabbath day

The Lord personally gave counsel to his children regarding the importance and sacredness of the Sabbath day.

He said, "Remember the sabbath day, to keep it holy.

"Six days shalt thou labour, and do all thy work:

"But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it." (Exod. 20:8-11.)

The Lord blessed the Sabbath day and hallowed it, and he has asked us to remember the Sabbath day, to keep it holy. It is a day for spiritual thought and growth; a day to meet with the saints and to partake of the sacrament; a special hallowed day to read the words of God as recorded in his sacred scriptures.

Fathers who disrespect that which God hallowed and fail to keep the Sabbath day holy will generally pass this sin on to their posterity. It is a sin to unhallow that which God hath hallowed. Keeping the Sabbath day holy has a hallowing effect on the soul of man, and love for God and his commandments is increased.

Other commandments

The Lord said in another commandment: "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." (Exod. 20:12.) The Lord gave no exceptions. Respect for

father and mother is respect for your own birth and life. Obedience to commandment brings personal growth and lasting happiness.

God said, "Thou shalt not kill." (Exod. 20:13.) We should have sacred respect for all forms of life. We should not kill just for the pleasure of killing. All life on this earth was created and placed here by God.

Sexual sins

God commanded his children, "Thou shalt not commit adultery." (Exod. 20:14.) God will judge man on the basis of this divine law. Adultery is sex relations with anyone of the opposite sex other than your legally and lawfully wedded husband or wife.

The Lord said: ". . . he that committeth adultery, and repenteth not, shall be cast out.

"But he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive;

"But if he doeth it again, he shall not be forgiven, but shall be cast out." (D&C 42:24-26.) I may add that "cast out" may carry the penalty of excommunication from The Church of Jesus Christ of Latter-day Saints.

The apostle Paul said, ". . . be not deceived: neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind . . . shall inherit the kingdom of God." (1 Cor. 6:9-10.)

Fornication and homosexual acts are inspired by the devil and are grievous sins in the sight of God. Fornication and adultery will destroy man's Godlike potential and bring man nearer the lower animal status.

Honesty enjoined

Another divine commandment is "Thou shalt not steal." (Exod. 20:15.)

The man who is honest with his God in paying his tithes and offerings is usually honest with his fellowmen. The Lord said, "Will a man rob God?" (Mal. 3:8.) And I add, "Will a man rob his fellowmen?" The stigma of a dishonest mind and countenance is degrading and degenerating. Deep-rooted honesty in the heart of man radiates peace and happiness in his countenance.

The Lord said, "Thou shalt not bear false witness against thy neighbour." (Exod. 20:16.) The Lord said, "Thou shalt love thy neighbour as thyself." (Matt. 19:19.) All Latter-day Saints are called to save souls and not belittle or condemn them. Bearing false witness against one's neighbor is an act inspired by Satan and will generate within the mind fear, hatred, and godlessness.

The Lord said, "Thou shalt not covet thy neighbour's house." (Exod. 20:17.)

Jesus Christ said, "See that ye love one another; cease to be covetous; learn to impart one to another as the gospel requires." (D&C 88:123.)

A basic part of gospel

The God-given Ten Commandments are still a basic part of God's way of life and a basic part of the gospel of the kingdom. The way we live and respect the Lord and his commandments in the home has a relationship to the degree of glory that we will merit in the hereafter. If all mankind would live the Ten Commandments, we would have

self-respect, peace, love, and happiness on this earth.

All Latter-day Saints are urgently needed today to live and teach the gospel of the kingdom. Saints, let your light so shine that others seeing your lives and good works will also desire to honor their God.

I bear witness that God lives, that Jesus Christ is our Savior, mediator, and our divine example to follow, in the name of Jesus Christ. Amen.

President Harold B. Lee

Elder Bernard P. Brockbank, Assistant to the Twelve, has spoken to us.

The congregation and the chorus will now join in singing, "We Thank Thee, O God, for a Prophet."

After the singing, Elder Hartman Rector, Jr. of the First Council of Seventy, and now presiding over the Alabama-Florida Mission, will address us.

The congregation sang the hymn, "We Thank Thee, O God, for a Prophet."

President Lee

Elder Hartman Rector, Jr. of the First Council of Seventy, and president of the Alabama-Florida Mission, will now address us.

He will be followed by Elder S. Dilworth Young of the First Council of Seventy.

Elder Hartman Rector, Jr.

Of the First Council of the Seventy

Last fall the Lord announced through his prophet that the Church would hold family home evening on Monday nights. It is interesting that about the same time, the *other side* announced that there would be professional football games on Monday nights. You might be surprised to know how many families tried to work family home evenings in between half time of the football games. Of course it cannot be done. It appears the prophet's request required too great a sacrifice.

Qualifications for ministry

In the fourth section of the Doctrine and Covenants, the Lord sets forth the qualifications for the labors of the ministry. He says that they are "faith, hope, charity, and love, with an eye single to the glory of God." The faith, hope, charity, and love we know something about. They are very important. But the eye single to the glory of God is probably the most important of those qualifications. Generally speaking, "an eye single to the glory of God" means sacrifice. It means that instead of endlessly doing what we want to do, we have to do what the Lord wants us to do, but we have to do it in his way when he wants us to do it. This, of course, is not the natural inclination of man.

"Doing our own thing"

We hear much in the world today about "doing our own thing." I doubt that this is really new. I think it has been going on since the beginning of time. Perhaps this is just a little different way of saying it.

Certainly Lucifer did his own thing, contrary to the will of the Lord. Cain did his own thing, directly contrary to the counsel of his Heavenly Father. They were not concerned with what the Lord wanted them to do but rather only with what they wanted to do. Of course this kind of action has never been very profitable measured in terms of happiness, and happiness is the whole purpose for the existence of man. The prophet Lehi's statement that "men are, that they might have joy" (2 Ne. 2:25) is all-inclusive.

Abraham's faith rewarded

On the other hand, Abraham was told by God to sacrifice his "only" son Isaac as a burnt offering to the Lord. I presume Abraham could not have received a more disagreeable commandment from his Heavenly Father. Still he arose immediately, took his son and the necessary firewood, and started for the designated place. He could not be diverted from his course until an angel of the Lord intervened to stay his hand. And what was the reward for such action? Hear the Lord's statement to Abraham: "... because thou hast done this thing, and hast not withheld thy son, thine only son:

"That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore. . . .

"And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." (Gen. 22:16-18.)

Example of Jesus

Jesus, our Lord and Master, was the greatest example of all in following in obedience to his Father's commandments. His great agony in the Garden I presume has never been approached and cannot be matched by human man. He in Gethsemane prayed, saying, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." (Matt. 26:39.) The Master did not want to endure what was before him even though he knew this was the major purpose of his coming to earth—but he did what his Father had asked, and because he did, he holds "all power . . . in heaven and in earth" (Matt. 28:18) and has, as Paul records, become "the author and finisher of our faith" (Heb. 12:2), and as many as receive him become his sons and daughters.

And how was it done? It was possible only through sacrifice. Truly sacrifice does "bring forth the blessings of heaven."

But how and why it happens seems to be difficult to understand, and perhaps few people really do understand it. Maybe this is the reason so few persons are willing to make the required sacrifice to allow the work of the Lord to fully succeed.

Lecture on faith

The Prophet Joseph in his sixth lecture on faith gives probably the greatest statement extant on this vital subject. The Prophet said, "An actual knowledge to any person, that the course of life which he pursues is according to the will of God, is essentially necessary to enable him to have that confidence in God without which no person can obtain eternal

life . . . and unless they have an actual knowledge that the course they are pursuing is according to the will of God they will grow weary in their minds and faint. . . . It was through this sacrifice, and this only, that God has ordained that men should enjoy eternal life; and it is through the medium of the sacrifice of all earthly things that men do actually know that they are doing the things that are well pleasing in the sight of God. . . .

"It was in offering sacrifices that Abel, the first martyr, obtained knowledge that he was accepted of God. And from the days of righteous Abel to the present time, the knowledge that men have that they are accepted in the sight of God is obtained by offering sacrifice.

"It is in vain for persons to fancy to themselves that they are heirs with those, or can be heirs with them, who have offered their all in sacrifice, and by this means obtain faith in God and favor with him so as to obtain eternal life, unless they, in like manner, offer unto him the same sacrifice, and through that offering obtain the knowledge that they are accepted of him.

"Those, then, who make the sacrifice, will have the testimony that their course is pleasing in the sight of God. . . .

"But those who have not made this sacrifice to God do not know that the course which they pursue is well pleasing in his sight; for whatever may be their belief or their opinion, it is a matter of doubt and uncertainty in their mind; and where doubt and uncertainty are there faith is not, nor can it be. For doubt and faith do not exist in the same person at the same time; so that persons whose minds are under

doubts and fears cannot have unshaken confidence; and where unshaken confidence is not there faith is weak; and where faith is weak the persons will not be able to contend against all opposition, tribulations, and afflictions which they will have to encounter in order to be heirs of God and joint heirs with Christ Jesus; and they will grow weary in their minds, and the adversary will have power over them and destroy them." (Lectures on Faith, 1891 ed., 6:2, 4, 7, 8, 9, 10, 12.)

From this it is apparent that sacrifice, no matter how disagreeable it may be, is absolutely vital, for it is the only means the Lord has provided for his children to gain the faith and assurance necessary to successfully return to his presence in condition to enjoy eternal life.

Modern sacrifices

Now, what would constitute a sacrifice today? All too often when we hear the word sacrifice we think of burnt offerings or one man laying down his life for another as the Master did for us all. These are valid examples, but surely there are some very modern sacrifices that the Lord has instituted to bless his children today. Some of these might include:

Paying tithing, in a day when prices are increasing at an alarming rate and inflation seems to be running rampant.

Observing the Word of Wisdom, when using stimulants of all kinds is almost a way of life in this and other nations of the world.

Living morally clean and chaste, when these principles are scoffed at from every newsstand and almost every movie screen.

Filling a mission, when serving in

the mission field means a break in educational pursuits of our young men and women and sometimes early exposure to military service.

I interviewed a nineteen-year-old young man some time ago with respect to serving in the mission field. When I suggested that this was the course the Lord wanted him to take, he said, "But, Elder Rector, if I did that I would have to drop out of school." I said, "Yes, that is true, but so did the twelve young men who are laboring in your stake and have brought some of your friends into the Church."

Holding family home evening might appear to be a sacrifice when, among the myriads of other distractions, a professional football game competes for prime time on Monday night.

Blessings follow sacrifice

Yes, my brothers and sisters, sacrifice is just as integral a part of the economy of God today as it has ever been. And sacrifice still brings forth the blessings of heaven. Without it no blessings come forth, although serving just to earn blessings is not right either. The service should be rendered because we love the Lord and love his children.

May we serve with an eye single to the glory of God and do what the Lord wants us to do instead of endlessly doing what we want to do, and may we do it because we love the Lord.

I am a witness that God lives. I know he lives and that he hears and answers prayers, for he has heard and answered mine. I bear you my testimony that I know that Jesus is the Christ and that he lives. I know he lives, that he has reestablished his church upon the earth in our own day and time through the great prophet

Joseph Smith, wonderful man that he was; that we have a prophet of God on earth today, President Joseph Fielding Smith, whom you heard this morning; that this is the church and kingdom of God, that the decisions are made by revelation in this church under the direction of our Lord and Savior, Jesus Christ, whose church it really is. I bear this witness to you in all soberness in the name of Jesus Christ. Amen.

President Harold B. Lee

He to whom you have just listened is Elder Hartman Rector, Jr. of the First Council of Seventy.

Elder S. Dilworth Young of the First Council of Seventy will now address us. He will be followed by Elder Milton R. Hunter of the First Council of Seventy.

Elder S. Dilworth Young

Of the First Council of the Seventy

It is my desire to be led by the Spirit of the Lord in what I say. The wards and branches of the Church have been organized to give activity to a large number of the members, the great majority actually. Yet there are many with no official position or no specific responsibility that calls them to do formal acts for the organization. They belong to the Church; they belong to the stake; they belong to the ward. They are invited to attend various classes and meetings designed for their instruction, but at the conclusion of a meeting they go home, having no particular appointment to arouse them to organizational activity. Many of them feel that they are being left out, that their talents are not wanted. Others do not want to accept any responsible calling.

This may be because they do not understand the responsibility they have to the Church of Jesus Christ. Each of us has the same general calling. Each of us has the same responsibility as a result of entering into the waters of baptism and making the covenant. The Lord will not hold us blameless if we allow organizational

responsibility, or the lack of it, to interfere with this special calling. Let me point out some necessary obligations in the words of the prophets.

Teachings on charity

Jeremiah said to a people who were rebellious and recalcitrant: "... do no violence to the stranger [he may have needed to say it in that day], the fatherless, nor the widow." (Jer. 22:3.)

Of a king he said with approbation, "He judged the cause of the poor and needy; then it was well with him: was not this to know me? saith the Lord." (Jer. 22:16.)

These thoughts were later reiterated by the Lord through Micah when he told the people that what was required was "to do justly, and to love mercy, and to walk humbly with thy God." (Mic. 6:8.)

Paul told the saints to be kind to one another, tenderhearted, forgiving, having charity one to another. (Eph. 4:32.)

Alma was a little more specific. He urged them to cry to the Lord over all of their activities and their possessions and for the welfare of themselves and

those about them. Their whole attitude should be one of prayer to the Lord for all they had and all they were. Then he said, "... do not suppose that this is all; for after ye have done all these things, if ye turn away the needy, and the naked, and visit not the sick and afflicted, and impart of your substance, if ye have, to those who stand in need—I say unto you, if ye do not any of these things, behold, your prayer is vain, and availeth you nothing, and ye are as hypocrites who do deny the faith.

"Therefore, if ye do not remember to be charitable, ye are as dross, which the refiners do cast out, (it being of no worth) and is trodden under foot of men." (Al. 34:28-29.)

The revelations given to Joseph Smith on this subject are numerous and were among the early ones. To care for the poor is one of the first and early obligations. To help the needy and those who mourn follows close behind. All of us have some time, but those who are not given great responsibility in the organizations have more time to seek out the poor, needy, and helpless.

Opportunities for service

And this help is badly needed. All about us are those in need of encouragement, assistance, and help—help of a kind we can all give, not money, but time and attention and personal encouragement, especially to those who must bear great responsibility for loved ones and who cannot pass it to others for the simple reason there are no others to whom to pass it.

What great relief would come to a young mother with a sick child if one assisted her for a while. A little time, not just calling on the confined for five minutes, but for an hour, reading, helping, feeding, cheering, will

change whole attitudes. You will find the need in many homes.

Once when I had responsibility for an invalid, a good woman said, "I am coming to your house every Friday night from six until ten. You can count on it, so plan to go at six and find relief for those four hours." How blessed she was to me! How good! She blessed both me and the invalid by new cheer, new smiles, new ideas.

Help for the lonely

There are many lonely people, people whose loneliness is hidden. We need to seek them out and relieve them. There are those who feel they are not accepted, who need to be built up in spirit and helped to find themselves. There are unmarried girls away from home who think no one cares. There are those troubled in spirit. It occurs to me that family home evening could occasionally be timed to bring in some of the lonely ones, some of the fearful, some of the downhearted, some of those troubled in spirit.

I know of a prominent worker with a big church assignment who had no ward responsibilities. Weekly she went to Sunday School and sacrament meeting and came away feeling that she was no part of the program. Then she became aware of a sister who had been raised without a knowledge of the gospel, who would come to the door of the church on Sunday but was afraid to enter, and would then return home. She helped her to enter and to become enlarged in her soul. Then she noticed a man, a nonmember who was almost a member, and changed his outlook into membership. She noticed several single girls without purpose and gave them the desire to be what they could

be. She was interested in the aged, and gave encouragement to young men nearing the age to go on missions. Suddenly she found herself a big part of the ward,¹ not by a bishop's appointment but by obeying the law which calls us to be our brother's keeper.

Showing love through deeds

We may be sure that if there are many children or invalids or aged in a home, it is almost a certainty that such homes need help. O ye saints, do not pine if you have not presidency or teaching positions. Be anxiously engaged in a good cause, and do many things of your own free will. You may come nearer your heaven by the unobtrusive help you render those standing in need of comfort, succor, and attention. You won't feel important to the organization, but the angels will be smiling as they record the hours of church service given to those whom the Lord loves and to whom he personally directed his own effort—the poor, the down-trodden, the needy, the ill, the discouraged.

We are all church workers; those with specific assignments and those with none are required by revelation to go to the house of prayer weekly to offer up their oblations. We then renew our pledges to remember him who is our Savior and to keep his commandments, the second one of which is to remember to love our neighbors as we love ourselves. Having entered into this covenant, it is our responsibility to seek diligently to show this love through our deeds.

A personal obligation

Those with no ward assignments have more time to pursue this great work of the salvation of souls. Let

us not sit back jealous of those giving attention to the stake, the ward, the auxiliaries, but seek our salvation where the Lord appointed us, among those who, weak in spirit, weak in body, or weak in desire, need to be encouraged, need to be raised up in the kingdom of God on this earth.

I know that home teachers are responsible for these needs, but often those at home conceal the needs from them. I know there are visiting teachers, but still there are many who hide their needs from them. I know the priesthood is expected to be alert, but this responsibility goes beyond the organized priesthood. This is a personal obligation that no living soul who loves the Lord can dismiss. It is one to which we must ever be alert.

Pure religion and undefiled

The needy neighbor could be next door. The one in need may not be a member of the Church. It can be anybody who stands in need. I know of no one who is exempt from the responsibility of constant succor and personal encouragement to many who never report their difficulties to the bishop, but who, in spite of pride, and even of means, badly need the help, understanding, and love we all can give as individuals.

This echoes what James said: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1:27.)

One last word from the Lord to us in this day: "And remember in all things the poor and the needy, the sick and the afflicted, for he that doeth not these things, the same is not my disciple." (D&C 52:40.)

I know that Jesus Christ lives, and

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that his Holy Father lives also. I sustain President Joseph Fielding Smith as the living prophet with all my heart. I know too of the blessings that come to both the giver and the receiver when one obeys the injunction that the way to love the Lord is to love and serve his neighbors. In the name of Jesus Christ. Amen.

President Harold B. Lee

He to whom you have just listened is Elder S. Dilworth Young of the First Council of Seventy.

We will now hear from Elder Milton R. Hunter of the First Council of Seventy.

He will be followed by Elder Howard W. Hunter of the Council of the Twelve Apostles.

Elder Milton R. Hunter

Of the First Council of the Seventy

My dear brethren and sisters, I humbly ask that the Spirit of God will direct me in what I say today.

The devil is mustering his forces to full strength to bring about discord, sin, and sorrow among the human family. These calamities can be averted to the extent that people live the basic principle of the gospel of Jesus Christ, which is love.

The great commandments

On a certain occasion a lawyer asked Jesus a question, "tempting him, and saying,

"Master, which is the great commandment in the law?

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself.

"On these two commandments hang all the law and the prophets." (Matt. 22:35-40.)

In the days of our Savior, the Hebrew scriptures were divided into divisions. The first five books were called

the Law. Another group was called the Prophets. In answering the lawyer, the Master quoted Deuteronomy and Leviticus, which were two of the books of the Hebrew Law. Thus, Jesus Christ was declaring that the two great laws of love were the basis of all the religious teachings of the Hebrew scriptures.

Showing love for God

Since the first great commandment is to love the Lord our God, how can we show our love for him? We can show our love in our prayers to the Father, given in the name of the Son, and also through our worship of those divine Beings. But, to become all-inclusive, Jesus said: "If ye love me, keep my commandments." (John 14:15.) In other words, we should "live by every word that proceedeth forth from the mouth of God." (D&C 84:44.)

Magnitude of God's love

Our Eternal Father and his Only Begotten Son both have intense, comprehensive, and full love for us. They have much greater intelligence and understanding than we have, and so their feelings of love go far beyond

our capabilities to love. The attribute of love is so highly developed in these divine Beings that the scriptures state: "God is love." (1 John 4:16.) In fact, Deity's transcendent love is above and beyond our deepest feelings and keenest conception. At times of great spiritual experience when we feel an abundance of the Spirit, we have a greater realization of the magnitude of God's love.

God is the Father of our spirits. He placed us upon this earth and provided a gospel plan of salvation through his Only Begotten Son, thereby making it possible for us to come back into his presence and receive exaltation or eternal life. Those who attain that glorious condition will experience the sweetness of love, which surpasses our present understanding.

"... God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

Christ's demonstration of love

Jesus Christ also loved us so much that he freely laid down his life and shed his blood for our sins, and also to bring about a universal resurrection. "Greater love hath no man than this, that a man lay down his life for his friends." (John 15:13.)

Among the entire human family, there is no example where the principle of love was demonstrated as perfectly as was shown in the life of Jesus in Palestine and in his ministry among the Nephites following his resurrection. He healed the sick, raised the dead, restored sight to the blind and hearing to the deaf, and cleansed those who were afflicted with leprosy. His heart was filled with compassion upon the poor and any who suffered

afflictions. He lifted them spiritually with his deep understanding.

A beautiful example of Christ's love and compassion is given in the Book of Mormon when he blessed the little children:

"And when he had said these words, he wept, and the multitude bare record of it, and he took their little children, one by one, and blessed them, and prayed unto the Father for them.

"And when he had done this he wept again;

"And he spake unto the multitude, and said unto them: Behold your little ones.

"And as they looked to behold they cast their eyes towards heaven, and they saw the heavens open, and they saw angels descending out of heaven as it were in the midst of fire; and they came down and encircled those little ones about, and they were encircled about with fire; and the angels did minister unto them." (3 Ne. 17:21-24.)

A superb example of Christ's great love is shown when he was hanging on the cross in pain and agony nigh unto death. Jesus prayed: "Father, forgive them; for they know not what they do." (Luke 23:34.)

Central theme of gospel

The central theme and the most dynamic force of the gospel of Jesus Christ is love. The Savior taught his apostles:

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

"By this shall all men know that ye are my disciples, if ye have love one to another." (John 13:34-35.)

Christ declared that the second great

commandment was to love our neighbor as ourselves. The Master Teacher knew that it is human nature for all people to be self-centered. Thus, to be a good Christian, we must love other people as much as we love ourselves. If we loved our neighbors as much as we love ourselves, all our dealings with them would be in kindness, charity, and generosity. All our actions would be tempered by love. Jesus also taught:

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

"That ye may be the children of your Father which is in heaven: . . .

"Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:44-45, 48.)

What should be the relationship between husbands and wives, especially if they are Latter-day Saints?

Love in marriage

A husband and wife should always be gracious and kind to each other. Neither of them should ever say or do anything to hurt the feelings of the other. Deepest love and affection should be shown toward each other continuously. At all times each should make a conscious effort to do everything possible to bring joy and happiness into the life of the other. A husband should show and express appreciation for the accomplishments of his mate, and she should do likewise. We should look for ways to build each other up and make each other happy. Neither the husband nor the wife should let a day pass without expressing love for the other. We should not assume that our mate knows and that it is not necessary to express it. At one time I had the honor

of having President Joseph Fielding Smith and his beloved wife Jessie attend a conference to which I had been assigned. In her talk Sister Smith said: "I never let a day go by without telling my husband that I love him, and he never lets a day go by without telling me."

Under these circumstances, God's blessings will shower down from heaven upon the married couple and especially for those married by the power of the priesthood in the house of the Lord. The power from on high will bind the love and marriage of such couples for eternity.

Harmony in the home

President David O. McKay, always an advocate of love and harmony in the home, stated: "Homes are made permanent through love." (*Pathways to Happiness* [Bookcraft], p. 114.)

"Learn the value of self-control. You are never sorry for the word unspoken. I believe the lack of self-control is one of the most common contributing factors of unhappiness and discord. We see something in the other which we dislike. It is easy to condemn it. And that condemnatory word arouses ill feeling. If we see it, and we refrain from speaking, in a few moments all is concord and peace instead of animosity and ill will. Controlling the tongue is one of the greatest contributing factors to concord in the home, and one which too many of us fail to develop." (*Ibid.*, p. 120.)

Love should also characterize the center of the family life. Each child should be made to feel at all times by his parents that he is of great importance in the family. Parents should express their love to their children and show them in numerous ways that they love them dearly. Then the Spirit of the Lord will reside in the

home. The family will be love-centered and thereby God-centered. The children in turn will reciprocate the love to the parents and strive to please them.

The goal of families who are actuated deeply by love will be to keep the commandments of our Savior in every detail and someday come back into the presence of the Eternal Father and his Only Begotten Son to dwell.

I bear my testimony that the true gospel of our Lord has been restored

to earth again, and that the Master's church is The Church of Jesus Christ of Latter-day Saints. In the name of Jesus Christ. Amen.

President Harold B. Lee

Thank you, Brother Hunter. We have just listened to Brother Milton R. Hunter of the First Council of Seventy.

Elder Howard W. Hunter of the Council of the Twelve Apostles will now be our concluding speaker.

Elder Howard W. Hunter

Of the Council of the Twelve

Not long ago I listened to a noted speaker discuss modern trends with regard to youth. He called attention to the fact that young people today are following divergent courses to those traveled by their parents. The speaker pointed out the concern of parents for their children, whom they believe are being misdirected by the modern-day innovations of society.

Parent-children relationships

Considerable time was spent by the speaker discussing the "generation gap" in the modern home between those of the new generation and their parents. He then took a position on the side of youth, claiming that there must be this generation gap if the world is to make real progress because parents are from the past generation, and we need new thinking, new ideas, and a change from the old. His contention was that if children follow the same course as parents, there would never be progress; therefore, we must accept the new even though it is forced by an uprising of

the modern generation against the established ways of the past. He asked this question: "Who can say that the old is better than the new until it is tried and tested?"

In continuing his argument, he stated that the breach or the differences between parents and youth need not be permanent, but for the temporary purpose of providing new thought and progress preliminary to a more mature relationship in which parents would better understand the ideals and endeavors of their children, and children would better understand their parents. The relationship between the two would become stronger because of this adjustment, which would weld together the old and the young as their differences were resolved through intellectual compromise.

Then followed an unusual citation of scripture in support of this proposition. The closing two verses of the last book of the Old Testament were read:

"Behold, I will send you Elijah the

prophet before the coming of the great and dreadful day of the Lord:

"And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Mal. 4:5-6.)

The prophet Elijah

No passage in scripture gives students of the Old Testament greater problems of interpretation than this one in the Book of Malachi regarding the sending of Elijah to turn the heart of the fathers to the children and the heart of the children to the fathers. Who is the prophet Elijah who is to come before the great and dreadful day of the Lord? Let me review some of the highlights of his life.

The first mention of Elijah in the record refers to him as being from Tishbeh of Gilead, east of the Jordan in the area of Galilee. The events with which he was associated occurred in the ninth century before the birth of Christ. This great prophet was one of the leaders in defending Jehovah as the true God of Israel against those who were advancing Baal worship. His life is associated with many miracles.

Elijah prophesied to King Ahab that there would be a drouth, and a drouth did come to the land. The prophet went to the east of Jordan by the brook Cherith. The brook provided him with water, and the Lord caused him to be fed by ravens morning and night. Because of the drouth, the brook dried up and he sought another refuge.

Elijah and the widow

The Lord directed him to a poor widow who lived with her only son. Elijah found her at the gate of the city and asked for water and bread.

The widow answered: "As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die." (1 Kings 17: 12.)

Elijah told her to fear not, that the handful of meal and the cruse of oil would not diminish; and it did sustain them through the long drouth.

During this time the widow's son became ill and died, or was close to death. Elijah called upon the Lord, and the boy began to breathe again and was given his life.

Later the Lord appeared to Elijah and told him to go to King Ahab and the drouth would be broken. Ahab married Jezebel, the daughter of the King of Tyre, where the god Baal was worshiped. She brought her religion with her, introduced Baalism to the Hebrews, and carried on an attack against the religion of the Hebrews and against Israel's God.

The prophets of Baal

When Elijah went to King Ahab to tell him of the end of the drouth, Ahab accused him of causing trouble in Israel. Elijah charged Ahab with forsaking the commandments of the Lord and following Baal. He challenged the prophets of Baal, supported by Jezebel, to come to Mount Carmel and determine whether the Lord or Baal was God.

Ahab gathered Israel to the place, and Elijah stood alone against the 450 prophets of Baal while the people watched. The contest was to build two altars—one for the Lord and the other for Baal—and to place thereon sacrificial bullocks on unkindled wood. Whichever deity answered by fire

would be accepted as God. The 450 prophets commenced first. They called upon Baal from morning until noon but there was no answer. In their frenzy, they leaped about the altar and cut themselves with their knives and lancets till the blood gushed out, but still no answer.

Elijah's appeal

Then came Elijah's turn. He called for barrels of water to be poured on the sacrifice he had prepared, and he said: ". . . Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word.

"Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again.

"Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

"And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God." (1 Kings 18:36-39.)

The heavens turned black with clouds and wind, and torrential rains came and ended the drouth.

Encounter in the wilderness

Jezebel became angry and threatened Elijah, and he fled south to Beersheba and into the wilderness of Sinai. His encounter with the Lord in the wilderness has become the theme that Mendelssohn put to music in the beautiful *Elijah Oratorio*.

On the mount he felt the power of the wind, the rocks of Sinai were broken to pieces, there was an earthquake and fire, and in the calm that

followed, the voice of the Lord was heard to say, "What doest thou here, Elijah?" He answered, ". . . the children of Israel have forsaken thy covenant, . . . and they seek my life, to take it away." (1 Kings 19:9-10.) Two troops of soldiers were sent to capture him, but Elijah called down fire from heaven, and they were consumed.

Elijah, the great defender of Jehovah, and his friend Elisha walked together from Jericho to the Jordan. Elijah took his mantle and smote the waters. They divided, and the two crossed over on dry ground.

"And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven." (2 Kings 2:11.)

Mission of Elijah

The story of Elijah is in the Old Testament and reference is made to him in the New Testament, but without further revelation we would be left in darkness as to his mission and the meaning of the promise stated by Malachi. The very first written revelation of this dispensation, being the statement of the Angel Moroni to the Prophet Joseph Smith, repeats almost the same words used by Malachi and indicates that Elijah was yet to come. Eight years later, a few days after the dedication of the Kirtland Temple, Joseph Smith and Oliver Cowdery had finished praying together in the temple when a marvelous vision was manifested to them. Let me read just a few lines as recorded in the 110th section of the Doctrine and Covenants: "The veil was taken from our minds, and the eyes of our understanding were opened."

The Lord appeared upon the breastwork of the pulpit and spoke to them. Moses appeared, then Elias, and the record continues:

"After this vision had closed, another great and glorious vision burst upon us; for Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said:

"Behold, the time has fully come, which was spoken of by the mouth of Malachi—testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come—

"To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse." (D&C 110:1, 13-15.)

Gospel preached to spirits

In centuries past many people have lived and died without knowing of the gospel. How will they be judged in the absence of this knowledge? Peter said that after Christ was crucified, "but quickened by the Spirit . . . he went and preached unto the spirits in prison." (1 Pet. 3:18-19.) Then he adds, "For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (1 Pet. 4:6.) Thus, those who die without knowledge of the gospel will have the opportunity to hear and accept it and to accept baptism.

Work for the dead

Does it seem reasonable that persons who have lived upon the earth and died without the opportunity of baptism should be deprived throughout eternity? Is there anything unreasonable about the living performing the baptisms for the dead? Perhaps the greatest example of vi-

carious work for the dead is the Master himself. He gave his life as a vicarious atonement, that all who die shall live again and have life everlasting. He did for us what we could not do for ourselves. In a similar way we can perform ordinances for those who did not have the opportunity to do them in lifetime.

Not only may baptisms be performed for the dead, but endowments; also sealings, by which wives become eternal companions to husbands and their children sealed to them as a family. The sealing of family units can be continued until the family of God is made perfect. This is the great work of the dispensation of the fulness of times, by which the hearts of the fathers are turned to the children and the hearts of the children to the fathers. The uniting and redemption of the family of God was the divine plan before the foundations of the earth were laid.

Appearance of Elijah

I bear witness that the same prophet who was fed by the ravens, by the never-depleting handful of meal and cruse of oil, who brought back life to the widow's son, whose sacrifice was consumed by an unkindled fire, who was taken into heaven in a chariot of fire, has appeared in this day, as foretold by Malachi. He is turning the hearts of this and the past generations toward each other.

Prior to the building of temples in this dispensation and the appearance of Elijah, there was little interest in seeking out and identifying families of the past. Since temples have been built, genealogical interest in the world has increased at an accelerating rate. The gathering of hundreds of people to Salt Lake City, represent-

ing forty-five nations, for the World Conference on Records is a demonstration of this great interest.

Let me go back to the statements made by the speaker regarding modern youth trends. Could the words of Malachi mean that the mission of Elijah in the last days would be to resolve differences between parents and children, restore domestic tranquillity, and close the generation gap? Of course not. Revelation in this day has given us the true meaning. Let me read to you the words of Joseph Smith in answer to the question:

"... this is the spirit of Elijah, that we redeem our dead, and connect ourselves with our fathers which are in heaven, and seal up our dead to come forth in the first resurrection. . . ." (*Documentary History of the Church*, vol. 6, p. 252.)

May the spirit of Elijah burn deep into our hearts and turn us toward the temples, I humbly pray, in the name of Jesus Christ. Amen.

President Harold B. Lee

Thank you Elder Hunter. We express our appreciation for those who have addressed us in this excellent session of the conference this afternoon.

The Sunday School conference meeting will be held this evening at 7 o'clock in the Salt Lake Tabernacle. All Sunday School officers and

teachers and their families are invited to attend. We also recommend that all members of the priesthood who have Sunday School responsibilities be in attendance at this meeting.

The singing for this session has been furnished by the Combined Relief Society Choruses of the Blackfoot, Pocatello, and Pocatello North Regions, with Sister Ellen Barnes conducting, and Robert Cundick at the organ.

On behalf of all who have listened to the singing during this session of the General Conference today, we express our appreciation and our sincere thanks to the members of this chorus for furnishing us with their inspirational music.

The Relief Society Chorus, with Sister Ellen Barnes conducting, and Elder Cundick at the organ, will now favor us with, "Old Things Are Done Away."

The benediction will then be offered by Elder Paul S. Rose, former president of the Philippines Mission.

The general session of this conference will then be adjourned until 10 o'clock a.m. Saturday.

The Relief Society Chorus rendered the number, "Old Things Are Done Away."

The closing prayer was offered by Elder Paul S. Rose, former president of the Philippines Mission.

The conference was adjourned until Saturday morning at 10 o'clock.

SECOND DAY MORNING MEETING

THIRD SESSION

The third session of the conference convened in the Salt Lake Tabernacle on Saturday, October 2, 1971, at 10 o'clock a.m.

With President Joseph Fielding present and presiding, President N. Eldon Tanner, second counselor in the First Presidency, conducted this session.

The special music for this meeting was furnished by the Tabernacle Choir, directed by Richard P. Condie, with Alexander Schreiner playing the organ accompaniments.

Before the beginning of the meeting, the Tabernacle Choir sang the number, "All Creatures of our God and King."

President Tanner then made the following statement:

President N. Eldon Tanner

The Tabernacle Choir has just opened the third session of the 141st Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints by singing "All Creatures of Our God and King."

We extend a cordial welcome to all present this morning in this historic Tabernacle—special guests, educational and civic leaders, thousands

of members of the Church and many friends everywhere tuned to these proceedings by radio and television.

Music for this session of the conference will be rendered by the Tabernacle Choir under the direction of Richard P. Condie, with Alexander Schreiner at the organ. They will first sing "How Excellent Thy Name."

Following the singing the invocation will be offered by Elder Zachariah Brown, former president of the New Zealand Temple.

The number, "How Excellent Thy Name," was sung by the Tabernacle Choir.

Elder Zachariah Brown, former president of the New Zealand Temple, offered the opening prayer.

The Tabernacle Choir then sang without prior announcement "Praise to the Lord."

President Tanner

The Tabernacle Choir has just sung "Praise to the Lord."

President Harold B. Lee, first counselor in the First Presidency of The Church of Jesus Christ of Latter-day Saints, will now speak to us.

President Harold B. Lee

First Counselor in the First Presidency

My beloved brothers and sisters, and to those of our friends who are listening over the air, I pray for the guidance of the Spirit during these few moments that I shall stand before you.

Some time ago I was visited by a journalist from a large intermountain newspaper who came to inquire about the missionary activities of the Church. After we had explained our worldwide activities in missions now being expanded into such newer areas as the Fiji Islands, Korea, Hong Kong, Indonesia, Thailand, Spain, Italy, and heretofore remote areas of Latin America, and among the Indian tribes, she asked, as she contemplated the magnitude of the worldwide missionary activities: "Are you people out to convert the whole world?"

The Master's commission

I replied by quoting the Master's commission to his early disciples:

"And he said unto them: Go ye into all the world, and preach the gospel to every creature.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

The Master then spoke of the signs which would evidence the divinity of their callings:

"So then after the Lord had spoken unto them, he was received up heaven. . . ."

Then, as the gospel writers recorded: "And they went forth, preached every where, the Lord working with them, and confirming the word with signs following." (Mark 16:15-16, 19-20.)

I then recalled for her the words of

a revelation to the Lord's disciples in early years of this dispensation, that through their administration "the word may go forth unto the ends of the earth, unto the Gentiles first, and then, behold, and lo, they shall turn unto the Jews.

"For it shall come to pass in that day, that every man shall hear the fulness of the gospel in his own tongue, and in his own language, through those who are ordained unto this power. . . ." (D&C 90:9, 11.)

Expansion of the work

We are witnessing a great expansion of the work of the Church throughout the world. It would seem that the early revelations of the Lord to the Church pointed us to a preparation for this day, when he promised:

"Behold, and lo, I will take care of your flocks [meaning, of course, the congregations of Church members], and will raise up elders and send unto them.

"Behold, I will hasten my work in its time." (D&C 88:72-73.)

During the past several months we have spent much time in countries of the Far East and in the European countries, where we have been brought face to face with large congregations of our members and with others not of our faith.

Need for spiritual guidance

Never, it seems, has there ever been more unmistakable evidence of a need for spiritual guidance, as we met throughout our visits in these countries those who are seeking for answers to problems that confront

them on every side. We have sensed that everywhere there is much dissatisfaction with the churches to which they have belonged. The real reason for this decline seems to stem from the fact, as one columnist has summarized it, "organized religion isn't being attacked. It's busily committing suicide trying to keep up with [the] Jane Fonda and Timothy Leary" type of relevance which would "tune out that corny old Bible, split out of that moldy church and turn on with relevance!" (Dr. Max Rafferty, "Church Should Examine Own Action in Decline of Religion," *Salt Lake Tribune*, September 19, 1971, p. A-13.)

They want a true definition of what constitutes divine authority.

Clamor for security

They are clamoring for security or a salvation, not just in the world to come, but for a temporal salvation here and now that they don't have to die to get. There is a need for their churches to have concern about the personal welfare of the individual, so that each one could be aided to help himself through a unified church effort and a brotherhood in the Church that concerns itself with temporal and social, as well as spiritual needs.

They are looking for a church where there is not only unity to be found within their local congregations, but which reaches out to a unification of effort in meeting the challenging problems confronting mankind; where a church congregation in one nation links hands with those of a common faith that spans the continents and the oceans and proclaims a universal brotherhood to which they may look with confidence in matters of health and education, strengthening of home ties, and in evolving and

promoting constructive church activities; where youth are taught correct principles so that they can learn to become effective leaders themselves; where wholesome activities are in such abundance that there is less time to engage in the evils that beckon on every side.

Demand for Christian ideals

In short, the demand everywhere is for a church that is holding fast to the basic ideals of Christianity, as the apostle James has defined it: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1: 27.)

There we have found a strong central authority that inspires a confidence that shows the way ahead—where the strong are marshaled to give liberally of their leadership, of their means, of their talents; where the weak are urged to maximum effort in providing for themselves; where emergency needs can be met in a way that fosters brotherhood, instead of a deadening process that is described, scripturally, as to "grind the faces of the poor." (Isa. 3:15.)

Never has there been a greater need in the Church for training in leadership and in effective teaching to offset the clever and diabolical methods of evil powers that "pacify, and lull them away into carnal security," stirring them up to anger, saying that all is well and with flattery telling them there is no hell nor is there a devil, for this is the way, as the ancient prophets have warned, that "the devil cheateth their souls, and leadeth them away carefully down to hell." (See 2 Ne. 28:20-22.)

Results of prosperity

It was frightening to observe that in places where there was the greater prosperity, there was the unmistakable evidence that, like the peoples of other dispensations, when they prospered they forgot God. They were seemingly rich in things that money could buy, but they were devoid of most of the precious things money could not buy.

The prophets have issued a clear signal of warning to those who are lifted up in the pride of their hearts because of their ease and their exceeding great prosperity:

"Yea, and we may see at the very time when he doth prosper his people. . . yea, then is the time that they do harden their hearts, and do forget the Lord their God, and do trample under their feet the Holy One—yea, and this because of their ease, and their exceedingly great prosperity." (He. 12:2.)

And so do we, as we witness these things, lament with those who have gone before us:

"Yea, how quick to be lifted up in pride; yea, how quick to boast, and do all manner of that which is iniquity; and how slow are they to remember the Lord their God, and to give ear unto his counsels, yea, how slow to walk in wisdom's paths!" (He. 12:5.)

Foundation of truth

There comes back to us more clearly than ever before the application of the words of the Master as he closed his Sermon on the Mount, that only that person or that church (meaning a congregation of individuals, of course) which will stand through these testing years, will be that which is founded upon the rock,

as the Master declared, by hearing and obeying the fundamental and never-changing principles upon which the true church is founded, when the winds of delusion blow, or when the floods of filth and wickedness engulf us, or when the rains of criticism or derision are rained down upon those who are holding fast to the truth.

Constantly there come among us men and women of great renown, and their observations as they learn of the Church and its far-reaching activities are, in a sense, but confirmation of what the apostle Paul declared long ago to the Romans:

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth. . . . For therein is the righteousness of God revealed . . . [and note this particularly] For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." (Rom. 1:16-18.)

Application of gospel principles

One renowned lecturer at the Bonneville Knife and Fork Club, Mr. George Rony, remarked to me after I had taken him, at his request, to see some of our Church welfare activities: "Your welfare plan should engulf the world, and I have no doubt after seeing it in operation that one day it will be the master plan for Christian living."

Frequently, prominent visitors have inquired about the educational system of the Church, by which, outside of our Church and school institutions, and within our seminaries and institutes, the Church is reaching out to every home with home Primaries on week days for small children, and with home-study courses for week days for the youth, for the teaching

of vital principles essential to Christian living.

These visitors invariably have sought for the secret as to how our school campuses have been able to maintain law and order. This question, of course, has prompted an explanation of the family home evening programs in the homes from which most of our youth have come. Attention is called to the student organizations among our college youth where students themselves are organized into church units and are schooled in how they can communicate responsibly in the way the Lord's plan provides.

These observations, and many others, similarly, are sobering, and they challenge us to strive the more diligently to carry out the perfect plan that has been given us, by which the world may be saved, if all men would be constrained to "search diligently, [to] pray always, and be believing, [so that] all things [might] work together for [their] good" and his name's glory. (D&C 90:24.)

Conference in Great Britain

We have just come from a historic conference of the members of the Church in the British Isles, at Manchester, England. Here we had assembled an all-British congregation of over twelve thousand members. The intensity of the interest there manifest bore eloquent witness to the growing awareness that the kingdom of God, meaning The Church of Jesus Christ of Latter-day Saints, is worldwide, and that the people of Great Britain have a firm resolution to establish the Church more firmly in their native land. This was dramatically demonstrated when they concluded the three-day conference with an original song composed by one of

their local leaders, entitled "This Is Our Place." This song of theirs concluded with this impressive declaration:

"God's work is ours: we must not fail
To labour with our heart and strength;
With him beside us, we'll not fear,
Here we will live, here we will serve."

(Ernest Hewett,

President, Leicester Stake)

We held the first general conference of this character in the British Isles because of their great contribution to the early growth of the Church, which gave evidence of the great outpouring of the blood of Israel among the people of the British Isles.

Growth of the Church

As we visit the various countries, whether in the Far East, in the European areas, in the Latin American nations, or in other parts of the world, we have noted, as in the British Isles, the unmistakable signs of a strong desire on the part of our Church members to see the Church grow in their own countries. They are looking for a day when their membership and a developed leadership will be able to assume positions of responsibility to preside over districts and missions and temples, if and when their strength will be so manifest that they can govern themselves after they have been taught correct principles.

It is a standing marvel to see how susceptible these leaders are to training in the Church, when they have been taught by someone to show the way. As Church members catch the spirit of the work, they have an intense desire to go to a holy temple where they can receive the promised blessings of the priesthood, which, through their faithfulness, will gain them heaven's highest privileges in the world to come.

Everywhere we have gone, and here at home, men are asking as to our efforts in behalf of the so-called underprivileged peoples. This has given us the opportunity to explain how, from the finding of new converts, there proceeds, step by step, the introduction of the family home evening program, where parents are helped with family problems, small units of organization, of Sunday Schools, branches and districts, culminating into stakes for a purpose, as the Lord revealed, to provide "for a defense, and for a refuge from the storm, and from wrath when it is poured out without mixture upon the whole earth." (D&C 115:6.)

Signs of second coming

When I recall the words of a heavenly messenger to the young prophet in the early beginning of this dispensation, that the purpose of the restored church was to prepare a people ready to receive the coming of the Lord, I remember that when the disciples gathered around the Master before he left them, they asked him as to the signs of his second coming and the end of the world, or the destruction of the wicked, which was the end of the world. He gave them certain signs that would foretell that this second coming was near, even at their very doors. He spoke of great tribulations, of wars, famines, and earthquakes.

One of the most significant among the other signs of which the Master spoke, and about which I had often wondered, was that prior to his coming there would be false Christs and false prophets who would show great signs and wonders in order to deceive the faithful who are looking forward to that glorious day when the Master will return again

to the earth. We are actually seeing this present among us today, where individuals are coming forward with claims of Deity for their leaders. These arch-deceivers are among us, and some have come in person claiming to be God; and we may well expect others to rise up to do likewise in fulfillment of the Master's declaration that false Christs and false prophets would come forth.

Readiness for his coming

The Master gave a sure way for the saints to herald the coming of our Lord again to the earth, as he promised. This is how the Savior said he would appear:

"Wherefore if they [meaning the false Christs] shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.

"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." (Matt. 24: 26-27; see also Joseph Smith 1:25-26.)

If we could remember that, and put to flight all the foolish ideas about how the Savior will appear, we would be ready when he comes.

In preparation for that marvelous event the Master counseled: "Watch therefore: for ye know not what hour your Lord doth come.

"Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."

Then there was this promise to his servants who had been living faithfully: "Blessed is that servant, whom his lord when he cometh shall find so doing." (Matt. 24:42, 44, 46; see also Joseph Smith 1:46, 48, 50.)

Earthquake in Peru

A few days ago we had a faith-promoting report from a young mission president and his wife who have just been released from presiding over a mission in Peru, where recently there was experienced one of the worst calamities in the history of the world, in which an estimated seventy thousand persons were buried when an earthquake moved an entire mountain over two cities, which were completely destroyed. We had four missionaries laboring there, two in each city. When the earthquake came, they were at the Lord's business; two of our elders were teaching a gospel lesson on the outskirts of the town and the other two were in a preparation meeting in another city.

After the three terrifying days of semidarkness from the choking dust, they philosophized that this might be like the time when the Savior was crucified, when there were three days of darkness, and when he would come again, when two should be grinding at the mill, and one would be taken and the other left; two would be working in the field, and one would be taken and the other one left. (See Matt. 24:40-41.)

When an earthquake strikes, every person would be taken as he is then living—if at a movie, or a tavern, or in a drunken stupor, or whatever. But the true servants of God, who would be doing their duty, would be protected and preserved, if they would do as the Lord has counseled: to "stand ye in holy places, and be not moved," when these days should come. (D&C 87:8.)

So we are saying to our Church members in every land, everywhere, stand in your places and say as the British Saints have sung:

"God's work is ours: we must not fail
To labour with our heart and strength;
With him beside us, we'll not fear,
Here we will live, here we will serve."

Admonition to serve God

To our faithful Saints everywhere and to all our friends who are the honest in heart, go to your homes following this great conference:

Have your family prayers, keep your home ties strong, and let love abound therein.

You who are the priesthood watchmen, don't fail in the sacred charge to "watch over the church. . . and be with and strengthen them." (D&C 20:53.)

You leaders, put into full gear the total programs that are heaven-sent in these days to stem the tide of wickedness that is rolling over the earth as an avalanche.

Lighten your individual burdens, you leaders, by increasing the activities of others, that all may be benefitted thereby.

Above all, teach the gospel of Jesus Christ with power and authority and continue to bear witness of the divine mission of our Lord and Master, Jesus Christ.

And to you, our friends who are the honest in heart and who are sincere seekers after truth, we bear our solemn witness that "through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel" (Article of Faith 3), as administered by authorized servants who hold the keys of salvation for both the living and the dead.

Words of comfort

I would that all who are within the sound of my voice would be comforted, in this dispensation, as those in

other troublous times have been comforted and shielded from the pitfalls of the adversary. Hear the Master's words as he referred to his people as his children:

"Fear not, little children, for you are mine, and I have overcome the world, and you are of them that my Father hath given me;

"And none of them that my Father hath given me shall be lost.

"Wherefore, I am in your midst, and I am the good shepherd, and the stone of Israel. He that buildeth upon this rock shall never fall.

"And the day cometh that you shall hear my voice and see me, and know that I am."

And then he said:

"Watch, therefore, that ye may be ready." (D&C 50:41-42, 44-46.)

I believe with all my soul that that promise is for you and me today, as we qualify ourselves to be worthy to be called his children.

To this I testify in the name of Jesus Christ. Amen.

President N. Eldon Tanner

For the information of the television and radio audiences who have

just joined with us, we are gathered in the historic Tabernacle on Temple Square in this the third session of the 141st Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints.

President Harold B. Lee, first counselor in the First Presidency of the Church, has just spoken to us.

The Tabernacle Choir, with Richard P. Condie directing and Alexander Schreiner at the organ, will sing, "Coronation Anthem—Glory and Praise to God."

Following the singing, Elder Mark E. Petersen of the Council of Twelve Apostles, will speak to us.

The Tabernacle Choir sang "Coronation Anthem—Glory and Praise to God."

President Tanner

Elder Mark E. Petersen of the Council of the Twelve Apostles will now address us.

Elder Mark E. Petersen

Of the Council of the Twelve

One of the Articles of Faith of The Church of Jesus Christ of Latter-day Saints includes the expression, "We believe in being honest." (Article of Faith 13.)

But we do not believe in honesty merely as a matter of policy. It is far more important than that. Honesty is a principle of salvation in the kingdom of God. Without it there can be no salvation. Just as no

man or woman can be saved without baptism, so no one can be saved without honesty. As we cannot advance in the kingdom of heaven without a resurrection, so we cannot move into celestial realms without honesty.

Hypocrisy denounced

As God condemns immorality, so he denounces hypocrisy, which is

one of the worst forms of dishonesty. When he describes the hell of the world to come, he specifies that dishonest persons will go there. As no unclean thing can enter the presence of the Lord, so no liar nor cheat nor hypocrite can abide in his kingdom.

Dishonesty is directly related to selfishness, which is its origin and source. Selfishness is at the root of nearly all the disorders that afflict us, and man's inhumanity to man continues to make countless thousands mourn.

Need for honesty

If all mankind were honest, we could have heaven here on earth. We would have no need for armies or navies, nor even a policeman in the smallest community, for there would be no crime, no invasion of other people's rights, no violence of one person against another.

There would be no grounds for divorce, nor would we have errant husbands or unfaithful wives. Conflict between children and parents would disappear, and juvenile delinquency would come to an end.

Widespread tendency to lie

But in our society is there anything more widespread than the tendency to lie and deceive?

It is the lie of the drug peddler that tempts a child to indulge, and the lie of the seducer that persuades a girl to surrender her virtue.

It is the lie of the shyster that traps his victim in the fraudulent deal.

It is the lie of the tax evader that puts him behind bars, and the lie of the student that turns him into a cheat at school.

It is the lie of the child—and too often also of the parent—that creates the generation gap.

It is the lie of the shoddy workman that hides a faulty repair.

It is living lie upon lie that makes a man a hypocrite.

It is the lie of a husband or wife that leads to infidelity, and that of the embezzler that makes him falsify his books.

It is the desire to lie and cheat that turns a mother into a shoplifter and the child who assists her into a potential criminal.

It is the lie on the lips of the neighborhood gossip that brings character assassination to many innocent victims.

It is the dishonest one who seeks to take advantage of or to humiliate or to deliberately injure a fellow human being.

It is dishonesty in a householder that persuades him to cheat a little newsboy out of his collections for delivering his newspapers.

It is the lie of a clergyman teaching premarital sex as a type of trial marriage that persuades a girl to lose her virtue. She may be naive or obtuse in accepting his word, but what a price he will have to pay at the judgment bar of God for saying there is no sin in premarital sex when he knows full well that the Almighty has thundered from the heights of Mt. Sinai: "Thou shalt not commit adultery." (Exod. 20:14.)

It is the lie of the hypocrite who berates his wife and belittles his children and is a beast in the home that persuades him to assume a pious role on Sunday and sing in the choir and partake of the sacred emblems of the Lord's supper.

It is the lie of the infatuated girl who deceives her parents as she

enters a life of sin with a boy who would only drag her down.

Breathes there a man with soul so dead who never to himself hath said,
We cannot live a lie?

The devil a liar

We Latter-day Saints believe in God, and because we believe in him, we also believe there is a devil. But the devil himself is a liar—the father of lies—and those who choose to cheat and lie and deceive and misrepresent become his slaves.

Is it any wonder that the scripture says:

"These six things doth the Lord hate:

Yea, seven are an abomination unto him:

A proud look,

A lying tongue,

Hands that shed innocent blood,

An heart that deviseth wicked imaginations,

Feet that be swift in running to mischief,

A false witness that speaketh lies, and

He that soweth discord among brethren." (Prov. 6:16-19.)

Those to suffer hell

In the following verses, the scripture ties this outburst to another heinous sin that is never without its lies and deception—that of lustful sex, which God says will destroy the soul. In modern revelation the Lord describes the hell of the world to come as he lists those who will suffer it, and he says:

"These are they who are liars, and sorcerers, and adulterers, and whoremongers, and whosoever loves and makes a lie.

"These are they who suffer the wrath of God on earth.

"These are they who suffer the vengeance of eternal fire.

"These are they who are cast down to hell and suffer the wrath of Almighty God. . . ." (D&C 76:103-106.)

Worthiness to be Christians

Most of us claim to be Christians, bearing the name of Christ and worshiping in his holy name. But are we really Christians at heart? Is our worship truly acceptable to him? This we may determine by asking if we truly keep his commandments. If not, are we worthy to bear his name?

One man asked: "If you had to prove in court that you are a Christian, what would you use as evidence?"

Christians must learn that there is nothing Christlike in deception. There is no righteousness in hypocrisy. There is nothing good about a lie.

We must recognize that if we are not honest we are not clean, in the eyes of God, and that no unclean thing may enter his presence. To resort to dishonest practices is to apostatize from the Christian way of life. Apostasy from Christ becomes anti-Christ, and who among us can afford that? To be anti-Christ is to be against him, to fight against him, even in silent disobedience. To fight against Christ is to put God out of our lives, and that above all things invites self-destruction.

Existence of God

Men may philosophize and say there is no God; they may call religion a myth; they may build up their own intellectual concepts, but all to no avail. The evidence for God is overwhelmingly greater than

all the protestations and empty theories that seek to abolish him. As one poet has said: "Only the fool contends that God is not."

In this day of great achievement, there is more reason to believe in God than at any other time in our memories. All our explorations, all our scientific accomplishments, even our sending men to the moon, declare the existence and power of God.

There is no precision in chance, and there is no certainty in spontaneity. But there are both precision and certainty in the universe, and these—as our greatest scientists have said—declare the glory of God; and so with the psalmist of old they sing aloud: "The earth is the Lord's and all that therein is." (See Ps. 24.)

Gospel to be lived honestly

If we are interested in the gospel in the least degree, we should live it wholeheartedly. There is no point in deceiving ourselves and becoming victims of our own indiscretion. It is a fact so simple that even a child may understand—that if we are to be saved in the kingdom of heaven, we must live its laws honestly, completely, and wholeheartedly. To be halfhearted about it is repugnant to the Lord. He has said to the lukewarm that he will spew them from his mouth!

Why do you suppose he commanded that we serve him with all our heart, might, mind, and strength?

Do we not remember that he has said that if we accept his commandments with a doubtful heart and keep them with slothfulness, we are damned? (See D&C 58:29.)

Sayings to be kept

If we are to be Christians in deed, we should remember and keep these sayings:

"... if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." (Matt. 5:23-24.)

"All things whatsoever ye would that men should do to you, do ye even so to them." (Matt. 7:12.)

"Thou shalt love thy neighbour as thyself." (Matt. 22:39.)

And do you recall that the Savior gave us this particular commandment: "Thou shalt not be as the hypocrites are"? (Matt. 6:5.) He further explained that "no man can serve two masters. . . . Ye cannot serve God and mammon." (Matt. 6:24.)

There is also this vital scriptural text: "He that worketh deceit shall not dwell within my house; he that telleth lies shall not tarry in my sight." (Ps. 101:7.)

When the Almighty spoke from Sinai commanding that we should not steal, in the same breath he said: "Thou shalt not bear false witness against thy neighbour," and he also declared that we must covet nothing that is our neighbor's. (See Exod. 20:16-17.)

In modern revelation he said forcefully: "Thou shalt not lie; he that lieth and will not repent shall be cast out." (D&C 42:21.)

And he made an important part of Christian teachings this great precept: "Thou shalt not speak evil of thy neighbor, nor do him any harm." (D&C 42:27.)

Avarice and greed

And then quite on the opposite side of the picture, as he taught mankind to avoid avarice and greed, which leads into all forms of dishonesty, he urged that we take the higher route. Instead of taking from

our fellowmen, we must learn to give—to be good Samaritans in very deed; to share with our less fortunate neighbors, and in reality show love for our fellowmen. So he said: “. . . remember the poor, and consecrate of thy properties for their support. . . . And inasmuch as ye impart of your substance unto the poor, ye will do it unto me. . . .” (D&C 42:30-31.)

A lighter burden

The Savior knows the great burden of sin. He bore that burden in Gethsemane and on the cross for each one of us. He knows that the sinful life is the costly and miserable life, and that wickedness never was happiness. He invites us to bear a lighter burden, one of joy, relief, and deep satisfaction, and he says:

“Come unto me, all ye that labour and are heavy laden, and I will give you rest.

“Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

“For my yoke is easy, and my burden is light.” (Matt. 1:28-30.)

Need of repentance

The Lord makes it clear that all have need of repentance, and that if we truly repent and accept his yoke of love and forgiveness and of obedience, he will receive us.

Through his ancient servant John he said:

“. . . if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

“If we say that we have no sin, we deceive ourselves, and the truth is not in us.”

On the other hand he said:

“If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” (1 John 1:7-9.)

“He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

“But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.” (1 John 2:10-11.)

Works of truth

And then we have the words from James that faith without works is dead. We must combine our faith with our works and our works with our faith to be Christians indeed, and our works must be works of truth. (See James 2:17-18.)

The Spirit of God is the spirit of truth. The Savior is the personification of truth. Describing himself he said, “I am the way, the truth, and the life: no man cometh unto the Father, but by me.” (John 14:6.)

Except through the truth there is no salvation in the kingdom of God, and that truth is Christ. And this is my testimony to you in the sacred name of the Lord Jesus Christ. Amen.

Following Elder Petersen's address, the Tabernacle Choir sang “In My Father's House.”

President N. Eldon Tanner

Elder Mark E. Petersen of the Council of Twelve Apostles of the Church of Jesus Christ of Latter-day Saints has just spoken to us. He was followed by the Tabernacle Choir singing “In My Father's House Are

Many Mansions." The solo was sung by George Behunin.

Following a brief interlude the congregation will join with the Choir in singing: "Come, Come Ye Saints."

Following an organ interlude, the Tabernacle Choir sang "How Wondrous and Great."

The congregation and choir then sang the hymn, "Come, Come, Ye Saints."

President Tanner

For the benefit of the television and radio audiences who have just joined us, we again announce that we are gathered in this historic Tabernacle on Temple Square in Salt Lake City, Utah in the third session of the 141st Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints.

Elder Marion G. Romney of the Council of Twelve Apostles will now address us.

Elder Marion G. Romney

Of the Council of the Twelve

My beloved brethren and sisters, members of the Church and non-members, if we are edified while I am speaking, you and I will both need to be guided by the Spirit of the Lord, because I propose to quote to you what he said as he spoke to his disciples concerning our day, the predicaments in which we find ourselves, and the immediate future to follow.

Society's sad plight

"And the light shineth in darkness; and the darkness comprehended it not." (John 1:5.) So wrote the disciple whom Jesus loved.

This scripture came to mind recently as I read a statement attributed to Dr. Charles H. Malik, former president of the General Assembly of the United Nations. In it he said that what is needed today is "the challenge of a truly universal message, a vision of something great and tremendous, a call to an heroic mission. . . . The immediate situation [he said] presents the aspect of a

final and total judgment: everything is being weighed—one's life, one's values, one's culture, the vitality of the whole civilization to which one belongs.

"It is very much then like the last day. And those who believe will tell you that God is there and that most certainly He watches over His own, even if He should sorely chasten them still." (Quoted in *Public Speaker's Treasure Chest* [Harper & Row, 1964], p. 42.)

Pondering this analysis of the sad plight of our society, one comes to the conclusion that the predicament in which we find ourselves today has not come about for want of an adequate guide, but rather for want of a listening ear.

A guiding light

In conversing with you this morning, my purpose is to emphasize the fact that in our troubled world there now is and has been for a hundred and forty years a safe and sure guiding light; a light destined to bring joy,

peace, and happiness to every nation, kindred, tongue, and people who will follow it.

My witness to you is that our beloved Savior, Jesus Christ, while still in mortality, foresaw and foretold the circumstances in which we find ourselves today. He also at that time revealed the now impending consequences of our present course and prescribed the means he would make available for averting them.

What he then said was and is, in his view, of such importance to us that he has had a record of it preserved in three separate scriptures: the Bible (see Matt. 24), the Pearl of Great Price (Joseph Smith 1), and the Doctrine and Covenants.

The circumstances under which he spoke are most impressive. As he went for the last time from Jerusalem to Bethany, he stood with his apostles on the Mount of Olives. Being concerned over his prediction that of the temple buildings there would not be left one stone upon another, they asked him for an explanation. "Tell us," they said, "when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" (Matt. 24:3.)

A light to break forth

I shall not recite what he said about the then-impending destruction of Jerusalem. I do, however, because of its relevance to our present and future welfare, invite you to seriously consider with me what he said about the signs of his second coming "and of the end of the world." As to these events, he began by saying: "... when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fulness of my gospel." (D&C 45:28.)

That this prediction referred to our day is established by the fact that that "light" spoken of broke forth in the spring of 1820 when the Father and the Son appeared to the boy prophet, Joseph Smith. During the years immediately following, "the fulness of [Christ's] gospel" was restored to the earth through the Prophet Joseph Smith.

The times of the Gentiles

These great events were to, and did, usher in "the times of the Gentiles"—that is, the era in which, in this last dispensation, the gospel is to be preached primarily to the non-Jewish people of the earth. You will recall that in the meridian of time it went first to the Jews and then to the Gentiles.

But, back to what the Savior said: "... when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fulness of my gospel;

"But they receive it not; for they perceive not the light, and they turn their hearts from me because of the precepts of men." (D&C 45:28-29.)

Light not perceived

The fulfillment of this prediction is painfully evident today. The large majority to whom the gospel has been taken reject it. It is because of this rejection, and not because there is no guiding light, that this generation has been and, unless it reverses its course, will continue to be unable to avoid the calamities foreseen and foretold by Jesus. For, said he, in that generation—that is, in which the gospel is preached—"they perceive not the light" (the Gospel of Jesus Christ) and "turn their hearts from me.

"... there shall be men standing in that generation, that shall not pass

until they shall see an overflowing scourge; for a desolating sickness shall cover the land.

"But my disciples shall stand in holy places [I thought of this as President Lee was talking a few moments ago], and shall not be moved; but among the wicked, men shall lift up their voices and curse God and die.

"And there shall be earthquakes also in divers places, and many desolations; yet men will harden their hearts against me, and they will take up the sword, one against another, and they will kill one another.

"And now [said the Savior, as he repeated this prophecy to the Prophet Joseph Smith], when I the Lord had spoken these words unto my disciples, they were troubled.

"And I said unto them: Be not troubled, for, when all these things shall come to pass, ye may know that the promises which have been made unto you shall be fulfilled." (D&C 45:31-35.)

Signs of second coming

Then referring again to the breaking forth of the light, Jesus continued his prophetic utterance to his disciples by saying:

"And when the light shall begin to break forth, it shall be with them like unto a parable which I will show you—

"Ye look and behold the figtrees, and ye see them with your eyes, and ye say when they begin to shoot forth, and their leaves are yet tender, that summer is now nigh at hand;

"Even so it shall be in that day when they shall see all these things, then shall they know that the hour is nigh.

"And it shall come to pass that he that feareth me shall be looking forth

for the great day of the Lord to come, even for the signs of the coming of the Son of Man.

"And they shall see signs and wonders, for they shall be shown forth in the heavens above, and in the earth beneath.

"And they shall behold blood, and fire, and vapors of smoke." (D&C 45:36-41.)

Some of these signs we have already witnessed, and others we shall witness later. For, Jesus continued, ". . . before the day of the Lord shall come, the sun shall be darkened, and the moon be turned into blood, and the stars fall from heaven.

"And the remnant shall be gathered unto this place. [He was standing on the Mount of Olives.]

"And then they shall look for me, and, behold, I will come; and they shall see me in the clouds of heaven, clothed with power and great glory; with all the holy angels; and he that watches not for me shall be cut off." (D&C 45:42-44.)

Promises to righteous

The righteous, however, shall not be cut off. Listen to the promises the Lord made to those who receive the gospel and live it.

"But before the arm of the Lord shall fall, an angel shall sound his trumpet, and the saints that have slept shall come forth to meet me in the cloud.

"Wherefore, if ye [speaking to his apostles] have slept in peace blessed are you; for as you now behold me and know that I am, even so shall ye come unto me and your souls shall live, and your redemption shall be perfected; and the saints shall come forth from the four quarters of the earth." (D&C 45:45-46.)

We are assured by these words that

whether we die before he comes or persist in mortality, we shall, if we have been true and faithful, be with him and rejoice at his coming.

And then, after those who are resurrected have come unto him, and the righteous who are living at the time of his coming have come forth from the four quarters of the earth, "... shall the arm of the Lord fall upon the nations.

"And then shall the Lord set his foot upon this mount, and it shall cleave in twain, and the earth shall tremble, and reel to and fro, and the heavens also shall shake.

"And the Lord shall utter his voice, and all the ends of the earth shall hear it; and the nations of the earth shall mourn, and they that have laughed shall see their folly.

"And calamity shall cover the mocker, and the scorner shall be consumed; and they that have watched for iniquity shall be hewn down and cast into the fire." (D&C 45:47-50.)

"And Satan shall be bound, that he shall have no place in the hearts of the children of men.

"And at that day, when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins.

"For they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived—verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day." (D&C 45:55-57.)

"They that are wise and have received the truth" are they who, when they hear the gospel, accept it. They who "have taken the Holy Spirit for their guide, and have not been deceived," are they who have not only had the gift bestowed upon them, but who have thereafter so lived as to

have received the guidance of the Holy Ghost to such an extent that they have not been deceived. Such are they who, whether resurrected at his coming or still living in mortality, "shall abide the [great] day" of Christ's second coming.

"And the earth shall be given unto them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation.

"For the Lord shall be in their midst, and his glory shall be upon them, and he will be their king and their lawgiver." (D&C 45:58-59.)

The sure light

This great prophetic pronouncement of Jesus reveals the cause of our predicament, which gave Dr. Malik such concern over the future of our civilization. It confirms the fact that the restored gospel of Jesus Christ is the sure light shining in the darkness of our troubled world. The gospel, restored through the Prophet Joseph, is the good doctor's yearned-for "vision great and tremendous." It sounds the "call to an heroic mission." It is "the challenge of a truly universal message." It is what the good doctor says is required today. It confirms his conclusion that the world's "immediate situation presents the aspect of a final and total judgment: [that] everything is being weighed—one's life, one's values, one's culture, the vitality of the whole civilization to which one belongs." It confirms the fact that our times are not only "very much like the last day," but it assures us that they are in very deed the last days and that God is truly "there" watching "over his own."

Eternal purposes roll on

To the truth of this scripture which we have considered, I bear personal witness. I know that he who spoke it was and is the Son of God, the Creator and Redeemer of the earth and the inhabitants thereof; that he knows, and knew from the beginning, all things; that he spoke eternal truth.

I bear witness that the fullness of the everlasting gospel is in the earth. The predicted light has broken forth. Many others of the predicted signs of Christ's coming have been given. Others are now visible. The rest are imminent.

I testify that God is not dead. He is at the helm. His power—his priesthood—is in the earth; his programs are on schedule; his "eternal purposes shall roll on, until all his promises shall be fulfilled." (Morm. 8:22.)

To this I bear solemn witness as a special witness of Christ, in the name of Jesus Christ, our Lord. Amen.

Following Elder Romney's address, the Tabernacle Choir sang "Thanks Be to God."

President N. Eldon Tanner

Elder Marion G. Romney of the Council of Twelve has just spoken to us. He was followed by the Tabernacle Choir singing "Thanks Be to God." They will now sing "Jesus Name of Wondrous Love," and Elder Theodore M. Burton, Assistant to the Council of the Twelve Apostles, will then be our concluding speaker.

The song, "Jesus Name of Wondrous Love," was rendered by the Tabernacle Choir.

President Tanner

Elder Theodore M. Burton, Assistant to the Council of Twelve Apostles, will be our concluding speaker.

Elder Theodore M. Burton

Assistant to the Council of the Twelve

About a month ago I was sent by the First Presidency to hold a series of Church conferences in South America. Frankly, I didn't know quite what to expect of that land. I had thought of South America as a rather primitive jungle area. I expected the people to be a little backward, perhaps in need of education and training in the ways of modern civilization. When I saw those countries and their people, I couldn't have been more astonished.

I saw great cities there with ultra-modern, high-rise buildings and

modern conveniences on every side. Traffic was as heavy as in our great cities in North America. They were building apartment houses, offices, subways, roads, and factories with feverish haste to try to meet the needs of an expanding economy.

People of South America

Frankly, I fell in love with the people of South America. When I first went there I knew no one, but I was received with such warmth and hospitality that when I left a few weeks later I found myself with

many new and choice friends, giving them a brotherly *abrazo* or hug of affection as we parted.

In talking with Church leaders, I found that South Americans face the same problems people generally face in other areas of the world. My friends in South America told me that people there are so intent on filling their material needs that their spiritual needs are being neglected. Churches are losing their hold on their members. People are not interested in present-day religions, and church influence is declining. People are finding neither comfort nor solace in religious teachings and philosophies.

Men speaking for God

The same thing is true in Europe and the United States. I suppose it is true all over the world. Churches in many areas are becoming centers of political activism. Ministers and priests are leading protest marches for political causes. Pastors are turning to psychology, psychiatry, and social science in an attempt to serve and fill the emotional and spiritual needs of their parishioners. When sermons are given, they are intellectual masterpieces of learned men trained in schools of divinity as orators, but the heart has gone out of their words. They give messages full of man's wisdom, but not of God.

Church leaders feel and know this. As a result, they are seeking to reform their churches. Great changes in doctrine and church procedures are being proposed, and some of these changes have actually been put into practice. Conferences and synods are called into session to try to define points of doctrine, methods of procedure, or the wording of gospel ordinances, etc. It appears to me that

men are trying to speak *for* God in stead of letting God speak *for himself*.

Voice of God needed

It has been said that what is needed most today is not the voice of man, but the voice of God. Which generation of men and women have ever needed more the voice of a prophet of God to guide them than we do today? In a time in history when we are beset by a clamor of voices from every side saying "Lo, here is truth" or "No, here is truth," where can we find an authoritative voice saying "Thus saith the Lord"? Where is a Moses, or an Isaiah, or a Peter, or a Paul who can speak from personal knowledge of God?

I see, as you see, ideological dissension throughout the length and breadth of the earth. We read in papers and magazines and books various proposals of men who seek to solve moral and ethical problems by the passing of legislation. We see men and women turning to political theory or to science in an attempt to solve the spiritual and moral problems of today's civilization. We are trying to solve our problems by man's philosophy and learning and by human wisdom. I again hear Isaiah's words as he spoke the mind and the will of God:

Isaiah's words

"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.

"For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. 55:7-11.)

Need for true prophet

God's way is the way to solve our political, moral, ethical, even our financial problems. The way of the Lord can eliminate wars, riots, discrimination, suffering, and starvation. What the world then needs is direction from a true prophet who, knowing the will and the mind of God, can speak in his name with power and authority and say, "Thus saith the Lord!"

That day has come! Old Testament prophets made predictions that in the last days God would reestablish his kingdom upon the earth never again to pass away. Daniel spoke of a stone that God would cut out of the mountain by his own hand that should roll forth to fill the whole earth. Micah said this was to transpire in the last days when the earth would be filled with commotion and upheavals. Malachi foretold the coming of Elijah and the restoration of all things. Jesus said that a messenger, or Elias, would be sent before his second coming to restore all things in preparation for that coming event. Peter testified that in the last days a time of refreshing would come and

that Jesus would remain in heaven "until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:21.)

Answer to simple prayer

This restoration, foretold in advance, began so quietly and so unostentatiously that the world was not even aware that it happened. It came as quietly and unobtrusively as "a thief in the night." (1 Thess. 5:2.) It came not by man's wisdom, but in answer to a simple prayer by Joseph Smith, a young boy in New York State who went into the woods near Palmyra to ask God a simple question: "Which church is right?" That young man had no idea that a new dispensation of God's mercy and kindness was about to begin. At that time there was no prophet living on the earth who could answer Joseph's question. There was no way for God to have that question answered, except for God to answer it himself.

The true knowledge of God had been lost during the centuries following the death of Christ. When Joseph Smith went into those woods to pray, he knew no more about God than did his contemporaries. Up to that time every Christian church believed and taught of a Godhead fused into one. They believed in a God of spirit, unknown and unknowable. You can well imagine the astonishment of Joseph when not one, but two Personages appeared to him in answer to that simple prayer. As the one Personage spoke and pointed to the other, he introduced him with these words: "This is My Beloved Son. Hear Him!" (Joseph Smith 2:17.) It was the living, resurrected Jesus Christ, the very Son of God, who instructed Joseph and who thus opened

a new dispensation of the true knowledge of God. He told Joseph that no church then existed on the earth authorized to speak in his name. He told Joseph that after proper preparation and the bestowal of priesthood authority, Joseph was to be the first of a line of living prophets in this day and age who were to instruct and bless mankind, even as did the prophets of old.

Priesthood power bestowed

Just as foretold by Jesus Christ, heavenly messengers holding the keys of the holy priesthood came to earth and bestowed that priesthood power upon Joseph Smith and Oliver Cowdery. They gave those men authority to know the mind and the will of God for these latter days. That same power has continued to this very day.

Additional scriptures were given so that in the mouth of two or more witnesses the truth of all things might be established. New revelations were given to restore proper priesthood procedures and to reestablish ordinances as they had been used and practiced in the days of Jesus Christ. The Church of Jesus Christ was restored again with 'the same powers, gifts, and authority as in former days. Again God had spokesmen upon the earth who had the gift to know the mind and will of God and who had authority to say, "Thus saith the Lord!"

Counsel of living prophets

When Joseph Smith rose from his knees in that sacred grove, he knew more about the nature, the power, and the attributes of God than learned scholars could find out through a lifetime of study. This is the genius of the Church of Jesus

Christ today. It is the testimony and power of the Holy Ghost that distinguishes this church from others. We need not convene councils of learned men to debate the mind and will of God. We have living prophets and apostles to direct us. If we will follow their counsel, we can avoid the evils of today and have tranquillity of faith and peace of mind.

For this reason there is great inherent power in The Church of Jesus Christ of Latter-day Saints to influence men's lives for good. Men and women who know they are doing the will of God will be ready to sacrifice, to share, to serve, and to live in peace one with another. Peace cannot come by legislation or through affiliation with any political philosophy. Man's methods of solving his problems are subject to the misuse of power and the errors which come from inexperience and lack of knowledge. Peace, joy, and happiness can come only through an acceptance of God's revealed plan of life.

Growth in South America

I found in South America the same rapid growth of the Church that I had experienced during the past three years on the west coast of the United States and Canada. Our problem is not the problem of empty churches, but of church buildings filled to overflowing. We are building as rapidly as we can to fill those needs, but it is a continuing struggle. I was pleasantly surprised to find our buildings in South America used not only on Sundays, but also on weekdays. Our young people were busy almost every day of the week using the buildings and grounds like a social club. They were playing football on the grounds. They were holding theatrical and musical re-

hearsals in the cultural halls. Youth seminaries and children's Primary classes were being held in the classrooms. I attended a banquet for young people in Buenos Aires. I visited a beginning Deseret Industries operation in Montevideo where our sisters were learning how to sew, to remodel clothes, to knit, to weave, while building fellowship one with another. In Sao Paulo, Brazil, young and old alike were working together without any generation gap to build a new athletic playing field.

Evidence of brotherhood

You might well ask, "How was it that you, a stranger, should find such a warm reception in those lands when you couldn't even speak their language?" The reason is that I was accepted as their brother in Jesus Christ. We spoke the same language of the heart. We had the same ideals, the same desires, the same goals. I attended a conference in Brazil where the people of the Church were having such a good time talking and visiting together that it was a little difficult to call the meeting to order. Those people loved one another. They were the smilingest, handshakingest, happiest people I saw in all of South America. With that kind of brotherhood, is it any wonder that the three stakes in Sao Paulo are growing at such a rapid rate that each year about a thousand new converts are absorbed into the Lord's family in each of those stakes?

Power of restored gospel

When I saw those people so happy together and enjoying each other's company so much, I thought how powerful the restored gospel can be. When a man is convinced that he is truly a son of God or a woman is

convinced that she is truly a daughter of God, there are no limits to the growth of that person. This is a fundamental concept of our Church membership. As members of a royal family, no longer will we be content to be like other men and women. We feel different. We realize that nothing can keep us from success when we are doing the Lord's work. We are willing to work harder, to sacrifice more, and to share our talents and blessings with others because we know who we are. As Peter taught the members of the church in his day:

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

"Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy." (1 Pet. 2:9-10.)

A prophet's voice

If you are discouraged, if you are puzzled, if you are seeking for greater light, greater joy and happiness, investigate these revealed truths. Find out for yourself. Come and listen to a prophet's voice. Join with the people of God to become a covenant son or daughter of the true and living God. Obtain your inheritance in the kingdom of heaven, be assigned your lineage rights, and obtain a knowledge of the real purpose of life. To the people already members of the Church of Jesus Christ, let us develop those gifts which are within us. Let us practice that kindness one for another, and let us show that love for our fellowmen which comes through

wholehearted acceptance of the principles of truth.

I bear you my sacred witness that God lives, that Jesus Christ is his living Son—our Savior, our Lord, our king. I testify to you that Jesus Christ now speaks to the inhabitants of this world in this day and age through living prophets. I testify to you that the Melchizedek Priesthood is again upon the earth in all its majesty and power and that true apostles and prophets now live who can and do say, "Thus saith the Lord!"

I bear you this personal witness in the name of Jesus Christ. Amen.

Following Elder Burton's address the Choir sang "He Who Would Valiant Be."

President N. Eldon Tanner

Elder Theodore M. Burton, Assistant to the Council of Twelve Apostles, has given us the concluding address. This has been followed by the Choir singing "He Who Would Valiant Be."

We are most grateful for the warm response from the managers and oper-

ators of over 300 television and radio stations in offering their facilities as a public service to make the proceedings of this conference available to millions throughout many areas of the world.

These proceedings are being broadcast over stations in countries of Latin America by means of satellite transmission.

Through special arrangements of the Armed Forces Radio and Television Network this session will be televised to bases of the Armed Forces throughout the Pacific and heard by radio in Vietnam.

We shall conclude this session of the conference with the Tabernacle Choir singing "Crossing the Bar." Following the singing, the benediction will be pronounced by Elder Milton E. Smith, former president of the Central America Mission.

This conference will then be adjourned until 2:00 this afternoon.

The Tabernacle Choir sang the number, "Crossing the Bar."

The benediction was given by Elder Milton E. Smith, former president of the Central America Mission.

The conference was then adjourned until 2 o'clock p.m.

SECOND DAY AFTERNOON MEETING

FOURTH SESSION

The fourth session of the conference convened in the Tabernacle on Temple Square on Saturday, October 2, 1971, at 2 o'clock p.m.

President Joseph Fielding Smith was present and presiding. President N. Eldon Tanner, second counselor in

the First Presidency, conducted the meeting.

The special music for this session was rendered by the Ricks College Combined Choir and Choruses, with Richard Robison and Clyde Luke conducting. Roy M. Darley was at the organ.

President Tanner made the following introductory comments:

President N. Eldon Tanner

To all assembled here in this historic Tabernacle, and to the vast radio and television audience, we extend cordial greetings and welcome to this fourth session of the 141st Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints.

We are pleased to announce that this morning's session, in addition to being broadcast direct, was videotaped, and will be released by many television stations tomorrow morning to the eastern and central parts of the United States, Hawaii, and bases of the Armed Forces throughout the Pacific and carried by radio to Vietnam.

By means of satellite transmission, sessions of this conference will be heard over radio stations in countries of South America.

We deeply appreciate and thank the owners and operators of the radio and television stations for their cooperation in making possible such an extensive coverage of the proceedings of this conference.

The General Priesthood meeting to be held this evening will be transmitted over closed-circuit from the Salt Lake Tabernacle to over 170,000 men of the priesthood assembled in approximately 675 buildings throughout the United States and Canada, and by way of closed-circuit television in eight buildings in Salt Lake City, and to 10,000 assembled at the Brigham Young University at Provo, Utah.

The music for this session will be rendered by the Ricks College Combined Choir and Choruses, with

Richard Robison and Clyde Luke conducting, and Roy M. Darley at the organ.

We shall begin this service by the chorus singing, "We Are Watchmen."

The invocation will be offered by Elder L. Brent Goates, Regional Representative of the Twelve.

The Ricks College Combined Choirs and Choruses sang the number, "We Are Watchmen."

The opening prayer was offered by Elder L. Brent Goates, Regional Representative of the Twelve.

President Tanner

The Ricks College Combined Choirs and Choruses will now sing, "The Lord's Prayer," after which President Harold B. Lee of the First Presidency will present the General Authorities, General Officers and General Auxiliary Officers of the Church, for the sustaining vote of the General Conference.

"The Lord's Prayer," was sung by the Ricks College Combined Choirs and Choruses.

President Harold B. Lee

You will notice that two chairs are vacant—Elder Hugh B. Brown of the Quorum of the Twelve Apostles, and Elder Alma Sonne, an Assistant to the Twelve. Upon the advice of their doctors, they have remained at home. We have been hopeful that they might be able to attend at least one of the sessions before the conference ends. Other than that, all of the General Authorities are in attendance.

President Harold B. Lee then presented the General Authorities, General Officers and General Auxiliary Officers of the Church as follows for the sustaining vote of the conference.

THE FIRST PRESIDENCY

Joseph Fielding Smith, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints
 Harold B. Lee, First Counselor in the First Presidency
 Nathan Eldon Tanner, Second Counselor in the First Presidency

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Harold B. Lee

ACTING PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Spencer W. Kimball

QUORUM OF THE TWELVE APOSTLES

Spencer W. Kimball
 Ezra Taft Benson
 Mark E. Petersen
 Delbert L. Stapley
 Marion G. Romney
 LeGrand Richards

Richard L. Evans
 Hugh B. Brown
 Howard W. Hunter
 Gordon B. Hinckley
 Thomas S. Monson
 Boyd K. Packer

PATRIARCH TO THE CHURCH

Eldred G. Smith

The Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church as Prophets, Seers, and Revelators.

ASSISTANTS TO THE TWELVE

Alma Sonne
 ElRay L. Christiansen
 Sterling W. Sill
 Henry D. Taylor
 Alvin R. Dyer
 Franklin D. Richards
 Theodore M. Burton

Bernard P. Brockbank
 James A. Cullimore
 Marion D. Hanks
 Marvin J. Ashton
 Joseph Anderson
 David B. Haight
 William H. Bennett

TRUSTEE-IN-TRUST

Joseph Fielding Smith

as Trustee-in-Trust for The Church of Jesus Christ of Latter-day Saints

THE FIRST COUNCIL OF THE SEVENTY

Seymour Dilworth Young
 Milton R. Hunter
 Bruce R. McConkie
 Albert Theodore Tuttle

Paul H. Dunn
 Hartman Rector, Jr.
 Loren C. Dunn

THE PRESIDING BISHOPRIC

John H. Vandenberg, Presiding Bishop
 Robert L. Simpson, First Counselor
 Victor L. Brown, Second Counselor

REGIONAL REPRESENTATIVES

All Regional Representatives of the Quorum of the Twelve Apostles as they are at present constituted.

CHURCH HISTORIAN AND RECORDER

Howard W. Hunter, with Earl E. Olson as Assistant

PRIESTHOOD WELFARE COMMITTEE

John H. Vandenberg, Chairman
 Henry D. Taylor, Managing Director

PRIESTHOOD HOME TEACHING COMMITTEE

Marion G. Romney, Chairman
 John H. Vandenberg, Vice Chairman
 Boyd K. Packer, Managing Director

PRIESTHOOD MISSIONARY COMMITTEE

Spencer W. Kimball, Chairman of Executive Committee
 Gordon B. Hinckley and Thomas S. Monson, Vice Chairmen
 Bruce R. McConkie, Managing Director

PRIESTHOOD GENEALOGICAL COMMITTEE

Howard W. Hunter, Chairman
 Theodore M. Burton, Managing Director

CHURCH BOARD OF EDUCATION

Joseph Fielding Smith
 Harold B. Lee
 Nathan Eldon Tanner
 Spencer W. Kimball
 Ezra Taft Benson
 Mark E. Petersen

Delbert L. Stapley
 Marion G. Romney
 LeGrand Richards
 Richard L. Evans
 Hugh B. Brown
 Howard W. Hunter

Gordon B. Hinckley
Thomas S. Monson
Boyd K. Packer
Alvin R. Dyer
Marion D. Hanks

Albert Theodore Tuttle
Paul H. Dunn
John H. Vandenberg
Belle S. Spafford

COMMISSIONER, CHURCH EDUCATIONAL SYSTEM
Neal A. Maxwell

COMMISSIONER, HEALTH SERVICES CORPORATION
Dr. James O. Mason

CHURCH FINANCE COMMITTEE
Wilford G. Edling
Harold H. Bennett
Glenn E. Nielson
Weston E. Hamilton
O. Leslie Stone

CHURCH AUDITOR
James A. Norberg

GENERAL AUXILIARY OFFICERS OF THE CHURCH

RELIEF SOCIETY
Belle Smith Spafford, President
Marianne Clark Sharp, First Counselor
Louise Wallace Madsen, Second Counselor
with all members of the Board as at present constituted.

SUNDAY SCHOOL
Russell M. Nelson, General Superintendent
Joseph B. Wirthlin, First Assistant Superintendent
Richard L. Warner, Second Assistant Superintendent
with all members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION
W. Jay Eldredge, General Superintendent
George Richard Hill, First Assistant Superintendent
George I. Cannon, Second Assistant Superintendent
with all members of the Board as at present constituted.

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Florence Smith Jacobsen, President

Margaret Romney Jackson, First Counselor

Dorothy Porter Holt, Second Counselor

with all members of the Board as at present constituted.

PRIMARY ASSOCIATION

LaVern Watts Parmley, President

Naomi Ward Randall, First Counselor

Florence Reece Lane, Second Counselor

with all members of the Board as at present constituted.

TABERNACLE CHOIR

Isaac M. Stewart, President

Richard P. Condie, Conductor

Jay E. Welch, Assistant Conductor

TABERNACLE ORGANISTS

Alexander Schreiner, Chief Organist

Robert N. Cundick

Roy M. Darley

Frank W. Asper, Organist Emeritus

President Lee

It would appear from here that all of the voting has been unanimous in the affirmative. Thank you for your sustaining vote.

President N. Eldon Tanner

We shall now hear from Elder LeGrand Richards of the Council of the Twelve. He will be followed by Elder James A. Cullimore, Assistant to the Twelve.

Elder LeGrand Richards

Of the Council of the Twelve

I am very grateful to my Father in heaven for the privilege of attending another general conference of the Church with all you faithful Latter-day Saints here present this afternoon.

Bread of life

The Savior said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4.) I am sure

that those of us who have been privileged to attend the last three sessions of this conference have felt a realization that we have truly been fed the bread of life eternal. We have had some wonderful counsel and inspiration given to us by the servants of the Lord.

Bread will keep the body alive, but it takes more than that to keep the spirit alive. The music has been wonderful, and I would like to compli-

ment these singers from Ricks College. I was there just a few weeks ago at their devotional, and we can't help but thank the Lord for all the institutions of his church and what these institutions and educational opportunities are doing for our young people.

Foundation for faith

Today I thought I would like to say a few words about the kind of a foundation we have for our faith, and what we live for, and what our aims and our ambitions really are. I think of the time the beautiful temple here on this block was erected, over a hundred years ago. When the foundation was being laid, we are told that it was sixteen feet wide, and at one time President Brigham Young came and saw the workmen throwing in chipped granite. He made them take it out and put in those great granite blocks with this explanation: "We are building this temple to stand through the millennium." Isn't that a good thought? Each one of us ought to want to build our lives and help our families to build their lives so that we can stand through the millennium.

As we listened to Brother Romney in this morning's session, outlining the promises of the prophets and the Savior himself regarding his coming, who is there among us who wouldn't want to be walking in a way that would assure us that, when the trump of God shall sound and the dead shall come forth, we, with our loved ones, can be numbered among them and share in his presence.

Judgment according to works

I think of the words of the apostle John, who was banished upon the

Isle of Patmos and was shown by an angel everything from the war in heaven, when Satan was cast out, to the final winding-up scene. He saw the dead, small and great, stand before God, and the books were opened and the dead were judged out of those things which were written in the books, according to their works—not just their faith, not just what they say with their mouths, but by their works. And death and hell delivered up the dead which were in them and they were judged every man according to his works. (See Rev. 20:12-14.)

"... and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. . . . Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev. 20:4-6.)

Who is there whose testimony has ever been touched by the divine Spirit who would be satisfied to remain a thousand years when the trump of God should sound and they might have prepared themselves? And if it takes a sixteen-foot foundation to hold that temple for the millennium, then it takes a lot of obedience on our part to prepare ourselves for that glorious event.

A rock foundation

The Savior said, "... strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:14.) And so we want to be sure that we are on that straight and narrow way which leadeth to life. He said on another occasion:

"... whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

"And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." (Matt. 7: 24-27.)

The kind of foundation upon which we build our lives is just as important for our eternal happiness as is the kind of a foundation upon which they built that holy temple that it might stand through the millennium.

Eternity of marriage

A few years ago while I was president of the Southern States Mission, I delivered a sermon one night in Quitman, Georgia, on the eternal duration of the marriage covenant and the family unit. I read from Brother Rulon S. Howells' book *Do Men Believe What Their Church Prescribes?* (Deseret Book Co., 1932.) He has a chart there where he lists all the major churches and then their statement and attitude toward the major doctrinal principles, including this one about the eternal duration of the marriage covenant, and not one believes this.

I just cannot understand how they could read the Bible and yet not believe, and how marriages could be performed in the churches all over the world until death do you part. What a flimsy concept! Why don't

they go back to the time when God had finished the creation of this earth, and looked upon it and found it good, and placed Adam here, at which time he said: "It is not good that the man should be alone. . . ." (Gen. 2:18.) He made a helpmeet for him, saying, ". . . and they shall be one flesh." (Gen. 2:24.) Now what God joins together and makes one flesh, you couldn't separate without having two halves instead of two wholes. Jesus repeated that statement when he said:

"For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

". . . what therefore God hath joined together, let not man put asunder." (Matt. 19:5-6.)

Reaction of Baptist minister

At the close of that meeting, I stood at the door to shake hands with the people as they left, and a man came up and introduced himself to me as a Baptist minister. I said, "Did I misquote you here tonight?" "No, Mr. Richards," he said; "it is just like you say. We don't all believe all the things that our churches teach." And I said, "And you don't believe them either. Why don't you go back and teach your people the truth? They will take it from you and they are not ready to take it from the Mormon elders yet." He said, "I'll see you again," and that is all I could get from him that night.

The next time I went to that branch to hold a conference, about four months later, my coming was announced in the newspaper because I was the mission president. As I walked up to that little church, there stood that Baptist minister waiting for me. As we shook hands I said, "I

would certainly be interested to know what you thought of my last sermon here." He said, "Mr. Richards, I have been thinking about it ever since. I believe every word you said." Then he said, "But I would like to hear the rest of it." How could any man who has a true love for his wife and his children not want to believe that principle?

"I wed thee forever"

I like the little verse written by Anderson M. Baten, "To His Wife Beulah," in which he said:

"I wed thee forever, not for now,
Not for the sham of earth's brief
years,
I wed thee for the life beyond the
tears,
Beyond the heart pain and clouded
brow.
Love knows no grave and it shall
guide us dear
When life's spent candles flutter and
burn low."

There are people like that who believe that marriage ought to be eternal, but there is no other church in all this world, outside of our church, as far as I know, that believes in the eternal duration of the marriage covenant.

Knowledge of life eternal

Just think what a difference it makes in our lives when we know that we are to live on and on forever and forever! I would just as soon believe that death is a complete annihilation of both body and spirit as to think that when death came it would separate me from my wife and from my children and that we would not know each other. I tell you, there wouldn't be very much to look forward to. How could you want to live on and on forever without a

continuation of the love ties that bind you together here?

We see cases of kidnapping, when children are taken away. I remember years ago, I think it was in 1932, when Colonel Lindbergh's little boy was kidnapped and a note was left asking for \$50,000. He would gladly have paid what they asked if he could have gotten his boy back again. And yet here we come along with the knowledge of life eternal. Brother Marion G. Romney quoted this morning the revelation of the Lord where he said that in the resurrection children would come forth and grow up without sin unto salvation. (See D&C 45:58.)

There are those of us who have laid away our little ones in the grave, and we had that responsibility. A little daughter was born to us over in Holland while I was president of the mission there, and we kept her until she was three and a half years old. My wife has said time and time again that she knew the angels brought that spirit to her because she felt their presence, and yet we laid her away in the grave. If we had to feel that that was the end, we would have given anything in this world to have her back again. And then we come to this great knowledge that we have in the restoration of the gospel, that she will be ours in the eternal world and we will have the joy of seeing her grow up without sin, unto salvation. Sometimes I have thought that probably some of these choice spirits did not need the experience here in mortality like other children, and that is why the Lord has seen fit to call them home.

Family ties to endure

We had four daughters before we had a son. We were sent to California

to preside over a stake down there, and our boy went out with a member of the high council and his boys, and he lost his life in an accident. That is the greatest sorrow that ever came to us, but now we are getting up on the top of the ladder, so to speak, and we look forward, knowing that these love ties are intended by God, our Eternal Father, to endure throughout the eternities. It takes the sting away from death to know that we are going to meet those who are so dear and sacred to us. Thank God for this knowledge! I want to see our foundation here so laid that we will be worthy to stand with our loved ones and with the sanctified and the redeemed of our Father's children.

Brothers and sisters, we are a blessed people. We are blessed in the privilege of living upon the earth when the gospel has been restored and having a knowledge of its truth. We are blessed to have a foundation upon which to build our faith, which makes every day a happy day as we associate with our loved ones. No wonder President McKay so often said that no success in life can compensate for failure in the home. And the nearer men and women live unto God in keeping his commandments, the greater is the love in the home and the greater appreciation of the knowledge that that love can continue throughout the eternities that are to come.

Impression on investigator

While I was president of the Southern States Mission, a school-teacher loaned a book to one of our Mormon children; and when the book came back, in it was an Articles of Faith card, and that school-teacher read it. She went to her

minister and said, "Why can't our church have something like this?" The minister could not give her any satisfactory explanation, and so she wrote a letter to the Bureau of Information here in Salt Lake City. They sent her literature, they sent us her name, the missionaries called on her, and she joined the Church.

Then I think, as I read those Articles of Faith written by the Prophet Joseph Smith (and there are many other important doctrines that he didn't list), how could anybody read those articles and then not believe that we have the truth? No other church in the world has such a foundation to build upon. In closing, I would like to recite some of them to you.

Articles of Faith

"We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost." Two separate, distinct personages, the Prophet Joseph taught, with bodies of flesh and bone, and the Holy Ghost a personage of spirit.

"We believe that men will be punished for their own sins, and not for Adam's transgression." There are not very many churches that believe this.

"We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel." Most of the preaching today is that all you have to do is to confess him as your Savior, but our statement is that we have to *do* what he says.

"We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands

for the gift of the Holy Ghost." I don't believe there is any other church in the world built upon that foundation, and yet if we turn to the sixth chapter of Hebrews, Paul says:

"... leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God.

"Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." (Heb. 6:1-2.)

That is exactly the same as we have it in our Articles of Faith.

"We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof." No other church believes that; they think they have authority by reading their Bibles.

"We believe in the same organization that existed in the Primitive Church, viz., apostles, prophets, pastors, teachers, evangelists, etc." Paul tells us that his church is built upon the foundation of apostles and prophets, with Christ himself being the chief cornerstone; and no other church has such a foundation.

"We believe in the gift of tongues, prophecy, revelation, visions, healings, interpretation of tongues, etc.

"We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God." And no man can believe the Bible without knowing that there is another volume of scripture that God has promised to bring forth and put with it and make them one in his hands.

"We believe all that God has

revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God." In other words, we believe in continuous revelation and that Christ's true church is directed by revelation today.

And then, "We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this [the American] continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory." We know these things, and Isaiah tells us that when that day shall come there shall be a new heaven and a new earth in which the lamb and the lion shall lie down together, and we shall build houses and inhabit them, and we shall plant vineyards and eat the fruit thereof. We shall not build that another shall inhabit, but every man shall enjoy the works of his own hands, and they are the blessed of the Lord and their offspring with them. (See Isa. 65:17-23.)

No wonder we ought to want to lay a foundation comparable to that foundation upon which the holy temple stands, so we can be sure that we will stand with our loved ones through the millennium. May God help each one of us and our families so to do, I pray, and leave you my blessing, in the name of the Lord Jesus Christ. Amen.

President N. Eldon Tanner

Elder LeGrand Richards of the Council of the Twelve Apostles has just addressed us. We shall now hear from Elder James A. Cullimore, Assistant to the Twelve.

Elder James A. Cullimore

Assistant to the Council of the Twelve

As I look out over this vast audience, I am conscious that the greatest number on the main floor are priesthood leaders and of that group likely the largest number are bishops.

Responsibilities of bishops

I have great respect for the bishops of the Church and for their many responsibilities. A bishop is the father of the ward, the presiding high priest of the ward, and a common judge in Israel. One of the areas in which he sits in judgment is when he must determine one's worthiness to hold office in the Church, to officiate in Church ordinances, to hold temple recommends, etc.

It is the bishop's duty to counsel the members of his ward, assist them in their problems, listen to the confessions of the transgressors and assist them in their repentance. Unfortunately, many in the last category, because of their transgressions, are quite inactive and need much attention. Because of their sins, they feel they are lost—that there is no use trying. It is to these members throughout the Church that I would particularly like to direct my remarks today. These are all wonderful sons and daughters of our Father who, in a weak moment or because of circumstances possibly not of their own liking, have slipped. Now in their despair and guilt of conscience, they feel lost. An attitude prevails of "What's the use? There's no hope for me now; I can never be forgiven." Through the devotion of a wonderful bishop who never gives up in working with these individuals, they can be helped. When they learn that there is

hope, that God is merciful, that there is forgiveness for sin, a beam of light can begin to shine through the heaviness and depression of transgression.

Assurance of forgiveness

Listen to a letter received by a bishop from one in such a circumstance. There had been a beautiful interview in which the young lady poured out her heart to the bishop. He had given her the assurance that all was not lost and that there is forgiveness for sin, providing there is complete repentance. After a few days she wrote:

"Somehow you don't realize how bad it has been until the weight begins to be lifted. I know it takes time to make up for wrong done, and maybe the best way I can express my thanks to you and my Father in heaven is to become the person you think I am and the person God knows I can become. In kind of a funny way, I'm scared inside—not scared exactly, just a feeling of how important what we do in this life is. Life has always had so much to offer me, like being able to see and touch and taste and enjoy; like seeing a sunset, hearing a baby's laugh, watching two children playing, or seeing someone overcome an obstacle in his life. But there is always the baby's cry, the children arguing, and someone not quite making it. I don't know where I got this thought, but it seems to be just right.

"I ask no dream, no prophet's ecstasies,

No sudden rending of the veil of clay,
No angel visitant—no opening skies,
But take the dimness of my soul
away." (Author unknown)

President Spencer W. Kimball has described just such a situation as I have referred to:

"Sometimes a guilt consciousness overpowers a person with such a heaviness that when a repentant one looks back and sees the ugliness, the loathsomeness of the transgression, he is almost overwhelmed and wonders, 'Can the Lord ever forgive me? Can I ever forgive myself?' But when one reaches the depths of despondency and feels the hopelessness of his position, and when he cries out to God for mercy in helplessness but in faith, there comes a still, small, but penetrating voice whispering to his soul, 'Thy sins are forgiven thee.'" (*Miracle of Forgiveness* [Bookcraft, 1969], p. 344.)

Comfort from scriptures

The scriptures give us great comfort. In First John we read: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1:9.)

And again we read: "For I the Lord cannot look upon sin with the least degree of allowance;

"Nevertheless, he that repents and does the commandments of the Lord shall be forgiven." (D&C 1:31-32.)

Possibly one of the most soul-satisfying scriptures to the transgressor is this: "Behold, he who has repented of his sins, the same is forgiven, and I, the Lord, remember them no more." (D&C 58:42.)

The call to repentance

President Kimball has used some sound logic as he explains this matter. He said: "... the call to repentance from sin is to all men ... the call promises forgiveness of sin to those who respond. What a farce it would

be to call people to repentance if there were no forgiveness, and what a waste of the life of Christ if it failed to bring the opportunity for salvation and exaltation!" (*The Miracle of Forgiveness*, p. 344.)

One of the most beautiful scriptures comes from Isaiah, in which is given the promise of forgiveness to all who repent:

"Seek ye the Lord while he may be found, call ye upon him while he is near:

"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." (Isa. 55:6-7.)

Repentance isn't always easy. It takes great humility. It often requires superhuman courage, especially in major transgression. But the Lord has told us plainly how we can tell if a man or woman has repented of his sins. He said: "By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them." (D&C 58:43.)

Confession and forsaking

Confession and forsaking, then, are the two important elements of repentance. After one has been brought to realize his transgression and made his determination to turn from it, he must humble himself to make his confession. It would be much easier to simply cease doing the wrong, in the case of serious sin, and say nothing to anyone. But to humble himself to confess it to the ones offended and to the bishop is a more sobering matter and takes real humility.

Following confession, the transgressor should demonstrate with good

works his repentance, keeping faithfully the commandments of the Lord. Restitution is also an important part of repentance. Restitution, to the degree possible, should be made to restore that which has been taken or to repair the damage that has been done, demonstrating to those offended by his actions his remorse and determination to make amends.

Steps in repentance

President Harold B. Lee has expressed this so beautifully:

"That confession must be made first to him or her who has been most wronged by your acts. A sincere confession is not merely admitting guilt after the proof is already in evidence. If you have 'offended many persons openly,' your acknowledgment is to be made openly and before those whom you have offended that you might show your shame and humility and willingness to receive a merited rebuke. If your act is secret and has resulted in injury to no one but yourself, your confession should be in secret, and your Heavenly Father who hears in secret may reward you openly. Acts that may affect your standing in the Church, or your right to privileges or advancement in the Church, are to be promptly confessed to the bishop whom the Lord has appointed as a shepherd over every flock and commissioned to be a common judge in Israel. He may hear such confessions in secret and deal justly and mercifully, as each case warrants. . . . Following confession, one in sin must show forth the fruits of his repentance by good deeds that are weighed against the bad. He must make proper restitution to the limit of his power to restore that which he has taken away or to repair the damage he has done." (*Youth*

and the Church [Deseret Book Co., 1970], p. 99.)

Extent of forgiveness

After one has confessed his transgression and started in motion the processes of repentance, by demonstrating with good works his sincere desire to be completely forgiven, how do we know when to forgive? When do we know he has truly repented?

In a revelation to the Church in Kirtland, Ohio, in 1831, the Lord said:

"... verily I say unto you, I, the Lord, forgive sins unto those who confess their sins before me and ask forgiveness, who have not sinned unto death.

"Wherefore, I say unto you, that ye ought to forgive one another; for he that forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin.

"I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men." (D&C 64:7, 9-10.)

Penalties imposed

In these explicit instructions to the Church—that we are to forgive all men their trespasses—it doesn't mean that after the bishop hears the confessions of one of his members, he immediately absolves them of all responsibility for their transgressions by his forgiveness. Surely he is forgiving. He puts his arm around them, is kind and understanding, and does everything possible to help them back to complete activity. But in spite of his love and understanding, he may have to impose a penalty, a "time of forsaking" in which the individual is denied certain church privileges for a period of time, depending on the seriousness of the transgression.

Someone is reputed to have asked one of the Brethren, "When is one forgiven of his transgressions?" and he replied, "When he has repented." He was then asked, "How do you know when he has repented?" His answer was, "If you could look into the heart of the individual you could tell. Possibly repentance was at the time of confession, but since we don't know, there must be a time in which the person can demonstrate his repentance through faithfulness to the gospel."

The time of forsaking

The time of forsaking will likely be determined by the seriousness of the transgression and the repentant attitude of the transgressor. A letter from the First Presidency to a stake president, who was assisting one of the members of his stake to receive forgiveness for a serious moral transgression, included the following enlightening paragraph:

"Confession and forsaking are elements of genuine repentance and must be coupled with restitution, so far as possible, for whatever wrong has been done, and the living of all the commandments of the Lord. There is a question as to whether or not sufficient time has elapsed to determine compliance with the forsaking element. We feel more time should be required to prove this person can live righteously in the future."

The *General Handbook of Instructions of the Church* indicates a certain time of waiting, after serious transgression, before individuals can be given full Church or priesthood privileges.

But whatever the penalties, however long or arduous the process, even humbling in sackcloth and ashes, repentance is the only course.

Atoning blood of Christ

Through the atoning blood of Jesus Christ our sins can be washed clear. In the words of Amulek: "... he said unto him that the Lord surely should come to redeem his people, but that he should not come to redeem them in their sins, but to redeem them from their sins.

"And he hath power given unto him from the Father to redeem them from their sins because of repentance." (He. 5:10-11.)

Now one final bit of assurance that the repentant one may be forgiven: "Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am." (D&C 93:1.)

It may not be easy—the road may be long, but I leave you my witness it is the way the Lord has provided in his mercy to us. In the name of Jesus Christ. Amen

President N. Eldon Tanner

Elder Cullimore, Assistant to the Twelve, has just addressed us.

The congregation and chorus will now join in singing, "Now Let Us Rejoice."

After the singing, Bishop Victor L. Brown of the Presiding Bishopric of the Church will speak to us.

The congregation and chorus sang the hymn, "Now Let Us Rejoice."

President Tanner

Bishop Victor L. Brown of the Presiding Bishopric will now address us. He will be followed by Elder A. Theodore Tuttle of the First Council of Seventy.

Bishop Victor L. Brown

Of the Presiding Bishopric

My brothers and sisters, it is my desire and hope that I might say something meaningful to those who find themselves confused, discouraged, and lost in this mixed-up world—something that will give each one encouragement and faith that there is a way to find oneself. The solution is not found in sophisticated, high-sounding formulas but in the simple, plain truths of the gospel of Jesus Christ. This is the only true and lasting pathway to real peace and happiness in life.

Prison graduation exercise

I recently witnessed the evidence of this truth in a most unusual setting. May I share it with you? In June of this year I was invited to attend a graduation exercise conducted by the LDS Institute of Religion and Church Social Services Department held at the Utah State Prison. Seventeen men received certificates of award: nine received their first-year certificates, five their second-year, and three their third. Twenty-four others had participated in religion classes but did not quite qualify for certificates.

As I recall, only two had been released from prison and had returned that evening to receive their certificates. All of the others were inmates. Many of them were not members of the Church.

One would hardly expect in the environment of the prison to hear the beautiful, stirring hymns "I Need Thee Every Hour" and "Sweet Hour of Prayer." They were sung by two choruses composed of white and black prisoners.

Men dressed in prison uniforms offered humble, sincere prayers to God, expressing gratitude for their blessings and for the knowledge they now have of his gospel. Several stood at the pulpit and testified that they know God lives, and expressed gratitude for his goodness to them. May I tell you of just two of these men—men whose lives were seriously out of step with society; men with internal, personal problems that really are not much different from those of many who have never been in prison. I shall not identify them by their real names.

Story of Jim

The first one we will call Jim. Jim comes from a distant state. He is a fine-looking, clean-cut young man not quite thirty years old. He was one of those who opposed the establishment and society in general. He came from a broken home. He had experienced no love in his life. He left home at age seventeen and joined the army. After release from the military, he wandered about the country without goal or purpose in life, finally finding himself in Salt Lake City. He was involved in a theft, arrested, convicted, and sent to prison. He escaped one day, was recaptured, and was placed in maximum security. In his words, "I came out of maximum security and returned to medium, and still did not know what to do with my life."

One of the prisoners, knowing of some of the turmoil Jim was going through, sent him to see the LDS chaplain. This was the beginning of a completely new experience in Jim's

life. Even though he found himself in prison, he had taken the first step to a freedom he had not known existed.

After a few weeks of exposure to the program of the Church specially designed for prison life, he said he was able to give up smoking. He became involved in the various religious programs sponsored by the Church social service agency. He said, "I haven't smoked a cigarette since that day. I haven't had a cup of coffee since December of last year." He goes on to tell of the good feeling of accomplishment in overcoming bad personal habits.

He also tells about the family home evening program conducted by his home teachers. He explained that he would have given up in discouragement many times had it not been for this wonderful couple who had been assigned as his home teachers. He said they actually loved him as a son, something he had never experienced in his life, even as a little boy. In his own words: "I have been in this program since June 16, 1970. For these sixteen months, I probably made more changes in my life—inside these walls away from the rat race of society—that I know are going to determine my whole future more than the first twenty-three years of my life before prison. I had no idea at all what the LDS people were or what the Church was until I went to prison.

"I am not proud of being in prison, but I am proud of my experience while being there. I am proud of being a graduate of the program that the LDS people have offered to the inmates at the prison."

This is the young man who conducted the graduation exercises and did it in a most impressive manner. His goal now is to finish paying his

debt to society in order to be released from prison so that he might prepare for baptism and membership in the Church.

Conversion of Ed

And now about Ed. Ed also comes from a distant city. Ed started stealing when he was nine. He was arrested for auto theft at age thirteen, later convicted of grand larceny, and sent to prison in another state. He came to Utah, was arrested for and convicted of grand larceny again, and was sent to the Utah State Prison.

Ed became acquainted with the Church social services program conducted in the prison in much the same way as Jim. Once when Ed was on his way to one of the Church meetings, some of the prisoners ridiculed him, as only hardened convicts could. He responded that when he was on the outside he had acted as they did. Now he wanted to change and no one was going to stop him.

Ed had some particularly wonderful home teachers who occasionally brought their own children to the prison to have family home evening with him. The children consider Ed as an older brother. He considers himself a member of their family. Ed was one of those who had been released from prison and had returned to receive his certificate at the graduation exercises. He was invited to speak at the service.

As he stood at the pulpit, he took a piece of paper from his pocket. Holding it up to the audience, he said: "You probably can't read this, but this is the most important document in my life. This is my baptismal recommend that will permit me to be baptized next Thursday." Ed was baptized. After his confirmation, he walked over to a corner of the room where he

could be alone and wept. He wept even more when he was ordained a deacon in the Aaronic Priesthood.

The way to freedom

What conclusions can we draw from this? Certainly these young men were faced with serious problems. Yes, they had lost their physical freedom by being confined in jail, but this was not the basic problem. Even more serious was the lack of purpose in their lives. They had no place to go. They were lost. Life had no meaning. They had no idea why they were here on earth or where they were going.

Release from the prison would not begin to solve their most urgent problems; and yet, in the environment of prison, they found the release that could ultimately make them truly free men. They found their Savior, Jesus Christ, and his gospel.

There are many who find themselves in circumstances similar to those of Jim and Ed—not necessarily confined to a correctional institution, but nevertheless in prison, a prison

from which legal authorities cannot release them, a prison of personal habits such as alcohol, drugs, immorality, selfishness, dishonesty, laziness, aimlessness; yes, these can be more confining and damning than any state prison. Yet there is a way to escape to a freedom that surpasses anything designed by man—the kind of freedom Jim and Ed have found.

This freedom can only be found by accepting the divine plan and keeping the commandments of him who gave his life for each of us that we might find eternal life—even Jesus Christ. For did he not say: "And ye shall know the truth, and the truth shall make you free"? (John 8:32.) In the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder A. Theodore Tuttle of the First Council of Seventy will now address us. He will be followed by Elder Sterling W. Sill, Assistant to the Twelve.

Elder A. Theodore Tuttle

Of the First Council of the Seventy

Some years ago, I read an editorial in the *Deseret News* entitled "The Mechanical Rabbit." I quote:

"Most of our readers must have smiled the other day when they read of the greyhounds in Britain who don't know a rabbit when they see one. So long had they chased a mechanical rabbit around the racetrack, that when a real rabbit bounded across the track, the dogs didn't give it a second look.

"Stupid, eh? But sad too, this perverting of the natural instincts. . . .

"We chase mechanical rabbits, too.

"We chase paychecks, and don't give a second look to the glint of the rising sun on a snow-topped peak.

"We chase our way through the appointments of a crowded desk calendar, and fail to take time to chat with the next-door neighbor or to drop in on a sick friend.

We chase social pleasures on a glittering, noisy treadmill—and ignore the privilege of a quiet hour telling bedtime stories to an innocent-eyed child.

"We chase prestige and wealth, and don't recognize the real opportunities for joy that cross our paths. . . ."

Recognizing the genuine

Wordsworth said words appropriate to this condition:

"The world is too much with us:
late and soon,
Getting and spending, we lay waste
our powers."

"Race on, you poor, blind over-civilized hounds. You'll never catch your rabbit until you learn to recognize a genuine one."

"But, you'll have company in your race; the company of unnumbered men who'll never catch the joy they chase until they, too, learn to recognize a genuine one."

This points up our challenge: See "that the things that matter most . . . are not at the mercy of things that matter least." (Ashley Montague.)

Someone rephrased this thought: "Too often we are involved in the thick of thin things."

"... the things of this world"

In modern revelation the Lord said: "Behold, there are many called, but few are chosen. And why are they not chosen?"

"Because their hearts are set so much upon the things of this world, and aspire to the honors of men. . . ." (D&C 121:34-35.)

Here is instruction to straighten out our values.

Note again the admonition: "their hearts are set so much upon the things of *this world*"—not on the things of the spirit. And they "aspire to the honors of *men*," rather than seeking approval of God.

Have we sought "so much" for material things while missing, even ignoring, the things of God? The beauty of nature at this or any other season goes unseen and unappreciated.

Our lives are ruled by a schedule and appointments while the Chris-

tian acts of kindness wait—ofttimes in vain.

Neglect of children

Our most flagrant violations, perhaps, occur in our own homes. We chase worldly pleasures and neglect our own innocent children. When did you tell stories to your children? Or go fishing or hunting with your son? Or help him earn a merit badge? Have you counseled with them concerning their personal achievement program?

The trials through which today's young people are passing—ease and luxury—may be the most severe test of any age. Brothers and sisters, stay close to your own! Guide them safely! These are perilous times. Give increased attention. Give increased effort.

The responsibility rests on the family to solve our social problems. Youth search for security. They search for answers to be found only in a good home. No national or international treaty can bring peace. Not in legislative halls nor judicial courts will our problems be solved. From the hearthstones of the homes will come the answers to our problems. On the principles taught by the Savior, happiness and peace will come to families. In the home youth will receive strength to find happiness.

The world is full of foolish schemes. They contravene and hinder the purposes of the Lord. Some seek to change the God-given roles of the sexes. Some invite mothers to leave the home to work. Others entice fathers to find recreation away from their families. These questionable practices weaken the home!

Meaning of fatherhood

Some fathers provide a good house, clothing, cars, and food, and forget

what real fatherhood is. Fatherhood is a relationship of love and understanding. It is strength and manliness and honor. It is power and action. It is counsel and instruction. Fatherhood is to be one with your own. It is authority and example.

Elder Packer has counseled: "Most fathers concentrate on material security for their children. Security stored up for this lifetime with the world's situation as it is, could, and probably will, vanish. To really secure one's children, give them the memory of a happy home life. This is a pattern, a blueprint for them to follow, an image for them to create, an ideal for them to realize."

Create a wholesome atmosphere in your home. Let seeking minds find adequate family support for growth and development.

Mothers sometimes turn to the business world for their own selfish purposes—sometimes due to necessity. Again the home is weakened. Face the fact that true fatherhood and true motherhood are fast disappearing. The failure of fathers and mothers to assume their rightful responsibilities actually creates the disturbed conditions we face. As Latter-day Saints, we must resist the thrust of the world" against our homes. Repentance is in order for many of us. We *must* put our values in proper perspective. Put time and attention and means on the things that matter most. Few, in their more sober moments of reflection, do not know where true values rest. It takes a reminder, however, to keep them properly in focus.

Responsibility to teach children

King Benjamin counseled parents not to "suffer your children that they go hungry, or naked; neither . . .

that they transgress the laws of God, and fight and quarrel one with another, and serve the devil. . . . But . . . teach them to walk in the ways of truth and soberness; . . . teach them to love one another, and to serve one another." (Mosiah 4:14-15.)

The Lord placed upon parents the responsibility to teach their children. This means more than to teach them verbally. There are better, basic ways to communicate values to our children.

For instance, in a society that tolerates divorce as the inevitable result of 50 percent of its marriages, there is great difficulty transmitting the principle of family solidarity. Children from broken homes seldom carry the idea that the family is an adequate problem-solving organization. Children whose entertainment comes largely from television find their needs for involvement in life frequently frustrated. Where a doctor who stops at the scene of an accident may be sued for administering aid, it is difficult to transmit to children the idea of service and responsibility.

Need for exemplary parents

In a home where the accumulation of worldly goods has become so important that the father works inordinately at providing financial security at the expense of spending time with his children and sharing his counsel and encouragement; and in a home, likewise, where the mother forsakes her children in order to get more "things," it is a poor place to teach the worth of a human being in terms of love and sacrifice.

The Lord has said: "I have commanded you to bring up your children in light and truth." (D&C 93:40.)

Dr. [Paul] Popenoe said, "Our youth

are not products of their own lives, but of what their parents give them. If we can get parents to set a good example, we will take away the greatest stumbling block between generations."

The Lord said: "Train up a child in the way he should go: and when he is old, he will not depart from it." (Prov. 22:6.)

Cure for social ailments

We must learn, before it is too late, the truth spoken by Elder Richard L. Evans: "There never was a tonic that would cure more social ailments than a healthy, happy home. There never was a greater source of social stability than an affectionate and understanding family. There never was a better way of helping children to happiness than the close confidence of wise and loving and responsible parents." (*From Within These Walls* [New York: Harper & Bros., 1959], p. 191.)

I was reared in a home of wise, loving, and responsible parents. I was reared in a home where a sweet mother was always awake when I

came home, like Brother Dunn's parents. There was always an opportunity to report and to talk. These sessions are some of my choicest memories. In that home was nurtured the testimony that I bear you today. I know that God lives; that Jesus is the Christ, our Savior and our Redeemer. I know that Joseph Smith was a prophet of God. I know that President Joseph Fielding Smith is a living prophet today, with the keys of the kingdom. I know that if we will follow the counsel we have been given in this conference, our homes will be better, our service more effective, and our joy more full. In the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder A. Theodore Tuttle of the First Council of Seventy has just addressed us.

Elder Sterling W. Sill, Assistant to the Council of the Twelve, will now address us. He will be followed by Elder Delbert L. Stapley of the Council of the Twelve.

Elder Sterling W. Sill

Assistant to the Council of the Twelve

Some time ago, I heard a great businessman give an interesting success formula. He said that when contemplating any accomplishment, one of the first steps to be taken was to definitely decide on those things that should *not* be done under any circumstances. That is, if one were going into business, there are certain dishonest practices and improper procedures that should definitely and permanently be ruled out of bounds in advance. Or in planning a happy

marriage, there are infidelities and disloyalties that must *never* be entertained. When one has definitely eliminated those things that he will *not* do, then he can concentrate all of his time and energy on the things that he *should* do.

Making firm decisions

But we always run into a great deal of trouble when we fail to make firm and lasting decisions to govern important matters. A psychiatrist once

said to a mental patient, "Do you ever have any trouble making up your mind?" The mental patient said, "Well, yes and no." A yes-and-no person is a weak person. An undecided person makes far more than his share of mistakes.

Recently a man seeking help with a moral problem was asked, "What are you going to do about the next temptation?" He answered, "How can I tell until I know what the temptation will be?" If this man can't favorably make up his mind even while suffering his regrets, what chance will he have when his desires are again inflamed by his evil? Certainly we place a serious handicap upon ourselves when we neglect to definitely make up our minds about those important questions of morality, honesty, integrity, industry, and religion.

Things not to do

One of the best illustrations of this procedure for outlawing failure in advance was employed by the Lord himself as he tried to make ancient Israel into the greatest nation on the earth. Three months after they were released from their Egyptian bondage, they were encamped before Mount Sinai. Then God gave them the Ten Commandments, which included a list of things that they just must not do under any circumstances. For even God himself could not make a great nation out of a group of murderers, liars, thieves, atheists, adulterers, and Sabbath breakers.

The kind of emphasis

Apparently the Lord tried to make his presentation as memorable as possible, which recalls the story of the chief engineer of a certain company whose services had been dispensed with. He asked the president why he

had been dismissed. The president said, "You let us make a mistake which cost us a lot of money." The engineer replied, "But certainly you must remember that I specifically advised you *not* to do that." The president replied, "Yes, I remember that you advised us *not* to do it, but you didn't pound the table when you advised us."

The kind of emphasis that is given to an idea is sometimes about as important as the idea itself. Recently a minister on the radio said that he never talked about the Ten Commandments in his church anymore because they were too far out of date. He also said that their language was too harsh for the weak sensibilities of our day. This minister felt that instead of using such strong terms as *command* and *Thou shalt not*, the Lord should have employed some softer words such as *I recommend* or *I suggest* or *I advise*. But soft words frequently produce soft attitudes with weak meanings and built-in violations.

Thou shalt not

We know that the destructive permissiveness of our present day causes some of our most serious sins. But the Lord allowed no permissiveness to get into the Ten Commandments. He came down onto the Mount in a cloud of fire from which the smoke ascended as from a furnace. He came with such power that the mountain quaked and the people themselves trembled. Then, to the accompaniment of the lightnings and thunders of that sacred mountain, God gave the people their basic law and listed some of those things that they must not do. He said:

1. Thou shalt have no other gods before me.

2. Thou shalt not make unto thee any graven image.
3. Thou shalt not take the name of the Lord thy God in vain.
4. Remember the Sabbath day, to keep it holy.
5. Honour thy father and thy mother.
6. Thou shalt not kill.
7. Thou shalt not commit adultery.
8. Thou shalt not steal.
9. Thou shalt not bear false witness.
10. Thou shalt not covet. (Exod. 20:3-4, 7-8, 12-17.)

Importance of Ten Commandments

These sixty-seven words can be read in less than thirty seconds, and yet if they were followed, they would quickly transform our earth into God's paradise. But we not only disobey these important laws; many people don't even know what they are. One man once said to his friend, "I will give you five dollars if you can repeat any one of the Ten Commandments." His friend accepted the challenge and proceeded to demonstrate his knowledge by saying, "Now I lay me down to sleep. I pray the Lord my soul to keep. If I should die before I wake, I pray the Lord my soul to take." His friend said, "Here's the money. I didn't think that you could do it."

But because we are breaking the Ten Commandments, the Ten Commandments are also breaking us. We are fulfilling the prophecy of Ezekiel, who said: "... the soul that sinneth, it shall die." (Ezek. 18:4.) Sin is more than ordinarily important, for as Martin Luther once said, "One vice can overcome ten virtues."

Cancelling virtues

A banker may be able to cancel off one liability with an asset of equal

size, but you can't do that in the more important accounting of life, as several great virtues can all be made unusable by one vice. Recently, three men were being discussed for an important assignment. Of one it was said, "He is a hard worker and he knows his business, *but* he is dishonest." Of the second it was said, "He is strictly honest and very capable, *but* he won't work." Of the third it was said, "He is very capable and well liked, *but* he is immoral." And while praise is wonderful, yet when the account gets around to the *buts*, everyone had better pay strict attention. You can't cancel off a little immorality with a little industry, or a little dishonesty with a little ability, or a little atheism with a few good intentions.

Present-day attitudes

The FBI Uniform Crime Report says that last year we had over four million arrests for robbery in amounts over fifty dollars. Of these, some 777,000 were auto thefts. Many people are presently replacing the Ten Commandments with their own version of the new morality. We have millions of practicing atheists, and we have a murder or a suicide committed every fifteen minutes around the clock. This modified code says: Thou shalt not kill unless someone gets in your way, or thou shalt not commit adultery unless you like your partner, or thou shalt have no other Gods before me unless you get a better idea. And some have gone so far as to repudiate their own God-given sense of responsibility.

One young woman was recently asked by a reporter for *Look* magazine if she thought it was wrong to break the Ten Commandments. She said, "Who am I to say what is right or wrong?" And some say that it doesn't matter anyway, either one way

or the other. However, in our own day the Lord has reaffirmed and reemphasized these great laws given from Sinai. As recorded in the 59th section of the Doctrine and Covenants, he has said: "Thou shalt not steal; neither commit adultery, nor kill, nor do anything like unto it." (D&C 59:6.) We are doing many things that are "like unto" breaking the Ten Commandments. It is easy for half-believers and under-achievers to be guilty of those damaging sins of fractional devotion with marginal morals and a minimum performance. Disobedience and sloth always draw down upon us a burden of consequence that is much too heavy for us to bear.

I was not present at Sinai when the Ten Commandments were given, and yet I know just as well as any who were present that it is right to obey God and to honor our parents. I know that those people who keep the Sabbath day holy will be a different kind of people from those who do not. I know as well as the people at Sinai knew that it is wrong to profane, steal, covet, bear false witness, kill, commit adultery, or do anything like unto any of them.

Robbing God

Through Malachi, the Lord said, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation." (Mal. 3:8.)

If the people who failed to pay their tithing were robbing God then, and we are doing the same thing, we are robbing God now. And when we rob God, we are also stealing from ourselves. Unless we intend to destroy our own inheritance, we should put up some strong protecting guard rails

along the boundaries of that straight and narrow way that leads to the celestial kingdom. We ought to paint some heavy yellow lines running between right and wrong and put some stop signs on those dead-end streets where travel has been forbidden.

God himself has said that he cannot look upon sin with the least degree of allowance, and that no sin is ever permitted in his presence. And when we assume wrong attitudes, set bad examples, or do wrong things, we are thwarting his purposes. We are violating that great command that says "Thou shalt not bear false witness" when we claim to be the children of God and then go around acting like orphans, sinners, cowards, and weaklings.

Special witnesses for God

Because of our birthright, our intelligence, our covenants, and our assignments, we are all special witnesses for God and have some very important things that we *should* do. God is our eternal Heavenly Father. We are all his representatives in that greatest of all family enterprises which Jesus referred to as "my Father's business." That is the business of building integrity, character, and eternal life into the lives of his children. And one of the things that we should very frequently do is to go in the strength of the Spirit and again stand before Mount Sinai while we take stock of those things that God himself has placed out of bounds. And the emphasis of a little table pounding will help us to more securely make up our minds to eliminate those things that must *not* be done under any circumstances.

And may God help us so to do, I humbly pray in the name of Jesus Christ. Amen.

President N. Eldon Tanner

He to whom we have just listened is Elder Sterling W. Sill, Assistant to the Twelve.

Elder Delbert L. Stapley of the Council of the Twelve will be our concluding speaker.

Elder Delbert L. Stapley

Of the Council of the Twelve

Following the April General Church Conference this year, a sincerely devout and concerned Christian gentleman wrote: "God bless you and your wonderful work. I pray that Satan can be kept out of your church since we have failed to keep him out of ours."

Unfortunately, we have not fully kept Satan out of our—or more appropriately, the Lord's—church. We have not all, by righteous living, protected ourselves against the powers of Satan and his hosts.

I sincerely testify that The Church of Jesus Christ of Latter-day Saints is the last bulwark for everything that is decent, spiritual, worthwhile, and good in life. It is up to all of us members by our example and good works to prove this statement to be true.

In Satan's power

The Lord has warned his children that in the last days Satan shall have power over his own dominion. (See D&C 1:35.) These conditions exist today, as is evidenced by the increased numbers of killings, by lawlessness, and by moral transgressions. All standards that were so sacred in the past are crumbling under the pressure of the ungodliness of agnostic, atheistic, subversive, and radical groups. Evil designing people get financial gain from trafficking in drugs, alcohol, prostitution, pornography, and dishonest schemes regardless of the destruction

to the moral, ethical, and spiritual values of life.

The only way Satan can be bound is for people to forsake his temptations and enticements to do evil, and to walk uprightly and circumspectly before the Lord. (See 1 Tim. 6:5-7.)

Satan and his followers are constantly looking for weakness in our armor of spiritual protection, and when it is found, every pressure and stratagem is placed upon it to infiltrate our souls and destroy us.

Protection promised

Surely if the transgressions of men continue in an upward trend, and the world becomes ripe in iniquity, the judgments of God will be poured out in great measure upon the wicked of the earth. Our only hope of heavenly protection is in establishing righteousness and humility in the hearts of men everywhere. The Lord has promised that he shall have power over his saints and shall reign in their midst. It takes real courage and purpose to live a saintly life.

Possessing the word of God and having an understanding of it, no member should ever yield to the temptations of evil. We have been properly taught, but we are not all living as we are taught. How many of us because of our failure to keep the commandments of God take the devil with us into our lives, into our homes, into the temples of God,

into sacrament and other church meetings? We have the scriptures before us and the living oracles of God among us to direct and guide us in all our activities throughout life. The Lord expects us to be different from the people of the world. We should be a special people to him; however, we must prove we are by our conduct and behavior and obedience to his commandments.

Opinion of Scout leader

Not long ago a Scout leader of national prominence, a nonmember, visiting in Salt Lake City, met with a group of Church Scouts. He commented upon the splendid way the Church had used the Scouting program to the advantage of its boys. In his talk he made the following statement: "... I believe the Church will save the world. . . . This is quite a statement . . . but it is true and I hope you will always remember your responsibility."

I wrote this friend asking permission to use his statement. Answering my request, he stated, "I am delighted to say that I haven't changed my mind about the statement you had reference to in your letter. As a matter of fact, I would be extremely proud to have you use it wherever it might be appropriate. You and your associates are doing magnificent work. Keep it up."

What a marvelous and high opinion this friend has of the Church and its members!

Responsibility to save the world

I believe The Church of Jesus Christ of Latter-day Saints can save the world if its members will live as saints of God should. Each time we let down in living gospel principles, someone is sure to observe our conduct and

form an unfavorable opinion about us and the spiritual values of the Church. Our faithfulness gives meaning to the doctrines we teach. The Savior emphasized this statement by saying: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:16.)

To save the world is a great responsibility. This responsibility rests not only upon the leadership of the Church, but upon the membership of the Church as well. The true gospel of Christ is the hope of the world. It is the only plan that will unite the ethnic and national groups and break down the barriers that divide mankind today. History has proven that man cannot forsake God or his Son, our Savior, and live in peace and security. No individual or people can be in rebellion against God's commandments and be in harmony with him. Today there is open rebellion in many areas of the world against the established order of decency and obedience to the laws of God and man.

As members of the Church, what are we doing toward saving the world? First of all, we must live the commandments. We must be honest with ourselves and others. We must be morally clean and not live a double moral standard. We must not have two personalities—one for Sunday and another for the other six days of the week.

Reasons for joining Church

A recent convert wrote a letter in which he stated that he found the Mormon religion "a breath of sweet fresh air," and then he gave eight reasons for leaving his former church and joining The Church of Jesus Christ of Latter-day Saints. I will list

them and comment briefly on each.

1. Wholesome family life. The home determines one's attitudes and purpose to a greater degree than friends and companions, school or college, business or social life. It is the first great training ground for youth. An ideal LDS home is one where you will find high standards maintained with confidence, peace, companionship, and happiness.

2. Self-reliance and responsibility. All Church members from the cradle to the grave are taught self-reliance and responsibility. Achieving eternal life is a personal obligation.

3. Moral and physical discipline. The apostle Paul counseled the Galatian saints, "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, . . . murders, drunkenness. . . . But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith." (Gal. 5:19, 21-22.)

President David O. McKay always taught that in the control of morals there must be self-mastery, self-discipline, and self-control.

President Joseph F. Smith said, "No man is safe unless he is master of himself, and there is no tyrant so merciless or more to be dreaded than an uncontrollable appetite or passion." (*Gospel Doctrine* [Bookcraft, 1939], p. 247.)

The Savior warned, "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." (Matt. 26:41.)

4. Obedience of children to parents. The apostle Paul counseled the Ephesian youth, "Children, obey your parents in the Lord: for this is right. Honour thy father and mother; (which is the first commandment with promise;) That it may be well with

thee, and thou mayest live long on the earth." (Eph. 6:1-3.)

Also to the Hebrew saints he said of the Christ: "Though he were a Son, yet learned he obedience by the things which he suffered." (Heb. 5:8.)

Obedience goes beyond that of earthly parents. It obligates all of us as children of our Father in heaven to be obedient to his laws and commandments.

5. Striving for perfection and excellence in all things. The gospel is for the perfecting of the saints. The Savior counseled, "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.)

Jesus asked his disciples this question: ". . . what manner of men ought ye to be? . . ." He answered his own question by saying, ". . . verily I say unto you, *even as I am.*" (3 Ne. 27:27. *Italics added.*) He lived so perfectly that he challenged his followers to "follow me, and do the things which ye have seen me do." (2 Ne. 31:12.)

6. Chastity and holy observance of the marriage covenant. It was very heartening to read about the new Miss America, Laura Lea Shaefer, who courageously responded to questions in her first formal press conference by saying that she didn't believe in and is against premarital sex. She feels that using marijuana leads to hard drugs and that abortions should be illegal. She added: "I am not a typical coed, but I feel my peers and the majority of young people feel the way I do." What a choice example to the youth of America are her personal standards of conduct!

Infidelity is a violation of the marriage covenant and so often results in divorce, which undermines the security of children, frequently leading them into drug use, immorality, other

sinful practices, and withdrawal from church attendance and activity. If all couples faithfully observed their marriage covenants, there would be fewer problems and sorrows in the world today. Children would naturally expect their marriages to be sacred and secure if their parents set the example of love and trust and eternal family goals.

7. High standards in education. We are taught, "The glory of God is intelligence, or, in other words, light and truth." (D&C 93:36.) The Lord counseled, "And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith." (D&C 88:118.)

We are also taught: "Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection. And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come." (D&C 130:18-19.)

8. "Last, but not least," this recent convert said, "is common sense." Common sense suggests ability without sophistication or special knowledge. It is just good, sound, practical sense in judgment. All have been born with a measure of common sense. It is a matter of using it, of thinking things through instead of acting in too much haste.

These eight significant and important reasons are good points for all of us to remember and follow in our personal lives.

The gospel only can inspire people to live its standards of moral and spiritual conduct. We do not sacrifice anything when we give up the ways of the world and faithfully keep the

commandments of God. For such worthiness in mortal life entitles us, after we depart this life, to the celestial mansions of our Heavenly Father. What could be a more glorious and satisfying reward?

River symbolic of life

The prophet Lehi, having been warned of Jerusalem's destruction, took his family and a few others and departed this sacred city. After three days in the wilderness they camped in a valley by the side of a river (see 1 Ne. 2:6) that flowed and emptied into the Red Sea. En route Lehi experienced serious problems with his two elder rebellious sons. As he considered the running stream, he was impressed to say to his eldest son, Laman: "O that thou mightest be like unto this river, continually running into the fountain of all righteousness!" (1 Ne. 2:9.)

Many rivers have their beginning from springs of pure, crystal-clear water gushing forth from a mountain-side. As the water wends its way to the sea, there are side tributaries that join the main stream. Some of these tributaries are polluted and contaminate the main stream, which started pure at its source. By the time the river reaches the sea, pollution has occurred in the body of the stream.

How much like life this symbolic representation is! The Lord has revealed that "every spirit of man was innocent in the beginning; and God having redeemed man from the fall, men became again, in their infant state, innocent before God." (D&C 93:38.) With this statement in mind, we can understand why the Savior said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." (Matt. 18:3.)

Fortification against evil

When a child reaches the age of accountability, the Lord warned, "And that wicked one cometh and taketh away light and truth, through disobedience, from the children of men. . . ." (D&C 93:39.)

We learn from this revelation that in the beginning of mortal life all mankind is innocent before God and, therefore, is like the beginning river of water, pure and undefiled. As the polluted tributaries of water enter the main stream, our lives too become polluted when we allow tributaries of evil and wickedness to enter. It is these tributaries of evil we must be concerned about and fortify ourselves against. Wickedness never was happiness, but to the contrary, it is depressing; it destroys conscience and ultimately the spiritual life of the constant, erring individual. A child improperly taught and improperly trained by parents is apt to succumb to the temptations of evil and thus contaminate and ruin his life, both now and eternally. We must remember that no unclean thing can enter into the presence of God. One cannot win by following the path of evil. The earlier in life we learn this lesson, the more rewarding and fruitful our lives will be.

It is my earnest prayer that all of us will be firm, steadfast, and immovable in keeping the commandments of our Lord, and thus keep Satan out of the Church.

As we address our efforts in this direction, we will be worthy examples of the things we teach. We will earnestly be engaged in sharing a knowledge of the gospel with our friends and associates and in bearing testimony and witness to the divinity of the work in which we are engaged.

May God so bless us, I pray, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Delbert L. Stapley of the Council of the Twelve has been our concluding speaker.

As the officers were read for your sustaining vote, two names were omitted, the officers of the Unified Social Services. It is proposed that we sustain as chairman, Marion G. Romney, and as managing director, Marvin J. Ashton. All in favor, please manifest it. Contrary if there be any by the same sign. Thank you.

The Sunday morning session will be broadcast by many radio and television stations in the western United States, and by short-wave in English over Station WNYW to Europe, South America, Central America, Africa, and parts of Asia.

Over 60 radio stations will broadcast conference Sunday morning to major cities of Mexico and Central America, and by satellite to countries of South America to a potential Latin American audience of 60 million people.

Through special arrangements sessions of this morning and Sunday will be carried from the Tabernacle over direct oceanic cables to a large number of saints assembled in many chapels throughout Great Britain, Germany, France, Holland and Austria on Sunday.

The CBS Radio Network Tabernacle Choir Broadcast tomorrow morning will be from 9:30 to 10:00 a.m. Those desiring to attend this broadcast must be in their seats no later than 9:15 a.m.

I would like to remind you again of our General Priesthood Meeting being held this evening at 7 o'clock.

On behalf of all who have listened to the singing during this session of the General Conference, we express appreciation and our sincere thanks to these young students for the beautiful music they have rendered.

The Ricks College Combined Choirs and Choruses will now render, "And Then Shall Your Light Break Forth."

The benediction will then be offered by Elder Ray B. Evanson, Regional Representative of the Twelve.

The general session of this conference will then be adjourned until ten o'clock tomorrow morning.

The number, "And Then Shall Your Light Break Forth," was sung by the Ricks College Combined Choirs and Choruses.

Elder Ray B. Evanson, Regional Representative of the Twelve, offered the closing prayer.

The general session of the conference was then adjourned until Sunday morning at 10 o'clock.

GENERAL PRIESTHOOD MEETING

FIFTH SESSION

The General Priesthood Meeting of the Church convened at 7 o'clock p. m. Saturday, October 2, 1971, with President Joseph Fielding Smith presiding. President Harold B. Lee, first counselor in the First Presidency, conducted the meeting.

The Men's Chorus of the Tabernacle Choir furnished the choral music for this session. Richard P. Condie served as the conductor, with Roy M. Darley at the organ.

President Lee made the following introductory statement:

President Harold B. Lee

This is the General Priesthood Session of the 141st Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints.

This priesthood session, as all other sessions of the conference, is presided over by President Joseph Fielding Smith. He has asked me to conduct this service.

These services are being relayed by closed-circuit transmission and

will reach members of the priesthood gathered in the Assembly Hall and in approximately 675 other separate locations from coast to coast and in Canada. It is estimated that approximately 170,000 will participate in this meeting by direct wire.

The singing during this session will be furnished by the Men's Chorus of the Tabernacle Choir, with Richard P. Condie conducting, and Roy M. Darley at the organ.

We shall begin this service by the chorus singing, "Prayer at Evening."

Elder William H. Bennett, Assistant to the Twelve, will then offer the invocation.

The Men's Chorus of the Tabernacle Choir sang "Prayer at Evening."

The opening prayer was offered by Elder William H. Bennett, Assistant to the Twelve.

President Lee

The Men's Chorus of the Tabernacle Choir will now favor us with "Thou Art Repose."

The number, "Thou Art Repose," was sung by the Men's Chorus of the Tabernacle Choir.

President Lee

It will now be our privilege to hear from President Joseph Fielding Smith,

who will be the first speaker in this our General Priesthood Meeting.

After President Smith has spoken, he will then be followed by Elder Marvin J. Ashton, Assistant to the Twelve.

President Joseph Fielding Smith

President, The Church of Jesus Christ of Latter-day Saints

My dear brethren of the priesthood: I am grateful to be with you in this priesthood meeting and desire to say a few words about using the priesthood to benefit mankind.

This priesthood administers the gospel. It is a delegation of authority from the Lord himself and has been given to us so we can do whatsoever is necessary to save and exalt ourselves and our fellowmen in the celestial kingdom of heaven.

Greatest of all gifts

In one of the early revelations to the Prophet Joseph Smith the Lord said: "If thou wilt do good, yea, and hold out faithful to the end, thou shalt be saved in the kingdom of God, which is the greatest of all the gifts of God; for there is no gift greater than the gift of salvation." (D&C 6:13.)

Now salvation, which is the greatest blessing any man can receive, comes by obedience to the laws of the gospel; and the gospel is administered by the power of the priesthood; and so the priesthood is given to us to bless ourselves and our Father's other children.

Power of the priesthood

It is by the power and authority of the priesthood that the gospel is

preached, and what greater blessing can come into the life of anyone than to receive the gospel?

It is by the power of the priesthood that men are baptized for the remission of sins, and that they receive the sanctifying power of the Holy Ghost in their lives.

We receive the Melchizedek Priesthood by covenant. We promise to magnify our callings and to live "by every word that proceedeth out of the mouth of God." (Matt. 4:4.) The Lord promises us that if we will do these things, we shall gain exaltation in the highest heaven of the celestial world.

Marriage for time and for all eternity is an "order of the priesthood," in which the participating parties are promised kingdoms and thrones if they are true and faithful to their obligations.

Brethren who hold the holy priesthood are authorized to administer to the sick in the household of faith, so that the faithful saints may be restored to health and vigor if they are not "appointed unto death."

Blessings through priesthood

And so it goes through all the realm of church service. The blessings of the Lord are offered to the Saints

and to the world through the ministrations of those who hold his holy priesthood, who represent him, who are in fact his servants and agents and are willing to serve him and keep his commandments.

Now my plea to all the brethren of the priesthood is that they use the authority which they have received to bless first themselves and then their fellowmen—acting always in harmony with the established order of the Church.

Those who can and are worthy should respond to calls to preach the gospel at home and abroad. Husbands should bless their wives and children. All of us should qualify for the blessings of the house of the Lord, which are priesthood blessings bestowed upon us.

My dear brethren, this matter of holding the priesthood is not a light or a small thing. We are dealing with the Lord's power and authority, which he has given to us by the opening of the heavens in this day so that every blessing might again be available to us, as they were when man was first placed upon the earth.

It is my prayer that we may all learn our duties; that we may hold the priesthood in high regard; that we may magnify our callings; and that we may use our priesthood to bless ourselves, our brethren, and all who will give heed to the message of

salvation which we carry to all parts of the world.

Responsibility to bless others

I wish to give my blessing at this time to all those who have received the priesthood, who have been ordained who hold some office, and who are faithful therein.

We are under the responsibility not only of receiving this priesthood for our own benefit, but to bless and benefit those who are scattered upon all the face of the earth who are willing to repent and to receive the gospel; and we will take this message of salvation to all parts of the world. That is our responsibility.

I wish to express my appreciation and my willingness to join with you, my good brethren, and do all that is possible to bring salvation to every soul throughout the world who is willing to repent, and I say this in the name of the Lord Jesus Christ. Amen.

President Harold B. Lee

Thank you, President Smith. President Joseph Fielding Smith has just addressed us.

Elder Marvin J. Ashton, Assistant to the Twelve, will now speak to us; and he will be followed by Bishop Robert L. Simpson of the Presiding Bishopric.

Elder Marvin J. Ashton

Assistant to the Council of the Twelve

As I have contemplated this vast audience of priesthood bearers, and what I have in my mind and hearts to convey to you this day, my thoughts have turned back to a bewildered and confused young man in

a huge city. He had lost his way. In desperation he stopped a man on the sidewalk and said, "How do I get to such-and-such a destination from here?" After considerable thought, with the skyscrapers, dense traffic,

confusing streets, winding rivers, freeways, bridges, tunnels, and so on in mind, the man said, "You can't get there from here."

No way back

I have often thought of this advice as I have contemplated particularly some of our youth in their present locations in life. Some are lost, bewildered, confused, scared, sick, insecure, and discouraged. What a tragedy to be in these straits and to be told, in answer to the questions "How can I get back to where I was?" or "How can I get to where I want to go?"—"You can't get there from where you are."

The disciples of the devil teach there is no way back: Live it up, everybody is doing it, be with the in-group, and it's more fun to stay lost. The devil is an enemy to the ways of God, and enticeth to sin.

"Wherefore, all things which are good cometh of God; and that which is evil cometh of the devil; for the devil is an enemy unto God, and fighteth against him continually, and inviteth and enticeth to sin, and to do that which is evil continually." (Moro. 7:12.)

You can get there

What a happy day it will be when, in contrast to the experience this lost young man had in the big city, he or others can find someone who will say, "Yes, you can get there from here. Come, follow me."

I humbly, but with all of the power in my possession, declare to our "lost" youth, young men and young women worldwide, you can make it back from where you are. The great social services program of the Church, operating as an arm of the priesthood, lends a helping

hand to our young people with social and emotional problems. As President Smith has declared to us tonight, by honoring our priesthood we can help them find their way back to joy and stability.

God cares

Young people, be not deceived. God loves you. He cares about you. He wants you back in his paths, where there is comfort, companionship, and purpose. We as leaders need to effectively communicate to our youth that God loves them no matter where they are. We need to sacrifice our time and talents in this direction.

"But to do good and to communicate forget not: for with such sacrifices God is well pleased." (Heb. 13:16.)

I pray to God that we in the future may communicate the positive, the happy, the abundant way of life to those around us.

I would like to share briefly with you a few experiences of some of our friends who are proving you can get there from where you are.

Friend at State Prison

Roger Locke, a friend of mine, is presently confined in the Utah State Prison. (Incidentally, I have visited with Roger within the past few days and have his and Warden John Turner's permission to share his name and thoughts.)

Incidentally, you young Aaronic Priesthood bearers, I would appreciate it if you would remember that when I go to the prison to visit, I have the same trouble as the inmates—in one respect. That is, it is easy for me to get in, but difficult for me to get out. The difficulty

comes when I am stopped by prisoners who want to talk. During my last visit, a young man stopped me, and we talked for about fifteen minutes, time I didn't think I had to spare. As I was leaving him he said, and I will never forget it, "Thank you for talking to me." As I drove home that night, I recalled that in fifteen minutes I may have said twenty-four or twenty-five words; however, I believe that is the kind of talking and listening we need to have more of. But that is another subject. Let's get back to Roger. He said:

"I don't want to blame anyone back home for my being in prison today, but it is factual that I had no family relationships. I am involved in the family home evening program at the prison. Without the parents who have been assigned to me through this social services program, many times I would have given up. These people love me as if I were their own son. I have never had that, even when I was a small boy. Now, with their help and that of others, I believe I can now make it back a day at a time. I am not proud of being in prison, but I am proud of my recent experiences while being there. We have a tendency to blame others. We don't want to blame our parents for not loving us, because we know they do, but maybe they didn't have the guidance and direction in their lives to apply when they were bringing us up."

Determination to come back

Perhaps in the minds of many of us, Roger would be justified in believing he couldn't make it back. He had detoured too long. But he doesn't believe that. Instead, he is thanking those who are presently

helping him and is sincerely grateful for the direction in which his life is moving today.

The Church attenders in prisons are unfortunately in the minority and are often classified by their associates in uncomplimentary terms, but this fine young man, bless his courage, is not ashamed to be identified at the Utah State Prison as a member of "God's Squad." He seems determined to make it back from where he is.

Missionary going forward

A few weeks ago, I was visiting with an elder in the mission field. During our interview, I inquired, "Is your father a member of the Church?"

He said, "No."

"Is your mother a member of the Church?" he was asked.

He responded with a smile, "Just barely."

I said, "Did your father want you to go on a mission?"

He answered, "No."

"Did your mother want you to go on a mission?"

"She really didn't care whether I went or not."

"Who influenced you most in your decision to go?"

Without hesitation he said, "I did. I've always wanted to go, and I knew I could make a success of it."

I looked into this young man's eyes and said, "From what I hear and what I feel of your spirit, you will succeed." He is a determined individual, one who months ago might have said, "My dad doesn't care. My mother doesn't care. Why should I care?" This wonderful missionary knows the importance of going forward and has the courage to continue in the paths that lead to

happiness. He admitted to me that he once was lost, but now he definitely knows where he is going and how to get there.

Girls at detention home

During a visit to a juvenile detention home some months ago, my attention was drawn to three young girls who were visiting with each other just prior to our religious service. They appeared to be ten to twelve years of age. I found later they were being detained for a few days to see if some problems could be resolved. As I was waiting to participate with them and others in the services, they seemed to be involved in serious conversation. "What could they be talking about?" I wondered to myself. My curiosity prompted me to step closer to them for a chance to catch a few of their words. I was moved when I heard one of the girls raise this question to her friends: "I wonder if someone will come today who will want to take me home. It would be fun to live with someone who wants me."

Here was a ten-year-old who wasn't wanted. Her parents had given the impression to those in charge that they were pleased when she was confined, because they were then free from putting up with her. What a pleasure it was later to learn she had been placed by licensed social services agents of the Church in a new home, adopted, loved, and was receiving parental direction. Loving foster parents are now helping her find her way in the warmth of family unity and oneness.

Finding the way back

Many drug abusers are desperately trying to find their way back today. The road is difficult, the challenge

tremendous. I am pleased to report many are making it, thanks to friends and volunteer members, priesthood bearers, who are concerned, care, and understand. Very often our glances, our indifference, our hasty comments and lack of patience convey the message, "You are hopeless. You can't get back from here. You are too far down the road."

After visiting with one of our young women who has been lost to drugs for many months, her only encouraging remark after more than three hours of sincere communication was, "Thanks for not chewing me out." Two visits later she asked, "Do you think I would make a good schoolteacher?" To a sincere yes, she said, "Thanks, I'll try. I'm only three semesters away from getting my teaching certificate." This girl is making it back. Someone believes in her. Someone has convinced her she can get there from here. The trip she is on this time will bring her back home.

Challenge to priesthood bearers

May I this day challenge all of us as priesthood bearers, young and old, to vigorously locate and lead those who have temporarily strayed. Let us lead them by our example, love, and persuasion. They deserve our help. They want our direction. They need our love. You priesthood bearers this night, honor your priesthood, build yourself by stooping to help someone who has temporarily lost his or her way. Remember that powerful truth found in Matthew 23:37: "... how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

With your indulgence, I would

like to repeat that quotation once more and add just two words of admonition: "... how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not help me!"

How many of us are actively helping the Lord gather his flock? How involved are each of us in the responsibilities of our priesthood? How many of us are helping as high council advisers, professional resource volunteers, and helpers with innate skills to our fellow members who need us? When our Savior declared, "If ye love me, feed my sheep" (see John 21:16), he wasn't referring to just those found safely in the fold. I declare to all of us tonight, he needs our help in finding the lost and bringing them back.

Field ready for harvest

The field is white, ready for harvest. The lost want to know how to get back. They want to be shown they can get there from where they are. Let us not give up. Let us not tire. Let us not weary.

"And let us not be weary in well doing: for in due season we shall reap, if we faint not." (Gal. 6:9.)

Jesus set the pattern for us in his invitation, "Come, follow me." I think it is significant our Savior Jesus Christ declared, "He that hath seen me hath seen the Father," rather than "He that hath heard me hath heard the Father." The example bore witness. The life was the sermon. The life was the way.

I bear witness to you this day that God lives and this is his work, and that Jesus Christ is our Savior and Redeemer. I also bear witness that by doing his will and keeping his commandments, we can share in that great joy found in Third John: "I have no greater joy than to hear that my children walk in truth." (3 John 4.)

And I say this in the name of Jesus Christ. Amen.

President Harold B. Lee

We have just listened to Elder Marvin J. Ashton, Assistant to the Twelve.

Bishop Robert L. Simpson of the Presiding Bishopric will now address us. He will be followed by Elder Marion D. Hanks, Assistant to the Twelve.

Bishop Robert L. Simpson

Of the Presiding Bishopric

My dear brethren of the priesthood: I am grateful to my Heavenly Father for this opportunity. We of the Presiding Bishopric commend you young men of the Aaronic Priesthood for being here tonight. The Lord is pleased to have you where you belong at this hour. Perhaps a mental

checklist might not be out of order to set the stage for the few thoughts I would like to leave with you.

Reasons for attendance

Would you check *yes* or *no* by the following statements concerning

your attendance at this priesthood meeting:

1. I am here because others of the family came.

2. I am here because there are no football games on TV tonight.

3. I am here because Dad said, "You are going to priesthood meeting or else."

4. I am here because I love the Lord and recognize the priesthood I hold as the most important power for good in the universe.

Whatever your answer might have been to the foregoing statements, the Lord is pleased you are here, and you have already been richly rewarded by listening to some direction from the Lord through a living prophet. I also commend you because for every one of you in attendance at one of several locations tonight, there are four priesthood holders who thought they had more important things to do or who did not have someone who cared enough about them to offer the encouragement they needed to join with us.

Five important factors

Just in case you are not very excited about being part of the largest priesthood gathering in the history of the world, let me give you five important things to think about that have direct relationship to this meeting and what goes on here.

1. God the Father and his Son Jesus Christ have appeared in this time of the world's history.

2. All of the keys and powers of the eternal priesthood of God, with all of its attendant authority and blessings for mankind, have been restored to the earth, nevermore to be removed.

3. No less than nine heavenly beings have appeared by assignment

in our time of the world's history to assist in this restoration. Let me name them: God the Father, his Son Jesus Christ, the apostle Peter, accompanied by James and John, John the Baptist, Moroni, Elijah, and Elias.

4. Three additional books of scripture, totaling 835 pages, have been revealed for the further guidance of mankind and to lend additional direction in these perilous times.

5. Last but not least, a living prophet stands at our head and presides over this meeting and has just given us the will of the Lord; up-to-the-minute evidence of continuous revelation.

Now, any one of the foregoing facts should rate banner headlines in every newspaper in the world, but about the only response we get from more than three billion people who are supposedly thirsting for truth is, in effect: "Don't rock the boat," or "Who do you think you are to make such fantastic claims as visits from on high, the only true priesthood, additional scriptures, and a living prophet?"

Confirmation of truth

Young men, I do not know all there is to know, but there are a few things I do know by personal revelation, and I think the Spirit of the Lord is anxious to confirm these same truths within each of you if he has not done so already.

The scriptures declare that "many are called, but few are chosen." (D&C 121:40.) Do you think that there might be a possibility that you have not only been called but may be chosen as well? Why not! You are one out of five who made a decision to be here in this great meeting. For each of you here, four others who

were invited apparently decided that there was something more important to do than attend this priesthood meeting. I do not know how you answered those previous statements about your attendance here tonight, but one thing is crystal clear to me: either you wanted to be here or most certainly the Lord wanted you here, and you had better get excited about it.

"... few are chosen"

"Behold, there are many called, but few are chosen. And why are they not chosen?" The Lord tells us why they were not chosen, and here are his reasons:

"Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—" And what is this one great lesson? Listen carefully, young men. This could well be one of the most important lessons of your life, and it comes directly from the Lord.

"That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness." (D&C 121:34-36.)

Well, it is exciting that you are here; you are special! And furthermore, the Lord has something in mind for you to do about it starting right now. The Church has need of every member, and that means not only you but also four of your friends who should be sitting by you in this meeting tonight but who are missing.

"... strengthen thy brethren"

A recurring theme during the life of the Savior as he taught the people was that each man is his brother's keeper. No priesthood obligation is

more important. The scriptures say something very similar but in another way that I like very much: "... when thou art converted, strengthen thy brethren." (Luke 22:32.)

No one takes upon himself the covenant of baptism nor the honor of the priesthood except he also receives the obligations associated with Church membership and priesthood affiliation.

The world today tells you to leave your friend alone. He has the right to come and go as he pleases. The world tells you that persuasion to attend church or priesthood meeting or to discard a bad habit might lead to frustration and undue pressures; but again I repeat the word of the Lord: You are your brother's keeper, and when you are converted, you have an obligation to strengthen your brother.

Help of the Holy Ghost

"But bishop," you say, "I wouldn't know what to say or how to go about it. I am just a deacons quorum president." And to this the Lord answers that he gives no assignment to the children of men except he prepares a way for them to accomplish that which he has given them to do. He also says: "Therefore, verily I say unto you, lift up your voices unto this people; speak the thoughts that I shall put into your hearts, and you shall not be confounded before men;

"For it shall be given you in the very hour, yea, in the very moment, what ye shall say."

Now at this point the Lord gives a commandment that we must speak in his name with solemnity of heart and in the spirit of meekness, and then he concludes with this promise:

"... inasmuch as ye do this the Holy Ghost shall be shed forth in

bearing record unto all things whatsoever ye shall say." (D&C 100:5-8.)

Following this divine formula will take your contact with a friend out of the usual lip-to-ear communication category. With the help of the Holy Ghost, there will be a penetration into the heart of your friend. He will be persuaded through a wonderful spiritual process that is reserved for worthy members of the Church. It is the same process by which converts are brought into the Church and will be an important spiritual gift for each of you to develop and improve on a continuing basis.

People helped by people

Yes, the Church has need of every member, and the list of indifferent members is much too long; it concerns the First Presidency; it concerns the Lord.

There will not be a sign or miracle in the heavens to wake people up. It was decided aeons ago that people would be helped by people so far as the Lord's work is concerned. This is an eternal principle and process: ". . . when thou art converted, strengthen thy brethren." The task is largely up to those of us who are here tonight, and the responsibility is upon the newest deacon as well as the high priest of longest standing. While I have directed my comments primarily to the Aaronic Priesthood—Youth, certainly every principle applies to all of us involved in this great work.

Live beyond Satan's grasp

May I conclude with a word of caution as the Lord gave it to the Prophet Joseph Smith. He said this: "What I say unto one I say unto all; pray always lest that wicked one have power in you, and remove you out of your place." (D&C 93:49.)

"Many are called, but few are chosen." What a tragedy to be fore-ordained or to be chosen or to be called and ordained only to have the adversary "remove you out of your place." Don't you allow it to happen. Live beyond his grasp, for I can promise you that there are limits beyond which Satan cannot reach. He will not have claim on the righteous. The challenge for each of us is to stand worthy that we might better assist our brother back into the circle of activity, and may our efforts to do so be centered in that glorious revelation which is pure poetry in a scriptural setting:

"... let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

"The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever." (D&C 121:45-46.)

A promise and a challenge

What a promise! What a challenge! Are you special young men? Why, of course, you are! You are one out of five faithful enough to be here tonight.

Are you your brother's keeper? Most certainly! If not you, who? Who else would do it if you didn't do it as a priesthood holder?

Are you converted? You most certainly are, whether you recognize it or not, and "when thou art converted, strengthen thy brethren"—for the Church has need of every member. That it might start with more

than 100,000 faithful priesthood holders attending priesthood meeting tonight is my humble prayer, and I ask it in the name of Jesus Christ. Amen.

President Harold B. Lee

Bishop Robert L. Simpson of the Presiding Bishopric has spoken.

Elder Marion D. Hanks, Assistant to the Twelve, will now address us.

Elder Marion D. Hanks

Assistant to the Council of the Twelve

Just before this meeting started, Brother Stapley, with a twinkle in his eye, asked me to answer for a story he heard I had told to the All-Americans at BYU last night; and in keeping with my inward response to Brother Petersen's great sermon on honesty today, I must tell the truth.

The story, Brother Stapley, was mythical. It was reportedly the statement of a man who golfed with you and Brother Tanner and who, when he came back, said, "Have you ever played golf and been the *only one rained on*?" I can testify to you that Brother Stapley gets rained on, and was snowed on two days ago, as I observed. As we went from the place where he had snow deposited on him from a tree limb, just as we came out from a meeting into that beautiful storm, I drove up streets that were littered with limbs of magnificent trees. I was fearful of what I would find when I got home, and my apprehensions were justified. Some of our lovely trees were broken. In our backyard a fence we had built to protect the neighbors while our children grew up was flattened. And I would like to tell you something serious and truthful. I haven't worried a minute about that. I have been thinking about tonight and what we are here discussing.

Casualties

We are talking about casualties, some that have happened and some that are happening, and some that we want not to happen in the future. God has from the beginning been very interested in his children, those safely in the fold, some who have strayed, and those not yet in.

We are talking primarily tonight about those who are in, or some who may not quite be in as much as they should be and as we would like them to be. I read again with joy what Alma the prophet wrote about some people who were far from the fold, who had once been in. He took three of the sons of Mosiah, two of his own sons, and two other converts and went to teach the Zoramites, who are described as having fallen into great error, for "they would not observe to keep the commandments of God, and his statutes. . . . Neither would they observe the performances of the church, to continue in prayer and supplication to God daily, that they might not enter into temptation. Yea, in fine, they did pervert the ways of the Lord in very many instances; therefore, for this cause, Alma and his brethren went into the land to preach the word unto them." (Al. 31:9-11.)

As that happened, Alma offered to the Lord the kind of prayer that is in our hearts as we listen to these great servants of youth speak to-night. "O Lord, wilt thou grant unto us that we may have success in bringing them again unto thee in Christ. Behold, O Lord, their souls are precious, and many of them are our brethren [I suppose we might parenthetically assume he was thinking that many of them are the wives and children of our brethren now and in the future]; therefore, give unto us, O Lord, power and wisdom that we may bring these, our brethren, again unto thee." (Al. 31:34-35.)

Excerpt from Church history

I recently had called to my attention by Brother Joe Christensen an excerpt from Church history that I would like to share with you in part. In the *Documentary History of the Church* (vol. 5, pp. 320-21) is "A Short Sketch of the Rise of the 'Young Gentlemen and Ladies Relief Society' from the *Times and Seasons*." You will observe, as the annotator says, that this has more to do with youth than with the Relief Society, but that was the heading.

"In the latter part of January, 1843, a number of young people assembled at the house of Elder Heber C. Kimball [you realize that the Prophet Joseph Smith is writing this] who warned them against the various temptations to which youth is exposed, and gave an appointment expressly for the young at the house of Elder Billings; and another meeting was held in the ensuing week, at Brother Farr's school-room, which was filled to overflowing. Elder Kimball delivered addresses, exhorting the young people to study

the scriptures, and enable themselves to 'give a reason for the hope within them,' and to be ready to go on to the stage of action, when their present instructors and leaders had gone behind the scenes; also to keep good company and to keep pure and unspotted from the world."

The Prophet then notes that the next meeting was held at his house, and though the weather was inclement, there were many there, to overflowing.

"Elder Kimball," he writes, "as usual, delivered an address, warning his hearers against giving heed to their youthful passions, and exhorting them to be obedient and to pay strict attention to the advice of their parents. . . ."

Prophet's advice to youth

The Prophet then says something that has touched me and I think will touch you who work with youth: "I experienced more embarrassment in standing before them than I should before kings and nobles of the earth; for I knew the crimes of which the latter were guilty, and I knew precisely how to address them; but my young friends were guilty of none of them, and therefore I hardly knew what to say. I advised them to organize themselves into a society for the relief of the poor, and recommended to them a poor lame English brother . . . who wanted a house built, that he might have a home amongst the Saints; that he had gathered a few materials for the purpose, but was unable to use them, and he has petitioned for aid. I advised them to choose a committee to collect funds for this purpose, and perform this charitable act as soon as the weather

permitted. I gave them such advice as I deemed was calculated to guide their conduct through life and prepare them for a glorious eternity."

You see, our efforts to reach youth today are not original. They are about the same, motivated with about the same sense of their need, and certainly by the same spirit that directed those of old. This statement of the Prophet moved me because I have had that same feeling when I have stood before them. As a teacher for years, I have pondered their future as I taught them, and I have lived long enough to see the fulfillment of my fondest hopes, or the beginning of the fulfillment of them, for many of them, and, I am sorry to say, the realization of some of my apprehensions. They are, in fact, a great and remarkable generation, yet like many of you I am well aware of the major problems confronting all of our young people, and that many of them desperately need help.

Relationships with youth

It would be an interesting experience for some of you to walk through a few days of our relationships with youth as we visit with them in person, by telephone, in interviews, by mail. It is just a few days ago that I deplaned at a major airport, met some of you leaders there, and a beautiful young college-age lady who was waiting for me. She had left her home against the wishes of her parents and others and had hitchhiked to a rock festival. On her way home from that adventure, hitchhiking now with a male companion, she was picked up by officers of the law, arrested for possession of drugs, tried, and sentenced to five years in prison. Through the inter-

vention of our local brethren, who were reached by a distraught mother through the bishop, she was given parole freedom, but the record has been made and her life is hanging in the balance. She has some decisions to make.

On my desk is a current letter, one of many, from an anguished girl crying for help. Three times the words are repeated, "Please help me." Within hours there has been a call, another call, from a disturbed young man seeking guidance for his friend who questions a Church position which he feels he cannot accept, which he thinks makes his position in the Church tenuous or untenable.

Broken-hearted father

In my hand I hold a letter received two days ago from a faithful, broken-hearted father whose son, about the same age as the others, took his own life, notwithstanding the efforts of loving parents and a fine, wholesome family. I wish there were time to read a description of how hard these marvelous parents have tried. This is a missionary family, a committed family, a stay-together family; yet this boy, convinced of his own worthlessness, that he was a failure and that the mistakes he had made were disqualifying, took his own life. His father sent a copy of the note he left, and asked me to make such use of his letter and this letter as judgment and my feelings suggested.

What can we do? How can we help this great young generation meet the challenges of their time? I am certain that we must thoughtfully examine not only their needs and their problems, and what we have to give them, but *how* we undertake to give it, and what we appear to

them *to be* as they observe it. I have been rethinking my own experience and will give you just an example or two quickly. May I do it in the spirit of a statement that to me for a long time has been very choice: "Neither laugh nor weep, nor loathe, but understand."

The needs of youth

What are some of their problems? These basic observations have come from experience with youth and from their own lips and lives. I can sum them up in four or five needs.

First, they need faith. They need to believe. They need to know the doctrines, the commandments, the principles of the gospel. They need to grow in understanding and conviction. They need to worship and to pray, but they live in a time when all of this is so seriously questioned, when doubt is encouraged.

Two, they need to be accepted as they are, and to be included. They need a family, the most important social unit in this world; and even if they have a good family, they need the supportive influence outside their home of others, of neighbors, of friends, of bishops, of brothers, of human beings.

Three, they need to be actively involved, to participate, to give service, to give of themselves.

Four, they have to learn somehow that they are more important than their mistakes; that they are worthwhile, valuable, useful; that they are loved unconditionally.

Unconditional love

I knelt with my own family, at the conclusion of a great family home evening, the night before our lovely daughter was to be married in the temple. I think she wouldn't

mind my telling you that after we had laughed and wept and remembered, she was asked to pray. I don't recall much of her prayer, the tears and the joy and the sweetness, but I remember one thought: she thanked God for the unconditional love she had received. This life doesn't give one very many chances to feel exultant and a little successful, but I felt wonderful that night, and thank God that she really believes and understands what she said. We cannot, my dear brethren, condition our love by a beard or beads or habits or strange viewpoints. There have to be standards and they must be enforced, but our love must be unconditional.

A tragic story

I read you just a sentence from the letter left by the boy who ended his own life: "I have no hope, only dreams that have died. I was never able to obtain satisfactory interpersonal relationships. I feared the future and a lot of other things. I felt inferior. I have almost no will to achieve, perseverance, or sense of worth, so goodbye. I should have listened to you but I didn't. I started using acid last summer. It's purgatory." What a tragic story!

Example of good people

We need to understand their needs. They need to learn the gospel. They need to be accepted, to be involved, to be loved; and they need, my brethren—my fifth and final point—the example of good men, good parents, good people, who really care.

I went to the funeral of my cousin a few weeks ago, and I pass on to you something that touched me deeply there. Maybe it is the message

I can share with those of us who can do something, if we will, for our great young generation. A man who served as his counselor, now himself the bishop, said of my cousin: "Every boy in his lifetime has the right to know a man like Ivan Frame."

God bless us to love them, to accept them, to give to them what they need in order that they may be what they want to be and give what they want to give, I pray, in the name of Jesus Christ. Amen.

President Harold B. Lee

Thank you, Elder Hanks, and thank you, brethren, for your inspiring messages tonight.

Brother Richard P. Condie will now lead the congregation and chorus in singing, "Do What Is Right." Will you brethren all stand, please.

The hymn, "Do What Is Right," was sung by the congregation and chorus.

President Lee

We introduce to you now two men who have been called to vital positions in the Church. Elder James O. Mason, who has been named the Commissioner of Church Health Service. We would like Brother Mason to come to the stand and take a few minutes to bear his testimony and sound an invitation to those in a vital field who can help likewise to reclaim some of those who need help. Brother Mason, if you will come to the stand.

We would like to have him followed by President Dallin Oaks, who has recently been named to be president of the Brigham Young University. We would like him to come and bear his testimony so that you could feel the spirit of this fine young man.

Dr. James O. Mason

Commissioner, Health Service Corporation

This is an awesome responsibility, my dear brethren, and with fear and trembling I stand before you, praying that I may be blessed with a portion of that Spirit which has inspired those who have preceded me.

Leadership of General Authorities

I want you to know that it is a great testimony to have had the opportunity during the past year of working under the direction of the General Authorities of our church. From a distance I have sustained these men as prophets, seers, and revelators through faith. During

the past year it has been my privilege to meet with them in counsel, to feel of their spirit, their wisdom, and their love for you and members of the Church everywhere. I have observed their discernment and judgment and their ability to go to our Heavenly Father for answers to perplexing and difficult questions. I bear you my testimony that with every fiber of my body I know that as these men are called of God, and as the mantle of authority falls upon them as they are ordained and set apart, they are in very deed prophets, seers,

and revelators, receiving communication from God the Eternal Father and his Son, Jesus Christ.

Commissioner of Health Services

My appointment as Commissioner of Health Services gives me responsibility for the fourteen hospitals that are owned or operated by The Church of Jesus Christ of Latter-day Saints. In addition, I have been asked to be concerned and to feel a responsibility toward the health needs of a worldwide Church membership. President Lee has asked me to address myself tonight to the needs of our brothers and sisters who live distant from the United States.

May I share with you, just for a moment, several experiences that have come to me. I can't say that these experiences have all been pleasant or that they have been associated with joy. At times they were associated with sadness and almost overwhelming despair. How wonderful it is to realize that only this church, the church restored in the latter days, has a solution to some of the overwhelming problems that are faced by our brothers and sisters, the children of our Heavenly Father, many of whom live distant from here.

How often we take for granted those things that we enjoy and participate in almost every day—the hospitals, the physicians, the dentists, the nurses, and other professional people who render services.

Cases of need

Read with me a letter that came from the Philippine Islands, from a dear sister who pleaded, "Can our family share with you who live in the United States the blessings of good health, the Primary Children's

Hospital, and other facilities where you go to keep your children healthy and strong?" She told how it was necessary to go great distances to find doctors and a hospital.

Go with me to talk with a branch president in an Indian village in Guatemala. Hear him as he explains how four of his nine children died before they reached the age of five because of improper nutrition and poor sanitation, which resulted in dysentery, pneumonia, and other illnesses.

Walk with me into the home of an Indian family living on the high plains of Bolivia. The husband serves as the branch Sunday School superintendent and his wife is the Primary president. See their six-week-old infant daughter dying of starvation because their meager income of eight dollars a month makes them unable to provide food for their baby when the mother becomes sick and is unable to nurse.

Travel with me to a large government hospital, newly built in Tonga and equipped to provide needed services to members and nonmembers alike. But there are insufficient nurses with which to staff the hospital and only limited services can be provided.

We could multiply these examples by the hundreds and see the suffering, the sorrow, the tragedy of life in areas near and far. These problems are not brought on because sin and transgression are more common there than here. These people are not handicapped by lack of intelligence, ability, or industry, but by extreme poverty, lack of education, and insufficient opportunity. How they reach out to us and ask, "Can you help us to enjoy the blessings that you in North America take for granted?"

Program to give help

Brethren, how do we solve these problems that exist in these faraway places where the Church is growing more rapidly than in other parts of the earth—in South and Central America, the islands of the Pacific, and areas of Asia, where baptisms are not measured in the tens or the hundreds, but in the thousands? These people come into the Church and need our help. They need our assistance with health and with every phase of life. What wonderful people they are! You can't help but love them as you meet and talk with them. You want to do something, to reach out and lift them up and share with them the blessings that we have in such great abundance.

Time does not permit me to go into detail on the program that is being developed under the inspiration of the First Presidency. The Church has now begun to send forth specially trained men and women with the calling of the missionary to reach out and lift up our brothers and sisters. A physician has gone to Samoa and a nurse to Tonga. Nurses have been called who will soon be leaving for Guatemala, and other professionally trained missionaries will go forth to other nations to assist those with great needs.

Health education

What will these health missionaries do? A guiding principle, in the tradition of the Word of Wisdom, will place emphasis on health education and disease prevention. These health missionaries will work with priesthood leaders. A priesthood-correlated program, utilizing the home teachers, the Relief Society, and the

visiting teachers, will bring into the homes of these families temporal blessings that will help them progress spiritually. They will assist families by teaching better nutrition, by teaching how to take care of babies and children so they won't perish from diarrhea and respiratory infection. They will teach proper care of the expectant mother, home sanitation, and many other things that are easy to understand, if there is just a teacher.

A balanced program

I emphasize that problems are not only health related. What if we were to assist that branch president and his wife in the small Indian branch in Guatemala so that four of those nine children had not died?

Even though we may have the ability to prevent their deaths from illness, this family could not have fed the nine children on their income of twelve dollars a month, which was derived from their small cornfield and blanket making. Unless there can be a concomitant economic growth through better agricultural methods—use of fertilizers, irrigation, improved seeds, and plants—unless there is a balanced program, we are not going to be fully effective in meeting the needs of these choice and wonderful people who join us in bearing testimony that God lives, that Jesus is the Christ, and that we have a living prophet upon the earth today.

Need for skilled missionaries

Oh, brethren, I challenge you to prepare for missionary calls, not only to go out and preach the gospel of Jesus Christ at home and abroad, but to go forth in love and brother-

hood, using your professional and vocational skills to reach out and lift up. Physicians, dentists, and nurses, social workers, agricultural specialists, people with knowledge in marketing and home industry—all of your skills and talents are required if we are going to be a blessing to those whose needs are so great.

I pray that we might have the vision of this great program, that we

might prepare ourselves, that many might receive such a calling and go forth to provide a great service. This is my prayer as I bear testimony to the divinity of this great latter-day work in the name of our Savior, Jesus Christ. Amen.

President Harold B. Lee

Thank you, Dr. Mason.

We will now hear from President Dallin Oaks.

Elder Dallin H. Oaks

President, Brigham Young University

My beloved brethren who hold the priesthood of God: Over the past several months I have had occasion to ponder the problems and to reflect upon the ideals of education in The Church of Jesus Christ of Latter-day Saints. As I have studied this subject, my thoughts have been drawn to some lines I read at BYU some twenty years ago. The first of these lines you will think strange as an illustration of the subject of education in the Church. They were written by Thomas Hobbes, the seventeenth century English political philosopher, in his greatest work, *The Leviathan*.

In describing the nature of man, Hobbes wrote that "the life of man [is] solitary, poor, nasty, brutish, and short." This is a classic example of the philosophies of man. I am grateful that my education exposed me to that thought and others like it, because my familiarity with these thoughts has helped me to understand the world and its peoples and its problems.

Gospel view of man

But most of all, I am grateful that my educational program was such that

at the time I was exposed to this view of man, I was also being taught these lines:

"Adam fell that men might be; and men are, that they might have joy." (2 Ne. 2:25.)

"Remember the worth of souls is great in the sight of God." (D&C 18:10.)

The worlds were created by the Only Begotten of the Father, "and the inhabitants thereof are begotten sons and daughters unto God." (D&C 76:24.)

"For a wise and glorious purpose thou hast placed me here on earth. . . ." ("O My Father," *Hymns*, No. 138.)

". . . they who keep their second estate shall have glory added upon their heads for ever and ever." (Abr. 3:26.)

"Wherefore, as it is written, they are gods, even the sons of God—Wherefore, all things are theirs. . . ." (D&C 76:58-59.)

Spiritual and secular knowledge

My personal experience converts me to the wisdom of the educational philosophy that joins spiritual with

secular instruction. At Brigham Young University and in the other institutions of the Church Educational System, we are concerned with teaching the fundamentals of spiritual and secular knowledge and with bringing those teachings into harmony in the lives of men and women in order to prepare them for a balanced and full life of service to God and fellowman.

From this philosophy I distill four thoughts that I offer for the special attention of the young men of the priesthood:

1. Rigorous standards and high achievement in any field of learning are not at odds with faith and devotion to the gospel of Jesus Christ. Strive for excellence, use the talents that the Lord has given you, meet and master the learning of men.

2. In approaching any field of learning, remember the Lord's direction to "seek learning, even by study and also by faith." (D&C 88:118.)

Your faith will sustain you and give added meaning and increased accomplishment to your secular studies if you will live to deserve the blessings of the Lord.

3. Cherish and nourish your spiritual life. Seek spiritual growth at the same time that you are seeking to enlarge your learning in other areas. Nourish your spirit just as regularly as you nourish your body or mind. Don't neglect study of the gospel and activity in the Church during the period of your schooling. It is needed then as much as or more than at any time during your life. If you are not in a Church school—BYU, Ricks, Church College of Hawaii—make the institute or seminary or home study part of your program.

4. Most of all, live so that you can be guided and taught by the Spirit in all your activities, including all

your efforts to learn and gain an education: honor your parents; be true to the teachings of the Church; be clean and faithful in all things; and be loyal to the leaders of the Church.

Gratitude for gospel truth

I am grateful for my membership in the Church. I am proud to hold the priesthood of God. No worldly honor or position can add much to the dignity, beauty, and power of the priesthood. I am thankful to my Heavenly Father for the testimony I have of the truth of the gospel. I have measured its requirements by reason and found them satisfying. I have put its precepts into practice and felt their good effects in my life. I have seen the gospel work good in the lives of others. I have observed miraculous things. But these signs follow them that believe. I know that the gospel is true because my Father in heaven has answered my prayers and borne witness to me by the power of the Holy Ghost. I am devoted to the gospel of Jesus Christ. I am loyal to the chosen servants of the Lord, whom I sustain with all my heart.

I bear this testimony to you and ask your prayers and the blessings of our Father in heaven upon every teacher and worker in the Church Educational System, that we may meet our responsibilities to him and to his children.

President Harold B. Lee

Thank you, President Oaks.

President N. Eldon Tanner will now address us, and in disobedience to what he is just saying to me, I want him to be generous with the use of his time.

President N. Eldon Tanner

Second Counselor in the First Presidency

This has been an inspirational meeting indeed. It is a privilege and blessing to all who have been here and to those who have listened in and who will apply what they have heard. Our challenges and our opportunities and our blessings are great and unnumbered; there is no greater power in all the world than the power of God delegated to the priesthood holders of the Church, if we will but magnify the priesthood which we hold.

Visit to Far East

Sister Tanner and I have just returned from visiting four missions and one stake in Japan, all of which are presided over by Japanese. One couple are natives who were born and raised there, who have filled missions in Japan, and who are doing a great job. We visited the mission in Korea and the one in Hong Kong, each of which is presided over by Americans who had filled missions only ten or twelve years ago; in fact, six of the mission presidents have served in the areas where they now preside, and five of the wives.

It thrilled me to see the marvelous work being done by the missionaries throughout these great countries, to see the growth of the Church, the quality and devotion of the members, old and new, most of whom are young people twenty to thirty-five years of age.

Outstanding leaders were observed in every mission and in the stake, and great strides are being made. We had from 300 to 1,000 people attending the meetings of

the members, and one cannot help but have every confidence in the future growth and strength of the Church there. There was a great spirit in every meeting.

Effective missionaries

Impressions I received while I was there were that these are devoted, able, humble, prayerful, effective missionaries; boys who have developed into men; men with courage, understanding, and leadership ability; ambassadors of the Lord, admired, loved, and respected by the members, carrying heavy responsibility, filling all or any leadership positions and training others to fill these positions, such as branch presidents, heads of auxiliaries, and teachers; baptizing, confirming, and ordaining, etc., encouraging and strengthening the weak, administering to the sick. One bore testimony of a miraculous healing that he experienced where he was the one who gave the blessing to his father.

They are men and women with testimonies who have met and overcome temptation and evil; men who will come home prepared and ready and able to accept any position in a ward or stake; men who have felt important and have been important; men who will strengthen, inspire, and give leadership to your wards and stakes and inspire your youth if you will just give them an opportunity to do so; men deeply concerned about inactive members; men deeply concerned about anyone who has a problem and who are trying to help him solve it. This is one group of men.

Work of servicemen

I would like to refer to the servicemen. We met some while we were in Korea and in Osaka, and many of these young men are doing a tremendous work in the Church.

When I was speaking to newly called missionaries, I asked for all who were twenty-four years of age to stand, because that is the age Joseph Smith was when the Church was organized. Five stood at this meeting, and I asked one of them to come up and tell us how he happened to come into the Church, and to bear his testimony. He said he was in the armed services in Vietnam, and that while there he met some of our young men, one in particular who was living and teaching the gospel, and as a result this young man is now a member of the Church. He explained the great difference it had made in his life, how he had repented of what he had done, and how he came to understand the purpose of life. And then I asked the other four. Two of them told the same thing in bearing their testimony—that they had joined the Church while in the armed services. It was a thrilling experience to realize the effect of young servicemen who were devoted, who had testimonies of the gospel and the courage to live and teach the gospel and bear testimony, while in the armed services.

It was thrilling to see in the stake and missions how missionaries were able to bring people into the Church, people who regard them very highly. One convert was a university professor; another, a successful businessman; two, outstanding doctors, one of whom was a heart surgeon. It was most humbling

to see how these men praised the work of the young men who had brought them into the Church and influenced their lives, and they bore testimony of the great things that the gospel has done for them since they joined the Church.

I was greatly impressed by the leadership in each and every mission and in the stake.

Opportunity to serve

I appeal to the bishops and stake presidents to see that these young men, when they return from their tour of duty, have an opportunity to serve.

And to the young men: Your study and your devotion and experience have prepared you for real service in the work of the Lord. Thank the Lord for the privilege you have had of testing in your lives and improving your testimony. Never feel that you have finished or completed your tour of duty in church service. You have only prepared yourself to be of further service in the work of the Lord. Seek and accept opportunities to serve. Never return to the old gang. Be an example. Let the young girls and boys see what a mission will do for a young man, and never let them down. These youth in the wards and stakes, when you return, will look up to you and expect great things of you; and if you live as you should, you will influence their lives for good, as much as you have the lives of those with whom you have come in contact when you were in the service—the service of your country or the service of the Lord.

Encourage these young men with whom you meet when you come home to prepare themselves for

missions, temple marriage, and the blessings that are available to faithful members of the Church. Help them to overcome evil and temptation, to appreciate the priesthood that they hold, and to sustain their leaders. That is the thing I hope these returning men will do.

Promise of blessings

Magnify your priesthood at all times. Honor and uphold one another. Never, never submit to temptation. Honor womanhood and virtue with your life, if necessary. Never become discouraged or quit. As you continue in active church service you will be more successful, more highly regarded, and happier than you will in any other way. And I want to promise you, my young brethren, that if you will seek first the kingdom of God and his righteousness and be prepared to serve the Lord wherever you can, the Lord will bless you with greater success and happiness and contentment than you could possibly enjoy otherwise. You will do better in your school work if you will be active in the Church, and you will be an influence for good in the world.

A man with whom I am associated as a director in a large company said to me the other day (he is representing the government now, and he has been a very successful businessman in the lumbering industry): "We asked for applicants who were prepared to accept a certain job in the government. We had many applicants, and we got them down to ten, and as we were considering those ten, we noticed that one of them was a member of your church, and we took him just like that."

I said, "Why did you take him?"

He said, "Because we knew that he wouldn't be carousing at night; we knew that we could depend upon him, and we knew that he would do the work assigned to him." And I thought, what a tremendous thing if our young men would all just realize that that is true.

Problem with delayed recommends

I could read you a letter here tonight that I read to the Regional Representatives, and I think I should read parts of it, at least. Maybe I can tell you what is in it.

The president of the Korea Mission, when I was over there, was telling me of the problems they have with young men in the service because the bishops were not sending the recommends for two or three months after they had arrived. He said that our servicemen do not enjoy—in fact, they resent—being there, and they become lonesome, and there are prostitutes there in great numbers. In fact, he told me that it was a common thing for these soldiers to have a prostitute companion. He told me an experience where one of our priests who was lonely, who had not been too active, became involved with one of these prostitutes. And then one of our young men who was living the gospel and who was interested in trying to save these young men contacted him, worked with him, and finally got him to acknowledge the value of the Church, to repent of his doings, and to strive to work as he should to be worthy of the blessings of the Lord. And then he said if he could have just got hold of that boy when he arrived, he could have helped him and probably prevented this tragedy. He goes on to tell of the experience with many

of the young men there, and how many of them bear testimony that it was because somebody met them and worked with them, and gave them companionship and love, that they were able to withstand the temptations that are so prevalent there.

So, brethren, you bishops and stake presidents, when these young men leave home to go to school, be sure that you send the recommends and the information you have regarding them to that university or college. When they go into the armed services, for goodness' sake, for the sake of these young men, be sure that you are not too busy and that your interest is keen enough to do all in your power to try to save these young men who are going into the armed services. Send information ahead of them to the group leaders or other proper people.

Returned missionaries

As for these missionaries, when they return, and the young men who are preparing, be close to them. Let your influence be felt. Encourage them. They are on fire when they return from a mission. You know when they are returning. Meet them, greet them, love them, and give them an opportunity to work. I have heard several examples of this—one just last week. A mother said to me, "When my boy

returned from his mission, he wasn't given an opportunity to speak in the ward, he wasn't approached by the bishop other than to say, 'Hello, it's good to see you home,' and no one seemed to take an interest in him." Then she said, "I really had to work with that boy to keep up his interest and activity in the Church."

Brethren, you who are returning from these armed services and school and missions, report to your bishops and offer yourselves to be of service. And bishops, I appeal to you to see that when these young people leave your ward, you send on information to the proper officials in schools, universities, and the armed services, so that they might know and be able to give the necessary help and encouragement when they arrive.

Importance of a soul

May the Lord bless us that we might realize the importance of a soul; that right in our midst we have people needing attention and help, and it is our responsibility to keep them active, to encourage them, and to reach them if they are having problems. May we realize that the priesthood of God is the power of God given us to act in his name. May we do it wisely, humbly, effectively, I humbly pray in the name of Jesus Christ. Amen.

President Harold B. Lee

First Counselor in the First Presidency

During the last week, we have spent an afternoon and all day with our Regional Representatives of the Twelve, directing their attention to a

theme, "The Church has need of every member that all may be edified together." We developed some statistics that have now been reduced to

charts, which the Regional Representatives will be taking out to the various regional meetings to impress the need for reaching out to those who presently are not active in the Church.

Priesthood activity figures

I may take figures from one chart to impress the importance of what we are talking about. On one chart we have 353,000 holders of the Melchizedek Priesthood in the Church, most of whom are fathers, and only 187,000 are active, using attendance at one sacrament meeting and one priesthood meeting each month as helpful criteria. Or, in other words, they were considered active if they did that much. Of the 184,000 men over 21 who hold the Aaronic Priesthood, most of whom are fathers too, only 17,000 are active, mind you. There are also 48,000 adult male members who are unordained, and 117,480 nonmember husbands, most of whom are fathers also. Thus, of approximately 700,000 adult males, many of whom are fathers, almost 500,000 of the total are by these criteria inactive, if we include unordained males and nonmember husbands in describing this scope of our challenge.

The weight of responsibility

Now, brethren, we are going out now with a determined activity to bring these our brethren into activity—activity of some kind. One of the mission presidents, with a group of his missionaries back in the Eastern States some years ago, was meeting in a hall with pillars that ran down the center of the hall, and he said to one of the missionaries, “Get up and push that pillar over.”

“Well,” said the missionary, “I can’t.”

“Why?”

“Because the weight of that ceiling is all on top of the pillar.”

Then the president asked, “Suppose that weight were lifted off. Could you push the pillar over then?”

The missionary replied, “Why, sure, I think I could.”

Then the president said, “Now, brethren, you and I are just like one of those pillars. As long as we have a weight of responsibility in this church, all hell can’t push us over; but as soon as that weight is lifted off, most of us are easy marks by the powers that drag us down.”

Now we want to put a weight of responsibility on every holder of the priesthood and on every father in every home. You must remember that if we are to multiply the number of those who are so-called inactive, who haven’t been to the temple, by the average-size family, you are counting up to hundreds of thousands of members of this church who, unless we do something about it, will not be sealed together in the temple and will not, therefore, belong together in family relationships in the hereafter.

Remember that activity is the soul of spirituality.

Focus on individual

We propose that you introduce this kind of program: We want the bishops now to instruct the home teachers and quorum leaders to submit the names of inactive members to their bishops, along with suggestions as to how these individuals might be approached and involved. We want the bishops, in turn, to submit these names to their stake presidents in the same manner, so that there is a

continuing effort and evaluation over a period of time in which we focus on individuals rather than numbers, in which we test our love and creativity in terms of how we can best reach and assist fellow members in giving them the opportunity of serving others.

Call for professional services

We have had these brethren speak as they have tonight, directing your attention to this vital subject. All of them have touched upon various areas of concern. We have in the Church many men in various professions who have been asking, "Why can't we, instead of being called to go out on a proselyting mission, go on a mission where we can use our talents, our professional skills, in helping the work of the Lord?"

This is a program that we will hear more of, and this is a call to doctors, nurses, agricultural people, and all those whom Dr. Mason has talked about that we are going to try to marshal and call as regular missionaries to go out at their own expense, as all proselyting missionaries do, to give help for a period of time in helping to lift the standards of our people wherever that help is needed. Now we can see in this a great uplift and a great surge of strength that will come from many of these persons who are asking for somebody to give them a chance to serve in the fields where they are able to serve; to reach out to all of these who are in some measure less active than they should be and give them something to do. Use your imagination, you leaders, and see that everyone is given some responsibility, with the feeling that the Church needs them for a specific service.

Caring for others

I recall, and I think I have mentioned this before and I repeat it tonight, the experience of the late Adam S. Bennion when he went out to the Utah State Penitentiary. He was bolder than some of us have been when we have gone out there. He engaged them in conversation. "Boys, I would like to ask you, what happened in your lives that caused you to make the mistakes that brought you here as inmates in the Utah State Penitentiary?" After he broke the ice, as it were, they gave him one answer: "We are here in the state penitentiary because there came a time in our lives when we were made to feel that nobody cared what happened to us."

You and I sit here tonight in a comparative measure of security, but the Lord help any one of us if ever we are made to feel in our hearts that nobody cares what happens to us. A father or a mother or a child, or one who is not active, who feels that nobody cares—that man or woman is in a dangerous state, and we want you to reach out to all of these and bring them now into a measure of some activity, as soon as you can marshal your forces so to do.

Joy from husband's activity

I was down in a husbands-and-wives meeting in Provo years ago when a lovely sister bore her testimony as to the joy that had come into her home since her husband had become active in the Church. She told about going through the temple with her husband. She told how he had been inactive, how he had smoked and hadn't been advanced in the priesthood, and how someone took hold of him and

finally helped him to become worthy and ready to receive the priesthood; and the bishop had finally given him a recommend to go to the temple. After she had described that wonderful evening, she said, "Here, five little girls came in to be sealed to their father and mother. This man of God pronounced us a family for the eternities." And as she finished this story and bore her testimony, she looked over the pulpit and down in front of her where her husband was seated. She seemed to forget for that moment that there was anybody there but just the two of them, and she said to him, "Daddy, I can't tell you how happy the girls now are and how grateful we are for what you have done for us, because, you see, Daddy, except for you who holds the priesthood, neither the children nor I could be together as a family in the hereafter. Thank God for our daddy who holds the key and unlocks the door to an eternal family home."

I could have wished that every careless father in the Church could have heard that girl's testimony.

Challenge to priesthood

Please, we ask you priesthood holders, wake up these fathers now, while it is yet day and while there is time for them to receive their blessings before the darkness comes. May the Lord help us so to do now and to catch the vision and the message that President Tanner and these men who have spoken to you tonight have given you—a glimpse of what we can

do if we will only exercise the priesthood, which is the power of God by which he works through men to the salvation of his children. That the Lord might help us so to do, to catch that vision, and to carry out the purposes of what we are trying to do in these years ahead, I pray humbly in the name of the Lord Jesus Christ. Amen.

President Harold B. Lee

We shall now close this meeting with the chorus singing "Praise the Lord." We are grateful to the Men's Chorus of the Tabernacle Choir, with Richard P. Condie conducting, and Roy M. Darley at the organ. These brethren over the years have touched our hearts with their wonderful service, and we thank them again for this service.

We should remind you that if you come to the broadcast in the morning you must be here at 9:15. The broadcast starts at 9:30.

After the chorus sings "Praise the Lord," the benediction will be offered by Elder David B. Haight, Assistant to the Twelve, and this conference will then be adjourned until 10 o'clock tomorrow morning.

The Men's Chorus of the Tabernacle Choir sang "Praise the Lord."

The closing prayer was given by Elder David B. Haight, Assistant to the Twelve.

The conference was adjourned until Sunday at 10 o'clock a.m.

THIRD DAY MORNING MEETING

SIXTH SESSION

The sixth session of the conference convened in the Tabernacle on Sunday, October 3, 1971 at 10 o'clock a. m.

With President Joseph Fielding Smith presiding, President Harold B. Lee, first counselor in the First Presidency, conducted the meeting.

The Tabernacle Choir, under the direction of Richard P. Condie, with Alexander Schreiner at the organ, furnished the special music for this session.

Before the opening of the meeting, the Tabernacle Choir without announcement sang "Glory to God on High."

President Lee then made the following remarks:

President Harold B. Lee

To all assembled this morning in this historic Tabernacle we extend a cordial welcome to this the sixth session of the 141st Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints.

We welcome also special guests—

government, educational and civic leaders, and stake and ward members from far and near, and the vast television and radio audience tuned to these proceedings throughout many areas of the world.

The Tabernacle Choir, under the direction of Richard P. Condie, with Alexander Schreiner at the organ, will open these services by singing "Send Forth Thy Spirit," following which Elder W. Brent Hardy, formerly president of the Hong Kong Mission, will offer the invocation.

The Tabernacle Choir sang the number, "Send Forth Thy Spirit."

The invocation was offered by Elder W. Brent Hardy, formerly president of the Hong Kong Mission.

Following the invocation the Choir sang "Sing the Lord, Ye Voices All" without announcement.

President Lee

Our first speaker this morning will be President N. Eldon Tanner, second counselor in the First Presidency of the Church.

President N. Eldon Tanner

Second Counselor in the First Presidency

It is a humbling experience indeed to be called to speak to this great audience assembled here, and to all those

who may be listening in. I sincerely pray that the Spirit and blessings of the Lord will attend us as we dis-

cuss the significance of God's first question to Adam, "Where art thou?"—a direct and searching question that applies to every one of us today.

Purpose for man's existence

To do this intelligently, we need to understand the purpose for man's existence here upon the earth and why God posed this question to Adam, who represents all mankind. In the council in heaven before the world was, the Gods decided to create an earth on which man would dwell, and God said:

"... we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

"And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever." (Abr. 3:25-26.)

"And I, God, created man in mine own image, in the image of mine Only Begotten created I him; male and female created I them.

"And I, God, blessed them, and said unto them: Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." (Moses 2:27-28.)

"And I, the Lord God, planted a garden eastward in Eden, and there I put the man whom I had formed . . . to dress it, and to keep it.

"And . . . commanded the man, saying: Of every tree of the garden thou mayest freely eat,

"But of the tree of the knowledge of good and evil, thou shalt not eat of it; nevertheless, thou mayest choose for thyself, for it is given unto thee; but, remember that I forbid it. . . ." (Moses 3:8, 15-17.)

It is evident, therefore, that the earth was made as a dwelling place for man, and all things therein were given to him for his use, for his good, and for his enjoyment; but God has pointed out to us, as to Adam, that if we are to enjoy life to the full, there are things we must do and things we must not do. In other words, we are given everything for our benefit and blessing, but we must remember that there are a few "forbidden fruits" that will deprive us of full enjoyment and bring sorrow and regret to us if we partake.

Two plans presented

At the council in heaven, two plans were presented for man's salvation. Christ's plan was approved and he was chosen as the Savior of the world; and Satan's plan was rejected and he rebelled. The record states:

"Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be cast down;

"And he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice." (Moses 4:3-4.)

Satan's plan

In the Doctrine and Covenants we read:

"Satan stirreth them up, that he may lead their souls to destruction.

"And thus he has laid a cunning plan, thinking to destroy the work of God; . . .

"Yea, he saith unto them: Deceive and lie in wait to catch, that ye may destroy. . . . And thus he flattereth them, and telleth them that it is no sin to lie. . . .

"And thus he . . . leadeth them along until he draggeth their souls down to hell. . . .

"And thus he goeth up and down, to and fro in the earth, seeking to destroy the souls of men." (D&C 10:22-23, 25-27.)

"Where art thou?"

Immediately after God left Adam and Eve in the garden, telling them to partake freely of the fruit of all the trees except one, of which they were commanded not to partake, Satan began his nefarious plan for their destruction. Following Satan's successful attempt, God returned to the garden; and because they were ashamed, Adam and Eve were hiding from him, so he called: "Where art thou?" a question which can and does apply to every one of us individually and collectively, and one which we might well be asking ourselves as it applies to our relationship to God and our fellowmen.

Adam's reply

Adam replied: ". . . I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

"And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?"

Adam, as we all are inclined to do,

tried to blame someone else, and replied:

". . . The woman whom thou gavest to be with me, she gave me of the tree, and I did eat."

And Eve said: ". . . The serpent [meaning Satan] beguiled me, and I did eat." (Gen. 3:9-13.)

Conditions surrounding Adam and Eve, and those surrounding us today, point up clearly the influence of Satan and the frailties of man, the temptations and problems that he has to meet in life, and how the Lord has prepared a way for him to overcome.

When God said "Where art thou?" he knew where Adam was. With his omniscience he knew what had taken place, but he was calling Adam to consider the seriousness of his actions and to report to him. But Adam had hidden himself because he was ashamed.

We are all like Adam in that when we partake of "forbidden fruits" or do the things we are commanded not to do, we are ashamed, and we draw away from the Church and from God and hide ourselves, and if we continue in sin, the Spirit of God withdraws from us. There is no happiness in disobedience or sin. We have all learned from our childhood that we are happier when we are doing right.

Obedience by faith

Sometimes we do not understand why it is necessary for us to keep the commandments and do certain things to receive certain blessings, except that the Lord commanded it. We cannot explain why we should be baptized or have the laying on of hands or other ordinances. Some even question the teachings of God. But if by faith we obey his commandments, we will receive the promised

blessings. Jesus said that unless we become as little children, who have such great faith, we cannot enter the kingdom of heaven. We must learn to have explicit faith.

Then, too, we must understand the importance of obedience. The prophet Samuel taught that "to obey is better than sacrifice, and to hearken than the fat of rams." (1 Sam. 15:22.) The scriptures give us many examples of obedience by faith alone. After Adam and Eve were driven out of the Garden of Eden, the Lord "gave unto them commandments, that they should worship the Lord their God, and should offer the firstlings of their flocks, for an offering unto the Lord. And Adam was obedient unto the commandments of the Lord.

"And after many days an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me.

"And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth." (Moses 5:5-7.)

Nephi's obedience

When Nephi was recording the history of his people, he explained that he had received a commandment to make two sets of records—one for an account of the ministry of his people, and the other for an account of the reign of the kings and the wars and contentions of his people. Then he said:

"Wherefore, the Lord hath commanded me to make these plates for a wise purpose in him, which purpose I know not.

"But the Lord knoweth all things

from the beginning; wherefore, he prepareth a way to accomplish all his works among the children of men. . . ." (1 Ne. 9:5-6.)

This, as we now know, proved to be of great importance at the time of the translation of these records. If we will only have the faith to keep the commandments, whether we fully understand them or not, we will be blessed, and just as surely, we will reap the results of disobedience.

"Forbidden fruits"

I remember so well that when I was just a young man, to be obedient to the teachings of the Church I refrained from the use of tea, coffee, liquor, and tobacco. At that time the world did not understand, and scientists had not proven, that the use of these things was detrimental to the body and not good for man. Today they have proven that these things are harmful and that we should not partake of them; and yet in spite of this knowledge there are many in the world today who are suffering ill health, much unhappiness, and even death as a result of partaking of these "forbidden fruits."

In fact, most of the contention, strife, and unhappiness in the world are caused by our refusing to accept and live the commandments of the Lord. As was pointed out before, we are here to prove ourselves, and no matter how busy we are, or how successful, we must realize that death will come to us and is not far away. We might well ask ourselves: What am I doing to prepare for death and eternal life? Where am I when it comes to the performance of my duty to God and to my fellowmen?

Teaching our families

Our duty lies in studying the word of God, developing our faith in him, supporting our faith by our actions, and in the heavy responsibility of teaching our families their duty. Again we might ask: Where am I when it comes to teaching my family, by example as well as by precept, to walk uprightly before the Lord, to be honest and honorable in all their dealings, including the payment of tithes and offerings to the Lord? Are we keeping the Sabbath day holy, or do we compromise in certain respects? Are we observing the Word of Wisdom strictly, or do we tamper with any of these "forbidden fruits"? Am I aware of the increasing availability of illegal drugs, and warning my children of the dangers involved? What am I doing in my community to clear up problems pertaining to drug addiction, alcoholism, sexual promiscuity and disease, which are more prevalent than most parents realize? In your own community these are threatening the children of every home.

Where am I when it comes to loyalty to my country? Am I teaching my family to be loyal citizens? Am I teaching them that in order to enjoy the good things in life they must accept responsibility as citizens and contribute to making theirs a better community? Is my home an example of love and harmony and peace? Am I holding regular home evenings so as to be close to my family? Are we having family prayer regularly in order that we may report to the Lord "where we are" and ask for his help and guidance?

Undisciplined homes

I was impressed the other day

when I read an article on the family. The author said that juvenile crimes of the times do not reflect on the great body of the young people involved as much as they reflect on the manner in which the adult population is discharging its responsibility. This observation was voiced recently by the Chief Justice of the Supreme Court in Ontario, Canada. The group that is causing most of the trouble, he contends, is the product of the undisciplined homes and irresponsible parents.

We must realize that it is our duty and privilege to be good neighbors, especially to those who have no families, and to visit the sick, the poor, and the needy. The Lord has said that the second great commandment is to love our neighbors as ourselves. Are my family and I qualifying in this respect? Are we interested in their welfare and ready to help wherever possible? We read in James that "pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction." (James 1:27.)

Conflict between right and wrong

We are aware that there has always been a conflict between right and wrong, righteousness and evil, good and bad. We must prepare ourselves to meet these conflicts and teach our children and help others to choose the right and make the decisions that will keep them from yielding to temptation. Someone asked me the other day why we have all these temptations, and why the Lord has given us the desires such as appetites and passions, and why we have to be tempted and tested.

One reason is to help us develop and grow through the schooling we

receive in the experiences we encounter in mortal life. Brigham Young said: "I am happy . . . for the privilege of having temptations." (*Journal of Discourses*, vol. 3, p. 195.) Temptations are necessary for our advancement and our development. "When temptations come to you, be humble and prayerful, and determined that you will overcome, and you will receive a deliverance and continue faithful, having the promise of receiving blessings." (*JD*, vol. 16, p. 164.)

Choosing the right

All of these temptations—these appetites and passions—are for our good and enjoyment if we will but let wisdom's voice control. Temptations come to all, but long before we are faced with them, we and our children must have determined what our course will be. It is too late if we wait until the moment of temptation before making our decision. If we have been taught and determined always to choose the right and resist evil, we will have the strength to overcome.

We must remember that Satan is always on the job, determined to destroy the work of the Lord and to destroy mankind, and as soon as we deviate from the path of righteousness, we are in great danger of being destroyed. The scriptures and history give us many examples of men in high places who, when they turned from and despised the teachings of the Lord, or in any way deviated from the path of righteousness, suffered much sorrow, loss of position, loss of friends and even family.

Perilous times

Conditions in the world today cause us to reflect on the prophecy made by Paul to Timothy, wherein he said:

"This know also, that in the last days perilous times shall come.

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

"Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good,

"Traitors, heady, highminded, lovers of pleasures more than lovers of God;

"Having a form of godliness, but denying the power thereof: from such turn away." (2 Tim. 3:1-5.)

This causes us to ask: Where are we individually on each of these counts? Where are we as a nation and as the world? Are conditions in this great country and in the whole world comparable to the conditions that caused the downfall of Sodom and Gomorrah and Rome and other civilizations that have fallen because of moral decadence? How far have we moved, and how rapidly are we moving away from God and his teachings? Again, where are we and what will be our destiny if we as individuals and as a country and the world refuse to repent and turn to God, and quit hiding ourselves from him?

How fortunate we are to have the gospel of Jesus Christ as a guide, and the promise that if we will serve God we will be saved from destruction and, in fact, enjoy life to the full here and eternal life hereafter. Christ's whole mission was to make it possible for us to enjoy immortality and eternal life, and he gave us the plan by which we can accomplish this.

Influence of gospel living

If every family in the Church

were to live the principles of the gospel, the influence for good in the world would be tremendous. And if every family in the world would accept and live the teachings of Jesus Christ, we would have none of the prevalent ills, and all would be living together in love and peace. Such a thought staggers the imagination!

However, in the Book of Mormon we read of such a condition:

"And it came to pass . . . the people were all converted unto the Lord, upon all the face of the land . . . and there were no contentions and disputations among them, and every man did deal justly one with another . . . because of the love of God which did dwell in the hearts of the people.

"And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be a happier people among all the people who had been created by the hand of God." (4 Ne. 2, 15-16.)

Atonement of Christ

As individuals, families, communities, leaders, and governments, we must turn to God acknowledge him as the Creator of the world and the universe, and as Father of us all, and seek his guidance and keep his commandments. No one can state too plainly or emphasize too strongly this eternal truth that only through the atonement of Christ can mankind be saved. Because of his atoning sacrifice all men will be raised in immortality and live forever as resurrected

beings, but only those who believe and obey his laws will enjoy exaltation and eternal life.

Appeal to youth

I humbly pray that we may have the wisdom, knowledge, desire, courage, and strength to overcome and repent. I make a special appeal to our youth that they will always keep themselves clean and pure, and never be guilty of doing anything that will bring sorrow to them and their families and make them feel to hide from the Lord because they are ashamed.

I appeal to each member of the Church to ask himself: Where am I? Am I ashamed so that I want to hide, or am I where I should be, doing what I should be doing, and preparing to meet God? Let each of us determine to humble ourselves and repent, and prove ourselves worthy of the great promise that those who keep their second estate shall have glory added upon their heads forever and ever. May this be our happy lot I humbly pray, in the name of Jesus Christ. Amen.

Following President Tanner's address the Choir sang "God So Loved the World" without announcement.

President Harold B. Lee

The Tabernacle Choir has just sung "God So Loved the World."

Many stations have just tuned in on this conference, and we wish to extend to them also a cordial welcome.

Bishop John H. Vandenberg, Presiding Bishop of the Church, will now address us.

Bishop John H. Vandenberg

Presiding Bishop

In the Book of Job we read where the Lord spoke to Job and said:

"Gird up now thy loins like a man; for I will demand of thee, and answer thou me.

"Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

"Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

"Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;

"When the morning stars sang together, and all the sons of God shouted for joy?" (Job 38:3-7.)

Our preexistence with God

This bit of scripture, we believe, alludes to our preexistence with God when we, in his presence, rejoiced at his announcing to us, his children, the plan of the creation of the earth on which the human race would dwell. We believe that, as the plan was presented, we agreed to it and received the privilege of progressing in our eternal existence.

William Wordsworth must have given a great deal of thought to the mystery of life when he was inspired to write his "Ode on Intimations of Immortality," in which he says:

"Our birth is but a sleep and a forgetting;

The Soul that rises with us, our life's Star,

Hath had elsewhere its setting,

And cometh from afar:

Not in entire forgetfulness,

And not in utter nakedness,

But trailing clouds of glory do we come

From God, who is our home:
Heaven lies about us in our infancy!
Shades of the prison-house begin to close

Upon the growing Boy,
But he beholds the light, and whence it flows,

He sees it in his joy;

The Youth, who daily farther from the east

Must travel, still is Nature's Priest,
And by the vision splendid

Is on his way attended;

At length the Man perceives it die away,

And fade into the light of common day.

Earth fills her lap with pleasures of her own;

Yearnings she hath in her own natural kind,

And, even with something of a Mother's mind,

And no unworthy aim,

The homely Nurse doth all she can

To make her Foster-child, her Inmate Man,

Forget the glories he hath known,
And that imperial palace whence he came."

How to live

Henry Ward Beecher has said: "God asks no man whether he will accept life. That is not his choice. He must take it. The only choice is how." Parenthetically, I would say we did make the choice to come to earth. God does not force his children.

The choice we are now concerned with is how we are going to live our lives. We have the agency to make that choice as we react to the conditions in which we find ourselves during our life span. We must make

choices, as we are surrounded by the elements and resources of the earth as well as by the people with whom we associate. From the words of the prophets to the words of the atheists, the question is: How will we emerge? Will we rise or fall? Will we fulfill our life's purpose, or will it be wasted?

Good and evil

In accepting life, we must relate to the world as it is—to the struggle between good and evil. There are, of course, some who would have us believe that there is no such thing as good or evil, but this philosophy runs counter to the natural laws of opposites that exist, such as heat and cold, light and dark, gravitation and vacuum, and many others. We need to use our eyes that we may see, our ears that we may hear, and our minds that we may be able to think and make our own decisions as we sift out the chaff of all we see and hear, so that we may know the truth of that which we feel in our hearts, as it is affirmed by the Holy Spirit.

Evidence of God's existence

Faith in God is a prerequisite to the influence of the Holy Spirit. To have a belief in God is the foundation of a full and happy life. Without this belief, life can be wasted. Evidence of God's existence spreads throughout the universe.

Abraham Lincoln said: "I can see how it might be possible for a man to look down upon the earth and be an atheist, but I cannot conceive how he could look up into the heavens and say there is no God." I believe I know what Lincoln meant when he made that statement.

Some years ago I accepted an invitation to a fathers and sons outing, where the participants spent an arduous but interesting day mounted on horses on a trip to Bloomington Lake in the mountains of Bear Lake County, Idaho. Late at night, after the campfires had all burned out and everyone had settled down under the open heavens, I lay on my back, gazing overhead. It was a moonless night, and I have never seen such a beautiful sight. The heavens were alive with the brightness of stars and planets. How small I felt in comparison to that vast universe! A sense of appreciation came over me as I thought of God's glory, of his handiwork, the earth, the heavens, all created for one purpose—his children, mankind. That experience has remained with me. I was overwhelmed by the magnitude of it.

It calls to mind an incident I read that tells of the naturalist, William Beebe, who made a visit to another naturalist whose name was Theodore Roosevelt. In describing the visit, William Beebe said that each evening, after a talk in Roosevelt's home at Sagamore Hill, the two men would go out on the lawn and gaze up at the sky to see who could first detect that faint spot of light-mist beyond the lower left-hand corner of the Great Square of Pegasus. Then one or the other would recite: "That is the Spiral Galaxy of Andromeda. It is as large as our Milky Way. It is one of a hundred million galaxies. It is 750,000 light-years away. It consists of one hundred billion suns, each larger than our sun." After an interval Beebe reported that Mr. Roosevelt would grin at him and say, "Now I think we are small enough. Let's go to bed."

Vision of Moses

Can you imagine how Moses felt when he said: "Now, for this cause I know that man is nothing, which thing I never had supposed" after he "was caught up into an exceedingly high mountain, And he saw God face to face, and he talked with him"? (Moses 1:10, 1-2.) We read in the first chapter of Moses that "Moses looked, and beheld the world upon which he was created; and Moses beheld the world and the ends thereof, and all the children of men which are, and which were created; of the same he greatly marveled and wondered." (Moses 1:8.)

And then Satan appeared and tempted Moses and commanded in a loud voice: "I am the Only Begotten, worship me.

"And . . . Moses began to fear exceedingly; and . . . he saw the bitterness of hell. Nevertheless, calling upon God, he received strength, and he commanded, saying: Depart from me, Satan, for this one God only will I worship, which is the God of glory.

"And now Satan began to tremble, and the earth shook; and Moses . . . called upon God, saying: In the name of the Only Begotten, depart hence, Satan.

"And . . . Satan cried with a loud voice . . . and he departed hence, even from the presence of Moses. . . .

"And . . . when Satan had departed . . . Moses lifted up his eyes unto heaven, being filled with the Holy Ghost, which beareth record of the Father and the Son;

"And calling upon the name of God, he beheld his glory again, for it was upon him. . . ."

And Moses beheld the earth and the inhabitants thereof. And he beheld

many lands. And "Moses called upon God, saying: Tell me, I pray thee, why these things are so, and by what thou madest them?

"And behold, the glory of the Lord was upon Moses, so that Moses stood in the presence of God, and talked with him face to face. And the Lord God said unto Moses: For mine own purpose have I made these things. . . .

"And by the word of my power have I created them. . . .

"And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten. . . .

"But only an account of this earth, and the inhabitants thereof, give I unto you. For behold, there are many worlds that have passed away by the word of my power. And there are many that now stand, and innumerable are they unto man; but all things are numbered unto me, for they are mine and I know them.

"And . . . Moses spake unto the Lord, saying: Be merciful unto thy servant, O God, and tell me concerning this earth, and the inhabitants thereof, and also the heavens, and then thy servant will be content.

"And the Lord God spake unto Moses, saying: The heavens; they are many, and they cannot be numbered unto man; but they are numbered unto me, for they are mine.

"And as one earth shall pass away, and the heavens thereof even so shall another come; and there is no end to my works, neither to my words.

"For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:19-22, 24-25, 30-33, 35-39.)

Purpose of creations

Think of the impact of that statement. All the creations of God were made for this one purpose—to bring to pass the immortality and eternal life of his children.

Moses became aware of the magnitude of the creation and its purpose firsthand, by talking face to face with God and beholding his works. There are few who have had that experience. But others have beheld God's majesty through his works. Abraham Lincoln stated his conviction when he said that he could not conceive how anyone could look up into the heavens and say there is no God. I had an unforgettable witness to God's handiwork as I lay on my back in the mountains of Bear Lake County, Idaho. No doubt many could concur in such an experience, for it has been said, "We must, despite ourselves, turn heavenward our eyes."

The plan of salvation

As the Lord talked to Moses, he told him of the creation of the earth and how he formed man and instructed him to teach his children to know good from evil and to teach them "that all men, everywhere, must repent, or they can in nowise inherit the kingdom of God, for no unclean thing can dwell there. . . .

" . . . I give unto you a commandment to teach these things freely unto your children, saying:

"That by reason of transgression cometh the fall, which fall bringeth death, and inasmuch as ye were born into the world by water, and blood, and the spirit, which I have made, and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water, and of the Spirit, and be

cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory;

"For by the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified;

"Therefore it is given to abide in you; the record of heaven; the Comforter; the peaceable things of immortal glory; the truth of all things; that which quickeneth all things, which maketh alive all things; that which knoweth all things, and hath all power according to wisdom, mercy, truth, justice, and judgment.

"And now, behold, I say unto you: This is the plan of salvation unto all men, through the blood of mine Only Begotten, who shall come in the meridian of time." (Moses 6:57-62.)

"The Child's Appeal"

And so the creation of the world, the plan of salvation—all this is for us. It behooves all parents to know of it, that they may respond to desires of the child that are so aptly stated by Mamie Gene Cole in her poem "The Child's Appeal":

"I am the Child.

All the world waits for my coming,
All the earth watches with interest to
see what I shall become.

Civilization hangs in the balance,
For what I am, the world of tomorrow
will be.

"I am the Child.

I have come into your world, about
which I know nothing.

Why I came I know not;

How I came I know not;

I am curious; I am interested.

"I am the Child.

You hold in your hand my destiny.
You determine, largely, whether I
shall succeed or fail.

Give me, I pray you, those things
that make for happiness.

Train me, I beg you, that I may be
a blessing to the world."

Things that bring happiness

What a responsibility for a mother and father, to answer this appeal from their child: "Give me, I pray you, those things that make for happiness." The first thing that comes to mind is that we cannot give that which we do not have. Do we, as parents, have those things that make for happiness, the basis of which is the understanding of God's plan as revealed to Moses, and try to live our lives in accordance to that plan?

Do you think of yourself as a happy person? A young man once made a list of all the things he thought would bring happiness in life. He included such things as wealth, fame, honor, success, and love. It was quite a long list, and he thought he had covered everything; but when he showed it proudly to an elderly friend, he was told, "You have left out the most important thing of all—peace of mind." The young man said he could not, at that time, understand how right his friend was.

Peace of mind, a clear conscience, was declared by President David O. McKay as the first condition of happiness. He said: "It is glorious when you can lie down at night with a clear conscience that you have done your best not to offend anyone and have injured no one. . . . These and countless other virtues and conditions

are all wrapped up in the Gospel of Jesus Christ." (*Man May Know for Himself* [Deseret Book Co., 1967], p. 458.)

Some other conditions that make for happiness are the ability to follow that which you know to be true, to control your appetites and passions, to be able to make your own decisions, to feel no envy of another, to be able to commune with God in prayer, and to be free from bonds, and to be master of yourself.

A blessing to the world

The second appeal of the child to his parents—train me to be a blessing to the world—is companion to happiness, for it calls for action by the individual in an expression of service, of losing himself in helping his fellowman.

You've heard that statement that each of us is either a part of the problem or a part of the answer, with the understanding that this world is beset with problems. If you are a part of the answer, then you are a blessing to the world and can train your children to follow in your footsteps. Those who are a blessing to the world will try to do these things: (1) lend a helping hand, (2) refrain from infringing upon the rights of others, (3) obey God's laws and the laws of the land, (4) stand up for the right and fight against evil, and (5) share the truth with others, remembering, and remembering well, that the greatest gift of God is his plan of salvation.

May we guide our lives and those of our children in this direction, I pray humbly in the name of Jesus Christ. Amen.

President Harold B. Lee

He to whom we have just listened is Bishop John H. Vandenberg, Presiding Bishop of the Church.

The Choir and the congregation will now join in singing "I Stand All Amazed," following which we shall have a brief interlude with singing by the Choir.

The congregation sang the hymn, "I Stand All Amazed," following which the hymn, "Lead Kindly Light," was rendered by the Tabernacle Choir.

President Lee

For the benefit of the television and radio audience who have just joined us in this sixth session of the 141st Semi-Annual Conference of the Church, we are convened in the historic Tabernacle on Temple Square in Salt Lake City.

We shall now hear from Elder Paul H. Dunn of the First Council of Seventy. He will be followed by Elder Alvin R. Dyer, Assistant to the Twelve.

Elder Paul H. Dunn

Of the First Council of the Seventy

We have been taught well in this great conference, my brothers and sisters, and I have been thinking a great deal about teaching and great teachers. Last evening, Elder Marion D. Hanks brought to our attention the situation concerning his departed cousin, a Brother [Ivan] Frame, who had a deep impact on humanity. He mentioned that one of the great tributes paid at his funeral was that every boy should have a Brother Frame in his life.

Charles B. Stewart

I have thought about that, and I thank God repeatedly for such an individual in my life. He was a 78-year-old man who was assigned to be a priests adviser to six of us who were in our struggling teens and challenged with the future. His name was Charles B. Stewart. His son is here today as president of the great Tabernacle Choir.

I don't know what you thought about a 78-year-old man when you

were 16, but some of us questioned the wisdom of our bishop, for we thought he had literally brought Moses back.

I remember the first day I reported to my class in that rickety old upper room of the Hollywood Ward. There was that kind, gentle man to greet me. He took me by the hand as he had the other boys and said, "You're Harold Dunn's son, aren't you?"

I said, "Yes, sir."

New thoughts

He talked a little bit about me, my family, and showed a great personal interest. And then he said, "Paul, one of the requirements for being a member of this class is to think a new thought every day." He said, "Do you have one this morning?"

Well now, I hadn't had a new thought in years, and he could see my plight, and he said, "All right, I will teach you one. Listen carefully.

'Attention is the mother of memory.' Now can you repeat it back?" And I tried and finally gave it back to him. He permitted me to enter.

We had a wonderful class. It ended; as I went to leave he said, "I forgot to tell you—before you go home you've got to give me another new idea." I thought, I won't go home. I didn't have one, and so he said, "Now listen very carefully and I will teach you one that you'll always remember." He said, "'Oh, what a tangled web we weave, When first we practise to deceive.'" I've never forgotten it.

Another week passed, and we went through a similar experience. I still didn't have a new thought. He said, "Listen very carefully. 'There's an odd little voice ever speaking within that prompts us to duty and warns us from sin. And what is most strange, it makes itself heard, though it gives not a sound and says never a word.'" And I've never forgotten that one.

I started to go home and found he wouldn't let me go until I cited another. When I couldn't he said, "Listen carefully. 'There was a wise old owl who sat in an oak, and the longer he sat the less he spoke. The less he spoke, the more he heard. Oh, Paul, why can't you be like that wise old bird?'"

I've thought a lot about that since. Still another week and another great thought. He said, "'Remember, young man, example sheds a genial ray which men are apt to borrow. So first improve yourself today and then your friends tomorrow.'" And I haven't forgotten that concept either.

Teachers who care

Time won't permit a number of others. Two years later I found my-

self in the fighting forces of our country. I was on the island of Okinawa. I received a letter from Mrs. Stewart, and it told me of the sad news that my kind friend and adviser had passed away. In it she had attached a half-written letter from Brother Stewart to me, and he said: "Dear Paul, I've been thinking about you in that far-off country, discouraged, I'm sure, and somewhat depressed; and in order to build your spirits, I have included some additional gem thoughts." There were twenty-five new ideas, and I have never forgotten them.

Thank God for people who care, for the Frames and Stewarts. I have since counted on my hand five such teachers who have influenced me for good. I would agree with Elder Hanks; there ought to be a Brother Stewart and a Brother Frame in every boy's life.

What a teacher is

What is a teacher? The teacher is a prophet. He lays the foundation of tomorrow.

The teacher is an artist. He works with the precious clay of unfolding personality.

The teacher is a friend. His heart responds to the faith and devotion of his students.

The teacher is a citizen. He is selected and licensed for the improvement of society.

The teacher is an interpreter. Out of his mature and wider life, he seeks to guide the young.

The teacher is a builder. He works with the higher and finer values of civilization.

The teacher is a culture-bearer. He leads the way toward worthier tastes, saner attitudes, more gracious manners, higher intelligence.

The teacher is a planner. He sees the young lives before him as a part of a great system that shall grow stronger in the light of truth.

The teacher is a pioneer. He is always interpreting and attempting the impossible, and usually winning out.

The teacher is a reformer. He seeks to improve the handicaps that weaken and destroy life.

Teaching how to live

The teacher is a believer. He has an abiding faith in God and in the improbability of the race. It was James Truslow Adams who said, "There are obviously two educations. One should teach us how to make a living, and the other how to live."

We are engaged in teaching people how to live.

Elbert Hubbard said, "You can't teach anybody anything. You can only help him find himself."

That was the genius of the Savior. He taught us divine principles we could apply to ourselves and thus solve our personal problems. The Savior had no peer as a teacher.

Parables of the lost

For just a moment, let me walk you through the fifteenth chapter of Luke, wherein this great master teacher tells us how to solve problems that we all face. Luke records that there drew near him a great multitude, the publicans, the sinners, the Pharisees, the Sadducees, and he spake unto them this parable, saying: "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine . . . and go after that which is lost."

Then he tells about the rejoicing moment when the sheep is found. And

then, without even a pause, he goes into a second parable like unto it, which says: "Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it." And she too rejoices with her neighbors. (Luke 15:4, 8.)

And then he goes into that parable of parables, the Prodigal Son: "A certain man had two sons: And the younger of them said to his father, 'Father, give me the portion of goods that falleth to me.'" And we recognize how with his agency he squandered it all. (See Luke 15:11-32.)

I used to wonder, as a teacher so-called, why the Savior would spend time citing three parables about things that get lost. And then one day it dawned. People do get lost in various ways, and here in this great chapter of Luke we find the Savior counseling how to recover them.

Application for today

Permit me this observation: The Savior might say to us today, if he were to teach this parable again, that sheep (or people who get lost) are not basically sinners by nature or even choice, but people, like sheep, get confused in what's important. In other words, they have misplaced values. And I am sure the Savior would say to the teacher in the classroom, to the adviser, "If you want to retrieve this kind of person, put a higher value in place of the one he now elects." Family, service, brotherhood are all greener pastures for today's sheep. Feeding here brings them home.

Next, he talks about lost coins. This whole conference has talked about precious coins that become

lost—young people, if you please. And there are those of us who are the responsible agents who, like the woman of this great teaching parable, let these priceless gems slip through our fingers. Certainly we wouldn't recover this kind of lost article the way we would a sheep. He would say love, care, and attention would be the process used to recover lost coins (or people).

And then the great parable of the Prodigal Son, with the Savior saying that there are those who get lost by choice; and in the concluding of that parable, he says: "And when he came to himself he [the Prodigal Son] said, How many hired servants of my father's have bread enough and to spare. . . ." (Luke 15:17.)

There are those who get lost because their free agency takes them down that path. We can't do a lot at some points to recover this kind of a person except open our arms and our church doors and let them know they are wanted. Teachers and advisers are really needed here. But note: he came to himself. He repented, sought forgiveness, and came home. Many people are like the Prodigal Son.

A positive gospel

Let me just say as a concluding thought that this is a *positive* gospel. We ought to be the happiest people in the world. The gospel of Jesus Christ is a great building force. It teaches people to be happy and to always wear a smile. But sometimes we neglect the simple things that mean the most. Most people in the rush of modern life never know real friendship and the warmth that the gospel and even a smile can bring.

An acquaintance of mine recently said to me as we walked down the

street and noticed a man with a sour face, "He looks like he was weaned on lemon juice and a dill pickle."

I also heard about a mother and her young daughter who were listening to a public speaker when the child said to her mother, "Isn't that man happy?" The mother replied, "I guess so." To which the girl remarked: "Why doesn't he tell his face?"

To be lived and shared

I think our Heavenly Father would be most disappointed if he saw the expressions of some of us who have all that the world contains and fail to incorporate it into our lives and share it with others. The meaning and purpose of the gospel of Jesus Christ to me is that it brings joy and happiness, peace and contentment.

We all have problems. The world is sick with problems. And yet in these sacred words, in the standard works, are the solutions to the problems we face. Let us encourage the world to know the word of God.

There are forty-three other parables in the New Testament that teach us how to help people. Search the scriptures, for in them ye shall find the way to eternal life.

My testimony is that the gospel is true and that it works.

I gave a beggar from my store of wealth

Some gold. He spent the shining ore,
And came again, and yet again,
Still cold and hungry, as before.

I gave a thought, and through that thought of mine

He found himself, the man, supreme,
divine—

Fed, clothed, and crowned with
blessings manifold

And now he begs no more.

(Adapted from "The True Gift,"
Author Unknown)

Such is the gospel of Jesus Christ,
to which I bear solemn testimony in
the name of Jesus Christ. Amen.

President Harold B. Lee

We have just listened to Elder Paul H. Dunn of the First Council of Seventy. Elder Alvin R. Dyer, Assistant to the Twelve, will now address us.

Elder Alvin R. Dyer

Assistant to the Council of the Twelve

I feel honored this morning, my brothers and sisters, to be in the presence of the First Presidency of The Church of Jesus Christ of Latter-day Saints and my fellow associates in the cause of Jesus the Master. This vast congregation is also most humbling. I have sought the inspiration of the Spirit in the few thoughts I have prepared.

Formulas for living

Men seek for a phrase or a slogan to motivate and give impetus to action under certain conditions. History refers to such statements as, "Give me liberty, or give me death!" or "I have not yet begun to fight," and "Surrender? Never! We will die first." Modern slogans have also had their effect, such as "V" for victory, and the peace and freedom symbols of crowds of demonstrators.

Formulas for living—how to attain a peaceful world civilization—are common today, as exponents of opposing ideologies hurl their challenges. Men are constantly seeking for an answer to an easier and better way of life.

Teachings of Joseph Smith

Be that as it may, concerning slogans as an answer to the problem,

I am not prepared to say; but for a realistic and productive life, the Prophet Joseph Smith gives the following statements, which might well be a panacea for our troubles:

Idleness

"Cease to be idle; cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated." (D&C 88:124.)

This is a very controversial subject, with many different ideas. I once heard of a man by the name of Wilson who slept so much that his friends nicknamed him "Rip Van Wilson." He said, "I don't sleep long. I just sleep slow."

A great thinker of our modern day supports the statement of the Lord concerning idleness, for said he:

"When a man shuns effort, he is in no position to resist temptation. So, through all the ages, idleness has been known as the parent of all the vices. . . . The dryrot of ennui, the vague self-disgust of those who cannot 'deal with time,' is the natural result of idleness. . . . The indolent ennui of the hopelessly rich and the indolent misery of the helplessly poor have this much in common. . . .

'Life drives him hard' who has nothing in the world to do." (David Starr Jordan, *The Strength of Being Clean* [New York and Boston: H.M. Caldwell Co., 1900], pp. 18-19.)

Chastity

Concerning chastity and cleanliness, as associated with righteous dominion, the Lord gave this direction:

"... let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

"The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever." (D&C 121:45-46.)

Attitude toward others

Concerning our fellowman and our attitude toward him, the Prophet Joseph Smith gave this purposeful thought:

"And let every man esteem his brother as himself, and practise virtue and holiness before me.

"And again I say unto you, let every man esteem his brother as himself." (D&C 38:24-25.)

For a man to seek ascendancy over another man by the suppressing of his rights is not virtuous and would not tie in with the words of the Master, who said:

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." (Matt. 7:12.)

Sleep and rest

As to sleep and rest, the Prophet Joseph Smith, in saying "Cease to sleep longer than is needful," does not mean, as Dr. John A. Widtsoe states it, that "one should sleep a certain minimum number of hours. . . . Nine hours is a minimum for some adults, while others seem to keep healthy on seven or less." (*The Word of Wisdom* [Deseret Book Co., 1938], p. 231.)

Authorities on child nutrition insist that many undernourished children are lacking not good food but enough sleep. Perhaps the late TV shows are taking a toll in this regard.

What I believe that the Prophet is saying about more sleep than is needful concerns the individual who goes far beyond the need, developing slothful and lazy habits, which deaden the senses and become a retarder of accomplishment. To overcome these things in life requires discipline and restraint.

Good and evil

Soon after Adam and Eve, our first earthly parents, were driven from the Garden of Eden because of their yielding to temptation, they came to know the difference between right and wrong and good and evil, for thus the Lord declared: "... Behold, the man is become as one of us, to know good and evil. . . ." (Gen. 3:22.)

Without a knowledge of good and evil, the divine principle of agency would be ineffectual. The application of this law, while serving to elevate man, can also condemn him. For that in which we participate, whether it is good or evil, either defiles or exalts us. Concerning this, the Master has said: "There

is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man." (Mark 7:15.)

There is weakness in the thought that one can indulge heavily in both evil and good things at the same time. Many centuries ago Jesus said that "man cannot serve two masters," he will either love one and despise the other or hate the one and love the other. The apostle James emphasized the importance of constantly choosing right over wrong. To those who attempt an allegiance to both right and wrong, he declared: "A double minded man is unstable in all his ways." (James 1:8.)

The sum result

Man is the sum result of what he thinks and does. Habit is the instrument that molds his character and makes of him essentially what he is. Habit can become a monster to tarnish and destroy, yet proper behavioral traits can bring lasting joy and achievement. To say no at the right time and then stand by it is the first element of success.

The effect that both good and bad habits have on our lives is all too real to be ignored. Bad habits that violate the commandments of physical health (D&C 89) and of moral behavior (D&C 121), given by revelation to the Prophet Joseph Smith many years ago, will threaten and destroy all opportunities for real happiness.

The practice of restraint

The experience of countless families, the demonstration of crowded hospitals, treating pitiful cases caused by drug addiction in its many forms, such as alcohol,

tobacco, the use of capsules, and injections of a high and stimulating nature, are straining the stability of our present civilization.

Sicknesses such as these, which sometimes induce improper and wrongful habits, should, of course, be treated with modern techniques. It is nevertheless true, however, that all too often that which we are unwilling to cope with, and which otherwise could be controlled by personal restraint, is regarded in our modern way of thinking as a form of sickness, and therefore the indulger is led to believe that he is free of moral obligation. Where such is the case, where one is led to believe that he can excuse injurious acts of indulgence upon the basis that what he does is the result of a sickness and that he is really not to blame, the psychological effect is most devastating and in reality is a compounding of the wrongful indulgence.

The practice of restraint is a necessary attribute of every gentle and good man. Women without it become coarse and unrefined. To curb the appetites and passions, to screen wisely the thoughts that are permitted to enter our minds, to avoid the habit that does not produce the spiritual and abundant life, are experiences of life to be concerned with if the crown of achievement and the nobility of good character are to be possessed.

The crowning achievement

Choosing good over evil and right over wrong is the crowning achievement of life, and in so doing man becomes the masterpiece of the Creator and fulfills the basic purposes of his mortal probation. An ancient prophet speaks of it in this way: "... he that ruleth his spirit

[is greater] than he that taketh a city." (Prov. 16:32.)

Among the last words spoken unto the beloved apostle John, while in vision on the Isle of Patmos, are these: "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." (Rev. 21:7.)

The fusing of ritual and commandment with everyday living calls for the best that is in us, that by our agency we may feel the affected condition by choosing good rather than evil, thus not only glorifying ourselves but glorifying Him who has made all things possible.

Obedience to God's will

Concerning the need of fusing obedience to the will of God, the Prophet Joseph Smith once gave this important counsel:

"We take the sacred writings into our hands, and admit that they were given by direct inspiration for the good of man. We believe that God condescended to speak from the heavens and declare His will concerning the human family, to give them just and holy laws, to regulate their conduct, and guide them in a direct way, that in due time He might take them to Himself, and make them joint heirs with His Son. But when this fact is admitted, that the immediate will of heaven is contained in the Scriptures, are we not bound as rational creatures to live in accordance to all its precepts? Will the mere admission, that this is the will of heaven ever benefit us if we do not comply with all its teachings? Do we not offer violence to the Supreme Intelligence of heaven, when we admit the truth of its teachings, and do not obey them? Do we not descend below our own knowledge, . . . by such a course of conduct?" (*Docu-*

mentary History of the Church, vol. 2, p. 11.)

The gospel is true

I bear my testimony to you, my brothers and sisters, that I know that the gospel is true. When I entered the top floor of the temple in the late afternoon Thursday, with General Authorities and the Regional Representatives of the Twelve and our wives, it seemed as though a thousand voices unseen were saying, "The gospel is true; the gospel is true."

I have had the assurance of this since the day, as a young missionary in Pennsylvania, when I placed a Book of Mormon in the hands of an investigator who went directly to a clump of bushes in a park to ask God if this book were true. He returned convinced and asked for baptism. And again when a farmer in Pennsylvania met us at the farm gate to say, "I have been expecting you. I have seen you in my dreams." After a day and night of giving them a message of the restoration, I witnessed this family of five request baptism, which was accomplished by damming the creek in back of their barn.

I know that God lives, that Jesus is the Christ, that Joseph Smith and his successors, including President Joseph Fielding Smith, are prophets of God.

Of this I testify in the name of Jesus Christ. Amen. ■

Following Elder Dyer's address, without announcement the Tabernacle Choir sang the number, "Now We Sing Thy Praise."

President Harold B. Lee

The Tabernacle Choir has just sung, "Now We Sing Thy Praise."

Elder Spencer W. Kimball, Acting President of the Twelve Apostles, will be our concluding speaker.

President Spencer W. Kimball

Acting President of the Council of the Twelve

My beloved brothers and sisters and friends: Much is being said of deep crime which darkens heaven's windows. We shudder at immoralities deep crime which darkens heaven's windows. We shudder at immoralities which terrify us. We nearly panic at the divorce frequency and broken homes and delinquent children about us. But perhaps sometimes we should stop to reflect that all are not criminals, all are not bad, and all are not rebellious.

Painting of portrait

More than once I have repeated an experience I had in getting my portrait painted.

In the temple on the fourth floor is the room of the Council of the Twelve Apostles with large chairs in a semicircle. Here important meetings of that body are held. Around its walls are portraits of the Brethren. When I came to this service, I looked upon them with admiration and affection, for these were truly great men with whom I was associated.

Sometime later authorization was given by the First Presidency of the Church for my portrait to be added to the others.

Lee Greene Richards was selected as the artist, and we began immediately. I sat on a chair on an elevated platform in his studio and tried very hard to look handsome, like some of the other brethren.

With paints, brushes, and palette ready, the artist scrutinized my features and daubed on the canvas alternately. I returned many times to the studio. After weeks the portrait was exhibited to the First Presidency and later to my wife and daughter.

It did not pass, and I was to submit to a redoing.

A glimpse of heaven

The angle was changed, the hours—many of them—were spent, and finally the portrait was near completion. This particular day was a busy one like most others. I suppose I was daydreaming, and quite detached from this world. Apparently he had difficulty translating my faraway gaze onto the canvas. I saw the artist lay down his palette and paints, fold his arms, and look straight at me, and I was shocked out of my dreaming by the abrupt question: "Brother Kimball, have you ever been to heaven?"

My answer seemed to be a shock of equal magnitude to him as I said without hesitation: "Why, yes, Brother Richards, certainly. I had a glimpse of heaven just before coming to your studio." I saw him assume a relaxed position and look intently at me, with wonder in his eyes. I continued:

"Yes. Just an hour ago. It was in the holy temple across the way. The sealing room was shut off from the noisy world by its thick, white-

painted walls; the drapes, light and warm; the furniture, neat and dignified; the mirrors on two opposite walls seeming to take one in continuous likenesses on and on into infinity; and the beautiful stained-glass window in front of me giving such a peaceful glow. All the people in the room were dressed in white. Here were peace and harmony and eager anticipation. A well-groomed young man and an exquisitely gowned young woman, lovely beyond description, knelt across the altar. Authoritatively, I pronounced the heavenly ceremony which married and sealed them for eternity on earth and in the celestial worlds. The pure in heart were there. Heaven was there.

The greatest success

"When the eternal marriage was solemnized, and as the subdued congratulations were extended, a happy father, radiant in his joy, offered his hand and said, 'Brother Kimball, my wife and I are common people and have never been successful, but we are immensely proud of our family.' He continued, 'This is the last of our eight children to come into this holy house for temple marriage. They, with their companions, are here to participate in the marriage of this, the youngest. This is our supremely happy day, with all of our eight children married properly. They are faithful to the Lord in church service, and the older ones are already rearing families in righteousness.'

"I looked at his calloused hands, his rough exterior, and thought to myself, 'Here is a real son of God fulfilling his destiny.'

"'Success?' I said, as I grasped

his hand. 'That is the greatest success story I have heard. You might have accumulated millions in stocks and bonds, bank accounts, lands, industries, and still be quite a failure. You are fulfilling the purpose for which you were sent into this world by keeping your own lives righteous, bearing and rearing this great posterity, and training them in faith and works. Why, my dear folks, you are eminently successful. God bless you.'"

My story was finished. I looked up at the portrait artist. He stood motionless in deep thought, so I continued: "Yes, my brother, I have had many glimpses of heaven.

Home of stake president

"Once we were in a distant stake for conference. We came to the unpretentious home of the stake president at mid-day Saturday. We knocked at the door, and it was opened by a sweet mother with a child in her arms. She was the type of mother who did not know there were maids and servants. She was not an artist's model, nor a society woman. Her hair was dressed neatly; her clothes were modest, tastefully selected; her face was smiling; and though young, she showed the rare combination of maturity of experience and the joys of purposeful living.

"The house was small. The all-purpose room into which we were welcomed was crowded and in its center were a long table and many chairs. We freshened up in the small bedroom assigned to us, made available by 'farming out' to the neighbors some of the children, and we returned to this living room. She had been very busy in the kitchen. Her husband, the stake president, soon returned from his day's labors and

made us welcome and proudly introduced us to all of the children as they returned from their chores and play.

Supper made ready

"Almost like magic the supper was ready, for 'many hands make light work,' and these numerous hands were deft and experienced ones. Every child gave evidence of having been taught responsibility. Each had certain duties. One child had quickly spread a tablecloth; another placed the knives and forks and spoons; and another covered them with the large plates turned upside down. (The dishes were inexpensive.) Next came large pitchers of creamy milk, high piles of sliced homemade bread, a bowl at each place, a dish of fruit from storage, and a plate of cheese.

"One child placed the chairs with backs to the table, and without confusion, we all knelt at the chairs facing the table. One young son was called on to lead in family prayer. It was extemporaneous, and he pleaded with the Lord to bless the family and their schoolwork, and the missionaries, and the bishop. He prayed for us who had come to hold conference that we would 'preach good,' for his father in his church responsibilities, for all the children that 'they would be good, and kind to each other,' and for the little cold shivering lambs being born in the lambing sheds on the hill this wintry night.

"A very little one said the blessing on the food, and thirteen plates were turned up and thirteen bowls filled, and supper proceeded. No apologies were offered for the meal, the home, the children, or the general situation. The conversation was con-

structive and pleasant. The children were well-behaved. These parents met every situation with calm dignity and poise.

Love and harmony visible

"In these days of limited families, or childless ones, when homes often have only one or two selfish and often pampered children, homes of luxury with servants, broken homes where life moves outside the home, it was most refreshing to sit with a large family where interdependence and love and harmony were visible and where children were growing up in unselfishness. So content and comfortable were we in the heart of this sweet simplicity and wholesomeness that we gave no thought to the unmatched chairs, the worn rug, the inexpensive curtains, the numbers of souls that were to occupy the few rooms available."

I paused. "Yes, Brother Richards, I glimpsed heaven that day and many days, in many places." He seemed uninterested in his painting. He stood listening, seemingly eager for more, and almost involuntarily I was telling him of another flight into heavenly situations.

Heaven in Navajo hogan

"This time it was on the Indian reservation. While most Navajo women seem to be prolific, this sweet Lamanite wife in their several years of marriage had not been blessed with children of her own. Her husband was well employed. These new converts to the Church were buying their weekend groceries. As we glanced at the purchases in the large, well-filled basket, it was evident that only wholesome food was there—no beer, no coffee, no cigarettes. 'You like Postum, do

you?' we asked them, and their reply touched our hearts: 'Yes, we have had coffee and beer all our lives, but since the Mormon missionaries told us about the Word of Wisdom we use Postum, and we know it is better for the children and they like it.'

"'Children?' we asked. 'We thought you were a childless couple.' This brought from them the explanation that they had filled their home with eighteen Navajo orphans of all ages. Their hogan was large but their hearts even larger. Unselfishness—the milk of human kindness! Love unfeigned! These good Indians could shame many of their contemporaries who live lives of selfishness and smugness."

I said to the artist: "Heaven can be in a hogan or a tent, Brother Richards, for heaven is of our own making." I was ready to return to the picture but apparently he was not so inclined. He stood and listened intently.

Temple at Laie

"This time I was in Hawaii in the beautiful little temple at Laie. It was a missionary group. The spirit was there; the proselyters could hardly wait their turns to bear testimony of the Lord's gospel. Finally, the little Japanese missionary gained the floor. By the pulpit in her stocking feet she knelt reverently, and with a heart near bursting with gratitude for the gospel and its opportunities, she poured out her soul to heaven.

"Heaven was there, my brother, in that little room, in that sacred spot, in that paradise of the Pacific with those sweet, consecrated young soldiers for Christ."

I continued: "Heaven was in my

own home, too, Dr. Richards, when home evening was held. Through the years the room was filled with our children, when each, eager for a turn, sang a song, led a game, recited an Article of Faith, told a story, and listened to faith-promoting incidents and gospel teaching from parents who loved them.

Heaven in Europe

"Again, I found heaven in Europe:

"Elder Vogel was a local convert German boy of great faith. His parents refused to assist him in the mission which he so desired to fill. A kind American member helped with a monthly check to assist with the mission expenses. He enjoyed his work and all went well for a year and a half. One day a letter came from the wife of his sponsor, advising that her husband had been killed in an auto accident and it would be impossible to send any more money.

"Elder Vogel kept his disappointment hidden and prayed earnestly for a solution. As he and his American companion, Elder Smith, passed a hospital one day, a solution to his financial problem was born in his mind. The next day he made an excuse and was gone for a time. When he came back he said little but went to bed early. When asked the reason, he said he was a little extra weary. A few days later Elder Smith noted a small bandage on the arm of the German brother, but his question was passed off lightly.

"Time passed and Elder Smith became suspicious of the periodical bandages until one day, unable to keep his secret longer, Elder Vogel told him: 'You see, my friend in America is dead and can no longer give support to my mission. My

parents are still unwilling to help me, so I visit the blood bank at the hospital so I can finish my mission.' Selling his precious blood to save souls! Well, isn't that what the Master did when he gave his every drop in the supreme sacrifice?

Heaven a condition

"Do you believe in heaven, Brother Artist?" I asked. "Yes, that is it. Heaven is a place, but also a condition; it is home and family. It is understanding and kindness. It is interdependence and selfless activity. It is quiet, sane living; personal sacrifice, genuine hospitality, wholesome concern for others. It is living the commandments of God without ostentation or hypocrisy. It is selflessness. It is all about us. We need only to be able to recognize it as we find it and enjoy it. Yes, my dear brother, I've had many glimpses of heaven."

Portrait completed

I straightened up in my chair and posed again. The artist picked up his palette and brushes and paints, did some touching up of the portrait, and sighed contentedly as he said, "It is completed."

In due time it was placed with those of others of the Brethren in the Council of the Twelve room on the fourth floor of the Salt Lake Temple, where it hangs to this day.

The gospel of Jesus Christ teaches men to live righteously, to make the family supreme, the home inviolate. It moves the characters of its adherents toward faultlessness. It is the true way. If lived rightly it will ennoble men toward Godhood.

May the true gospel of the Master reach into the lives of all of us, I pray. In the name of Jesus Christ. Amen.

President Harold B. Lee

We have just listened to President Spencer W. Kimball of the Twelve Apostles.

We express our thanks and appreciation to the General Authorities who have spoken to us and have borne such remarkable testimonies, and to the Tabernacle Choir for their usual inspirational music.

We are grateful to the owners and managers of the many television and radio stations who have offered their facilities as a public service to make proceedings of the conference available to millions throughout North America, South America, the Far East, and many other areas of the world.

This session has been carried by direct wire from the Tabernacle over direct oceanic cables to a large number of members and friends assembled in chapels throughout Great Britain, Germany, France, Holland and Austria.

We shall conclude this sixth session of the conference with the Tabernacle Choir singing "148th Psalm—Lord Who Hast Made Us for Thine Own," after which the benediction will be pronounced by Elder Arturo R. Martinez, former president of the Mexico North Central Mission, and this conference will then be adjourned until 2:00 this afternoon.

The Tabernacle Choir sang "148th Psalm—Lord Who Hast Made Us for Thine Own."

The benediction was offered by Elder Arturo R. Martinez, former president of the Mexico North Central Mission.

The conference was adjourned until 2 o'clock p.m.

THIRD DAY AFTERNOON MEETING

SEVENTH SESSION

The seventh and concluding session of the General Conference began at 2 o'clock p. m. on Sunday, October 3, 1971.

President Joseph Fielding Smith presided, and President N. Eldon Tanner, second counselor in the First Presidency, conducted the meeting.

The choral numbers were provided by the Tabernacle Choir, with Jay E. Welch conducting and Robert Cundick at the organ.

President Tanner made the following remarks at the beginning of the session:

President N. Eldon Tanner

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City, Utah, in the seventh and concluding session of the 141st Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints.

President Smith who has been presiding and is presiding at this session has asked me to conduct.

This afternoon many television and radio stations throughout the western part of the United States will carry the proceedings of this session of the conference.

Sessions of this conference will be received by millions in the United States and Canada over the hundreds of stations cooperating to provide the extensive coverage of this conference.

The full proceedings of both sessions today will be rebroadcast to

far-distant places by Radio Stations KSL, KMBZ at Kansas City, and WRFM at New York City, beginning at midnight tonight.

Saturday evening an inspirational meeting of the priesthood of the Church was held in the Tabernacle. The proceedings of this meeting were relayed by closed-circuit broadcast, originating in the Tabernacle, to members of the priesthood assembled in approximately 675 separate locations in all parts of the United States and Canada. Approximately 175,000 holders of the priesthood participated in this meeting.

We extend a cordial welcome to all present this afternoon—special guests, educational leaders, our regional representatives and stake presidencies from near and far, temple presidencies, bishoprics, members of the general auxiliary boards, and thousands of members of the Church, and many friends everywhere who are listening in by radio and television.

The Tabernacle Choir, with Jay E. Welch conducting and Robert Cundick at the organ, will begin this service by singing, "Hear My Cry, O God."

The invocation will be offered by Elder R. Wayne Shute, former president of the Samoa Mission.

The Tabernacle Choir sang the number, "Hear My Cry, O God."

The opening prayer was offered by Elder R. Wayne Shute, former president of the Samoa Mission.

President Tanner

The invocation was offered by Elder R. Wayne Shute, former president of the Samoa Mission.

The Tabernacle Choir, under the direction of Jay E. Welch, will now sing, "Arise, Shine for Thy Light Is Come."

Elder Gordon B. Hinckley of the Council of the Twelve will then speak to us.

The song, "Arise, Shine for Thy Light Is Come," was rendered by the Tabernacle Choir.

President Tanner

The soloist in that lovely number was Albert Fallows.

Elder Gordon B. Hinckley of the Council of the Twelve will now speak to us. He will be followed by Elder Joseph Anderson, Assistant to the Twelve.

Elder Gordon B. Hinckley

Of the Council of the Twelve

My dear brethren and sisters: I am grateful for the prayer of President [Wayne] Shute. I earnestly hope that the petition therein expressed will be answered in our behalf.

Duty and obedience

Recently I stood in Trafalgar Square in London and looked up at the statue of Lord Nelson. At the base of the column are his words uttered on the morning of the Battle of Trafalgar: "England expects that every man will do his duty." Lord Nelson was killed on that historic day in 1805, as were many others; but England was saved as a nation, and Britain became an empire.

The image of duty and obedience has been seriously tarnished since that time. This is not exactly new; it is as old as human history. Isaiah declared to ancient Israel: "If ye be willing and obedient, ye shall eat the good of the land:

"But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it." (Isa. 1:19-20.)

Experience of President Grant

I recall sitting in this Tabernacle when I was fourteen or fifteen—up in the balcony right behind the clock—and hearing President Heber J. Grant tell of his experience in reading the Book of Mormon when he was a boy. He spoke of Nephi and of the great influence he had upon his life. And then, with a voice ringing with a conviction that I shall never forget, he quoted those great words of Nephi: "I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." (1 Ne. 3:7.)

There came into my young heart on that occasion a resolution to try to do what the Lord has commanded. I would that I might have the power, through the Spirit of the Lord, similarly to touch someone in this congregation today.

God makes a way

What marvelous things happen when men walk with faith in obedience to that which is required of them! I recently read the interesting story of Commander William Robert Anderson, the naval officer who took the submarine *Nautilus* beneath the polar ice from the Pacific Ocean to the Atlantic Ocean, a daring and dangerous feat. It recounted a number of other exploits of similar danger. It concluded with a statement that he carried in his wallet a tattered card that had on it these words, which I commend to you:

"I believe I am always divinely guided.

I believe I will always take the right road.

I believe God will always make a way where there is no way."

I too believe that God will always make a way where there is no way. I believe that if we will walk in obedience to the commandments of God, if we will follow the counsel of the priesthood, he will open a way even where there appears to be no way.

Obedience of prophets

Facing Trafalgar Square in London is the National Art Gallery of Britain, in which hangs Sir Joshua Reynolds' painting of the boy Samuel, who as a child heard a voice and replied, "Speak; for thy servant heareth." (1 Sam. 3:10.)

From that day Samuel walked in obedience to the commandments of God and became the great prophet of Israel. He it was who selected and ordained both King Saul and King David. And it was to Saul that he declared in a rebuke that has rung down through the ages, ". . .

to obey is better than sacrifice, and to hearken than the fat of rams." (1 Sam. 15:22.)

I draw strength from a simple statement made concerning the Prophet Elijah, who warned King Ahab of drought and famine to come upon the land. But Ahab scoffed. And the Lord told Elijah to go and hide himself by the brook Cherith, that there he should drink of the brook, and that he would be fed by the ravens. And the scripture records a simple and wonderful statement: "So he went and did according unto the word of the Lord." (1 Kings 17:5.)

There was no arguing. There was no excusing. There was no equivocating. Elijah simply "went and did according unto the word of the Lord." And he was saved from the terrible calamities that befell those who scoffed and argued and questioned.

Feeling of inadequacy

It is not always easy to be obedient to the voice of the Lord. We may feel inadequate. I frequently draw comfort from the conversation Moses had with Jehovah, who called him to lead Israel out of Egypt. Moses was a fugitive and a herder of sheep. How totally inadequate he must have felt!

"And Moses said unto the Lord, O my Lord, I am not eloquent . . . but I am slow of speech, and of a slow tongue." (And then I can almost hear him say, "Please don't ask me.")

"And the Lord said unto him, Who hath made man's mouth? . . .

"Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." (Exod. 4:10-12.)

Call of Heber C. Kimball

In 1837, when the Church was struggling in Kirtland, Ohio, the Prophet Joseph Smith called Heber C. Kimball to go to England to open the work there. Brother Kimball exclaimed in self-humiliation: "O, Lord, I am a man of stammering tongue, and altogether unfit for such a work; how can I go to preach in that land, which is so famed throughout Christendom for learning, knowledge and piety . . . and to a people whose intelligence is proverbial!"

But then on reflection he added: "However, all these considerations did not deter me from the path of duty; the moment I understood the will of my Heavenly Father, I felt a determination to go at all hazards, believing that he would support me by his almighty power, and endow me with every qualification that I needed; and although my family was dear to me, and I should have to leave them almost destitute, I felt that the cause of truth, the Gospel of Christ, outweighed every other consideration." (Orson F. Whitney, *Life of Heber C. Kimball* [Bookcraft, 1967], p. 104.)

He traveled over the sea and commenced the work in Preston, Lancashire, with the very devils of hell opposing him and his companions. And thus began a work in that part of the world that has blessed for good the lives of hundreds of thousands. The great conference recently held in Manchester was but the lengthened shadow of that fearful but faithful beginning.

Distasteful assignments

The assignments given us may be distasteful. Naaman the leper came

with his horses and with his chariot, with his gifts and his gold, to the Prophet Elisha to be cured. And Elisha, without seeing him, sent a messenger saying, "Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean."

But Naaman, the proud and haughty captain of the Syrian host, was insulted at so distasteful a thing and went away. Only when his servants pleaded with him was he humbled enough to return. And the record says, "Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean." (See 2 Kings 5:1-10.)

Missionary call

There sits in this hall a man known to many of you. Some years ago he received a missionary call to the Western States Mission with headquarters in Denver. He had been to Denver a number of times as a member of the university debate team. It was only over the mountain. He and his parents had dreamed of a more exotic field, of one of those "faraway places with the strange-sounding names." His friends smiled. Some dear to him doubted the wisdom, the inspiration of his call. Why should so choice a young man be called on a mission from Salt Lake City to Denver? But he went. He became a powerful missionary. There are those today who thank the Lord for his coming. He was named counselor to his mission president and experienced marvelous opportunities for training in leadership. He met there a beautiful girl whom

he later married. Out of the remarkable and peculiar opportunities of that mission, there emerged within him qualities that have made him preeminent in his chosen vocation. Today he sits here as one of the Regional Representatives of the Twelve.

I think I should add that a man who sits here behind me, President Harold B. Lee, went to the same field, under similar circumstances, and out of that obedience came some of those great and marvelous qualities which we have witnessed in his life, and for which we dearly love him.

Assignment from mission president

May I share with you something of a personal and sacred testimony?

Nearly forty years ago I was on a mission in England. I had been called to labor in the European Mission office in London under President Joseph F. Merrill of the Council of the Twelve, then president of the European Mission. One day three or four of the London papers carried reviews of a reprint of an old book, snide and ugly in tone, indicating that the book was a history of the Mormons. President Merrill said to me, "I want you to go down to the publisher and protest this." I looked at him and was about to say, "Surely not me." But I meekly said, "Yes, sir."

I do not hesitate to say that I was frightened. I went to my room and felt something as I think Moses must have felt when the Lord asked him to go and see Pharaoh. I offered a prayer. My stomach was churning as I walked over to the Goodge Street station to get the underground train to Fleet Street. I found the office of the president and pre-

sented my card to the receptionist. She took it and went into the inner office and soon returned to say that Mr. Skeffington was too busy to see me. I replied that I had come five thousand miles and that I would wait. During the next hour she made two or three trips to his office, then finally invited me in. I shall never forget the picture when I entered. He was smoking a long cigar with a look that seemed to say, "Don't bother me."

I held in my hand the reviews. I do not know what I said after that. Another power seemed to be speaking through me. At first he was defensive and even belligerent. Then he began to soften. He concluded by promising to do something. Within an hour word went out to every book dealer in England to return the books to the publisher. At great expense he printed and tipped in the front of each volume a statement to the effect that the book was not to be considered as history, but only as fiction, and that no offense was intended against the respected Mormon people. Years later he granted another favor of substantial worth to the Church, and each year until the time of his death I received a Christmas card from him.

I came to know that when we try in faith to walk in obedience to the requests of the priesthood, the Lord opens the way, even when there appears to be no way.

Experiences as member of Twelve

Ten years ago last Friday I was sustained in this great Tabernacle as a member of the Council of the Twelve. These have been wonderful years, fraught with a thousand faith-promoting experiences in many parts of the earth. But of all the experiences

I have had, the most rewarding have come in participating in the weekly meetings of the First Presidency and the Council of the Twelve in the temple that stands to the east of us. Here there is prayer, an earnest pleading for the will of the Lord. And in this sacred place is manifest the spirit of revelation as decisions and programs affecting the Church are proposed and presented.

Out of the experiences of these ten years I give you my testimony that God is constantly making known, in his way, his will concerning his people. I give you my witness that the leaders of this church will never ask us to do anything that we cannot perform with the help of the Lord. We may feel inadequate. That which we are asked to do may not be to our liking or fit in with our ideas. But if we will try with faith and prayer and resolution, we can accomplish it.

Exaltation in obedience

I give you my testimony that the happiness of the Latter-day Saints,

the peace of the Latter-day Saints, the progress of the Latter-day Saints, the prosperity of the Latter-day Saints, and the eternal salvation and exaltation of this people lie in walking in obedience to the counsels of the priesthood of God.

"We thank thee, O God, for a prophet, To guide us in these latter days." (*Hymns*, no. 196.)

Help us, O God, to be willing and obedient, that we may eat the good of the land. Help us, Father, to place our trust in thee, to go forth with willing, subdued hearts, that we may be worthy of thy blessings, I humbly pray in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Gordon B. Hinckley of the Council of the Twelve has just spoken to us.

We shall now hear from Elder Joseph Anderson, Assistant to the Twelve. He will be followed by Elder Bruce R. McConkie of the First Council of Seventy.

Elder Joseph Anderson

Assistant to the Council of the Twelve

I sincerely hope and pray that I may have the Spirit of the Lord to be with me as I speak to you this afternoon.

Many thoughtful people are deeply concerned about the religious and social conditions that prevail in our society. It is the contention of some students of history and men of learning that our civilization is rapidly deteriorating and we are drifting into a decadent period of existence.

We have made remarkable prog-

ress in scientific research and education, in transportation and communication. Science has found the cure for many dread diseases, alleviated pain, and lengthened the span of life. Superstition has been overcome to a great extent and we have been blessed with such comforts of life as our forefathers never dreamed possible. But in spite of these remarkable developments, there is great confusion and uncertainty in the realm of religion.

True religion needed

The thing that is needed more than anything else today is a return to faith in the Lord Jesus Christ and in the gospel plan that he gave. Today, as perhaps seldom if ever before, civilization is in need of a knowledge of the true and living God. Yes, the cure for the ills that beset the world today is true religion. We need the humility of prayer, and a determination to learn God's will and to keep the commandments that he has given. We need faith that our Savior lives, faith in his redeeming sacrifice. In other words, Christ and his teachings should become the center of our lives.

Our late president, President David O. McKay, in an interview with a leading journalist sometime ago, was asked: "If you had the power to grant unto America one great wish, what would it be?" His answer was: "I would wish that America had a testimony of the Lord Jesus Christ and would obey his principles; that would bring peace on earth. I believe that is the greatest blessing that can be given."

Do we need Jesus today? Do we need his teachings? If we are to survive, if our civilization is to persist, we must accept him and his inspiration and guidance. Someone has said that "the world needs a bath in Christ's pure religion. Only a dedication to Christ can wash the dirt out of our society."

A noted lecturer and traveler was recently asked: "What is the greatest message that could be broadcast to the world today?" And he answered that the greatest message would be the message that God has again spoken to man.

Savior's earthly mission

There are those who have wished that they might have had the privilege of living when the Savior was upon the earth, that they might have known him and heard the sound of his voice and felt the touch of his hands. Yes, it would have been a great privilege and blessing to have been with him when he walked upon the earth had we been among his followers and had faith in his mission. Very few at that time recognized him as the creator of heaven and earth and the Savior of mankind.

It would have been a marvelous experience to have been as closely associated with him as were his disciples, but even they did not fully appreciate his mission. Though he explained his mission to them and told them that he would lay down his life for the salvation of mankind, that he would come forth again from the tomb on the third day, that he would take upon himself the sins of all mankind, it was difficult for his followers to understand these things.

Messiahship of Jesus

After his crucifixion and his body was placed in the tomb, Peter and others of the apostles returned to their nets and their fishing. Those in other occupations no doubt manifested a similar attitude. They did get a glimpse of his Messiahship on one occasion before his crucifixion when Jesus asked his disciples:

"Whom do men say that I the Son of man am?"

"And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets."

"He saith unto them, But whom say ye that I am?"

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

"And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16:13-17.)

Increased conviction

Peter and others were permitted to witness the Master's transfiguration, and they had seen the wonderful miracles that he had performed; yet it was not until after his resurrection and his appearance and association with them prior to his ascension and after they had been endowed with the Holy Ghost on the day of Pentecost that they were prepared to proclaim to the world without fear that he was the Christ, the Son of the living God.

The holy scriptures tell us that following his resurrection, the risen Lord was seen by Mary Magdalene at the sepulcher. (John 20:16.)

He appeared unto two of his disciples as they walked and went into the country, and they knew not that it was he.

He appeared to his apostles on several different occasions following his resurrection, and, according to Apostle Paul, he was seen by above five hundred brethren at once. (See 1 Cor. 15.)

Christ's visit to Nephites

Yes, and following his resurrection and ascension, he appeared to the people on this the American continent and established his church and proclaimed his gospel to the people.

Through his prophets on this continent, the Lord told the Nephites before he came into the world that at the time of his birth there would be great lights in heaven, insomuch that the night before his birth there would be no darkness and it would appear to man as if it were day. The record tells us that this is just what happened on this continent at the time of his birth. Christ, the light of the world, was born; the influence of that light permeated the whole earth.

The light of Christ

And then at the time of his death and crucifixion, as had been prophesied by Samuel the Lamanite, there was darkness upon this continent for three days while Christ's body lay in the tomb. There was thick darkness over the face of the entire land. The light of Christ had gone out of the world, and darkness, thick darkness, covered the earth.

And so it is with our own lives when we have the Spirit of the Lord, which we can only have if we keep his commandments. There is light in our souls; there is joy and happiness. But when we fail to keep the Lord's commandments and wickedness prevails, darkness comes into our lives, and great is the darkness when the Spirit of the Lord withdraws from us.

Appearance in our day

Nearly two thousand years have passed since that time, and in our dispensation the resurrected Christ, our Lord and Savior, has appeared to men again. The dispensation in which we live was introduced by the appearance of the Father and his Beloved Son to a boy in the woods near Palmyra, New York, in answer to

sincere and humble prayer. The heavens were opened and he beheld with his eyes and heard with his ears the voices of God the Father and his Son Jesus Christ, two separate individuals. Light and knowledge were revealed to the boy regarding God and the restoration of his kingdom that could come from no other source. It was the introduction of the last dispensation of the gospel, the dispensation of the fulness of times.

The Savior has also appeared to men at other times in this dispensation. As recorded in the 76th section of the Doctrine and Covenants, he appeared to Joseph Smith and Sidney Rigdon in vision in February 1832, and they bear witness of this occasion to the following effect:

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God." (D&C 76:22-24.)

And again:

"And this is the gospel, the glad tidings, which the voice out of the heavens bore record unto us—

"That he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness;

"That through him all might be saved whom the Father had put into his power and made by him." (D&C 76:40-42.)

Then again, in the 110th section of

the Doctrine and Covenants the Prophet Joseph and Oliver Cowdery relate this experience:

"The veil was taken from our minds, and the eyes of our understanding were opened.

"We saw the Lord standing upon the breastwork of the pulpit, before us; and under his feet was a paved work of pure gold, in color like amber.

"His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

"I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father." (D&C 110:1-4.)

Witness of the Holy Ghost

Others in this dispensation have seen the Lord. We are not restricted to the testimonies of Joseph Smith, Sidney Rigdon, Oliver Cowdery, and others who have seen the Lord in this day and time. We may and do know for ourselves that Jesus the Christ does live, that he is the mediator between us and the Father. We have that gift and power that Peter had when he said: "Thou art the Christ, the Son of the living God." (Matt. 16:16.)

We have had hands laid upon our heads by men of divine authority, men holding the priesthood of God, which has been restored to earth in our time, and have received the gift of the Holy Ghost, which is the spirit of prophecy and revelation. The Holy Ghost manifests and bears witness concerning the existence of the Father and the Son and the truth of the restored gospel of Christ.

Need for a prophet

Yes, the world needs contact with the heavens in this day and age. The world needs a prophet. Little does the world generally realize that the Lord is revealing his mind and will through his living prophets today. As Latter-day Saints and members of the Lord's church, we are truly a light set upon a hill, and it is our privilege and responsibility to assist in the great work of the Savior in bringing to pass the immortality and eternal life of man.

It is of the utmost importance that we as Latter-day Saints have the light of truth, which comes from the Lord himself, burning within our souls, and that that light shall so shine that others may be led to find the way to salvation, exaltation, and eternal life. Jesus has said: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12.)

The living Christ

Our message to the world, which we have been proclaiming for more than 140 years, is that God lives and

that Jesus was and is the living Christ; that the heavens have been opened to man; that the Father and the Son have appeared in this dispensation; that the plan of life and salvation has been restored; that the time of the Savior's second coming is near at hand; that the Lord, through his church, is preparing the way for that appearance; and that the only way in which peace can come to the earth is through obedience to the restored teachings of Jesus Christ. Yes, I testify to you that he is the Prince of Peace, and it is his will that all mankind may hear this message and give heed thereto.

May the peace that passeth understanding come into the hearts of men and women everywhere through a knowledge of these things, I humbly pray in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Joseph Anderson, Assistant to the Council of the Twelve, has just spoken to us. We will now hear from Elder Bruce R. McConkie of the First Council of Seventy.

Elder Bruce R. McConkie

Of the First Council of the Seventy

I desire to give some rather plain and affirmative counsel as to how to worship the Lord. There is probably more misinformation and error in this field than in any other area in the entire world, and yet there is no other thing as important as knowing who and how we should worship.

Worship of God

When the Lord created men and placed them on earth, he gave "them commandments that they should love and serve him, the only living and true God, and that he should be the only being whom they should worship." (D&C 20:19.)

Jesus confirmed this most basic of all commands when he said: "Thou shalt worship the Lord thy God, and him only shalt thou serve" (Luke 4:8); and the constant cry of all the prophets of all the ages is: "O come, let us worship and bow down: let us kneel before the Lord our maker. For he is our God; and we are the people of his pasture, and the sheep of his hand" (Ps. 95:6-7).

As the spirit children of the Eternal Father, we have been placed on earth to be tried and tested, to see if we will keep his commandments and do those things which will qualify us to return to his presence and be like him.

And he has planted in our hearts an instinctive desire to worship, to seek salvation, to love and serve a power or being greater than ourselves. Worship is implicit in existence itself.

Worship in spirit and truth

The issue is not whether men shall worship, but who or what is to be the object of their devotions and how they shall go about paying their devotions to their chosen Most High.

And so, at Jacob's well, when the Samaritan woman said to Jesus, "Our fathers worshipped in this mountain; and ye say that in Jerusalem is the place where men ought to worship," we find him answering: "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

"Ye worship ye know not what; we know what we worship; and salvation is of the Jews.

"And the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to

worship him. For unto such hath God promised his Spirit.

"And they who worship him, must worship in spirit and in truth." (Inspired Version, John 4:22-26.)

Thus our purpose is to worship the true and living God and to do it by the power of the Spirit and in the way he has ordained. The approved worship of the true God leads to salvation; devotions rendered to false gods and which are not founded on eternal truth carry no such assurance.

Truth essential

A knowledge of the truth is essential to true worship. We must learn that God is our Father; that he is an exalted and perfected personage in whose image we are created; that he sent his Beloved Son into the world to redeem mankind; that salvation is in Christ, who is the revelation of God to the world; and that Christ and his gospel laws are known only by revelation given to those apostles and prophets who represent him on earth.

There is no salvation in worshipping a false god. It does not matter one particle how sincerely someone may believe that God is a golden calf, or that he is an immaterial, uncreated power that is in all things; the worship of such a being or concept has no saving power. Men may believe with all their souls that images or powers or laws are God, but no amount of devotion to these concepts will ever give the power that leads to immortality and eternal life.

If a man worships a cow or a crocodile, he can gain any reward that cows and crocodiles happen to be passing out this season.

If he worships the laws of the universe or the forces of nature, no doubt the earth will continue to spin,

the sun to shine, and the rains to fall on the just and on the unjust.

But if he worships the true and living God, in spirit and in truth, then God Almighty will pour out his Spirit upon him, and he will have power to raise the dead, move mountains, entertain angels, and walk in celestial streets.

Key to true worship

Now let us ask how we should pay our devotions to him who lives and rules and is. The key to true worship is contained in a revelation given to Joseph Smith in 1833 in which the Lord revealed anew the testimony of an ancient disciple.

This record certifies that Christ was "in the beginning" with the Father; that he is "the Redeemer of the world," and the light and life of men; that he "dwelt in the flesh" as "the Only Begotten of the Father"; that in his mortal progression "he received not of the fulness at the first, but continued from grace to grace"; and that finally, in the resurrection, "he received a fulness of the glory of the Father; And he received all power, both in heaven and on earth, and the glory of the Father was with him, for he dwelt in him."

Then the Lord said: "I give unto you these sayings that you may understand and know how to worship, and know what you worship, that you may come unto the Father in my name, and in due time receive of his fulness.

"For if you keep my commandments you shall receive of his fulness, and be glorified in me as I am in the Father; therefore, I say unto you, you shall receive grace for grace." (D&C 93:7-20.)

In other words, true and perfect

worship consists in following in the steps of the Son of God; it consists in keeping the commandments and obeying the will of the Father to that degree that we advance from grace to grace until we are glorified in Christ as he is in his Father. It is far more than prayer and sermon and song. It is living and doing and obeying. It is emulating the life of the great Exemplar.

The specifics of divine worship

With this principle before us, may I now illustrate some of the specifics of that divine worship which is pleasing to him whose we are?

To worship the Lord is to follow after him, to seek his face, to believe his doctrine, and to think his thoughts.

It is to walk in his paths, to be baptized as Christ was, to preach that gospel of the kingdom which fell from his lips, and to heal the sick and raise the dead as he did.

To worship the Lord is to, put first in our lives the things of his kingdom, to live by every word that proceedeth forth from the mouth of God, to center our whole hearts upon Christ and that salvation which comes because of him.

It is to walk in the light as he is in the light, to do the things that he wants done, to do what he would do under similar circumstances, to be as he is.

To worship the Lord is to walk in the Spirit, to rise above carnal things, to bridle our passions, and to overcome the world.

It is to pay our tithes and offerings, to act as wise stewards in caring for those things which have been entrusted to our care, and to use our talents and means for the spreading of truth and the building up of his kingdom.

To worship the Lord is to be married in the temple, to have children, to teach them the gospel, and to bring them up in light and truth.

It is to perfect the family unit, to honor our father and our mother; it is for a man to love his wife with all his heart and to cleave unto her and none else.

To worship the Lord is to visit the fatherless and the widows in their affliction and to keep ourselves unspotted from the world.

It is to work on a welfare project, to administer to the sick, to go on a mission, to go home teaching, and to hold family home evening.

To worship the Lord is to study the gospel, to treasure up light and truth, to ponder in our hearts the things of his kingdom, and to make them part of our lives.

It is to pray with all the energy of our souls, to preach by the power of the Spirit, to sing songs of praise and thanksgiving.

To worship is to work, to be actively engaged in a good cause, to be about our Father's business, to love and serve our fellowmen.

It is to feed the hungry, to clothe the naked, to comfort those that mourn, and to hold up the hands that hang down and to strengthen the feeble knees.

To worship the Lord is to stand valiantly in the cause of truth and righteousness, to let our influence for good be felt in civic, cultural, educational, and governmental fields, and to support those laws and principles which further the Lord's interests on earth.

To worship the Lord is to be of good cheer, to be courageous, to be valiant, to have the courage of our God-given convictions, and to keep the faith.

Living the whole law

It is ten thousand times ten thousand things. It is keeping the commandments of God. It is living the whole law of the whole gospel.

To worship the Lord is to be like Christ until we receive from him the blessed assurance: "Ye shall be even as I am."

These are sound principles. As we ponder them in our hearts, I am sure we shall know increasingly of their verity.

True and perfect worship is in fact the supreme labor and purpose of man. God grant that we may write in our souls with a pen of fire the command of the Lord Jesus: "Thou shalt worship the Lord thy God, and him only shalt thou serve" (Luke 4:8); and may we in fact and with living reality worship the Father in spirit and in truth, thereby gaining peace in this life and eternal life in the world to come.

In the name of the Lord Jesus Christ. Amen.

President N. Eldon Tanner

Elder Bruce R. McConkie of the First Council of Seventy has just spoken to us.

The congregation will please stand and join with the choir in singing, "Come, O Thou King of Kings."

After the singing, Elder Thomas S. Monson of the Council of the Twelve will speak to us.

The congregation and choir sang the hymn, "Come, O Thou King of Kings."

President Tanner

Elder Thomas S. Monson of the Council of the Twelve will now

speak to us. He will be followed by Elder Hugh B. Brown of the Council of the Twelve.

Elder Thomas S. Monson

Of the Council of the Twelve

Yesterday each person assembled in this historic Tabernacle was given the privilege to raise his right hand to sustain, in the positions to which they have been called, the leadership of the Church. The upraised hand is an outward expression of an inner feeling. As one raises his hand, he pledges his heart.

Hand and heart

The Master frequently spoke of hand and heart. In a revelation given through the Prophet Joseph Smith at Hiram, Ohio, in March 1832, he counseled: "... be faithful; stand in the office which I have appointed unto you; succor the weak, lift up the hands which hang down, and strengthen the feeble knees.

"And if thou art faithful unto the end thou shalt have a crown of immortality, and eternal life in the mansions which I have prepared in the house of my Father." (D&C 81:5-6.)

As I ponder his words, I can almost hear the shuffle of sandaled feet, the murmurs of astonishment from listeners as they echo from Capernaum's peaceful scene. Here multitudes crowded around Jesus, bringing the sick to be healed. A palsied man picked up his bed and walked, and a Roman centurion's faith restored his servant's health.

Lifted others toward God

Not only by precept did Jesus teach, but also by example. He was

faithful to his divine mission. He stretched forth his hand that others might be lifted toward God.

At Galilee there came to him a leper who pleaded: "Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed." (Matt. 8:2-3.) The hand of Jesus was not polluted by touching the leper's body, but the leper's body was cleansed by the touch of that holy hand.

In Capernaum, at the house of Peter, yet another example was provided. The mother of Peter's wife lay sick of a fever. The sacred record reveals that Jesus came "and took her by the hand, and lifted her up; and immediately the fever left her. . . ." (Mark 1:31.)

The daughter of Jairus

So it was with the daughter of Jairus, a ruler of the synagogue. Each parent can appreciate the feelings of Jairus as he sought the Lord, and, upon finding him, fell at his feet and pleaded, "My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live." (Mark 5:23.)

"While he yet spake, there cometh one from the [ruler's] house, saying to him, Thy daughter is dead; trouble not the Master.

"But when Jesus heard it, he

answered him, saying, Fear not: believe only, and she shall be made whole." Parents wept. Others mourned. Jesus declared: "Weep not; she is not dead, but sleepeth.

"[He] . . . took her by the hand, and called, saying: Maid, arise.

"And her spirit came again, and she arose straightway. . . ." (Luke 8:49-50, 52, 54-55.)

Lived to minister

Once again, the Lord had stretched forth his hand to take the hand of another.

The beloved apostles noted well his example. He lived not so to be ministered unto, but to minister; not to receive, but to give; not to save his life, but to pour it out for others.

If they would see the star that should at once direct their feet and influence their destiny, they must look for it, not in the changing skies or outward circumstance, but each in the depth of his own heart and after the pattern provided by the Master.

Peter at gate Beautiful

Reflect for a moment on the experience of Peter at the gate Beautiful of the temple. One sympathizes with the plight of the man lame from birth who each day was carried to the temple gate that he might ask alms of all who entered. That he asked alms of Peter and John as these two brethren approached indicates that he regarded them no differently from scores of others who must have passed by him that day. Then Peter's majestic yet gentle command: "Look on us." (Acts 3:4.) The record states that the lame man gave heed unto them, expecting to receive something from them.

The stirring words Peter then spoke have lifted the hearts of honest believers down through the stream of time, even to this day: "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." Frequently we conclude the citation at this point and fail to note the next verses: "And he took him by the right hand, and lifted him up: . . . he . . . stood, and walked, and entered with them into the temple. . . ." (Acts 3:6-8.)

A helping hand had been extended. A broken body had been healed. A precious soul had been lifted toward God.

Charge to be a lifter

Time passes. Circumstances change. Conditions vary. Unaltered is the divine command to succor the weak and lift up the hands which hang down and strengthen the feeble knees. Each of us has the charge to be not a doubter, but a doer; not a leaner, but a lifter. But our complacency tree has many branches, and each spring more buds come into bloom. Often we live side by side but do not communicate heart to heart. There are those within the sphere of our own influence who, with outstretched hands, cry out: "Is there no balm in Gilead. . . ?" (Jer. 8:22.) Each of us must answer.

Edwin Markham observed: "There is a destiny that makes us brothers;

None goes his way alone:

All that we send into the lives of others

Comes back into our own."

—"A Creed"

Ebenezer Scrooge

One who lived much of his life ignoring his fellowmen and living for self alone was Dickens' immortal character, Ebenezer Scrooge. But there came that wintry night when the ghost of Jacob Marley appeared to Scrooge and lamented:

"Not to know that any Christian spirit working kindly in its little sphere, whatever it may be, will find its mortal life too short for its vast means of usefulness. Not to know that no space of regret can make amends for one life's opportunities misused! Yet such was I! Oh! Such was I!"

"Why did I walk through crowds of fellow-beings with my eyes turned down, and never raise them to that blessed Star which led the Wise Men to a poor abode! Were there no poor homes to which its light would conduct me!"

In an effort to comfort Marley, Scrooge proffered, "But you were always a good man of business, Jacob."

Lamented Marley, "Business! . . . Mankind was my business!" (A *Christmas Carol*.)

The change that then occurred in the life of Scrooge was miraculous indeed. He became overnight the most generous, the most lovable, the most kindhearted Christian soul. In his own words he described his condition: "I am not the man I was." So it ever is when one inclines his heart to the example of the Christ.

"... he that loveth not his brother abideth in death," wrote the apostle John 1900 years ago. (1 John 3:14.)

Love changes men

Some point the accusing finger at the sinner or the unfortunate and in

derision say, "He has brought his condition upon himself." Others exclaim, "Oh, he will never change. He has always been a bad one." A few see beyond the outward appearance and recognize the true worth of a human soul. When they do, miracles occur. The downtrodden, the discouraged, the helpless become "no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God." (Eph. 2: 19.) True love can alter human lives and change human nature.

This truth was stated so beautifully on the stage in *My Fair Lady*. Eliza Doolittle, the flower girl, spoke to one for whom she cared and who later was to lift her from such mediocre status: "You see, really and truly, apart from the things anyone can pick up (the dressing and the proper way of speaking, and so on), the difference between a lady and a flower girl is not how she behaves, but how she's treated. I shall always be a flower girl to Professor Higgins, because he always treats me as a flower girl, and always will; but I know I can be a lady to you, because you always treat me as a lady, and always will." (Adapted from *Pygmalion*, in *The Complete Plays of Bernard Shaw*, p. 260.)

Eliza Doolittle was but expressing the profound truth: When we treat people merely as they are, they will remain as they are. When we treat them as if they were what they should be, they will become what they should be. (Adapted from a quotation by Johann Wolfgang Von Goethe.)

In reality, it was the Redeemer who best taught this principle. Jesus changed men. He changed their habits and opinions and ambitions. He

changed their tempers, dispositions, and natures. He changed their hearts. He lifted! He loved! He forgave! He redeemed! Do we have the will to follow?

Return of paroled convict

Prison warden Kenyon J. Scudder has related this experience: A friend of his happened to be sitting in a railroad coach next to a young man who was obviously depressed. Finally the man revealed that he was a paroled convict returning from a distant prison. His imprisonment had brought shame to his family, and they had neither visited him nor written often. He hoped, however, that this was only because they were too poor to travel and too uneducated to write. He hoped, despite the evidence, that they had forgiven him.

To make it easy for them, however, he had written them to put up a signal for him when the train passed their little farm on the outskirts of town. If his family had forgiven him, they were to put a white ribbon in the big apple tree which stood near the tracks. If they didn't want him to return, they were to do nothing, and he would remain on the train as it traveled west.

As the train neared his home town, the suspense became so great he couldn't bear to look out of his window. He exclaimed, "In just five minutes the engineer will sound the whistle, indicating our approach to the long bend which opens into the valley I know as home. Will you watch for the apple tree at the side of the track?" His companion changed places with him and said he would. The minutes seemed like hours, but then there came the shrill sound of the train whistle.

The young man asked, "Can you see the tree? Is there a white ribbon?"

Came the reply: "I see the tree. I see not one white ribbon, but many. There must be a white ribbon on every branch. Son, someone surely does love you."

The miracle of love

In that instant he stood cleansed by Christ.

His friend said, "I felt as if I had witnessed a miracle."

Indeed, he had witnessed a miracle appropriately described by the third verse of a favorite Christmas carol, "O Little Town of Bethlehem":

"How silently, how silently, The wondrous gift is given!
So God imparts to human hearts The blessings of his heaven.

"No ear may hear his coming; But in this world of sin,

Where meek souls will receive him still, The dear Christ enters in."

—*Hymns*, no. 165

We, too, can experience this same miracle when we, with hand and heart, as did the Savior, lift and love our neighbor to a newness of life.

May we succor the weak, lift up the hands which hang down, and strengthen the feeble knees, thereby inheriting that eternal life promised by the Redeemer, I pray, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Thomas S. Monson of the Council of the Twelve has just spoken to us.

Elder Hugh B. Brown of the Council of the Twelve will now speak to us.

Elder Hugh B. Brown

Of the Council of the Twelve

One of the compensations for going away from home is coming home again, where we receive such a warm welcome. We left here on the 22nd of September for a quick trip to the Holy Land, and with respect to that I would like to speak for just a moment. I shall not inflict upon you a travelogue but will refer to some of the places we visited and the effect upon us of such visits.

Visit to Holy Land

I was accompanied by Dr. Truman Grant Madsen of Brigham Young University, who has taken many trips over there with various groups and knows the country well and knows the story of the Christ remarkably well. The question arose as to the wisdom of my going on account of my weakened condition, but Dr. J. Louis Schricker of this city said he would personally accompany me and see that I was getting good care. So with these two fine men, I left via New York and Paris and went to Tel Aviv. From there we took an automobile down to Jerusalem and were booked in the Intercontinental Hotel on top of the Mount of Olives, which gave us a beautiful view of Jerusalem. The Mount of Olives was made famous and sacred by the frequent visits of the Christ; and when he comes again, this mount will be cleft in twain as he descends.

Birthplace of Jesus

We went out from there to Bethlehem, and as we stood in that beautiful, quiet little city, we could almost hear the voices of the angels and the hosts of heaven singing

glory to God in the highest, and on earth peace, good will toward men.

We thought of the declaration of war which was made by Beelzebub when this child was born. He seemed to have some knowledge of what it portended, and he declared war on this babe and all of his followers.

We went on from there to the tomb of Abraham near the Brook Cedron, and the next day went on to Jericho. You will remember that Jericho is that city where a military band must have played rather better than our bands do today, for we understand that because of the clarity of their horns the walls of Jericho tumbled to the ground.

The Good Samaritan

On the way to Jericho we passed through the place made famous by the words of the Master in answering the question, "Who is my neighbour?" He told the story of the Good Samaritan, where a man had the courage to step over race barriers and assist one whom it was not lawful for him to help. On the way to Jericho we passed by this place, and there is a little inn there called the Good Samaritan.

The Garden of Gethsemane

From Jericho we went down through the Jordan River Valley to the Dead Sea, and from there up to the tombs, the caves where the scrolls were found. It was a glorious trip, and upon returning to Jerusalem we took it upon ourselves to go again into the Garden of Gethsemane. Here it was that Jesus suffered his greatest anguish. Here it was that he sweat

drops of blood; and as he knelt there in the garden alone, his disciples having remained outside, he said, "O my father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." (Matt. 26:39.) I thought as I stood there and remembered those words, how wonderful it would be for all of us if we had the courage and the insight and the fortitude, whatever might happen to us, to say, "Not my will, but thine be done." That attitude makes any burden lighter. It makes any task less difficult.

We went up through the Via Dolorosa Road, where he carried his cross up to Golgotha. We are told of that struggle. While there is a great deal of disputation and disagreement as to just where this event happened, something seems to be quite sure, and that is, that he was crucified on this Hill of Skulls, as it is called.

The garden tomb

From there we went down into the garden and into the tomb. As we stood by the door of that tomb, I remembered the women who came there with their spices. These women who were the last at the cross and the first at the tomb could not believe but that they would be permitted to anoint his body; but when they saw that he had gone and the stone had been rolled away, the attendants in the tomb said, "Why seek ye the living among the dead? He is not here, but is risen." (Luke 24:5-6.) They could not comprehend the meaning of what they heard. And then Mary, turning, had a glimpse of the feet and ankles of someone standing near. She thought it was the gardener,

and she said, "I have come to find the Master. Tell me where you have laid him, and I will take him away." (See John 20:15.)

Jesus reached forth his hand and said to her, in that voice which only he could use, "Mary." She looked up and saw the face of Jesus the Christ and was about to embrace him. It was a remarkable feeling we had as we stood and remembered these things; and we, the three of us, had prayer each day, praying God to guide us on our journey and help us to emulate the example of him who made that whole country so famous and so sacred.

Mount Tabor

After visiting other places in Jerusalem, we went north, starting at the Sea of Galilee. On the way up we visited Mount Tabor, believed to be the Mount of the Transfiguration, where Moses and Elijah met with Jesus and Peter, James, and John; and He was transfigured before them. While on this mount, Christ instructed them, and Peter, feeling that it was a good place to be, said, "Let us build a tabernacle, one for Moses, one for Elijah and one for thee." (See Matt. 17:4. See also James E. Talmage, *Jesus the Christ*, pp. 370-71.) That was not thought wise at the time, however.

The Sea of Galilee

From Mount Tabor we went on over the hill past Nazareth and came upon the Sea of Galilee. All of us gasped as we came over the hill and saw this beautiful little valley, green all around, and the quiet Sea of Galilee. And as we came down to it, we found accommodations in a small Jewish guest house near the hotel. We were impressed by the

thought that here it was that Jesus walked on the water. Here it was that he stilled the tempest. Here it was that he performed many miracles.

In looking across one part of the sea, we saw the Mount of the Beatitudes, where it is alleged the Sermon on the Mount was preached. It was immensely impressive, and we went home that night with thanksgiving in our hearts to belong to the Church of Jesus Christ, he who led his people in that forbidding country and was led by them to the cross.

Nazareth

Upon returning to the Jordan Valley, we saw the cities on the hillside on both sides of the road. We were impressed as we came into Nazareth; it is also a city on a hill. Jesus lived there for a time, and because of that fact, he was known as a Nazarene. We went back into Jerusalem, and there day after day we visited points of interest in that great city.

Object of visit

I tell you these things to indicate the object of our visit, which was to get closer to him, to come home with increased devotion, increased commitment to his work, increased assurance that he is the Son of God, as Brother Anderson has told us this afternoon. Peter said what a lot of us would like to say when Jesus asked him, "... whom sayest ye that I am?" He said, "Thou art the Christ, the Son of the living God." Jesus said, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16:15-17.)

I want to tell you, my brethren and sisters, as is my calling as a witness of Christ, that I too know, and I know

it from the same source that Peter knew it, for flesh and blood have not revealed that knowledge unto me, but our Father which is in heaven. And from the bottom of my heart I say to him and to you, as I think back over that trip through the Holy Land, "Thou art the Christ, the Son of the living God," and I know it as I know that I live.

Following in Lord's footsteps

God bless you, my brethren and sisters, and all of us, as we devote ourselves to his work, to one another, that we may follow the example of those who have spoken in this great conference. Some of the sessions of the conference I viewed on television, and I remember the words of President Joseph Fielding Smith at the opening session when he gave the keynote address advising the Saints to follow in the footsteps of the Lord.

Let us, then, at this closing session, renew that plea and rededicate ourselves to the unfinished task of bringing to pass the immortality and eternal life of men. I bear this witness to you, and bring you this report on my activities, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

He to whom we have just listened is Elder Hugh B. Brown of the Council of the Twelve.

We have just received a telegram from President Verden E. Bettilyon of the Argentina South Mission reading as follows: "Conference clear with excellent reception."

We should like to express our deep appreciation to the following who have furnished the singing for this conference:

The Tabernacle Choir for their

excellent singing on the Saturday morning broadcast session and on both the morning and afternoon sessions today, and the Men's Chorus at the priesthood session Saturday evening.

The Promised Valley Chorus, who furnished the music for the morning session on Friday.

The Relief Society Chorus from the Blackfoot, Pocatello, and Pocatello North Regions, who furnished the music for the afternoon session on Friday.

The Ricks College Combined Choirs and Choruses, who furnished the beautiful music for the afternoon session on Saturday.

We also express thanks and deep appreciation to the conductors and organists for these various singing groups.

We express appreciation also to all who have in any way contributed to the success and inspiration of this great conference.

We again express appreciation to those who have provided these lovely flowers and their arrangement, which we have enjoyed during the whole of the conference.

We are especially grateful to the General Authorities who have delivered such timely and inspirational messages.

We appreciate the careful and efficient attention given by local and national press representatives, and by representatives of radio and television in reporting the sessions of this conference.

We again express our most grateful appreciation to the owners and managers of the many radio and

television stations throughout the nation and in other countries, who have carried the session of this conference from coast-to-coast in the United States, to Hawaii, Alaska, Mexico, Central and South America, Japan and Canada.

We deeply appreciate the cooperation of city officials, the city traffic officers handling carefully and ably the increased traffic; the Fire Department and Red Cross, and others who have rendered assistance and service whenever and wherever needed.

We thank the Tabernacle ushers for their courtesy and consideration in seating the great audiences of these conference sessions.

The singing for this session has been furnished by the Tabernacle Choir, under the direction of Jay E. Welch, with Robert Cundick at the organ.

On behalf of all who have listened to the General Conference today, we express appreciation and our sincere thanks to the members of the Tabernacle Choir for the beautiful music they have rendered during these sessions today. God bless them for their desire to serve and to bring happiness to others.

Our beloved President Joseph Fielding Smith will be the concluding speaker of this conference.

The Tabernacle Choir will then favor us with "How Beautiful Upon the Mountains," and the benediction will then be offered by Elder Dale T. Tingey, former president of the Southwest Indian Mission.

The General Conference will then stand adjourned for six months.

President Joseph Fielding Smith

President, The Church of Jesus Christ of Latter-day Saints

My dear brothers and sisters. As we come now to the closing moments of another great general conference of the Church, my heart is full of gratitude for the generous outpouring of the Spirit of the Lord which we have enjoyed.

We have been fed the bread of life, and our desires to serve the Lord and keep his commandments have increased. It has been good for us to be together under these very favorable circumstances.

Appreciation for counselors

May I express before you the profound appreciation I have for the faith, devotion, and service of the two great men who stand beside me in the First Presidency of the Church.

President Harold B. Lee is a spiritual giant with faith like that of Enoch. He has the spirit of revelation and magnifies his calling as a prophet, seer, and revelator.

President N. Eldon Tanner is also one of the noble and great ones who was prepared from eternity to render the important service he is now performing in this, the Lord's church. He is a man of surpassing ability and integrity.

Spirit of oneness

The First Presidency of the Church is united as one, and it is my prayer that we may ever be one, even as Jesus said that he and the Father and the Holy Ghost are one. And this same oneness should prevail in every stake presidency, every bishopric, and every priesthood quorum presidency.

I am also grateful for the labors

and ministry of President Spencer W. Kimball and his associates in the Council of the Twelve, as well as those of all the General Authorities, and I want you to know that I love my brethren.

Blessings for faithful

I feel in my heart to bless the faithful members of the Church. Just as surely as they continue to walk in paths of truth and virtue, they shall have the desires of their hearts in righteousness and shall go on to eternal reward in our Father's kingdom in due course of time.

I have sought all my days to keep the commandments and do those things which will please the Lord, and I desire to bear testimony of his goodness to me and likewise his goodness to all his children who have made covenant to keep his commandments.

Divinity of the work

As I stand now, in what I might call the twilight of life, with the realization that in a not-far-distant day I shall be called upon to give an account of my mortal stewardship, I bear testimony again of the truth and divinity of this great work.

I know that God lives and that he sent his beloved Son into the world to atone for our sins.

I know that the Father and the Son appeared to the Prophet Joseph Smith to usher in this final gospel dispensation.

I know that Joseph Smith was and is a prophet; moreover, that this is the Lord's church, and that the gospel cause shall roll forward until the knowledge of the Lord covers the earth as the waters cover the sea.

I am sure that we all love the Lord. I know that he lives, and I look forward to that day when I shall see his face, and I hope to hear his voice say unto me: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 25:34.)

And I pray that this may be the happy lot of all of us, in our own due time, and I say this in the name of Jesus Christ. Amen.

The number, "How Beautiful Upon the Mountains," was sung by the Tabernacle Choir.

Elder Dale T. Tingey, former president of the Southwest Indian Mission, offered the benediction.

After the benediction the Tabernacle Choir sang the hymn, "I Need Thee Every Hour."

The General Conference was then adjourned for six months.

SALT LAKE TABERNACLE CHOIR AND ORGAN BROADCAST

Sunday, October 3, 1971 — 9:30 to 10:00 a.m.

The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake City, Utah, was presented from 9:30 to 10 o'clock a.m., on Sunday, October 3, 1971 through the courtesy of the Columbia Broadcasting System's network throughout the United States, parts of Canada, and through other facilities to several points overseas.

Announcer: Once more we welcome you within these walls with Music and the Spoken Word from the Crossroads of the West.

CBS and its affiliated stations bring you at this hour the Tabernacle Choir from Temple Square in Salt Lake City, with Richard Condie conducting the Choir, Alexander Schreiner, Tabernacle Organist, and the Spoken Word by Richard Evans.

We hear LeRoy Robertson's worshipful setting for these wonderful, moving words: "How beautiful upon the mountain are the feet of Him that bringeth good tidings . . . that publisheth peace . . . that saith Unto Zion: Thy God reigneth."

(Choir: "How Beautiful Upon the Mountain"—Robertson)

Announcer: Next is a Mozart setting for the 110th Psalm: "God said, . . . Now be seated here at my right hand, . . ."

(Choir: "Dixit Dominus" [Psalm 110]—Mozart)

ANNOUNCER: With Alexander Schreiner at the Tabernacle Organ on Temple Square today we hear the echoing and answering sounds of the "Grand Chorus Dialogue" by Gigout.

(Organ: "Grand Chorus Dialogue"—Gigout)

Announcer: "The tumult and the shouting dies, the Captains and the Kings depart, Still stands thine ancient sacrifice, An humble and a contrite heart, Lord God of Hosts, be with us yet, Lest we forget. . . ."

(Choir: "Recessional"—de Koven arr. Nightingale)

"Just for today . . ."

By Richard L. Evans

"Lord, for tomorrow and its needs, I do not pray, . . . Just for today."¹

In time of stress or sorrow, not infrequently we hear someone say, "I don't know how I can face the future." Or someone who is overwhelmed by the burdens and complexity of life will sometimes say, "If I can only get through this day!" We all have problems and pressures—and sometimes sorrows. And on down days and dark nights we worry about symptoms; we worry about uncertainties, and tend to carry the weight of the future around with us, as well as the problems of the present. Sometimes we let ourselves become so cluttered with things undone, indecisive decisions, things not yet thought through, sorting out and shuffling, trying to do too much of everything all at once, with little completed, until we feel we can't carry on. Life will load itself as much as we will let it. But always we ought to live to do what needs to be done today—for anything that is overloaded both with today's and tomorrow's load is likely to break down or fail to perform its function. Give us *this* day our daily bread. Help us with *this* sorrow, with *this* problem. Help us not to yield to *this* temptation—the one that is near us, this one right now—not what "lies dimly in the distance." Life isn't livable all at once. And you who have lost loved ones, you who have problems, discouragement, who feel you can't carry the burden: Plan, prepare, work, hope, pray. Do *this* one task. Meet *this* one problem. Face *this* one sorrow. Make *this* decision. Do *this* day's duty—and have faith for the future.

Lord, for tomorrow and its needs, I do not pray;
Keep me, my God, from strain of sin,
Just for today.
Let me both diligently work, And
duly pray.

Let me be kind in word and deed,
just for today.
Let me be slow to do my will,
Prompt to obey;
Oh keep me in Thy loving care,
Just for today.
Let me no wrong or idle word, Un-
thinking say,
Set Thou a seal upon my lips, Just
for today.

* * *

So, for tomorrow and its needs; I do
not pray;
But keep me, guide and love me,
Lord, Just for today.¹

(Choir: Just for Today"—Seaver
arr. Protheroe)

Announcer: From his book of organ
voluntaries, Alexander Schreiner
recalls an old Choral melody: "Dear-
est Jesus We are Here."

(Organ: "Dearest Jesus We Are
Here."—Ahle arr. Bach)

Announcer: "In seasons of distress
and grief my soul has often found
relief, and oft escaped the tempter's
snare, by Thy return, Sweet Hour
of Prayer. . . ."

(Men's Chorus: "Sweet Hour of
Prayer"—Bradbury)

Announcer: Now with George Her-
bert's words and with music by David
H. Williams, the Choir sings a
song of our Lord and Savior: "King
of Glory, King of Peace."

(Choir: "King of Glory, King of
Peace"—Williams)

(As the Dew)

Announcer: Again we leave you with-
in the shadows of the everlasting
hills. May peace be with you this
day—and always.

This concludes the two thousand
one hundred ninety-eighth per-
formance continuing the 43rd year
of this traditional broadcast from
the Mormon Tabernacle on Temple

¹Sybil F. Partridge, *Just for Today*

Square, brought to you by CBS and its affiliated stations, originating with KSL in Salt Lake City, Utah.

Richard Condie conducted the Tabernacle Choir, Alexander Schreiner was at the Organ, the Spoken Word by Richard Evans.

In another seven days, at this same hour, Music and the Spoken Word will be heard again from the Crossroads of the West.

This is the CBS *Radio Network*.

SUMMARY OF CONFERENCE MUSIC

The Salt Lake Tabernacle Choir furnished the choral numbers for the Saturday morning, the Sunday morning and the Sunday afternoon sessions of the conference, with Richard P. Condie, conductor, and Jay E. Welch, assistant conductor.

The Promised Valley Chorus, a group comprising present and former members of the annual Promised Valley presentation, with Crawford Gates conducting, furnished the special musical numbers at the Friday morning meeting.

The choral music for the Friday afternoon session was provided by the Relief Society Chorus, combined choruses of the Blackfoot, Pocatello, and Pocatello North Regions, conducted by Ellen Neilson Barnes.

The Ricks College Combined

Choirs and Choruses furnished special musical numbers at the Saturday afternoon meeting. Richard Robison and Clyde Luke served as conductors.

At the General Priesthood Session on Saturday evening, the choral numbers were sung by the Tabernacle Choir Men's Chorus, with Richard P. Condie conducting.

Richard P. Condie directed the singing of the Tabernacle Choir on the Choir and Organ Broadcast on Sunday morning, with Alexander Schreiner at the organ console.

Accompaniments on the Tabernacle Organ throughout the conference sessions were played by Alexander Schreiner, Robert Cundick, and Roy M. Darley, Tabernacle Organists.

Joseph Anderson
Francis M. Gibbons
Clerks of the Conference

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ONE HUNDRED FORTY-SECOND
ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

HELD IN THE TABERNACLE
SALT LAKE CITY, UTAH

APRIL 6, 8, 9, 1972

WITH REPORT OF DISCOURSES

Published by
The Church of Jesus Christ of Latter-day Saints
Salt Lake City, Utah

OFFICIAL REPORT
of the
ONE HUNDRED FORTY-SECOND
ANNUAL GENERAL CONFERENCE
of
THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

held in the
Tabernacle on Temple Square
in
Salt Lake City, Utah
APRIL 6, 8, 9, 1972

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of
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THE ONE HUNDRED FORTY-SECOND ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

The 142nd Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle on Temple Square in Salt Lake City, Utah, on Thursday, April 6, 1972, at 10 o'clock A.M.

The general sessions of the conference were held at 10:00 A.M. and 2:00 P.M. on Thursday, April 6, Saturday, April 8, and Sunday, April 9. The General Priesthood Meeting was held in the Tabernacle on Saturday, April 8, at 7 o'clock P.M.

President Joseph Fielding Smith was present and presided at all sessions of the conference. Under his direction, his counselors, Presidents Harold B. Lee and N. Eldon Tanner, conducted the sessions of the conference assigned to each of them.

All General Authorities of the Church were present with the exception of Elder Delbert L. Stapley who was excused because of illness.

To fill the vacancy caused by the death of Elder Richard L. Evans on November 1, 1971, Elder Marvin J. Ashton was sustained as a member of the Council of the Twelve Apostles.

The Presiding Bishopric was reorganized at this conference. Presiding Bishop John H. Vandenberg, his first counselor, Robert L. Simpson, and his second counselor, Victor L. Brown, were released with a vote of thanks for the excellent service they had rendered. The following brethren were sustained by the conference as the new Presiding Bishopric: Victor L. Brown, Presiding Bishop; H. Burke Peterson, first counselor; and Vaughn J. Featherstone, second counselor. Elders John H. Vandenberg and Robert L. Simpson were

sustained as Assistants to the Twelve.

The proceedings of the conference sessions were given extensive coverage in the United States and Canada over many television and radio stations, coast to coast, originating with KSL in Salt Lake City.

By means of satellite transmission, the sessions of the conference were heard over radio in Australia and countries of South America.

Countries in Europe, South and Central America, Africa, and parts of Asia, totaling nearly two-thirds of the world were able to receive broadcasts of these proceedings over International Short-wave Radio Station WNYW, with studios in New York.

Through special arrangements the Saturday morning and the Sunday morning sessions were carried from the Tabernacle over direct oceanic cables to a large number of members and friends assembled in chapels throughout Great Britain, Germany, France, Holland, Belgium, and Austria. These sessions, in addition to being broadcast direct, were video-taped, and released to many television stations to be broadcast later to the eastern and central parts of the United States, Hawaii, and bases of the Armed Forces throughout the Pacific, and carried by radio to Vietnam.

Re-broadcasts of all sessions of the conference were sent over KSL Radio in Salt Lake City, KMBZ Radio at Kansas City, Missouri, and WNYW International Short-wave Radio in New York, beginning at midnight on Thursday, Saturday, and Sunday, April 6, 8 and 9, to many parts of the United States and the world.

The General Priesthood Meeting held on Saturday evening was transmitted over closed-circuit from the Salt Lake Tabernacle to over 170,000 men of the priesthood assembled in approximately 700 buildings throughout the United States and Canada, and via closed-circuit television to eight buildings in Salt Lake City, and to the Brigham Young University.

The report of the conference also includes the continuity of the Tabernacle Choir and Organ Broadcast over the Columbia Broadcasting System on Sunday morning from 9:30 to 10 o'clock, immediately preceding the general conference session.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

The following General Authorities of the Church were present:

The First Presidency: Joseph Fielding Smith, Harold B. Lee, and N. Eldon Tanner.

The Quorum of the Twelve Apostles: Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen,¹ Marion G. Romney, LeGrand Richards, Hugh B. Brown, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson, Boyd K. Packer, and Marvin J. Ashton.

Patriarch to the Church: Eldred G. Smith.

Assistants to the Twelve: Alma Sonne, ElRay L. Christiansen, Sterling W. Sill,

Henry D. Taylor, Alvin R. Dyer, Franklin D. Richards, Theodore M. Burton, Bernard P. Brockbank, James A. Cullimore, Marion D. Hanks, Joseph Anderson, David B. Haight, William H. Bennett, John H. Vandenberg, and Robert L. Simpson.

The First Council of Seventy: S. Dilworth Young, Milton R. Hunter, Bruce R. McConkie, A Theodore Tuttle, Paul H. Dunn, Hartman Rector, Jr., and Loren C. Dunn.

The Presiding Bishopric: Victor L. Brown, H. Burke Peterson, and Vaughn J. Featherstone.

OTHER AUTHORITIES PRESENT

Other authorities of the Church in attendance at the conference included the officers of the Historical Department, members of the Church Board of Education; Church educational authorities and supervisors; Regional Representatives; Presidents of Stakes and their counselors; Presidents of Temples; Patriarchs; Bishoprics of wards; and presidencies and members of Melchizedek and Aaronic Priesthood quorums.

Many auxiliary officers, general, stake and ward, from all parts of the Church, were also in attendance.

¹Elder Delbert L. Stapley of the Council of the Twelve was excused on account of illness.

FIRST DAY MORNING MEETING

FIRST SESSION

The opening session of the conference convened in the Tabernacle on Temple Square in Salt Lake City on Thursday, April 6, 1972, at 10 o'clock A.M. President Joseph Fielding presided at this session. President Harold B. Lee, first counselor in the First Presidency, conducting the meeting.

The special music for this session was provided by the Brigham Young University Combined Choruses, with Ralph Woodward conducting. Robert Cundick was at the organ.

President Lee made the following remarks at the opening of the conference:

President Harold B. Lee

We extend to all cordial greetings and welcome to this the opening session of the 142nd Annual Conference of The Church of Jesus Christ of Latter-day Saints. We are convened in the historic Salt Lake Tabernacle on Temple Square.

During the past two days the general officers and teachers of the Primary Association of the Church have been convened in their annual conference. We are grateful to these sisters for the service they are rendering toward the welfare and development of the children of the Church. We pray that the Lord will bless them for their devotion and loyalty.

All of the General Authorities are in attendance at this conference with the exception of Elder Delbert L. Stapley, who upon the advice of the doctors is in the hospital, reported to be in satisfactory condition. They have

advised against having visitors, however.

There is one who is missing this morning. It is with subdued hearts that we remember our beloved Richard L. Evans. His voice, his spirit, and his admonitions and counsel were one of the highlights of his association as a General Authority of the Church. Richard L. Evans didn't just belong to the Church; he belonged to the world, and they claimed him as such. We know that there are heavenly choirs, and maybe they needed an announcer, and one to give the Spoken Word. If so, maybe the need was so great that he is called to a higher service in that place where time is no more. We are grateful that his lovely Alice is with us this morning.

The proceedings of this General Conference will be telecast by closed-circuit color television in the Assembly Hall, and also in one of the auditoriums of the Salt Palace.

We are also pleased to announce that these proceedings will be given extensive coverage in the United States and Canada over many television and radio stations, coast to coast, originating with KSL in Salt Lake City.

By means of satellite transmission, sessions of this conference will be heard over radio in Australia and countries of South America.

Countries in Europe, South and Central America, Africa, and parts of Asia, totaling nearly two-thirds of the world, will be able to receive broadcasts of these proceedings over International Short-wave Radio Station WNYW, with studios in New York.

Thursday, April 6

Re-broadcasts of all sessions of the conference will be received over KSL Radio beginning at midnight tonight, and can be heard in many parts of the United States and the world.

Members of the Church will attend this conference from the stakes and missions covering most of the free world. In this connection we have in our audience this morning a great president, President Henry Burkhardt, who is the president of the Dresden Mission in the German Democratic Republic, with headquarters in Dresden. By permission of the German government in East Germany, and by the grace of the Almighty, this great man who heads our work has been permitted to come over to this country. We welcome President Burkhardt as one of the noblemen, in whose charge there is so much to be done, and he is doing it so well. May the Lord preserve him, and give him the stature he needs to do this great service.

The General Priesthood conference to be held Saturday night will be transmitted over closed-circuit from the Salt Lake Tabernacle to over 170,000 men of the priesthood assembled in approximately 700 buildings throughout the United States and Canada, and by way of closed-circuit television to eight buildings in Salt Lake City, and to the Brigham Young University.

We should like to express our appreciation to those responsible for the beautiful flowers that decorate the stand.

We have a patriarchs meeting, to be held for patriarchs appointed since the October Conference, this afternoon at 4:30 o'clock in the auditorium on the third floor of the Church Office Building, which will be under the direction of the Quorum of the Twelve Apostles. Stake presidents or their representatives and General Authorities are invited to attend.

Under the direction of the First Presidency a Welfare-Agricultural Meeting will be held in the Assembly

Hall Saturday morning at 7:30 o'clock. Invited to attend this special session are all stake presidencies, high counselors, bishoprics, agricultural operating committees, stake Relief Society presidents, and others responsible for operating Welfare Production projects.

The music for this session will be rendered by the Brigham Young University Combined Choruses, with Ralph Woodward conducting and Robert Cundick at the organ.

We shall begin this service by the Brigham Young University Combined Choruses singing, "The Morning Breaks; the Shadows Flee."

The invocation will be offered by Elder John H. Groberg, Regional Representative of the Twelve.

The Brigham Young University Combined Choruses sang the anthem, "The Morning Breaks; the Shadows Flee."

The opening prayer was offered by Elder John H. Groberg, Regional Representative of the Twelve.

President Lee

The invocation was just offered by Elder John H. Groberg, Regional Representative of the Twelve.

You are pleased, of course, with us to see President Joseph Fielding Smith here, and all the proceedings of this conference are under his direction, and he has asked me to conduct this service.

The women of the Brigham Young University Combined Choruses will now favor us with, "We Ever Pray for Thee."

The hymn, "We Ever Pray for Thee," was rendered by the women of the Brigham Young University Combined Choruses.

President Lee

I am sure you recognize that lovely hymn as a salute to the prophets of the Lord in our day, which of course includes our own beloved president, Joseph Fielding Smith.

I am sure many of you have noticed the greatly improved lighting in the Tabernacle this morning. In this connection I might say to you that this was one of the projects that Richard L. Evans was greatly concerned with, and he worked with us and the lighting

people in the consummation of this most beautiful result. We appreciate very much the efforts that have been made, and the greatly improved lighting which you observe here.

Elder Francis M. Gibbons, secretary to the First Presidency, will now present the Statistical Report of the Church for the year 1971. This will be followed by the reading of the Auditors Report by Elder Wilford G. Edling of the Church Finance Committee.

Elder Francis M. Gibbons

Statistical Report 1971

For the information of the members of the Church.

The First Presidency has issued the following *Statistical Report* concerning the membership of the Church at the end of the year 1971:

Number of Stakes of Zion at the Close of 1971	562
Number of Wards	4,342
Number of Independent Branches in Stakes	793
Total Wards and Independent Branches in Stakes at Close of Year	5,135
Number of Mission Branches at Close of Year	1,942
Number of Full-time Missions at End of Year	98

Church Membership, December 31, 1971

In the Stakes	2,622,439
In the Missions	468,514
Total Membership	3,090,953

Church Growth During 1971

Children Blessed in Stakes and Missions	68,659
Children of Record Baptized in Stakes and Missions	53,524
Converts Baptized in Stakes and Missions	83,514

Social Statistics for 1971

Birth Rate per Thousand	28.50
-------------------------------	-------

Thursday, April 6

Number of Persons Married per Thousand	15.12
Death Rate per Thousand	4.92

Priesthood:**Members Holding the Aaronic Priesthood, December 31, 1971**

Deacons	136,969
Teachers	98,814
Priests	152,886
Total Number Holding Aaronic Priesthood	388,669

Members Holding the Melchizedek Priesthood, December 31, 1971

Elders	252,051
Seventies	23,914
High Priests	88,416
Total Number Holding Melchizedek Priesthood	364,381

Grand Total, Members Holding Aaronic or Melchizedek Priesthood --- 753,050

An Increase of 23,824 During the Year 1971

Auxiliary Organizations:

Relief Society (Membership)	377,840
Sunday School (Enrollment)	2,387,509
Young Men's Mutual Improvement Association (Enrollment)	355,107
Young Women's Mutual Improvement Association (Enrollment)	386,735
Primary Association (Children Enrollment)	487,951

Welfare Plan: (Statistics for 1971)

Number of Persons Assisted	100,722
Number Placed in Remunerative Employment	12,048
Man-Days of Work Donated to the Welfare Plan	195,932
Unit-Days of Equipment Use Donated	5,589

Genealogical Society:

Names Cleared in 1971 for Temple Ordinances	1,750,416
Genealogical Records Microfilmed in 17 Countries During the Year Brought the Total to 712,945 One Hundred Foot Rolls of Microfilm for Use of the Church Which Are the Equivalent of Over 3,401,301 Printed Volumes of 300 Pages Each.	

Temples:

Number of Ordinances Performed During 1971 in the 13 Operating Temples:

For the Living	62,672
For the Dead	6,898,428
Total Number of Ordinances	6,961,100

Church School System: (1970-71 School Year)

Total 1970-71 School Year Cumulative Enrollments in Church Schools, Including Institutes and Seminaries	235,861
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Those Who Have Passed Away

- Elder Richard L. Evans, member of the Council of the Twelve Apostles
- Jessie Evans Smith, wife of President Joseph Fielding Smith
- Leona Ballantyne Woolley Sonne, wife of Elder Alma Sonne, Assistant to the Council of the Twelve
- George R. Hill, former general superintendent of the Deseret Sunday School Union
- Albert B. Crandall, president of the Oklahoma Mission
- Harold M. Wright, former Regional Representative of the Twelve
- Bertha Anderson Kleinman, noted poetess and author
- George Dewey Clyde, prominent educator and civil engineer, and former governor of the State of Utah

Elder Wilford G. Edling

To the First Presidency of The Church of Jesus Christ of Latter-day Saints

Dear Brethren:

We have reviewed the report of the financial operations of the Corporation of the President of The Church of Jesus Christ of Latter-day Saints, together with those of the auxiliaries and other organizations for which accounts are maintained in the Financial Department of the Church for the fiscal year ended August 31, 1971. Attention was given particularly to the accounting and auditing procedures followed as to funds received and to the manner in which expenditures are controlled. We have determined that the expenditures of such funds are authorized by the First Presidency and by budgetary procedures. The budget is authorized by the Council on Disposition of the Tithes com-

prised of the First Presidency, members of the Council of the Twelve and the Presiding Bishopric.

The Financial Department of the Church has kept pace with current technological developments in record keeping and employs the most modern data processing equipment in maintaining its accounts. Auditing techniques and procedures are keeping abreast of the increased use of data processing equipment.

A regular audit of the entities referred to above is conducted by the Church Auditing Department, which is completely independent of all other departments. Incorporated businesses owned or controlled by the Church, for which accounts are not maintained in the Financial Department, are audited by professional auditing firms or by governmental regulatory agencies.

Based upon our review of the finan-

Thursday, April 6

cial reports of the Corporation of the President of the Church of Jesus Christ of Latter-day Saints and explanations made by the personnel of the Financial and Auditing Departments of the Church, we are of the opinion that the assets of the Corporation of the President have been properly accounted for and expenditures of funds during the fiscal year ended August 31, 1971, were made in accordance with the established procedures outlined herein.

Respectfully submitted,

CHURCH FINANCE COMMITTEE

Wilford G. Edling
Harold H. Bennett
Glenn E. Nielson
Weston E. Hamilton
O. Leslie Stone

President Harold B. Lee

Too much cannot be said in great appreciation to Brother Edling and the Finance Committee for the excellent service they give to the Church in seeing to it that all of our financial transactions are handled properly.

President N. Eldon Tanner of the First Presidency will now present the

business of the conference and the sustaining of the Authorities of the Church.

President N. Eldon Tanner

We shall now present the General Authorities, General Officers, and General Auxiliary Officers of the Church for the sustaining vote of the General Conference.

Before doing that, however, we desire to release with a vote of thanks for the excellent services they have rendered, the Presiding Bishopric of the Church: John H. Vandenberg, Presiding Bishop; Robert L. Simpson, first counselor; and Victor L. Brown, second counselor. These brethren have served ably and faithfully for many years, and we want them to know of our sincere appreciation for their valued service. Will those who would like to join with us in extending a vote of love and appreciation to them, signify it in the usual manner. (A vote of appreciation was extended to these brethren of the Presiding Bishopric by the uplifted hands of the congregation.)

President Tanner then presented the following General Authorities and Officers of the Church for the sustaining vote of the General Conference:

GENERAL AUTHORITIES AND OFFICERS OF THE CHURCH

THE FIRST PRESIDENCY

Joseph Fielding Smith, Prophet, Seer and Revelator, and President of the Church of Jesus Christ of Latter-day Saints

Harold B. Lee, First Counselor in the First Presidency

Nathan Eldon Tanner, Second Counselor in the First Presidency

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Harold B. Lee

ACTING PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Spencer W. Kimball

QUORUM OF THE TWELVE APOSTLES

Spencer W. Kimball
Ezra Taft Benson
Mark E. Petersen
Delbert L. Stapley
Marion G. Romney
LeGrand Richards

Hugh B. Brown
Howard W. Hunter
Gordon B. Hinckley
Thomas S. Monson
Boyd K. Packer
Marvin J. Ashton

PATRIARCH TO THE CHURCH

Eldred G. Smith

The Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church as Prophets, Seers, and Revelators.

ASSISTANTS TO THE TWELVE

Alma Sonne
ElRay L. Christiansen
Sterling W. Sill
Henry D. Taylor
Alvin R. Dyer
Franklin D. Richards
Theodore M. Burton
Bernard P. Brockbank

James A. Cullimore
Marion D. Hanks
Joseph Anderson
David B. Haight
William H. Bennett
John H. Vandenberg
Robert L. Simpson

TRUSTEE-IN-TRUST

Joseph Fielding Smith

as Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints

THE FIRST COUNCIL OF THE SEVENTY

S. Dilworth Young
Milton R. Hunter
Bruce R. McConkie
A. Theodore Tuttle

Paul H. Dunn
Hartman Rector, Jr.
Loren C. Dunn

THE PRESIDING BISHOPRIC

Victor L. Brown, Presiding Bishop
H. Burke Peterson, First Counselor
Vaughn J. Featherstone, Second Counselor

REGIONAL REPRESENTATIVES

All Regional Representatives of the Quorum of the Twelve Apostles as they are at present constituted.

HISTORICAL DEPARTMENT

Alvin R. Dyer, Managing Director
Leonard J. Arrington, Church Historian
Earl E. Olson, Church Archivist
Donald T. Schmidt, Church Librarian

GENERAL CONFERENCE

PRIESTHOOD WELFARE COMMITTEE

Victor L. Brown, Chairman
Junior Wright Child, Managing Director

PRIESTHOOD HOME TEACHING AND FAMILY HOME EVENING COMMITTEE

Boyd K. Packer, Adviser
James A. Cullimore, Managing Director

PRIESTHOOD MISSIONARY COMMITTEE

Spencer W. Kimball, Chairman of Executive Committee
Gordon B. Hinckley and Thomas S. Monson, Vice Chairmen
Bruce R. McConkie, Managing Director

PRIESTHOOD GENEALOGICAL COMMITTEE

Howard W. Hunter, Adviser
Theodore M. Burton, Managing Director

UNIFIED SOCIAL SERVICES

Marvin J. Ashton, Adviser
Robert L. Simpson, Managing Director

PHYSICAL FACILITIES DEPARTMENT

This includes the Building Committee and its activities, the Maintenance Department, and the Real Estate Department. They are headed by capable men, but we are coordinating the work of these three under the direction of

Marion G. Romney, Adviser
John H. Vandenberg, Managing Director

DEPARTMENT OF INTERNAL COMMUNICATIONS

Gordon B. Hinckley, Thomas S. Monson,
and Boyd K. Packer, Advisers
J. Thomas Fyans, Managing Director

CHURCH BOARD OF EDUCATION

Joseph Fielding Smith
Harold B. Lee
Nathan Eldon Tanner
Spencer W. Kimball
Ezra Taft Benson
Mark E. Petersen
Delbert L. Stapley
Marion G. Romney
LeGrand Richards
Hugh B. Brown
Howard W. Hunter

Gordon B. Hinckley
Thomas S. Monson
Boyd K. Packer
Marvin J. Ashton
Alvin R. Dyer
Marion D. Hanks
A. Theodore Tuttle
Paul H. Dunn
Victor L. Brown
Belle S. Spafford

COMMISSIONER, CHURCH EDUCATIONAL SYSTEM

Neal A. Maxwell

COMMISSIONER, HEALTH SERVICES CORPORATION

Dr. James O. Mason

CHURCH FINANCE COMMITTEE

Wilford G. Edling
Harold H. Bennett
Glenn E. Nielson
Weston E. Hamilton
O. Leslie Stone

CHURCH AUDITOR

James A. Norberg

GENERAL AUXILIARY OFFICERS OF THE CHURCH

RELIEF SOCIETY

Belle Smith Spafford, President
Marianne Clark Sharp, First Counselor
Louise Wallace Madsen, Second Counselor
with all members of the Board as at present constituted.

SUNDAY SCHOOL

Russell M. Nelson, General Superintendent
Joseph B. Wirthlin, First Assistant Superintendent
Richard L. Warner, Second Assistant Superintendent
with all members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

W. Jay Eldredge, General Superintendent
George Richard Hill, First Assistant Superintendent
George I. Cannon, Second Assistant Superintendent
with all members of the Board as at present constituted.

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Florence Smith Jacobsen, President
Margaret Romney Jackson, First Counselor
Dorothy Porter Holt, Second Counselor
with all members of the Board as at present constituted.

PRIMARY ASSOCIATION

LaVern Watts Parmley, President
Naomi Ward Randall, First Counselor
Florence Reece Lane, Second Counselor
with all members of the Board as at present constituted.

GENERAL CONFERENCE

TABERNACLE CHOIR

Isaac M. Stewart, President
 Richard P. Condie, Conductor
 Jay E. Welch, Assistant Conductor

TABERNACLE ORGANISTS

Alexander Schreiner, Chief Organist
 Robert N. Cundick
 Roy M. Darley
 Frank W. Asper, Organist Emeritus

President Tanner

I can see no opposing vote, so the vote is unanimous, President Smith.

President Harold B. Lee

Thank you, President Tanner. Will Bishop Peterson and Bishop Featherstone now come to their places, and will you Assistants to the Twelve, please take your places, and the other brethren will shift accordingly. We will demonstrate to the Church just how this takes place, as you make the change.

So that you will know something about the identity of these new brethren, Brother Peterson has been a regional representative of the Twelve, and formerly president of the Phoenix North Stake. Bishop Featherstone has been presiding and is now presiding over the Boise North Stake. This, I am sure, will bring joy to the hearts of the folks whom they have served and who love them so well.

It will now be our privilege to hear from our beloved President Joseph Fielding Smith.

President Joseph Fielding Smith

My dear brethren and sisters: We bid you welcome once again to a general conference of The Church of Jesus Christ of Latter-day Saints.

These conference sessions are solemn and sacred occasions on which we come together to wait upon the Lord, to seek his Spirit, and to be renewed in our desires to serve him and keep his commandments.

Open to truth

It is our prayer that all those who are present, and all those who hear the broadcasts, and all those who read the conference messages will have their hearts open to the great truths which will be presented and

the words of wise counsel which will fall from the lips of those who shall speak to us.

All of our Church conferences are occasions to teach one another the doctrines of the gospel; to testify of the truth and divinity of those things which have come to us by the opening of the heavens; and to counsel together, and with the Lord, as to the things we should all do to fill the full measure of our creation.

We are the servants of the Lord. We have received light and truth and revelation from him. He has commanded us to proclaim his truths and live his laws. And so now, in harmony with his mind and will,

and as guided by his Holy Spirit, we give counsel and direction to the Saints and to the world.

The last days

To the world I say: These are the last days. They are days of trouble and sorrow and desolation. They are days when Satan dwells in the hearts of ungodly men, when iniquity abounds, and when the signs of the times are being shown forth.

And there is no cure for the ills of the world except the gospel of the Lord Jesus Christ. Our hope for peace, for temporal and spiritual prosperity, and for an eventual inheritance in the kingdom of God is found only in and through the restored gospel. There is no work that any of us can engage in that is as important as preaching the gospel and building up the Church and kingdom of God on earth.

Invitation to all

And so we invite all our Father's children, everywhere, to believe in Christ, to receive him as he is revealed by living prophets, and to join The Church of Jesus Christ of Latter-day Saints. We call upon the world to repent, to worship that God who made them, and to believe the words of those whom he hath sent in this day to proclaim his gospel.

To the honest in heart in all nations we say: The Lord loves you. He wants you to receive the full blessings of the gospel. He is now inviting you to believe the Book of Mormon, to accept Joseph Smith as a prophet, and to come into his earthly kingdom and thereby become heirs of eternal life in his heavenly kingdom.

To those who have received the gospel we say: Keep the commandments. Walk in the light. Endure to the end. Be true to every covenant and obligation, and the Lord will bless you beyond your fondest dreams. As it was said by one of old: "Let us hear the conclusion of the whole

matter: Fear God, and keep his commandments: for this is the whole duty of man." (Eccles. 12:13.)

Importance of family

To all the families in Israel we say: The family is the most important organization in time or in eternity. Our purpose in life is to create for ourselves eternal family units. There is nothing that will ever come into your family life that is as important as the sealing blessings of the temple and then keeping the covenants made in connection with this order of celestial marriage.

To parents in the Church we say: Love each other with all your hearts. Keep the moral law and live the gospel. Bring up your children in light and truth; teach them the saving truths of the gospel; and make your home a heaven on earth, a place where the Spirit of the Lord may dwell and where righteousness may be enthroned in the heart of each member.

Successful parents

It is the will of the Lord to strengthen and preserve the family unit. We plead with fathers to take their rightful place as the head of the house. We ask mothers to sustain and support their husbands and to be lights to their children.

President Joseph F. Smith said: "Motherhood lies at the foundation of happiness in the home, and of prosperity in the nation. God has laid upon men and women very sacred obligations with respect to motherhood, and they are obligations that cannot be disregarded without invoking divine displeasure." (*Gospel Doctrine* [Deseret Book, 1939], p. 288.) Also, "To be a successful father or a successful mother is greater than to be a successful general or a successful statesman." (*Ibid.*, p. 285.)

Counsel to youth

To the youth of Zion we say: The Lord bless you and keep you, which

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most assuredly will be so as you learn his laws and live in harmony with them. Be true to every trust. Honor thy father and thy mother. Dwell together in love and conformity. Be modest in your dress. Overcome the world, and do not be led astray by the fashions and practices of those whose interests are centered upon the things of this world.

Marry in the temple, and live joyous and righteous lives. Remember the words of Alma: "Wickedness never was happiness." (Al. 41:10.) Remember also that our hope for the future and the destiny of the Church and the cause of righteousness rest in your hands.

Service in Church

To those who are called to positions of trust and responsibility in the Church we say: Preach the gospel in plainness and simplicity as it is found in the standard works of the Church. Testify of the truth of the work and the doctrines revealed anew in our day.

Remember the words of the Lord Jesus Christ, who said, "I am among you as he that serveth" (Luke 22:27), and choose to serve with an eye single to the glory of God. Visit the fatherless and the widows in their affliction, and keep yourself unspotted from the sins of the world.

Now there is much more that the Lord would have us hear and know and do, and I shall rely upon President Lee and President Tanner, upon the members of the Council of the Twelve and the other General Authorities to counsel further with you by the power of the Spirit about these things.

Personal testimony

May I conclude by bearing personal testimony of the truth and divinity of the Lord's work on earth and of the

eternal verity of those doctrines he has revealed through Joseph Smith and his associates.

I know by the revelations of the Holy Ghost to my soul that God our Heavenly Father lives; that he sent his Only Begotten Son into the world to work out the infinite and eternal atonement; and that he has restored in these last days the fullness of his everlasting gospel.

I know and testify that the Lord's purposes on earth shall prevail. The Church of Jesus Christ of Latter-day Saints is here to stay. The Lord's work shall triumph. No power on earth can prevent the spread of truth and the preaching of the gospel in every nation.

I feel to thank the Lord for his goodness and grace, for all the blessings he has showered upon us so abundantly; and I pray that we may all be worthy to receive the eternal fullness which he offers his saints through the gospel of his Son, and I do this in the name of Jesus Christ. Amen. □

President Harold B. Lee

Thank you, President Smith, for that powerful message, which will certainly be a keynote for this great conference.

We will now invite the congregation to stand and join with the Combined Choruses in singing, "We Thank Thee, O God, for a Prophet."

The congregation sang the hymn, We Thank Thee, O God, for a Prophet."

President Lee

It will now be our pleasure to hear from Elder Mark E. Petersen of the Council of the Twelve Apostles. He will be followed by Elder Loren C. Dunn of the First Council of Seventy.

Elder Mark E. Petersen

Of the Council of the Twelve

It was most fitting, my brethren and sisters, that we sing the glorious hymn that we have just sung ["We Thank Thee, O God, for a Prophet"], because we have just listened to the voice of the prophet of God.

He has spoken as the divinely appointed mouthpiece of the Lord here on earth.

Latter-day Saints revere him. They accept his word as coming by inspiration and revelation for their guidance in these troubled times.

Divine guidance

People who are not members of this church may not sense the great significance attached to his ministry. Even some Latter-day Saints have not yet discovered it. But the president of the Church is in fact a prophet raised up in these last days to give inspired guidance, not only to Latter-day Saints, but to all mankind everywhere.

The Almighty has said of him and the other prophets of this church:

"... they shall speak as they are moved upon by the Holy Ghost.

"And whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation." (D&C 68:3-4.)

President Smith is a prophet in the same sense as were Moses and Isaiah, Ezekiel, Jeremiah, Paul and Peter, and others who ministered anciently.

Prophets past and present

Every faithful person will agree that there were prophets in Israel during Old Testament times. Prophets also were a part of the church as established by the Savior in his day.

They too were like Moses and Isaiah, but they were even more—they were *Christian* prophets, chosen by the Lord for the Christian ministry to properly teach the saints and to protect them from false doctrines that could lead them astray.

Few modern people, whether Jewish or Christian, realize that there are living prophets on earth today, men who hold the same gifts and powers that characterized the prophets of old. But they are here, alive and alert. They are modern men, well educated and fully oriented to present-day conditions. They give the word of God as it is received now, just as Moses and Isaiah, Peter and Paul ministered in their day.

Revelation for our day

Try to realize it if you will. God does speak to us *now*. He manifests himself through prophets whom he has raised up for this day—for 1972—for present-day people—to help them to successfully combat the seductions of a decadent and blinded world.

Every one of you may have the full benefit of his heavenly guidance if you will but accept it. You can know God's will pertaining to your own self, given now—not two thousand years ago, but here and now.

Did not Moses minister to the particular needs of his people? Did not Jeremiah, Isaiah, and Ezekiel do likewise? Did not Peter and Paul give answers to the immediate problems of their day, tailored to fit the conditions that faced their own neighbors and friends?

Similar blessings are available now to all who will hear. They may be obtained through today's prophet with today's revelation to solve today's problems.

In this time of great wickedness,

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the Almighty is making a dramatic effort to save mankind before destruction comes upon the world, and he is doing so by giving a great new revelation of himself. He has appeared to modern mortal men who have seen his face and heard his voice.

No more is he an absentee God. No longer is he isolated from us. In the time in which we ourselves live he has shown himself to be a divine reality, physical as well as spiritual.

By showing himself literally to modern men, he has removed all doubt as to his existence. He lives, as does his divine Begotten Son, Jesus Christ.

Both have made themselves known by a great new revelation in our day!

Is that hard to believe? Do you doubt it? Does it seem incredible to you that God would appear to modern men?

He certainly revealed himself anciently. If he is unchangeable, as the scriptures say, should he not do as much for modern people as he did for the ancients?

In Bible times

Throughout Bible times he made himself known. Especially when his people began to drift astray did he manifest himself in power to bring them back to the fold.

This he did through new prophets whom he raised up from time to time, and to whom he gave new revelations, which revitalized and gave added meaning to the divine word previously given.

After long centuries of laboring through his prophets, he then sent his own Beloved Son, not to condemn the world but to save it.

To accomplish his purposes, the Lord founded his church and taught his gospel, and for a time many followed it. But since then mankind again has drifted from his precepts and neglected his commandments; hence the condition of the world today.

Final effort to save

But because he loves modern people as he did those of ancient times, the Lord is now making a final effort to save us. This he does by precisely the same means that he used anciently; that is, by giving new revelation and raising up new prophets through whom he speaks to mankind.

You may say that you have been taught that the Almighty no longer reveals himself, that no more revelation is needed, and that the Bible is sufficient.

It is admitted that for centuries revelation did stop. There were no more apostles and prophets on the earth. This is only too true and is most regrettable.

But the flow of revelation stopped only for the same reason that it ceased occasionally in Old Testament times. Isaiah explained it in this way:

"... the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear:

"But your iniquities have separated between you and your God, and your sins have hid his face from you." (Isa. 59:1-2.)

However, in spite of wickedness, the scripture says that in the latter days there would come this new revelation of which we speak. Angels also were to visit the earth once more, giving divine direction to wandering mankind.

Is that hard to believe? Not if you accept the Bible.

New light from God

We Latter-day Saints announce that this new light has come. God has given a great new revelation. He has raised up new apostles and prophets to labor among the nations, even as did Peter and Paul. We are those apostles and prophets. We are his divinely called representatives for today.

But many will say that this cannot be.

It has come to pass nevertheless. It is an accomplished fact. And it is in direct fulfillment of Bible prophecy!

Some may say that God would never appear to a small sect hidden away in the Rocky Mountains. Others might say that the Latter-day Saints have peculiar religious ideas that need not be taken seriously.

But we are not a small group isolated in the Rocky Mountains. We are now worldwide, larger than many well-known denominations of Christendom, and steadily growing.

Neither are we religious extremists with peculiar ideas. We are realists. Do you suppose for one moment that religious malcontents could do what the Latter-day Saints have done in the world?

Accomplishments of Latter-day Saints

Our people are substantial citizens, law-abiding, intelligent, and progressive, as all who really know us will agree.

We rate high in education, believing as we do that the glory of both God and man is intelligence. We have produced great scientists and inventors, for example. Do you know that the television set through which you are now receiving this program came as a result of the inventive genius of a Mormon scientist, Dr. Philo Farnsworth?

You enjoy music on your stereo. Do you know that stereophonic sound came to you through the research of another Mormon scientist, Dr. Harvey Fletcher?

Some of the leaders in the United States space program have been members of this church. One of the astronauts now training is a Latter-day Saint. One of the men who reached the moon on one of America's most recent expeditions was a graduate of a Salt Lake City school.

Latter-day Saint men have achieved cabinet ranks in the United States

government. Some have held high positions in other lands as well.

Latter-day Saint men have presided over some of the largest worldwide organizations of civic clubs, one of them being Lions International. A Mormon apostle was world president of Rotary International and was highly respected by its members everywhere.

Latter-day Saint culture is well known. Our music, as provided by various groups, is heard in many nations. Our Salt Lake Tabernacle Choir sings to millions every week, at home and abroad.

Some of our men have presided over important financial and business organizations, such as the American Bankers Association and the National Association of Manufacturers. A number from various states have served in the U. S. Congress and still continue to do so.

Some of our men hold high-ranking commissions in the military services. Recently I sat at dinner with three of them, two brigadier generals and one major general, all faithful Latter-day Saints.

The Air National Guard recently conferred upon the president of our church the title of honorary brigadier general.

Mormon women

And speaking of the liberation of women, be it known that Mormon women were among the first of all women everywhere and anywhere to receive the franchise to vote. This was conferred on them in the days of Brigham Young, one hundred and two years ago.

One organization of our women numbers nearly a half million. It is devoted to improving the status of women and children and operates in sixty-three nations of the world. Its president, Mrs. Belle S. Spafford, recently served as president of the National Council of Women of the United States. She also represented

America as a delegate to the World Council of Women, in which council she also occupies a prominent position.

We have still another organization for younger women and teenage girls, which has a membership of some 400,000 devoted to the betterment of girls of that age. Its president, Mrs. Florence S. Jacobsen, has served also as a United States delegate to meetings of the World Council of Women.

Our men and women have taken active part in the White House conference for the betterment of children and are still engaged in that work.

Latter-day Saints are among the leaders of the Boy Scout movement internationally. It was a Mormon Eagle Scout who represented the six million Scouts of the United States a few weeks ago in presenting to President Nixon the membership card showing him to be honorary president of the Boy Scouts of America for 1972.

Could religious extremism produce a series of results like these? In no sense are our men and women carried away with emotionalism. They are practical, down-to-earth, well-balanced people of sound judgment.

Modern revelation

It is out of the depth of this great integrity that we solemnly declare that God has given a new revelation of himself in modern times and that we are the custodians of that message.

The original gospel of Christ has been restored to the earth in its pristine purity. It is here now. Divine authority to administer it has likewise been restored from heaven in our day.

This restored gospel can stop crime

and delinquency among both parents and children.

It can put an end to immorality, debauchery, and drunkenness.

It can stop divorce and the collapse of the home.

It can cure all of the ills which now afflict us, if we will but live according to its teachings.

Every part of the gospel is practical. It produces positive results.

A return to God

It is past time to become realistic about our condition and to recognize that only through a return to God and his recently restored gospel can we ever achieve world happiness and peace.

We testify that God lives, that we are his servants duly appointed by divine power, and that we are commissioned of heaven to preach his revealed word to all mankind by the power of modern prophecy.

We appeal to you: Do not let prejudice blind you to the truth; open your hearts to this new revelation from God; study it and learn to live by its principles. We testify to you that it is indeed the way of life and salvation brought back to earth by God himself and by repeated angelic ministrations. And we bear you this testimony in the sacred name of the Lord Jesus Christ. Amen. □

President Harold B. Lee

Thank you, Elder Petersen, for that powerful address.

Elder Loren C. Dunn of the First Council of Seventy will now speak to us. He will be followed by Bishop Vaughn Featherstone, whom you have just sustained as the new second counselor in the Presiding Bishopric of the Church.

Elder Loren C. Dunn

Of the First Council of the Seventy

My brothers and sisters, I am very grateful to be a part of this conference, and I pray that the Spirit of the Lord might bear me up and inspire me to say those things that will be of some contribution to this conference.

Sustaining of officers

It has been our privilege this morning to once again sustain the general officers of the Church.

This is part of the revealed procedure in the gospel of Jesus Christ, which takes place from the general to the ward or branch level and which allows every member the opportunity of sustaining a person who has been called to office.

Sustaining, however, should not be confused with voting into office.

Joseph Smith made it clear how a person is called to a position in The Church of Jesus Christ of Latter-day Saints. In the fifth Article of Faith he says: "We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof."

When we sustain officers, we are given the opportunity of sustaining those whom the Lord has already called by revelation. The dictionary tells us that the word *sustain* means "to bear up, to support, to furnish sustenance for, to aid effectually, to hold valid, to confirm or corroborate."

The Lord, then, gives us the opportunity to sustain the action of a divine calling and in effect express ourselves if for any reason we may feel otherwise.

To sustain is to make the action binding on ourselves and to commit ourselves to support those people whom we have sustained. When a

person goes through the sacred act of raising his arm to the square, he should remember, with soberness, that which he has done and commence to act in harmony with his sustaining vote both in public and in private.

If for any reason we have a difficult time sustaining those in office, then we are to go to our local priesthood leaders and discuss the issue with them and seek their help.

Called by God

Brigham Young, when speaking of Joseph Smith, made the following statement:

"Who called Joseph Smith to be a prophet? Did the people or God? God, and not the people called him. Had the people gathered together and appointed one of their number to be a prophet, he would have been accountable to the people; but inasmuch as he was called by God, and not the people, he is accountable to God only and the angel who committed the gospel to him, and not to any man on earth. The Twelve are accountable to the prophet, and not the Church, for the course they pursue." (*Documentary History of the Church*, vol. 5, p. 521.)

And then, of course, it was added that all members are accountable to the principles and teachings of the gospel.

If we are to take that same principle and apply it at the ward level, we can see that the bishop, who is considered the father of his ward and who leads his ward with judiciousness and love and patience and kindness, is nonetheless not answerable to the members of his ward, but instead is answerable to the Lord and to those priesthood leaders who preside over him. The bishop is answerable for the members of his ward but not

necessarily answerable to the members of his ward.

Organized from top down

The Church of Jesus Christ, then, is organized from the top down.

In contrast, the usual man-made organizations are organized from the bottom up.

In this church the Lord raised up a prophet first, and then through the holy priesthood and through the power of revelation he revealed the organization and structure of his church from the highest to the least.

While the Lord gives us the opportunity of sustaining that which he has revealed, this does not constitute voting someone into office; instead, it is properly referred to as the law of common consent.

A man-made organization will establish its own laws by the vote of its membership, and by virtue of that act it becomes an organization that is governed by man.

As we said previously, the church and kingdom of God is organized from the top down by the power of revelation so that Jesus Christ himself can stand at the head and lead his own church through his apostles and prophets.

Assurance of divine calling

There are many in the Church who may not be as attentive to their duties as they might be, not because they haven't been called of God by revelation but because they did not fully realize that fact when they were called. Again, let me refer to the fifth Article of Faith: "We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof."

A calling in the Church is both a personal and a sacred matter, and everyone is entitled to know he or

she has been called to act in the name of God in that particular position. Every person in this church has the right to know that he has been called of God. If he does not have that assurance, then I would suggest he give his calling serious, prayerful consideration so that he can receive what he has a right to receive.

Also, if a priesthood leader realizes that there are those under him who may not have this clear understanding, there is something he can do. He cannot call them again, but he can bring them in and reassure them of the divine nature of their callings.

I am most grateful for the great leaders of the Church who have helped me to feel and understand the divine nature of the callings to which I have been called over the years.

Personal callings

I can't ever remember coming away from a personal audience with a priesthood leader who was delivering a call to me but what I felt in my heart the realization and assurance that I had been called of God and that that priesthood leader was a servant of the Lord and acting in his own office and calling.

It was four years ago at April conference that I was first sustained as a General Authority. The sustaining was preceded by a divine calling from a prophet.

I can remember when I left President McKay's office that morning, as inadequate as I felt, I knew that I had been called of God by revelation; and I had confirmed again to me something that I already knew, and that was, that President McKay was a prophet of God and that this the Lord's church is led by apostles and prophets who are divinely guided.

Right atmosphere for call

What a marvelous thing it would be if, throughout the Church, after

the inspiration was received and worthiness determined, priesthood leaders would take the time to create the right atmosphere for a holy and divine calling, to be extended in keeping with the fifth Article of Faith.

Such a calling, I suspect, would concentrate on the fact that the priesthood leader was delivering the Lord's call, so that if, in the future, we are asked, "Who called you?" our immediate response would be to say with conviction, "The Lord Jesus Christ," and secondly to say, "The call was delivered through Bishop Jones, or Stake President Green."

Perhaps in too many cases that gets reversed, and when we answer the question "Who called you?" the name of Bishop Jones comes first.

A legal administrator

In closing, I would like to quote these few words from the Prophet Joseph Smith: "All the ordinances, systems, and administrations on the earth are of no use to the children of men, unless they are ordained and authorized of God; for nothing will save a man but a legal administrator; for none others will be acknowledged either by God or angels." (DHC, vol. 5, p. 259.) Let me repeat that last phrase: "for nothing will save a man but a legal administrator; for none others will be acknowledged either by God or angels."

It is my testimony that at this conference this day we have raised our hands to sustain not only a prophet, seer, and revelator but a legal administrator in the rites and ordinances of the gospel of Jesus Christ; and because we have a prophet standing at the head, that which is done under his direction throughout the Church is binding not only on earth but in heaven.

Guarantee of eternal salvation

The fact that we have apostles and prophets and that we have the

opportunity to sustain apostles and prophets allows us to do those things which will reach into eternity and will guarantee us our eternal salvation, and will guarantee to any man who will listen and who will humble himself before the Lord the opportunity to receive those ordinances and blessings which will allow him entrance into the kingdom of God.

My brothers and sisters, I bear to you my witness as to the reality of the gospel of Jesus Christ. I know God lives and that Jesus the Christ is our Savior and is the leader of his own church. I testify that the apostles and prophets whom we have sustained receive revelation from God for the ongoing work of the kingdom in this day. I bear my witness that Joseph Smith was a prophet of God, and that he saw what he said he saw, and that he is a true prophet, and that we are led by a prophet of God today, even Joseph Fielding Smith, for in the last few years I have had the opportunity to see him stand and speak in the name of Christ the Lord.

May the Lord so bless us now that we may sustain those whom he has called and do that which is expected of us, in the name of Jesus Christ. Amen. □

President Harold B. Lee

Elder Loren C. Dunn of the First Council of Seventy has now spoken to us.

I think we should say to Brother Vandenberg and Brother Simpson and to these new counselors that they have been called by the gift of prophesy, and will be ordained and set apart in the Lord's way.

Bishop Featherstone, we welcome you into the official circle of the Church, and pray the Lord's blessings upon you.

Bishop Vaughn J. Featherstone

Of the Presiding Bishopric

My beloved brothers and sisters of the great Church of Jesus Christ, I would like you to know how humble I am at this great opportunity. I kind of like Ed Gardner's story. His wife is hard of hearing and she wore a hearing aid; as they sat one evening in the living room, and she was knitting and looking down, he looked out over his newspaper and, speaking about his wife, he said, "You know, I am just kind of proud of you." And she looked up and said, "You know, I am getting tired of you, too."

When President Lee and President Tanner under the direction of President Joseph Fielding Smith talked to me on the phone, I wasn't exactly sure I heard what I thought I heard.

Integrity of brethren

For over twenty years now, I have been coming to the priesthood sessions of conference at about four o'clock. I watch the afternoon sessions at home on TV until about twenty to four and then drive down here and wait outside with my sons or with friends. We come inside to priesthood meeting when they open the doors and sit for two or three hours before the meeting starts.

During that time I have had one single purpose in mind. Along with hearing the words of the apostles and prophets and great General Authorities I have looked into their faces and studied them. And I am sure each time that I have found purity of heart. I have found integrity. I have found great love and understanding. I have found self-discipline. I have found all the fine qualities that a holder of the priesthood would like to have. And then I have gone back renewed and decided that I want to put the things I have seen in their faces into mine.

Aaronic Priesthood

After this call came the other day, I went out into the backyard, and in my mind's eye I could see hosts of Aaronic Priesthood bearers—young men who are fine and good and true, who are dedicated to the Lord with all their heart and soul, who want to put that same look into their face which we see in the faces of the brethren here before us today. And they were doing it and they were obedient and following their leaders.

And in my mind's eye, with great sadness, I saw another great group of Aaronic Priesthood bearers who were not able to put this into their faces because they were disobedient; they were being persuaded by friends and peers.

Then I saw a third group that troubled me even more, because these were they who would have been faithful had they had the leadership. If someone had reached out a hand and lifted them and picked them up and cared for them, they could have put integrity and love and purity of heart—all of these fine qualities—into their lives.

Gratitude for family

I am more grateful to my wife than I could ever express to you. She has to be the sweetest, kindest human being that I have ever known, and she has this look in her face that I have seen in the apostles and prophets and the General Authorities. And I have five sons. Two of them are on missions, one in the Gulf States and one in North Carolina-Virginia. Both of these boys are Eagle Scouts, and they both, at least from the words we get from them, are striving with all their might to serve the Lord in their mission calls.

I have two other boys at home—Joe and Scott—who are also Eagle Scouts, and we are very proud of them, and they are following and being obedient as they should be. Then I have a young son, eleven, Lawrence, who I believe has the stature of Mormon. He is a large and mighty young man, and I am very proud of him. Then we have one daughter, after the five boys, Jill, and I am sure she was sent as a special angel into our home.

Confidence of Bishop Brown

I am grateful for the confidence of Bishop [Victor L.] Brown. As I have considered this past week—and it's the longest week I have ever lived in my life—as I have considered the great souls that I know across the Church and the powerful influence and the great direction they have and the great willingness to follow the Lord, I am humble that he would call one such as I, or that the Lord would call me through him.

May I bear testimony to you. I should first mention that sweet mother of mine, and my in-laws. These are wonderful people. My sweet mother has pretty well raised our family alone. She has given the guidance and mental and physical ambition; she has bred this into us and wanted us to make something of ourselves, and I am so proud of her.

Conversion of Lamanite king

In closing let me just quote to you the words of the prophet in the book of Alma, when Aaron had spoken all the day long to the king of all the Lamanites, and finally the king believed; and these are the words:

"And it came to pass that after Aaron had expounded these things unto him, the king said: What shall I do that I may have this eternal life of which thou hast spoken? Yea, what shall I do that I may be born of God, having this wicked spirit rooted out of my breast, and receive his Spirit,

that I may be filled with joy, that I may not be cast off at the last day? Behold, said he, I will give up all that I possess, yea, I will forsake my kingdom, that I may receive this great joy.

"But Aaron said unto him; If thou desirest this thing, if thou wilt bow down before God, yea, if thou wilt repent of all thy sins, and will bow down before God, . . . believing that ye shall receive, then shalt thou receive the hope which thou desirest.

"And it came to pass that when Aaron had said these words, the king did bow down before the Lord, upon his knees; yea, even he did prostrate himself upon the earth, and cried mightily, saying:

"O God, Aaron hath told me that there is a God; and if there is a God, and if thou art God, wilt thou make thyself known unto me, and I will give away all my sins to know thee. . . ." (Al. 22:15-18.)

Knowledge of God

There is a great host of Aaronic Priesthood bearers who would give away all their sins, they would give away all that the world would offer, and they would give away their riches, if they but knew that he was there. Our solemn responsibility today is to help these Aaronic Priesthood bearers understand and know the great callings, know that God does live, which I testify he does, and that we have living prophets upon the earth.

During those twenty years I have watched our beloved prophet and the Council of the Twelve come in, I know these are inspired men, these are holy men; they are prophets. I so testify in the name of Jesus Christ. Amen. □

President Harold B. Lee

Bishop Featherstone has now spoken to us. We will now hear from Bishop H. Burke Peterson. He has just been sustained as the new first counselor in the Presiding Bishopric of the Church. We welcome you, Bishop, with all our hearts.

Bishop H. Burke Peterson

Of the Presiding Bishopric

Last Thursday evening I had just come home from the office. There was a long distance phone call awaiting me. The voice on the other end of the line introduced herself as "This is the secretary to President Lee. He and President Tanner would like to speak with you, but they aren't available right now. I am wondering where you will be this evening that they might call you back."

All of a sudden everything I was going to do that evening became insignificant, and I said, "I will be here." And then for the next thirty longest minutes of my life, I did many unimportant things, trying to keep busy.

Call to serve

The call came, and President Lee and President Tanner told me of this assignment from the Lord. I must apologize to them for not doing my part in carrying on the conversation that continued. All I was able to say for a while was "Thank you." It seems that my voice box and tear ducts did not know whose turn it was.

Finally President Lee said to me, "Brother Peterson, we want you to know that we have had a confirmation from the Lord that this is what he would have you do." It seemed when he said this that I too received that feeling. It seemed then that even though I didn't know how, and I still don't know how, I knew that everything would work out as the Lord would have it work out.

I am thankful to him for having called a prophet in this day. I am thankful to him for having called noble men to stand at the prophet's side. I appreciate their confidence.

I appreciate the confidence of Bishop Brown. I am thankful that the Lord directed him in the selection of his counselors. I will do everything I can to make this an enjoyable and profit-

able experience for him as he works with me.

Gratitude for blessings

After the phone call, I called in my wife, and I told her what had happened. We sat and visited for a while about how this would affect our lives, our five daughters, our business, our home that we just bought. And then it seemed that almost automatically we knelt together and thanked our Father in heaven for his confidence, for his love, and for the things that he has done for us. We thanked him for our children and for their love for their Father in heaven. And I thanked him for her, this eternal sweetheart of mine. I thanked him for allowing her to remain on the earth for another season. I thanked him for her faithfulness in all the calls that have come into our home.

Since the call last Thursday evening, I have had many things go through my mind—just why, just how this ever happened. I have thought and remembered back on my boyhood days, and I thanked him for parents who, by very simple means and very common undertakings, instilled in their sons a love for them and a love for their Father in heaven.

Faith and example of parents

I remember many times, it seemed like almost every week, that four little towheaded boys would stand with their faces against the windowpane or against the screen door and wave goodbye to their mother and dad as they would get in the car and go to the temple in Mesa.

We didn't know much about the temple, and we didn't know much about what went on in the temple, but we had been taught without any reservation that Mother and Dad loved us

and that they would do anything for us. So, as we stood there and watched them go, we knew that something important must go on in that temple, to have these two people who loved us more than anything leave us as often as they did to go there. We gained an understanding in those tender years of the importance of the temple.

While we were growing up, our father was a ward clerk for fifteen years, and I remember that every Sunday evening he would come home after meeting and go into the dining room. He would pull down the blind and on the oak table he would put the money that he had gathered that day for the bishop—the tithes and offerings.

He would count it and account for it and put the ones and the fives and the tens in a pile; and then he would get the ironing board and an iron and a wet rag, and then our dad would take each of these paper bills and iron it smooth.

Now you would wonder what four little boys would recognize about this. The one thing they got from it was that whatever you do for the Lord, you do the very best that you know how. There is nothing that is too good for the Lord.

This humble man and his wife, who didn't have much of the world's goods, by some very simple experiences implanted in their sons a love for the Lord. And it is because of these experiences, and others like them, that I can stand here this morning and tell you that I know that God lives; that I know that Jesus is the Christ, and that I know that this is his church and that he organized it for the salvation of his children.

I know these things are true, and I testify of them in the name of Jesus Christ. Amen. □

President Harold B. Lee

I am sure you brethren agree with me that the testimonies of these brethren indicate the inspiration of the Lord which brought them into these positions.

The concluding speaker at this session will be our beloved Spencer W. Kimball. I suppose it would not be amiss if we were to say to President Kimball that in the midst of some physical problems he may have that he may know with one united heart that the faith and prayers of the entire Church are sustaining him. President Kimball, we bless you with all our souls.

President Spencer W. Kimball

Acting President of the Council of the Twelve

My beloved brothers and sisters, it is always a frightening but joyous experience to stand before you and proclaim the everlasting gospel and bear witness to the divinity of the Church, of the Lord's mission, of the prophet, and of his leaders.

We miss terribly Brother Richard Evans, who has passed away since our last conference. We have a great stalwart as the twelfth member in the Council now, Brother Ashton. We welcome with all our hearts Brother Peterson and Brother Featherstone into the group

of General Authorities. It will be a joy to work with them and with Bishop Vandenberg and his counselors in their new capacities.

Resurrection of Jesus

This is Easter week—a time when we solemnly remind each other of the unprecedented occurrence which took place in a small inner garden, in a rough-hewn tomb, in a caliche hill, outside the walls of Jerusalem. It happened there in an early morning

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and startled every soul who heard of it.

Since it had never happened before on this earth, it must have been difficult for the people to believe, but how could they any longer doubt, when the resurrected Lord himself came to them and showed himself, and they felt the wounds in his hands and feet? Hundreds of his intimate believing friends bore witness.

This was Jesus of Nazareth, born in a manger, reared in a small village, baptized in the Jordan River, crucified on Golgotha, buried in a stone-cold roomlet in the cliff, and his resurrection attested to in a small, pleasant garden near the tomb.

Living the commandments

His suffering before and on the cross and his great sacrifice can mean little or nothing to us unless we live his commandments. For he says:

"... why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46.)

"If ye love me, keep my commandments." (John 14:15.)

Certainly if we fail to live his teachings, we lose communication with him.

Broken communication lines

In South America we saw once an example of broken communication lines.

We were riding far out in the northwest of Argentina. It was cattle country. The road was straight and narrow for numerous miles, and on either side was a four-wire barbed fence. Parallel to the fence line was a series of poles on which were strung the wires for telephone communication to the world. Upon each telephone pole was a crossbar, and strung from crossbar to crossbar were the communication lines.

As we traveled along where the grass had been heavy but now was burned, we found where some of the telephone poles, being in the wake of

the fire, were burned off near the ground. Someone had carelessly thrown a lighted cigarette from a car window. It had ignited the grass, the telephone communications were ended or limited, and communication was down.

Nearly all the poles for a distance were scorched or burned. Some had been burned off the first few feet from the ground and were hanging by the top part in the air from the wires they were intended to support. Dangling in the air, these sagging wires had let the poles touch the ground as they were swinging in the wind, each time creating static on the line.

The poles had been set to hold up the lines, but here they were sagging.

Many a time during the three years that I was in charge of the work in South America, I tried to get long-distance calls through to these distant places. When the connection was made, almost invariably there would be static, and the words were cut in two and grating sounds were heard. In my mind's eye I could see the telephone line on the Salta Road swaying in the breeze, hitting the ground and occasionally breaking connection.

Communication impaired

I thought that telephone lines and telephone poles are a little like people. They are built for one purpose and sometimes serve another. They are designed to be firm and stout and to give support; but in many cases they are leaning and swaying and sagging until communications are greatly impaired, if not actually cut off.

In my experience I find that in a large number of marital cases, the problem is lack of communication; the wires are down, the poles are burned, husbands and wives are jangling, and there is static where there should be peace. There is growing disgust and hate where there should be love and harmony.

Inability to communicate

This typical young couple, only a few hectic years into their eternal marriage—only two children away from the eternal vows they had made in the holy temple of God—were each going a separate way. Their ideas of life were different as to spiritual matters (as well as many others)—one wishing to move along almost to what the other thought was fanaticism and the other moving along in a path that the other spouse thought to be almost apostasy; and both were wrong.

They talked about it and lost their tempers and drew farther and farther away from their common goal. Both were good people basically, but they needed unburned telephone poles and untangled wires of communication that were now sagging. Their inability to communicate in reasonableness led to anger, hard words, misunderstandings.

In time, each found another person and set up different communication lines for sympathy and understanding and comfort; and this disloyalty led to physical adventures that resulted in adulteries and two broken homes and disillusioned spouses and crushed hopes and injured children.

And all this because two basically good people let their communication lines get down and permitted the security poles to drag the ground. This is not one couple, it is tens of thousands of couples who started out in a blaze of glory, sweet felicity, and an inter-responsibility and with the highest of hopes.

Returned missionary

At a distant stake conference one Sunday I was approached after the meeting by a young man whose face was familiar. He identified himself as a returned missionary whom I had met out in the world a few years ago. He said he had not attended the conference but had come at its conclusion, wanting to say hello. Our greetings

were pleasant and revived some choice memories. I asked him about himself. He was in college, still single, and fairly miserable.

I asked him about his service in the Church, and the light in his eyes went out and a dull, disappointed face fashioned itself as he said, "I am not very active in the Church now. I don't feel the same as I used to feel in the mission field. What I used to think was a testimony has become something of a disillusionment. If there is a God, I am not sure any more. I must have been mistaken in my zeal and joy."

Church inactivity

I looked him through and through and asked him some questions: "What do you do in your leisure? What do you read? How much do you pray? What activity do you have? What are your associations?"

The answers were what I expected. He had turned loose his hold on the iron rod. He associated largely with unbelievers. He read, in addition to his college texts, works by atheists, apostates, and Bible critics. He had ceased to pray to his Heavenly Father. His communication poles were burned, and his lines were sagging terribly.

I asked him now, "How many times since your mission have you read the New Testament?"

"Not any time," was the answer.

"How many times have you read the Book of Mormon through?"

The answer was, "None."

"How many chapters of scripture have you read? How many verses?"

Not one single time had he opened the sacred books. He had been reading negative and critical and faith-destroying things and wondered why he could not smile.

He never prayed any more, yet wondered why he felt so abandoned and so alone in a tough world. For a long time he had not partaken of the sacrament of the Lord's Supper, and he wondered why his spirit was dead.

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Not a penny of tithing had he paid, and he wondered why the windows of heaven seemed closed and locked and barred to him. He was not receiving all the things he could have had. And as he was thinking of his woes and his worn-down faith, his loneliness, and his failures, I was thinking of a burned-out pasture in northern Argentina and burned-off telephone posts and sagging wires and dragging posts.

Dwindling faith

Deeply disturbing are the numerous signs of dwindling faith in our world. Matches are dropped. The grass is burned.

The sagging in spiritual conviction is frightening. Morale is often low even among employees in their jobs—selfish “gimme” tactics. “How much can I get?” “How about a raise?” More holidays. Fewer hours. Poor morale among the employers.

We are too affluent. We have too much money and other things. We have so many things. Even many poorer people have many things, and “things” become our life, and our vocabulary has been invaded with, “Let me do my thing.”

Yet the Lord has said, “. . . seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.” (Matt. 6:33.) Too often, though, we want the “things” first.

Laxity of prayers

We have a great generation of youth, but as I talk to many, I am amazed and surprised at the laxity of prayers among them, especially those who are in sin. Many have nearly ceased to pray. Their communication wires are down. Also numerous young people in their early married days cease to pray with regularity; their lines are sagging.

My first question to people in trouble is, “What about your prayers? How often? How deeply involved are you

when you pray? And when you pray, are you humbly thanking or are you asking?”

Elijah and priests of Baal

Israel was in deep trouble—a sustained draught.

Israel’s King Ahab demanded of the prophet Elijah:

“Art thou he that troubleth Israel?”

“And he answered, I have not troubled Israel; but thou, and thy father’s house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim.” (1 Kings 18:17-18.)

The spectacular drama portrayed on Mt. Carmel between Elijah the prophet and the ineffectual false priests of Baal is the story of sagging lines of communication. Great wickedness—and the Lord had sealed the heavens from rain. Elijah had said: “. . . if the Lord be God, follow him: but if Baal, then follow him. . . .” (1 Kings 18:21.)

The contest brought about by Elijah was to prove to Israel that the gods of stone and wood and metal were powerless. When the 450 priests of Baal could not influence their gods to burn the offering, and the Lord, through Elijah, brought down fire from heaven and consumed the bullock, then with a revival of faith on the part of Israel, the clouds came and a torrential rain fell. Weak Israel had now set up new poles; they had restrung their wires, and communication was reestablished.

Couples in sorrow

Two young couples from the Northwest came, bowed in sorrow. The husband of one and the wife of the other had lost themselves in frustration arising out of disloyally finding comfort where no association should have been tolerated. Their problems reached the maximum, and sorrow resulted.

It is generally the same. The two young people, unfaithful to their spouses, had conversed and confided too much; then secret meetings fol-

lowed, then disloyal disclosures concerning the spouse of each. And finally, that which surely could not have been dreamed of—the transgression.

Both couples had reduced their activity, become casual in their churchgoing. They had joined a social group who were also turning to spiritual casualness like themselves. Their new way of living was beyond their means, and debts crowded out tithing.

Too busy they were for home evenings and too rushed for family prayer, and when the great temptations came, they were not prepared. Their grass had been consumed, and with it the poles had been burned off and the dangling charred stubs were hanging to the sagging wires.

Sin comes when communication lines are down—it always does, sooner or later.

A sagging world

We are living in a sagging world. There has been sin since Cain yielded to Satan, but perhaps never before has the world accepted sin so completely as a way of life. We shall continue to cry repentance from this and thousands of other pulpits. We shall continue to warn the people all too ready to accept the world as it pushes in upon them.

May we always repair our sagging lines and fulfill our total obligations and thus keep close to our Lord and Savior, I pray in the name of Jesus Christ. Amen. □

President Harold B. Lee

Thank you, President Kimball.

We express our thanks and appreciation to the General Authorities who have spoken to us in this the first session of the conference.

The singing for this session has been furnished by the Brigham Young University Combined Chorus, with Ralph Woodward conducting. Robert Cundick is the organist. I wish the television audience in the whole world could look upon this group of young adults, beautifully groomed, beautifully dressed. This is the kind of judgment we would like to have rendered upon the youth of this Church. The Lord bless you beautiful, handsome, wonderful young people. You are a credit to the Church.

The chorus will now close this session by singing from the Messiah by Handel, "Behold the Lamb of God," after which the benediction will be offered by Elder Arthur S. Anderson, former president of the North Carolina-Virginia Mission, after which this conference will stand adjourned until two o'clock this afternoon.

The Brigham Young University Combined Chorus sang the number, "Behold the Lamb of God."

The closing prayer was offered by Elder Arthur S. Anderson, former president of the North Carolina-Virginia Mission.

The conference was adjourned until 2 o'clock P.M.

FIRST DAY AFTERNOON MEETING

SECOND SESSION

The second session of the conference convened at 2 P.M. on Thursday, April 6, 1972.

President Joseph Fielding Smith presided, and President N. Eldon Tan-

ner, second counselor in the First Presidency, conducted this session.

The choral music for this session was provided by a Primary Leaders Chorus, combined choruses of the Utah North

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Regions, conducted by Patricia Maughan. Elder Roy M. Darley was at the organ console.

President Tanner made the following introductory statement:

President N. Eldon Tanner

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City, Utah, in the second session of the 142nd Annual Conference of the Church of Jesus Christ of Latter-day Saints.

Sessions of this conference will be received by millions in the United States and Canada over hundreds of radio and television stations cooperating to provide the extensive coverage of this conference.

We extend a cordial welcome to our television and radio audience and to all present in this historic Tabernacle this afternoon—special guests, educational and government leaders, our regional representatives and stake presidencies from near and far, temple presidencies, bishoprics, and members of the General Auxiliary Boards.

The chorus of the leaders in our Primary organizations, who are responsible for directing to a very great extent the work of our young people, our children, made up of combined choruses of the Utah North Regions,

conducted by Patricia Maughan, will begin this service by singing "Come, Come Ye Saints."

The invocation will be offered by Elder Raymond J. Pace, Regional Representative of the Twelve.

The Primary Leaders Chorus sang "Come, Come Ye Saints."

The invocation was offered by Elder Raymond J. Pace, Regional Representative of the Twelve.

President N. Eldon Tanner

The Primary Leaders Chorus, under the direction of Patricia Maughan, with Roy Darley at the organ, will now sing "Sweet Is the Work."

The Primary Leaders Chorus sang "Sweet Is the Work."

President Tanner

Elder Robert L. Simpson, newly appointed Assistant to the Council of the Twelve, will be our first speaker, and he will be followed by Milton R. Hunter of the First Council of Seventy.

Elder Robert L. Simpson

Assistant to the Council of the Twelve

My beloved brothers and sisters, I am so grateful to my Heavenly Father for the spirit of this day and especially that I have been preceded by these lovely Primary sisters. The Primary has meant so much to me in my responsibilities of the past few years, and their singing has given me the peace and feeling that I need at this moment.

Overseas leaders

How thrilling it has been to sit here today and look down at our ever-expanding section of overseas leaders; and I am sure that the Lord's word is being fulfilled, as found in the 33rd section of the Doctrine and Covenants, when he said:

"And even so will I gather mine elect from the four quarters of the earth, even as many as will believe in me, and hearken unto my voice." (D&C 33:6.)

And how thrilling it is to see these leaders who have listened and who have hearkened and who have become faithful and true and are found worthy to be counted as leaders in their areas.

As we listened to the prophet this morning and as we listened to the other brethren who have responded, I was also struck by the great scripture that we hear so often: "What I the Lord have spoken, I have spoken, and I excuse not myself; . . . whether by mine own voice or by the voice of my servants, it is the same." (D&C 1:38.) Indeed, it is the same, and as a prophet of God talks to us, we are hearing the will of the Lord without question.

Personal tribute

May I just take a brief second to pay personal tribute to two of the greatest men I have known in my life, Bishop Vandenberg and Bishop Brown. These two great companions have meant so much and have given so much to me in my life, as they have given to you as they have traveled throughout the Church.

I have never known a man of greater courage and integrity than Bishop John H. Vandenberg. I have never been with a person so qualified in administrative and organizational ability as Bishop Victor L. Brown. These men are great assets to the work of the Lord, and I am so grateful for the blessing that came in my association with them.

Common judges in Israel

In traveling around the Church for the past ten and one-half years, what a joy it has been to meet so many of our bishops, stake presidents, men who have been designated as common judges in Israel, men who are guardians over the flock, men who have been given a charge and a responsibility that is second to none. May I take a

few moments at this session of our conference to discuss what I believe is perhaps the most misunderstood meeting of all the meetings that convene in the Church. I refer to the bishop's court. I would like to begin by relating a story.

Verdict of church court

The brief episode I am about to relate is true, and the facts are accurate because those who were present will never forget them.

The hour was very late; the room was quiet except for the audible sobs of a young man who had just received the verdict of a Church court. Justice had taken its true course. There was apparently no alternative. The unanimous decision, following serious deliberation, fasting, and prayer, was excommunication.

After several minutes, a weary face looked up, and the young man's voice broke the silence as he said, "I have just lost the most precious thing in my life, and nothing will stand in my way until I have regained it."

The process leading up to the court was not an easy one. Certainly, courage is a most important factor for every person who has seriously slipped but wants to get back on the Lord's side.

After the meeting was finished, the communications that followed the young man's dramatic statement of hope for the future were so reassuring. From some there were firm promises of help during the ensuing months of continuing repentance; from others a pat on the back and a handshake, with an eye-to-eye assurance that conveyed a feeling of confidence and the hand of fellowship. There was complete knowledge among all present at that meeting that all could be regained in the life of this young man if it were done in the Lord's way.

The way back

This young man had just taken his first giant step back. As an excom-

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municated member of the Church and with his heart determined to make things right, he was far better off than just a few days before with his membership record intact but carrying deceit in his heart that seemed to shout the word *hypocrite* with every move he made toward doing something in the Church.

This episode took place a few years ago. The young man's pledge has been fulfilled, and in my opinion, no member of the Church stands on ground more firm than the man who has had the courage to unburden himself to his priesthood authority and to set things in order with his Master. What a relief to have once again the peace of mind that "passeth all understanding."

Priesthood courts of the Church are not courts of retribution. They are courts of love. Oh, that members of the Church could understand this one fact.

The time to repent

The adversary places a fear in the heart of the transgressor that makes it so difficult for him to do what needs to be done; and in the words of James E. Talmage, "As the time of repentance is procrastinated, the ability to repent grows weaker; neglect of opportunity in holy things develops inability." (*Articles of Faith*, p. 114.) This simply means that doing what needs to be done will never be easier than right now. As in all other paths and guideposts that have been provided for us to achieve our eternal destiny of exaltation, there are no shortcuts.

Heavenly Father is not antiprogress: he is the author of eternal progression. In his own words, "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

Our achievement of eternal life adds glory to his name and is the only ultimate objective acceptable to a true Latter-day Saint.

Reduced to its simplest terms, our mission here in mortality is to overcome weaknesses of the flesh and all

irregularities in our lives, to the point that our control of personal desires is sufficient to bring about a daily living and thinking pattern that will be compatible with his holy presence.

Be not disillusioned by doctrine of the adversary that there will likely be a magic point in eternity when all of a sudden selfish and improper actions are automatically eliminated from our being. Holy writ has confirmed time and time again that such is not the case, and prophets through the ages have assured us that now is the time to repent, right here in this mortal sphere. It will never be easier than now; and returning to Brother Talmage's thought, he who procrastinates the day or hopes for an alternate method that might require less courage waits in vain, and in the meantime, the possibilities grow dimmer. He is playing the game as Satan would have him play it, and exaltation in the presence of God grows more remote with each passing day.

Availability of bishops

Now bishops, be available to your people. Let them know about the kindness and compassion that dominates your soul. Don't become so caught up in the business affairs of your ward administration that you fail to convey to your people all of those wonderful attributes referred to in the 121st section of the Doctrine and Covenants. I am talking about the attributes of kindly persuasion, long-suffering, gentleness, meekness, and love unfeigned.

Bishops, learn the great principle of delegation so that your heart and your mind can be free to counsel with the Saints. You are their common judge. There is no one else in the entire ward so designated by the Lord. It is you they must turn to. You must be available to listen, and, equally important, you must live in such a way that the voice of heaven will find utterance through you for the blessing and edification of your people.

I am certain that a basic cornerstone

of true justice is compassion. Perhaps even more important than the transgression itself is the sensitivity of a person's soul and his desire to repent and to follow the Master.

The need for help

It would be so much easier to talk about serious transgression to someone you had never seen before and would likely never see again; or better still, to talk in total seclusion to an unseen ear and receive your forgiveness then and there from unseen lips. But in such a process, who would then be at your side in the struggling months ahead, as you attempt with great effort to make your repentance complete, as you strive to prevent a tragic recurrence?

Few, if any, men have the strength to walk that hill alone, and please be assured, it is uphill all the way. There needs to be help—someone who really loves you, someone who has been divinely commissioned to assist you confidentially, quietly, assuredly—and may I reemphasize the word *confidentially*, for here again, Satan has spread the false rumor that confidences are rarely kept.

May I assure you that bishops and stake presidents are not in the habit of betraying these sacred confidences. Before being ordained and set apart, their very lives have been reviewed in that upper room in the temple by those divinely called as prophets, seers, and revelators. Without question, they are among the noble and great ones of this world and should be regarded as such by the Saints.

What a glorious plan this is! How reassuring to know that we all have hope for a total blessing, in spite of all the mistakes we have made; that there might be complete fulfillment; that we might enter his holy presence with our family units.

Process of true justice

Even excommunication from this church is not the end of the world; and

if this process is necessary in carrying out true justice, I bear you my personal and solemn witness that even this extreme penalty of excommunication can be the first giant step back, provided there follows a sincere submission to the Spirit and faith in the authenticity of God's plan.

These processes can only be carried out in this church through properly designated priesthood authority, for his house is a house of order. All of this is made very clear in the Doctrine and Covenants. May I quote:

"And again, verily I say unto you, that which is governed by law is also preserved by law and perfected and sanctified by the same.

"That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willet to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, nor judgment. Therefore, they must remain filthy still.

"All kingdoms have a law given;

"And there are many kingdoms; for there is no space in the which there is no kingdom; and there is no kingdom in which there is no space, either a greater or a lesser kingdom.

"And unto every kingdom is given a law; and unto every law there are certain bounds also and conditions.

"All beings who abide not in those conditions are not justified." (D&C 88:34-39.)

In other words, brothers and sisters, all beings who abide not in those conditions, all who fail to correct infractions of the eternal law by proper priesthood procedures that have been established for such corrections, are not acceptable to the Lord and will likely never be eligible for his presence.

God bless us to accept eternal law and understand that there can be no other way is my humble prayer, and I ask it for each and every one in the name of the Lord Jesus Christ. Amen. □

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President N. Eldon Tanner

Elder Robert L. Simpson, Assistant to the Council of the Twelve, has just spoken to us.

We shall now hear from Elder Milton R. Hunter of the First Council of Seventy, and he will be followed by Elder Alvin R. Dyer, Assistant to the Council of the Twelve.

Elder Milton R. Hunter

Of the First Council of the Seventy

My dear brethren and sisters, I humbly ask that the Spirit of God attend me in what I may say today.

Miracle of missionary work

In my opinion, one of the great miracles in our generation is the miracle of missionary work of The Church of Jesus Christ of Latter-day Saints.

At the present time, the Church has ninety-eight missions, which cover most of the world. There are over 15,400 missionaries devoting their full time to proselyting activities. In addition to these, there are several thousand mature men and women from all professions serving on a part-time basis in the stake missions. These missionaries are either paying their own expenses or they are receiving financial support from their friends, relatives, or Melchizedek Priesthood quorums.

The vast majority of the full-time missionaries are young men nineteen to twenty-one years of age, a time of life in which young people, as a general rule, would not devote themselves to full-time church service.

It should be pointed out that these young men interrupt their education, put off marriage, and adjust their missions to their military obligations, so they can do missionary work for their church and their Savior.

Thus the miracle of missionary service is repeated over and over with every missionary who gives of his time and in the sacrifices made by those who supply the financial help.

Reasons for support

Why this modern miracle of missionary work?

First, this extensive missionary work is carried forward because those people who serve as missionaries and those who give them their financial support have strong testimonies in their hearts that they belong to Christ's true church, which he restored on earth in 1830. They are positive that The Church of Jesus Christ of Latter-day Saints is the only church in the world which possesses God's holy priesthood, his true doctrines and ordinances, and the power to bring people into celestial glory to dwell with their Creator. And so they go on missions in order that other people may receive the gospel and share the same joy and blessings that they have.

Second, the modern miracle of extensive missionary work occurs because in several revelations Jesus Christ commanded that it be done. For example, he commanded Church members as follows:

"Go ye into all the world, preach the gospel to every creature, acting in the authority which I have given you, baptizing in the name of the Father, and of the Son, and of the Holy Ghost.

"And he that believeth and is baptized shall be saved, and he that believeth not shall be damned." (D&C 68:8-9.)

Faith of young man

As I have toured missions, many missionaries, as well as converts, have

reported to me unusual missionary experiences or miracles. A stake president in California told me the following missionary experience.

A young man in his stake from a well-to-do family had been taught the gospel by missionaries. His interest in the Church was very displeasing to his parents. They endeavored to persuade him not to join, but he still declared that he had a strong testimony that this was the true church of Jesus Christ and that he must join. Then, in desperation, the parents took the drastic step of telling him that if he became a member of the Mormon Church, he would be disinherited. In spite of this warning, the young man joined the Church and his parents literally turned him out of his home.

He was invited to live with a Mormon family. While he was there, the bishop and stake president asked him to go on a mission. He accepted the call. Before he left, however, his parents heard through a mutual friend that their son was going on a mission. They sent word to him that if he did, they would never write him a word, nor send him money, and that he was not to contact them.

About a year later, when the young man was in the mission field, the stake president was called on the telephone about one o'clock in the morning. The gentle voice of a woman on the other end of the line asked if he would please give her that missionary's address because she wanted to send him some money. Thus, it appears that the love of a mother had risen above her religious prejudice.

Choice of a mission

While touring a mission, I ran across a missionary who had been an all-American basketball star in college. Upon graduation from the university, he had turned down a high-paying contract to play professional ball so he could go on a mission.

Another missionary told me that

when he graduated from high school he was offered \$30,000 a year to play professional baseball. He refused the offer so he could go on a mission.

When a young man is faced with the choice of a mission or of playing professional ball at a high salary, it takes great faith and devotion to choose the mission; but many young Latter-day Saint men have made this choice.

Missionary in South America

Recently in South America, a lady missionary, who impressed me greatly, told me the story of her conversion to the LDS Church and her missionary call. Before coming on her mission she was a nurse. Her roommate was a Mormon girl. The nurse liked the girl's habits, was very pleased with her character and personality, and so she decided to study the LDS religion. The Mormon girl got two missionaries to teach the nurse the gospel.

When the nurse's parents heard that she was favorably inclined toward the Mormon religion, they thoroughly opposed her actions. They forbade her to join the Church, telling her that if she did she would be disinherited.

The Holy Ghost had borne witness to her so strongly that the Church of Jesus Christ was the true church that she asked the missionaries to baptize her even against the wishes of her parents, whom she loved dearly. It grieved her when her father and mother told her not to return home.

After joining the Church, she had a very strong desire to go on a mission and so she decided to work and save the money. It took her three or four years' time to save approximately \$3,000. She was called to labor in South America, where she is doing an outstanding job in taking the gospel of Jesus Christ to the people of that land. When she returns home, she hopes to regain the love and favor of her parents.

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Results of missionary effort

Several years ago, after returning from touring a mission, I said to one of my friends, "Did you make any converts when you were on your mission in a certain town?" And I told him the name of the town.

He replied, "No, I didn't make a single convert there. My companion and I had very poor missionary success in that town."

I informed him that recently I had held a meeting in that town. Following the meeting, a woman approached the mission president and me and said, "When I was a girl two Mormon missionaries came to our home a number of times and talked with my mother. Each time the missionaries came to our home, I ran into the kitchen and peeked through the door and listened while they conversed with mother, who wasn't very interested. As soon as they had left, I would run into the living room, pick up the literature that they had left on the table, and go to my room and study it. I was very thrilled with what I was learning.

"Finally I obtained a copy of the Book of Mormon and read it. I became thoroughly converted to the Church of Jesus Christ, having a firm conviction that it was the true church. When I grew to maturity, two more Mormon missionaries came to town and I asked them to baptize me. After I had become a Church member, I taught the gospel to my friends and relatives. There are over fifty members in this branch who belong to the Church as a result of my conversion and baptism."

I then said to my friend, "You see, you and your missionary companion indirectly have over fifty converts in that town in which you thought you got none."

An answer to prayer

A missionary related an experience that illustrates one method that God has used to bring the searchers after

truth into his true church. He stated that he and his companion had knocked on a door. A woman opened the door immediately, enthusiastically invited them in, and said to them, "You young men have come to my home today in answer to my prayers.

"For a long time I have been dissatisfied with the church to which I belong, feeling that it does not contain many of the doctrines that Christ taught while here upon the earth. I felt that it was not the true church that was founded originally by our Savior. I prayed earnestly and asked our Father in heaven to send somebody to me who would bring me the true gospel plan of salvation and make it possible for me to find the true church.

"After doing so, I had a dream that two young men knocked on my door and when I let them in they said to me, 'We have come to bring you the true gospel of Jesus Christ.' I recognize that you two young men are the same two young men I saw in my dream, and as in my dream, you announced yourselves by saying, 'We have come to bring you the gospel of Jesus Christ.' I know that you are the servants of our Master and that you will teach me his gospel."

The two missionaries were surprised at the reception but happy to have the privilege of teaching this good woman the gospel. She eagerly received it and soon thereafter was a baptized member of The Church of Jesus Christ of Latter-day Saints. Thus, another modern miracle in missionary work had occurred.

Devotion of mission presidents

The faith and devotion of mission presidents and their wives and families present marvelous stories of sacrifice and service to spread the gospel of Jesus Christ and build up his kingdom.

When the First Presidency, serving as God's holy prophets, call a man

and his wife to preside over a mission, regardless of their business situation or economic conditions, the answer is yes. All personal interests are pushed aside and they faithfully accept the call from the Lord through the First Presidency to preside over a mission for three years' time.

Each mission president's individual call, his experiences and faithfulness in accepting that call, adjusting his economic affairs, and completely readjusting the social life for himself and family, is a modern missionary miracle.

Response to mission call

For example, in a casual conversation I had recently with the president of one of the full-time missions of the Church, he told me that when he received his mission call from the First Presidency, he asked his employers for a leave of absence. Within three years his financial interest in the company in which he was employed would be large enough to support him and his family for the remainder of their lives.

His employers, being non-church members and unfavorable toward his going on a mission, refused to give him a leave of absence. Also, they informed him that he would lose all of his financial benefits in the company if he accepted the mission call. In spite of this terrific financial sacrifice and the loss of his job, he accepted the mission call and is now faithfully serving his church and his God.

I asked the mission president, "Why

didn't you tell the First Presidency of the financial loss you would suffer if you went on a mission at that time and ask them to postpone your call for three years?"

He replied, "The Lord didn't call me on a mission for three years from now. He called me to serve now. My wife and I decided to obey the call of the Lord and trust that our financial affairs would be taken care of later."

Such a sacrifice to render Christian service is certainly astounding. It is a modern missionary miracle.

Testimony

In closing, I bear my testimony that the true Church of Jesus Christ has been restored to earth by the Savior and other heavenly beings to the Prophet Joseph Smith. Membership in this church and living in accordance with the revealed teachings therein is the only way back to God. This church marks out the pathway that mankind must follow to attain eternal life in the presence of the Father and the Son.

In the name of Jesus Christ.
Amen. ☐

President N. Eldon Tanner

Elder Milton R. Hunter of the First Council of Seventy has just spoken to us.

Elder Alvin R. Dyer, Assistant to the Council of the Twelve, will now speak to us.

Elder Alvin R. Dyer

Assistant to the Council of the Twelve

I am both humbled and grateful, my brothers and sisters, for the confidence of the First Presidency and Council of the Twelve for the new assignment given me in the Historical Department

of the Church. It is truly gratifying to be associated with men of the caliber of Leonard Arrington, the Church Historian; Earl Olson, the Church Archivist; and Donald T. Schmidt, Church Librarian.

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ian; and the other brethren who have been called to assist.

These are men of great spiritual devotion who have great capability in their respective fields. We shall seek the guidance of the Spirit of the Lord, and the counsel and direction of the Brethren, in the important task that lies ahead of us.

Association with the First Presidency and other leaders, and with you, my brothers and sisters, at conference time, is always a joy and a great spiritual influence.

The plan of life

The plan for a useful and successful life is contained in the gospel of Jesus Christ, given to us by the Redeemer of mankind, whose atoning sacrifice augments the plan and makes it possible for us to return to the presence of God our Heavenly Father.

When mortality, or the second estate of man, is completed, each individual will be prepared to continue his eternal journey into that place which the judgment of this life will place upon him. In this righteous, but penetrating, judgment, each of us shall go into the next estate of eternal existence for which we are best suited.

The principles of progression, or of retardation, judged by our behavior in the probation of mortality, are realities of concept, based upon revelation from God, both ancient and modern.

Darkness and enlightenment

In working out the plan of life and salvation down through the stream of time, men have developed among themselves periods of obedience to God's holy laws and, on the other hand, periods of rebellion against these same laws.

The declarations of the prophets of God contained in sacred historical writings tell of the changing conditions that have taken place among men. Clear reference is made to times of apostasy, when the rejection of truth

has been so widespread that the holy priesthood of God, the channel through which God works in dealing with mankind, has been withdrawn from among men.

Oscillating from these periods of spiritual darkness have been periods of enlightenment when the will of God has been revealed unto man and has to some extent been adhered to. These periods of enlightenment are known as dispensations of the gospel of Jesus Christ, times when God dispenses the wisdom of the eternities unto mankind for their benefit and blessing.

Pure knowledge, meaning revelation from God, is greater than the limited reasoning of men. The method that God has chosen to convey this knowledge unto mankind is through his chosen prophets, unto whom he sends his messengers with divine instructions and upon occasion by the majesty of his own appearance.

Thus, on the whole, as the pages of history are observed, noting the depressions and then again the periods of enlightenment that have held sway over mankind as they move through mortality, we come to know, broadly, that times of apostasy and times of restoration are two opposite poles of human existence. They are conditions between which mankind has oscillated, as internal and external conditions bear sway.

Gospel not new

In the light of this concept, the gospel that Jesus Christ proclaimed during his earthlife was not new. It was actually a restoration of the same truths that had been declared in former dispensations. He himself declared these truths unto ancient prophets who had been chosen as his instruments. He was known unto them as Jehovah, and by that name he gave commandments to the children of Israel. He has directed the plan of salvation from the very beginning of mankind upon the earth, thereby establishing the dispensations of Adam, of Enoch, of Noah, of Moses

and others, all bearing witness to a restoration by the divine dispensing of truths, making known unto mankind the redeeming principles of the gospel.

The willingness of God to dispense these truths unto mankind has ever been present, but there have been times when mankind, because of wickedness and rebellion, would not receive them.

In the depths of rebellion and apostasy, the masses of people are never responsive to gospel truths.

Suppression of freedom

The reflected lack of the principles of freedom in governments and institutions stands as a stumbling block to the furtherance of God's work among men. When the darkness and evil of apostasy have dominated the minds of men, apostasy has been fostered by the subjection of individual rights of freedom, and unrighteous dominion has been brought to bear by the institutions of men that know not God.

In these periods of darkness the forces of evil, under the direction of the evil one, the archenemy of Christ, implement doctrines of force, destroying the rights of the individual, making it almost impossible for those held in subjection to have the opportunity of repentance and regeneration. Without the spirit of freedom and the power of agency, there can be no functioning of the principles that would lead us to the gospel. It is difficult, if at all possible, to come to a state of regeneration so vital to progression and the fulfillment of the gospel plan.

The gospel of Jesus Christ will not flower or expand its influence under conditions where the will of the individual is suppressed. Those who have gained a conviction of the truth and have then been thrust into a condition of individual bondage may survive the ordeal on the strength of the truths that they have previously found and individually accepted, as did the early Christian martyrs or the martyrs

in any age who have stood up in death rather than denounce the truths that they have taken unto themselves by the power of agency. But under godless systems, where the individual never comes to know the truth, he is held by darkness.

From the dark ages, that period of time following the death of the apostles of the Lord in the meridian dispensation—which continued for about eleven hundred years, during which time there was no intelligent glorification of the individual—hardly a painted picture emerged that portrayed this important concept. Everything was lost in relentless subjection of the masses to the evil power of unrighteous dominion.

The Renaissance

Then came that period known as the Renaissance, which gave to men an inward longing for liberation of thought with the courage to face the evil forces that held them in subjection. Man again began to seek for freedom and truth. The Master of men had said many years before, "... ye shall know the truth, and the truth shall make you free." (John 8:32.) But this and other scripture, for many years, they had not even been privileged to read.

But God began to work with men, and their hearts turned toward him; and whenever the spark of freedom was found, it was influenced and fed by the natural forces of agency. Soon the desire for freedom, matched with the courage to fight and die for it, spread among men.

The question might well be asked, Why does freedom need to be restored as a forerunner to a new dispensation of the gospel of Jesus Christ? The answer is a simple one, for well the Lord knows that without the spirit of freedom in the souls of men, there could be no willing response to the gospel plan. For it is in the culture of freedom and the use of agency in that freedom that men come to know the difference between good and evil. This progress leads to yearnings in the hearts of good

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men, and eventually to gospel dispensations. This is the pattern to be noted down through the era of the historical writings.

A new dispensation

The continued longing for freedom led directly to the period known as the Reformation, which led to the foundation of America and the framing of the Constitution, concerning which the Lord has said:

"According to the laws and constitution of the people, which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles." (D&C 101:77.)

All of this in its proper order leads directly to the greatest period in the experience of man upon the earth, a new dispensation of the gospel of Jesus Christ.

This period was foreseen and referred to by the apostle Peter as the times of restitution or restoration of all things involving a new gospel dispensation. Here are his words as he speaks also of the coming of the Lord at this particular time:

"And he shall send Jesus Christ, which before was preached unto you:

"Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:20-21.)

Personal visitation

The significant feature of the present dispensation was the inauguration of the same by the personal visitation of God the Father and his Beloved Son, Jesus Christ, referred to in the sacred historical writings of this church as the Sacred Grove appearance, which occurred in the spring of 1820 near Palmyra, New York, 152 years ago.

Upon this occasion Joseph Smith became the first of the prophets of this new dispensation of the gospel; and by virtue of divine instruction given

then and subsequent appearances of the Son of God and certain ancient prophets who hold keys of understanding pertaining to the gospel plan, he has caused to be established the kingdom of God upon the earth, that any of mankind may come unto it.

Last dispensation

The characteristics of this dispensation, as compared with other dispensations, are unique in that it is the last of all dispensations, concerning which the Prophet Joseph Smith received this divine information as contained in a revelation:

"Unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times; and for the fulness of times, in the which I will gather together in one all things, both which are in heaven, and which are on earth." (D&C 27:13.)

The apostle Paul, writing unto the Ephesian saints, speaks also of this important final dispensation in connection with the inheritances that will come to the faithful. I quote what he said and must have seen in vision:

"That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." (Eph. 1:10.)

A dispensation of the gospel of Jesus Christ is now established with prophets, seers, and revelators. The church and kingdom of God has been established, and the inhabitants of the earth "may receive it, and be prepared for the days to come, in the which the Son of Man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth." (D&C 65:5.)

Of these things I bear my personal witness as conveyed to me by the power of the Spirit, in the name of Jesus Christ. Amen. □

President N. Eldon Tanner

We have just listened to Elder Alvin R. Dyer, Assistant to the Council of the Twelve.

The congregation will please stand and join with the chorus in singing "Oh Say, What Is Truth?"

After the singing, Elder ElRay L. Christiansen, Assistant to the Twelve, will address us.

The congregation and chorus sang "Oh Say, What Is Truth?"

President Tanner

Elder ElRay L. Christiansen, Assistant to the Council of Twelve, will now address us, and he will be followed by Elder James A. Cullimore, Assistant to the Twelve.

Elder ElRay L. Christiansen

Assistant to the Council of the Twelve

First of all, my brothers and sisters, let me assure you that as far as ElRay L. Christiansen is concerned, God lives, and he is a compassionate, understanding Father; and his Son, Jesus Christ, came to earth, as the Bible tells us, and offered himself and actually gave his life that we might be redeemed from the grave and might have eternal life, salvation, which to us means exaltation in the celestial world.

I testify that Joseph Smith was selected by God and Jesus Christ to restore the gospel in this day and that Joseph Fielding Smith, whom we appreciate, is one of a succession of modern-day prophets, seers, and revelators.

Successful parenthood

Now, this is a world in difficulty and trouble, but we shouldn't merely bemoan the fact. We should, as far as our powers can help us, be anxiously engaged in rectifying it. Just before we sang, I wrote this down: If you and I are to help restore this sick world to its spiritual health, we must begin at the proper place—that is, with ourselves and with our families. This we can do!

One of the most rewarding of all human undertakings is that of making a success of marriage and of rearing

children in a manner acceptable to the Lord. It calls for the best in all of us.

While many, both in and out of the Church, are eminently successful in rearing their families, it is clearly evident that there are fathers and mothers who are divesting themselves of their sacred obligation to counsel their children and to give them the parental warmth and interest that they deserve. Some parents are quite willing to let others tend, and teach, and train their most precious possessions—their children.

Did you hear the timely admonition of our president and prophet this morning, pleading for fathers to take their rightful places at the head of their households in righteousness?

Homes in serious trouble

An authenticated study shows that two million children in America live in homes where serious trouble exists between parents. Six and a half million children live with only one parent, and another million have been "farmed out" to relatives or friends or institutions.

Some worthy institutions have been developed to help improve the home and family life. But helpful as these agencies may be, I am convinced, and I believe you will agree, that there is not and never will be a better institution

for improving the home than the home itself.

Parents cannot, without regrettable consequences, shirk the responsibility of teaching and showing their children through their example the attributes of character that lead them unhesitatingly to appreciate and accept the good, the decent, the beautiful, and help them to develop the desire and the courage to turn from that which is coarse or crude or wrong.

Family home evening

To help us develop desirable qualities in our children, we are provided with divinely given programs such as the family home evenings, and for the life of me I cannot understand why every single family in the Church doesn't grasp the opportunities provided through family home evening—it costs nothing; it isn't necessary to leave home; and yet it is one of the most effective ways of cementing the unity of our families that has ever come to us, and when consistently used, it has proven to be a marvelous means of making family life secure and meaningful.

A sacred trust

Parenthood is a sacred trust. It is an approach to the divine—a God-given privilege that, with its never-ending responsibilities, brings rich and lasting rewards.

President Joseph F. Smith made this significant statement: "The man, and the woman who are the agents, in the providence of God, to bring living souls into the world, are made before God and the heavens, as responsible for these acts as is God himself responsible for the works of his own hands. . . ." (*Gospel Doctrine*, p. 342.)

A home approved of God is not merely a place where children are born, but where their coming is received with joy and gladness by parents who strive with all their abilities to help their children develop such attributes as—

1. Faith in God, along with a desire to be obedient to his commandments,
2. Respect for and obedience to the laws of the land,
3. A determination to be truthful and honest, regardless of the circumstances,
4. Unselfishness by teaching (mostly by example), along with courtesy, respect, refinement, and good manners, for surely they are part of our religion.

After all,

"The sermon for a teenage child
That proves to be most ample
Is still the one that parents teach
By setting an example."

—Hal Chadwick

Family traditions

Success in family life calls for parents who take time to enjoy their children; who read with them; who play with them; who let them participate in planning special occasions, seeking to make wholesome family traditions a proud part of family life.

The case of a young man, the father of four children, whom we called upon to speak in a stake conference in eastern Utah, emphasizes the desirability of family traditions, special occasions, and warm family relationships.

On each anniversary of their marriage, this couple planned something special to do. Now they had looked forward as a family to observing their tenth anniversary. The father arranged his vacation to cover that period of time. But suddenly it became necessary for his wife to enter the hospital for surgery. He and the children felt sorry for her because she was in the hospital. At the same time she was sad, thinking that her husband and the children would be disappointed. But when she read the little note that came with a bouquet of flowers, she felt better, for it read: "Sweetheart, ten years with you have seemed like ten days, but ten days without you have seemed like ten years." Signed, "Bill."

Petty disputations

Another essential in successful parenthood is for fathers and mothers to avoid disputations. Such situations may seem harmless to the parents, but in the eyes of their children, the two most important people in the world are in conflict, and from their limited perspective, the whole world is in trouble. Situations thus created are an indication of immaturity and weakness on the part of those involved. Someone has said that one of the most important things a father can do for his children is to love and respect their mother.

I plead with parents to rise above pettiness and to spare their children the inglorious and painful insecurity of having to endure petty disputations and offensive situations.

Avenues of communication

It is important also to keep the avenues of communication open. It is wonderful when a father or a mother will sit down with a son or a daughter and discuss a personal problem (and they have their problems, which, if we are wise, we will not minimize). There are pressures, and enticements, and even unjust accusations against which our sons and daughters need to be fortified. It is even more wonderful when, because of the love and closeness that exists, children feel no hesitancy in taking their problems to their parents.

In such heart-to-heart talks, parents will help to set objectives for their children, such as:

1. A desire and determination to live clean, virtuous lives
2. A desire to associate with those who have their same high standards and ideals
3. A determination (for boys) to live so they may receive the priesthood in worthiness
4. To prepare for and be worthy of being called on missions, perhaps establishing a savings account early in life for this purpose
5. A determination to gain an education, to learn a trade or a profession, or to master a skill (and teach them the joy of working)
6. To prepare to be worthy and desirous of marriage in the temple, thus doing things the Lord's way
7. To prepare to become, in their own right, successful homemakers

Security in the home

We talk a good deal these days about security. My brothers and sisters, there is no security that we can give our children that is more essential than the security they gain in homes where families operate as families should, according to the gospel of Jesus Christ; where families kneel and offer prayers of thanksgiving and gratitude at the beginning and at the close of each day; where keeping the commandments of God is a part of daily life. In this way, they become fortified and enabled to meet the future without frustration and without fear.

Historians almost without exception point out that one of the greatest contributing factors in the downfall of nations is the disintegration of the home and family life.

A complete rebirth of satisfactory family life is needed. It is needed even in the so-called better homes. It must begin with proper love and respect between the husband and the wife and then, by their example, transferred to their children.

Faith in God

No nation can long endure unless the great majority of its families and its homes are made secure through faith in God—an active, living faith.

In *The Scouter's Minute* [YMMIA, 1969] I found these lines:

"So long as there are homes to which men turn at close of day;
So long as there are homes where children are, where women stay—

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If love and loyalty and faith be found
across those sills—

A stricken nation can recover from its
gravest ills.

"So long as there are homes where
fires burn and there is bread [I think
that means homemade bread];

So long as there are homes where lamps
are lit and prayers are said;

Although a people falter through the
dark—and nations grope,

With God Himself back of these little
homes, we have sure hope."

To this I testify in the name of Jesus
Christ, the Lord. Amen. □

President N. Eldon Tanner

Elder ElRay Christiansen, Assistant
to the Twelve, has just spoken to us.

Elder James A. Cullimore, Assistant
to the Twelve, will now address
us, and he will be followed by Elder
Ezra Taft Benson of the Council of
the Twelve, who will be our concluding
speaker.

Elder James A. Cullimore

Assistant to the Council of the Twelve

I have been greatly impressed, my
brethren and sisters, at the strength of
the testimonies that have been borne
this afternoon and this morning in
these conference sessions. I thought the
testimony of President Smith was so
firm, so strong, so certain. How can
anyone doubt! And then to have it
followed by Brother [Mark E.] Petersen
in his masterful way, and so sincere.
The testimonies of the other
brethren, Bishop Featherstone and
Bishop Peterson, so humble and so
certain, a testimony in their lives,
and the testimony of others that have
been given. Brother Kimball, always
so sweet and so sincere. These are
the things that are important to us
in our lives.

A valued possession

A testimony of the gospel is one of
the most valued possessions of a member
of the Church. The strength and
unity of the Church depend upon each
member so living that he comes to
know for himself that the gospel is
true.

The spiritual condition of the
membership of the Church is determined
by the degree to which the members
live the gospel and are worthy of

the companionship of the Holy Spirit
in giving witness of the truth of this
great work. It would follow that the
prosperity of the Church is also
measured to a great extent by the
strength of testimonies of its members
as demonstrated by their worthiness
and righteous living.

Peter's testimony

One of the great testimonies of the
scriptures is that given by Peter as he
was brought before the judges after
having healed the lame man at the
temple gate.

"Then Peter, filled with the Holy
Ghost, said unto them, Ye rulers of
the people, and elders of Israel,

"If we this day be examined of the
good deed done to the impotent man,
by what means he is made whole;

"Be it known unto you all, and to
all the people of Israel, that by the
name of Jesus Christ of Nazareth, whom
ye crucified, whom God raised from
the dead, even by him doth this man
stand here before you whole.

"This is the stone which was set
at nought of you builders, which is
become the head of the corner.

"Neither is there salvation in any
other: for there is none other name

under heaven given among men, whereby we must be saved." (Acts 4:8-12.)

Testimony of Christ

A second great testimony was given by Peter of Christ.

"When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

"And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

"He saith unto them, But whom say ye that I am?

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

"And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my father which is in heaven.

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

"And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. 16:13-19.)

Secret of growth

In a day when churches are generally losing members and declining in popularity, many wonder what the secret is in the growth and stability of The Church of Jesus Christ of Latter-day Saints.

President McKay answered it: "The secret lies in the testimony, possessed by each individual who is faithful in the Church, that the Gospel consists of correct principles. . . .

"This testimony has been revealed to every sincere man and woman who has conformed to the principles of the Gospel of Jesus Christ, who has obeyed

the ordinances, and has become entitled to and has received the Spirit of God, the Holy Ghost, to guide him." (*Pathways to Happiness* [Bookcraft, 1957], pp. 314-15.)

Influence of Holy Spirit

In an editorial in the *Impact* magazine, Brother William E. Berrett expressed well the great influence of the Holy Spirit in guiding and uniting the Church today:

"The great miracle of our day is that Spirit which unites the members of The Church of Jesus Christ of Latter-day Saints with those multitudinous authorities appointed to lead them. For those appointed thus to lead speak a diversity of tongues, belong to a variety of races and cultures, and live in many different lands. Yet there is a unity which manifests itself in the obedience to Church calls, in the acceptance of basic doctrines, and in the belief that we are led by a living prophet of God.

"This unity is baffling to the world generally and is not understood by many whose names grace the Church rolls. The unifying influence is none other than the Holy Ghost, bestowed upon men by the authority of God, through his holy priesthood. Through the work of the Holy Ghost, men may come to know the truth, as it springs forth from the printed pages of scripture or from the lips of our living prophets. In the words of Brigham Young, 'the eloquence of angels never can convince any person that God lives, and makes truth the habitation of his throne, independent of that eloquence being clothed with the power of the Holy Ghost; in the absence of this, it would be a combination of useless sounds. What is it that convinces man? It is the influence of the Almighty, enlightening his mind, giving instruction to the understanding.'" (*Impact*, Spring 1970, p. 2.)

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Companionship of Holy Ghost

Every member of the Church is entitled to the companionship of the Holy Ghost. At the time of baptism, hands were placed upon our heads and it was said, "Receive the Holy Ghost." Based upon our worthiness, this gives us the right to the constant companionship of the Holy Ghost in which we can receive its revelations.

The blessings to those who have lived worthy of the companionship of the Holy Ghost were revealed to the Prophet Joseph Smith and Sidney Rigdon:

"For thus saith the Lord—I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end.

"Great shall be their reward and eternal shall be their glory.

"And to them will I reveal all mysteries, yea, all the hidden mysteries of my kingdom from days of old, and for ages to come, will I make known unto them the good pleasure of my will concerning all things pertaining to my kingdom.

"Yea, even the wonders of eternity shall they know, and things to come will I show them, even the things of many generations.

"And their wisdom shall be great, and their understanding reach to heaven; and before them the wisdom of the wise shall perish, and the understanding of the prudent shall come to naught.

"For by my Spirit will I enlighten them, and by my power will I make known unto them the secrets of my will—yea, even those things which eye has not seen, nor ear heard, nor yet entered into the heart of man." (D&C 76:5-10.)

And again the Lord told the Prophet:

"And the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man

through the world, that hearkeneth to the voice of the Spirit." (D&C 84:46.)

Special witnesses

The Twelve Apostles are special witnesses of the Savior. I don't know how many of them have actually seen a personage. They don't talk about it. But they don't have to, to receive their special witness that can come by the Holy Ghost.

President Harold B. Lee said to a group of young people, "Not many have seen the Savior face to face here in mortality, but there is no one of you who has been blessed to receive the gift of the Holy Ghost after baptism but that may have a perfect assurance of his existence as though you had seen." (*Youth and the Church* [Deseret Book, 1970], p. 51.)

President Smith's statement

The impact of the witness of the Spirit in our lives has been made clear by President Joseph Fielding Smith when he said:

"... the Lord has taught that there is a stronger witness than seeing a personage, even of the Son of God, in a vision. . . . The Savior said:

"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.

"And whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, . . . neither in the world to come." [Matt. 12:31-32.]

"Therefore the seeing, even the Savior, does not leave as deep an impression in the mind as does the testimony of the Holy Ghost to the spirit. Both Peter and Paul understood this. Here are the words of Paul:

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

"And have tasted the good word of God, and the powers of the world to come.

"If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." [Heb. 6:4-6.]

President Smith concludes: "... the impressions on the soul that come from the Holy Ghost are far more significant than a vision. It is where Spirit speaks to spirit, and the imprint upon the soul is far more difficult to erase. Every member of the Church should have the impressions on his soul made by the Holy Ghost that Jesus is the Son of God indelibly pictured so that they cannot be forgotten." (*Seek Ye Earnestly* [Deseret Book, 1970], pp. 213-14.)

The spirit of revelation

In our search for truth and in our pursuit of eternal life, the Lord has not left us without guidance. He said:

"Oliver Cowdery, verily, verily, I say unto you, that assuredly as the Lord liveth, who is your God and your Redeemer, even so surely shall you receive a knowledge of whatsoever things you shall ask in faith, with an honest heart, believing that you shall receive. . . .

"Yea, behold, I will tell you in your mind and in your heart, by the Holy Ghost, which shall come upon you and which shall dwell in your heart.

"Now, behold, this is the spirit of revelation." (D&C 8:1-3.)

Companionship of Spirit

We need the companionship of the Spirit in our lives to continually confirm to us the divinity of the gospel plan. Two things are vital to the assurance of the companionship of the Spirit:

1. Our lives must be in conformity to the gospel standards. "... the Spirit of the Lord doth not dwell in unholy temples." (Hel. 4:24.)

2. We must be engaged in the work. As the Pharisees listened to the bold teachings of the Savior, they said: "How knoweth this man letters, having never learned?" He answered them: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:15, 17.)

The Lord plainly told the Prophet Joseph Smith how one might obtain a witness of him:

"Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am;

"And that I am the true light that lighteth every man that cometh into the world." (D&C 93:1-2.)

Experience of Oliver Cowdery

Too often we ask the Lord for the direction of his Spirit before we've done all we can. The Lord gave Oliver Cowdery the key here when he attempted to translate and failed. He said: "But, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right." (D&C 9:8.)

After we have done all we can, having studied it out and determined how best to solve our problems, then we take our decisions to the Lord; and if they are right, our bosoms will burn within us and we will have spiritual confirmation as to what to do.

Alma's testimony

The prophet Alma spoke regarding his testimony of certain gospel teachings. He said:

"And this is not all. Do ye not suppose that I know of these things myself? Behold, I testify unto you that I do know that these things whereof

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I have spoken are true. And how do ye suppose that I know of their surety?

"Behold, I say unto you they are made known unto me by the Holy Spirit of God. Behold, I have fasted and prayed many days that I might know these things of myself. And now I do know of myself that they are true; for the Lord God hath made them manifest unto me by his Holy Spirit; and this is the spirit of revelation which is in me." (Al. 5:45-46.)

Yes, "the Spirit enlighteneth every man that hearkeneth to the voice of the Spirit."

I bear testimony that by the witness of the Spirit one can come to know of

the divinity of this great work, that God lives, that Jesus is the Christ, that Joseph Smith was divinely called, that President Joseph Fielding Smith is a prophet of God, and that this gospel is the great plan of life and salvation as instituted of the Lord. This is my personal testimony to you, my brethren and sisters, and I leave it in the name of Jesus Christ. Amen. □

President N. Eldon Tanner

Elder James A. Cullimore, Assistant to the Twelve, has just addressed us. Elder Ezra Taft Benson of the Council of the Twelve will be our concluding speaker.

Elder Ezra Taft Benson

Of the Council of the Twelve

My beloved brothers and sisters, seen and unseen—and we are all brothers and sisters, children of the same Father in the spirit—humbly and gratefully I stand before you on this anniversary date of the organization of the restored church of Jesus Christ, 142 years ago. I love a general conference of the Church, except this particular part, and yet I rejoice in the opportunity to bear testimony to this the greatest work in all the world.

Persian anniversary

Last fall I was invited by Baron von Blomberg, president of the United Religions Organization, to represent the Church as a guest of the king of Persia at the twenty-five hundredth anniversary of the founding of the Persian Empire by Cyrus the Great. Advised by the First Presidency to accept the invitation, I left immediately following the October conference to join with representatives of twenty-seven world religions, some fifty monarchs, and other notables at this historic celebration in Iran.

King Cyrus

King Cyrus lived more than five hundred years before Christ and figured in prophecies of the Old Testament mentioned in 2 Chronicles and the book of Ezra, and by the prophets Ezekial, Isaiah, and Daniel. The Bible states how "the Lord stirred up the spirit of Cyrus, King of Persia." (2 Chron. 36:22.) Cyrus restored certain political and social rights to the captive Hebrews, gave them permission to return to Jerusalem, and directed that Jehovah's temple should be rebuilt.

Parley P. Pratt, in describing the Prophet Joseph Smith, said that he had "the boldness, courage, temperance, perseverance and generosity of a Cyrus." (*Autobiography of Parley Parker Pratt* [Deseret Book Company, 1938], p. 46.)

President Wilford Woodruff said:

"Now I have thought many times that some of those ancient kings that were raised up, had in some respects more regard for the carrying out of some of these principles and laws, than even the Latter-day Saints have in

our day. I will take as an ensample Cyrus. . . . To trace the life of Cyrus from his birth to his death, whether he knew it or not, it looked as though he lived by inspiration in all his movements. He began with that temperance and virtue which would sustain any Christian country or any Christian king. . . . Many of these principles followed him, and I have thought many of them were worthy, in many respects, the attention of men who have the Gospel of Jesus Christ." (*Journal of Discourses*, vol. 22, p. 207.)

Use of good men

God, the Father of us all, uses the men of the earth, especially good men, to accomplish his purposes. It has been true in the past, it is true today, it will be true in the future.

"Perhaps the Lord needs such men on the outside of His Church to help it along," said the late Elder Orson F. Whitney of the Quorum of the Twelve. "They are among its auxiliaries, and can do more good for the cause where the Lord has placed them, than anywhere else. . . . Hence, some are drawn into the fold and receive a testimony of the truth; while others remain unconverted. . . . the beauties and glories of the gospel being veiled temporarily from their view, for a wise purpose. The Lord will open their eyes in His own due time. God is using more than one people for the accomplishment of His great and marvelous work. The Latter-day Saints cannot do it all. It is too vast, too arduous for any one people. . . . We have no quarrel with the Gentiles. They are our partners in a certain sense." (*Conference Report*, April 1928, p. 59.)

This would certainly have been true of Colonel Thomas L. Kane, a true friend of the Saints in their dire need. It was true of General Doniphan, who, when ordered by his superior to shoot Joseph Smith, said: "It is cold blooded murder. I will not obey your order. . . . and if you execute these men, I will hold you responsible before an earthly

tribunal, so help me God." (Joseph Fielding Smith, *Essentials in Church History*, p. 241.)

We honor these partners because their devotion to correct principles overshadowed their devotion to popularity, party, or personalities.

Founding fathers

We honor our founding fathers of this republic for the same reason. God raised up these patriotic partners to perform their mission, and he called them "wise men." (See D&C 101:80.) The First Presidency acknowledged that wisdom when they gave us the guideline a few years ago of supporting political candidates "who are truly dedicated to the Constitution in the tradition of our Founding Fathers." (*Deseret News*, November 2, 1964.) That tradition has been summarized in the book *The American Tradition* by Clarence Carson.

The Lord said that "the children of this world are in their generation wiser than the children of light." (Luke 16:8.) Our wise founders seemed to understand, better than most of us, our own scripture, which states that "it is the nature and disposition of almost all men, as soon as they get a little authority . . . they will immediately begin to exercise unrighteous dominion." (D&C 121:39.)

Allegiance to Constitution

To help prevent this, the founders knew that our elected leaders should be bound by certain fixed principles. Said Thomas Jefferson: "In questions of power then, let no more be heard of confidence in man but bind him down from mischief by the chains of the Constitution."

These wise founders, our patriotic partners, seemed to appreciate more than most of us the blessings of the boundaries that the Lord set within the Constitution, for he said, "And as pertaining to law of man, whatsoever is more or less than this, cometh of evil." (D&C 98:7.)

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In God the founders trusted, and in his Constitution—not in the arm of flesh. "O Lord," said Nephi, "I have trusted in thee, and I will trust in thee forever. I will not put my trust in the arm of flesh; . . . cursed is he that putteth his trust in man or maketh flesh his arm." (2 Ne. 4:34.)

President J. Reuben Clark, Jr., put it well when he said:

"God provided that in this land of liberty, our political allegiance shall run not to individuals, that is, to government officials, no matter how great or how small they may be. Under His plan our allegiance and the only allegiance we owe as citizens or denizens of the United States, runs to our inspired Constitution which God himself set up. So runs the oath of office of those who participate in government. A certain loyalty we do owe to the office which a man holds, but even here we owe just by reason of our citizenship, no loyalty to the man himself. In other countries it is to the individual that allegiance runs. This principle of allegiance to the Constitution is basic to our freedom. It is one of the great principles that distinguishes this 'land of liberty' from other countries." (*Improvement Era*, July 1940, p. 444.)

Patriotism

"Patriotism," said Theodore Roosevelt, "means to stand by the country. It does not mean to stand by the President or any other public official save exactly to the degree in which he himself stands by the country. . . .

"Every man," said President Roosevelt, "who parrots the cry of 'stand by the President' without adding the proviso 'so far as he serves the Republic' takes an attitude as essentially unmanly as that of any Stuart royalist who championed the doctrine that the King could do no wrong. No self-respecting and intelligent free man could take such an attitude." (Theodore Roosevelt, *Works*, vol. 21, pp. 316, 321.) And yet as Latter-day Saints we should

pray for our civic leaders and encourage them in righteousness.

Support of candidates

". . . to vote for wicked men, it would be sin," said Hyrum Smith. (*Documentary History of the Church*, vol. 6, p. 323.)

And the Prophet Joseph Smith said, ". . . let the people of the whole Union, like the inflexible Romans, whenever they find a promise made by a candidate that is not practiced as an officer, hurl the miserable sycophant from his exaltation. . . ." (DHC, vol. 6, p. 207.)

Joseph and Hyrum's trust did not run to the arm of flesh, but to God and correct eternal principles. "I am the greatest advocate of the Constitution of the United States there is on the earth," said the Prophet Joseph Smith. (DHC, vol. 6, p. 56.)

The warning of President Joseph Fielding Smith is most timely: "Now I tell you it is time the people of the United States were waking up with the understanding that if they don't save the Constitution from the dangers that threaten it, we will have a change of government." (*Conference Report*, April 1950, p. 159.)

Another guideline given by the First Presidency was "to support good and conscientious candidates, of either party, who are aware of the great dangers" facing the free world. (*Deseret News*, November 2, 1964.)

Fortunately we have materials to help us face these threatening dangers in the writings of President David O. McKay and other church leaders. Some other fine sources by LDS authors attempting to awaken and inform us of our duty are: *Prophets, Principles, and National Survival* (Jerreld L. Newquist), *Many Are Called But Few Are Chosen* (H. Verlan Andersen), and *The Elders of Israel and the Constitution* (Jerome Horowitz).

But the greatest handbook for freedom in this fight against evil is the Book of Mormon.

Standard in scriptures

This leads me to the second great civic standard for the Saints. For in addition to our inspired Constitution, we have the scriptures.

Joseph Smith said that the Book of Mormon was the "keystone of our religion" and the "most correct" book on earth. (*DHC*, vol. 6, p. 56.) This most correct book on earth states that the downfall of two great American civilizations came as a result of secret conspiracies whose desire was to overthrow the freedom of the people. "And they have caused the destruction of this people of whom I am now speaking," says Moroni, "and also the destruction of the people of 'Nephi.'" (Eth. 8:21.)

Now undoubtedly Moroni could have pointed out many factors that led to the destruction of the people, but notice how he singled out the secret combinations, just as the Church today could point out many threats to peace, prosperity, and the spread of God's work, but it has singled out the greatest threat as the godless conspiracy. There is no conspiracy theory in the Book of Mormon—it is a conspiracy fact.

Then Moroni speaks to us in this day and says, "Wherefore, the Lord commandeth you, when ye shall see these things come among you that ye shall awake to a sense of your awful situation, because of this secret combination which shall be among you. . . ." (Eth. 8:24.)

The Book of Mormon further warns that "whatsoever nation shall uphold such secret combinations, to get power and gain, until they shall spread over the nation, behold they shall be destroyed. . . ." (Eth. 8:22.)

Dangers ahead

This scripture should alert us to what is ahead unless we repent, because there is no question but that as people of the free world, we are increasingly upholding many of the

evils of the adversary today. By court edict godless conspirators can run for government office, teach in our schools, hold office in labor unions, work in our defense plants, serve in our merchant marines, etc. As a nation, we are helping to underwrite many evil revolutionaries in our country.

Now we are assured that the Church will remain on the earth until the Lord comes again—but at what price? The Saints in the early days were assured that Zion would be established in Jackson County, but look at what their unfaithfulness cost them in bloodshed and delay.

President Clark warned us that "we stand in danger of losing our liberties, and that once lost, only blood will bring them back; and once lost, we of this church will, in order to keep the Church going forward, have more sacrifices to make and more persecutions to endure than we have yet known. . . ." (CR, April 1944, p. 116.) And he stated that if the conspiracy "comes here it will probably come in its full vigor and there will be a lot of vacant places among those who guide and direct, not only this government, but also this Church of ours." (CR, April 1952.)

Word of living prophets

Now the third great civic standard for the Saints is the inspired word of the prophets—particularly the living president, God's mouthpiece on the earth today. Keep your eye on the captain and judge the words of all lesser authority by his inspired counsel.

The story is told how Brigham Young, driving through a community, saw a man building a house and simply told him to double the thickness of his walls. Accepting President Young as a prophet, the man changed his plans and doubled the walls. Shortly afterward a flood came through that town, resulting in much destruction, but this man's walls stood. While

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putting the roof on his house, he was heard singing, "We thank thee, O God, for a prophet!"

Joseph Smith taught "that a prophet was a prophet only when he was acting as such." (DHC, vol. 5, p. 265.)

Promptings of Holy Spirit

Suppose a leader of the Church were to tell you that you were supporting the wrong side of a particular issue. Some might immediately resist this leader and his counsel or ignore it, but I would suggest that you first apply the fourth great civic standard for the faithful Saints. That standard is to live for, to get, and then to follow the promptings of the Holy Spirit.

Said Brigham Young: "I am more afraid that this people have so much confidence in their leaders that they will not inquire for themselves of God whether they are led by Him. . . . Let every man and woman know, by the whisperings of the Spirit of God to themselves, whether their leaders are walking in the path the Lord dictates, or not." (JD, vol. 9, p. 150.)

A number of years ago, because of a statement that appeared to represent the policy of the Church, a faithful member feared he was supporting the wrong candidate for public office. Humbly he took the matter up with the Lord. Through the Spirit of the Lord he gained the conviction of the course he should follow, and he dropped his support of this particular candidate. This good brother, by fervent prayer, got the answer that in time proved to be the right course.

We urge all men to read the Book of Mormon and then ask God if it is true. And the promise is sure that they may know of its truthfulness through the Holy Ghost, "and by the power of the Holy Ghost [men] may know the truth of all things." (Moro. 10:5.)

We need the constant guidance of that Spirit. We live in an age of deceit.

"O my people," said Isaiah in the Book of Mormon, "they who lead thee cause thee to err and destroy the way of thy paths." (2 Ne. 13:12.) Even within the Church we have been warned that "the ravaging wolves are amongst us, from our own membership, and they, more than any others, are clothed in sheep's clothing, because they wear the habiliments of the priesthood." (J. Reuben Clark, Jr., CR, April 1949, p. 163.)

The Lord holds us accountable if we are not wise and are deceived. "For they that are wise," he said, "and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived—verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day." (D&C 45:57.)

Civic standards

And so four great civic standards for the faithful Saints are, first, the Constitution ordained by God through wise men; second, the scriptures, particularly the Book of Mormon; third, the inspired counsel of the prophets, especially the living president, and fourth, the guidance of the Holy Spirit.

God bless us all that we may use these standards and by so doing bless ourselves, our families, our community, our nation, and the world, I humbly pray, as I bear my witness to the truth of this great latter-day work, in the name of Jesus Christ. Amen. □

President N. Eldon Tanner

Elder Ezra Taft Benson of the Council of the Twelve has just addressed us.

The morning session Saturday, in addition to being broadcast direct, will be video-taped and released to many television stations Sunday morning to the eastern and central parts of the United States, Canada, Hawaii, and bases of the Armed Forces throughout the Pacific and carried by radio to Vietnam.

We express our thanks and appreciation to the owners and managers of over 350 television and radio stations for their generous cooperation in broadcasting the programs of this conference.

Rebroadcasts of all sessions of the conference will be received over KSL radio beginning at midnight tonight, and can be heard in many parts of the United States and the world.

The singing for this session has been furnished by the Primary Leaders Chorus of the Utah North Regions with Patricia Maughan conducting and Roy Darley at the organ.

We greatly appreciate the devotion of these faithful sisters who contribute so much to the welfare of our children throughout the Church.

On behalf of all who have listened to the singing during this session we express appreciation and our sincere

thanks to the members of this chorus for furnishing us with their inspirational music.

The Primary Leaders Chorus will now favor us with "The 23rd Psalm."

The benediction will be offered by Elder Dee Lloyd Andreasen, former president of the Bannock Stake.

The general session of this conference will then be adjourned until 10:00 A.M. Saturday.

The Primary Leaders Chorus sang "The 23rd Psalm."

The benediction was offered by Elder Dee Lloyd Andreasen, former president of Bannock Stake.

The conference was adjourned until Saturday, April 8, at 10 o'clock A.M.

SECOND DAY MORNING MEETING

THIRD SESSION

The third session of the conference convened in the Salt Lake Tabernacle on Saturday, April 8, 1972, at 10 o'clock A.M.

With President Joseph Fielding Smith present and presiding, President Harold B. Lee, first counselor in the First Presidency, conducted this session.

The special music for this meeting was furnished by the Tabernacle Choir, directed by Richard P. Condie, with Alexander Shreiner playing the organ accompaniments.

Before the beginning of the meeting the Tabernacle Choir sang the hymn, "How Firm a Foundation."

President Lee then made the following statement:

President Harold B. Lee

President Joseph Fielding Smith, the

president of the Church, is presiding over this session of the conference. He has asked me to conduct this service.

The Tabernacle Choir has just opened this third session of the 142nd Annual Conference of the Church of Jesus Christ of Latter-day Saints.

We extend a cordial welcome to all present this morning in this historic Tabernacle—special guests, educational and civic leaders, and thousands of members of the Church from far and near, together with the vast audience tuned to these proceedings by radio and television throughout many areas of the world.

Music for this session of the conference will be rendered by the Tabernacle Choir under the direction of Richard P. Condie, with Alexander Schreiner at the organ. The Choir

will now render Handel's "Sing Unto God." Following the singing the invocation will be offered by Elder M. Elmer Christensen, former president of the Switzerland Mission.

The Choir sang "Lead Kindly Light" without announcement.

The Tabernacle Choir sang "Sing Unto God."

The opening prayer was offered by Elder M. Elmer Christensen, former president of the Switzerland Mission.

President Lee

President N. Eldon Tanner, second counselor in the First Presidency of the Church of Jesus Christ of Latter-day Saints, will be our first speaker.

President N. Eldon Tanner

Second Counselor in the First Presidency

The other day, as I overheard one neighbor criticizing another, I was reminded of these lines:

"Wouldn't this old world be better
If the folks we meet would say:
'I know something good about you,'
And then treat us that way?"

Then I thought of the words of one of our hymns:

"Let each man learn to know himself;
To gain that knowledge let him labor,
Improve those failings in himself
Which he condemns so in his neighbor.
How lenient our own faults we view,
And conscience's voice adeptly
smother;
Yet, oh, how harshly we review
The selfsame failings in another! . . .
So first improve yourself today
And then improve your friends
tomorrow."

—*Hymns*, no. 91

Judging others

It seems common practice for people to talk about their friends and neighbors and to criticize their seeming peculiarities and weaknesses. In fact, it is so general that one would think that gossiping about and judging others was the thing to do. How often have we heard of young men who were criticized, judged, and ridiculed because of

their peculiarities and yet who eventually became leaders in their different fields of endeavor.

Unjust criticism

Let me give you one or two examples of unjust criticism and judging without the facts.

There is a little story about Sister McKay, the wife of President David O. McKay, when she began teaching school. As the principal introduced her to the class, he pointed to a certain boy and said he was a troublemaker. She sensed the boy's embarrassment and feared he would live up to his reputation, so she wrote a note and slipped it to him as she passed his desk. It said, "Earl, I think the principal was mistaken about your being a bad boy. I trust you, and know that you are going to help me make this room the best in the school." Earl not only became a paragon of scholastic virtue but also one of the town's most important people.

I should like to give you another example. One of our most respected community-minded citizens began to act as though his feelings had been hurt and to stay away from socials where, in the past, he had gone and taken a most active part. People started accusing him

of being a sorehead, a poor sport, anti-social, etc., and even evaded him whenever possible. Later, a medical diagnosis showed he was suffering from a brain tumor, which had been the cause of his lack of interest in activities that he had previously attended and even sponsored.

Prejudgment

Let me give you another example or two of what I would call unrighteous judgment. First, a bishop who needs additional officers sees a member of his ward who, though not active, seems to have ability, but he says to himself, "Oh, he wouldn't be interested. He wouldn't want to accept a position." So he does not approach him, and the man remains inactive for years.

A new bishop is called to the ward, asks the man if he would be willing to accept a position, and finds that he is really ready and anxious to work.

Don't prejudge, but give the person an opportunity. Let him decide for himself to accept or decline.

On the other hand, we hear a man say to his family and to others, "I don't see why the bishop does this or that. You would think he would know better." Here he is judging the bishop without the facts, which, if known to him, would be full justification for the action taken. The man's judgment was not only unrighteous, but it had probably prejudiced his children and caused them to lose respect for the bishop and had weakened their faith.

"Judge not . . ."

These examples show how important it is that we do not judge, but encourage rather than denounce. Jesus Christ, some 2,000 years ago, realizing man's tendency to make unrighteous judgment, said:

"Judge not, that ye be not judged.

"For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

"And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

"Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

"Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." (Matt. 7:1-5.)

Samuel's experience

It seems he is saying that unless we are without fault, we are not qualified to judge. By referring to Samuel's experience while choosing a king, we may get a better understanding of the fact that man is not qualified to judge. The Lord had rejected Saul as king of Israel and instructed the prophet Samuel to choose a new king. He told him to go to the house of Jesse, who had eight sons, and that while there the anointed one would pass before him and Samuel would know who was to be chosen. When the first son, Eliab, came before him, Samuel thought he was the chosen one, but the Lord refused him and then gave the prophet Samuel the key as to how to judge:

"Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." (1 Sam. 16:7.)

Each of the seven sons then passed before Samuel and was rejected. Then David, the youngest, was sent for and was approved by the Lord.

Judging fairly

The reason, therefore, that we cannot judge is obvious. We cannot see what is in the heart. We do not know motives, although we impute motives to every action we see. They may be pure while we think they are improper.

It is not possible to judge another

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fairly unless you know his desires, his faith, and his goals. Because of a different environment, unequal opportunity, and many other things, people are not in the same position. One may start at the top and the other at the bottom, and they may meet as they are going in opposite directions. Someone has said that it is not where you are but the direction in which you are going that counts; not how close you are to failure or success but which way you are headed. How can we, with all our weaknesses and frailties, dare to arrogate to ourselves the position of a judge? At best, man can judge only what he sees; he cannot judge the heart or the intention, or begin to judge the potential of his neighbor.

Looking for weaknesses

When we try to judge people, which we should not do, we have a great tendency to look for and take pride in finding weaknesses and faults, such as vanity, dishonesty, immorality, and intrigue. As a result, we see only the worst side of those being judged.

Our news media today also seem to be interested mainly in controversial subjects or someone who is being attacked; and regardless of the ninety-nine good things one may do, it is the one weakness or error that alone is emphasized and heralded to the world.

We are too prone to listen to, accept, and repeat such adverse criticism, such maliciously spoken or printed words, without stopping to realize the harm we may be doing to some noble person; and, as is done so often, we excuse and justify ourselves by saying, "Well, where there is so much smoke, there must be some fire," whereas in reality we are adding to the smoke, when the fire referred to may be only the fire of malice started by some envious person.

Sometimes even when our friends are accused of wrongdoing or gossip is started about them, we disloyally accept and repeat what we hear without knowing all the facts. It is sad indeed that

sometimes friendships are destroyed and enmity created on the basis of misinformation.

Suspending judgment

If there be one place in life where the attitude of the agnostic is acceptable, it is in this matter of judging. It is the courage to say, "I don't know. I am waiting for further evidence. I must hear both sides of the question."

Only by suspending judgment do we exhibit real charity. It is hard to understand why we are ready to condemn our neighbors and our friends on circumstantial evidence while we are all so determined to see that every criminal has a fair and open trial. Surely we can try to eliminate pride, passion, personal feeling, prejudice, and pettiness from our minds, and show charity to those around us.

Let us look for the good rather than try to discover any hidden evil. We can easily find fault in others if that is what we are looking for. Even in families, divorce has resulted and families have been broken up because the husband or wife was looking for and emphasizing the faults rather than loving and extolling the virtues of the other.

Improving ourselves

Let us remember too that the further out of line or out of tune we ourselves are, the more we are inclined to look for error or weaknesses in others and to try to rationalize and justify our own faults rather than to try to improve ourselves. Almost invariably, we find that the greatest criticism of Church leaders and doctrine comes from those who are not doing their full duty, following the leaders, or living according to the teachings of the gospel.

An outstanding example of this can be found in the story of Cain and Abel. Cain neglected his own stewardship and became so bitter over Abel's righteousness and favor in the eyes of the Lord that his insane jealousy caused him to murder his brother. How much better would his situation have been had he

congratulated and honored his brother and set about to improve himself and correct his own failings.

Let us examine our own lives and actions, bring ourselves in tune with righteous principles, and never attack or spread misinformation about others.

Gossip

Gossip is the worst form of judging. The tongue is the most dangerous, destructive, and deadly weapon available to man. A vicious tongue can ruin the reputation and even the future of the one attacked. Insidious attacks against one's reputation, loathsome innuendoes, half-lies about an individual are as deadly as those insect parasites that kill the heart and life of a mighty oak. They are so stealthy and cowardly that one cannot guard against them. As someone has said, "It is easier to dodge an elephant than a microbe."

The golden rule

What a different world it would be if we would put into practice what we have all heard so many times: "... whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." (Matt. 7:12.) Instead, we are all so inclined to judge others by a standard different from the one by which we would wish or be willing to be judged.

When the woman accused of adultery was brought before Christ, he was indignant because of the accusers' injustice. They were wanting the woman to be judged on the basis of standards different from those by which they were willing to be judged and on a matter of which some were guilty.

He said: "He that is without sin among you, let him first cast a stone at her." Then, after stooping and writing in the sand, he looked up and said, "... where are those thine accusers?" (John 8:7, 10.)

If Jesus were to stand by and be asked to judge those whom we accuse and should say to us, "He that is

without sin among you, let him first cast a stone at her," and then should stoop and write in the sand, how many of us would feel to steal away ashamed, convicted in our own conscience? How sound is his counsel!

Forgiving one another

If we could accept and practice the second great commandment, "Thou shalt love thy neighbour as thyself" (Matt. 22:39), and really learn to love our neighbors, there would be no vicious gossip or bearing false witness. In the Lord's prayer, we have these words: "And forgive us our debts, as we forgive our debtors," and then he says: "For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. 6:12, 14-15.)

Christ is our greatest example of forgiveness. To the woman brought before him accused of adultery, he said, "Neither do I condemn thee: go, and sin no more." (John 8:11.)

Then on the cross he prayed: "Father, forgive them; for they know not what they do." (Luke 23:34.)

Regardless of our ego, our pride, or our feeling of insecurity, our lives would be happier, we would be contributing more to social welfare and the happiness of others, if we would love one another, forgive one another, repent of our wrongdoings, and judge not.

It is true that we must have appointed judges to deal with the laws of the land and judges in the Church to deal with its members; and they are given the heavy duty and responsibility of judging, which they must not neglect, but they must give righteous judgment according to the law of the land and of the Church.

Political campaigns

This being election year, there will be much campaigning; we will hear and

argue the pros and cons of many questions; we will have strong opposing views. Each must try to understand the questions and then stand firm by his convictions. But let us determine now that in the heat of the campaign we will not indulge in the vituperative talk of personalities that we so often hear. We must not rail against our brother and accuse him of lying and cheating or being dishonest or immoral.

Let us stand on principle—high principle. Also, it is most important that all of us, including our politicians, strive to live so that our actions will be above reproach and criticism.

We never gain anything or improve our own character by trying to tear down another. We have seen close friendships destroyed through words spoken and accusations made in the heat of a campaign. Tirades against men in office or against one's opponent tend to cause our youth and others to lose faith in the individual and others in government and often even our form of government itself.

Influence of the home

As parents, we have the responsibility in our homes to guard against any of these things. Also, we must realize that every word and every act influences the thinking and attitude of the child. It is in the family that the child picks up the elementary lessons in getting along with people and the virtues of love, compassion, and concern. These lessons will have been well taught if parents can bring up their children without prejudicing them by precept or example against any other children on the grounds of color, race, religion, social status, or intellectual capacity, and if they teach them to love the Lord. I am so thankful that my parents, through their tolerance, were able to accomplish this with their children.

May I humbly say in all sincerity that I love the Lord with all my heart and that I love my fellowmen. I hold

no hard feelings of any kind toward any man, and I sincerely pray for forgiveness wherein I have offended anyone. I realize, as the Savior said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.)

A witness and a challenge

To all the world, and especially to those who do not understand but who ridicule the teachings of The Church of Jesus Christ of Latter-day Saints, I wish to bear my witness and issue a challenge that you judge not until you know and understand those teachings which are contained in the restored gospel. We believe, with you, that God lives and that Jesus Christ is his Only, but truly, Begotten Son in the flesh, who came and gave his life and was resurrected so that all mankind might enjoy immortality.

He said, "... this is my work and my glory—to bring to pass the immortality and eternal life of man" (Moses 1:39), and he gave us the gospel plan by which we can prepare ourselves to go back into his presence and enjoy eternal life.

Yes, the gospel in its fullness is restored and is here upon the earth today. I bear witness that the Bible is the word of God, given to us through his prophets, and also that the Book of Mormon is the word of God and is a translated and true record of God's dealings with the ancient American people, containing the gospel in its fullness. It was written by way of commandment and also by the spirit of prophecy and by revelation, to the convincing of the Jew and the gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations.

A prophet of God

I also wish to bear testimony that I know that Joseph Fielding Smith, the President of the Church, is a prophet of God through whom the Lord speaks, and I express my sincere and deep ap-

preciation for the opportunity I have of working so closely with him.

These things I know, and I humbly bear my testimony that they are true; and I invite and encourage each and every one of you to investigate and to read the Book of Mormon, to test and enjoy the promise contained therein, which is:

"And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

"And by the power of the Holy Ghost ye may know the truth of all things." (Moro. 10:4-5.)

This promise, and my testimony, I leave with you in the name of Jesus Christ. Amen. □

The Choir sang "Come O Thou King of Kings" without announcement.

President Harold B. Lee

For the benefit of the television and radio audience who have just joined with us, we are gathered in the historic Mormon Tabernacle on Temple Square in this, the third session of the 142nd Annual Conference of the Church of Jesus Christ of Latter-day Saints.

President N. Eldon Tanner, second counselor in the First Presidency of the Church, has just spoken to us. We might say as the Master said, "For out of the abundance of the heart the mouth speaketh." President Tanner practices as he preaches.

The Tabernacle Choir will now sing "Arise, Shine, Thy Light Is Come."

Following the singing, Elder Marvin J. Ashton, newly sustained as a member of the Council of the Twelve, will speak to us.

The Choir sang "Arise, Shine, Thy Light Is Come."

President Lee

Elder Marvin J. Ashton of the Council of the Twelve will now address us.

Elder Marvin J. Ashton

Of the Council of the Twelve

A few weeks ago while in England, I had the opportunity to do some traveling by train. Weather and time schedules indicated this to be the most satisfactory method of transportation.

What is your destination?

One day as the train rolled from Manchester to Leicester, after about an hour and a half of reading, I put down my books, looked out the window, and wondered if we were getting close to the station. A few minutes later the door to the compartment opened and the conductor entered. He greeted me with, "What is your destination?"

Inasmuch as I had been giving some

thought to arrivals, departures, and stops, I answered, "I have an appointment in Leicester."

To this he responded with, "We shall be at your destination in ten minutes." He punched my ticket and made his way to check others.

After he left, I pondered his comments, "What is your destination?" and "We shall be at your destination in ten minutes." He seemed convinced that every time the train stopped and dozens or hundreds of people got off, they had arrived at their destinations. Apparently he has been announcing this to his passengers for years.

However, I knew, despite his comments, that I needed to be in Leicester for two days for quarterly stake conference sessions but that it was not my destination. Stops in other English cities were not my destinations either. They were all assignments along the way. I had not arrived when I reached any of them.

Confusion about destinations

As a result of this experience on the train, and having given this thought some consideration over the years, I am concerned that many of us are confused in our life's travels with destinations, arrivals, stops, calls, stations, and assignments. It appears to me that some of us may be lost today because we think we have arrived.

I would like to share with you some observations and raise some questions within the framework of this question, What is your destination?

Temple marriage

Have you arrived when you go to the temple? Is temple marriage your destination? Over the years, I have heard hundreds of my young associates say, "I want to make the temple. A temple marriage is my goal."

To qualify one's self to go to the temple is a lofty ambition, a worthy achievement. We need to remind ourselves of its eternal purposes. However, we have not arrived when we share the blessings of the temple. Oftentimes there are real dangers in our lives when we allow lofty ideals and goals, such as temple marriage, to become an end instead of a means. All of our priorities must be properly placed within the framework of eternity if we are to avoid the stagnations of arriving.

I think it was Louis J. Halle who said, "To snatch the passing moment and examine it for signs of eternity is the noblest of occupations." To gain exaltation after celestial marriage, continued devotion and righteousness are

required. It is a continuing process, not a state of arrival.

Call to mission field

Have you arrived when you receive your call to serve in the mission field? Have you reached your destination when you have completed an honorable mission? May we emphatically state that a worthily completed mission is a signal accomplishment along life's journey. It should be fortification for greater personal service and strength. It should more firmly entrench the feet of the missionary in the paths that continue onward and upward to eternal happiness. It should prepare him for the enjoyment of pure religion.

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (Jas. 1:27.)

I am reminded of a missionary friend who had difficulty remaining busily engaged the last six months of his mission. He had been assigned to labor in a district as a senior companion after having been an assistant to the mission president. In his own words, "I reached my goal when I held that high position of assistant to the president." He had lost his effectiveness temporarily because he had allowed himself to think he had arrived.

What an important day it is in the life of a missionary when he realizes that an honorable release is a commencement. To our fellow missionaries, past and present, we humbly pray that you will never allow yourselves the dangerous luxury of self-declaring, "I have given my two years to the Church." If a returned missionary will set his sights high for life, he will generally take the proper steps to get there. A mission can be the happiest two years in a missionary's life if he not only serves his God and fellowmen selflessly but if he is also walking in truth and preparing himself for eternal progress, which I declare is underway today.

"I have no greater joy than to hear that my children walk in truth." (3 John 4.)

May we emphasize that the joy is in the walking and in the traveling in truth, and not in anticipated arrival.

Testimony of gospel

Have you reached your destination when you receive a testimony of the truthfulness of the gospel of Jesus Christ by revelation from the Holy Ghost? We are sorry to observe that some, having received a testimony, feel and respond as if they had arrived. What a sad day in the life of any individual when he fails to use this knowledge and conviction of a testimony for dedicated and continued service. A testimony grows as it is shared. With the possession of a testimony comes the obligation to bear witness to the world of this, the Lord's work. A testimony is not a destination; it is a possession for performance.

Have you reached your destination when you are baptized, become an elder, a bishop, a stake president, a Relief Society officer, a seventy, or an apostle? In these days of needed performance and service it is hoped all of us will emphatically respond to this question with a resounding no!

Destination still ahead

Satan and his forces were never more strongly arrayed than today. He is cunning. He is successful. One of the most subtle and effective tools he is using among us today is the convincing of some that they have arrived, they have reached their destination, they have earned a rest, they aren't needed anymore, they are out of danger, they are beyond temptation, and they can take pride in their accomplishments.

"And thus he flattereth them, and leadeth them along until he draggeth their souls down to hell; and thus he causeth them to catch themselves in their own snare.

"And thus he goeth up and down, to

and fro in the earth, seeking to destroy the souls of men." (D&C 10:26-27.)

Since my recent call to serve as a member of the Council of the Twelve Apostles, a number of friends associated with my father, who passed away some years ago, have commented: "Your father must be smiling with a great deal of pleasure at your appointment." To this, I have often thought, "If I know my father, and I think I do, he would take more time to suggest, 'Son, you have not arrived. You have not reached your destination. Your great test lies ahead of you. Strive to live worthy of the great trust placed in you.'"

May I this day thank you, my fellow associates in this The Church of Jesus Christ of Latter-day Saints, for your confidence and sustaining support. I assure you I have but one desire, and that is to walk worthily in his paths.

Elder in wheelchair

Let me tell you about a friend of mine who presently is traveling the true road with purpose and courage. I was visiting in the mission field when Elder Dennis Dean reached the Arizona Mission. His arrival in one of our first meetings created an electrifying influence on all present when he guided himself in his wheelchair down the aisle of the chapel. An expression of humble confidence covered his face.

His associates soon learned why he had been found worthy and able to serve a full-time mission. I recall his testimony that day when he let us all know that this was part of his life's hopes and ambitions. He said, "I will do my best to make myself worthy of your trust and confidence. Don't feel sorry for me. Just help me to do what I know I can do with the Lord's help."

His message carried. Later on in the day, his newly assigned companion warmly approached me and asked, "What do you do to be a good companion to a wheelchair-restricted elder?" My response after having spent part

of the day with Elder Dean was, "You will do well to keep up with him. The real test in the weeks ahead is for you—not him."

Elder Dean, with the love and companionship of an excellent mission president and fellow missionaries, served as a district leader during his two years, bringing the gospel message to hundreds and leading forty-eight to the waters of baptism. Today Dennis enthusiastically carries on his studies and learning at Brigham Young University. He presently serves in the BYU 38th Ward as a home teacher and a Sunday School teacher. He has recently been to my office, where we had a good visit, and I was again impressed with this unusual example of a good man on the move.

Two prison inmates

As we continue our thinking along the lines of plans, destinations, goals, arrivals, and commitments, we can learn from two more of my friends. Some of my friends are unusual. They come from unusual places. Last Tuesday evening, as I was clearing my desk prior to leaving for home, the telephone rang: "Brother Ashton, I have permission from the prison authorities to come and visit with you. Will you wait until I get there?"

Frank came. We talked. In response to the questions, "Now that you are going to be released from the prison in one week, what are your plans? What are you going to do? What are your goals?" he answered, "I have an apartment. I have a full-time job. I have a wonderful sweetheart. I am going to continue my education. I have a church assignment. I have a lot of things I need to do. I am thirty-two years old and I am only a teacher in the priesthood. I want to be an elder before too long."

He ended his friendly visit with a request: "Brother Ashton, if I keep myself squared away, will you go to the temple with me in a few months and perform my marriage?"

Contrast this, if you will, with another conversation with a member of the same institution. I spoke to him during a visit some months ago. As I think back, I selected him to talk to because no one else was speaking to him.

"What are you going to do when you get out of this place?" I said. "All I want is out," he snarled back. "I'm in here on a phony rap, and I want out." No plans, no goals, no aims, no preparation. All he wants is out, and I am afraid from his attitude he doesn't care how he accomplishes it.

Steps in eternal progression

I humbly bear witness to you today that an honorably completed mission, a celestial marriage, a valued testimony, a position of major responsibility in the Church are not destinations in the lives of true Latter-day Saints. They can be important aids in eternal progression. They will not save you and me in the kingdom of God. Only living the life of a faithful Latter-day Saint will make that possible.

"If thou wilt do good, yea, and hold out faithful to the end, thou shalt be saved in the kingdom of God, which is the greatest of all the gifts of God; for there is no gift greater than the gift of salvation." (D&C 6:13.)

Eternal life

As we pursue our journeys, let us ever bear in mind that in train travel and in life, there are stations, there are departures, calls, schedules, and opportunities for being side-tracked and diverted. Wise is the individual who follows in his, the Savior's, paths. Safety and joy belong to those who will come and follow him. I bear witness to you today that God is eternal. We are eternal, and God never intended for us to travel alone.

What is your destination? I humbly pray our Heavenly Father to help each one of us realize it is eternal life, exaltation in our Father's kingdom. I bear

you my witness that the gift of salvation is possible through this, the gospel of Jesus Christ, as we continue faithful, and I say it in the name of Jesus Christ. Amen. □

Following Elder Ashton's talk, the Choir sang "How Lovely Are the Messengers" without announcement.

President Harold B. Lee

Elder Marvin J. Ashton of the Council of the Twelve Apostles of the Church has just spoken to us. He was followed by the Tabernacle Choir singing from Mendelssohn's St. Paul, "How Lovely Are the Messengers."

The Choir and congregation will

now join in singing "The Spirit of God Like a Fire Is Burning."

The Choir and congregation sang "The Spirit of God."

President Lee

For the benefit of the television and radio audience who have just joined us, we again announce that we are gathered in the historic Tabernacle on Temple Square in Salt Lake City, Utah, in the third session of the 142nd Annual Conference of the Church.

Elder Hartman Rector, Jr. of the First Council of Seventy will now address us. Following Elder Rector we will hear from Elder Franklin D. Richards, Assistant to the Twelve.

Elder Hartman Rector, Jr.

Of the First Council of the Seventy

Good morning, my brothers and sisters and friends. I deem it a privilege and a great honor to greet you in the name of the Lord Jesus Christ. We meet in his name. It is because of him that we are here, and everything we do in this life, if it is really worthwhile, comes through him.

Christians

We are Christians. We want the whole world to know that we are. Sometimes we are accused of not being Christians, but such is not the case. In the words of the great prophet Nephi, "... we talk of Christ, we rejoice in Christ, we preach of Christ, we prophesy of Christ, and we write according to our prophecies, that our children may know to what source they may look for a remission of their sins." (2 Ne. 25:26.) We look to Christ as the Author and Finisher of our faith. He is our Redeemer.

Apostles and prophets

In the meridian of time, his church was established upon a foundation of apostles and prophets, holy men whom he knew in the flesh while he walked upon the earth. They received his teachings. He ordained them and gave them authority to act for him in all things with respect to the salvation of mankind. He knew he was not going to remain upon the earth for very long, for he so stated: "... the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matt. 20:28.)

Therefore, he needed men to remain here upon this earth who could receive communication from him from heaven, where he would be. This kind of communication is known as revelation, and those who receive it are designated prophets by God. In the beginning of his ministry, he chose

twelve special witnesses, who were with him in mortality. But after his crucifixion, he chose others by revelation, who may not have known him in mortality. Certainly Paul was one of these.

The dark ages

For a time, these men presided over the church and handled problems, set the affairs of the church in order. But over a time the church became corrupt. The members refused to follow the inspired counsel of the apostles. Paul wrote many letters trying to bring them back to the fold. Persecution became intense, and the apostles, who were prophets, were killed or otherwise taken from the earth. And when they were gone, the light of revelation went out. Even secular history records this period as the dark ages.

A new day

But as had been prophesied by the apostles and the prophets of old, a new day dawned and God once again spoke from heaven and called a new prophet in this day and time. He was but a lad in his fifteenth year. His name was Joseph Smith, Jr. God called upon him in a great vision in the year 1820. He spoke unto him from heaven and gave him commandments, and also gave commandments to others, that they should proclaim these things unto the whole world, and all this that it might be fulfilled which was spoken by the prophets:

The weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh—

"But that every man might speak in the name of God the Lord, even the Savior of the world;

"That faith also might increase in the earth;

"That mine everlasting covenant might be established;

"That the fulness of my gospel might be proclaimed by the weak and

the simple unto the ends of the world, and before kings and rulers." (D&C 1:19-23.)

And so we have a new witness for God in modern America.

We are not Protestants, because we are not protesting against any person or group or organization. We have no quarrel with other churches. We do not write tracts nor propaganda against other churches, and we never will, because we are not in the business of tearing down men's faith and belief, but rather of building it up.

To Protestant friends

To our Protestant friends, and we have many, who believe that salvation is by grace through faith alone, we say, "We understand your emphasis on faith. We believe it too. Without faith it is impossible to please God, but there is more to it than just faith. There are certain ordinances you must receive, and certain authority that you must possess, and there are certain works that you must perform, so come, let us reason together. Let us share with you the fullness of the gospel of Jesus Christ."

This was in accordance with the teachings of the Master. To the Jews who were sure he had come to condemn and tear down their religion, he said: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil (Matt. 5:17.) And again, he found no fault whatsoever with their *righteous* acts, for he said: "... these ought ye to have done, and not to leave the other undone." (Matt. 23:23.) And so we say to our Protestant friends.

To Catholic friends

To our Catholic friends who believe in salvation by grace through the sacraments of the church, we say, "We understand your emphasis on the sacraments or the ordinances of the church. We believe it too. Did not the Master say, 'Except a man be born of

water and of the Spirit, he cannot enter into the kingdom of God' (John 3:5)? Baptism by one who holds authority to act is essential to salvation.

"But there is more to salvation than just the ordinances of the gospel. There are certain acts of faith that you must manifest. There are certain works you must perform, and certain authority that you must possess that gives you the right to act in the name of the Lord, which can come only through a living prophet. So come—let us share with you the fullness of the gospel of Jesus Christ. We won't take anything from you that you have that's true; we will just add to what you have, and we will do it in love, with no compulsion, no force; only love and sacrifice can bring people to a knowledge of the truth."

Principles revealed

And now it would seem that we have sorted through the many different religions of the world and taken from them the very best parts of each of the churches. It would seem this way, but such is not the case. We can show that each principle that we teach is taught in the Holy Bible, which is a record of God's dealings with his people, particularly the Hebrews and the Jews, generally speaking. But if all the Bibles on earth had been destroyed in the year 1830 (when this church was organized), it would still be organized exactly as it is organized today.

The Church of Jesus Christ of Latter-day Saints is distinguished from the church that the Master organized in the meridian of time by the phrase "Latter-day Saints." These principles did not come from the Bible, but they came through revelation from God through a modern prophet, Joseph Smith.

Message for honest in heart

We have a message for all good men everywhere. To those who are honest in their hearts, the Lord has commanded us to declare glad tidings. "... yea," he has said, "publish it upon the moun-

tains, and upon every high place, among every people that thou shalt be permitted to see."

Further, the Lord has commanded that "thou shalt do it with all humility, trusting in me, reviling not against revilers.

"And of tenets thou shalt not talk, but thou shalt declare repentance and faith on the Savior, and remission of sins by baptism, and by fire, yea, even the Holy Ghost." (D&C 19:29-31.)

And so we go forth in love, for God, for our fellowmen, pleading with them to listen, and offer in sacrifice the message of the restoration. There are in the mission fields of the Church today throughout the world over 15,000 full-time missionaries from this church who are giving of their time and talents and substance freely, paying their own way, to carry this message to their fellowmen.

"And they shall go forth and none shall stay them, for I the Lord have commanded them." (D&C 1:5.)

And again he said, "... the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated." (D&C 1:2.) It is a message of hope, for we declare that God our Heavenly Father lives, that he hears and answers prayers, that Jesus is the Christ, and that he lives.

Church reestablished

He has reestablished his Church upon the earth in our own day and time, and it is for all men, for all who will. And he has called special witnesses, ordained them, and sent them forth to preach the gospel of truth, to gather out the elect, those who would hear this message.

We have the fullness of the gospel of Jesus Christ. He is so generous and kind to us in this day and time when we so desperately need it. He has given us a living prophet of God, who still makes the important decisions in the church and kingdom of God, under

the direction of our Lord and Savior, Jesus Christ, whose church it really is.

And we bear this witness to you in all soberness, leaving you our love and our blessings, and our most fond affection. We love you, we want you, and we do it in the name of our Lord and Savior, Jesus Christ, who is our Redeemer. Amen. □

President Harold B. Lee

Elder Hartman Rector, Jr. of the First Council of Seventy has just spoken to us.

Elder Franklin D. Richards, Assistant to the Twelve, will now address us.

Elder Franklin D. Richards

Assistant to the Council of the Twelve

My dear brothers and sisters, this has indeed been a wonderful conference—another inspiring spiritual experience. I have been deeply impressed and strengthened by the prayers, the music, and the spoken word.

We have prayed that the Spirit of the Lord would be with us, and our prayers have been answered. Prayer plays a vital part in our worship, our religious thinking, and our daily lives.

Importance of prayer

In the time allotted to me today I would like to further consider with you the importance of prayer.

Implanted in the heart of every person, regardless of his or her race or color, is the desire to worship, in some manner, a divine being. The Prophet Joseph Smith observed that "it is the first principle of the gospel to know for a certainty the character of God, and to know that we may converse with Him as one man converses with another. . . ." (*Documentary History of the Church*, vol. 6, p. 305.)

With the knowledge that we can converse with God as one man converses with another, we also understand that we not only have a divine spark within us, but that we are actually spirit children of our Father in heaven.

Prayer, being the primary method of communication between God and man, plays an important part in practically

every religion, whether Christian or otherwise. This is particularly true in The Church of Jesus Christ of Latter-day Saints.

Prayer opened new dispensation

Prayer opened the heavens to the Prophet Joseph Smith and thus opened the dispensation of the fulness of times. The Church of Jesus Christ of Latter-day Saints is truly a monument to prayer.

I am most grateful to the Prophet Joseph Smith for his simple belief in prayer. The answer to his prayer restored light and truth to mankind regarding the Godhead and many other great truths.

I know that God lives, that Jesus is the Christ, that Joseph Smith was and is a prophet of God, and that through him the power to act in the name of God has been restored to the earth.

I likewise bear witness that President Joseph Fielding Smith is a prophet of God and directs The Church of Jesus Christ of Latter-day Saints on the earth today.

I have, throughout my life, had my prayers answered very directly many times. Prayer has been a great blessing to me and to my family.

The Lord has repeatedly told us to pray always and that he will pour out his Spirit upon us and bless us greatly. (See D&C 19:38.) I have frequently con-

templated what "pray always" really means and how this injunction can be effectively applied in our lives.

Doing our part

Brigham Young, in his realistic manner, stated: "You know that it is one peculiarity of our faith and religion never to ask the Lord to do a thing without being willing to help him all that we are able; and then the Lord will do the rest." (*Journal of Discourses*, vol. 5, p. 293.)

"Please, Lord, help me to help myself." I am convinced that this prayer for increased personal powers—spiritual strength, greater inspiration, and greater confidence—is one that God always answers. We can learn to solve our problems with God's help, making him our partner.

Supplementing prayer

This being the case, what can we do to supplement prayer, or what is our part? Let me suggest a few examples:

As we pray for wisdom and knowledge, our part can be to study and apply ourselves.

As we ask for health and strength of body and of mind, we can supplement prayer by living the Word of Wisdom.

As we ask for protection, our part could well be to use good judgment, such as driving carefully, if we are traveling by car.

When we pray for inspiration, we should live close to the Lord by keeping his commandments. The Savior said, "If ye love me, keep my commandments." (John 14:15.)

When we pray for direction, remember the counsel of the Lord given to Oliver Cowdery in the ninth section of the Doctrine and Covenants: Study your problems out in your own mind. Make a decision and then ask the Lord if your decision is right; if so, you will receive a burning of your bosom or a good feeling; if not, you will receive a stupor of thought or a questionable

feeling. Then whatever the feeling you receive, have the courage to follow it. This is doing your part.

The question is frequently asked, What should one pray for? Well, prayer being the soul's sincere desire, uttered or unexpressed, pray for your righteous desires. But never forget that whatever our prayers are, we can supplement our heavenly request with some positive action on our part.

How to pray

We members of The Church of Jesus Christ of Latter-day Saints, who make prayer a part of our lives, sometimes fail to recognize that many honest souls throughout the world are wondering how to pray, when to pray, and where to pray.

Let's consider for a moment how to pray. The Savior told us how when he said:

"After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

"Thy kingdom come. Thy will be done in earth, as it is in heaven.

"Give us this day our daily bread.

"And forgive us our debts, as we forgive our debtors.

"And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen." (Matt. 6:9-13.)

This sample prayer envisions appreciation, simplicity, and the avoidance of vain repetitions. Our prayers should simply be our soul's sincere desire. In our church worship there are only three set prayers: the baptismal and two sacramental prayers. We are also directed to close all of our prayers to our Heavenly Father in the name of Jesus Christ.

When to pray

Now, when to pray: Generally, I think we might say that we should pray in secret, with our families, and in worship meetings and public assemblies.

Secret prayer should have a place

in every person's life. Again the Savior gave us the pattern when he said: "... when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." (Matt. 6:6.)

The Prophet Joseph Smith, speaking on this subject, stated: "We would say to the brethren, seek to know God in your closets, call upon him in the fields. Follow the directions of the Book of Mormon, and pray over, and for your families, your cattle, your flocks, your herds, your corn, and all things that you possess; ask the blessing of God upon all your labors, and everything that you engage in." (DHC, vol. 5, p. 31.)

The Prophet Joseph Smith here amplifies the admonition to pray always.

Family prayer

Now with reference to family prayer: This should be a part of our daily worship. It should express our appreciation to our Father in heaven for our many blessings as well as our love for him. Here we should ask for our daily needs, as the Savior did in the Lord's Prayer.

The holding of family prayer is a powerful influence for good in every home where it is a regular practice. Morning and evening prayers, as well as the blessing on our food, bring us a sense of unity in our family as well as a closeness to our Father in heaven. Family prayer is indeed a stabilizing influence in our lives.

President John Taylor asked the Saints, "Do you have [family] prayers in your family? . . . And when you do, do you go through the operation like the guiding of a piece of machinery, or do you bow in meekness and with a sincere desire to seek the blessing of God upon you and your household? That is the way that we ought to do, and cultivate a spirit of devotion and trust in God, dedicating ourselves to him, and seeking his blessings." (JD, vol. 21, p. 118.)

Now regarding public prayers: Public prayers are a part of our worship services and many other public gatherings. These prayers again put us in a frame of mind to be inspired, strengthened, and motivated.

Our sacramental and baptismal prayers, of course, are certainly a very important part of our worship services.

Charge to parents

The Lord has also charged parents "to teach their children to pray, and walk uprightly before the Lord." (D&C 68:28.)

President Heber J. Grant, in referring to this matter, said, "I have little or no fear for the boy or the girl, the young man or the young woman, who honestly and conscientiously supplicate God twice a day for the guidance of His Spirit. I am sure that when temptation comes they will have the strength to overcome it by the inspiration that shall be given to them." (*Gospel Standards*, p. 26.)

As parents, it is clearly our duty and privilege to teach our children to pray, and regular family prayers set the pattern.

Approach in prayer

The Lord has promised to show mercy and to give comfort and strength to all who love him and keep his commandments. However, it is most important to remember that our attitude and approach in prayer should be similar to that of the Savior, in one of his last prayers in which he said, "Father, if thou be willing, remove this cup [ordeal] from me: nevertheless not my will, but thine, be done." Three times he prayed in this manner. And then "there appeared an angel unto him from heaven, strengthening him." (Luke 22:42-43.)

As we approach our Father in heaven with the spirit, "thy will be done," and as we personally do all we can to have our prayers answered, the Lord will do the rest, as President Brigham Young so aptly stated.

Laws governing prayer

It is important to recognize that the laws governing prayer are as immutable as those governing science. Response is predicated upon our having the proper attitude and so living that we are entitled to the whisperings of the Spirit. We must keep ourselves in tune with the Holy Ghost.

Yes, as we do our part or magnify our callings, the Lord will make us equal to the task by blessing us with strength of body and of mind far beyond our normal capacities.

May we this day commit ourselves to so live that we may go before the Lord with a clear conscience and ask for his divine guidance and assistance. As we do this, we will truly appreciate the words of the beautiful hymn: "O how praying rests the weary! Prayer will change the night to day." (*Hymns*, no. 31.)

May the choice blessings of our Father in heaven attend you, I humbly pray in the name of Jesus Christ. Amen. □

Following Elder Franklin D. Richards, the Choir sang "How Wondrous and Great" and "Keep My Words" without announcement.

President Harold B. Lee

Elder Franklin D. Richards, Assistant to the Twelve, has just spoken to us, followed by the singing of the Tabernacle Choir.

Following a brief interlude Elder Thomas S. Monson of the Council of the Twelve will be our concluding speaker.

Alexander Schreiner played a short interlude of organ music.

President Lee

We welcome those joining with us on television and radio in this third session of the 142nd Annual Conference of the Church.

Elder Thomas S. Monson of the Council of the Twelve, will be our concluding speaker.

Elder Thomas S. Monson

Of the Council of the Twelve

"Finishers Wanted"

On sunlit days during the noon hour, the streets of Salt Lake City abound with men and women who for a moment leave the confines of the tall office buildings and engage in that universal delight called window shopping. On occasion I, too, am a participant.

One Wednesday I paused before the elegant show window of a prestigious furniture store. That which caught and held my attention was not the beautifully designed sofa nor the comfortable-appearing chair that stood at its side. Neither was it the beautiful chandelier positioned overhead. Rather, my eyes rested upon a small sign that

had been placed at the bottom right-hand corner of the window. Its message was brief: "Finishers Wanted."

The store had need of those persons who possessed the talent and the skill to make ready for final sale the expensive furniture that the firm manufactured and sold. "Finishers Wanted." The words remained with me as I returned to the pressing activities of the day.

In life, as in business, there has always been a need for those persons who could be called finishers. Their ranks are few, their opportunities many, their contributions great.

The race of life

From the very beginning to the present time, a fundamental question remains to be answered by each who runs the race of life. Shall I falter or shall I finish? On the answer await the blessings of joy and happiness here in mortality and eternal life in the world to come.

We are not left without guidance to make this momentous decision. The Holy Bible contains those accounts, even those lessons, which, if carefully learned, will serve us well and be as a beacon light to guide our thoughts and influence our actions. As we read, we sympathize with those who falter. We honor those who finish.

The apostle Paul likened life to a great race when he declared: "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain." (1 Cor. 9:24.)

And before the words of Paul fell upon the ears of his listeners, the counsel of the preacher, even the son of David, king in Jerusalem, cautioned: "... the race is not to the swift, nor the battle to the strong. . . ." (Eccles. 9:11.)

David's failure to finish

Could the son of David have been referring to his own father? Judged by any standards, the greatest king Israel ever had was David. Anointed by Samuel, he was honored by the Lord.

In the first flush of his incredible triumphs, David rode the crest of popularity. As he achieved fresh victories, the women greeted him with a new song: "... Saul hath slain his thousands, and David his ten thousands." (1 Sam. 18:7.) In adoration the people exclaimed: "Behold, we are thy bone and thy flesh." (2 Sam. 5:1.)

Power he won. Peace he lost.

It happened one evening when David was walking upon the roof of the king's house that he saw from the roof a woman bathing, and the woman was very beautiful.

"And David sent and inquired after the woman. And one said, Is not this Bathsheba, . . . the wife of Uriah the Hittite?" So "David sent messengers, and took her. . . ." (2 Sam. 11:3-4.)

The gross sin of adultery was followed by yet another: "... Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die." (2 Sam. 11:15.) Lust and power had triumphed.

David's rebuke came from the Lord God of Israel: "... thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife. . . . Now therefore the sword shall never depart from thine house. . . ." (2 Sam. 12:9-10.)

David commenced well the race, then faltered and failed to finish his course.

The rich young man

Lest we lull ourselves into thinking that only the gross sins of life cause us to falter, consider the experience of the rich young man who came running to the Savior and asked the question: "Good Master, what good thing shall I do, that I may have eternal life?"

Jesus answered him: "If thou wilt enter into life, keep the commandments.

"He saith unto him, Which?"

To Jesus' enumeration of the commandments, "The young man saith . . . All these things have I kept from my youth up: what lack I yet?"

"Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, . . . and come and follow me.

"But when the young man heard that saying, he went away sorrowful: for he had great possessions." (Matt. 19:16-18, 20-22.)

He preferred the comforts of earth to the treasures of heaven. He would not purchase the things of eternity by abandoning those of time. He faltered. He failed to finish.

Betrayal of Christ

So it was with Judas Iscariot. He commenced his ministry as an apostle of the Lord. He ended it a traitor. For thirty paltry pieces of silver, he sold his soul. At last, realizing the enormity of his sin, Judas, to his patrons and tempters of his crime, shrieked: "I have sinned in that I have betrayed the innocent blood." (Matt. 27:4.)

Remorse had led to despair, despair to madness, and madness to suicide. He had succeeded in betraying the Christ. He had failed to finish the apostolic ministry to which he had been divinely called.

Lust for power, greed of gold, and disdain for honor have ever appeared as faces of failure in the panorama of life. Captivated by their artificial attraction, many noble souls have stumbled and fallen, thus losing the crown of victory reserved for the finisher of life's great race.

Concerning those who fall short, John Greenleaf Whittier's words seem particularly fitting:

"For of all sad words of tongue or pen,
The saddest are these: 'It might have
been!'" —"Maude Muller"

Job, a finisher

May we turn from the lives of those who faltered and consider for a moment some who finished and won the prize.

There was a man in the land of Uz whose name was Job, and that man was perfect and upright and one that feared God and eschewed evil. Pious in his conduct, prosperous in his fortune, Job was to face a test that would tempt any man.

Shorn of his possessions, scorned by his friends, afflicted by his suffering, even tempted by his wife, Job was to declare from the depths of his noble soul: "... behold, my witness is in heaven, and my record is on high." (Job 16:19.) "... I know that my redeemer liveth. ..." (Job 19:25.)

Job did not falter. Job became a finisher.

Paul's example

Following the earthly ministry of the Lord, there were many who, rather than deny testimony of him, would forfeit their lives. Such was Paul the apostle. The impulse of his father to send him to Jerusalem opened the door to Paul's destiny. He would pass through it and help to shape a new world.

Gifted in his capacity to stir, move, and manage groups of men, Paul was a peerless example of one who nobly made the transition from sinner to saint. Though disappointment, heartache, and trial were to beset him, yet Paul, at the conclusion of his ministry, could say: "I have fought a good fight, I have finished my course, I have kept the faith." (2 Tim. 4:7.) Like Job, Paul was a finisher.

He admonished us to "lay aside . . . sin" and to "run with patience the race . . . , Looking [for an example] unto Jesus the author and finisher of our faith. . . ." (Heb. 12:1-2.)

Work finished

Though Jesus was tempted by the evil one, yet he resisted. Though he was hated, yet he loved. Though he was betrayed, yet he triumphed. Not in a cloud of glory or chariot of fire was Jesus to depart mortality, but with arms outstretched in agony upon a cruel cross. The magnitude of his mission is depicted in the simplicity of his words.

To his Father he prayed, "... the hour is come. . . . I have glorified thee on the earth: I have finished the work which thou gavest me to do." (John 17:1,4.) "... into thy hands I commend my spirit. . . ." (Luke 23:46.)

Mortality ended. Immortality began.

Marks of the finisher

Times change, circumstances vary, but the true marks of a finisher remain.

Note them well, for they are vital to our success.

1. *The Mark of Vision.* It has been said that the doorways of history turn on small hinges, and so do people's lives. We are constantly making small decisions. The outcome determines the success or failure of our lives. That is why it is worthwhile to look ahead, set a course, and at least be partly ready when the moment of decision comes. True finishers have the capacity to visualize their objective.

2. *The Mark of Effort.* Vision without effort is daydreaming, effort without vision is drudgery; but vision, coupled with effort, will obtain the prize.

Needed is the capacity to make the second effort when life's challenges lay us low.

"Stick to your task 'til it sticks to you;
Beginners are many, but enders are few.
Honor, power, place and praise
Will always come to the one who stays.

"Stick to your task 'til it sticks to you;
Bend at it, sweat at it, smile at it, too;
For out of the bend and the sweat and
the smile
Will come life's victories after a while."

—Author Unknown

3. *The Mark of Faith.* Long years ago the psalmist wrote: "It is better to trust in the Lord than to put confidence in man: It is better to trust in the Lord than to put confidence in princes." (Ps. 118:8-9.) Recognize that faith and doubt cannot exist in the same mind at the same time, for one will dispel the other.

4. *The Mark of Virtue.* "... let virtue garnish thy thoughts unceasingly. . . ." (D&C 121:45.) This counsel from the Lord will provide staying power in the race we run.

5. *The Mark of Courage.* Courage becomes a living and attractive virtue when it is regarded not as a willingness to die manfully, but the determination to live decently. Have the courage—

"To dream the impossible dream;
To fight the unbeatable foe;
To bear with unbearable sorrow:
To run where the brave dare not go.

"To right the unrightable wrong;
To love, pure and chaste, from afar;
To try when your arms are too weary
To reach the unreachable star."¹

—and you will thus become a finisher.

6. *The Mark of Prayer.* When the burdens of life become heavy, when trials test one's faith, when pain, sorrow, and despair cause the light of hope to flicker and burn low, communication with our Heavenly Father provides peace.

These, the marks of a true finisher, will be as a lamp to our feet in the journey through life. Ever beckoning us onward and lifting us upward is he who pleaded, "... come, follow me." (Luke 18:22.)

Experience with missionary

Frequently his help comes silently —on occasion with dramatic impact. Such was my experience of some years ago when, as a mission president, I was afforded the privilege of guiding the activities of precious young men and women, even missionaries whom he had called.

Some had problems, others required motivation; but one came to me in utter despair. He had made his decision to leave the mission field when but at the halfway mark. His bags were packed, his return ticket purchased. He came by to bid me farewell. We talked; we listened; we prayed. There remained hidden the actual reason for his decision to quit.

As we arose from our knees in the quiet of my office, the missionary began to weep. Flexing the muscle in his strong right arm, he blurted out, "This is my problem. All through school

¹Joe Darion, "The Impossible Dream," Sam Fox, Publisher, New York, 1965.

my muscle power qualified me for honors in football and track, but my mental power was neglected. President Monson, I'm ashamed of my school record. It reveals that 'with effort' I have the capacity to read at but the level of the fourth grade. I can't even read the Book of Mormon. How then can I understand its contents and teach others its truths?"

The silence of the room was broken by my young nine-year-old son, who, without knocking, opened the door and, with surprise, apologetically said, "Excuse me. I just wanted to put this book back on the shelf."

He handed me the book. Its title: *A Child's Story of the Book of Mormon*, by Dr. Deta P. Neeley. I turned to the foreword and read these words: "This book has been written with a scientifically controlled vocabulary to the level of the fourth grade." A sincere prayer from an honest heart had been dramatically answered.

My missionary accepted the challenge to read the book. Half laughing, half crying, he declared, "It will be good to read something I can understand." Clouds of despair were dispelled by the sunshine of hope. He completed an honorable mission. He became a finisher.

Prize of eternal life

Today I think I shall once more walk by that furniture store in our city and again gaze at the small sign in the large show window, that I may indelibly impress upon my mind the true meaning of its words: "Finishers Wanted."

I pray humbly that each one of us may be a finisher in the race of life and thus qualify for that precious prize: eternal life with our Heavenly Father in the celestial kingdom. I testify that God lives, that this is his work, and ask that each may follow the example of his Son, a true finisher, in the name of Jesus Christ. Amen. □

Following Elder Thomas S. Monson's address, the Choir sang "Praise the Lord" without announcement.

President Harold B. Lee

Elder Thomas S. Monson of the Council of the Twelve has just given the concluding address.

We are grateful for the managers and operators of many television and radio stations who have offered their facilities as a public service to make the proceedings of this conference available to millions throughout North America, South America, the Far East, and many other areas of the world.

These proceedings are being broadcast over stations in countries of Latin America and Australia by means of satellite transmission.

Through special arrangements of the Armed Forces Radio and Television Network this session will be televised to bases of the Armed Forces throughout the Pacific and heard by radio in Vietnam.

We shall now conclude this session of the conference with the Tabernacle Choir singing from the "Requiem" by Brahms, "Redeemed of the Lord."

Following the singing, the benediction will be pronounced by Elder Raymond P. Larson, former president of the Morgan Stake of the Church.

This conference will then be adjourned until two o'clock this afternoon.

The Choir sang "Redeemed of the Lord."

The benediction was offered by Elder Raymond P. Larson, former president of the Morgan Stake.

The conference was then adjourned until 2 o'clock P.M.

SECOND DAY AFTERNOON MEETING

FOURTH SESSION

The fourth session of the conference convened in the Tabernacle on Temple Square on Saturday, April 8, 1972, at 2 o'clock P.M.

President Joseph Fielding Smith was present and presiding. President N. Eldon Tanner, second counselor in the First Presidency, conducted the meeting.

The special music for this session was rendered by the Combined Seminary Chorus of the Salt Lake Valley with Jay Welch conducting, Paul Hanks, assistant, with Roy M. Darley at the organ.

President Tanner made the following introductory comments:

President N. Eldon Tanner

As we are convened in this historic Tabernacle in Salt Lake City on Temple Square, we extend to all cordial greetings and welcome to this the fourth session of the 142nd Annual Conference of the Church of Jesus Christ of Latter-day Saints.

We are pleased to announce that this morning's session, in addition to being broadcast direct, was video-taped, and will be released to many television stations tomorrow morning to the eastern and central parts of the United States, Hawaii, and bases of the Armed Forces throughout the Pacific and carried by radio to Vietnam.

By means of satellite transmission, sessions of this conference will be heard over radio stations in Australia and countries of South America.

We deeply appreciate and thank the owners and operators of the radio and television stations for their cooperation in making possible such an extensive coverage of the proceedings of this

conference, originating with KSL in Salt Lake City.

Proceedings of this General Conference are being telecast by closed-circuit color television in the Assembly Hall, and also in one of the auditoriums of the Salt Palace.

The General Priesthood Meeting to be held this evening will be transmitted over closed-circuit from the Salt Lake Tabernacle to over 170,000 men of the priesthood assembled in approximately 700 buildings throughout the United States and Canada, and by way of closed-circuit television in eight buildings in Salt Lake City and to many assembled at the Brigham Young University.

The music for this session will be rendered by the Combined Seminary Chorus of the Salt Lake Valley with Jay Welch conducting, Paul Hanks, assistant, with Roy M. Darley at the organ. In this connection, we are pleased to acknowledge the presence this afternoon of 63 division and district coordinators of our seminaries and institutes from almost every area in the world where the program is underway.

We shall begin this service by the chorus singing, "An Angel from on High."

The invocation will be offered by Elder G. LaMont Richards, Regional Representative of the Twelve.

The hymn, "An Angel from on High," was sung by the Combined Seminary Chorus.

Elder G. LaMont Richards, Regional Representative of the Twelve, offered the opening prayer.

President Tanner

The combined Seminary Chorus, with Jay Welch conducting, will now

sing, "By the Waters of Babylon," after which Elder Gordon B. Hinckley of the Council of the Twelve will speak to us.

The Combined Seminary Chorus sang the number, "By the Waters of Babylon."

Elder Gordon B. Hinckley

Of the Council of the Twelve

In the hope that some may be listening, I wish to direct my remarks to two groups of men who have lost contact with the Church: those who are nominally members, but who are out of touch; and then men everywhere—doubting, hard-headed, thoughtful men who ask searching questions and want pragmatic answers.

I do so under the question, "What will the Church do for you, a man?" My answer:

A great fraternity

First, it will bring you into the greatest fraternity in the world.

Every man hungers for brotherhood. That desire finds a degree of fulfillment in many service clubs, trade associations, social groups, and similar organizations. And while all of these may be beneficial, there is none quite like the brotherhood of the priesthood of God.

Here will be found hundreds of thousands of men, from all honorable walks of life, endowed with authority to act in the name of God and obligated under the very nature of the sacred gift each has received to strengthen and assist one another. The words of the Lord to Peter are pertinent to their situation. Declared he: "Simon, . . . Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not:

President Tanner

We shall now hear from Elder Gordon B. Hinckley of the Council of the Twelve. He will be followed by Elder Henry D. Taylor, Assistant to the Council of the Twelve.

and when thou art converted, strengthen thy brethren." (Luke 22:31-32.)

This is one of the great purposes of quorum organization in the priesthood of the Church—to bring an awareness of the needs of others and an opportunity and a vehicle to strengthen one another.

Solution of problems

A local Church officer called me one day. He was a lawyer and said that one of his neighbors had come seeking his help in getting a divorce. He said that his marriage was in serious trouble. He and his wife had been living far beyond their means, they were hopelessly in debt, money problems had led to constant bickering, and the marriage had deteriorated to a point where they could not go on together.

We discussed the case, and the end result was that three of the man's priesthood quorum members were assigned to work with this brother and his wife toward a solution of their problems. One was a lawyer, one was a banker, and one was an accountant. The couple agreed to place their affairs in the hands of these, their neighbors and brethren.

With the expertise that came of their professional and business experience, the committee went to work. They called on the man's creditors, who, with confidence in the ability of this

Saturday, April 8

committee, agreed to give them time to work out his problems. These problems had been entirely beyond his ability to manage, but they were only one more challenge for his experienced brethren.

Order was brought out of chaos. Peace was restored in the home. A new sense of security came into his life. His wife developed for him a respect she had never previously shown. Over a period of two or three years his creditors all received what was due them. And the man and his wife learned principles that qualified them to manage a home as it should be managed.

Said Paul to the Romans: "We then that are strong ought to bear the infirmities of the weak," and then he added, "and not to please ourselves." (Rom. 15:1.) This is the spirit of this great brotherhood of men—to bear the infirmities of one another, not necessarily to please themselves, but in fulfillment of a divine obligation.

Motivation for clean living

Second, active membership in the Church will motivate a man to clean up his life, if that is necessary.

There are in the aggregate experiences of this church thousands upon thousands of cases of men who, under the uplifting impulses of the gospel of Jesus Christ and under the inspiration of association with good men, have received the strength to lay aside habits that held them in bondage for many years.

I stood one day some years ago with a Japanese businessman in Hiroshima, beside the monument that marks the events of that tragic August 6, 1945, when in a matter of minutes some 85,000 people were killed. He told me that he had been a member of the Japanese Imperial Army, that out of that experience had come a hatred for all Americans.

One day two of our missionaries knocked on his door. He was too in-

toxicated to talk with them. All purpose had gone from his life, and his only refuge was drink. Not recognizing them for what they were, he invited them back, and there followed some weeks later his baptism.

With his conversion came purpose into his life, the will to forsake old habits, the strength to turn completely around. He spoke of appreciation for the young men who had taught him and the motivation they had cultivated within him.

At the time of our conversation he was serving as a member of the branch presidency and as an active member of an elders quorum. His case, in essence, can be multiplied thousands of times. There is no other power like the reforming power of the gospel of Jesus Christ to give men the desire and the will to change their lives.

Growth through responsibility

Third, activity in the Church will afford you growth through responsibility.

It is an axiom as true as life itself that we grow as we serve. The Church of Jesus Christ of Latter-day Saints is, among other things, a great school for the development of leadership. I have told groups of our missionaries, as I have met with them in various parts of the world, "You're not much to look at, but you're all the Lord has." And the miracle is that as they serve the Lord, they become giants in capacity and in achievement.

And so it is with each of us. If the work of the Lord is to go forward, it must be done by such as you and me. There is a constant need for men in this church to fill positions of responsibility. They must be taken as they are. And the marvelous thing is that as they serve, taking advantage of the great training programs and magnified by the Spirit of God, they become effective and powerful.

I recall speaking with a young man who first came to this community while in military service. One Sunday he

wandered through Temple Square. Conversations begun here eventually led to his baptism.

Four or five years later I was interviewing him to become an elders quorum president. He told me of his childhood as an orphan, pushed from one place to another, of the loneliness and desolation of his life, of all opportunities for education and growth foreclosed against him. Then he came into the Church and received first one assignment and then another, each just a little beyond his capacity at the time; but as he served, his capacity increased.

And now he was prepared for a major responsibility. His entire life had changed. Today he is an officer in the Church, a valued employee in a position of responsibility, a good husband, an exemplary father, an excellent neighbor.

Robert Browning said, "A man's reach should exceed his grasp." Growth comes as we constantly seek to achieve that which is just beyond our immediate capacity. One of the noteworthy aspects of the Church program is that it constantly motivates men to stretch themselves, to reach a little higher.

A spiritual dimension

Fourth, membership in the Church and active participation therein will give a new dimension to your life, a spiritual dimension that will become as a rock of faith, with an endowment of authority to speak in the name of God.

In the opening of this work, in this dispensation of time, the Lord declared one of the purposes of the restoration of the gospel to be "that every man might speak in the name of God the Lord, even the Savior of the world." (D&C 1:20.)

Blessed is the man who prays with the assurance that prayers are heard and answered. Blessed is the man whose companion is the Holy Spirit. Blessed is the man who possesses the authority to speak in the name of God.

When King Belshazzar gathered about him his friends in a night of feasting and revelry, the fingers of a man's hand appeared and wrote upon the wall. The astrologers and the soothsayers were called to interpret the writing, and they could not, and the king was greatly troubled.

And the queen said, "There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him. . . ." (Dan. 5: 11.)

Daniel was brought before the king, and by virtue of the power in him he interpreted the writing on the wall.

I should like to suggest that every man who holds and magnifies the priesthood may have within him "light and understanding and wisdom, like the wisdom of the gods."

What will active membership in the Church do for you, a man? It will verily add a spiritual dimension to your life with which to bless your family, your associates, and yourself.

Governance of home

Fifth, it will assist you in the governance of your home.

How much stronger the nation would be—any nation—if there were presiding in each home a man who looked upon his wife as an eternal companion, engaged with him in a partnership with God in bringing to pass divine, eternal purposes, and who looked upon his children as children of our Heavenly Father, who has given to earthly parents a stewardship for those children.

Action is born of attitude, and in such a home, where true gospel principles become the guidelines of governance, there will be mutual appreciation, respect, deference, courtesy, and honor, for the father will look upon those for whom he is responsible as blessings divinely given, to be cherished, nurtured, protected, and loved.

Saturday, April 8

A convert to the Church once said, "As a father I believed in caning my children. The slightest infraction of a rule was answered with prompt physical punishment. Then the gospel came into our home. I saw my children in a new light. They were my children, yes, but they were also children of our Eternal Father. How could I abuse a child of God? I began to develop an entirely new point of view toward my children, and they reciprocated with a new attitude toward me.

"Do we have discipline in our home? Yes, but of an entirely different kind. We are no longer adversaries. There are still some penalties for wrongdoing, but such penalties are of a different nature and are accepted as properly deserved, and not resented with bitterness as they once were. Now there is respect for one another, and more than that, love. What a difference the gospel makes," he concluded.

"Yes," I added, "what a difference the gospel makes when it is accepted and lived."

To bind for eternity

Finally, the Church makes it possible for you, a man, to bind to you for eternity those you love most.

No other relationship in life is so sacred, so satisfying, so important in its consequences as the family relationship. Then how tragic are the implications of those words so often spoken on the day of marriage—"Till death do ye part."

As certainly as there has been a joining together in marriage with such a ceremony, there also has been decreed a separation and cancellation of family relationships in death. To think of eternal life without eternal love is to construct a paradox, a contradiction.

A loving Eternal Father, with concern for his children, has made possible a continuation of those sacred relationships. Declared the Lord to his chosen Twelve, "And I will give unto

thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven. . . ." (Matt. 16:19.)

That same power, to bind in heaven what is bound on earth, is in this church today. It is exercised in holy temples, and there, under the authority of the priesthood of God, father and mother and children are sealed together under a covenant and in a relationship that time cannot break and death cannot destroy.

Reassurance in death

I spoke not long ago at the funeral of a prominent man in this community. It was a time for mourning, yes. But it was also a time for reassurance. And shining through the tears of the wonderful little woman and her children who that day were bereaved was a smile of peace that came of an overriding conviction that their husband and father had merely gone hence to prepare for reunions that will follow.

Following that service I received a letter from a business leader in the community, a man not of our faith, who wrote: "You people have a positive approach that is truly impressive. You come to comfort and not to mourn—to praise life rather than curse death. The depth of your faith surely must tide you over many of the vicissitudes of life, not the least of which is death."

What will the Church do for you, a man? It will give you the assurance, as certain as life itself, that death is but a graduation, and that those most precious to you may be yours through all eternity.

An invitation to see

To our brethren everywhere, to those who have become careless and who have drifted away, and to those who have not yet made inquiry, I extend an invitation to come and see. God in his wisdom has set up his organization to enrich your lives, to

bring peace into your hearts and joy and love into your homes—and the assurance that those you love now may be yours forever.

My brethren, the door is open. You will be warmly welcomed, and you will find many good men anxious to help you. Furthermore, as a servant of the Lord, I do not hesitate to promise that you will come to know a joy that you have never previously experienced.

I bear witness of these things in

soberness and with appreciation, in the name of Jesus Christ. Amen. □

President N. Eldon Tanner

He to whom we have just listened is Elder Gordon B. Hinckley of the Council of the Twelve.

We shall now hear from Elder Henry D. Taylor, Assistant to the Council of the Twelve, and he will be followed by Elder S. Dilworth Young of the First Council of Seventy.

Elder Henry D. Taylor

Assistant to the Council of the Twelve

After Adam had been created by the Lord in his image and after his own likeness, the Lord pointed out that it was not good for man to be alone. So Eve was created and given to Adam to be his wife, his companion and helpmeet.

Your brother's keeper

Adam and Eve received many instructions from the Lord. Among them was the mandate to multiply and replenish the earth, or in other words, to bring children into the world. Without hesitation they followed that injunction, and in due time children were born to them. How proud, how thrilled and delighted they must have been with their offspring. Undoubtedly, they had wonderful dreams and high hopes for them. When one son was born they gave him the name of Cain. Later they were blessed with another son, who was called Abel.

The boys differed noticeably in temperament and disposition. As they matured and reached manhood, Cain became a tiller of the soil and Abel chose to become a keeper of sheep. The scriptures reveal that Abel loved the Lord. He was obedient and hearkened unto his voice. Cain

was rebellious and loved Satan more than God. Out of selfishness and in a fit of jealousy, Cain rose up and slew his brother, Abel.

When the Lord inquired of Cain, "Where is Abel, thy brother?" Cain arrogantly replied with the question, "Am I my brother's keeper?" (Moses 5:34.)

Over the years that question has been asked numerous times. To that question, many today would respond with firm conviction, "Yes, Cain, you are your brother's keeper, and not only you, but each one of us is our brother's keeper."

Opportunities to serve

Those who labor so diligently and unselfishly with aching backs and blistered hands on welfare projects are doing so because they love their brothers and sisters and do not want them to suffer from cold nor hunger.

The home teachers and visiting teachers who faithfully visit their assigned families regularly to determine if all is well and in order surely believe, Cain, that they are their brother's keeper.

When one visits the houses of the Lord, the temples, he is impressed

by the dedicated members of the Church who have sought out their deceased loved ones through research. They attend the temples often to perform vicarious ordinances for them that will make exaltation and eternal life possible. Truly they believe that they are their brother's keeper.

As we observe the sincere and enthusiastic labors of the thousands of missionaries throughout the world declaring the restored truth, not for their individual benefit, but to teach the glorious principles of the gospel to the peoples of the earth for their blessing, we are again impressed, Cain, that they have a conviction that they are their brother's keeper.

There are over 5,000 American Indian children, coming from fifty tribal backgrounds, living with Latter-day Saint families during the school year. They receive the same love and attention given to their foster brothers and sisters—a true act of love and brotherhood on the part of these families, with no reward other than the knowledge that they are helping a choice son or daughter of our Heavenly Father take his or her rightful place in the world. They too are their brother's keeper.

Teaching of Jesus

In teaching his followers, Jesus often used the scriptural terminology of *neighbor* in designating his brother.

At one time a certain lawyer asked the Savior what he must do to inherit eternal life. The Master asked him what he read in the law. The lawyer pondered a moment and then replied: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." (Luke 10:27.)

He was assured his answer was correct. In order to justify himself, he then posed the question: "And who is my neighbour?"

Jesus, the Master Teacher, then

told of a certain man who was traveling from Jerusalem to Jericho. Thieves fell upon him, stripping him of his clothing, beating him brutally, and leaving him half dead. By chance a priest came along and, observing the wounded man, turned his head, crossed the road, and passed by on the other side. Soon a Levite came along, and when he saw the injured person, he also passed by on the opposite side of the road.

But a Samaritan riding along was filled with compassion when he viewed the unfortunate man. Stopping his animal, he bound up the victim's wounds and poured oil and wine into the afflicted parts. Placing the suffering man upon his beast, he took him to a nearby inn, where he further ministered unto him.

On the morrow when he departed, he took some money from his purse and handed it to the innkeeper, requesting him to care for the injured man and promising that he would compensate him for any additional expense incurred when he returned from his journey.

The Savior then posed the question: "Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?" To this the lawyer readily answered: "He that shewed mercy on him." The Savior said unto him: "Go, and do thou likewise." (Luke 10:36-37.)

Scene in Carthage jail

One of the most beautiful and tender accounts of brotherly love, concern, and devotion took place in Carthage Jail on the afternoon of the martyrdom. "The afternoon was sultry and hot. The four brethren [Joseph and Hyrum Smith, John Taylor, and Willard Richards] sat listlessly about the room with their coats off; and the windows of the prison were open to receive such air as might be stirring. Late in the afternoon Mr. Stigall, the jailor, came

in and suggested that [in view of threats made by the radical and blood-thirsty mob] they would be safer in the cells. Joseph told him that they would go in after supper. Turning to Elder Richards the Prophet said: 'If we go into the cell will you go with us?'

Elder Richards answered, "Brother Joseph, you did not ask me to cross the river with you [referring to the time when they crossed the Mississippi, en route for the Rocky Mountains]—you did not ask me to come to Carthage—you did not ask me to come to jail with you—and do you think I would forsake you now? But I will tell you what I will do; if you are condemned to be hung for 'treason,' I will be hung in your stead, and you shall go free."

With considerable emotion and feeling Joseph replied, "But you cannot," to which Brother Richards firmly replied, "I will." (B. H. Roberts, *A Comprehensive History of the Church*, vol. 2, p. 283.)

In these words Brother Richards displayed his concern for Joseph, who was his beloved brother and neighbor. The Savior taught: "Greater love hath no man than this, that a man lay down his life for his friends." (John 15:13.)

Brotherhood of man

As Latter-day Saints, we firmly believe that we are brothers and sisters, spiritual offspring of heavenly parents, members of a royal family who once dwelt and associated to-

gether. There is a beautiful song that our children sing called "I Am a Child of God," which teaches that our Heavenly Father has sent us here and has given us a home on earth with kind and dear parents. The song contains the prayer that our Father in heaven will direct us, inspire us, and teach us what we must do to again live with him some day.

With the dawning of each new day, there will be opportunities for all of us to help our neighbors, who are our brothers, in their hour of need.

How will we respond? Will we be like the priest and like the Levite described by the Savior, and turn our heads, walk across the road, and proceed in an unconcerned and selfish way?

Or will we follow the example of the Good Samaritan and thoughtfully and sympathetically assist our neighbors and brothers in their time of trial, and thus receive approbation and the blessings of our Heavenly Father?

The choice is ours to make. May the Lord bless us that our decisions will be correct and righteous ones, for which I humbly pray, in the name of the Lord Jesus Christ. Amen. □

President N. Eldon Tanner

Elder Henry D. Taylor, Assistant to the Council of the Twelve, has just addressed us.

We shall now hear from Elder S. Dilworth Young of the First Council of Seventy.

Elder S. Dilworth Young

Of the First Council of the Seventy

In my mind's eye I see Russell Nelson, Jr., newly arrived from his home in heaven and staring up into the eyes of his father as though to say to him (as

Joseph Smith said to Newel K. Whitney), "You prayed me here; now what do you want of me?"

Early mission preparations

I do not know that his father, who is the general superintendent of the Sunday School and the father of nine daughters, wants him to become a famous surgeon. I believe he will lead his son wisely as to what his earthly vocation will be, but I am sure he will want this boy to go on a mission, that hope of great adventure which comes into the early life of all Latter-day Saint boys. If this is the father's desire, he will start early to prepare his son.

The first prayers the baby will hear will be that he will grow up to go on a mission and to be married in the temple. Both of the words "mission" and "temple" he will not understand; but later, when comprehension comes, they will be so ingrained in his memory that they will be a part of his being. Later, as he lisps his own prayer, he will find the words "make me worthy to go on a mission" easy to say. Neither will he stumble over the words "marry" or "temple."

Stories of missionary work

If his father is wise, his boy's early years will be filled with stories of the experiences of the missionaries of the past. He should begin by telling of his own ancestors, to give the boy knowledge that mission adventures are not the exclusive property of the leaders but that the followers had equally miraculous adventures. But, of course, he will want to learn of the heroic journey of Samuel H. Smith and his companion from Far West on an eastern missionary journey. He will want to learn of the missionary journey of Heber C. Kimball and Brigham Young when they, ill from fever, arose from their beds and started out, how Brother Kimball was poisoned and was saved by the loyal work of his companion, and how they miraculously found money in the purse, just enough for each day's journey. But he will need

to know, too, that today with our affluence he may not find money; he will find something far richer—the great joy that comes from seeing people's lives miraculously changed as they accept the gospel.

Physical stamina

He will need to know that he must develop physical stamina, not for athletics but for his mission. He will play basketball to develop wind and limb to serve the Lord.

As he grows, he will need to talk man-to-man, or rather boy-to-man, why all this should be. His father will say, "For your mission, son, you will need to learn by heart many things. And so we shall now start."

Learning truth

Then his father will teach him the simple truths that are important. They will memorize the prophecy in the book of Nephi about the descendant of Joseph who, bearing the name of his ancestor, would do great things. And then his father will tell him the story of the modern Joseph, the fulfillment of that prophecy—what he did to be a great boy. He will learn that boys do not need to wait until they are men to be great.

He will thrill with the ancient prophecy of the angel who would fly through the heavens having the everlasting gospel to preach to all the world and how this prophecy was actually fulfilled through angelic visits to the young boy prophet.

Study of great literature

In the same manner they will comb the scriptures, doctrine by doctrine, and learn those vital to missionary work. They will read together the great boy-literature of the world. The chivalry at the court of King Arthur will be mirrored in his treatment of girls and, later, young women. And he will learn the place of animals in

his life when he runs the *Trail of the Sand Hill Stag* with Seton and will learn the immense power of nature as he survives a ride down a snow avalanche with Enos A. Mills.

He will also learn of the winter journey to rescue the handcart company, victim of the Wyoming blizzards. His father will see to it that he gets the feel of a real blizzard and the helplessness of the brave people who had only the Lord to depend on for deliverance. He will be taught these lessons at the home evening, at the dinner table, at bedtime, in camp, on hikes and journeys. And driven home at all these stages will be the theme that the greatest adventure a boy can have is to go on a mission and learn to depend on the Lord when faced with a bitter, cold, or hostile world, and that the greatest joy he can experience is to give of his all in the service of the Master in bringing souls unto him.

Application of truth

Having seen and heard his father pray, he will want to pray too and will soon learn about the whisperings of the Spirit, which comes into his "feeling," as Nephi pointed out to his rebellious brothers. (See 1 Ne. 17:45.)

He will need to learn also of the important principle of obedience. Teach him that the Lord Jesus Christ was completely obedient to his father and that if your son would be a successful missionary, he must be completely obedient to those in authority over him. Faithfully learning this lesson before he goes into the mission field will equip him for his work there.

Give him responsibility, and teach him to forget himself in service to others. These, coupled with obedience, will help him to find true humility—all of which are vital factors for his reception of the Holy Ghost.

And so, through his growing years he will apply the truth of all things.

Lay the foundation well, Brother Nelson; it begins at birth and its effects cease not until the mission of life is complete.

Training from mother

Meanwhile, his mother will have a hand in his growth also. Faith-building begins in the cradle and ends not at the grave. In the formative years your boy will need to learn how to give and take, how to get along, how to put up with inconveniences, how to be patient and tolerant, how to resolve differences with playmates and, later, with missionary companions.

He will need long training in neatness and in the handling of his clothing. He will need to know the "rubbing board" techniques of washing his clothes and how to keep them white and clean. Ironing and pressing should be second nature. He will need to learn that bodily cleanliness goes with spiritual cleanness and that the body is the expression of the spirit.

He will need to know how to cook—how to make the food he prepares taste good and at the same time meet his many nutritional needs. Nothing will buoy up a missionary like a tasty meal. Why shouldn't this boy learn to cook well? And while he is about it, he should learn that the dusty, ill-kept room with its unmade bed is the devil's best means of discouragement.

Spiritual growth

Just as surely as he walks, his manner, his attitude, his clothing, his complete self will be concrete evidence of what he is in his soul. He cannot conceal himself. Teach him, then, that these things reveal his spirit and show what he really is and that the success of his mission will be found in how his spirit speaks to the spirits of those he meets.

In the process of his growing, make sure that he will learn how the Church came to be and where it has gone from there. And let him learn to

know that faith in the Lord Jesus Christ will give men reason for their repentance from sin, which is the great doctrine that brings hope; that baptism by immersion is both a covenant and a sign of acceptance; and that the gift of the Holy Ghost is what makes him, and his father and his mother, different from the world; and that it will make those he converts different also.

He will not consider the Book of Mormon dull reading if you will make it live for him while he is growing. And if he learns that reading scripture by the Spirit with an open heart and a searching mind is indeed hearing the voice of the Lord, as the Lord told the Twelve it is (see D&C 18:34-36), you will have him on his way to becoming a missionary.

He began to prepare for his work here before he came to earth, when he repudiated Satan and all of his subtle sophistries. Now he is to prove that he can live in a body and control its earthly tendencies and temptations as he did as a spirit before his arrival here in mortality.

Training opportunities

As with Russell Nelson, Jr., so it is with all boys—and girls too. Let us not leave out the girls—they also may go on missions. These young folks may become great of themselves, but with the faith and teaching of their fathers and mothers they will become greater. The Eternal Father taught his Only Begotten Son. He depends on us to teach our children truth that they may better serve the Father of their spirits and live.

To those who may not have had these training opportunities in their childhood, through humility and diligent effort in their teen years, they can still achieve the same thing.

Joys of missionary service

Two years on a mission will give the experience and practice in the great

virtues of which I speak. It will confirm that the Lord truly speaks in this day, for he will constantly whisper the truth of this great latter-day work into the soul of the valiant missionary.

Later he will know this whispering in the affairs of his adult years and, following it, will find the true entrance to the things which will give him eternal life in the kingdom of our Lord.

The Lord has said that to bring one soul to him brings joy and that to bring many souls gives proportionately greater joy. The prepared youth will find that joy on his mission. It will sustain him through his life.

The greatest gift any of us can have is the knowledge, borne of the Spirit, that God our Father sent his Son Jesus Christ to atone for the sins of all of us in the world from the beginning to the end, that they both live, corporeal, glorified, and anxious that all of us may desire to come into their presence. I have that knowledge. Joseph Smith was the modern prophet through whom the Lord restored his work in these last days. Joseph Fielding Smith is the worthy recipient and holder of the same keys of authority to speak to the people on behalf of the Lord.

I bear this witness in the name of the Lord Jesus Christ. Amen. □

President N. Eldon Tanner

The congregation and chorus will now join in singing, "Now Let Us Rejoice."

After the singing, Elder Theodore M. Burton, Assistant to the Council of the Twelve, will address us.

The congregation sang the hymn, "Now Let Us Rejoice."

President Tanner

Elder Theodore M. Burton, Assistant to the Council of the Twelve, will now address us.

He will be followed by Elder Joseph Anderson, Assistant to the Council of the Twelve.

Elder Theodore M. Burton

Assistant to the Council of the Twelve

As I listened to the radio a few days ago, I heard a minister tell his listeners: "Confess Christ and you shall be saved. Admit Christ into your heart and he will save you."

Then he quoted Ephesians 2:8 for his clinching argument: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."

Then he gave his final advice: "Is this too much to ask of you? Thousands and hundreds of thousands have found lasting peace and happiness by accepting Christ as their Savior. Join with us in Christian faith and you shall be saved."

Already saved

I wonder how many people have been lulled into a false sense of security by such teaching. As a missionary knocking at the doors of people, I had literally hundreds of people tell me that they were not interested in learning more about Jesus Christ, for they were already saved. The shocking thing about this is that they were right. What that minister said was true, but the difficulty is that it was not the *whole* truth.

I am personally concerned about this problem because I realize how much damage partial truth can do. Limited knowledge is a dangerous thing. What we need is more truth—unlimited truth—until finally we know all things.

General salvation

What does it mean when people say, "I am saved"? Generally it means they are saved from death. This type of general salvation comes to all people by the grace of God alone. General salvation comes regardless of obedience to gospel principles or laws and results solely in resurrection from the dead. In this respect, salvation is synonymous with immortality, in that the resurrected person will live forever.

Resurrection comes to every person born into this world through the sacrifice made by Jesus Christ, whether one confesses Christ or not. Whether a person is wicked or righteous, each person will receive the gift of immortality through Jesus Christ.

As Paul explained to the Corinthian Greeks:

"But now is Christ risen from the dead, and become the firstfruits of them that slept.

"For since by man came death, by man came also the resurrection of the dead.

"For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:20-22.)

Sons of perdition

All mankind will thus receive general salvation, excepting the sons of perdition. Following their resurrection, "they shall return again to their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received." (D&C 88:32.)

These sons of perdition (perhaps only few in number) will be resurrected but will not be redeemed from the power of Satan because they are still filthy; as the prophet Alma said of them: "... they shall be as though there had been no redemption made; for they cannot be redeemed according to God's justice; and they cannot die, seeing there is no more corruption." (Al. 12:18.)

I suppose that having a body and not being able to do anything with it will be a true hell. All other persons will be saved by the grace of God from death, hell, the devil, and endless torment.

Individual salvation

The true value of the sacrifice of Christ means much more than this gen-

eral salvation which comes to all mankind. There is an additional salvation that God has planned for his children. This additional salvation is an individual salvation and is conditioned not only upon grace, but also upon obedience to gospel law. One of the prophets in the Book of Mormon explained why he and his associates were so concerned about teaching more about Jesus Christ, as he wrote:

"For we labor diligently to write, to persuade our children, and also our brethren, to believe in Christ, and to be reconciled to God; for we know that it is by grace that we are saved, after all we can do." (2 Ne. 25:23.)

Exaltation

That full reconciliation to God is extremely important to me. It is the idea of a personal atonement or reconciliation that can bring me back into the presence of God as one of his covenant sons that appeals to me. That kind of conditional salvation I call exaltation.

Exaltation comes as a gift from God, dependent upon my obedience to God's law. No works I do solely of my own power can bring this to pass. Only by the grace of God has this course been opened to me, but only through obedience to the laws of God can I claim my inheritance in the celestial kingdom of my Heavenly Father as a son within his family. I cannot be exalted in my sins, but must work until I overcome them.

Amulek's teaching

Amulek the prophet explained this most clearly as he said of God:

"And I say unto you again that he cannot save them in their sins; for I cannot deny his word, and he hath said that no unclean thing can inherit the kingdom of heaven; therefore, how can ye be saved, except ye inherit the kingdom of heaven? Therefore, ye cannot be saved in your sins." (Al. 11:37.)

Then Amulek spoke of the reason for the coming of Christ:

"And he shall come into the world to redeem his people; and he shall take upon him the transgressions of those who believe on his name; and these are they that shall have eternal life, and salvation cometh to none else.

"Therefore the wicked remain as though there had been no redemption made, except it be the loosing of the bands of death; for behold, the day cometh that all shall rise from the dead and stand before God, and be judged according to their works." (Al. 11:40-41.)

Those works, which follow the true exercise of faith, include repentance, baptism, receipt of the Holy Ghost, and continued righteousness to the end of our lives.

Eternal family relationship

I have a cousin, Rodney Moyle, who lives near Boise, Idaho. When he comes to Salt Lake City he usually drops into my office to say hello. I love to visit with him, for he always leaves me with a new gem of thought. On his last visit he asked me, "If you had your heart's desire and could take it with you out of this world, what would you take?"

The answer for me was obvious: "My family and loved ones!" I can take them with me through obedience to God's laws. Only through obedience to gospel law is that higher degree of salvation possible which will include both me and my family.

That possibility of an eternal family relationship is what is meant by exaltation and eternal life. This eternal preservation of my family relationship can be my inheritance in God's kingdom if I will pay the price to achieve it. Even those in the celestial kingdom who have not paid the full price of obedience to attain such further exaltation will have immortality only and not eternal life within God's family organization.

Full salvation

Thus, full salvation in its true and full meaning is synonymous with exal-

tation and eternal life. This inheritance within the actual family of God the Eternal Father, through Jesus Christ, is the burden of the scriptures and should be the goal of every man, woman, and child born upon this earth. This full salvation is obtained only in and through the family unit preserved throughout eternity.

When the angel Moroni came to give Joseph Smith his first instruction in restoring the gospel in this dispensation, he quoted the prophet Malachi with a little variation from the way it is written in the Bible:

"For behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall burn as stubble; for they that come shall burn them, saith the Lord of Hosts, that it shall leave them neither root nor branch." (Joseph Smith 2:37.)

In order to understand this passage of scripture, for *root* read "progenitors" or "ancestors" and for *branch* read "posterity" or "children." Unless, then, through obedience to the laws of God you can qualify yourself to go to the temple and have your family sealed to you, you will live forever separately and singly in an unmarried state. It seems to me that would be a very lonesome type of existence—to live without the warming influence of family life among those you love, who in turn love you.

Ministering servants

God said of those who were not willing to pay the full price of exaltation through full obedience to his whole law: "Therefore, when they are out of the world they neither marry nor are given in marriage; but are appointed angels in heaven, which angels are ministering servants, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory.

"For these angels did not abide in my law; therefore, they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity; and from henceforth are not gods, but are angels of God forever and ever." (D&C 132:16-17.)

Family exaltation

It is for this reason that the Lord promised that he would reveal unto us the priesthood by the hand of Elijah the prophet before the second coming of the Lord, to plant in our hearts the promises that were made to our fathers so that our hearts could be turned to our fathers and to our children. If we cannot achieve this goal of eternal family exaltation, our lives on this earth will be utterly wasted when Christ shall come the second time.

It is well, then, for you to think of your families and how you can have your inheritance in the Lord sealed upon you and those you love. In Rodney's words, let me ask you, "If you had your heart's desire and could take it with you out of this world, what would you take?"

May God bless you to choose well, for I testify to you that God lives and that his priesthood power is on this earth, by means of which you can obtain your exaltation in his kingdom as his covenant sons and daughters through full obedience to his law. This I testify in the name of Jesus Christ. Amen. □

President N. Eldon Tanner

Elder Theodore M. Burton, Assistant to the Council of the Twelve, has just spoken to us.

Elder Joseph Anderson, Assistant to the Council of the Twelve, will now address us, and he will be followed by Elder William H. Bennett, Assistant to the Council of the Twelve

Elder Joseph Anderson

Assistant to the Council of the Twelve

It has been truly said that the greatest asset of a man or a nation is faith, that the men who built this country and made it prosper during its darkest days were men with unshakable faith, men of courage, men of vision, men who always looked forward and never backward.

The same can be said in truth of those who established this church under the inspiration and revelation of the Lord and of those who have built upon the foundation they laid. They too were and are men of un-failing testimony and unwavering faith.

I think perhaps there has never been greater need for faith than is the need today, particularly faith in divine leadership. Members of The Church of Jesus Christ of Latter-day Saints, as a general rule, have faith in divine leadership, but the world needs faith in God, that he rules the world; and the people of this nation and the world need that faith, faith in the God of this land and faith in the God of the world, who is Jesus Christ.

Man's eternal horizon

Many of us have had the experience of being on a ship traveling on the ocean. As we look in the various directions, we can see nothing but water. As far as the mortal eye can see, the sky comes down and meets the water. The sun comes up on the horizon, and in the evening the sun sets on the horizon. The same is true when we are on the ground; the limit of our vision is the horizon. Is it not true also that the limit of our spiritual perception is the horizon we see?

What about our spiritual horizon? Is it limited to our present struggle for the things of this world? Is it limited to an acquisition of things of the flesh? Is our horizon limited to our competition with a money-

mad world, to the obtaining of the worldly things of life, or does it reach out to an eternity with God and our loved ones in the life to come?

Our horizon should extend to an unlimited future beyond death—out beyond those things of a temporal nature. Our horizon of the future should not be confused with the close-up horizon of present conditions.

Our philosophy of life contemplates an eternity of life—life without beginning before we came here, life without end hereafter. Our happiness here and hereafter depends upon our actions here. We should therefore seek the finer things of life. The road leading to eternal life must be paved with obedience to the commandments of the Lord.

Earth life

We once dwelt in the presence of our Father, in the spirit, and we rejoiced at the opportunity to come to earth and take upon ourselves mortality and pass through the experiences we here encounter, that we might prove ourselves worthy of greater experiences and greater blessings.

While here we are not to enjoy the presence of our Father, but we can communicate with him, and we can hear his voice if that becomes necessary. The Holy Ghost is given to us as our guide and companion and monitor, if we live worthy of that blessing.

Communication with God

It seems difficult for some to have faith in an eternal being and that he can communicate with man, that he hears and answers our prayers, that he is the Father of our spirits, for we are dual beings, spiritual and physical; that he loves us; that he has given us commandments which, if we accept

and live them, will result in mortal as well as eternal blessings to us.

There was a time when men would have laughed to scorn anyone who would have said that in time to come we would be able to sit in our homes and watch and see and hear by means of television and radio things that are transpiring today in our own country, in Europe or Asia, South America or Africa; that these conference proceedings would be telecast to the listening world by means of remarkable electronic devices.

In our time we have seen men walk on the moon and heard the messages they have sent over the great expanse of space between us and the moon and witnessed pictures they were transmitting.

These things have been accomplished by faith, by work, and by intelligence.

Can we talk with God?

Can our prayers, even in thought as well as word, ascend to the Father of us all, and does he have the power to make answer thereto?

Long-distance horizon

We lived by sight in the spirit state before we came here; we are walking by faith in this mortal existence. The Spirit of God bears witness to the spirit of man that we are God's children; that he loves us; and that there is a purpose to earth life, a great and mighty purpose, a glorious purpose; that by keeping the commandments that he has given us we may gain knowledge and understanding; that we may gain experience by overcoming the opposition with which we must contend; that we shall resurrect from the grave in the due time of the Lord and eventually return into his presence if we live worthily. This is the long-distance horizon we should keep in view.

Alma's teachings

Alma, a Book of Mormon prophet, relates an experience in his time

about a people who were cast out of the synagogues because of the coarseness of their apparel, a people who were poor as to the things of this world and were also poor in heart. They came unto Alma, explaining their situation, and asked what they should do. Alma answered by explaining to them the principle of faith and teaching them the word of God.

Concerning faith he states that "faith is not to have a perfect knowledge of things; therefore if ye have faith ye hope for things which are not seen, which are true." (Al. 32:21.)

Alma then goes on to compare his words, which are truly the word of God and the gospel of salvation, to a seed that a man plants in the soil. He suggests that if we will give place that a seed may be planted in our hearts, and not cast it out or resist the Spirit of the Lord, if it is a true seed it will swell within the breast; and when one feels this swelling motion he cannot do otherwise than admit that the seed is a good seed, for it enlargeth the soul and beginneth to enlighten one's understanding, and it becomes delicious to the individual. Further, when the seed, or the word, or the gospel, swells and sprouts and begins to grow in your soul, you know it is a good seed, and therefore your knowledge is perfect; it is no longer faith but knowledge.

People sometimes say that one cannot know that the gospel is true. As indicated by Alma, if, when you hear the word of God, you do not cast it out by unbelief or resist the Spirit of the Lord, the swellings within your breast, its enlargement of your soul and its enlightening of your understanding are of such a nature that they cause you to know that it is the truth.

Nourishing the seed

However, this is only a beginning. You must nourish the seed; in other words, you must nourish the testi-

mony that you have that it is true, by living the teachings of the gospel.

If you will do this, this ancient prophet tells us, the seed will grow into a tree and bring forth fruit. But if the tree is neglected, it will not take root; and when the heat of the sun cometh and scorcheth it, it will wither and die. This is not because the seed or the word of God was not true nor because the fruit thereof would not be desirable, but it is because the ground was barren and the plant or the tree was not nourished, in which event one cannot have the fruit thereof that he otherwise would obtain.

Fruits of faith

If, however, you have faith and patience to nourish the word, or the tree, as time goes on you may pluck the fruit thereof, which is most precious and delicious to the taste.

I testify to you that if you do these things—truly try this experiment regarding the word of God as contained in the gospel of Jesus Christ and live in accordance with the commandments therein set forth, nourishing the truths of the gospel—you shall have the privilege of feasting upon this fruit; your faith will be fully rewarded and will develop into a sure knowledge of the truth of the gospel of Jesus Christ.

We testify that when occasion requires, the voice of God can be heard by the Lord's latter-day prophets; that they can tune in through the instrument of faith; and that even you and I can see beyond the veil, if it is in accordance with the Lord's will and if we are in tune with the Infinite.

A fullness of joy

The Latter-day Saints believe and teach that without the experience of mortal life, its problems and accomplishments, and without a resurrected body, the spirit of man cannot have

a fullness of joy. Our philosophy of life contemplates an eternity of existence—life without beginning in the preexistent world and life hereafter throughout the eternities.

Our happiness in this life and in the life to come depends upon our actions here. If we are to attain the goal of eternal salvation and exaltation in the kingdom of our Heavenly Father, we must hold fast to the iron rod, which is the word of God, and render obedience to the commandments of the Lord.

Keeping all commandments

It is reported that on one occasion when Sir Isaac Newton was thinking seriously concerning the nature of light, he cut a hole in a window blind and a ray of light entered his room. He held a triangular piece of glass in the range of the light, and there were reflected in great beauty all the colors of the rainbow. And for the first time man learned that all of the glorious colors of the universe are locked up in a ray of white light.

It is important that we live all the principles of the gospel and obey all the commandments that the Lord has given us if we are to grow more nearly like our Father and his Beloved Son. We cannot say, "Oh, I believe in missionary work—it is important; I am thoroughly converted to the welfare plan or the wonderful social program of the Church for its young people; but I don't believe that Joseph Smith was a prophet or that our present prophets are guided by revelation from the Lord."

Some may say, "I believe the Book of Mormon, but I can't believe that it was received from an angel as Joseph said it was."

With a wavering faith of that kind, how can such a person expect to have the true light of Christ, the true understanding and light of the gospel? How can he expect to receive the blessings that the Lord has promised to the faithful? If he leaves out any

one of these principles, he does not get pure white light. If he fails to have faith in all the principles of the gospel and does not have faith to live in accordance therewith, he cannot expect to get the pure light of the gospel in his heart.

Horizon extended

If you truly have faith in God sufficient to impel you to keep his commandments, you will draw nearer to him and he will come nearer to you, and your faith will become knowledge, and the limit of your horizon will extend into the eternal world.

May we grow in faith through the love and blessing of our Lord and Savior. May we keep the commandments that he has given us, that we may ultimately find salvation and exaltation in his celestial kingdom, I pray in the name of Jesus Christ. Amen. □

President N. Eldon Tanner

Elder Joseph Anderson, Assistant to the Council of the Twelve, has just addressed us.

We shall now be pleased to hear from Elder William H. Bennett, Assistant to the Twelve, and he will be followed by Elder Howard W. Hunter of the Council of the Twelve.

Elder William H. Bennett

Assistant to the Council of the Twelve

It was two years ago, my brothers and sisters, when I was called to be an Assistant to the Council of the Twelve. These years have brought new challenges and many choice and wonderful experiences. Today I should like to begin my message by expressing gratitude to my Father in heaven, to the leaders of the Church, and to my loved ones, for their confidence in me and for their support and sustaining hand.

Missionary assignment

Now I have received a new assignment from the First Presidency, to preside over the Florida South Mission. Along with my call, a call was issued to Sister Bennett to serve at my side as my companion and to be the supervisor of the activities of the women and children in the mission. We are deeply grateful for this call and accept it without reservations. It is our desire to direct the affairs of the mission in accordance with the instructions of the First Presidency. We ask for an interest in your faith and prayers.

Purpose of gospel

As I thought about what I might say today, I reminded myself of the mission of the Church and the purpose of the gospel of Jesus Christ. Specifically, my mind went back to some statements made by the Savior. In the Pearl of Great Price we read, "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

Then in his Sermon on the Mount, the Savior said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:38.) In these words I find an expression of hope and confidence as well as a challenge from our Savior.

I then thought about how the Church and the gospel can help men and women in reaching these great objectives. The words of President David O. McKay came to mind: "The purpose of the gospel is to make bad men good and good men better—to change men's lives."

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I also contemplated the day-to-day operations of the Church and the performance of Church members in the stakes, wards, and missions as revealed in stake activity reports, genealogy reports, mission reports, etc.; and I realized that, while the Church and its members have moved forward and upward in many ways, there is much more that needs to be done.

Two missionary needs

It has been my privilege to tour a number of the full-time missions. I have also witnessed firsthand the work of many stake missions. As I have done so, I have become keenly aware of two great needs that should receive attention if we are to raise performance in missionary work both at home and abroad.

First, members of the Church everywhere should remind themselves that the gospel is to be preached and taught by example and not just by word of mouth. The lives of all Church members should be shining examples of the gospel of Jesus Christ in action.

Second, as members of the Church, it is our responsibility to assist the missionaries in finding investigators to whom the message of the gospel can be taught. The missionary program needs the help of all of us—young and old—and it needs our help now.

"There are chances for work all around just now,

Opportunities right in our way;
Do not let them pass by, saying,
'Sometime I'll try,'

But go and do something today.

" 'Tis noble of man to work and to give,

Love's labor has merit alone;
Only he who does something is
worthy to live,

The world has no use for the drone.

"Then wake up, and do something
more

Than dream of your mansion above;

Doing good is a pleasure; a joy beyond measure,
A blessing of duty and love."

—Hymns, no. 58

There are opportunities all around us if we are but alert to them. To illustrate this, I should like to share with you several personal experiences I have had over the years that bear this out and that have strengthened my own testimony, enriched my life, and enabled me to explain the gospel to others.

Obstacle to success

The question, "What is the main obstacle to success in stake missionary work?" was asked by President S. Dilworth Young of a group of stake missionaries in the East Cache Stake some years ago. A lady missionary's prompt reply was, "The failure of too many Latter-day Saints to live the gospel as Latter-day Saints should."

As I have attended stake conferences, I have observed that this also applies to other stakes in the Church. We can and ought to do something to change this situation. We can change it by letting our lives be shining examples of the gospel of Jesus Christ in action.

Experience of infantry patrol

During World War II, while serving with the 31st Infantry Division in the Dutch East Indies, I was placed in command of a patrol charged with the responsibility of searching out and destroying enemy supply bases.

As we proceeded on one particular patrol behind enemy lines, a native dog fell in with our group; and try as we would, we couldn't get that dog to leave. I became concerned about this. Later on, however, its alertness caused us to be suspicious to the point where we took extra precautions as we proceeded on to lower ground after coming to a fork in the trail. Therefore, when the enemy opened fire shortly thereafter, we were not caught completely by surprise. Four men

were wounded in the initial burst of fire, but not a single man lost his life. We were able to evacuate the wounded and withdraw to the rear under heavy machine gun and rifle fire without losing a single man.

Sergeant Leslie E. Milam of Natchitoches, Louisiana, the only other Mormon in my company, was with me on this patrol. After we returned to the rear, he was contacted by Sergeant Dabbs, our platoon guide, who said that he was aware that Sergeant Milam and I had been meeting on Sundays, whenever conditions would permit, for short religious discussions. He indicated that he knew that our lives had been miraculously saved in this patrol, and he requested permission to meet with us in our next religious discussion. He did meet with us, and he was just as sincere as we were in expressing gratitude to our Father in heaven for his protection and watchful care.

Shortly after this ambush, Private Collins, who went through the ambush with us, sought me out one night after dark and said, "Lieutenant Bennett, I think we had some help from on high out there the other day."

I replied, "Well, I don't know just how you feel about it, Collins, or how the other boys feel; but as far as I'm concerned, I know we did."

He then said, "And I know we did, Lieutenant Bennett, and there is something else I want to say. I've been a rough character in the past. I've done most of the things I shouldn't have done, but it's going to be different in the future. I'm a changed man."

I have thought about this choice experience many times, for it provided me with a great opportunity to explain the gospel message to Private Collins under conditions where his heart and his mind were open.

Sharing gospel teachings

Just prior to going overseas during World War II, while we were on maneu-

vers in the Louisiana-Texas area, my platoon sergeant, Sergeant Tiffin, came to me during a ten-minute break and said, "Lieutenant Bennett, you know and I know that we will be going overseas in the near future, and that when we go overseas it will not be long until we find ourselves in combat. When we get into combat, sooner or later some of us will be required to take the life of one or more of the enemy. I have been taught that if this should happen, I will be held responsible for the blood which I shed, even though I am a victim of circumstance. This is bothering me. Lieutenant, I know that you are a Mormon. What does your church teach regarding this matter?"

What an excellent opportunity for me to share with Sergeant Tiffin the statement of the First Presidency to all LDS servicemen throughout the world, which statement was part of the servicemen's kit given to each LDS soldier who entered military service. Similar instructions are found in the servicemen's kits that are made available to our servicemen today.

For the balance of that day, whenever we had a ten-minute break, Sergeant Tiffin and I continued the discussion. Each time we met, he brought others with him; and when we went into the bivouac area at night, the discussions continued into the wee hours. What a tremendous opportunity to share the teachings of the gospel of Jesus Christ!

The Book of Mormon

One evening on board ship, while sailing from Yokohama, Japan, to Seattle, Washington, after the end of World War II, I began talking to the officer in the bunk next to me about the Book of Mormon. He was not a member of the Church, but he lived in the Worland, Wyoming, area, and so he knew quite a bit about the Mormons. We had a lengthy but interesting discussion.

The next morning the officer in the bunk above me, who had listened the

night before but hadn't joined in the discussion, came to me and said, "Where can I get a copy of that Book of Mormon you were talking about last night?"

I said, "Give me your address, and I'll send you a copy just as soon as I return to Salt Lake City."

I sent it along with a few tracts and had his name referred to the missionaries, that he might be contacted.

Missionary referrals

While I was touring the South Africa Mission a little over a year ago, President Harlan Clark and I boarded the plane at Johannesburg to fly to Port Elizabeth, there to meet with the missionaries. President Clark took a seat next to a businessman, and I took one next to a nurse. We both received referrals, which were passed on to the missionaries for appropriate follow-up.

A few years ago I was assigned to the Tampa Stake conference in Florida. I had to change planes in Chicago. As I boarded the plane after making the change, I found that I had been assigned a seat next to a young lady who was very busily engaged in reading the newspaper. When I sat down, I did not disturb her. But all at once she said, "This is disgusting."

I replied, "What is disgusting?"

She said, "The point of view that so many people have today that they should look to the government to satisfy every want and need."

I responded, "You must be a Mormon."

"No, I'm not a Mormon," she replied, "but I have heard about the welfare program of the Mormon Church, and I think it is just wonderful."

This too provided an opportunity to explain the gospel. Before I reached my destination, she had given me

her name and address and permission to send her a copy of the Book of Mormon, some Church welfare pamphlets, and other Church literature.

Many missionary opportunities

These examples of true experiences in my life indicate that the door is wide open and that many opportunities are available for doing missionary work—if we are just alert and will put forth a little effort. The joys associated with going the extra mile to open the door and reach the hearts of people with respect to the gospel message can be illustrated by quoting a few sentences from a letter I received from a friend of mine just a few months ago:

"I love the gospel very much. My testimony is my most prized possession, and I couldn't live without it. My greatest happiness has been through participating in Church activities . . . and in missionary work. I have served for seven years as a stake missionary, and I have supported a total of eight full-time missionaries in the field. I have a special love for missionary work."

May we all feel more dedicated to this great, unselfish service of love that we refer to as missionary work, and may we be willing in our hearts to make a greater contribution to its forward progress.

I bear you my testimony that this work is true. God lives, and his Son Jesus Christ is indeed our Savior, the Redeemer of mankind. The Church of Jesus Christ of Latter-day Saints is the true church, and I bear you this testimony in the name of Jesus Christ. Amen. □

President N. Eldon Tanner

Elder Howard W. Hunter will speak to us now. He is a member of the Council of the Twelve.

Elder Howard W. Hunter

Of the Council of the Twelve

Observing the clock, I fold the notes that I have prepared and place them in my inside pocket. But let me take just a moment to mention a little incident that made an impression upon me when I was a boy. This came to my mind when it was mentioned that there are with us this afternoon a large group of dedicated people who teach our youth.

A teacher

It was on a summer day early in the morning. I was standing near the window. The curtains obstructed me from two little creatures out on the lawn. One was a large bird and the other a little bird, obviously just out of the nest. I saw the larger bird hop out on the lawn, then thump his feet and cock his head. He drew a big fat worm out of the lawn and came hopping back. The little bird opened its bill wide, but the big bird swallowed the worm.

Then I saw the big bird fly up into a tree. He pecked at the bark for a little while and came back with a big bug in his mouth. The little bird opened his beak wide, but the big bird swallowed the bug. There was squawking in protest.

The big bird flew away, and I didn't see it again, but I watched the little bird. After a while, the little bird hopped out on the lawn, thumped its feet, cocked its head, and pulled a big worm out of the lawn.

God bless the good people who teach our children and our youth, I humbly pray, in Jesus' name. Amen. □

President N. Eldon Tanner

Brother Hunter heard me ask President Brown if he would like to bear his testimony. President Brown said he would, so we would like to hear from President Brown now, please.

Elder Hugh B. Brown

Of the Council of the Twelve

May I express my appreciation to the First Presidency for permitting me to say a word here this afternoon, and it will be just a word.

Many things have been said about missionaries and missionary work. That has been the first love of my life, and I have been reminded of several things that happened sixty-eight years ago when I went to England. One I should like to relate.

A missionary and his message

I had gone to a certain house several times and had been rejected and warned not to come back again, but I was prompted to go again and again.

And then as I was attempting to walk past that house, I was prompted to go in and try again to make contact. I used the big brass knocker on the English door without any response. I could see a lady in the front room knitting, and I made considerable noise with that knocker. She did not come out, and I went around to the back door. There was no knocker on that door so I used my walking stick, and I knocked with considerable vigor; in fact, it echoed through all the house.

Very soon the lady came out, and her coming out reminded me of my early days on the farm when I teased a setting hen off the nest. (I see some of you have

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had farm experience.) You know that a setting hen when she is teased off the nest comes off with her feathers going in the wrong direction, with her beak in perpetual motion, and this woman reminded me of that.

I apologized and said, "I am sorry to have interrupted you and have insisted upon an interview, but, my dear sister, I have come over six thousand miles to bring you a message which the Lord wants you to have. He sent me here to give you that message. I am going back to Canada in a few days, and I must tell you what the Lord wants you to know."

She said, "You mean the Lord sent a message to me!"

I said, "That is right; he did."

I told her of the restoration of the gospel, the organization of the Church, and the message of the restoration. She was quite impressed by what I told her. And I said when I left, "I am sorry to have disturbed you, but I could not refuse to carry out the message and the mission that was given to me when I came here. When we meet again, and we will meet again, you are going to say, 'Thank you for coming to my back door. Thank you for loving me enough to carry the message of the Lord to me. When you left I could hardly contain myself. I was worried, disturbed, and wondered what it was all about. I finally went to the mission home, got some literature, studied, and became a member of the Church with my family.'"

Fruits of labor

Ten years later I was in England again, this time as a soldier, and at the end of the meeting a lady came up with two grown daughters. She said, "I do thank God and thank you that you came to my door with that message many years ago. I and my daughters joined the Church and we are going to Utah in a short time, and we thank God that you had the courage, the fortitude, and the faith to come to me with

that divine message and to leave it with me in the name of the Lord."

Divinity of the work

My brethren and sisters, I want to bear witness to you as to the divinity of this work. From the center of my heart to the ends of my fingers and toes, I know that this is the work of God. I know that the gospel has been restored. I know that the men who are leading the Church are inspired and directed by him who appointed them. I know the gospel will roll forth until it fills the whole earth, and I am looking forward to the time when all of us will be united on the other side and carry on the great work that we have so falteringly tried to do here on earth.

I leave this testimony with you, and my blessing. I pray God to bless all who are here, and all who are listening; in fact, all men everywhere. O Father, bless these people that they may catch the spirit of this work and devote themselves assiduously to spreading the gospel of Jesus Christ to all the world.

I leave this testimony and this message and this prayer with you, humbly, in the name of Jesus Christ. Amen. □

President N. Eldon Tanner

We have just heard the testimony of Elder Hugh B. Brown.

We should like to advise you that the Sunday morning session will be broadcast by many radio and television stations in the western United States, and by short-wave over Radio New York Worldwide to Europe, South America, Central America, Africa, and parts of Asia.

Over 70 radio stations will broadcast conference in Spanish Sunday morning to major cities of Mexico and Central America, and by satellite to countries of South America, together with Spanish programming stations in this country to a potential Latin American audience of 42 million people.

Radio stations in Brazil will broadcast conference in Portuguese, also by means of satellite, to a potential Brazilian audience of 14 million.

Through special arrangements sessions of this morning and Sunday will be carried from the Tabernacle over direct oceanic cables to a large number of saints assembled in many chapels throughout Great Britain, Germany, France, Holland, Belgium, and Austria on Sunday.

The CBS Radio Network Tabernacle Choir Broadcast tomorrow morning will be from 9:30 to 10 A.M. Those desiring to attend this broadcast must be in their seats no later than 9:15 A.M.

On behalf of all who have listened to the singing during this session of the General Conference, we express our appreciation and sincere thanks to the members of this Combined Seminary Chorus for the beautiful music they have rendered. They are very choice, talented young people, prepared to use

their talents to contribute to the enjoyment of others.

Under the the direction of Jay Welch, with Roy M. Darley at the organ, this chorus will now sing, "Dear to the Heart of the Shepherd."

The benediction will then be offered by Elder C. Leland Davey, former president of the Ontario-Quebec Mission.

This conference will then be adjourned until 10 o'clock tomorrow morning.

The Combined Seminary Chorus sang the hymn, "Dear to the Heart of the Shepherd."

The closing prayer was offered by Elder C. Leland Davey, former president of the Ontario-Quebec Mission.

The general sessions were then adjourned until Sunday morning at 10 o'clock.

GENERAL PRIESTHOOD MEETING

FIFTH SESSION

The General Priesthood Meeting of the Church convened at 7 o'clock P.M. Saturday, April 8, 1972, with President Joseph Fielding Smith presiding. President Harold B. Lee, first counselor in the First Presidency, conducted the meeting.

The Brigham Young University Faculty Priesthood Chorus furnished the choral music for this session. A. Harold Goodman served as the conductor, and Alexander Schreiner was at the organ.

President Lee made the following introductory statement:

President Harold B. Lee

This is the General Priesthood session of the 142nd Annual Conference of the Church of Jesus Christ of Latter-day Saints.

These services are being transmitted over closed-circuit wire and will reach members of the priesthood gathered in the Assembly Hall on Temple Square and in approximately 700 other separate locations. Approximately 170,000 men of the priesthood will participate in this meeting throughout the United States and Canada.

We extend our greetings and blessings to all the priesthood members assembled here in the Tabernacle and Assembly Hall and in the various buildings throughout the United States and Canada.

The singing during this session will be furnished by the Brigham Young University Faculty Priesthood Chorus, with A. Harold Goodman conducting, and Alexander Schreiner at the organ. We shall begin this service by the

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chorus singing, "Praise to the Man," after which Elder Allen M. Swan, Regional Representative of the Twelve, will offer the invocation.

The Brigham Young University Faculty Priesthood Chorus sang the number, "Praise to the Man."

The opening prayer was offered by Elder Allen M. Swan, Regional Representative of the Twelve.

President Lee

The chorus will now favor us with the hymn, "How Great the Wisdom and

the Love," following which we shall be privileged to hear from our beloved leader, President Joseph Fielding Smith.

The Brigham Young University Faculty Priesthood Chorus sang the hymn, "How Great the Wisdom and the Love."

President Lee

The first speaker at this General Priesthood Session will be President Joseph Fielding Smith.

President Joseph Fielding Smith

My dear brethren of the priesthood: I greet you in love and in fellowship and in thanksgiving for the many blessings which the Lord has showered upon us.

Call of General Authorities

May I say that it is a source of particular satisfaction to me that the Lord, through me, has called some of our brethren to new positions of service among the General Authorities. As you know, he called Bishop John H. Vandenberg and Bishop Robert L. Simpson to serve as Assistants to the Twelve. Each of them has been assigned important responsibilities in connection with his new calling. And as you also know, the Lord has called Victor L. Brown to be the Presiding Bishop of his church, with H. Burke Peterson to serve as the first counselor and Vaughn J. Featherstone as the second counselor in the Presiding Bishopric.

All five of these brethren are able and faithful, and their special talents are now needed in the building up of the kingdom in the fields of their assignments. They may all rest assured

that the Lord will bless and prosper them in their new callings of trust and of responsibility and of service.

The right of presidency

Now I shall say a few words to you about the priesthood and those keys which the Lord has conferred upon us in this final gospel dispensation.

We hold the holy Melchizedek Priesthood, which is the power and authority of God delegated to man on earth to act in all things for the salvation of men.

We also hold the keys of the kingdom of God on earth, which kingdom is The Church of Jesus Christ of Latter-day Saints.

These keys are the right of presidency; they are the power and authority to govern and direct all of the Lord's affairs on earth. Those who hold them have power to govern and control the manner in which all others may serve in the priesthood. All of us may hold the priesthood, but we can only use it as authorized and directed so to do by those who hold the keys.

This priesthood and these keys were conferred upon Joseph Smith and Oli-

ver Cowdery by Peter, James, and John, and by Moses and Elijah and others of the ancient prophets. They have been given to each man who has been set apart as a member of the Council of the Twelve. But since they are the right of presidency, they can only be exercised in full by the senior apostle of God on earth, who is the president of the Church.

Keys belong to Presidency

May I now say—very plainly and very emphatically—that we have the holy priesthood and that the keys of the kingdom of God are here. They are found only in The Church of Jesus Christ of Latter-day Saints.

By revelation to Joseph Smith, the Lord said that these keys “belong always unto the Presidency of the High Priesthood” (D&C 81:2), and also, “Whosoever receiveth my word receiveth me, and whosoever receiveth me, receiveth those, the First Presidency, whom I have sent” (D&C 112:20).

In this same connection the Prophet Joseph Smith said: “You must make yourselves acquainted with those men who like Daniel pray three times a day toward the House of the Lord. Look to the Presidency and receive instruction.”

Guidance for saints

Now, brethren, I think there is one thing which we should have exceedingly clear in our minds. Neither the President of the Church, nor the First Presidency, nor the united voice of the First Presidency and the Twelve will ever lead the Saints astray or send forth counsel to the world that is contrary to the mind and will of the Lord.

An individual may fall by the way-side, or have views, or give counsel which falls short of what the Lord intends. But the voice of the First Presi-

dency and the united voice of those others who hold with them the keys of the kingdom shall always guide the Saints and the world in those paths where the Lord wants them to be.

The Lord said very plainly to Joseph Smith “that it shall not be given to any one to go forth to preach my gospel, or to build up my church, except he be ordained by some one who has authority, and it is known to the church that he has authority and has been regularly ordained by the heads of the church.” (D&C 42:11.)

Keys of the kingdom

And also: “The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth.” (D&C 65:2.)

Now, brethren, these things are true. The Lord is with his people. The cause of righteousness shall prevail. Our cause is just, and the Lord will guide and direct us and bring us off triumphant in the end.

I testify that if we shall look to the First Presidency and follow their counsel and direction, no power on earth can stay or change our course as a church, and as individuals we shall gain peace in this life and be inheritors of eternal glory in the world to come. And I say this to you, my good brethren, in the name of the Lord Jesus Christ. Amen. □

President Harold B. Lee

President Joseph Fielding Smith has just spoken to us in that remarkable and powerful address that sets the keynote for this meeting.

Bishop Victor L. Brown, newly sustained as Presiding Bishop of the Church, will now address us.

Bishop Victor L. Brown

Presiding Bishop

My dear brethren, my spirit is subdued and my heart is full tonight as I stand before this great body of priesthood and realize that there are thousands upon thousands in other gatherings throughout the Church, and as I contemplate the responsibilities that have been placed on my shoulders.

New calling

After receiving my call the other day, I was asked by President Lee if I was shocked. I had difficulty replying. Being shocked was an understatement. I might say that the aftershocks have been much more severe than the original. Notwithstanding this, I have faith and look forward with great anticipation and enthusiasm to the future.

I do this because I know that God lives. I know that his Son, Jesus Christ, the Savior of mankind, is the head of this Church and that he is actively directing the affairs of this, his Church today, through his prophet, President Joseph Fielding Smith, who has just borne witness in such a powerful way of his calling and also of mine.

I also know I have been called by the Lord through his prophets, as President Smith announced, and that if I will repent of my sins, He will bless me and strengthen me for the tasks ahead. If I did not know these things to be true, I would not have the courage nor the temerity to accept such a call. Even knowing this, it is frightening to contemplate assuming such a sacred trust.

Tribute to former leaders

The last ten and one-half years under the direction of a great leader, Bishop John H. Vandenberg, have been wonderful indeed. I have been associated with him as a member of my stake presidency when I served as bishop of the Denver Fourth Ward, as

a fellow counselor in the Denver Stake presidency, and now for more than ten years as one of his counselors in the Presiding Bishopric. I want him and you to know that I love and appreciate him. He is a man of great ability. I am deeply grateful for having had the privilege of being his counselor.

Bishop Simpson, as first counselor in the Presiding Bishopric, has made a great contribution to the Church, as evidenced by the love the people everywhere have for him. He is a man without guile.

Response of counselors

And now I am deeply grateful to two wonderful high priests for their dedication and total commitment to the Lord, which caused them to respond to the call to complete the Presiding Bishopric as my counselors.

In approaching the task of selecting counselors, I sought the inspiration of the Lord in prayer. I reviewed hundreds of names of worthy brethren, any of whom could have been called. The two who were called were the ones the Lord wanted. You witnessed confirmation of this truth as you listened to their testimonies in the first session of this conference.

Duties of Presiding Bishopric

We recognize our dependence on our Heavenly Father in assuming the responsibility as your Presiding Bishopric. We have but one desire and that is, to accomplish the work of the Lord in his own way and in his own time, for we recognize that this is his Church. We are his servants called to assist him in accomplishing his purpose, which is "to bring to pass the immortality and eternal life of man." (Moses 1:39.)

The Presiding Bishopric functions under the supervision and direction of the First Presidency, who constitute

the presidency of all the priesthood throughout the world. Under their direction and through their delegation, the Presiding Bishopric presides as the presidency of the Aaronic Priesthood throughout the world.

The Aaronic Priesthood is the lesser priesthood. It is a preparatory priesthood preparing its holders for the greater or Melchizedek Priesthood. Therefore, the Presiding Bishopric's responsibility is to support and sustain the presidency of the Melchizedek Priesthood by assisting in the preparation and qualifying of young men to receive the Melchizedek Priesthood.

In this regard we sustain the inspired prospective elders program that has just been introduced. There are tens of thousands of wonderful adult male members of the Church who hold the Aaronic Priesthood or who have not been ordained whose spiritual welfare has now been assigned to the elders quorum presidencies of the Church. This program is, and will become even more so, a great blessing to these brethren.

Blessings through Aaronic Priesthood

As I now reflect on the responsibility that has come to me as the president of the Aaronic Priesthood, I recall some of my feelings as a boy. I am humbled by the many blessings the Lord has granted me through the Aaronic Priesthood.

I remember with some clarity the thrill of passing the sacrament as a deacon in the Cardston Second Ward, Alberta Stake, in Canada. That same thrill returns each time I am invited to pass the sacrament to the General Authorities in our monthly meeting in the Salt Lake Temple.

I remember how I considered it an honor to participate in such a sacred service. I remember so well how my parents taught me that my hands and heart should be clean and pure so that I would be worthy to participate in this ordinance.

The greatest of all lessons was the example my father and mother set for me. Next was the example of my deacons quorum adviser, who was also my Scoutmaster. Brother Ben Wood was the epitome of what leaders of boys should be. Every boy under his leadership felt his great love. His influence was not limited to Sunday morning or Tuesday evening; it was felt all through the week. I shall ever be grateful to my deacons adviser for the lessons of life he taught me as a twelve-year-old deacon, lessons that have helped me from that day until now.

Many young men throughout the world are having experiences today similar to those I had as a twelve-year-old boy. All of you, whether you are twelve years of age or older, have the opportunity to experience these wonderful things.

A son of God

The foundation on which each boy begins is recognition that he is in very deed a son of God, with something of the divine in his soul. All men are children of God, but you have something more. You have the authority to act in his name. This sets you apart from the rest of the world. It does not automatically make you better than others, but it gives you the responsibility to live a better life than others.

Because you know you are a child of God and hold his priesthood, more is expected of you than of those who do not have this great blessing.

I have been thrilled as I have met young men of the Aaronic Priesthood throughout the Church who have a comprehension of the great blessing and honor that is theirs by virtue of this priesthood and who have consequently begun to build their lives on a sure foundation.

Experience in Pago Pago Stake

I was in the Pago Pago Stake in American Samoa. President Peters, the stake president, invited me to accom-

pany him to one of the ward sacrament meetings. We arrived unannounced, so there were no special arrangements made.

It was a hot, humid day. As we approached the humble, one-room chapel with no air-conditioning, I suggested it might be appropriate to leave our jackets off. President Peters was quick to tell me that they wore jackets in sacrament meeting in their stake—no matter what the temperature—as a means of showing the Lord that they not only worshiped him but they also honored and respected him by being dressed in their very best.

As I took my place on the stand, there sat the priests and deacons at the sacrament table. Each had on a shirt, tie, and jacket. It was so hot and humid.

The normal dress of the islands is very casual, as you know, but in the eyes of these wonderful Samoan leaders and their Aaronic Priesthood boys, participating in the sacred sacrament service was not a casual experience. It was a sacred duty. They felt that their appearance helped show the respect and reverence they had for the Lord. I shall never forget their influence of reverence in that meeting. Surely their understanding of their relationship with Heavenly Father is an important step in magnifying their priesthood.

Scripture contest

One day several years ago, I attended the finals of an Aaronic Priesthood scripture contest in Sao Paulo, Brazil. These were the finals in a mission-wide contest held under the direction of President Wayne Beck. Sitting on the stand, acting as judges, were the district counselors. Gathered in small groups through the chapel were the contestants. As they were called up before the judges, they were challenged to repeat from memory scriptures selected at random by the judges and then to explain the meaning of each scripture.

I witnessed as much enthusiasm and excitement among these teams of young men of the Aaronic Priesthood as one normally sees at a basketball or soccer game. Because of the location, it was not as vocal, but it was just as intense. It was fun for them to make the scriptures become a part of themselves.

Honor of priesthood ordination

After a meeting with some of our servicemen in Da Nang, South Vietnam, one man in battle dress came up to me and asked if I would write a letter to his parents, who were nonmembers, explaining to them the great honor that had come to him that day. He said they knew nothing about the Church and asked, "Bishop Brown, would you mind telling them what a great honor it was for me to be ordained a priest in the Aaronic Priesthood today?"

Some time ago in New York City a fine-looking young man said to me, "It isn't easy to be a Jew and a Mormon." When this young man was baptized, his parents were so displeased they held a formal funeral. As far as they are concerned, their son is dead.

How important it is that all young men of the Aaronic Priesthood recognize their responsibility as priesthood holders and, as President McKay used to say, act accordingly.

Cause of youth

And now a word to fathers, bishops, and other Aaronic Priesthood leaders, with emphasis for the fathers. With a feeling of brotherhood and love, we the Presiding Bishopric lock arms with you in the great causes of youth. Never has there been a finer generation of young people.

I have a conviction that the spirits of this generation were held back by the Lord to come forth at this time because they are special spirits. And yet the world into which they have come is filled with evil and temptation. Satan is at work with his legions. We who have been called—in the home and in

the Church—to lead the youth have a sacred responsibility to them.

Parental responsibility

Regarding the home, the Lord has said in the Doctrine and Covenants:

“And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.

“And they shall also teach their children to pray, and to walk uprightly before the Lord.” (D&C 68:25, 28.)

The first responsibility rests with the parents. The position of the Church is to aid the parents and the family, not to replace them.

Charge to leaders

Bishops, you are the presidents of the priests quorums, and with your counselors you are the presidency of the Aaronic Priesthood in your wards. These young men need your leadership. They need your attention, for you have a special calling with a special blessing. You have the power of discernment. You are common judges in Israel.

If you will take the time to become involved with these young people and see that they become involved with you, you can become saviors on Mount Zion to many. You are the ones, along with the other leaders in the wards and branches, who make the difference.

We want you to know of our love and support for you. We are grateful to the Lord for each of you and pray our Heavenly Father's blessings upon us all that, through our united and devoted leadership, we may help every young man in this church honor his priesthood so that not one of these precious children of God will be lost. I pray this humbly in the name of Jesus Christ. Amen. □

President Harold B. Lee

I am sure that you would wish me to extend to Bishop Brown and his counselors your support, your blessing and your prayers for their ministry in this great responsibility.

Bishop Victor L. Brown, the Presiding Bishop of the Church, has just spoken to us.

Elder J. Thomas Fyans, managing director of the Department of Internal Communications, will now address us. He will be followed by Elder Paul H. Dunn of the First Council of Seventy.

Elder J. Thomas Fyans

Director of Internal Communications

In the 64th section of the Doctrine and Covenants, verse 34, we are told, “Behold, the Lord requireth the heart and a willing mind. . . .” There are many such people, both on a church-service basis and some giving their full time, who are responding to the challenge of getting the materials to you on time.

Department of Internal Communications

Under the direction of the First Presidency and the Council of the

Twelve, a Department of Internal Communications has been organized. Three members of the Council of the Twelve are advisers to this organization. They are Elder Gordon B. Hinckley, Elder Thomas S. Monson, and Elder Boyd K. Packer. We are grateful to them for their continuous inspiration.

The Department of Internal Communications has assignments in four major areas: instructional materials, magazines, administrative services, and distribution and translation.

The director of instructional materials, Daniel H. Ludlow, and all who work at his side have the responsibility to coordinate curriculum planning, to supervise the writing of curriculum materials, and to direct the correlation of these materials. Meetings are held with representatives of all of the priesthood committees and the executives of the auxiliary organizations that influence the lives of the members of the Church. These are top-level planning meetings, and there are beyond these meetings innumerable hours, days, weeks, months spent in the actual creation and correlation of these materials that are produced under the direction of these committees and organizations.

Magazines

The director of magazines, Doyle L. Green, and those who assist him have the responsibility to supervise the publication of the *ENSIGN*, the *NEW ERA*, the *FRIEND*, and the non-English magazines.

Let us look within the covers of the April *ENSIGN* and accompany President Harold B. Lee as he "walked today where Jesus walked." He begins by saying, "For three glorious days we walked on sacred ground and felt the influence of the greatest person who ever lived upon this earth, Jesus the Christ, the very Son of the living God."

May we visit with President Lee the Church of the Nativity in Bethlehem and hear him tell us, "There seemed to be in this place a kind of spiritual assurance that this was indeed a hallowed spot."

May we just pick up his final paragraph: "I came away from some of these experiences never to feel the same again about the mission of our Lord and Savior. I had impressed upon me, as I have never had it impressed before, what it means to be a special witness. I say, with all the conviction of my soul, I know that Jesus lives. I know that he was the very Son of God. And I know that in this church and in

the gospel of Jesus Christ is to be found the way to salvation."

This we find within the covers of the April issue of the *ENSIGN*. What a tool for the use of the home teachers or to be shared in family home evening!

The magazines will become more and more vital because they will be interwoven into the curriculum of the Church. There will be a discernible move of the magazines into a role of aiding the family in family home evenings.

Administrative services

The director of administrative services, James M. Paramore, and his associates supervise the budgeting within our organization. Their responsibility is to assure that we utilize these sacred funds with the deference they are due. They are charged with production coordination as well and will keep us informed of any item that is falling behind the predetermined schedule so that corrective action can be taken immediately.

The first publication of this dispensation was the Book of Mormon, the result of a translation of ancient records given to Joseph Smith by Moroni, who had hid them for the coming forth in our day. The first distribution—namely, the Book of Mormon—was when the Prophet Joseph Smith's brother Samuel went forth to declare that the Lord had spoken again and that the book he had was the evidence of the fulfillment of prophecy. This was prior to the organization of the Church just 142 years ago this past Thursday.

Translation and distribution

The translation and distribution in our day are directed by John E. Carr. He and his able assistants have charge of warehousing and distributing all of the English materials as well as having the responsibility of translating, printing, warehousing, and distributing the non-English materials of the Church throughout the world. To accomplish

this task of bringing these hundreds of items to those who require them, members of the Church are working in twenty-eight languages that reach sixty countries.

Distribution goals

By tonight catalogs of the 1972-73 materials together with pre-printed order forms have been mailed to you who are in the United States and Canada. A similar procedure is being followed by the distribution centers in all parts of the world.

May we give you a report of the present status of the materials for use beginning in September. We have in the warehouse as of tonight 55 percent of the materials that will be used by you beginning September 1. Additional materials are arriving daily. Dozens of printers are working vigorously to complete the balance by early May.

It is our intent to begin shipping to Canada and the eastern part of the United States on Monday, May 15; to the Midwest beginning June 1; to the West Coast the last two weeks in June; to the intermountain states July 1; and the last two weeks of July to the Wasatch Front. This schedule will place these materials in the hands of the units of the Church by the first part of August, so that you will have approximately thirty days for local orientation with the materials prior to the beginning of the curriculum year on September 1.

We have a goal, and hopefully it includes you, and it is: "to provide for the members and organizations of the Church approved material and literature of high quality and sufficient quantity on time and at the most reasonable cost." Our major emphasis this year will be *on time*.

You can be instrumental in achieving this goal by returning your pre-printed purchase orders, properly filled out, by the date suggested in the letter of transmittal that is on the way to you bishops, stake presidents, mission

presidents, and branch presidents tonight.

The distribution department processes hundreds of orders each day. Their goal is to process these orders within twenty-four hours. We want to maintain this kind of service with the normal flow of orders along with this major general shipment, the date of which I have just announced.

Magnitude of task

Let me indicate to you the magnitude of handling just one item. The *Family Home Evening Manual* requires thirteen carloads of paper. If we placed the pages of the *Family Home Evening Manual* end to end in a roll and attached the end of the roll at the Salt Lake Airport to a jet as it takes off to the east, the jet could fly to Denver, Colorado, and still have paper left in the roll at the Salt Lake Airport. The jet could continue on to Chicago, and then to New York and to London, then to the Holy Land, across India to Bangkok, to Saigon, to Hong Kong, to Tokyo, to San Francisco, and back to Salt Lake City. We could then cut the paper and attach the two ends together to form a ribbon around the entire circumference of the world. The hundreds of miles of paper that would be left over in the roll might be used to tie a bow.

This is just one item, brethren, of the hundreds of items in the catalog. For weeks we will be shipping many truckloads of material every day.

Materials to be ready

Within moments of the public announcement of this organization on January 3 of this year, President Harold B. Lee was giving me counsel. His first words penetrated to the very core. You judge their motivational impact. These words were, "Tom, are you prepared to be shot at sunrise?"

We have learned that this execution date is at daybreak Friday, September 1, 1972. As we have distributed this message to our organization through-

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out the world, one small three-letter word has been added. "Are you prepared NOT to be shot at sunrise?" This is our international slogan.

From the status report, you recognize that many people have been and are "anxiously engaged in a good cause." We hope that each of you on that September morning at daybreak can rest peacefully knowing that you have the materials and that on Sunday, September 3, the beginning of the correlated year in the Northern Hemisphere, these materials will be utilized.

In the 90th section of the Doctrine and Covenants, verse 11, we read: "For it shall come to pass in that day, that every man shall hear the fulness of the gospel in his own tongue, and in his own language."

The inspiration of the First Presidency in bringing together in one organization the responsibilities of internal communications has made possible the progress reported tonight and an important move toward the fulfillment of this scripture.

I sustain the First Presidency and the Council of the Twelve with all my heart—and bear witness that they are in very deed prophets, seers, and revelators, in the name of Jesus Christ. Amen. □

President Harold B. Lee

He to whom you have just listened is Elder J. Thomas Fyans, managing director of the Department of Internal Communications.

We shall now hear from Elder Paul H. Dunn of the First Council of Seventy.

Elder Paul H. Dunn

Of the First Council of the Seventy

My brethren, this is an awesome occasion for me, and I need your support and the Spirit of my Heavenly Father. As Brother Fyans was describing the length of the materials going around the world, I thought back to an English literature text I had in high school that was about that long and deep.

I am so honored to be here on this wonderful occasion, to sit at the feet of a prophet of the Lord, to hear his counsel and direction, and to feel his spirit. I was particularly impressed with a number of the younger priesthood bearers in the audience who were taking notes, listening to a prophet. I would hope that you young priesthood bearers tonight have the sensitivity to go home and record what has happened in your life on this wonderful occasion. Think how many people in the world would be so honored, to sit in a special meeting with prophets, seers, and revelators.

Parents never let go

I salute you fathers who have brought your sons to this meeting, and to others in buildings throughout the country. You young priesthood bearers might as well learn early that your dads and moms will never let you go. This was brought very vividly to my attention several conferences ago when one of the sessions in which I was a speaker was televised to California. My mother resides there.

When I got back to the office after the session was over, there was a note to "call your mother." And so I did, and I thought, "Well, she is calling to congratulate her son." When I reached her on the phone I asked, "Mom, how are you?"

She said, "Paul, I just saw you on TV. Young man, you are not getting enough sleep. You look terrible." Thank God for parents who care and who never let go!

Priesthood leaders

I am grateful for you priesthood leaders, you wonderful bishops and counselors, stake presidencies, others who have precious priesthood assignments. I think of many bishops and other leaders in my life as I look out over this great audience.

Not long ago I had an opportunity to speak in Portland, Oregon. Lo and behold, in the audience was my former bishop, Raymond Kirkham. He was my bishop when I was an Aaronic Priesthood boy. I had the courage to call on him—and you know that can be risky, to call on a bishop who remembers you when you were a boy. I reminded him as he took the pulpit, "Remember, I am the last speaker."

He got bold and told those young people of some interesting experiences involving my youth. He said, "I knew this young man was destined for a position of leadership. He is the only deacon I ever had who, after passing the sacrament, could crawl under a bench and get out the back door before I recognized he was gone." He said, "I knew he was going all the way, because he took the whole quorum with him."

Now you young priesthood bearers, I have repented; and I am grateful for bishops who stood at the back door and redirected my paths.

I have been impressed here tonight with a number of things. I have reflected upon the great talks of this conference, wonderful sermons, good counsel and advice. Tonight I would like to summarize my feelings, directed to you, the Aaronic Priesthood, for what value it might have in your lives.

I think if I could give a whole sermon in just six words it would be these: Socrates said many years ago, "*Know thyself*," Cicero said, "*Control thyself*," and the Savior said, "*Give thyself*." Now will you write that down, young brethren; contemplate the meaning while I just share a thought concerning each one.

Know thyself

To know thyself is to come to know that you and I as priesthood bearers are literally the offspring of Deity; and that means, young men, that you and I were born to succeed; that in the pre-existence you and I earned a right by our faithfulness and by our commitment to worthy principles to come into mortality in order that we might learn through the priesthood how to become like our Father.

That means, if I understand the gospel correctly, that there isn't one single failure among us. The word *can't* is false doctrine in the Mormon Church. When a young man says to me, "I can't do it," I become concerned because in a sense he is saying, "I don't understand the gospel." He may not be motivated; he may have discouragements; there may be barriers in his life; but you *can* succeed.

I promise you young priesthood bearers that if you really come to know who you are through the scriptures and through the revealed doctrine of this church, you can accomplish anything you want in this life.

I don't mean to suggest by this that you won't stumble a time or two. That is a part of the growing process. The lives of many great men will testify to you that oftentimes they have many failures, and there is no disgrace in falling down; the disgrace is lying there. To get up one more time than you fall is to be a winner. To stay down is to be a loser.

Babe Ruth's experience

I think of that great immortal athlete, Babe Ruth, when I talk about the principle of success and particularly failure. Let me just share a little experience from his life.

It was a beautiful Saturday afternoon in the summer of 1927, and 35,000 wildly excited baseball fans packed Shibe Park. They were giving Babe Ruth the "razzberry"—and good! Lefty (Bob) Grove, one of the greatest left-

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handed pitchers of all time, had just struck out Babe Ruth on three consecutive pitched balls for the second successive time. Two runners were stranded on the bases.

As the great slugger returned to the bench, amidst wild and abusive jeering, he looked up into the stands with an unruffled smile, just as he did the first time, gave his cap a polite little tip from his perspiring brow, stepped down into the dugout, and calmly took a drink of water.

In the eighth inning, when he came up for his third time at bat, the situation was critical. The Athletics were leading the Yankees, 3-1. The bases were full and two were out. As Babe selected his favorite bat and started toward the plate, the crowd rose in a body, as if by signal. The excitement was tremendous!

"Strike 'im out again!" pleaded the fans to Grove. Strutting around the pitcher's box, it was easy to see that the big southpaw believed he was just going to do that.

As the mighty batter took his position, the crowd became hysterical. There was a pause. Mickey Cochrane, the A's great catcher, crouched to give the signal. Grove threw one with lightning speed. Ruth swung; it was a foul tip. "Str—like one!" roared the umpire. Again the signal, and the pitch was too fast to follow. Again, Babe took that magnificent swing—and missed. "Str—i-i-ke two!" was the call.

Ruth staggered and went down. He had literally swung himself off his feet. There was a cloud of dust as the big fellow sprawled on the ground. The crowd was going mad. Finally, regaining his feet, the "Bambino" brushed the dust off his trousers, dried his hands, and got set for the next pitch. Grove delivered the ball so fast not a single fan could see it. Babe swung—but this time he connected! It was only a split second before everybody seemed to realize what had happened. That ball was never coming back.

It disappeared over the scoreboard and cleared the houses across the street

—one of the longest hits ever recorded.

As Babe Ruth trotted around the bases and across the plate behind the other runners—with what proved to be the winning run—he received a wild ovation from the crowd.

Ruth doffed his cap with that little smile, and the expression on his face was exactly like the one he wore on his first two trips, when he had gone down swinging.

A batting slump

Later in the season, after the Yanks clinched the American League pennant, Grantland Rice, interviewing the Babe, asked, "What do you do when you get in a batting slump?"

Babe replied: "I just keep goin' up there and keep swingin'. I know the old law of averages will hold good for me the same as it does for anybody else, if I keep havin' my healthy swings. If I strike out two or three times in a game, or fail to get a hit for a week, why should I worry? Let the pitchers worry; they're the guys who're gonna have to pay for it later on."

This unshakable faith in making the law of averages work for him enabled Babe Ruth to accept his bad breaks and failures with a smile. This simple philosophy had much to do with making him baseball's greatest slugger. His attitude of taking both good and bad in stride made him one of the game's greatest heroes.

Why is it, when we read about great athletes or men in other professions, we are seldom told about their failures? For example, we now read of the amazing record of the immortal Babe Ruth, with his total of 714 home runs; but another unapproached world's record of his is carefully buried, and that is that he struck out more times than any other player in history—1,330 times!

One thousand three hundred and thirty times he suffered the humiliation of walking back to the bench amidst jeers and ridicule. But he never allowed fear or discouragement or failure to keep him down.

Someone has said that success consists not in never falling, but in rising every time you fall. Get up one more time than you go down, young people, and you will win. Stay down, and you lose.

My father used to say, "Paul, there are dozens of rules for success, but none of them work unless you do."

Control thyself

Cicero said, "Control thyself." I had the opportunity in World War II to bat against the immortal Bob Feller in a servicemen's game. If you ever want a lesson in humility, bat against Feller. Bob Feller had a unique distinction as a sixteen-year-old boy. He could take a 9½-inch, 5-ounce baseball and throw it from 60 feet 6 inches, 105 miles an hour.

Now that may not impress you, but you go to bat and you're very impressed. To those of you who may not understand that velocity, a 9-inch baseball is the size of an aspirin tablet at 60 feet 6 inches, at 100 miles per hour. I submit to you, it makes a difference which side of the plate he throws it.

Bob Feller at age sixteen had a problem. *He lacked control.* He was a great athlete. He had tremendous capacity. He was born to succeed. He knew himself, but he hadn't disciplined his great talent of speed, so that it was questionable as to whether he would stick in the majors.

But Bob Feller became the great athlete he was because he listened to wise counsel. He had great coaches, and one of them took him aside one day and said, "Bob, it really doesn't matter whether you throw 105 miles an hour or 95. If you will take a little speed off your pitch and put the ball where it belongs you will succeed!"

To learn control

We call that *control* in baseball, and you little leaguers know how important control is to a pitcher. Bob listened and became the strike-out artist of his era.

You don't know Jim Rusick, I think, unless you are related to him. I played ball with Jim. Jim Rusick was a sixteen-year-old boy on the Hollywood High School baseball team. He could throw a 9½-inch baseball 105 miles an hour, but he wouldn't listen to counsel. He didn't learn to control the talent that he had, and Jim has never been heard of since.

It's one thing to be born with ability to succeed; it's another thing to harness it and to control it.

My young brethren, this is the purpose of the gospel of Jesus Christ, to control that which we have been born with. That is the purpose of the Church and its programs. We need to learn how to control that which God has given us.

Give thyself

Finally, the Savior said, Take all that I have given you, harness it, discipline it, and then give it to the world. Give thyself.

Let me just conclude with a little experience I had recently in New England.

I think one of the greatest thrills that a mission president experiences is to receive a new missionary. I received notice from the First Presidency that eight young men were to be assigned to New England. Shortly they arrived. This was a great treat for Jeanne and me, as we greeted these new missionaries in the mission home. One by one, as they came in, we tried to set them at ease.

The first one was a brilliant-looking boy. I won't describe him, but I thought, "Thank heaven he is here." The second was just like him, and the third and the fourth. Now this, I thought, will put our mission on top.

Assignment of missionary

Then I got down to number seven, and I don't mind telling you some of the concerns of my heart. I thought, This will be a challenge. I couldn't believe it; and unlike the counsel that President

Tanner gave us not to judge our neighbors, here I was judging him. I thought, This kid just doesn't have the image.

My wife gave me a glance, and her look said, "Good luck for the next two years."

Let me just describe him to you. He was wearing a shirt that was size 17; his neck was an 11. I could have pulled out his collar and put another elder in it. He had on a coat that he inherited from his dad, and you couldn't see his hands. He had a trench coat that he got from an uncle from World War I, and he had a haircut that was an Idaho original.

The New England Mission contains six of the United States and four provinces of Canada, including Labrador. As my wife and I lay in bed that night, she said, "What are you going to do with him?"

I said, "It's time to open up Labrador." I thought I had to protect the Church's image from this interesting-looking elder.

Well, that morning before I made my assignments, I knelt in prayer—thank the Lord for prayer—and I asked the Lord what I should do now; and the Spirit whispered, "Keep him in Cambridge."

And I said, "Spirit, I won't." I said, "I am the president of this mission."

And the Spirit seemed to respond with the counsel, "Yes, but you will keep him in Cambridge."

Cambridge is a very sophisticated area, with all of those universities and art centers. Well, I kept him. When I went down to breakfast, my two assistants were sitting there; and they said, "What are you going to do with him?"

I said, "We are going to keep him in Cambridge."

And they said, "President, you are kidding."

I said, "I have been seeking guidance all night, and we will keep him in Cambridge."

Conversion of professor

Two days later I got a call from a distinguished professor. I haven't time to give you the details. He said, "Paul, Friday night may I be baptized?"

I questioned him a bit. He had been through several score of missionaries the past nine years. I said, "What happened?"

He said, "This little fellow you sent me." (He was referring to my new elder.) And then he described the experience.

He said, "No sooner had he and his companion entered the office and shook my hand when he asked, 'Would you mind if we had a word of prayer?' " (This was a meeting over in his school office.) The professor said, "Not if it will do you any good." Then he remarked, "Before I could get back to my desk, this little fellow fell on his knees and started to talk to the Lord." And he said, "Paul, I looked up three times to see if the Lord was standing there." He said, "I don't know what happened to me; you describe it, but I had the most wonderful feeling come over me, and I now know what the Spirit is. I want to be baptized."

We baptized him, and he is doing a fine work for the Church and is a great asset on campus. It was all accomplished because this young elder from Idaho, whom I had misjudged, guided by the Spirit, gave himself to the Lord.

And I learned as President Tanner has taught us. Don't judge! "Within the oyster shell uncouth, the purest pearl may hide, but oft you'll find a heart of truth within a rough outside."

The Lord bless us, young brethren, to remember who we are, to control ourselves, and to give it to the Lord, to which I testify, in the name of Jesus Christ. Amen. □

President Harold B. Lee

He to whom we have just listened is Elder Paul H. Dunn of the First Council of Seventy.

The congregation and chorus will now join in singing "Do What Is Right." After the singing, Elder Marion G. Romney of the Council of the Twelve will address us.

The congregation sang the hymn, "Do What Is Right."

Elder Marion G. Romney

Of the Council of the Twelve

Brethren, this is a great occasion. Tens of thousands of bearers of the holy priesthood are gathered together to hear instructions from the presidency of the Church.

Counsel of President Grant

I was greatly impressed by the President's remarks. I am glad he said what he did. Listening to him, I was taken back in my thoughts a quarter of a century to an experience I had with President Heber J. Grant. We were discussing some criticism that had been directed against an action taken by him in his official capacity. Putting his arm across my back and resting his hand on my left shoulder, he said, "My boy, you always keep your eye on the President of the Church, and if he tells you to do something wrong, and you do it, the Lord will bless you for it."

And then he added, "You don't need to worry, however; the Lord will never let his mouthpiece lead his people astray."

I haven't forgotten his counsel. I think I have been faithful to that charge ever since.

A covenant people

We brethren in this meeting hold the priesthood. We are a covenant people. The Lord, entering into a covenant with Abraham, promised him a great posterity, saying:

"... in thy seed ... shall all the families of the earth be blessed, even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal." (Abr. 2:11.)

Covenant of the priesthood

Ever since the days of Abraham, his descendants have been known, by those who have understood the gospel, as children of the covenant. One of the covenants that we have entered into with the Lord is the covenant "which belongeth to the priesthood." The 84th section of the Doctrine and Covenants talks about the priesthood. It says that "the sons of Moses and also the sons of Aaron [meaning the bearers of the Melchizedek and the bearers of the Aaronic Priesthoods] shall [yet] offer an acceptable offering and sacrifice in the house of the Lord . . . in this generation . . .

"And the sons of Moses and of Aaron shall be filled with the glory of the Lord, upon Mount Zion in the Lord's house, whose sons are ye; . . .

"For whoso is faithful unto the obtaining these two priesthoods of which I have spoken [the Aaronic and Melchizedek], and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies." (D&C 84:31-33.)

Change wrought in men

I believe that is true. I think that men and boys who magnify their callings in the priesthood have a change wrought in their bodies. This morning while President Lee was talking in the welfare meeting, he told about someone, some stranger, who saw President McKay and said to him, "Are you a prophet of God?" President McKay's answer was, "You look into my face and get the answer."

I heard a story once about President

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Joseph F. Smith, the father of our present beloved leader, who was down in Arizona attending some function with the governor and other prominent men. Some of them wanted to have their pictures taken with the President of the Church. President Joseph F. Smith graciously consented and stood with them while their pictures were taken. When they stepped back into the crowd, the governor was heard to say, "You know, when I stood out there by that man, I felt like a thief." He could feel the power in a great man who was magnifying his calling in the priesthood.

"... whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies.

"They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God." (D&C 84:33-34.)

The Prophet Joseph Smith used to repeatedly urge the brethren of the priesthood to make their calling and election sure. If we want to do that, we will have to magnify our callings in the priesthood.

To receive the kingdom

The revelation continues:

"And also all they who receive this priesthood receive me, saith the Lord." (Vs. 35.)

I think this statement refers to those who receive the officers of the priesthood who are appointed to represent the Lord.

"And also all they who receive this priesthood receive me, saith the Lord;

"For he that receiveth my servants receiveth me;

"And he that receiveth me receiveth my Father;

"And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him.

"And this is according to the oath and covenant which belongeth to the priesthood." (D&C 84:35-39.)

President Smith frequently says in prayer and in counsel that he prays for and hopes that we will be true and faithful to every covenant and responsibility that rests upon us. That the obligations of "the oath and covenant which belongeth to the priesthood" rest upon each of us there is no doubt, because the Lord says that "all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved." (D&C 84:40.)

Breaking covenant

So, we have entered into a covenant with the Lord in which he has promised us eternal life, if we keep our part of the covenant, which is, to magnify our callings in the priesthood.

The revelation says that the Lord cannot break his part of the oath and covenant. But we can break our part of it, and many priesthood bearers do so. Of them the revelation says:

"But whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come." (Vs. 41.)

Now, I do not think this means that all who fail to magnify their callings in the priesthood will have committed the unpardonable sin, but I do think that priesthood bearers who have entered into the covenants that we enter into—in the waters of baptism, in connection with the law of tithing, the Word of Wisdom, and the many other covenants we make—and then refuse to live up to these covenants will stand in jeopardy of losing the promise of eternal life.

Witness

I have a witness to the truth of what President Smith said tonight about the leadership of this church, and their representing the Savior of the world here on earth. I know that there is power in the priesthood and that we can draw from heaven the power to do

our work, if we do the work as best we can ourselves.

God help us to understand this, and the great honor he has placed upon us by giving us the priesthood, I pray in the name of Jesus Christ. Amen. □

President Harold B. Lee

Elder Marion G. Romney of the Council of the Twelve has just spoken to us.

President N. Eldon Tanner of the First Presidency will now address us.

President N. Eldon Tanner

Second Counselor in the First Presidency

As I try to envision the large body of priesthood present in this building and other different buildings throughout the Church, it makes me appreciate more fully the song "Behold! A Royal Army." We are the only people in all the world that hold the priesthood of God, the power to speak and act in his name. What a tremendous force and influence for good, as we discipline ourselves and fully magnify our priesthood. What a privilege and what a responsibility!

A peculiar people

As fathers and sons and holders of the priesthood we must always be humble, proud, and never ashamed of the priesthood we hold. We are different, a peculiar people, and must remain different in the cause of truth and righteousness. Never adopt a "holier than thou" attitude, but always live up to the standards of the Church and never waver.

Some seem to fear they will lose prestige, or fear ridicule. Surely we don't need to try to be like the world and try to please or cater to the sinful ways of the world. Be in the world but not of it. My experience has shown me beyond any question of doubt that one never needs to be ashamed of the priesthood that he holds or of living according to its teachings and magnifying that priesthood.

Priesthood a plus

I was talking to a very successful businessman just yesterday, who is a

devout member of this church, who magnifies his priesthood. I said, "Have you ever found it at any time in your life to be a detriment to you?"

He said, "President Tanner, it has always been a plus."

Some seem to think that with the looseness and trends in the world today affecting the thinking of some of our youth and even some of our bishops and stake presidents, we are altogether too strict in the teaching of morals when we see what is going on all around us. In fact, we are accused of being prigs, which to me means narrow-minded persons who assume superior virtue and wisdom. Judged by the ways of the world, probably we are prigs.

Are we going to lose faith, deny modern revelation, modernize our way of life to be like the world? Or are we going to be a peculiar people and honor and magnify our priesthood and do our duty?

Humbly proud of priesthood

We are different from the world. We have the revealed gospel and the priesthood. We must be exemplary wherever we are.

Or are we as Esaias said: "Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue:

"For they loved the praise of men more than the praise of God." (John 12:42-43.)

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I would like to say to the young men who are listening in tonight (I wish I could talk to every young man who holds the priesthood, if it could be effective), we never need to be ashamed of the gospel of Jesus Christ, and we should always be humbly proud of the priesthood that we hold.

Cause of interest in Church

I was talking to a young man who is going to be baptized next month, the only member of his family to be baptized, and I said, "What caused you to be interested in the Church?"

And he replied, "The young man I was associating with in school was a member of your church, and the way he lived interested me. He was different from the rest of the boys. He was happy, and he invited me to his home; and when I saw the love in that home and how that family lived, I was more interested. He took me to church, and then I joined the ball team, and I found in that church a different feeling than I had found any other place. Then that ball team, those fine fellows all keeping the Word of Wisdom and living good clean lives, impressed me, and I determined that I would join the Church."

He went on to say: "I came with that friend out to Brigham Young University to attend one semester. I wanted to get acquainted with the people out here. I found most of those young people down there living the way they should, but if I hadn't determined to be a member of this church before I met some of the others, I don't know what effect it would have had on me."

I think, young men, wherever you are, you must keep this in mind. Your actions may be keeping people out of the Church, and I am sure you wouldn't be happy about that.

Offer of position

Just the other day I was talking to the father of another young man who was leaving this city of ours to go to New York to accept a position as a law-

yer. The president of this organization, which is one of the large organizations in the country, knew one of our Church members in the East who was vice-president of a large company; and the president of this company asked him, knowing who he was, if there were any young man whom he could recommend. He said, "We want someone who will live as your young men live, somebody we know will not carouse, who will be on the job, whom we can depend on."

Now that is no reflection on others, but it is a recommendation to our young men who will live as they should. It will be a plus in their lives all the time.

And this man who was the vice-president of the company said, "I know a young man in Salt Lake City." They invited the young man to come to New York and paid his way back there, interviewed him, offered him a job, paid his way back, and offered to pay his wife's fare to go there also to find a place to live.

I can't overemphasize to you young men the importance of living the way you should, for your good, for your own success, for your own happiness, and for the influence you will have on those boys with whom you associate. They expect you to do what you are professing to do; to be what you profess to be; and, if you don't you let them down, other boys who don't have the priesthood have the opportunity for that influence on their lives.

Visit of Jaycee President

I was impressed the other day when the national president of the Junior Chamber of Commerce of America came with his wife and two other couples into my office, brought in for a courtesy call by a local Jaycee who was a member of the Church. After we had talked about things in the world and about the responsibility of this young man, who was president of the Junior Chamber, I said, "Maybe you would

like to know something about the Church."

He said, "Yes, I would."

Then I turned to the young man who had brought them in and said, "Will you tell them something about it?"

He said, "Well, President Tanner, I thought you would."

I said, "No, you tell them about the Church."

He looked this other young man in the eye and said, "I want to tell you a little bit about the Book of Mormon, in which we believe, and which we know is the word of God." He told them what it was, how it was obtained by the Prophet, and how it was translated; and as he gave them this information he said, "And I want to tell you that I know it is true, and I bear my testimony to you people here today that that book is true, that it is the word of God, and I would like to refer you to the promise in that book"—which promise you all know.

Then he said, "Would you like to have a copy of the book?"

And the Jaycee president said, "I surely would. I am interested."

That young man who gave that testimony was Richard Moyle.

Young men, wherever we are, with whomever we are, let us remember that

we are sons of God. We hold the priesthood of God, and we have a responsibility to live according to its teachings.

Testimony

I would like to bear my testimony to you this night that I know the gospel is true. I know it's true as well as I know anything else in the world. I know that God lives, that Jesus is the Christ, his Son, and that they appeared to Joseph Smith; that the gospel has been restored and the Church reestablished here upon the earth. I should like to say to you young men who feel that you might not have a testimony of the gospel, accept the convincing testimonies that you have heard this night and that you hear from our leaders, while at the same time, through prayer and study and keeping the commandments, you will gain a testimony for yourselves, the greatest blessing one can enjoy.

"... this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

May we honor our priesthood and enjoy the blessings that it affords and do our part to help in bringing to pass the immortality and eternal life of man, I humbly pray, in the name of Jesus Christ. Amen. □

President Harold B. Lee

First Counselor in the First Presidency

I feel impressed by something that has been said to repeat an experience. There are a number who are listening in tonight, and one particularly who will remember this very vividly—an incident that took place a number of years ago in Japan. I want you to pay particular attention to a part of this, to show how a mistake in your early life can blight the possibilities of your future opportunities for service in the kingdom of God.

Talk of serviceman

It was just after the war; things were tense. We were at one of the upper camps where the planes could take off, and within half an hour they could be over on the Russian side. We were holding a noon meeting with our servicemen. They called on a young man to speak first. He announced his text from the prayer of the Master when he prayed for his disciples: "I pray not that thou should-

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est take them [my disciples] out of the world, but that thou shouldest keep them from the evil." (John 17: 15.) Then this lad delivered one of the finest talks on chastity that I have ever heard. He closed by saying, "Rather than lose my virtue, I would die and have my body sent home in a pine box and my dog tags follow after."

There was a hush over that audience of servicemen, and then he bore his testimony; and as he started to leave the pulpit, he stumbled and fell, draped over the pulpit. We lifted him off the pulpit and worked with him until he was revived, and then took him down in the audience.

As they carried him down, the mission president said to me, "I wonder if he has a bad heart." And I said, "You know, I have had a feeling that there is something quarreling inside of him against what he has been saying to us."

Proof of pledge

When it came my time to speak, I said to him, "Now, my boy, you have made a profound impression upon all of us. You have said you would rather die than lose your virtue. But remember, the devil heard you, as we heard you, and if I don't miss my guess, he is going to make you prove that you would give your life before you would lose your virtue. You had better be on guard."

The group leader took me aside when the meeting was over, and he said, "You were hitting close to the mark, because up at the Chitose Air-base there has grown up one of the most filthy, rotten cities filled with prostitutes to try to entrap our men, and we have tried to keep them out of their clutches. But this boy had made a date with one of these hussies, as they called them, patriotic hussies; and we found out before he kept the date and said, 'Now look, we are not going to let you keep that date. Think

of your mother; think of your sweetheart; think of your sisters. Now we will go down with you and help you break that date honorably.'"

This they did, and kept him under their surveillance for two weeks. They assigned him to do ward teaching, or home teaching, as they call it now; that meant, visit all the inactive boys in the camp. And two weeks later they assigned him to talk on the subject of chastity.

Results of passing test

So the years passed. We were with President McKay at the dedication of the Los Angeles Temple. Between sessions I walked out to get some fresh air. As I walked up the west side of the building, I saw on the upper elevation a young man who seemed familiar to me, and I got closer to this young man that I had seen in Hokkaido, Japan. As he recognized me, he came running down the steps and threw his arms around my neck, and said, "Guess what! They have called me to be a worker in the Los Angeles Temple."

There was a lump in my throat because I was there at the crossroads when he almost made a fatal step that probably would have forfeited him the right to be a worker in the Los Angeles Temple.

More years passed, and then I was out at a conference where he lived; and I saw a young couple walking down the aisle, the man holding in his arms a beautiful child, and a beautiful girl holding on to his arm, whom he introduced as his wife. As they uncovered the face of their new baby, I thought there was pride in the face of that young man because he knew as a young father that in the blood of his own child there was clean, pure blood. That is the reward that comes to one who passes the test.

Meeting temptation

One of the things we must do in teaching our young people is to con-

dition them on how to meet a temptation that comes in an unguarded moment. When we teach our young boys going out into military service, we bring in those who have had experience to talk about some actual experiences they have gone through and say, "Now if you were faced with this or that temptation, what would you do? How would you react?" And there is a discussion as to just how he would react. How important that is in this day of wickedness!

The one who has the chief responsibility is the father of the boy. This doesn't mean that the father should wake up some morning and call his boy to his bedside and in fifteen minutes tell him all the facts of life. That isn't what the boy needs. He needs a father to answer when he wants to ask questions of a delicate nature. He is hungering to know; he is curious about things.

If his father will be frank and honest, and tell him up to the limit of his intelligence as he grows up, that father will be the one to whom the son will return for counsel in the years that follow. That father will be an anchor to that boy's soul, as the father takes from his book of experience lessons that he can give to his son to help condition him against the possibility of falling into that fatal trap in an unguarded moment.

Magnifying priesthood

I want to talk about another thing. As we study the various activities like family home evening and the activities pertaining to temple marriage, home teaching, and what not, we have discovered that we never make any headway by mere exhortation and trying to pressure people into holding home evenings or home teaching. We are discovering that the only way to get home teaching over, or to get family home evening going, or attendance at sacrament meeting, or to have more temple mar-

riages or temple attendance, is to make sure that the holder of the priesthood in the home magnifies his priesthood; and until he can realize the importance of the priesthood of God, which gives him the power of Almighty God to act through him, that home is not going to be secure.

We must impress upon every father that he will be held responsible for the eternal welfare of his family; that means coming into the Church with his family; that means going to sacrament meeting with his family; that means holding family home evenings to keep his family intact; it means preparing himself to take them to the temple, so that there can be prepared thereby the steps that will make for an eternal family home.

It is a high responsibility to impress upon priesthood holders how they magnify their priesthood by living and doing as the Lord has commanded.

Spiritual suicide

We talk about Suicides Anonymous. I am convinced that there are many in the Church who are committing spiritual suicide, and they are calling for help, just like those who are going to commit suicide physically. They tell us that there is a cry of distress that if recognized in time could save a life.

There are many among us today who are giving the signal, the cry of distress, because they are in danger of spiritual suicide. And if we can only recognize the cry of distress in time, we will be the means of saving souls.

The hand of fellowship

One thing more I should like to state. We are having come into the Church now many people of various nationalities. We in the Church must remember that we have a history of persecution, discrimination against our civil rights, and our constitutional privileges being withheld from us. These who are members of the Church,

regardless of their color, their national origin, are members of the church and kingdom of God. Some of them have told us that they are being shunned. There are snide remarks. We are withdrawing ourselves from them in some cases.

Now we must extend the hand of fellowship to men everywhere, and to all who are truly converted and who wish to join the Church and partake of the many rewarding opportunities to be found therein. To those who may not now have the priesthood, we pray that the blessings of Jesus Christ may be given to them to the full extent that it is possible for us to give them. Meanwhile, we ask the Church members to strive to emulate the example of our Lord and Master Jesus Christ, who gave us the new commandment that we should love one another. I wish we could remember that.

Divine witness

Now finally, just one more thought. President Smith's talk tonight has impressed something else. I heard someone say something that I have learned is an absolute fact. When I sat in as a younger member of the Council of the Twelve, the first Church reorganization I was permitted to participate in was when President Grant passed away. As we met in the temple for a long discussion, as is the usual custom before the votes are taken and the decisions reached as to the selecting of the president of the Church, I was thinking there had been some rumors as to who might be the counselors and who might not be the counselors, as is always the gossip that attends such reorganizations. But as the president named his counselors and they took their places at the head of the room, down inside me I had a witness that these were the men that the Lord wanted to be the presidency of the Church. It came to me with a conviction that was as though that truth was being trumpeted in my ears.

Faith in leadership

Now I want to impress this upon you. Someone has said it this way, and I believe it to be absolutely true: "That person is not truly converted until he sees the power of God resting upon the leaders of this church, and until it goes down into his heart like fire." Until the members of this church have that conviction that they are being led in the right way, and they have a conviction that these men of God are men who are inspired and have been properly appointed by the hand of God, they are not truly converted.

So I bear you my witness that I know with all my soul, as I knew on that occasion, that those whom the Lord chooses are the ones he needs for a particular time. I heard Elder Orson F. Whitney, a member of the Twelve, say from this pulpit that he didn't believe that these men are necessarily the best living men in the Church, but that there may be many others who live just as righteous lives, or maybe more so, but one thing he did know: that when there is a vacancy and the Lord has need for a person, he looks around and finds the person who is best qualified to fill the position at a given time.

I have lived long enough now in these thirty-one years as a member of the General Authorities to know that is true; and I bear witness that the Lord is guiding this church, and we see daily and constantly in the councils of this church that there is divine guidance. I bear that humble witness in the name of the Lord Jesus Christ. Amen. □

President Harold B. Lee

The CBS Radio Tabernacle Choir Broadcast will be from 9:30 to 10:00 tomorrow morning. Those desiring to attend must be in their seats before 9:15 A.M.

The music for this session has been furnished by the Brigham Young Uni-

versity Faculty Priesthood Chorus. We are grateful to these brethren and extend our appreciation to them.

We shall now conclude this meeting with the chorus, conducted by A. Harold Goodman, with Alexander Schreiner at the organ, singing, "The Soul of Man Is Free," following which President George C. Ficklin, president of the Bear River South Stake, will offer the benediction.

This conference will then be adjourned until ten o'clock tomorrow morning.

The number, "The Soul of Man Is Free," was sung by the Brigham Young University Faculty Priesthood Chorus.

President George C. Ficklin of the Bear River South Stake offered the closing prayer.

The conference was adjourned until Sunday morning at 10 o'clock.

THIRD DAY MORNING MEETING

SIXTH SESSION

The sixth session of the conference convened in the Tabernacle on Sunday, April 9, 1972, at 10 o'clock A.M.

With President Joseph Fielding Smith presiding, President N. Eldon Tanner, second counselor in the First Presidency, conducted the meeting.

The Tabernacle Choir, under the direction of Richard P. Condie, with Alexander Schreiner at the organ, furnished the special music for this session.

Before the opening of the meeting, the Tabernacle Choir without announcement sang "Guide Us, O Thou Great Jehovah."

President Tanner then made the following remarks:

President N. Eldon Tanner

President Joseph Fielding Smith, who presides at this conference, has asked me to conduct this sixth session of the 142nd Annual Conference of the Church of Jesus Christ of Latter-day Saints and to extend his welcome and blessings and warmest greetings to all present this morning in this historic Tabernacle.

We welcome also special guests, government, educational, and civic leaders, and thousands of members of the Church and many friends every-

where tuned to these proceedings by radio and television throughout many areas of the world.

The Tabernacle Choir, under the direction of Richard P. Condie, with Alexander Schreiner at the organ, will open these services by singing "With a Voice of Singing," following which Elder Milton J. Hess, Jr., formerly president of the Australia West Mission, will offer the invocation.

The Tabernacle Choir sang "With a Voice of Singing."

The invocation was offered by Elder Milton J. Hess, Jr., formerly president of the Australia West Mission.

After the invocation the Choir sang "O Divine Redeemer" without announcement.

President Tanner

The Tabernacle Choir has sung "O Divine Redeemer."

Our first speaker this morning will be President Harold B. Lee, first counselor in the First Presidency of the Church.

President Harold B. Lee

First Counselor in the First Presidency

This year is again a most important year of decision for our day. Some have even said that this is the most critical period in the history of this nation and of the world.

I believe it is an illusion to say that this is *the* most critical, decisive time. Write it upon the hearts of all of us that every dispensation has been just as decisive, and likewise that every year has been the most decisive year and time for ourselves, for this nation, and for the world. This is our day and time when honorable men must be brought forward to meet the tremendous challenges before us.

Political activity

This is the beginning of an intense political activity, when men of every persuasion in the political arena will be clamoring for attention and acceptance by the electorate. There will be controversy, debate, conflict, and contention, which seem to be the order of a political campaign.

In its loftiest sense, controversy may mean disputations because of honest differences of opinion. In its most degrading sense it may mean quarreling, strife, and name-calling. An example of that which degrades is the bitter personal abuse that so frequently is heaped upon an opposing candidate. Name-calling is continued throughout the whole season until listeners are left with doubt and mistrust that honor and integrity are to be found in any of those who may eventually be elected. The obvious hazard is that when these elected leaders have been maligned and downgraded, the seeds of disrespect to authority and law and order are sown in the minds of youth, particularly, instead of respectful obedience to counsel and to the laws enacted by those whose integrity and honesty have been thus impugned.

Support of nation's leaders

The story, presumably authentic, is told that during the Civil War when the fortunes of the Union armies, under the command of General Grant, were going badly, some concerned ministers called on President Abraham Lincoln at the White House and forcefully urged the dismissal of Grant.

To these men he is alleged to have said: "Gentlemen, General Grant has under his command all that we hold dear in this nation. Instead of criticism, you too should get down on your knees and pray God that he would see this nation through to victory."

We related this story to a president of the United States some years ago and assured him that no matter what his name or his political party, we too were frequently on our knees, praying God that he and the leaders of this nation and of the world would bring us through the crises of the present.

We were heartened by the president's reply when he said, "I think that every president of this country during his term of office has been frequently on his knees praying to Almighty God."

During these years of extreme tension, you may constantly have in mind the admonition of the Lord himself: "Wherefore, be subject to the powers that be, until he reigns whose right it is to reign, and subdues all enemies under his feet," and likewise he reminds us that "he that keepeth the laws of God hath no need to break the laws of the land." (D&C 58:22, 21.)

Conflicting dominions

We have recorded the angelic refrain at the time of the Savior's birth as recorded by Luke: "... on earth peace, good will toward men." (Luke 2:14.)

In seeming contradiction to that message are the recorded words of the Master: "Think not that I am come

to send peace on the earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father. . . . And a man's foes shall be they of his own household." (Matt. 10:34-36.)

How can these seemingly contradictory quotations be reconciled?

The earliest revelations of this dispensation speak of two so-called conflicting dominions on the earth today. One is spoken of as the dominion of the devil, "when peace shall be taken from the earth." (D&C 1:35.)

In the book of Revelation, as well as in other scriptures, we read that before the earth was peopled "there was war in heaven." (Rev. 12:7.)

One of the ambitious sons of God's spiritual creations in the premortal world promised salvation for all mankind without effort on their part, provided he would be given almighty power, even to the dethroning of God himself, whose divine right it is to reign over the earth. Intense bitterness ensued between that son, who became Satan, and those who followed after him, and the beloved Son of God and those who followed after him, whose plan of salvation, by contrast, would give to every soul the right of choice, and the glory be to the Father. He even offered himself as "the Lamb slain from the foundation of the world" (Rev. 13:8), that by the redemption of his atoning sacrifice, "all mankind may be saved, by obedience to the laws and ordinances of the Gospel" (Article of Faith 3).

Satan and his hosts were cast out because he set about to destroy the agency of man, and he became the author of falsehood to deceive and to blind men and to lead captive all who would not hearken to the words and teachings of God's eternal plan.

The other dominion in the earth today of which the scriptures speak is the Lord's dominion, when he "shall have power over his saints, and shall reign in their midst." (D&C 1:36.)

Demands to exercise self-will

Today we are constantly hearing, from the unenlightened and misguided, who demand what they call free agency, by which they apparently mean, as evidenced by their conduct, that they have their agency to do as they please or to exercise their own self-will to determine what is law and order, what is right and wrong, or what is honor and virtue.

These are frightening expressions when you reflect upon what I have just quoted from the revealed word of God. A moment's reflection will help you to see that when one sets himself up to make his own rules and presumes to know no law but his own, he is but echoing the plan of Satan, who sought to ascend to God's throne, as it were, in being the judge of all that rules mankind and the world. There has ever been, and ever will be, a conflict between the forces of truth and error; between the forces of righteousness and the forces of evil; between the dominion of Satan and the dominion under the banner of our Lord and Master, Jesus Christ.

True free agency

The true meaning of free agency is clearly set forth by a father who explained to his son:

"Wherefore, men are free according to the flesh. . . . And they are free to choose liberty and eternal life, through the great mediation of all men [meaning the atonement of the Savior], or to choose captivity and death, according to the captivity and power of the devil. . . ." (2 Ne. 2:27.)

". . . the Lord God gave unto man that he should act for himself. Wherefore, man could not act for himself save it should be that he was enticed by the one or the other." (2 Ne. 2:16.)

What would it be like if we were to live in a vacuum, with everything coming our way without any effort or struggle on our part to overcome these obstacles?

Sunday, April 9

Proposal to college student

One of my esteemed colleagues told me of his efforts to aid a young college student who was feeling sorry for himself, who was lacking motivation and had no sense of responsibility. My friend made an attractive proposal to this young man. In a conversation that went something like this, he said, "Son, I'm going to take over full responsibility of your affairs from now on and relieve you of your worries. I'll pay your tuition at college, buy your clothes, furnish you an automobile and a credit card for gasoline. When you get ready to marry, don't worry about it; I'll look for a wife for you, and I will supply you with a house that is furnished. I'll support you and your family thereafter without any effort on your part. What do you think of my offer?"

After a moment of sobered thinking the young man replied, "Well, if you did that, what would there be for me to live for?"

Then my friend replied, "That is what I'm trying to make you see, my boy. That is the purpose of life—there is no joy without struggle and the exercise of one's own natural abilities."

Meaning of truth

Now in the exercise of the God-given right of free agency, or freedom of choice, how may one distinguish between what is truth and what is error?

A noted columnist wrote: "Truth is the logic of the universe. It is the reasoning of destiny; it is the mind of God. And nothing that man can devise can take its place." (Frank Crane.)

Another man of wisdom added: "There is no progress in fundamental truth. We may grow in knowledge of its meaning and in the modes of its application, but its great principles will forever be the same." (Hamilton Wright Mabie.)

At the time of Christ's arraignment before Pilate, the Master declared that his whole mission was to bear witness

of the truth. Pilate then asked: "What is truth?"

Whether or not the Savior answered that question on that occasion, we have no record; but in our day the Lord himself *has* answered, as he might have answered Pilate at that time, and I quote his words: "And truth is knowledge of things as they are, and as they were, and as they are to come; And whatsoever is more or less than this is the spirit of that wicked one who was a liar from the beginning." (D&C 93:24-25.)

The Light of Christ

Now, may I for a few moments speak of certainties upon which one may depend in his search for truth.

The first of which I would speak is that which is referred to in the scriptures as the Light of Christ, the Spirit of Truth, or Spirit of God, variously spoken of, which in essence means the influence of Deity that proceeds forth from the presence of God, that which quickens the understanding of man. (See D&C 88:49.) The apostle John spoke of it as "the true Light, which lighteth every man that cometh into the world." (John 1:9.)

A president of the Church makes this further explanation: "There is not a man [or person] born into the world, but has a portion of the Spirit of God, and it is that Spirit of God which gives to his spirit understanding, . . . each in accordance with his capacity to receive the light . . . [which] will never cease to strive with man, until man is brought to the possession of the higher intelligence." (Joseph F. Smith, *Gospel Doctrine*, pp. 63, 62.)

To those not acquainted with the language of the scriptures, it might be explained that the Light of Christ could be described as one's conscience, or the voice of the divine within one's own soul.

Counsel to public officials

As a public official in my young manhood, I was given some wise coun-

sel by a Church leader. He said: "The only thing we will ever ask you to do is to vote for that which in your heart you feel is right. We would rather many times over that you would make a mistake doing that which you felt was right, than to vote for policy sake."

I pass these wise words of counsel to others in public office for what they are worth and strongly urge that those of you having heavy responsibilities in public office or elsewhere should meditate prayerfully and give the Lord a chance to aid you in solving the problems of life.

"Expedients are for an hour," someone has said, "but principles are for the ages." (Henry Ward Beecher.)

Positive teachings of gospel

Now another certainty of which I would speak:

The Constitution of the United States has been mentioned several times by speakers in this conference as the basis of wise decisions in fundamental principles as applied to all matters pertaining to law and order, because it was framed by men whom God raised up for this very purpose. But in addition to that inspired document, we must always keep in mind that the greatest weapons that can be forged against any false philosophy are the positive teachings of the gospel of Jesus Christ.

We constantly impress upon all who go out as true ambassadors of the kingdom of God to follow the wise counsel of the apostle Paul, one of the ablest defenders of the faith of all time. In his declaration to the Corinthians he has given us his counsel if we would be as powerful as he in our ministry. This was his secret in combating evil:

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

"For I am determined not to know any thing among you, save Jesus Christ, and him crucified.

"That your faith should not stand in the wisdom of men, but in the power of God." (1 Cor. 2:1-2, 5.)

Teaching the truth

It has been well said that one does not teach honesty by telling a man how to burglarize a safe, nor do we teach chastity by telling a youth all about sexual activities.

So, likewise, it is inspired wisdom that our efforts must be spent in teaching truth by the power of Almighty God, and thus we can forge the most powerful of all weapons against the vicious doctrines of Satan.

The Prophet Joseph Smith was asked how he governed the Church members in his day. His answer in one sentence was, "Teach them correct principles and they will govern themselves."

If we overemphasize the philosophies of the enemies of righteousness instead of teaching forcefully the principles of the gospel of Jesus Christ, such overemphasis can only serve to stir up controversy and strife and thus defeat the very purpose of our missionary work in all the nations of the world.

The voice of the people

Now a third certainty:

Those who have served as public officials soon learn that there is always the imperative necessity of deciding whether or not demands on a controversial issue are being made by a well-organized loud minority or by a greater majority of those who might be less vocal but whose cause is just and in accordance with righteous principles. Always we would do well to reflect upon the counsel of a wise king of ancient times: "Now it is not common that the voice of the people desireth anything contrary to that which is right; but it is common for the lesser part of the people to desire that which is not right; therefore . . . do your business by the voice of the people." (Mosiah 29:26.)

Let this counsel of that wise ancient king be our counsel to our Church members and the honorable of the earth everywhere. Be alert and active in your business and political interests. The great danger in any society is apathy and a failure to be alert to the issues of the day, when applied to principles or to the election of public officials.

Statesmanlike leaders

The fourth certainty to keep in mind in our civic responsibilities is to choose those to govern us as "civil officers and magistrates [who will] enforce the laws . . . and . . . administer the law in equity and justice" (D&C 134:3), as we are admonished by inspired men of God.

In a word, we must seek for statesmanlike men who will ask, "Is it right and is it good for the country or the community?" instead of those who may merely ask, "Is it politically expedient?"

Remember always *our* declaration of political faith: "We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law." (Article of Faith 12.)

Wherever you are, wherever you live, pray for the leaders of your country, for remember that they too hold in their hands all that you hold dear. Again I repeat the Lord's injunction: ". . . be subject to the powers that be, until he reigns whose right it is to reign, and subdues all enemies under his feet." (D&C 58:22.)

God's eternal plan

And now, finally, the supreme of all certainties is God's eternal plan as given in the gospel of Jesus Christ. Here we have given us the never-failing principles that will keep our feet firmly planted on the path of safety. By these eternal principles we can readily detect truth from error. In the earliest revelations of our dispensation we were told that the gospel

teachings were given that "inasmuch as they have erred it might be made known; And inasmuch as they sought wisdom they might be instructed." (D&C 1:25-26.)

By the light of gospel truths we can be shown that "every thing which inviteth to do good, and to persuade to believe in Christ . . . ye may know with a perfect knowledge it is of God." (Moro. 7:16.)

But also we may know that "whatsoever thing persuadeth men to do evil, and believe not in Christ, and deny him, and serve not God, then ye may know with a perfect knowledge it is of the devil" (Moro. 7:17), whether it be labeled religion, philosophy, science, or political dogma.

Trust in God

What a wonderful feeling of security can come in a crisis to one who has learned to pray and has cultivated listening ears so that he can "call, and the Lord shall answer"; when he can cry and the Lord shall say, "Here I am." (Isa. 58:9.)

The supreme commander of the Allied forces during World War II, General Eisenhower, when faced with some of the most momentous military decisions that were to change the course of the world, made his humble acknowledgment: "This is what I found out about religion: It gives you courage to make the decisions you must make in a crisis and then the confidence to leave the result to a Higher Power. Only by trust in God can a man carrying responsibilities find repose."

There you have it, all you who are leaders in high places, in business, in government, or in the Church, or for that matter in any walk of life: the constant reminder that God is in his heaven and all can be right with the world, if we seek for him and find him, "though he be not far from every one of us: for in him we live, and move, and have our being; . . . For we are also his offspring." (Acts 17:27-28.)

Personal witness

Now, may I in all humility bear my own witness to the power of these guidelines in my life. I have learned by my own experience that the heavier the responsibilities, the greater is my dependence on the Lord.

In some measure I begin to understand the import of the declaration of Moses, who, after his great spiritual experience, said: "Now . . . I know that man is nothing, which thing I never had supposed." (Moses 1:10.)

But through the lights and shadows of my life, I also have the assurance that aided by God's holy power, doubts can be resolved into certainties, burdens can be lightened, and a literal rebirth can be realized as the nearness to my Lord and Master becomes more certain—to all of which I bear humble

witness in the name of the Lord Jesus Christ. Amen. □

Following President Lee's remarks, the Choir sang "King of Glory, King of Peace" without announcement.

President N. Eldon Tanner

We have just heard a most powerful address by President Harold B. Lee, first counselor in the First Presidency, followed by the Tabernacle Choir singing "King of Glory, King of Peace."

Many on television and radio have just tuned in on this conference, and we wish to extend to them a cordial welcome.

Elder Marion D. Hanks, Assistant to the Twelve, will now address us.

Elder Marion D. Hanks

Assistant to the Council of the Twelve

I am honored to be able to express my convictions and offer my testimony this morning.

I would like to talk about happiness.

Reasons for unhappiness

On my desk at this moment is the cover of a leading news journal with this headline: "Good Times—But People Are Unhappy."

The story within reported the results of a survey made to determine why people are unhappy in good times. The reasons given are substantially the same as those produced by any responsible inquiry: lack of meaning or purpose in life, anxiety, fear, poor self-image, doubting one's capacity to love or worthiness to be loved, not accomplishing anything, bad conscience, inability to form lasting relationships, unsatisfactory home life, loneliness, no sense of belonging, little giving of

self, and the summation of them all: *lack of life-directing relationships with God and Christ.*

In considering this, I remembered the day some time ago when I stood before a bulletin board in the Student Union Building on an Arizona university campus, where I had been invited to speak to a convocation during their "Religion in Life Week." On my way into the auditorium, thinking of the implications of their theme, which was "Something Missing," my attention was drawn to a short advertising notice, posted and signed by a student in the lobby. Line by line it read:

For Sale
1929 Ford
Two-Door Sedan
Nice Body and Fenders
New Paint Job
No Engine
\$20.00
See Bob

There was in truth "something missing" in this automobile, and that something happened to be the one indispensable element that gave the rest meaning, without which it was but an empty shell, having the appearance of wholeness but lacking the capacity to accomplish the purposes of its creation.

Men without God and the living Christ in their lives lack center, and thus lack joy they could have.

Willful ignorance

Hundreds of years before Christ, God confronted the willful ignorance of Israel in these words: "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee . . . seeing thou hast forgotten the law of thy God. . . ." (Hos. 4:6.)

The knowledge for lack of which they suffered is plainly explained by Hosea:

" . . . the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.

"For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings." (Hos. 4:1, 6:6.)

In a poem of pessimism which he wrote soon after World War I, Yeats described the widening circle—the gyre—in which the falcon flew away from the falconer. He wrote:

"Turning and turning in the widening gyre

The falcon cannot hear the falconer;
Things fall apart; the center cannot hold.

The best lack all conviction, while the worst

Are full of passionate intensity."

—"The Second Coming"

When the falconer is not heard, the falcon is lost. So are men when they cannot or will not hear the voice of the Master. Things fall apart in human life, the center cannot hold, trouble is

born, and the "worst," who are "full of passionate intensity," do their own thing, follow their own base appetites and wayward wills, and impose upon those who are less intense and involved—and particularly upon the young—false constructions and interpretations of the meaning of life.

Men to be happy

It is well to consider where we are with respect to our Creator. If we are out of touch, if we have moved away from him, then we are not as happy as we could be. Something is missing. Epictetus said: "God hath made all men to be happy." And a prophet wrote: ". . . men are, that they might have joy." (2 Ne. 2:25.)

Wherein have we erred if we are not happy? Why are we less happy than we could be? How can we have more joy?

May I offer six observations.

Our need for God

1. When I was a boy growing up in a home with a widowed mother, I heard a story that touched me and that has had a lot more meaning since I have had the blessing of having a son of my own.

A youngster was assigned by his father to see to the moving of a large rock. He tugged and pushed, and he lifted and struggled without avail. Some friends were enlisted, but together they could not move it. Reluctantly he reported to his father that he could not budge the rock.

"Have you done all you could?" asked the father.

"Yes," said the little boy.

"Have you tried everything?" persisted the father.

"Yes," said the boy. "I've tried everything."

"No, son, you haven't," said his dad. "You haven't asked me."

Why do so many of us, "heirs of God, joint heirs with Christ," fail to go to him, to keep in touch with our

Father? He is anxious to help. But he wants us to learn our need for him, to open the door to him.

"And therefore," said the prophet, "will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you. . . ." (Isa. 30:18.)

World too much with us

2. For some of us, a reason for unhappiness is that "the world is too much with us; late and soon, Getting and spending, we lay waste our powers," as the poet said. (William Wordsworth.)

Material objectives consume too much of our attention. The struggle for what we need or for more than we need exhausts our time and energy. We pursue pleasure or entertainment, or become overinvolved in associations or civic matters. Of course, people need recreation, need to be achieving, need to contribute; but if these come at the cost of friendship with Christ, the price is much too high.

"For my people have committed two evils," said the Lord to Israel; "they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." (Jer. 2:13.)

The substitutions we fashion to take the place of God in our lives truly hold no water. To the measure we thus refuse the "living water," we miss the joy we could have.

Luke records Christ's well-known story to the Pharisees:

"A certain man made a great supper, and bade many:

"And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

"And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

"And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

"And another said, I have married a wife, and therefore I cannot come." (Luke 14:16-20.)

Other guests were invited to take their places at the supper.

Arrogance and pride

3. Some of us may be less happy than we should be or could be because of arrogance or pride. We think we are sufficient unto ourselves. We think we do not need God or his Christ. We may be, as President Joseph F. Smith once wrote, lazy, or "among the proud and self-vaunting, who read by the lamp of their own conceit, interpret by rules of their own contriving . . . become a law unto themselves, and so pose as the sole judges of their own doings. . . ."

To recreant Israel God said, ". . . this is a rebellious people, lying children, children that will not hear the law of the Lord: Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits." (Isa. 30:9-10.)

From the prophet Jacob in the Book of Mormon comes this sobering warning, well known to students in the Church:

"O that cunning plan of the evil one! O the vainness, and the frailties, and the foolishness of men! When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish.

"But to be learned is good if they hearken unto the counsels of God." (2 Ne. 9:28-19.)

This morning President Lee quoted Paul to the Corinthians—Paul, the brilliant author who wrote the letters which constitute the major part of the New Testament. Paul wrote to the Corinthians that he had been sent not to satisfy those who required a sign or were seeking after worldly wisdom.

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He determined, we have been reminded, to preach nothing but Jesus Christ and him crucified, and he did, so he said:

"... in weakness, and in fear, and in much trembling.

"... in demonstration of the Spirit and of power:

"That your faith should not stand in the wisdom of men, but in the power of God." (1 Cor. 2:3-5.)

It is not enough, is it, to know the scriptures about prayer or the motions of prayer or the words of prayer. The man who will not humble himself—really humble himself—before the Lord "receiveth not the things of the Spirit of God," wrote Paul, "for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1 Cor. 2:14.)

The truths of eternal life, a prophet has written, "are only to be seen and understood by the power of the Holy Spirit, which God bestows on those who love him, and purify themselves before him; To whom he grants this privilege of seeing and knowing for themselves." (D&C 76:116-17.)

Enduring trials

4. There are those who have lost faith because of personal tragedies or troubles. Faced with problems akin to Job's, they have in effect accepted the invitation to curse God and die rather than to love God and gain the strength to endure their trials. There is, of course, in the promises of God no warrant that we will avoid the very experiences which we came here to undergo and through which we can learn reliance on the Lord. Jesus said, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33.) He had tribulation, and he overcame. And so may we, with his help.

Some years ago I became acquainted with the story of a young family whose little son was tragically ill with cancer. Every night the father sat with his boy, holding him in his arms. The pain seemed less when daddy held him close.

The father slept on a mattress on the floor beside his son so that he could reach him whenever the boy cried out. The parents bore their sorrow with courage. They prayed, they loved, they served. Faith gave them strength to meet the test.

Frailties of others

5. Sometimes we turn from the Lord because other people have made or are making mistakes. I don't want to forget the story of the farmer who felt he had been wronged in the distribution of irrigation water and that the watermaster was at fault.

Having angered himself into distraction over the seeming unfairness, he sought out the watermaster, grasped him by the shirt bitterly, and said, "Tom, as long as you are watermaster, I won't take another drop out of that ditch."

What happened to that farmer? Well, he was a stubborn man. He kept his foolish vow. And he and his property dried up and blew away.

That we have not found perfection in men or organization, or that we hear reports of imperfection—these are no reasons to cease seeking or serving or worshipping.

The frailties or failings of others can never be appropriate reasons for our loss of the blessings we might have if we ourselves are doing our duty.

Our own mistakes

6. And finally, perhaps the saddest of all reasons for failing ourselves and the Lord is that we choose to disqualify ourselves because of our own mistakes. We know that sin and failure of obedience tend to keep us from God and prayer. We refuse to receive the soul-saving gift of forgiveness, because we have sinned.

But this is the larger failure. To reject the Lord and his love and his redeeming sacrifice is to deny the efficacy of God's love and his graciousness. All men are capable of mistakes,

and have made some, but all of us too can have the cleansing forgiveness that comes with repentance and devotion.

We are all like Paul—sometimes tortured by an inability to do consistently and faithfully that which we know we should do. You remember, “. . . to will is present with me,” he said; “but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do.” (Rom. 7:18-19.)

But Paul knew Jesus. He knew him as the Lord, and he accepted his pardon, gave him his life, and died for him.

Nephi's trust in the Lord

Perhaps the most personal and encouraging expression of all, to me, comes from Nephi, sincere servant of God, who, bearing his witness of gratitude and delight in the Lord, is honest enough to say: “Nevertheless, notwithstanding the great goodness of the Lord, in showing me his great and marvelous works, my heart exclaimeth: O wretched man that I am! Yea, my heart sorroweth because of my flesh; my soul grieveth because of mine iniquities.

“I am encompassed about, because of the temptations and the sins which do so easily beset me.

“And when I desire to rejoice, my heart groaneth because of my sins. . . .” (2 Ne. 4:17-19.)

And then he cried out to the Lord for help:

“. . . Wilt thou make me that I may shake at the appearance of sin?

“O Lord, I have trusted in thee, and I will trust in thee forever. I will not put my trust in the arm of flesh. . . .” (2 Ne. 4:31, 34.)

Nephi gave his life to the Lord.

Our strength and our peace and our happiness are in the Lord. In this world of trial and affliction, we have need of the comforting and qualifying assurances that come with faith in God and repentance and service to his

cause. If we will acknowledge him, be thankful, serve him, love his children, and accept the responsibilities of being truly Christian, we will be happy, notwithstanding problems or troubles.

Said the apostle John, “If ye know these things, happy are ye if ye do them.” (John 13:17.)

There is no lasting joy in possessions. There is no peace here or hereafter in pride. There is comfort and understanding in the loving arms of him whose every act of courage, of mercy, and of love was performed in the shadow of a cross he knew was ahead for him, and in a world shot through with moral flaws.

We cannot permit the mistakes of others to mislead us from our own joy, nor can we disqualify ourselves because of our own mistakes. Jesus died for our personal sins. He is the Savior and Redeemer to whom we belong.

Faith in God

Faith in God and Christ makes for righteousness in the world and for happiness. One who knows has said: “God exists in the world. He exists wherever men let him in. Perhaps it is only humble men, men in search of him, men with a great need for him, who really let him in. And God comes to such men not only because of their great need for him, but also because of his great need for them as his allies in the divine task of creating a better world, a better human society, a real kingdom of God.” (P. A. Christensen.)

Martin Buber helps us: “You know always in your heart that you need God more than anything else. But do you not know too that God needs you . . . in the fullness of His eternity He needs you?”

Said the Lord to ancient Israel: “. . . if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me . . . for all the earth is mine.” (Exod. 19:5.)

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"World, O world, of muddled men,
Seek the Peace of God again:
In the humble faith that kneels,
In the hallowed Word that heals;
In the courage of a tree,
In the rock's integrity;
In the hill that holds the sky,
The star you pull your heart up by;
In the laughter of a child,
Altogether undefiled;
In the hope that answers doubt,
Love that drives the darkness out. . . .
Frantic, frightened, foolish men,
Take God by the hand again."

—Joseph Auslander

I know that God lives. I know that Jesus is the Christ. I pray for all of us that we may have the joy that comes in that knowledge, in the name of Jesus Christ. Amen. □

President N. Eldon Tanner

He to whom we have just listened is Elder Marion D. Hanks, Assistant to the Twelve.

The congregation will now join with the Choir in singing "Come, Come Ye Saints," following which we shall have a brief interlude listening to the Choir.

The Choir and congregation sang "Come, Come Ye Saints."

The Choir then sang "I Stand All Amazed."

President Tanner

To those of the television and radio audience who have just joined us in this sixth session of the 142nd Annual Conference of the Church, we are convened in the historic Tabernacle on Temple Square in Salt Lake City, Utah.

We shall now hear from Elder David B. Haight, Assistant to the Twelve. He will be followed by Elder Bruce R. McConkie, of the First Council of the Seventy.

Elder David B. Haight

Assistant to the Council of the Twelve

I humbly ask an interest in your faith and prayers as I occupy this historic pulpit.

Broken homes

A few days ago a heartbroken young man came into my office. It was evident from his appearance and troubled look that he was seeking help. He had been a student at the Brigham Young University, married for two years, and now his wife was requesting a divorce. They had a young son.

Filled with remorse, he told me how he had been unsuccessful in holding numerous jobs, had tampered with drugs, had taken a so-called treatment at a commune-type ranch, and had not assumed his responsibility of providing for his wife and infant son.

As I visited with him, I found he

had never worked at a paying job or assumed any responsibility prior to his college and marriage. His parents had separated. This young man was the product of a home where the parents ignored the teachings of the Church.

Influence of family

I know of another young man who recently returned from Vietnam. He told of the close bond of love in his family. He said, "My buddies tried to persuade me to go into Saigon and 'live it up.' This went on day after day, but I kept thinking of my family and their influence and the memories of our family home evenings and of my patriarchal blessing. It seemed to give me the courage I needed to resist them."

He then said, "I got out my blessing

and read it and reread it. It promised me a temple marriage if I was worthy. After a while, my buddies were impressed with my conviction. They started to respect me and then wanted to know more."

Building on sand

The Savior warned mankind of what could happen to our homes if we failed to heed his counsel. He said:

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock.

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

"And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." (Matt. 7:24-27.)

Couldn't you imagine that if a family purposely built their house on sand, their neighbors would come running to their aid, would probably warn them and try to persuade them not to make such a critical error? But we are actually witnessing this tragic mistake taking place. Some houses are being built on sand.

Teaching our children

We all know of families that seem to be unified with love for one another, respect for the parents, active in church assignments; but as the children grow older, the roof seems to start leaking, the family grows apart, their beliefs now seem to differ. The rains of other influences are beating and beating hard on their homes.

"And ye will not suffer your children that they go hungry, or naked," said King Benjamin; "neither will ye suffer that they transgress the laws of God . . . and serve the devil. . . . But ye will

teach them to walk in the ways of truth and soberness; ye will teach them to love one another, and to serve one another." (Mosiah 4:14-15.)

Remember, this scripture says to *teach our children*. How can we teach them if we don't get together as a family (and not just as a place to exchange the car keys)?

Family night

All over the world Monday evening has been set aside by the First Presidency as family night. A night of participation, involvement, and wholesome fun. The importance of the family unit cannot be overemphasized. Every home in the Church has been instructed to build a solid foundation for sound citizenship and active church participation.

Some of my warmest memories are of my childhood home. My parents were concerned with the activities of each child. They planned fun evenings at home. We would watch the honey candy boil, then pour it out so it could cool, and then we would all stand around and pull it into strings so we could cut it and enjoy it. This was great fun!

I remember our family around the piano singing and trying to learn harmony. It was at these home nights that I had my first experiences with the children's stories of the Bible.

The activities and teaching at family home evening can be the vehicle for the building of strong faith and character.

One sure solution

You are aware, as I am, of the comments of juvenile court judges, law enforcement officers, social workers, and educators who seem to unanimously indicate that there is only one sure solution to our present moral challenge. They all point to the home, not more laws. They say, "If only the *father* would take command! If only father and mother unitedly would guide their children with love and affection!"

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The evidence is overwhelming and the need so critical for a strong bond of respect and admiration in our homes. The trend is growing more acute daily. Latter-day Saint parents must analyze the foundation on which their homes are being built, for the rains of evil are descending. Parents must prayerfully prepare for their particular family needs.

Trust officers

Banks hold in trust valuable worldly assets of individuals. They are entrusted with things of value that belong to someone else. How well equipped are we as parents to be the trust officers of the most precious of God's possessions—innocent young spirits? They are in your charge during eighteen or twenty of these critical years. This is your opportunity and responsibility to help them gain a testimony and prepare for celestial life.

But chances are it will not happen accidentally. Dad and Mom are the trust officers, the planning officers, and the careful organizers of a family master plan. They establish family goals and determine the best methods of achieving these family objectives.

To hold regular and effective family home evenings takes desire and some hard decision-making on the part of parents. Our homes are all different, with different challenges, different personalities; but parents must have the determination and the will to make some personal sacrifices so as to really make it work.

Henry Ward Beecher wrote: "We are not born as the partridge in the wood, or the ostrich of the desert, to be scattered everywhere; but we are grouped together, and brooded by love and reared day by day in that first of churches, the family."

Pressures on youth

We are all aware that our youth are being pressured from all sides with bizarre sensationalism that attempts to

present a new morality—even a non-family concept—that is in complete opposition to the true teachings of the gospel. The words to some of the rock music, some of the films, and the pictures in some of the magazines indicate with a resounding ring that the rains are pouring, not just on your neighbor's family, but also upon yours.

Now, if some of you are finding resistance in getting your families together each week and are tempted to give up, please find strength in these words of Elder Marion G. Romney: "It is not enough to do our best. Unless we do all we can, we do less than we ought. We must succeed in doing what is necessary. Unless we get the job done, it is not enough."

Stronger family foundations

A few days ago we witnessed a little family, with the grandmothers and grandfathers and some of the uncles all united to participate, as a loving father conferred the Aaronic Priesthood on his oldest son. This was a special and sacred occasion and an opportunity to teach and strengthen this little family's foundation.

Elder James E. Talmage wrote: "We regard children literally as gifts from God, committed to our parental care, for whose support, protection, and training in righteousness we shall be held to a strict accounting." (*The Marriage Institution* [pamphlet, Church Historian's Department], pp. 4-5.)

Wisdom of Church leaders

With our own God-given desire and intelligence, we will find solutions to today's pressing issues, but we must be willing to draw from the wisdom and the strength of our Church leaders, who continually seek and receive divine guidance.

Years ago President Joseph F. Smith gave us an answer and a promise when he said, "If you will gather your children around you once a week and instruct them in the gospel, they will not go astray."

The prophet Nephi's counsel applies today as it did in days of old. He admonished:

"... remember that it is upon the rock of our Redeemer . . . that ye must build your foundation; that when the devil shall send forth his mighty winds, . . . when all of his hail and his mighty storm shall beat upon you, it shall have no power over you . . . because of the rock upon which ye are built, which is a sure foundation, a foundation

whereon if men build they cannot fall." (Hel. 5:12.)

May this be so with your family, I humbly pray in the name of Jesus Christ. Amen. □

President N. Eldon Tanner

We have just listened to Elder David B. Haight, Assistant to the Twelve.

Elder Bruce R. McConkie of the First Council of Seventy will now address us.

Elder Bruce R. McConkie

Of the First Council of the Seventy

I asked the Lord what he would have me say on this occasion and received the distinct and affirmative impression that I should bear testimony that Jesus Christ is the Son of the living God and that he was crucified for the sins of the world.

I have what is known as "the testimony of Jesus," which means that I know by personal revelation from the Holy Spirit to my soul that Jesus is the Lord; that he brought life and immortality to light through the gospel; and that he has restored in this day the fullness of his everlasting truth, so that we with the ancients can become inheritors of his presence in eternity.

Source of a testimony

Now a testimony comes from the Spirit of God. There is no other source. And when a testimony is borne, it has to be borne by the power of the Spirit. And so I desire and pray fervently that I may be guided by that power on this occasion, so that what I say will be the mind and will and voice of the Lord.

I desire to bear testimony to myself, to you as members of the Church, and to all the world. As I speak by the power of the Spirit, if my testimony is to sink into your hearts and be in you a well springing up unto eternal life—

if your hearts are to burn within you, so that you will know of the truth and divinity of the words spoken—you must be guided by the power of the same Spirit, and so I pray that your hearts may be opened and that your souls will burn within you and you will know of the verity of what is said.

I shall take the liberty, both by way of testimony and to set the tone for what is involved, to read these words of my own composition:

I Believe in Christ

I believe in Christ, he is my king;
With all my heart to him I'll sing;
I'll raise my voice in praise and joy,
In grand amens my tongue employ.

I believe in Christ, he is God's Son;
On earth to dwell his soul did come;
He healed the sick, the dead he raised,
Good works were his, his name be praised.

I believe in Christ, O blessed name,
As Mary's Son he came to reign
'Mid mortal men, his earthly kin,
To save them from the woes of sin.

I believe in Christ, who marked the path,
Who did gain all his Father hath,
Who said to men: "Come, follow me,
That ye, my friends, with God may be."

I believe in Christ—my Lord, my God—
My feet he plants on gospel sod;
I'll worship him with all my might;
He is the source of truth and light.

I believe in Christ, he ransoms me;
From Satan's grasp he sets me free,
And I shall live with joy and love
In his eternal courts above.

I believe in Christ, he stands supreme;
From him I'll gain my fondest dream;
And while I strive through grief and
pain,
His voice is heard: "Ye shall obtain."

I believe in Christ; so come what may,
With him I'll stand in that great day
When on this earth he comes again,
To rule among the sons of men.

The plan of salvation

Now, salvation originates with God our Heavenly Father. Indeed, salvation is to be like him, to inherit, possess, and receive what he enjoys. If we are to know God, we must believe as he believes, think as he thinks, and experience what he experiences.

The great plan of salvation was created by our Heavenly Father, to enable us to advance and progress and become like him. But salvation is centered in Christ. The plan called for the creation and peopling of this earth, so that we might come here and gain experiences that were not available in any other way.

We dwell with our Father in the eternities that preceded this life. We were present when the great cry went forth from him through the midst of eternity: "Whom shall I send to be my son, to work out the infinite and eternal atoning sacrifice, to put in full force and operation the terms and conditions of my eternal plan?" We were there, and in the poetic language of Elder Orson F. Whitney, we beheld:

"A stature mingling strength with grace
Of meek though Godlike mien,

The glory of whose countenance
Outshone the noonday sheen.
Whiter his hair than ocean spray,
Or frost of alpine hill.
He spake:—attention grew more grave,
The stillness e'en more still.

"'Father!'—the voice like music fell,
Clear as the murmuring flow
Of mountain streamlet trickling down
From heights of virgin snow.
'Father,' it said, 'since one must die,
Thy children to redeem,
Whilst earth, as yet unformed and
void,
With pulsing life shall teem;

"'And mighty Michael foremost fall,
That mortal man may be,
And chosen Savior Thou must send,
Lo, here am I—send me!
I ask, I seek no recompense,
Save that which then were mine;
Mine be the willing sacrifice,
The endless glory Thine.'"

—Joseph Fielding Smith,
Way to Perfection, p. 52.

Centered in Christ

Now salvation is centered in the Lord Jesus Christ. In the language of the angel who came to King Benjamin: ". . . salvation was, and is, and is to come, in and through the atoning blood of Christ, the Lord Omnipotent." (Mosiah 3:18.)

Joseph Smith was asked, "What are the fundamental principles of your religion?" He answered: "The fundamental principles of our religion are the testimony of the Apostles and Prophets, concerning Jesus Christ, that He died, was buried, and rose again the third day, and ascended into heaven; and all other things which pertain to our religion are only appendages to it." (*Documentary History of the Church*, vol. 3, p. 30.)

That is to say, the atoning sacrifice of the Lord is the center of all things, as far as we are concerned. God our Heavenly Father created us, without

which we would have no existence. And Christ the Son has redeemed us, without which there would be neither immortality nor eternal life.

Now the glorious thing that has happened in this day is that the heavens have been opened; that God has spoken again; that he has called living oracles, men who are apostles and prophets, to be his mouthpiece, to declare his mind and his purpose and his will to the world; and his message is the restored gospel of Jesus Christ; and it is administered in the Church which bears his name.

Testimonies of many

Now, my voice is the voice of testimony. I bear record of the truth and divinity of this work. But my voice is not alone. It is not one voice crying in a wilderness.

The testimony that I bear is just an echo of the testimonies that have been borne by faithful people from the spring of 1820, when the Father and the Son appeared to usher in this last great dispensation of eternal truth. And the testimony that I bear is but a harbinger of that testimony which yet will be borne by ten thousand times ten thousand people, redeemed out of every nation and kindred and tongue and people, redeemed by obedience to the message that God restored through the instrumentality of Joseph Smith in this day.

Saving power

And if there is one wondrous thing about this work, it is that it is true; that there is saving efficacy and virtue and force in the gospel of Jesus Christ; and that the power of God unto salvation is found here in the tops of these

everlasting hills; and this glorious truth is spreading out to all the nations of the earth as rapidly as people in them accept the testimony and witness that is borne and believe the truths that our fellow representatives proclaim. This is a day of which God has said that all of gathered Israel shall be witnesses of his name. "... ye are my witnesses, saith the Lord, that I am God." (Isa. 43:12.)

This is a day when he has said that every elder in his kingdom, everyone who holds the holy priesthood, has power to speak in his name, to have the Holy Ghost bear record and enlighten his mind, and to proclaim the truths of salvation.

I proclaim these truths and desire in my heart to have men believe and obey. I think I can say with Nephi that the fullness of mine intent is to persuade men to come unto the God of Abraham and the God of Isaac and the God of Jacob and be saved—because the work is true, because salvation is in Christ. And God being our witness, it is true. In the name of Jesus Christ. Amen. □

Following Elder McConkie's address, the Choir sang "We Are Watchmen" without previous announcement.

President N. Eldon Tanner

We have just listened to Elder Bruce R. McConkie of the First Council of Seventy bear that powerful testimony. He was followed by the Tabernacle Choir singing "We Are Watchmen." The words of this song were written by President Joseph Fielding Smith.

Elder Boyd K. Packer of the Council of the Twelve will be our concluding speaker.

Elder Boyd K. Packer

Of the Council of the Twelve

Surely all of us have been conscious of the fact that there has been a very powerful spirit with us in this session this morning. Few times, I suppose, have I desired so much the sustaining power of the Spirit as I discuss a very delicate and difficult subject.

Why stay morally clean

There are many young people in our audience today. It is to them, particularly to the teenagers, that I speak. The subject should be of great interest to you: Why stay morally clean.

I approach the subject with deepest reverence. This may surprise some, for this subject is the most talked about, sung about, and joked about of any subject. Almost always it is talked about immodestly.

I intend to sustain modesty, not to offend it, as I venture to speak on this delicate subject.

Young people, my message is of very deep importance to you. It concerns your future happiness. Some things that I say may be new to you who have not read the scriptures.

Plan for mortal life

In the beginning, prior to your mortal birth, you lived with our Heavenly Father. He is real. He actually lives. There are those living upon the earth who bear witness of his existence. We have heard his servants do so in this session. He lives, and I bear testimony of it.

He knew you there. Because he loved you, he was anxious for your happiness and for your eternal growth. He wanted you to be able to choose freely and to grow through the power of correct choice, so that you may become much as he is. To achieve this, it was necessary for us to leave his presence. Something like going away

to school. A plan was presented, and each agreed to leave the presence of our Heavenly Father to experience life in mortality.

Two great things were in store for us as we came into this world. One, we would receive a mortal body, created in the image of God. Through it, by proper control, we might achieve eternal life and happiness. Two, we would be tried and tested in such a way that we could grow in strength and in spiritual power.

Now this first purpose is wonderfully important, for this body given us will be resurrected and will serve us through the eternities.

Under the accepted plan, Adam and Eve were sent to the earth as our first parents. They could prepare physical bodies for the first spirits to be introduced into this life.

Power of creation

There was provided in our bodies—and this is sacred—a power of creation, a light, so to speak, that has the power to kindle other lights. This gift was to be used only within the sacred bonds of marriage. Through the exercise of this power of creation, a mortal body may be conceived, a spirit enter into it, and a new soul born into this life.

This power is good. It can create and sustain family life, and it is in family life that we find the fountains of happiness. It is given to virtually every individual who is born into mortality. It is a sacred and significant power, and I repeat, my young friends, that this power is good.

You who are teenagers, like every other son and daughter of Adam and Eve, have this power within you.

The power of creation—or may we say procreation—is not just an incidental part of the plan: it is essential to it.

Without it the plan could not proceed. The misuse of it may disrupt the plan.

Use of creative power

Much of the happiness that may come to you in this life will depend on how you use this sacred power of creation. The fact that you young men can become fathers and that you young women can become mothers is of utmost importance to you.

As this power develops within you, it will prompt you in the search for a companion and empower you to love and to hold him.

I repeat, this power to act in the creation of life is sacred. You can some day have a family of your own. Through the exercise of this power you can invite children to live with you—little boys and little girls who will be your very own—created, in a way, in your own image. You can establish a home, a dominion of power and influence and opportunity. This carries with it great responsibility.

This creative power carries with it strong desires and urges. You have felt them already in the changing of your attitudes and your interests.

Strong and constant feelings

As you move into your teens, almost of a sudden a boy or a girl becomes something new and intensely interesting. You will notice the changing of form and feature in your own body and in others. You will experience the early whispering of physical desire.

It was necessary that this power of creation have at least two dimensions: one, it must be strong; and two, it must be more or less constant.

This power must be strong, for most men by nature seek adventure. Except for the compelling persuasion of these feelings, men would be reluctant to accept the responsibility of sustaining a home and a family. This power must be constant, too, for it becomes a binding tie in family life.

You are old enough, I think, to look

around you in the animal kingdom. You soon realize that where this power of creation is a fleeting thing, where it expresses itself only in season, there is no family life.

It is through this power that life continues. A world full of trials and fears and disappointments can be changed into a kingdom of hope and joy and happiness. Each time a child is born, the world somehow is renewed in innocence.

Importance of marriage

Again I want to tell you young people that this power within you is good. It is a gift from God our Father. In the righteous exercise of it as in nothing else, we may come close to him.

We can have, in a small way, much that our Father in heaven has as he governs us, his children. No greater school or testing place can be imagined.

Is it any wonder, then, that in the Church marriage is so sacred and so important? Can you understand why your marriage, which releases these powers of creation for your use, should be the most carefully planned, the most solemnly considered step in your life? Ought we to consider it unusual that the Lord directed that temples be constructed for the purpose of performing marriage ceremonies?

Enticements of evil one

Now there are other things that I will tell you as a warning. In the beginning there was one among us who rebelled at the plan of our Heavenly Father. He vowed to destroy and to disrupt the plan.

He was prevented from having a mortal body and was cast out—limited forever from establishing a kingdom of his own. He became satanically jealous. He knows that this power of creation is not just an incident to the plan, but a key to it.

He knows that if he can entice you to use this power prematurely, to use

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it too soon, or to misuse it in any way, you may well lose your opportunities for eternal progression.

He is an actual being from the unseen world. He has great power. He will use it to persuade you to transgress those laws set up to protect the sacred powers of creation.

Changed tactics

In former times he was too cunning to confront one with an open invitation to be immoral. But rather, sneakily and quietly he would tempt young and old alike to think loosely of these sacred powers of creation. To bring down to a vulgar or to a common level that which is sacred and beautiful.

His tactics have changed now. He describes it as only an appetite to be satisfied. He teaches that there are no attendant responsibilities to the use of this power. Pleasure, he will tell you, is its sole purpose.

His devilish invitations appear on billboards. They are coined into jokes and written into the lyrics of songs. They are acted out on television and at theaters. They will stare at you now from most magazines. There are magazines—you know the word, pornography—open, wicked persuasions to pervert and misuse this sacred power.

You grow up in a society where before you is the constant invitation to tamper with these sacred powers.

Words of counsel

I want to counsel you and I want you to remember these words.

Do not let anyone at all touch or handle your body, not anyone! Those who tell you otherwise proselyte you to share their guilt. We teach you to maintain your innocence.

Turn away from any who would persuade you to experiment with these life-giving powers.

That such indulgence is widely accepted in society today is not enough! For both parties to willingly consent to such indulgence is not enough!

To imagine that it is a normal ex-

pression of affection is not enough to make it right.

The only righteous use of this sacred power is within the covenant of marriage.

Never misuse these sacred powers.

And now, my young friends, I must tell you soberly and seriously that God has declared in unmistakable language that misery and sorrow will follow the violation of the laws of chastity. "... wickedness never was happiness." (Al. 41:10.)

These laws were set up to guide all of his children in the use of this gift.

He does not have to be spiteful or vengeful in order that punishment will come from the breaking of the moral code. The laws are established of themselves.

Crowning glory awaits you if you live worthily. The loss of the crown may well be punishment enough. Often, very often, we are punished as much by our sins as we are for them.

Cleansing power

I am sure that within the sound of my voice there is more than one young person who already has fallen into transgression. Some of you young people, I am sure, almost innocent of any intent, but persuaded by the enticements and the temptations, already have misused this power.

Know then, my young friends, that there is a great cleansing power. And know that you can be clean.

If you are outside the Church, the covenant of baptism itself represents, among other things, a washing and a cleansing.

For those of you inside the Church there is a way, not entirely painless, but certainly possible. You can stand clean and spotless before Him. Guilt will be gone, and you can be at peace. Go to your bishop. He holds the key to this cleansing power.

Righteous family life

Then one day you can know the full and righteous expression of these

powers and the attendant happiness and joy in righteous family life. In due time, within the bonds of the marriage covenant, you can yield yourselves to those sacred expressions of love which have as their fulfillment the generation of life itself.

Someday you will hold a little boy or a little girl in your arms and know that two of you have acted in partnership with our Heavenly Father in the creation of life. Because the youngster belongs to you, you may then come to love someone more than you love yourself.

This experience can come, insofar as I know, only through having children of your own or perhaps through fostering children born of another and yet drawn close into family covenants.

Some of you may not experience the blessings of marriage. Protect nonetheless these sacred powers of creation, for there is a great power of compensation that may well apply to you.

Meaning of fatherhood

Through this loving one more than you love yourself, you become truly Christian. Then you know, as few others know, what the word *Father* means when it is spoken of in the scriptures. You may then feel something of the love and concern that he has for us.

It should have great meaning that of all the titles of respect and honor and admiration that could be given him, God himself, he who is the highest of all, chose to be addressed simply as Father.

Key to Happiness

Protect and guard your gift. Your actual happiness is at stake. Eternal family life, now only in your anticipations and dreams, can be achieved because our Heavenly Father has bestowed this choicest gift of all upon you—this power of creation. It is the very key to

happiness. Hold this gift as sacred and pure. Use it only as the Lord has directed.

My young friends, there is much happiness and joy to be found in this life. I can testify of that.

I picture you with a companion whom you love and who loves you. I picture you at the marriage altar, entering into covenants that are sacred. I picture you in a home where love has its fulfillment. I picture you with little children about you and see your love growing with them.

I cannot frame this picture. I would not if I could, for it has no bounds. Your happiness will have no ends if you obey his laws.

I pray God's blessings upon you, our youth. May our Heavenly Father watch over you and sustain you, that in the expression of this sacred gift you may draw close to him. He lives. He is our Father. Of this I bear witness in the name of Jesus Christ. Amen. □

Following Elder Packer's remarks, the Choir sang "The Voice of God Again Is Heard" without announcement.

President N. Eldon Tanner

We express our appreciation to the General Authorities who have spoken to us, and to the Tabernacle Choir for their inspirational music.

We are grateful to the owners and managers of over 300 television and radio stations for offering their facilities as a public service to make the proceedings of this conference available to millions throughout many areas of the world.

This session has been carried from the Tabernacle over direct oceanic cables to a large number of members and friends assembled in chapels throughout Great Britain, Germany, France, Holland, Belgium and Austria.

We shall conclude this sixth session of the conference with the Tabernacle Choir singing "The Hallelujah Chorus," after which the benediction will be pronounced by President G. Marion Hinckley, president of the Utah West Stake. This conference will then stand adjourned until 2:00 this afternoon.

The Tabernacle Choir sang "The Hallelujah Chorus."

President G. Marion Hinckley of the Utah West Stake offered the closing prayer.

The conference was adjourned until 2 o'clock P.M.

THIRD DAY AFTERNOON MEETING

SEVENTH SESSION

The seventh and concluding session of the General Conference began at 2 o'clock P.M. on Sunday, April 9, 1972.

President Joseph Fielding Smith presided, and President Harold B. Lee, first counselor in the First Presidency, conducted the meeting.

The choral numbers were provided by the Tabernacle Choir, with Jay E. Welch conducting, and Robert Cundick at the organ.

President Lee made the following remarks at the beginning of the session:

President Harold B. Lee

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City, Utah in the seventh and last general session of the 142nd Annual Conference of the Church of Jesus Christ of Latter-day Saints.

This afternoon many television and radio stations throughout the western part of the United States will carry the proceedings of this session of the conference.

Sessions of this conference have been received by millions in the United States and Canada over hundreds of radio and television stations cooperating to provide the extensive coverage of this conference.

Relayed broadcasts of both sessions today will be scheduled by Radio Stations KSL, KIRO at Seattle, KMBZ

at Kansas City, and WRFM at New York City.

We extend a cordial welcome to all present this afternoon—special guests, educational leaders, our regional representatives and stake presidencies, temple presidencies, bishoprics, members of the Church, and many friends everywhere who are listening in by radio and television.

The Tabernacle Choir, with Jay E. Welch conducting and Robert Cundick at the organ, will begin this service by singing, "The Seer, Joseph the Seer."

The invocation will then be offered by Elder Wilburn C. West, Regional Representative of the Twelve.

The Tabernacle Choir sang the number, "The Seer, Joseph the Seer."

The invocation was offered by Elder Wilburn C. West, Regional Representative of the Twelve.

President Lee

The Tabernacle Choir, under the direction of Jay E. Welch, will now sing, "Oh How Lovely Was the Morning," after which Elder LeGrand Richards of the Council of the Twelve will speak to us.

The hymn, "Oh How Lovely Was the Morning," was sung by the Tabernacle Choir.

President Lee

We shall now hear from Elder LeGrand Richards of the Council of

the Twelve. He will be followed by Elder Eldred G. Smith, Patriarch to the Church.

Elder LeGrand Richards

Of the Council of the Twelve

I feel it a great honor, brothers and sisters, to share with you a few moments in this the last session of this inspired conference. I am sure, as we have listened to the messages of our brethren during these various sessions, we can't help but feel a deep appreciation in our hearts that the Lord saw fit to institute in his restored Church the practice of holding conferences.

Inspiring counsel

Just think of the inspiring counsel and advice we have had here to help us put our own lives in order, the lives of our loved ones, of our families, and of the young people. It has taught us how to treat our neighbors and friends, and in all that has been said here today, we have learned of the responsibilities that are ours in the political affairs in which we should participate in our own communities.

We have just listened to this lovely song, so beautifully rendered by our choir, "Oh, How Lovely Was the Morning." Just think, that is the most important message to go out to all the world today. In President Smith's opening address he said, "The Lord's work shall triumph. No power on earth can prevent the spread of truth and the preaching of the gospel in every nation."

In the general priesthood meeting last night he added, "The gospel shall roll forth until it shall fill the whole earth." If the gospel is going to roll forth and fill the whole earth, what a responsibility we Latter-day Saints have, with our families, in helping it to roll forth into all the earth. There is no message in this world today that

could be told that would be as valuable to our neighbors and our friends who are not members of this church as to bear witness of this great event, about which the choir has just sung.

A chosen generation

I think of the words of the apostle Peter of old. He said to the saints of his day:

"... ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; [Why?] that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." (1 Pet. 2:9.)

We have been admonished in this conference to let our light so shine, as Jesus said, that others seeing our good works may be led to glorify our Father which is in heaven. (See Matt. 5:16.)

Paul tells us: "... faith cometh by hearing, and hearing by the word of God." (Rom. 10:17.)

"... and how shall they hear without a preacher? And how shall they preach, except they be sent? ..." (Rom. 10:14-15.)

Gospel to be preached

Therefore, there rests upon this people the great responsibility of bearing witness to the entire world of what the Lord has done in restoring his truth to the earth in this dispensation.

When Jesus was asked by his disciples for the sign of his second coming, you will recall he told them about the wars and rumors of wars, and pestilence, and earthquakes, and famine, and that nation should rise against nation. And then he added:

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"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14.)

Where would one look today to find that gospel of the kingdom that Jesus referred to? Not according to man's interpretation of the scriptures, but where the divine power rests, such as Jesus gave to his Twelve when he said:

"Ye have not chosen me, but I have chosen you, and ordained you. . . ." (John 15:16.)

". . . and whatsoever thou shalt bind on earth shall be bound in heaven. . . ." (Matt. 16:19.)

Power and authority

Anybody could organize a church and take from the scriptures certain passages and base their church upon that, but how can they take a living branch from a dead tree? How can they put in it the power and the authority to act in the name of the Lord?

They couldn't do that any more than they could act for the mayor of the city, the governor of the state, or the president of the United States, without being duly commissioned so to do. Neither can any work effectively in the kingdom of our Father in heaven unless they have divine authority given to them by those who have the right to so convey it.

And so we stand here as witnesses of the restoration of the gospel and bear our witness to all the world that we do know that Christ lives, that our Father lives, that they have visited this earth. As was sung in that song about the Prophet Joseph, he announced that in answer to his inquiry as to which of all the churches he should join, he was told he should join none of them, for they taught for doctrines the commandments or precepts of men.

Orson F. Whitney's experience

I think if people were just open-minded, it wouldn't be so hard for

them to know where to find the truth. Of course, we take the Bible as our guide to help us in our search for the truth. I have always been greatly impressed by the experience that Elder Orson F. Whitney had. He was a member of the Quorum of the Twelve, and he related this in one of our conferences. I would like to read it to you. He said:

"Many years ago a learned man, a member of the Roman Catholic Church, came to Utah and spoke from the stand of the Salt Lake Tabernacle. I became well-acquainted with him, and we conversed freely and frankly. A great scholar, with perhaps a dozen languages at his tongue's end, he seemed to know all about theology, law, literature, science and philosophy. One day he said to me: 'You Mormons are all ignoramuses. You don't even know the strength of your own position. It is so strong that there is only one other tenable in the whole Christian world, and that is the position of the Catholic Church. The issue is between Catholicism and Mormonism. If we are right, you are wrong; if you are right, we are wrong; and that's all there is to it. The Protestants haven't a leg to stand on. For, if we are wrong, they are wrong with us, since they were a part of us and went out from us; while if we are right, they are apostates whom we cut off long ago. If we have the apostolic succession from St. Peter, as we claim, there is no need of Joseph Smith and Mormonism; but if we have not that succession, then such a man as Joseph Smith was necessary, and Mormonism's attitude is the only consistent one. It is either the perpetuation of the gospel from ancient times, or the restoration of the gospel in latter days.'" (LeGrand Richards, *A Marvelous Work and a Wonder* [Deseret Book Co., 1950], pp. 3-4.)

It seems to me that if people would just think, they must come to the conclusion that this is a correct statement, if they want to find the gospel

that Jesus said is the everlasting gospel that should be preached in all the world for a witness unto all nations before he would come again to the earth.

Apostasy predicted

One can't study the holy scriptures without knowing that the prophets have declared an apostasy from the original church. When John the Revelator was banished on the Isle of Patmos, the angel of the Lord appeared to him and said to him: "Come up hither, and I will shew thee things which must be hereafter." (Rev. 4:1.)

Then he showed him all things from the war in heaven to the final winding-up scene, and he showed him the power that would be given to Satan to make war with the saints (and the saints were the followers of Christ in his church); and he said that power was given him over all kindreds and tongues and nations. (See Rev. 13:7.) Why should that be in the holy scriptures if the gospel was to remain upon the earth from the days of St. Peter down to the present time?

Paul was constantly warning the people in his day that they should not look for the coming of Jesus until there should be a falling away, and the man of sin would be revealed. (See 2 Thess. 2:1-4.) And others of the prophets have likewise testified of the day when there should be a famine in the land. The prophet Amos said:

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord:

"And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." (Amos 8:11-12.)

Why? Because it was not upon the earth to be found.

If the gospel were to remain upon the earth, then when the angel of the Lord showed John that Satan would

make war with the saints and overcome all kindreds and tongues and nations, he would have had to make an exception for those who still possessed the everlasting gospel. That is a witness that the truth should not be upon the earth at that time.

Promises of restoration

The scriptures are replete with promises of a restoration in the latter days. I like the statement by Peter following the day of Pentecost, when he said to those who had put to death the Christ:

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

"And he shall send Jesus Christ, which before was preached unto you:

"Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:19-21.)

If Peter was a prophet of God, we can't look forward to the second coming of Christ, and neither can the world, without a restitution—and not a reformation. There is a great difference between remodeling an old house and building a new one. As far as I know, in all the missionary work that I have done, there is no other church in this world that claims a restitution of all things, as was spoken by the mouth of all the holy prophets since the world began.

This event we heard sung by the choir—for the coming of the Father and the Son—was followed by Moroni, a prophet who lived upon this earth 400 years after the time of Christ, and he brought the plates from which the Book of Mormon was translated.

Priesthood restored

John the Baptist, who was beheaded for the testimony of Jesus, returned as a resurrected being and conferred upon Joseph Smith and Oliver Cowdery the Aaronic Priesthood, with power to bap-

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tize by immersion for the remission of sins. He told them that later the Melchizedek Priesthood would be restored, which would be the power to administer the laying on of hands for the gift of the Holy Ghost.

Peter, James, and John, the apostles of the Lord Jesus Christ, who were with him on the Mount of Transfiguration, returned and brought back that Melchizedek Priesthood. Could all the money in the world buy things that would mean as much to the children of our Father in heaven as these events that transpired? And what could come to us individually, and to our families and to our friends and our loved ones, like the coming of these holy messengers?

Coming of Elijah

And that isn't all. Then there came Elijah the Prophet, of whom Malachi spoke, that were it not for his coming before the coming of the great and dreadful day of the Lord, the whole earth would be utterly wasted at his coming. He said:

"And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Mal. 4:6.)

That opened the door for an understanding of the words of the apostle Paul, when he said that the Lord had revealed the mystery of his will unto him.

"That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth. . . ." (Eph. 1:10.)

We live in the dispensation of the fulness of times, and the coming of Elijah has brought the keys of his mission, and that is why we build these holy temples. That is why we have this great genealogical program, the like of which can't be found anywhere in all this world. And so the prophets have foreseen the coming of these holy prophets.

John's vision

John, while he was on the Isle of Patmos, didn't only see the power that Satan would have to make war with the saints and to reign over them all, but he "saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." (Rev. 14:6.)

This would not have been necessary if there had been a continuation of the gospel. And then he said: "Fear God, and give glory to him; for the hour of his judgment is come. . . ." (Rev. 14:7.) And we live in the day of his judgment.

Then he adds: ". . . and worship him that made heaven, and earth, and the sea, and the fountains of waters." (Rev. 14:7.)

The true and living God

At the time that Joseph Smith had his marvelous vision, there wasn't a church in the world worshipping the God who made the heavens and the earth and the sea and the fountains of waters, and created man in his own image. They worshiped an essence everywhere present. They described him as being without body, parts, or passions, who sits on the top of a topless throne, and that is about the best explanation of nothing as a person could write. If he doesn't have a body, how could he speak? How could he hear? How could he understand and talk?

Moses made mention of this when he was leading the children of Israel into the promised land. He told them that they would not remain there long, but that they would be scattered among the nations, and then he said: "And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell." (Deut. 4:28.)

That is the kind of god this world was worshipping at the time Joseph Smith had his marvelous vision.

But Moses saw something more. He saw that in the latter days (and we live in the latter days), if his people would search for him, they should surely find him. (See Deut. 4:29.) And Joseph Smith, answering that admonition in James, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (Jas. 1:5), went and sought after him, as Moses advised, and he found the true and the living God. We have a testimony to bear to all of the world to this event.

The true gospel

I think of the words of the apostle Paul when he said that he determined to know nothing but Jesus and him crucified. (See 1 Cor. 2:2.) That doesn't mean that he didn't know the old prophets or appreciate them, but a new day had come.

The Son of God had come, of whom the prophets had spoken, and then he said: "... for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" (1 Cor. 9:16.)

In that same sense, we know nothing

but the restoration of the gospel, that it was brought by the Son of Man himself, so that there is no separation from the prophets of this dispensation, and woe be unto us if we share not these marvelous truths with the world!

Brothers and sisters, I know that this is the work of God the Eternal Father. It is the greatest movement in all the world today. There isn't an honest man or an honest woman in this world, who really loves the Lord, who wouldn't join this church if they would take time to find out what it is and would ask God the Eternal Father, who will not mislead them.

That is my witness and testimony to you, and I leave it in the name of the Lord Jesus Christ. Amen. □

President Harold B. Lee

We have just listened to Elder LeGrand Richards of the Council of the Twelve, and one of the great missionaries of our time.

We shall now hear from Elder Eldred G. Smith, Patriarch to the Church. He will be followed by Elder A. Theodore Tuttle of the First Council of Seventy.

Elder Eldred G. Smith

Patriarch to the Church

In that upper room in Jerusalem where the Last Supper was held, Jesus gave his disciples considerable instructions. Among many things he taught them, he said: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27.)

Again he said: "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33.)

Peace

Peace is a much-used word nowadays. We hear it on every side, in every newspaper, in every magazine. Men are truly running to and fro all over the earth looking for peace. We think of it as a modern form of salutation, but it is as old as mankind.

The people of biblical lands have always greeted each other with "Peace be unto you" or "Peace be with you." Yet that little section of the earth has always been torn by wars and by captivity and bondage for the people,

under a succession of rulers. At the time of Christ, they were under the rule of the Roman Empire.

Naturally, the Jews expected a "Redeemer," a "Savior," and thought he was to release them from bondage. Isaiah wrote:

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." (Isa. 9:6.)

Peace was not brought to this land called the Holy Land. Even today the hulks of old tanks and other war machines lie rusting on the sides of the roads. Ever-present soldiers keep vigilant watch along the borders. Nor has peace come to the rest of the world. Yet, in the Sermon on the Mount, Christ taught peace. He said, "Blessed are the peacemakers: for they shall be called the children of God." (Matt. 5:9.)

Peace of Christ

Speaking to his disciples, Jesus said: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27.)

What kind of peace did Christ mean? I think his own acts explain what he meant.

After the Last Supper, when Christ had finished his instructions to the apostles, John wrote:

"When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

"And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.

"Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

"Jesus therefore, knowing all things

that should come upon him, went forth, and said unto them, Whom seek ye?

"They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them.

"As soon then as he had said unto them, I am he, they went backward, and fell to the ground.

"Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

"Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way." (John 18:1-8.)

Can you match that display of calmness? of peace? Here they are coming to take a man they want to kill, and he as much as says, "Here I am, take me, but let my friends go."

Then when he stood before Pilate, under the pressure of rigid questioning, Pilate could not raise his ire. In perfect peace, he answered his questions. Pilate found no wrong in him.

After he was crucified and then resurrected, his first message to his disciples was, "Peace be unto you." (John 20:21.)

The peace within

How is it that we have not discovered the secret of peace when we have been looking for it all through the ages? I'll tell you. We are looking for someone to create it for us—to bring it to us. Edna St. Vincent Millay said: "There is no peace on earth today, save the peace in the heart at home with God. . . . No man can be at peace with his neighbor who is not at peace with himself. . . ." (*Conversations at Midnight*, *Collected Poems*, Harper & Row, Copyright 1937 and 1964.)

Have you experienced that peace within you because you helped your neighbor rake his lawn or mow his lawn? Have you felt that peace within because you helped your neighbor pick his fruit or harvest his crops? Have you

witnessed that peace within because you shoveled the snow off your neighbor's walks? Have you felt that peace which came because you helped someone solve a problem and get a new lease on life? Have you "cheered up the sad, and made someone feel glad"?

A guilty conscience

Did you ever have a guilty conscience? Do you know the turmoil and tumult it can bring to your very soul? It can cause mental and even physical illness. Do you know the blessed relief of rectifying whatever caused this feeling? It may have been an unkind word, a thoughtless act, or it may have gone deeper than that. Until you have adjusted whatever causes a guilty conscience, you cannot hope for peace of mind.

Do you, at this time, have unkind feelings or less than love in your heart for a friend, a neighbor, or any of God's children? Try doing something extra nice for that person, and keep it up until all the bitterness has gone from your heart.

Peace from service

Have you taught a Sunday School class and felt when you finished that you had really taught someone some principle of the gospel that had really helped him or given him a brighter look on life? Remember the feeling of peace and joy that followed? Have you ever taught someone the gospel and received that feeling of joy because he had accepted what you had been teaching? The thrill of missionary work!

Have you sensed the thrill, the peace within your soul, that comes from a knowledge of the gospel and from accepting and living in accordance with the teachings of the gospel of Jesus Christ? Have you felt the peace from doing temple work, vicarious work for the dead?

A key to peace, then, is service. Christ said: "But he that is greatest among you shall be your servant." (Matt. 23:11.)

Have you ever been aware that all the use of priesthood is service to someone else? Haven't you always had a good feeling of peace within when you have been fulfilling your priesthood duty?

Peace, then, comes from service.

The Lord has said: "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

Is this not the ultimate of service? To become as God is, then, we must eliminate enmity, greed, and selfishness, and all our efforts must be in service to others. The Lord said: ". . . he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come." (D&C 59:23.)

Peace of Joseph Smith

Joseph Smith was an example of utmost peace in the face of tribulation. Though he had been arrested and acquitted thirty-seven times, he knew this time he would not return. On the way from Nauvoo to Carthage, Joseph Smith said:

"I am going like a lamb to the slaughter; but I am calm as a summer's morning; I have a conscience void of offense toward God and towards all men. I shall die innocent, and it shall yet be said of me—he was murdered in cold blood." (*Documentary History of the Church*, vol. 6, p. 630.)

Then at Carthage, Joseph wrote to his wife, Emma, the following: "I am very much resigned to my lot, knowing I am justified, and have done the best that could be done. Give my love to the children . . . and all who inquire after me. . . . May God bless you all." (*DHC*, vol. 6, p. 605.)

Isaiah says: "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever" (Isa. 32:17)—the assurance of knowing you are living in accordance with God's will.

"We bring you peace"

Our guide on a recent tour in the Holy Land, who is a Jordanian Arab and a Greek Orthodox Catholic by the name of Sari Rabadi, taught us a little Arabian song: "*Havāno, shalo, malechem*," which translated means: "We bring you peace."

Yes, Sari, we say to you and to all the world, we bring you peace. We bring you the peace of the gospel, that peace which Christ meant when he said, ". . . my peace I give unto you: not as the world giveth, give I unto you. . . ." (John 14:27.)

If each person would have peace within his soul, then there would be peace in the family. If there is peace in each family, then there is peace in the nation. If there is peace in the nations, there is peace in the world.

Let us not just sing, "Let there be peace on earth and let it begin with me," but let us mean it. Make it my goal—your goal.

The way to peace

When the Savior comes again—and

he will come—he will bring peace only as we will accept and follow his teachings of service to others and eliminate enmity and unrighteousness.

That angel which John saw "fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth" (Rev. 14:6) has already come. The gospel of Jesus Christ has been established on the earth, never again to be taken from the earth.

His kingdom is already here on earth and is growing rapidly to prepare for his coming. Yes, he shall surely come and bring peace to the earth, but only as we are willing to follow his teachings. This is his work, and his kingdom, which is the only way to world peace and eternal peace. I so testify in the name of Jesus Christ. Amen. □

President Harold B. Lee

Elder Eldred G. Smith, Patriarch to the Church, has just spoken to us.

Elder A. Theodore Tuttle of the First Council of Seventy will now address us.

Elder A. Theodore Tuttle

Of the First Council of the Seventy

A major recurring theme of this conference, including the seminar of the Regional Representatives of the Twelve, mentioned either directly or indirectly by nearly every speaker, has been the importance and necessity of the priesthood. I want to address my remarks to this subject. The vitality and power of the priesthood on the earth today are greater than at any other period in the world's history.

Revelation on priesthood

On March 28, 1835, in Kirtland, Ohio, in a meeting with the Council of the Twelve, the Prophet Joseph received a singularly important revelation on priesthood:

"There are, in the church, two priesthoods, namely, the Melchizedek and Aaronic. . . .

"Why the first is called the Melchizedek Priesthood is because Melchizedek was such a great high priest.

"Before his day it was called *the Holy Priesthood, after the Order of the Son of God*.

"All other authorities or offices in the church are appendages to this priesthood." (D&C 107:1-3, 5.)

It is vital that we understand this foregoing thought. President Joseph F. Smith said:

"There is no office growing out of this Priesthood that is or can be greater than the Priesthood itself. It is from the

Priesthood that the office derives its authority and power. No office gives authority to the Priesthood. No office adds to the power of the Priesthood. But, all offices in the Church derive their power, their virtue, their authority, from the Priesthood. If our brethren would get this principle thoroughly established in their minds, there would be less misunderstanding in relation to the functions of government in the Church than there is." (*Gospel Doctrine* [Deseret Book Co., 1939], p. 148.)

Three presiding quorums

There are three presiding quorums in the Church chosen from the body of the priesthood:

"Of necessity there are presidents, or presiding officers growing out of . . . those who are ordained to the several offices in these two priesthoods.

"Of the Melchizedek Priesthood, three Presiding High Priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church, form a quorum of the Presidency of the Church.

"The twelve traveling councilors are called to be the Twelve Apostles, or special witnesses of the name of Christ in all the world— . . .

"And they form a quorum, equal in authority and power to the three presidents previously mentioned.

"The Seventy are to act in the name of the Lord, under the direction of the Twelve . . . in building up the church and regulating all the affairs of the same in all nations. . . ." (D&C 107:21-24, 34.)

The government of God

What is the priesthood? President John Taylor said:

". . . it is the government of God, whether on earth or in the heavens, for it is by that power, agency, or principle that all things are governed on earth or in the heavens, and by that power that all things are upheld and sustained. It governs all things—it directs all things—it sustains all things—and has to do

with all things that God and truth are associated with. It is the power of God delegated to intelligences in the heavens and to men on the earth. . . ." (*The Gospel Kingdom* [Bookcraft, 1943], p. 129.)

In order to gain exaltation a man must obtain, then magnify, the holy priesthood.

"For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies.

"They become . . . the elect of God.

"And . . . therefore all that my Father hath shall be given unto him.

"And this is according to the oath and covenant which belongeth to the priesthood." (D&C 84:33-34, 38-39.)

But we must remember that it is on condition of magnifying the priesthood we obtain. There is great energy being expended and much emphasis given to the operation and administration of this priesthood in the Church today.

"Therefore, let every man stand in his own office, and labor in his own calling; . . . that the system may be kept perfect." (D&C 84:109-110.)

Responsibility of high priests

Standing in their responsibility, the high priests in the Church today have the overall priesthood responsibility to do genealogical research and perform temple ordinances. Through the priesthood they are to see to it that everyone in the Church, in proper time and order, saves his kindred dead. This means that all members are to—

1. have their personal book of remembrance.
2. complete research on at least their four generations.
3. live worthy to obtain a temple recommend.
4. attend to temple ordinances for the dead.

Labor of seventies

The seventy are to stand in their own office and labor in their own calling,

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which is priesthood missionary work. The seventy, as missionaries, are specialists in teaching. As members, our strength is in finding and fellowshiping. United we form a productive team to carry the message of the restoration to all of our Father's children.

Place of elders

Elders standing in their office and calling have a place in welfare work. However, they share a major responsibility for the perfecting of the Saints through priesthood home teaching. The president of the elders quorum has the unique calling to administer the gospel to more people in the ward than anyone else except the bishop. Priesthood home teachers are to—

"... visit the house of each member, and exhort them to pray vocally and in secret and attend to all family duties.

"... watch over the church always, and be with and strengthen them;

"... see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking;

"And see that the church meet together often, and also see that all the members do their duty." (D&C 20:47, 53-55.)

Strengthening the home

Each one of these specific duties is designed by the Lord to strengthen the home. You will notice that the word *teach* is mentioned only indirectly in this scriptural instruction. Perhaps if we as home teachers could catch the whole vision of what our duty is, then the teaching would eventually be done by the ones the Lord ordained to give instruction in the home.

Though priesthood home teaching has not yet come into the dignity of its calling, we may yet come to understand that it is one of the loftiest concepts of service in the Church. One thing is certain: it is service that saves.

The priesthood in the Church is a mighty bulwark against the advance of

evil. There is no power on earth that can withstand the thrust of the adversary except a body of righteous men who honor their priesthood in their homes.

The Aaronic Priesthood

The young men of the Aaronic Priesthood have not been neglected. The Lord in his wisdom has seen fit to call you young men early in your lives to service in the kingdom. Sometimes, because you do not understand the program of the Church, you think that the Church is neglecting the vital issues. In the vernacular, you "want a piece of the action."

In this church there is a call to youth and there is plenty to do, if you will but follow the counsel of your leaders. It is not intended that you just "take the bit in your mouth" and run. A wise saying aptly applies: "The hand that holds the reins is not the power that pulls the load." The vigor and energy of youth united with the wisdom of mature men make a great team. That is the way the Lord has designed the Aaronic and Melchizedek Priesthoods to work together.

Why do we call upon you to live in purity? So that you will be fit servants to make your contribution to the kingdom of God.

Priesthood leadership

Sixty-six years ago President Joseph F. Smith said:

"We expect to see the day, if we live long enough (and if some of us don't live long enough to see it, there are others who will), when every council of the Priesthood in the Church of Jesus Christ of Latter-day Saints will understand its duty; will assume its own responsibility, will magnify its calling, and fill its place in the Church, to the uttermost, according to the intelligence and ability possessed by it. When that day shall come, there will not be so much necessity for work which is now being done by the auxiliary organiza-

tions, because it will be done by the regular quorums of the Priesthood. The Lord designed and comprehended it from the beginning, and He made provision in the Church whereby every need may be met and satisfied through the regular organizations of the Priesthood." (*Conference Report*, April 1906, p. 3.)

We are just beginning to see the day when the strongest men in each office of the priesthood are to be called to priesthood leadership.

Clarion call to go forward

We call upon those of you who are now prospective elders to rise to your potential. Become the spiritual leaders in your home. Take upon yourselves the mantle of this responsibility. Perform the service that will save and exalt you and your loved ones in the kingdom of God. This is no ordinary call to serve, nor is this a frantic appeal. It is a solemn warning to get your personal life in order; to regulate the affairs of your family; to reach out to serve your fellowmen and bless the lives of others through this divine power.

This church with its inspired leadership is already battling the adversary. The struggle in which we are engaged is not some distant day in the future. It is now! If we do not see this clearly, it is because we do not understand the signals that come from the brethren today.

After listening to conference for three days, the message of this conference is clear. It is to arise, assume your priesthood responsibility, and carry off the work of the Lord. This has not been a common conference. Nor is it just "the best conference ever." We have heard a clarion call to repent, to begin now to magnify this great power which is vouchsafed in this church.

Oh, my brethren, I plead with you to rise up. Shake off the shackles of indolence and sloth and go forward.

In the encouraging words of the

Prophet Joseph: "Brethren, shall we not go on in so great a cause? Go forward and not backward. Courage, brethren; and on, on to the victory! . . ." (D&C 128:22.)

Testimony

I want to testify that Jesus is the Christ. I testify that he is the great High Priest forever. I testify that God the Father and his Son Jesus Christ did appear to the Prophet Joseph Smith and instituted anew in this day the church of Jesus Christ, empowering him with God's power.

I testify that these men hold the keys of the holy priesthood, that there is power and inspiration in what these Brethren say. There is no other group of men in all the world like these men. They have not come to position through a political party, nor have they won a popularity contest. They have been called by prophecy and by the laying on of hands. Things will be well with us and ours to the extent that we listen to and follow their inspired counsel. In the name of Jesus Christ. Amen. □

President Harold B. Lee

Elder A. Theodore Tuttle of the First Council of Seventy has just spoken to us.

The congregation and choir will now join in singing, "Israel, Israel, God Is Calling."

After the singing, Elder Bernard P. Brockbank, Assistant to the Twelve, will address us.

The hymn, "Israel, Israel, God Is Calling," was sung by the congregation and choir.

President Lee

Elder Bernard P. Brockbank, Assistant to the Twelve, will now address us. He will be followed by Elder Sterling W. Sill, Assistant to the Twelve.

Elder Bernard P. Brockbank

Assistant to the Council of the Twelve

My dear brothers and sisters, we have been fed the bread of life at this conference, the bread that feeds the spirit and brings out the divine nature in the human soul. The bread of life is built around Jesus Christ and his gospel of love and salvation.

A few years ago on our television set we had a set of rabbit ears for an antenna, and the pictures and messages were not clear. They were foggy and there was what they call "snow" on the set. Often we were unable to understand the message.

You cannot pick up the celestial message, the bread of life, the word of God, with rabbit ears on your human mind, your human body; the message will not be clear. You need your antenna high, well placed, and turned toward the divine message. You need to keep the mind clear and focused on the heavenly message. It takes time to plan and install in the human heart and mind an antenna to pick up spiritual revelation and inspiration from God. You must be in tune. If you're out of tune, you're out of harmony, and static and wrong impressions come from satanic and worldly sources.

Knowing God

Jesus Christ said, "... this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

We can receive eternal life and salvation from knowing the only true God and Jesus Christ, whom he has sent. Many believe that there is a God, many say that they know there is a God, but many do not act like they *know* God. There is a great difference in believing or knowing that there is a God and in knowing God. When we claim that we know God, it bears great responsibility, and an apostle has given us information to check our knowledge of God.

The apostle John said:

"And hereby we do know that we know him, if we keep his commandments.

"He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

"But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

"He that saith he abideth in him ought himself also so to walk, even as he walked." (1 John 2:3-6.)

The apostle James said, "Thou believest that there is one God; thou doest well: the devils also believe, and tremble." (Jas. 2:19.)

Jesus was recognized by a man possessed of the devil, and the devil spoke out and said, "... I know thee who thou art, the Holy One of God." (Mark 1:24.) The devils know God but do not respect his doctrine or keep his commandments.

Source of knowledge

Knowing God is related to keeping his commandments. Knowing God must come by direct revelation from God. You cannot know by the power of flesh and blood. This great lesson is taught by Jesus Christ in this message: The disciples were asked by Jesus Christ, "Whom say ye that I am?

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

"And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16:15-18.)

The Lord has indicated that the gates of hell cannot prevail against revelation from him to any one of his children who desires to know the living God

and to know the living Jesus Christ. This is available by divine commitment and by divine will, that for anyone desiring to know God the Eternal Father and to know his Son Jesus Christ, God is under commitment and the gates of hell cannot prevail against that commitment; and it will be revealed through the power and principle of revelation direct from God to the one desiring to receive that information.

All through the life of Jesus Christ he showed his knowledge of the living God and his loyalty and allegiance to God. Jesus Christ loved his Heavenly Father. He even went so far as to say, "My Father and I are one. I came down from heaven to do the will of my Father." (See John 10:30; 6:38.)

Knowing God does not solve life's problems, but gives purpose and strength to master them. Jesus, with his knowledge of his Heavenly Father, still had his problems to meet and to work out.

Jesus the Mediator

The answers to knowing God the Eternal Father are found in and through Jesus Christ. Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6.)

In order to know God the Eternal Father, we must receive that knowledge through the program and through Jesus Christ, who is the mediator between God and man.

Jesus also gave this information, which is often repeated and known well by many; he said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12.)

The light of life

The light of life is divine light that permeates and radiates in the human soul and brings out the godlike qualities and attributes of godliness. The light of life is the gospel of Jesus Christ, the gospel of love. The light of life has

within it the glorious promises from God of eternal life in his heavenly kingdom. The light of life will bring divine truth and happiness and peace into a troubled heart. The light of life brings divine light into the problems and troubles of this life and helps to turn life's problems into steppingstones to eternal progression and to developing a godlike character.

Jesus also said: "... light is come into the world, and men loved darkness rather than light, because their deeds were evil.

"For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

"But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." (John 3:19-21.)

Walking in the light

To know God, you must walk in the light of life. To know God as a living child of God, we should know our relationship to him, our divine potential, and we should know that in knowing God there is great responsibility to respect and love and follow his counsel and his doctrines and his commandments and to grow as a child to become more godlike.

Jesus Christ gave this commandment and important counsel by revelation to the Prophet Joseph Smith. He said: "... ye are commanded in all things to ask of God, who giveth liberally; and that which the Spirit testifies unto you even so I would that ye should do in all holiness of heart, walking uprightly before me, considering the end of your salvation, doing all things with prayer and thanksgiving, that ye may not be seduced by evil spirits, or doctrines of devils, or the commandments of men; for some are of men, and others of devils.

"Wherefore, beware lest ye are deceived; and that ye may not be deceived seek ye earnestly the best gifts, always remembering for what they are given;

"For verily I say unto you, they are given for the benefit of those who love me and keep all my commandments. . . ." (D&C 46:7-9.)

God's greatest gift

We must always keep in mind that God's greatest gift is eternal life. Eternal life comes from knowing God and from knowing Jesus Christ. Jesus said, "If thou wilt do good, yea, and hold out faithful to the end, thou shalt be saved in the kingdom of God, which is the greatest of all the gifts of God; for there is no gift greater than the gift of salvation." (D&C 6:13.)

The central and basic principle of the gospel of Jesus Christ is love. He laid the basis of human brotherhood in love. It begins in God's infinite love for his children, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

Keeping the commandments

As is mentioned by the Savior, to know God means to keep his commandments. The Lord also gave this in the first and great commandment relative to the importance of keeping his commandments, when we say that we love God. Here is the great commandment on love: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." (Matt. 22:37-38.)

Jesus also said, "If ye love me, keep my commandments." (John 14:15.)

If we love God, we should keep his commandments. We should love his plan of life. We should love his Only Begotten Son, whom he sent to help us meet life and its problems and to redeem us from death, to make the resurrection and eternal life possible, and to give us the light of life that we may walk in his ways and in the divine light that will lead us to godlike blessings.

Jesus said, "This is my commandment, That ye love one another, as I have loved you." (John 15:12.)

Faith and repentance

We must keep in mind that divine programs and divine ways have been given unto us through our Lord and Savior, Jesus Christ; and the way to know God and the way to perfect the human body and bring out its godlike qualities so that we can be in harmony and be a child of God, living so that we can know God, are provided in the great principles of faith and repentance.

I would like to mention briefly repentance. Jesus said, "Repent: for the kingdom of heaven is at hand." (Matt. 4:17.) The light is turned on in the human soul through the great principle of repentance. Jesus has asked us to repent of past sins, regrets, weaknesses, and failures, and to prepare and look ahead into the future of eternal life and salvation in the kingdom of heaven.

Repentance by all who are accountable is required for preparation and progression, for entrance into the kingdom of heaven. Repentance is God's purifying program and law for cleansing the human mind and body from weakness, imperfection, and sin. Repentance through Jesus Christ makes it possible for us to progress toward God's greatest gift, the gift of salvation and eternal life.

Repentance is a refining influence, a principle provided through the atonement and the sacrifice of Jesus Christ to help us purify our mortal minds and bodies and to bring out our divine nature and godlike qualities and character so that we can live in the presence of God in his celestial kingdom.

Teachings in home

The home and family is the place where knowledge of God and to know God should be taught, and the place where a loving God should be exemplified and taught to the children.

Parents, children should be taught in

the home to know and to love God and to choose his doctrines and his commandments, and not to be misled or deceived by the doctrines of men or the doctrines of devils. They should be taught in the home their relationship to God and how to pray to him. Children should know that they are in the image and likeness of God, that they have godlike attributes and divine potential, that they are literally and truly children of God, with godlike capacities.

They should be taught in the home that Jesus Christ is the proper way, the truth and the great example to follow in this life.

They should be taught that the scriptures contain God's way of life, his plan of salvation, and each child should have his own set of scriptures, if capable of reading and understanding, so that he can have them by his bedside and have access to them whenever he feels he would like to know more of his Heavenly Father's plan of life and way of life.

God's way of life

It is not possible to choose God's way of life and to know God unless we know his program. If we only know the ways of men and the ways of the devil, then we will choose those ways. Jesus Christ commanded that we search the scriptures, that we know the truth, and that the truth would make us free. We find the Lord's truths in the holy scriptures, and there is no knowledge on the face of this earth greater than knowledge that has been given to us by our Heavenly Father and our Savior, Jesus Christ.

Parents, is there love and respect for God in your home? The poet said: "There is beauty all around When there's love at home." (*Hymns*, no. 169.)

Parents, do you know God the Eternal Father in your home? Do you pray to a living God? Do you pray to a God that you know, and do you know your relationship to him?

Parents, be careful that you do not permit the devil to come into your home. When the devil enters, he brings disrespect for God, hatred, quarreling, criticism, contention, divorce, and evil. When you know God and have respect for his plan, then there is peace and happiness in your home.

Are there virtue and purity in your family life? Is the Lord's hallowed Sabbath day kept sacred in your home and among your family?

Two destroyers

Now, just a word about what is happening in the world and going on among our children. They are being deceived, and that which is entirely wrong looks to be right because so many fine people indulge in use of these two destroyers [alcohol and tobacco] of the divine nature within man and their respect for God.

Parents, do you drink alcohol? The Lord has warned that alcohol is not good for man. (D&C 89:5.) Alcohol is a drug that can destroy godlike character. Alcohol is not good for children and not good for adults.

Parents, are you showing and teaching by example in your home how to use tobacco? Tobacco is a drug. Doctors say cigarettes are the nation's greatest single health peril. A doctor speaking in Salt Lake City recently said that cigarettes kill five times more people than do traffic accidents. Jesus Christ said that "tobacco . . . is not good for man." (D&C 89:8.) Tobacco is not good for children and is not good for adults.

A person who knows God would want to be like God, because God is perfect. God has all knowledge. God has power to create mankind from the dust of the earth. Anyone knowing God would have great respect for God. Anyone knowing the living God and indulging in the number one killer and destroyer of health of mankind shows a lack of love and knowledge and respect for God.

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Example of parents

Parents, is your example the example you want your children to follow? Do you teach self-control in your home? Do you teach divine principles so that the godlike qualities of your children can be manifest in their lives?

The home is the place to teach love for God and knowledge of God, and for people to know God and to pray to a God that they know.

President Harold B. Lee has said, "The most important work you will do for the Church will be within the walls of your own home." I repeat, "The most important work you will do for the Church will be within the walls of your own home."

May we recall again these words of the Prophet David O. McKay: "No

other success can compensate for failure in the home." And may I add: No other success can compensate for failure to know the living God and the living Jesus Christ in your home and with your family.

Parents, your children are from God. There is no other answer from God. They have divine potential, and it is your responsibility to help them to know and love God, the only true God, and Jesus Christ, their Savior.

I say this in the name of Jesus Christ. Amen. □

President Harold B. Lee

He to whom you have just listened is Elder Bernard P. Brockbank, Assistant to the Twelve.

Elder Sterling W. Sill, Assistant to the Twelve, will now address us.

Elder Sterling W. Sill

Assistant to the Council of the Twelve

"Medicine for the soul"

Over the door of the library in the ancient city of Thebes, an Egyptian king once carved an inscription that said: "Medicine for the Soul."

Like all thoughtful people, this wise ruler understood that if the mental, spiritual, and emotional health of his people was to be properly cared for, it must be constantly nourished. And because ideas, ideals, and ambitions can be most effectively supplied through books, this great king had provided an ample literary storehouse as a place where his people could get the necessary help for thinking good ideas, building up proper attitudes, vitalizing their faith, motivating their ambitions, and increasing their righteousness, that they might help themselves to save their souls.

This idea of a mental and spiritual storehouse still provides one of our most constructive opportunities. It is reported that there is a physician in

Birmingham, Alabama, who goes around writing prescriptions for people, to be filled not at drugstores but at bookstores. He knows what all of us know, that our most serious sicknesses are our soul sicknesses.

One of the tragedies of our times is the increase, to epidemic proportions, of the psychosomatic diseases brought on by our sins and emotional disturbances. As someone has pointed out, we never get stomach ulcers because of what we eat; we get stomach ulcers because of what is eating us. And as we are presently being eaten up by our ignorance, our sins, and our weaknesses, we are suffering some staggering moral death-and-disability losses.

Great literature

One of the most effective cures for all of our present-day problems is found in the literary remedy that comes from thinking uplifting thoughts and living the great principles of the gospel.

The science of writing has probably made books our greatest invention. Writing is preserved speech; it is potential ambition. By effective study we can acquire knowledge, build faith, and develop an enthusiasm that will lead us to any desired accomplishment.

It was the Savior of the world who said: "Man shall not live by bread alone. . . ." (Matt. 4:4.) And because of the wonders of our day, every family may have its own library of great books, including the word of God himself. But before anyone can be benefited by any of our great literature, he must effectively believe in it.

Abraham Lincoln

Abraham Lincoln once said, "What I want to know is in books." The two most powerful books in Lincoln's life were, first, the Holy Bible, which even in his youth he hungrily devoured before the open fire, and second, *The Life and Memorable Actions of George Washington* by Mason L. Weems.

Washington was able to serve as Lincoln's ideal, and out of his heart Lincoln said, "Washington is the mightiest name on earth, long since mightiest in the cause of civil liberty, still mightiest in moral reformation. On that name a eulogy is expected that cannot be. To add brightness to the sun or glory to the name of Washington is alike impossible. Let none attempt it. In solemn awe pronounce the name, and in its naked, deathless splendor leave it shining on."

Precious possessions

Someone has pointed out that books are among life's most precious possessions. They are the most remarkable creation of man. Nothing else that man builds ever lasts. Monuments fall, civilizations perish, but books continue. The perusal of a great book is as it were an interview with the noblest men of past ages who have written it.

Charles Kingsley once said, "There is nothing more wonderful than a book.

It may be a message to us from the dead, from human souls we never saw who lived perhaps thousands of miles away, and yet these little sheets of paper speak to us, arouse us, teach us, open our hearts and in turn open their hearts to us like brothers. Without books, God is silent, justice dormant, philosophy lame."

John Milton once said, "Books are not absolutely dead things, but do contain a progeny of life in them to be as active as that soul was whose progeny they are; nay they do preserve as in a vial the purest efficacy and extraction of that living intellect that bred them." (*Areopagitica*.)

Wonder of writing

The great wonder of writing and reading is indicated by the experience of an early-day explorer in the dark continent of Africa. He desired to send a message to a friend many miles away, and it was arranged for a trusted native to be his messenger. The native watched as with his pen the explorer made some marks on a piece of paper, which had no significance to him. Then the explorer gave the native the letter for delivery.

After traversing the many miles of wilderness, the native put the message in the hands of the one for whom it was intended. The native discovered that as soon as the recipient had studied the paper, he immediately knew exactly where the explorer was and what his problems were. He knew all about his health and as much about the needs that prompted him to send the letter as though the explorer had come in person.

The miracle involved in this mysterious communication so impressed the native that he fell down on his face and worshiped the paper.

The words of God

But what should be our enthusiasm when we can clearly read and understand those important papers recording

the words of God as they came out of the fires of Sinai? Or what about those papers containing the vitalizing thoughts expressed in that greatest of all discourses, the Sermon on the Mount?

Just before the resurrected Christ ascended to his Father, he gave a thrice-repeated instruction to his chief apostle, saying, "Feed my sheep." (John 21:16.) That important responsibility for feeding the flock is also in force among us. But our personal salvation is a joint enterprise, and the responsibility for feeding our souls is one of the primary do-it-yourself projects that God himself has put into our hands. This great Egyptian king had provided the library, but the people were required to take the medicine themselves.

Our present state of malnutrition is not because of any famine for bread nor a thirst for water, but it is for the hearing and the obeying of the word of the Lord. That is, our many soul-deaths do not occur because a remedy is not available; it is only because we are failing to take that medicine which has already been provided and has already proven its effectiveness.

An ocean of truth

Emerson pointed out one phase of our problem when he said, "On the brink of an ocean of life and truth, we are miserably dying. Sometimes we are furthestest away when we are closest by." So frequently that is true.

Think how near they were who lived contemporaneously with Jesus. He walked among them. They heard him speak. And yet they were so far away that they said, "His blood be on us, and on our children." (Matt. 27:25.) And so it has been and so it may be with us. We are so near and yet we may be so far away. We live on the edge of an ocean of knowledge, but each must take his own steps that will bring him there.

On one occasion Lowell Thomas, the great radio commentator and broad-

caster, was telling about the large amount of money that people spend each year to send their messages out across the major radio networks. And someone said to Mr. Thomas, "What is the greatest message that you have ever had a part in broadcasting? Or," they asked, "what is the greatest message that you could conceive as being broadcast to the people of the world?" And Mr. Thomas said, "The greatest message that I can conceive would be that God had again spoken to his people upon the earth."

God has spoken

We conduct a lot of Gallup polls among us. We like to know what the Democrats and the Republicans think. We are interested in what the labor unions and the economists think. But above all other interests, we ought to know what God thinks. God is the Creator of the universe. He is the Father of our spirits and the designer of our destinies. Above everyone else he knows the purpose of our lives and which approach will bring us to the most satisfying success.

One of the greatest good fortunes of our day is that God has not only spoken to the people upon the earth, but he came in person in the greatest manifestation of his being ever known in the world. And not only did he come in person, but he caused that his message should be written down in three great volumes of new scripture outlining in every detail the simple principles of the gospel of Christ. So again, as of old, we hear that life-giving, authoritative pronouncement: "Thus saith the Lord."

If we would all hear and follow, the Savior of men would be able to realize his greatest prayer made nineteen hundred years ago when he looked out beyond his own day and said to his Father: "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10.)

Most urgent needs

Our present most urgent needs are that we should read more and understand more and think more and do more and be more and live more. Jesus emphasized his own mission by saying, "I am come that they might have life, and that they might have it more abundantly." (John 10:10.) We must not allow the holy scriptures to sit on our shelves unopened while we continue to starve to death spiritually because we fail to practice those great success laws on which the eternal exaltation of our souls depends.

May God help us to be more grateful

for those thrilling, lifesaving truths of the gospel of Jesus Christ, and may he help us to wholeheartedly eat the bread and more freely drink the waters of life that in his abundance our souls might live.

For this I humbly pray in the name of Jesus Christ. Amen. □

President Harold B. Lee

We have just listened to Elder Sterling W. Sill, Assistant to the Twelve.

We will now hear from Elder John H. Vandenberg, newly sustained as Assistant to the Twelve Apostles.

Elder John H. Vandenberg

Assistant to the Council of the Twelve

This morning as I walked into the Tabernacle, one of the attendant brethren said to me, "Bishop, I am looking forward to hearing your speech this afternoon." And then he added, "You are the last one."

I suppose he had in mind that this great conference has brought so many things, so many good things—the testimonies of the prophets, seers, and revelators, exciting changes, and testimonies of the brethren that God lives and that Jesus is the Christ—to the extent that our cups truly run over.

Experience in Bishopric

What a blessing it is to set a course and work diligently at it. This past decade I have had the privilege of working with two wonderful men. You have seen the good works and heard the good words of Elder Robert L. Simpson and Bishop Victor L. Brown. This isn't a parting or a farewell, but I will always cherish the experience I have had in working with these two wonderful men of God. God bless them, and God bless the Church for their service.

I know that we are led by revelation.

It comes to us through the prophet of God, Joseph Fielding Smith. I have thought a good deal about this, because I know that he is a prophet and that his counselors serve God as they serve with President Smith.

Interest in peace

In thinking what I might say at this conference, I wasn't aware that this change in my assignment was coming. I was down in Hawaii recently, and a young Hawaiian girl approached us and greeted us with both arms uplifted, holding up two fingers of each hand. I asked her what the sign meant, and with a broad smile she immediately replied, "Peace."

In traveling the highways, we often observe passing automobiles in which young occupants display the same sign at windows. We see the word *peace* painted on walls, fences, sidewalks, and, at times, in psychedelic colors on vehicles.

We wonder at the apparent interest in peace by the current generation. Is it any different from that of generations past? What do we mean by this expres-

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sion of peace? Is it a passing fad, or is there deep determination for its accomplishment?

Peace of Master

Peace was placed in two categories by the Master. You will recall his words to his disciples during the days before his crucifixion. He had admonished them to keep his commandments and had promised to send them another Comforter, the Spirit of truth, which is the Holy Ghost, who would teach them all things and bring all things to their remembrance that he had said unto them. Then he said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (See John 14:15-27.)

What did the Savior mean when he said "not as the world giveth"? What kind of peace has the world to give?

Enemy of peace

Certainly it is true that many are searching for peace in the world, and yet some follow paths in their search that could only lead in the opposite direction—paths of avarice, ambition, envy, anger, and pride. Surely the greatest enemy of peace is selfishness and with it the desire to pile up treasures on earth. This brings to mind the parable by the Good Teacher as found in the Gospel of Luke:

"And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

"And he said unto him, Man, who made me a judge or a divider over you?

"And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

"And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

"And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

"And he said, This will I do: I will pull down my barns, and build greater, and there will I bestow all my fruits and my goods.

"And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

"But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

"So is he that layeth up treasure for himself, and is not rich toward God." (Luke 12:13-21.)

Rich toward God

How can we be rich toward God? Does this refer to the laying up of treasures in heaven by living his commandments—love of God and of our fellowmen? Wouldn't living each day with these objectives in mind bring into our lives that peace spoken of by the Savior? Aren't we all too much inclined to be encumbered about by many things and forget those things that are most needful?

Henry David Thoreau thought so, for we read in his book *Walden*: "The mass of men lead lives of quiet desperation. . . . Most of the luxuries, and many of the so called comforts of life, are not only not indispensable, but positive hindrances to the elevation of manhood."

And Joshua Liebman wrote similarly in his little book *Peace of Mind*: "A man may have a home, possessions, a charming family, and yet find all these things ashy to his taste because he has been outstripped in the marathon race by some other runners to the golden tape line. It is not that he does not possess enough for his wants, but that others possess more. It is the more that haunts him, makes him depreciate himself and minimize his real achievements.

"The time has come when a man must say to himself: 'I am no longer going to be interested in how much

power or wealth another man possesses so long as I can attain enough for the dignity and security of my family and myself. I am going to break through this vicious circle which always asks the question of life in a comparative degree: Who is bigger? Who is richer? Who has more? I am going to set my goals for myself rather than borrow them from others. . . ."

Ambitious men

I believe that this is one thing we can learn from our youth today. They have, in many cases, set simpler values and seen through the transitory worth of material things. They recognize that ambition that leads men to seek power and domination over others brings not peace, but frustration. Certainly history is replete with examples of the rise and fall of ambitious men, and during temporary relief from hostilities between nations the cry always rises, "Now we will have peace." How many wars have been termed "a war to end all wars"?

Yet an encyclopedia shows that during the period from 1496 B.C. to A.D. 1861 there were 227 years of peace compared with 3,130 years of war. Ambition, either privately or collectively, gives little hope for the achievement of peace.

Universal search

Today we have a universal search for peace—a generation of peace; yet most of those who discard the grasping, selfish race for power know not where to turn to find a way of life to take its place.

But peace cannot be achieved by making a sign or by writing words on fences. It must come first and most completely to the individual through his own efforts in keeping the commandments of our Lord and Savior, for God made all men to enjoy such peace.

Just as running madly after worldly things does not bring peace, neither does sitting idly. Because our modern

conveniences often leave us much time beyond that which is necessary to sustain ourselves and our families, it becomes important not to spend this time idly, for there is much to be done if we are to partake of the Lord's peace.

Period of peace

Probably there is no quicker way to enjoy inner peace than by serving one another. There is recorded in history a marvelous period of time when this peace did indeed banish avarice, ambition, envy, anger, and pride from men's hearts. It was shortly after the Savior's visit to the American continent after his death and resurrection. We read:

"... the people were all converted unto the Lord . . . and there were no contentions and disputations among them, and every man did deal justly one with another.

"And they had all things common among them; therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift.

"And there were great and marvelous works wrought by the disciples of Jesus, insomuch that they did heal the sick, and raise the dead, and cause the lame to walk, and the blind to receive their sight, and the deaf to hear. . . .

"And the Lord did prosper them exceedingly in the land. . . .

"And now, behold, it came to pass that the people of Nephi did wax strong, and did multiply exceedingly fast, and became an exceedingly fair and delightful people.

"And they were married, and given in marriage, and were blessed according to the multitude of the promises which the Lord had made unto them.

"And they did not walk any more after the performances and ordinances of the law of Moses; but they did walk after the commandments which they had received from their Lord and their God, continuing in fasting and prayer, and in meeting together oft both to pray and to hear the word of the Lord.

"And it came to pass that there was no contention among all the people, in all the land; but there were mighty miracles wrought among the disciples of Jesus.

"And it came to pass that there was no contention in the land, because of the love of God which did dwell in the hearts of the people.

"And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be a happier people among all the people who had been created by the hand of God.

"There were no robbers, nor murderers, neither were there Lamanites, nor any manner of -ites; but they were in one, the children of Christ, and heirs to the kingdom of God.

"And how blessed were they! For the Lord did bless them in all their doings; yea, even they were blessed and prospered until an hundred and ten years had passed away; and the first generation from Christ had passed away, and there was no contention in all the land.

"... Nephi, he that kept this last record, . . . kept it eighty and four years, and there was still peace in the land, save it were a small part of the people. . . .

"And it came to pass that two hundred years had passed away. . . ." (4 Ne. 2-3, 5, 7, 10-11, 12-13, 15-20, 22.)

This was indeed a fortunate people whose history is contained in the Book of Mormon, a book which covers nearly three thousand years and which reveals that only during those periods of time when the people were keeping God's commandments did they enjoy peace, love, happiness, and prosperity.

Peace through the gospel

Today man's greatest desire and hope is to find a life of peace and joy, progress, and freedom, which can only be found in the gospel of Jesus Christ. Yet, paradoxically, we live in a world

where war, destruction, contention, law-breaking, and immorality surround us, and many become lost. One of these, a young woman, tells her story in the current issue of the *NEW ERA* magazine for youth. How fortunate she was in finding the true gospel of Christ to show her the way out of the confusion in which she had wandered; and what gratitude she expresses to those caring young people who showed her the way!

As members of The Church of Jesus Christ of Latter-day Saints, we accept as positive knowledge from God the fact that each human being lived in a preexistent spiritual world as a child of God and came to this mortal life for a great and necessary part of eternal life. This mortality provides the opportunity to choose the right and to obtain knowledge by faith in the revealed plan of God, which will bring peace and freedom for mortal as well as eternal life.

We accept as a fact that God has revealed through his chosen prophets the way of life which leads to peace, which is the gospel of Jesus Christ. Human passions for mortal gratification, including selfishness, envy, anger, and pride, must be replaced by spiritual ideals, and sin must become abhorrent to us, for we know that all we do here will affect our lives in eternity.

We believe that only through this knowledge and way of life can an individual or a nation achieve that peace which is so desired and sought after.

Peace in our hands

And so we say to this generation, which is so verbally calling for peace, that this thought toward peace today is indeed significant, for it is true that peace is in our hands—our own personal peace as well as in great measure the peace of our world. Believe in it, work for it, live for it; for in it, as you follow through and work for the establishment of peace first in your own souls, you will then have true peace.

Now as we go from this great con-

ference, brothers and sisters, let us go recognizing that our cup is filled to overflowing. We have been charged with the great messages of God's prophet. We have been charged with the testimonies of the brethren. We have been charged with the Spirit of God, which has been in our presence and is now in our presence.

Let us go forth with our personal testimonies, to which I wish to add mine, that I know that God lives, that Jesus is the Christ, and that we live and serve, if we but will, under the direction of God's prophet, Joseph Fielding Smith, supported by two other prophets, Harold B. Lee and Nathan Eldon

Tanner, and supported by thirteen other prophets, the Quorum of the Twelve and the patriarch.

God be with you and bless you as we go forth to carry out our assignments, whatever they are, I humbly pray, in the name of Jesus Christ. Amen. □

President Harold B. Lee

He to whom you have just listened is Elder John H. Vandenberg, Assistant to the Twelve.

We will now be privileged to hear from President Joseph Fielding Smith, who will give the concluding address of the conference, and leave us his blessing.

President Joseph Fielding Smith

My dear brethren and sisters: I feel that the Lord has been with us in all the sessions of this conference; that we have been fed the bread of life; and that we are better prepared now to be the kind of people the Lord would have us be.

I am grateful to all of the Brethren for their wise counsel and for the messages they delivered as they were guided by the power of the Spirit.

I think we should conclude on a tone of thanksgiving, of blessing, and of testimony.

Thankfulness for blessings

I have no language to convey the feelings of thanksgiving which are in my heart for the infinite and eternal blessings the Lord has given to me, to my family, to the Church, and, in fact, to the whole world.

I am grateful for the atoning sacrifice of the Son of God—that because of his suffering and death all men shall be raised in immortality, while those who believe and obey his laws shall have eternal life in his kingdom.

I am thankful for the restoration of eternal truth in this final gospel dispensation; for the mission and ministry

of Joseph Smith, the Prophet, and my grandfather, Hyrum Smith, the Patriarch; and for the fact that the keys of the kingdom of God have been committed again to man on the earth.

I am pleased with the growth and development of the Church, with the increased missionary work, with the many temples we now have, and with the lives of all those who are seeking to serve the Lord.

Prayer for saints

I pray that the Lord will bless all the members of the Church; and by virtue of the keys and power which I hold, I bless the Saints—those who dwell in the household of faith, those who love and seek the Lord.

What a glorious thing it is to have the saving truths of the everlasting gospel, to be members of "the only true and living church upon the face of the whole earth" (D&C 1:30), to be on the path leading to eternal life in our Father's kingdom!

O God our Heavenly and Eternal Father, look down in love and in mercy upon this thy church and upon the members of the church who keep thy

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commandments. Let thy Spirit dwell in our hearts forever; and when the trials and woes of this life are over, may we return to thy presence, with our loved ones, and dwell in thy house forever, I humbly pray, in the name of Jesus Christ. Amen. □

President Harold B. Lee

Had time permitted the men's chorus of the Tabernacle Choir would have favored us with a beautiful number entitled, "Thou Wilt Keep Him in Perfect Peace;" and in the spirit of that hymn which they would have sung, President Smith, let that be our prayer and that of the saints, that our Heavenly Father will keep you in perfect peace.

On behalf of all who have listened to the singing during the sessions of this conference, we express appreciation and our sincere thanks to the members of the Tabernacle Choir for the great service they have rendered and are now rendering for again furnishing us with their inspirational music.

We also express our deep appreciation to the other choirs and choruses and to the conductors and organists who have served so beautifully and inspiringly during this conference.

We are grateful to all who have contributed to the success of the conference, especially the General Authorities who we feel have never been more inspired than they have during the sessions of this conference.

We appreciate the attention given by the local and the national press representatives, and by representatives of radio and television in reporting the sessions of the conference.

We deeply appreciate the cooperation of city officials, the city traffic officers for their efficient handling of the increased traffic; the Fire Department and Red Cross, who have been on hand to render service whenever and wherever needed.

We thank the Tabernacle ushers for their unselfish service in seating the great audiences in such a courteous manner as they have.

We again express our most grateful appreciation to the owners and managers of the many radio and television stations throughout the nation and in other countries, who have carried the sessions of this conference from coast to coast in the United States, to Hawaii, Alaska, Mexico, Central America, Canada; and by satellite to Australia and countries of South America.

The Tabernacle Choir with Richard P. Condie conducting, and with Robert Cundick at the organ, will now conclude the singing of this conference with "Still, Still With Thee."

The benediction will then be offered by Elder Allen E. Litster, former president of the Andes Mission.

This conference will then stand adjourned for six months.

The Tabernacle Choir sang the closing song, "Still, Still With Thee."

The benediction was offered by Elder Allen E. Litster, former president of the Andes Mission.

The conference was adjourned for six months.

SALT LAKE TABERNACLE CHOIR AND ORGAN BROADCAST

Sunday, April 9, 1972 - 9:30 to 10:00 A.M.

The following broadcast, written and announced by Spencer Kinard, and originating with Station KSL, Salt Lake

City, Utah, was presented from 9:30 to 10 o'clock A.M. on Sunday, April 9, 1972 through the courtesy of the Colum-

bia Broadcasting System's network throughout the United States, parts of Canada, and through other facilities to several points overseas.

Announcer: Once more we welcome you within these walls with Music and the Spoken Word from the Crossroads of the West.

CBS and its affiliated stations bring you at this hour the Tabernacle Choir from Temple Square in Salt Lake City, with Richard Condie conducting the Choir, Alexander Schreiner, Tabernacle Organist, and the Spoken Word by Spencer Kinard.

With the words of John Henry Newman, the Tabernacle Choir sings: "Lead, kindly Light, . . . I do not ask to see the distant scene—one step enough for me." "Lead thou me on!"

(Choir: "Lead, Kindly Light"—Dykes)

Announcer: With Olga Gardner as soloist the Tabernacle Choir recalls words and music from the Requiem by Brahms: "Ye now are sorrowful, howbeit ye shall again behold me, and your heart shall be joyful, . . . Yea, I will comfort you, . . ."

(Choir: "Ye Now Are Sorrowful"—Brahms)

Announcer: Alexander Schreiner turns today on Temple Square to the "Finale from the Sonata in F Minor" by Mendelssohn.

(Organ: "Finale From F Minor Sonata"—Mendelssohn)

Announcer: From the Tabernacle Choir we hear F. Flaxington Harker's setting for this Old Testament text: "How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace; . . . that publisheth salvation; that saith unto Zion, Thy God reigneth!"

(Choir: "How Beautiful Upon the Mountains"—Harker)

The Spoken Word

By J. Spencer Kinard

As we ponder life and the problems that face us every day, we are oftentimes

stunned at what seems to be a lack of solutions to our problems. As we look to our future—especially the young—we could easily become discouraged and filled with despair at its prospects.

We are constantly being warned of the dangers man is imposing upon himself. And young people often get the impression that the future is bleak, that there are too many insolvable problems, too many questions without answers.

Sometimes we don't know the answers and have to accept life on faith. Someone said, "It has taken me all my life to understand that it is not necessary to understand everything."¹

The late American statesman, John Foster Dulles said: "We are establishing an all-time world record in the production of material things. What we lack is a righteous and dynamic faith."² What we need to assure our future is a faith in life, a faith in God. Sometimes because we lack faith, we are driven to act in ways we know are wrong, actions that we would not ordinarily attempt under different circumstances.

Now faith in itself is not the solution to our problems, but it is the means by which we can overcome our fears and doubts, our disappointment and despair; the means by which we can find the courage to go forward in life and solve our problems.

David O. McKay offered this observation and guidance: "[Faith] is more than a mere feeling. It is power that moves to action, and should be in human life the most basic of all motivating forces. . . . The great need of today is faith that will put purpose into life, and courage into the heart. . . . The need of the world is more than a mere acceptance of [Jesus Christ] as the greatest of all men. What is

¹Author Unknown

²John Foster Dulles (1888-1959), U.S. Sec. of State

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really essential is faith in Him as a divine being—as our Lord and Savior.”³

Faith is like climbing a hill when one is lost. From the canyons below it is nearly impossible to tell which direction to turn, but when we reach the crest, we can see the road below and where it leads, and feel assured that we are going in the right direction and will reach our destination. And so it is with faith.

“Faith is the assurance of things hoped for, the conviction of things not seen.”⁴ As Emerson expressed it, “All I have seen teaches me to trust the Creator for all I have not seen.”⁵

(Men’s Chorus: Without Announcement “Widerspruch”—Schubert)

Announcer: The Men’s Chorus of the Tabernacle Choir has recalled one of the songs of Franz Schubert: “Tramping the woods alone.”

³David O. McKay CBS Church of the Air address, December 19, 1943

⁴New Testament, Hebrews 11:1 (Revised Version)

⁵Ralph Waldo Emerson

Announcer: And now the Tabernacle Choir sings Malotte’s setting for words from the 23rd Psalm: “The Lord is my Shepherd; I shall not want.”

(Choir: “The Twenty-Third Psalm”—Malotte)

Announcer: Again we leave you within the shadows of the everlasting hills. May peace be with you, this day—and always.

This concludes the two thousand two hundred twenty-fifth performance continuing the 43rd year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS and its affiliated stations, originating with KSL in Salt Lake City, Utah.

Richard Condie conducted the Tabernacle Choir, Alexander Schreiner was at the Organ. The Spoken Word by Spencer Kinsard.

In another seven days, at this same hour, Music and the Spoken Word will be heard again from the Crossroads of the West.

This is the CBS Radio Network.

SUMMARY OF CONFERENCE MUSIC

The Salt Lake Tabernacle Choir furnished the choral numbers for the Saturday morning, the Sunday morning, and the Sunday afternoon sessions of the conference, with Richard P. Condie, conductor, and Jay E. Welch, assistant conductor.

The Brigham Young University Combined Choruses, with Ralph Woodward conducting, furnished the special musical numbers at the opening session on Thursday morning.

The choral music for the Thursday afternoon session was provided by the Primary Leaders Chorus, made up of the combined choruses of the Utah North Regions, conducted by Patricia Maughan.

The Combined Seminary Chorus of

the Salt Lake Valley, with Jay E. Welch conducting, and Paul Hanks, assistant conductor, furnished special musical numbers at the Saturday afternoon meeting.

At the General Priesthood Session on Saturday evening, the choral numbers were sung by the Brigham Young University Faculty Priesthood Chorus. A. Harold Goodman was the conductor.

Richard P. Condie directed the singing of the Tabernacle Choir on the Choir and Organ Broadcast on Sunday morning, with Alexander Schreiner at the organ console.

Accompaniments on the Tabernacle Organ throughout the conference sessions were played by Alexander Schreiner, Robert Cundick, and Roy M. Darley, Tabernacle Organists.

Francis M. Gibbons
Clerk of the Conference

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ONE HUNDRED FORTY-SECOND
SEMI-ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

HELD IN THE TABERNACLE
SALT LAKE CITY, UTAH

OCTOBER 6, 7, 8, 1972

WITH REPORT OF DISCOURSES

Published by
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OFFICIAL REPORT
of the
ONE HUNDRED FORTY-SECOND
SEMI-ANNUAL GENERAL CONFERENCE
of
THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS
held in the
Tabernacle on Temple Square
in
Salt Lake City, Utah
October 6, 7, 8, 1972

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THE ONE HUNDRED FORTY-SECOND SEMI-ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

The 142nd Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints convened in the Tabernacle on Temple Square in Salt Lake City, Utah on Friday, October 6, 1972 at 10 o'clock a.m.

The general sessions of the conference were held at 10:00 a.m. and 2:00 p.m. Friday, October 6, Saturday, October 7, and Sunday, October 8. The General Priesthood Meeting was held in the Tabernacle on Saturday, October 7, 1972 at 7 o'clock p.m.

President Harold B. Lee was present and presided at all sessions of the conference. He also conducted the conference sessions.

All General Authorities of the Church were present except Elders Alvin R. Dyer and Milton R. Hunter, who were excused because of illness.

President Joseph Fielding Smith, the tenth president of the Church, having passed away on Sunday, July 2, 1972, the session on Friday morning, October 6, at 10 o'clock was a solemn assembly at which the First Presidency of the Church was reorganized, with Harold Bingham Lee being sustained as President, Nathan Eldon Tanner as first counselor, and Marion George Romney as second counselor.

Also at the solemn assembly, Elder Spencer Woolley Kimball was sustained as President of the Council of the Twelve Apostles, Elder Bruce R. McConkie was sustained as a member of the Council of the Twelve, and the following were sustained as Assistants to the Twelve: O. Leslie Stone, James E. Faust, and L. Tom

Perry. Elder Rex D. Pinegar was sustained as a member of the First Council of Seventy.

The proceedings of all sessions of the conference were given extensive coverage in the United States and Canada over many television and radio stations, coast to coast, originating with KSL in Salt Lake City.

By means of satellite transmission, sessions of the conference were heard over radio in countries of Central and South America, Mexico, and Australia. Over eighty radio stations broadcast the Sunday morning session to major cities of Mexico and Central America, and by satellite to countries of South America to a potential Latin American audience of sixty million people.

Countries in Europe, South and Central America, Africa, and parts of Asia, totaling nearly two-thirds of the world, were able to receive broadcasts of these proceedings over International Short-wave Radio Station WNYW, with studios in New York City.

Through special arrangements the Saturday morning and Sunday morning sessions were carried from the Tabernacle over direct oceanic cables to a large number of members and friends assembled in chapels throughout Great Britain, Germany, France, Holland, Belgium and Austria. These sessions, in addition to being broadcast direct, were video-taped, and released to many television stations to be broadcast later to the eastern and central parts of the United States,

Hawaii, and bases of the Armed Forces throughout the Pacific, and carried over special radio facilities to Vietnam.

Rebroadcasts of all sessions of the conference were sent by KSL Radio in Salt Lake City and KMBZ Radio in Kansas City, Missouri, beginning at midnight on Friday, Saturday, and Sunday, October 6, 7, and 8, to many parts of the United States and the world.

The General Priesthood Meeting held on Saturday evening was transmitted over closed-circuit from the Salt Lake Tabernacle to over 180,000 men of the priesthood assembled in approximately 750 buildings throughout the United States and Canada.

This report of the conference also includes the continuity of the Tabernacle Choir and Organ Broadcast over the Columbia Broadcasting System on Sunday morning from 9:30 to 10 o'clock, immediately preceding the general conference session.

GENERAL AUTHORITIES PRESENT

The following General Authorities of the Church were present:

The First Presidency: Harold B. Lee, N. Eldon Tanner, and Marion G. Romney.

The Quorum of the Twelve Apostles: Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, LeGrand Richards, Hugh B. Brown, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson, Boyd K. Packer, Marvin J. Ashton, and Bruce R. McConkie.

Patriarch to the Church: Eldred G. Smith.

Assistants to the Twelve: Alma Sonne, ElRay L. Christiansen, Sterling W. Sill, Henry D. Taylor,¹ Franklin D. Richards, Theodore M. Burton, Bernard P. Brockbank, James A. Cullimore, Marion D. Hanks, Joseph Anderson, David B. Haight, William H. Bennett, John H. Vandenberg, Robert L. Simpson, O. Leslie Stone, James E. Faust, and L. Tom Perry.

The First Council of Seventy: S. Dilworth Young,² A. Theodore Tuttle, Paul H. Dunn, Harman Rector, Jr., Loren C. Dunn, and Rex D. Pinegar.

The Presiding Bishopric: Victor L. Brown, H. Burke Peterson, and Vaughn J. Featherstone.

OTHER AUTHORITIES PRESENT

Other authorities of the Church in attendance at the conference included the officers of the Historical Department, members of the Church Board of Education; Church educational authorities and supervisors; Regional Representatives; Presidents of Stakes and their counselors; Presidents of Temples; Patriarchs; Bishoprics of wards; and presidencies and members of Melchizedek and Aaronic Priesthood quorums.

Many auxiliary officers, general, stake and ward, from all parts of the Church were also in attendance.

¹Elder Alvin R. Dyer, Assistant to the Twelve, was excused on account of illness.

²Elder Milton R. Hunter of the First Council of Seventy was excused on account of illness.

FIRST DAY MORNING MEETING SOLEMN ASSEMBLY

FIRST SESSION

The opening session of the conference convened in the Tabernacle on Temple Square in Salt Lake City on Friday, October 6, 1972, at 10 o'clock a.m.

With President Harold B. Lee presiding and conducting, this session was a solemn assembly, at which the First Presidency of the Church was reorganized.

The special music for this session was provided by the Men's Chorus of the Tabernacle Choir, with Richard P. Condie conducting. Alexander Schreiner was at the organ.

President Lee made the following remarks at the opening of the conference:

President Harold B. Lee

At this the opening session of the 142nd Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints, we extend warm greetings to all assembled in this historic Tabernacle on Temple Square and to many members of the Church and friends tuned to these proceedings by television and radio.

This is an especially significant meeting, being a Solemn Assembly where the President of the Church and other Church officials will be presented for sustaining vote.

We take a sad note of the death of President Joseph Fielding Smith, the tenth President of the Church, who passed away quietly on Sunday, July 2, 1972, in his ninety-sixth year after having served as an apostle of the Lord, Jesus Christ, for a period of over

sixty years. We pay our honor and respect to this great, deceased leader who passed away, as it were, in the twinkling of an eye after a life filled with selfless service.

All of the General Authorities are present on the stand this morning with the exception of Brothers Alvin R. Dyer and Milton R. Hunter, who are convalescing at home, acting upon the advice of their doctors. I have talked with their wives this morning and they want me to express to you their appreciation for your faith and your love and your continued support. We extend our love and best wishes to these brethren also.

We extend a cordial welcome to special guests present this morning—government and educational leaders, our regional representatives, stake and mission presidencies, temple presidencies, bishoprics, and members of the general auxiliary boards.

During the past two days the general officers and teachers of the Relief Society have been convened in their annual conference. May the Lord's choicest blessings be with these faithful sisters for the outstanding service they are rendering to the women of the Church.

The proceedings of this conference will be given extensive coverage in the United States and Canada over many television and radio stations, coast-to-coast, originating with KSL in Salt Lake City.

By means of satellite transmission, sessions of this conference will be heard over radio in countries of Central and South America, Mexico, and Australia.

Countries in Europe, South and

Friday, October 6

First Day

Central America, Africa, and parts of Asia, totaling nearly two-thirds of the world, will be able to receive broadcasts of these proceedings over International Short-wave Radio Station WNYW, with studios in New York City.

We deeply appreciate and thank the owners and operators of the radio and television stations for their co-operation in making possible such an extensive coverage of the proceedings of this conference.

Members of the Church will attend this conference from the stakes and missions covering most of the Free World.

The General Priesthood Conference to be held Saturday evening will be transmitted over closed-circuit from the Salt Lake Tabernacle to over 180,000 men of the priesthood assembled in approximately 750 buildings throughout the United States and Canada.

We should like to express our appreciation also for the beautiful flowers that decorate the stand.

The Sunday School Conference meeting will be held this evening at seven o'clock in the Salt Lake Tabernacle. All Sunday School officers and teachers and their families are invited to attend. We also recommend that all members of the priesthood who have Sunday School responsibilities be in attendance at this meeting.

Under the direction of the First Presidency there will be a Welfare-Agricultural Meeting held in the Assembly Hall tomorrow (Saturday) morning at 7:30 o'clock. Invited to attend this special session are all stake presidencies, high councilors, bishops, agricultural operating committees, stake and ward Relief Society presidents, and others responsible for operating Welfare Production Projects.

We are favored this morning by the presence of the Men's Chorus of the Tabernacle Choir with Richard P.

Condie conducting and Alexander Schreiner at the organ.

We shall begin this session by the chorus singing, "Thou Wilt Keep Him in Perfect Peace."

The invocation will then be offered by Elder Henry D. Taylor, Assistant to the Twelve.

The Men's Chorus of the Tabernacle Choir sang the song, "Thou Wilt Keep Him in Perfect Peace."

The opening prayer was offered by Elder Henry D. Taylor, Assistant to the Twelve.

President Lee

The Men's Chorus of the Tabernacle Choir will now sing "Give Ear, O Lord."

The hymn, "Give Ear, O Lord," was rendered by the Men's Chorus of the Tabernacle Choir.

President Lee

President N. Eldon Tanner will now present the General Authorities, General Officers, and General Auxiliary Officers of the Church for the sustaining vote of this Solemn Assembly.

President N. Eldon Tanner

THE PROCEDURE FOR SUSTAINING PRESIDENT HAROLD B. LEE, FOR THE REORGANIZATION OF THE FIRST PRESIDENCY, AND THE SUSTAINING OF ALL THE OTHER GENERAL AUTHORITIES AND GENERAL OFFICERS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

This, brothers and sisters, is a very solemn occasion. We so approach it and should so conduct it. It will take quite a time; but if we are in the frame of mind and spirit which we should be in, I am sure it will not be tedious.

We are met in the Tabernacle on Temple Square, Salt Lake City, in a formal Solemn Assembly of the body of the Church to express the voice of the Church in a first sustaining vote for a new President of the Church. This proceeding is in accordance with the practice of the Church from the first sustaining vote cast by a General Conference for President John Taylor, until the present time.

The Priesthood of the Church, insofar as the Tabernacle can accommodate them, is seated here by Priesthood quorums.

The First Presidency, the Council of the Twelve, with their Assistants, the Patriarch to the Church, the Presidents of the First Council of Seventy, and the Presiding Bishopric occupy their usual seats on the Tabernacle stand.

The *Regional Representatives* of the Twelve and the *Mission Representatives* of the Twelve and the First Council of Seventy occupy the seats to the north and south of the stand, both lower seats within the railing and those on the stand level, and the front seats in the body of the hall.

The *Patriarchs* occupy the seats near the front in the body of the hall.

The *High Priests* of the Church, including Presidents of Stakes and their Counselors, the High Councilors, the Presidencies and members of quorums, and Ward Bishoprics, occupy the center of the building on the main floor, as far to the eastward as the galleries.

The *Seventies* occupy the north part of the building on the main floor under the north gallery.

The *Elders* occupy the south part of the building on the main floor under the galleries.

The *Aaronic Priesthood* (Priests, Teachers, and Deacons) occupy the seats on the main floor, just back of the High Priests, under the gallery on the east.

The *general membership* of the Church occupy the rest of the building.

The voting will be by Priesthood quorums first, and then by the Conference assembled.

The quorums and groups of quorums will vote in the following order:

1. The First Presidency
2. The Quorum of the Twelve
3. The Patriarchs
4. The High Priests, including the Assistants to the Twelve, Regional Representatives and Mission Representatives, the Presidents of Stakes and their Counselors, the High Councilors, Presidencies of quorums, quorum members, the Presiding Bishopric, and Ward Bishoprics.
5. The Seventies
6. The Elders
7. The Aaronic Priesthood (Priests, Teachers, and Deacons).

8. The whole congregation here assembled, including the Priesthood.

The voting will be in the following manner:

As each quorum or group is called, they will be asked to vote to sustain the officer proposed. Those voting will when called upon arise to their feet. When the affirmative vote is called for, those so voting will bring their right arms to the square to manifest to the Lord that they sustain the officer for whom they are voting. They will then drop their hands. Then those opposing will be asked to bring their right arms to the square to bear witness to the Lord that they are not willing to sustain the officer whom they are called upon to sustain.

When both affirmative and negative votes are cast, the members of the quorum will resume their seats.

All of the quorums will vote in this manner.

Everyone is perfectly free to vote

Friday, October 5

First Day

as he wishes. There is no compulsion whatsoever in this voting. When you vote affirmatively you make a solemn covenant with the Lord that you will sustain, that is, give your full loyalty and support, without equivocation or reservation, to the officer for whom you vote.

After all the quorums have so voted, a vote will then be called of the whole congregation, those bearing the priesthood and those not bearing it. All will arise. Those voting to sustain will raise their right arms to the square, to witness that they sustain the officers for whom they vote. After they lower their hands the opposing vote will be called for and will be manifested by raising the right arm to the square.

The officers so to be voted for by quorums are the following.

The President of the Church;

The First Counselor to the President of the Church;

The Second Counselor to the President of the Church;

The President of the Quorum of the Twelve;

The Council of the Twelve;

The Patriarch to the Church;

The Sustaining of the Counselors in the Presidency, the Council of the Twelve, and the Patriarch, as Prophets, Seers and Revelators to the Church.

After the vote by quorums to sustain these officers, the rest of the General Authorities, the General Officers of the Church, and the General Auxiliary Officers of the Church will be sustained by voting as in the ordinary General Conference. This is in accordance with the procedure set by President John Taylor.

Please be ready to begin voting. Only Church members are entitled to vote.

Only one quorum, or group of quorums, as the case may be, will stand at a time in voting by quorums. Each quorum, or group of quorums, will please arise when requested and

remain standing until requested to be seated.

May the Lord guide us and may His Spirit attend us as we go forward in this solemn service, established by the Lord so that each member of His Church may have a voice in sustaining those whom He has called to preside over it and to direct its work, to the salvation and exaltation of mankind.

We shall first vote by quorums to sustain the President of the Church and his Counselors.

VOTING ON FIRST PRESIDENCY

The First Presidency will please arise.

It is proposed that we sustain *Harold Bingham Lee* as Prophet, Seer, and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain *Nathan Eldon Tanner* as First Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain *Marion George Romney* as Second Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The First Presidency will please be seated.

The Quorum of the Twelve will please arise.

It is proposed that we sustain *Harold Bingham Lee* as Prophet, Seer, and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain *Nathan Eldon Tanner* as First Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain *Marion George Romney* as Second Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Council of the Twelve will please be seated.

The *Patriarchs of the Church* here assembled, including the Patriarch to the Church, will please arise.

It is proposed that we sustain *Harold Bingham Lee* as Prophet, Seer, and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain *Nathan Eldon Tanner* as First Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain *Marion George Romney* as Second Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The *Patriarchs of the Church* will please be seated.

The High Priests of the Church here assembled, including the Assistants to the Twelve, the Regional, Representatives of the Twelve, the Mission Representatives of the Twelve and the First Council of Seventy, the Presidents of Stakes and their Counselors, the High Councilors, the Presidencies of quorums, the quorum members, the Presiding

Bishopric, and Ward Bishoprics, will please arise.

It is proposed that we sustain *Harold Bingham Lee* as Prophet, Seer, and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain *Nathan Eldon Tanner* as First Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain *Marion George Romney* as Second Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The High Priests of the Church will please be seated.

The Seventies of the Church here assembled, including the Presidents of the First Council of Seventy, the Presidencies of other quorums of seventies, and quorum members, will please arise.

It is proposed that we sustain *Harold Bingham Lee* as Prophet, Seer, and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain *Nathan Eldon Tanner* as First Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain *Marion George Romney* as Second Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

Friday, October 6

First Day

The Seventies of the Church will please be seated.

The Elders of the Church here assembled, including the Presidencies of quorums and quorum members, will please arise.

It is proposed that we sustain *Harold Bingham Lee* as Prophet, Seer, and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain *Nathan Eldon Tanner* as First Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain *Marion George Romney* as Second Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Elders of the Church will please be seated.

The Aaronic Priesthood of the Church here assembled, including the Presidencies of Teachers and Deacons quorums, and members of Priests, Teachers, and Deacons quorums, will please arise.

It is proposed that we sustain *Harold Bingham Lee* as Prophet, Seer, and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain *Nathan Eldon Tanner* as First Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain *Marion George Romney* as Second

Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Aaronic Priesthood of the Church will please be seated.

The entire congregation of the Church here assembled, all the members of the Church, those bearing the priesthood, and those not bearing it, will please arise. We suggest that those seated in the Assembly Hall likewise arise and join in the voting, and likewise all those listening in on the air, or viewing these proceedings by television.

It is proposed that we sustain *Harold Bingham Lee* as Prophet, Seer, and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain *Nathan Eldon Tanner* as First Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain *Marion George Romney* as Second Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Congregation will please be seated.

President Lee, so far as noted, the last vote and all the other votes preceding it were unanimous.

VOTING ON THE PRESIDENT OF THE TWELVE APOSTLES AND THE FULL QUORUM OF THE TWELVE APOSTLES

We shall next vote to sustain the President of the Quorum of the Twelve and then to sustain all the members of the Quorum.

The First Presidency will please arise.

It is proposed that we sustain *Spencer Woolley Kimball* as President of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints: *Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, LeGrand Richards, Hugh B. Brown, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson, Boyd K. Packer, Marvin J. Ashton, and Bruce R. McConkie.*

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The First Presidency will please be seated.

The Quorum of the Twelve will please arise.

It is proposed that we sustain *Spencer Woolley Kimball* as President of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints: *Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, LeGrand Richards, Hugh B. Brown, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson, Boyd K. Packer, Marvin J. Ashton, and Bruce R. McConkie.*

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Quorum of the Twelve will please be seated,

The Patriarchs of the Church here assembled, including the Patriarch to the Church, will please arise:

It is proposed that we sustain *Spencer Woolley Kimball* as President of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints: *Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, LeGrand Richards, Hugh B. Brown, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson, Boyd K. Packer, Marvin J. Ashton, and Bruce R. McConkie.*

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Patriarchs of the Church will please be seated.

The High Priests of the Church here assembled, including the Assistants to the Twelve, Regional Representatives of the Twelve, Mission Representatives of the Twelve and First Council of Seventy, the Presidents of Stakes and their Counselors, the High Councilors, the Presidencies of quorums, the quorum members, the Presiding Bishopric, and Ward Bishoprics, will please arise.

It is proposed that we sustain *Spencer Woolley Kimball* as President of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints: *Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Delbert*

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L. Stapley, LeGrand Richards, Hugh B. Brown, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson, Boyd K. Packer, Marvin J. Ashton, and Bruce R. McConkie.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The High Priests of the Church will please be seated.

The Seventies of the Church here assembled, including the Presidents of the First Council of Seventy, the Presidencies of other quorums, and quorum members, will please arise.

It is proposed that we sustain *Spencer Woolley Kimball* as President of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints: Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, LeGrand Richards, Hugh B. Brown, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson, Boyd K. Packer, Marvin J. Ashton, and Bruce R. McConkie.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Seventies of the Church will please be seated.

The Elders of the Church here assembled, including the Presidencies of quorums and quorum members, will please arise.

It is proposed that we sustain *Spencer Woolley Kimball* as President of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as

members of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints: Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, LeGrand Richards, Hugh B. Brown, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson, Boyd K. Packer, Marvin J. Ashton, and Bruce R. McConkie.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Elders of the Church will please be seated.

The Aaronic Priesthood of the Church here assembled, including the Presidencies of Teachers and Deacons quorums, and members of Priests, Teachers and Deacons quorums will please arise.

It is proposed that we sustain *Spencer Woolley Kimball* as President of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints: Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, LeGrand Richards, Hugh B. Brown, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson, Boyd K. Packer, Marvin J. Ashton, and Bruce R. McConkie.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Aaronic Priesthood of the Church will please be seated.

The entire congregation of the Church here assembled, all the members of the Church, those bearing the priesthood, and those not bearing it, will please arise. Again we suggest that those seated in the Assembly Hall, and those listening by radio or viewing

these services on television, arise and join in this voting.

It is proposed that we sustain *Spencer Woolley Kimball* as President of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints: *Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, LeGrand Richards, Hugh B. Brown, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson, Boyd K. Packer, Marvin J. Ashton, and Bruce R. McConkie.*

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Congregation will please be seated.

So far as observed, this voting was unanimous in the affirmative.

VOTING ON THE PATRIARCH TO THE CHURCH

We shall next vote to sustain the Patriarch to the Church.

The First Presidency will please arise.

It is proposed that we sustain *Eldred G. Smith* as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The First Presidency will please be seated.

The Quorum of the Twelve will please arise:

It is proposed that we sustain *Eldred G. Smith* as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Quorum of the Twelve will please be seated.

The Patriarchs of the Church here assembled, including the Patriarch to the Church, will please arise:

It is proposed that we sustain *Eldred G. Smith* as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Patriarchs of the Church will please be seated.

The High Priests of the Church here assembled, including the Assistants to the Twelve, the Regional Representatives of the Twelve, the Mission Representatives of the Twelve and First Council of Seventy, the Presidents of Stakes and their Counselors, the High Councilors, the Presidencies of quorums, the quorum members, the Presiding Bishopric and Ward Bishoprics will please arise.

It is proposed that we sustain *Eldred G. Smith* as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The High Priests of the Church will please be seated.

The Seventies of the Church here assembled, including the Presidents of the First Council of Seventy, the Presidencies of other quorums and quorum members, will please arise.

It is proposed that we sustain *Eldred G. Smith* as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Seventies of the Church will please be seated.

The Elders of the Church here assembled, including the Presidencies of quorums and quorum members, will please arise.

It is proposed that we sustain *Eldred G. Smith* as Patriarch to the Church.

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Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Elders of the Church will please be seated.

The Aaronic Priesthood of the Church here assembled, including the Presidencies of Teachers and Deacons quorums, and members of Priests, Teachers, and Deacons quorums, will please arise.

It is proposed that we sustain *Eldred G. Smith* as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Aaronic Priesthood of the Church will please be seated.

The entire Congregation of the Church here assembled, all the members of the Church, those bearing the priesthood and those not bearing it, will please arise. Again will those in the Assembly Hall, and those listening by radio or viewing these services on television, arise and join in the voting.

It is proposed that we sustain *Eldred G. Smith* as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Congregation will please be seated.

This vote was likewise unanimous in the affirmative.

VOTING ON PROPHETS, SEERS, AND REVELATORS

We shall next vote to sustain the Prophets, Seers, and Revelators to the Church.

The First Presidency will please arise.

It is proposed that we sustain the Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as Prophets, Seers, and Revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The First Presidency will please be seated.

The Quorum of the Twelve will please arise.

It is proposed that we sustain the Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as Prophets, Seers, and Revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Quorum of the Twelve will please be seated.

The Patriarchs of the Church here assembled, including the Patriarch to the Church, will please arise:

It is proposed that we sustain the Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as Prophets, Seers, and Revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Patriarchs of the Church will please be seated.

The High Priests of the Church here assembled, including the Assistants to the Twelve, the Regional Representatives of the Twelve, the Mission Representatives of the Twelve and First Council of Seventy, the Presidents of Stakes and their Counselors, the High Councilors, the Presidencies of Quorums, the quorum members, the Presiding Bishopric, and Ward Bishoprics, will please arise.

It is proposed that we sustain the Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as Prophets, Seers, and Revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The High Priests of the Church will please be seated.

The Seventies of the Church here assembled, including the Presidents of the First Council of Seventy, the Presidencies of other quorums and quorum members, will please arise.

It is proposed that we sustain the Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as Prophets, Seers, and Revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Seventies of the Church will please be seated.

The Elders of the Church here assembled, including the Presidencies of quorums and quorum members, will please arise.

It is proposed that we sustain the Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as Prophets, Seers, and Revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Elders of the Church will please be seated.

The Aaronic Priesthood of the Church here assembled, including the Presidencies of Teachers and Deacons quorums, and members of Priests, Teachers, and Deacons quorums, will please arise.

It is proposed that we sustain the Counselors in the First Presidency, the Twelve Apostles; and the Patriarch to the Church, as Prophets, Seers, and Revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Aaronic Priesthood of the Church will please be seated.

The entire congregation of the Church here assembled, all the members of the Church, those bearing the priesthood, and those not bearing it, will please arise. Once more we suggest that those in the Assembly Hall, and those listening by radio or viewing these services on television, also arise and join in the voting.

It is proposed that we sustain the Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as Prophets, Seers, and Revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Congregation will please be seated.

President Lee, so far as observed, the voting on this proposal was unanimous in the affirmative.

Following the procedure used by President John Taylor, the voting to sustain the other General Authorities, the General Officers of the Church, not heretofore sustained, and the heads of the auxiliary organizations will be in the form followed in regular General Conferences. The audience will remain seated while voting; all the members will vote at the same time, by the uplifted hand. We suggest that those in the Assembly Hall, and those listening by radio or viewing these services on television, also join in this voting.

It is proposed that we sustain as the *Assistants to the Twelve*:

Alma Sonne
ElRay L. Christiansen
Sterling W. Sill
Henry D. Taylor
Alvin R. Dyer
Franklin D. Richards
Theodore M. Burton
Bernard P. Brockbank
James A. Cullimore

Marion D. Hanks
Joseph Anderson
David B. Haight
William H. Bennett
John H. Vandenberg
Robert L. Simpson
O. Leslie Stone
James E. Faust
L. Tom Perry

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Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain *Harold B. Lee* as Trustee-in-Trust for The Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the sign.

It is proposed that we sustain as

The First Council of Seventy:

Seymour Dilworth Young	Hartman Rector, Jr.
Milton R. Hunter	Loren C. Dunn
Albert Theodore Tuttle	Rex D. Pinegar
Paul H. Dunn	

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as the Presiding Bishopric of the Church:

Victor L. Brown, Presiding Bishop

H. Burke Peterson, First Counselor

Vaughn J. Featherstone, Second Counselor

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain all Regional Representatives of the Quorum of the Twelve Apostles and all Mission Representatives of the Quorum of the Twelve and First Council of Seventy as they are at present constituted.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as Church Historian Leonard J. Arrington; as Church Archivist, Earl E. Olsen; and as Church Librarian, Donald T. Schmidt.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain the following General Priesthood Committees:

PRIESTHOOD WELFARE COMMITTEE

Victor L. Brown, Chairman

Junior Wright Child, Managing Director

PRIESTHOOD HOME TEACHING AND FAMILY HOME EVENING COMMITTEE

Boyd K. Packer, Advisor

James A. Cullimore, Managing Director

PRIESTHOOD MISSIONARY COMMITTEE

Spencer W. Kimball, Chairman of Executive Committee;

Gordon B. Hinckley, Thomas S. Monson, and Bruce R. McConkie,

Vice Chairmen

Loren C. Dunn, Managing Director

PRIESTHOOD GENEALOGICAL COMMITTEE

Mark E. Petersen, Advisor

Howard W. Hunter, Advisor

Theodore M. Burton, Managing Director

UNIFIED SOCIAL SERVICES
Marvin J. Ashton, Advisor
Robert L. Simpson, Managing Director

PHYSICAL FACILITIES DEPARTMENT
Marvin J. Ashton, Advisor
John H. Vandenberg, Managing Director

DEPARTMENT OF INTERNAL COMMUNICATIONS
Thomas S. Monson, Boyd K. Packer, and
Marvin J. Ashton, Advisors
J. Thomas Fyans, Managing Director

DEPARTMENT OF EXTERNAL COMMUNICATIONS
Mark E. Petersen and Gordon B. Hinckley, Advisors
Wendell J. Ashton, Managing Director

COMMISSIONER, HEALTH SERVICES CORPORATION
Dr. James O. Mason

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as the Church Board of Education:

CHURCH BOARD OF EDUCATION

Harold B. Lee	Boyd K. Packer
Nathan Eldon Tanner	Marvin J. Ashton
Marion G. Romney	Bruce R. McConkie
Spencer W. Kimball	Alvin R. Dyer
Ezra Taft Benson	Marion D. Hanks
Mark E. Petersen	A. Theodore Tuttle
Delbert L. Stapley	Paul H. Dunn
LeGrand Richards	Victor L. Brown
Hugh B. Brown	Belle S. Spafford
Howard W. Hunter	
Gordon B. Hinckley	

COMMISSIONER, CHURCH EDUCATIONAL SYSTEM
Neal A. Maxwell

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as the Church Finance Committee:

Wilford G. Edling
Harold H. Bennett
Glenn E. Nielson
Weston E. Hamilton
O. Leslie Stone

CHURCH AUDITOR
James A. Norberg

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as officers of the Tabernacle Choir: Isaac M. Stewart, President; Richard P. Condie, Conductor; Jay E. Welch, Assistant Conductor; Tabernacle Organists: Alexander Schreiner, Chief Organist; Robert N. Cundick; Roy M. Darley; Frank W. Asper, Organist Emeritus.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain the following as the General Auxiliary Officers of the Church:

RELIEF SOCIETY

Belle Smith Spafford, President
Marianne Clark Sharp, First Counselor
Louise Wallace Madsen, Second Counselor
with all members of the Board as at present constituted

SUNDAY SCHOOL

Russell M. Nelson, President
Joseph B. Wirthlin, First Counselor
Richard L. Warner, Second Counselor
with all members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

W. Jay Eldredge, President
George I. Cannon, First Counselor
Robert L. Backman, Second Counselor
with all members of the Board as at present constituted.

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Florence Smith Jacobsen, President
Margaret Romney Jackson, First Counselor
Dorothy Porter Holt, Second Counselor
with all members of the Board as at present constituted.

PRIMARY ASSOCIATION

LaVern Watts Parmley, President
Naomi Ward Randall, First Counselor
Florence Reece Lane, Second Counselor
with all members of the Board as at present constituted.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

President Lee, so far as I have observed, the voting in each case was unanimous in the affirmative.

President Harold B. Lee

Thank you. Thank you, President Tanner for that excellent presentation at this Solemn Assembly.

We will now invite Elder Bruce R. McConkie to take his place on the stand with the Quorum of the Twelve Apostles. This is sort of a foot of the ladder, Brother McConkie. We welcome you.

We also invite O. Leslie Stone, James E. Faust and L. Tom Perry to take their places likewise with the Assistants to the Twelve.

Will Elder Rex D. Pinegar, who has been sustained as a new member of the First Council of Seventy, please come forward and take his place with the First Council of Seventy.

We welcome you brethren. As you come to know these wonderful men, many of them are well known to you already, as we love them and as the Lord loves them, you will come to love them and sustain them because of the great strength they will bring to the General Authorities of the Church.

President Harold B. Lee

Today, at the greatest moment of my life, I find myself without words to express my deep and innermost feelings. What I may say, therefore, must be actuated by the Spirit of the Lord, that you, my beloved Saints of the Most High God, may feel the depths of my soul-searching on this momentous and historic occasion.

Order of the priesthood

As I have participated with you in this moving experience of a solemn assembly, there has been brought more forcibly than ever to my mind the significance of the great revelation of the Lord given to the Church in 1835. In this revelation the Lord gave specific instructions setting forth the order of the priesthood in the government of the church and kingdom of God.

In this revelation the Lord specified four requisites in the establishment of the First Presidency, or the presidency of the Melchizedek, or High, Priesthood of the Church, as the Lord speaks of it. (D&C 107:22.)

First, it was requisite that there be three presiding high priests.

Second, they were to be chosen by the body (which has been construed to be the Quorum of the Twelve Apostles).

Third, they must be appointed and ordained by the same body—the Quorum of the Twelve.

Fourth, they must be upheld by the confidence, faith, and prayers of the Church.

All of these steps were taken in order that the quorum of the First Presidency could be formed to preside over the Church.

Those first steps were taken by action of the Twelve and they were attended to in a sacred meeting convened in the temple on July 7, 1972, where the First Presidency were named.

Upheld by membership

Today, as never before, have I more fully realized the importance of that last requirement: that this presidency, in the Lord's language, must be upheld by the confidence, the faith, and the prayers of the Church—which means, of course, the entire membership of the Church.

We witnessed a short while ago the outpouring of love and fellowship that was in evidence in the great regional conference of our wonderful Lamanite Saints from Central America and Mexico, assembled in Mexico City in August. Over 16,000 Saints were gathered together in a great auditorium, where they sustained their General Authorities.

Bonds of brotherhood

Again, in the mighty demonstration of this solemn assembly, I am moved

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with emotions beyond expression as I have felt the true love and bonds of brotherhood. There has been here an overwhelming spiritual endowment, attesting, no doubt, that in all likelihood we are in the presence of personages, seen and unseen, who are in attendance. Who knows but that even our Lord and Master would be near us on such an occasion as this, for we, and the world, must never forget that this is his church, and under his almighty direction we are to serve! Indeed, I would remind you what he declared in a similar conference of Saints in Fayette, New York, and undoubtedly would remind us again today. The Lord said: "Behold, verily, verily, I say unto you that mine eyes are upon you. I am in your midst and ye cannot see me." (D&C 38:7.)

Presidents of the Church

On the sacred occasion three months ago when I began to sense the magnitude of the overwhelming responsibility which I must now assume, I went to the holy temple. There, in prayerful meditation, I looked upon the paintings of those men of God—true, pure men, God's noblemen—who had preceded me in a similar calling.

A few days ago in the early morning hours, in my private study at home and all alone with my thoughts, I read the tributes paid to each of the Presidents by those who had been most closely associated with each of them.

Joseph Smith was the one whom the Lord raised up from boyhood and endowed with divine authority and taught the things necessary for him to know and to obtain the priesthood and to lay the foundation for God's kingdom in these latter days.

There was President Brigham Young, who was foreordained before this world was, for his divine calling to lead the persecuted Saints in fleeing from the wrath that threatened the Saints in those early gathering places in Missouri and Illinois and to pioneer

the building of an inland commonwealth in the tops of these majestic mountains, to fulfill God's purposes.

To look upon the features of President John Taylor was to gain a realization that here was one, as President Joseph F. Smith spoke of him, "One of the purest men I ever knew. . . ."

As I saw the sainted face of President Wilford Woodruff, I was aware that here was a man like Nathanael of old, in whom there was no guile, and susceptible to the impressions of the Spirit of the Lord, by whose light he seemed to almost always walk "not knowing beforehand the thing he was to do."

While President Lorenzo Snow had but a brief administration, he had a special mission to establish his people on a more solid temporal foundation by the determined application of the law of sacrifice, to relieve the great burdens placed upon the Church because of mistakes and errors which had unwittingly crept in.

When I want to seek for a more clear definition of doctrinal subjects, I have usually turned to the writings and sermons of President Joseph F. Smith. As I looked upon his noble stature, I thought of the nine-year-old boy helping his widowed mother across the plains and the 15-year-old missionary on the slopes of Haleakala on the isle of Maui being strengthened by a heavenly vision with his uncle, Joseph Smith. It was he who presided during the stormy days when an antagonistic press maligned the Church, but his was the steady arm by the Lord's appointment to carry off the Church triumphantly.

I suppose I never drew closer to the meaning of a divine calling than when President Heber J. Grant placed his hands upon my shoulders and, with a deep feeling akin to mine, announced my calling to be an apostle of the Lord Jesus Christ. As his picture looked down upon me, there came again to my mind the prophetic words of his inspired

blessing when I was ordained in the holy temple under his hands.

President George Albert Smith was a disciple of friendship and love. He was indeed a friend to everyone. My gaze at his likeness seemed to give me a warmth of that radiance which made every man his friend.

Tall and impressive was President David O. McKay, as he now looked at me with those piercing eyes, which always seemed to search my very soul. Never was I privileged to be in his presence but that I felt for a brief moment, as I had done on so many occasions, that I was a better man for having been in his company.

To him who sought no earthly honors, but whose whole soul delighted in the things of the spirit, President Joseph Fielding Smith was there with his smiling face, my beloved prophet-leader who made no compromise with truth. As "the finger of God touched him and he slept," he seemed in that brief moment to be passing to me, as it were, a sceptre of righteousness as though to say to me, "Go thou and do likewise."

Soul-searching thoughts

Now I stood alone with my thoughts. Somehow the impressions that came to me were, simply, that the only true record that will ever be made of my service in my new calling will be the record that I may have written in the hearts and lives of those with whom I have served and labored, within and without the Church.

The day after this appointment, following the passing of our beloved President Smith, my attention was called to a paragraph from a sermon delivered in 1853 in a general conference by Elder Orson Hyde, then a member of the Twelve. This provoked some soul-searching in me also.

The subject of his address was "The Man to Lead God's People," and I quote briefly from his sermon: "... it

is invariably the case," he said, "that when an individual is ordained and appointed to lead the people, he has passed through tribulations and trials, and has proven himself before God, and before His people, that he is worthy of the situation which he holds. . . . that when a person has not been tried, that has not proved himself before God, and before His people, and before the councils of the Most High, to be worthy, he is not going to step in and lead the Church and people of God. It has never been so, but from the beginning some one that understands the Spirit and counsel of the Almighty, that knows the Church, and is known of her, is the character that will lead the Church." (*Journal of Discourses*, vol. 1, p. 123.)

As I have known of the lives of those who have preceded me, I have been made aware that each seemed to have had his special mission for his day and time.

A polished shaft

Then, with searching introspection, I thought of myself and my experiences of which Orson Hyde's appraisal had made reference. Then I recalled the words of the Prophet Joseph's characterization of himself, which seemed somewhat analogous to myself. He said:

"I am like a huge rough stone rolling down from a high mountain; and the only polishing I get is when some corner gets rubbed off by coming in contact with something else, striking with accelerated force against religious bigotry, priestcraft, lawyer-craft, doctor-craft, lying editors, suborned judges and jurors, and the authority of perjured executives, backed by mobs, blasphemers, licentious and corrupt men and women—all hell knocking off a corner here and a corner there. Thus will I become a smooth and polished shaft in the quiver of the Almighty. . . ." (*Teachings of the Prophet Joseph Smith*, p. 304.)

These thoughts now running through my mind begin to give greater meaning to some of the experiences in my life, things that have happened which have been difficult for me to understand. At times it seemed as though I too was like a rough stone rolling down from a high mountain-side, being buffeted and polished, I suppose, by experiences, that I too might overcome and become a polished shaft in the quiver of the Almighty.

Maybe it was necessary that I too must learn obedience by the things that I might have suffered—to give me experiences that were for my good, to see if I could pass some of the various tests of mortality.

In the selection of my noble counselors, President N. Eldon Tanner and President Marion G. Romney, I learned that I was not alone with a rich measure of the gift of prophecy. They too had passed the tests, and before the Lord they had not been found wanting. How grateful I am for these noble men of the First Presidency and the Twelve and the other General Authorities.

The morning after my call came, as I knelt with my dear companion in prayer, my heart and soul seemed to reach out to the total membership of the Church with a special kind of fellowship and love which was like the opening of the windows of heaven, to give me a brief feeling of belonging to the more than three million members of the Church in all parts of the world.

Prayers of the saints

I repeat what I have said on other occasions, that I most fervently seek to be upheld by the confidence, faith, and prayers of all the faithful Saints everywhere, and I pledge to you that as you pray for me, I will earnestly try to so live that the Lord can answer your prayers through me.

In these last months, there seem to have been awakened in me new well-springs of spiritual understanding

also. I know full well the truth of what the Prophet Joseph told the early missionaries to Great Britain: "The nearer a person approaches the Lord, a greater power will be manifested by the adversary to prevent the accomplishment of His purposes." (Orson F. Whitney, *Life of Heber C. Kimball* [Bookcraft, 1967], p. 131.)

There is no shadow of doubt in my mind that these things are as certain today as in that day, but also I am certain that, as the Lord said, "No weapon that is formed against you shall prosper; And if any man lift his voice against you he shall be confounded in mine own due time." (D&C 71:9-10.)

Solemn witness

How grateful I am for your loyalty and your sustaining vote! I bear you solemn witness as to the divine mission of the Savior and the certainty as to his guiding hand in the affairs of his church today, as in all dispensations of time.

I know, with a testimony more powerful than sight, that as the Lord declared, "The keys of the kingdom of God are committed unto man on the earth [from the Prophet Joseph Smith through his successors down to the present], and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth.

"Wherefore, may the kingdom of God go forth, that the kingdom of heaven may come. . . ." (D&C 65:2, 6.)

I bear that testimony with all the conviction of my soul and leave my blessing upon the membership of the Church and the pure in heart everywhere, in the name of the Lord Jesus Christ. Amen.

President Harold B. Lee

We shall ask Elder Bruce R. McConkie, newly sustained member of the Twelve, to speak to us.

Elder Bruce R. McConkie

Of the Council of the Twelve

I am grateful beyond any measure of expression, beyond any utterance in my power, for the blessings the Lord has so abundantly showered upon me, upon my family, and upon the faithful Saints in all the world. I now seek, most sincerely and devoutly, to be guided by the power of the Holy Ghost in bearing testimony of the truth and divinity of this glorious work in which we are all engaged. I pray also that the spirit of light and truth and edification so far present in this meeting may continue to rest in your hearts, so that you, being edified, will know of yourselves that those things about which I shall testify are true.

Gifts of the Spirit

As members of the church and kingdom of God on earth, we enjoy the gifts of the Spirit—those wonders and glories and miracles that a gracious and benevolent God always has bestowed upon his faithful saints. The first of these gifts listed in our modern revelation on spiritual gifts is the gift of testimony, the gift of revelation, the gift of knowing of the truth and divinity of the work. This gift is elsewhere described as the testimony of Jesus, which is the spirit of prophecy. This is my gift. I know this work is true.

I have a perfect knowledge that Jesus Christ is the Son of the living God and that he was crucified for the sins of the world. I know that Joseph Smith is a prophet of God through whose instrumentality the fullness of the everlasting gospel has been restored again in our day. And I know that this Church of Jesus Christ of Latter-day Saints is the kingdom of God on earth, and that as now constituted, with President Harold B. Lee at its head, it has the approval and approbation of the Lord, is in the

line of its duty, and is preparing a people for the second coming of the Son of Man.

Same as anciently

And I know further that the Lord pours out upon his people today the same glorious and wondrous gifts enjoyed by the ancient saints. To us in this day he gives the spirit of prophecy and of revelation, even as he did to them of old. "I will tell you" the glories and wonders of the everlasting gospel, he says; "I will tell you in your mind and in your heart, by the Holy Ghost, which shall come upon you and which shall dwell in your heart. Now, behold, this is the spirit of revelation." (D&C 8:2-3.)

I know there is revelation in the Church because I have received revelation. I know God speaks in this day because he has spoken to me. I rejoice in the privilege and opportunity to serve as a witness of his name, to teach the truths of salvation which he has revealed, and then to testify that these doctrines are true.

The Lord's system

This course of teaching sound doctrine and of testifying of the truth is the Lord's system. Religion comes from God. There is no other source. That which is true, that which brings joy and peace into the hearts of men in this world and prepares them for eternal glory in the world to come—all this originates with the Lord. Man can no more create saving religion than he can resurrect himself.

God has given us the truths of salvation in this day on the same basis he has revealed them in every dispensation of the past. His system is now and always has been to reveal to apos-

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tles and prophets and righteous men the doctrines and truths of salvation and to command them to teach those truths and to bear witness of their verity to the world. They are to bear testimony that they know their teachings come from the Lord. His representatives and servants are always witnesses of the truth. I rejoice in the privilege of standing as a witness of the truth in this day.

Support of Presidency

I am grateful that I was privileged to raise my hand to the square and covenant in my mind and in my soul this day, as the Spirit of the Lord was poured out upon this great congregation, that I would sustain and uphold and take the counsel of these great men whom God has called to preside over his kingdom, the First Presidency of the Church—President Harold B. Lee, a seer, a man filled with the spirit of revelation and of wisdom who is on intimate terms with that Lord whose we are; President N. Eldon Tanner, the embodiment of integrity and the basic Christian virtues, who loves the Lord and keeps his commandments; President Marion G. Romney, a spiritual giant, a preacher of righteousness, who knows the Lord and teaches his doctrine. President Romney and I are members of the same family. After I had been told of my call, he said to me, "I think Granddad Redd [Lemuel Hardison Redd] will be glad to receive us." I said, "I am going to live so I will be worthy to go where he is." He said, "So am I."

With reference to these brethren who hold the keys of the kingdom of God at this hour, the voice of the Lord to his people is: "These are they whom I have chosen as the First Presidency of my Church. Follow them." And also, "... on them have I laid the burden of all the churches, ... and whosoever receiveth me, receiveth those, the First Presidency, whom I have sent. ..." (D&C 112:18-20).

I desire with all my heart to sustain and to uphold the Presidency of the Church, to walk in the light of the revelation and truth that comes from their lips, as they give the mind and will of the Lord, both to his people and to the honest truth seekers among all the nations of the earth. I know that the work is true.

Rededication

I think I speak for each one of you, I know I do for myself and my family, when I say that in this solemn assembly—with the outpouring of the Spirit of the Lord that has been present as we have sustained the authorities of the Church and as we have listened to President Lee as he spoke by the power of the Spirit—I think all of us desire to rededicate our lives to the principles of truth and righteousness for which these noble leaders, the Presidents of the Church named by President Lee, have lived and labored and died.

Let this then be our covenant—whatever the past has been—let this then be our covenant, that we will walk in all the ordinances of the Lord blameless. Let this be our covenant, that we will keep the commandments of God and be living witnesses of the truth and divinity of this glorious work, which is destined to sweep the earth as with a flood and which shall cover the earth as the waters cover the sea.

O God, grant that I and my family and all the faithful members of the house of Israel may walk in truth and light, and having enjoyed the fellowship and kinship and association that is found nowhere else on earth outside the Church, let us enjoy that same spirit, that same fellowship in its eternal fullness, in the mansions and realms which are ahead.

All of this I say humbly and gratefully, in the spirit of testimony and of thanksgiving, and in the sacred name of the Lord Jesus Christ. Amen.

President Harold B. Lee

No one can listen to that testimony without knowing that the Lord has called the right man to be his new witness in this high place.

The congregation and Men's Chorus will now join in singing "God Moves in a Mysterious Way His Wonders to Perform."

After the singing, Elder John H. Vandenberg, Assistant to the Council of the Twelve, will speak to us, and

then President Spencer W. Kimball will be our concluding speaker.

The Men's Chorus of the Tabernacle Choir and the congregation sang "God Moves in A Mysterious Way His Wonders to Perform."

President Lee

Elder John H. Vandenberg, Assistant to the Twelve, will now speak to us.

Elder John H. Vandenberg

Assistant to the Council of the Twelve

The dignity of the proceedings of this solemn assembly causes me to have the comforting assurance that the Lord, in his goodness, continues to provide inspired leadership and divine guidance to his church, the purpose of which is to build his kingdom upon the earth and serve his children. His church extends the invitation to all who so desire to partake of the power of the gospel, which will lift an individual out of oblivion and, in so doing, will give a feeling of satisfaction and happiness not to be found elsewhere. It provides the sources of control for self-improvement, a stable character, and a truly successful life.

Self-improvement

Who is there who has reached that point in life where he can afford to allow himself to stop growing or to stop improving? Although I never had the privilege of meeting her, I am told that my wife's mother often repeated the adage to her children: "If you consider yourself a nobody and do nothing to improve yourself to become a somebody, you truly will end up being a nobody." She, no doubt, understood the power and

capacity of every soul for self-improvement.

It is highly doubtful that there is even one soul upon the earth, regardless of station or age, who does not have ample room for personal growth and improvement. Quoting the words of one of the Lord's prophets: "If we are no better tomorrow than we are today, we are not very useful." (David O. McKay, *Pathways to Happiness* [Bookcraft, 1957], p. 292.)

Lack of desire

The sad part of humanity seems to be the utter lack of desire, in the lives of many, to really do something about enlarging the vistas of their existence. A distinguished doctor made the observation that "for the great majority of people, the good life is identical with trivial entertainment, cheap music, superficial writing, and an unending stream of visual trash. Their life is divorced from an enthusiastic faith in the future. It is focused on immediate pleasures sustained by a simplification of the grave problems pressing upon them." (Dr. E. A. Gutkind, *Quote—the Weekly Digest*, vol. 51, no. 4, quote 32.)

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Rather than accepting the challenge to change and grow, this type of person seemingly refuses to recognize the need to constructively reorganize portions of his life. One wonders, will the time ever come that will cause a reflection back on their lives? If so, their reaction could very well be as is expressed in a newspaper cartoon, under the heading "Ziggy," which said: "It's kind of a disappointment, after reflecting on your life, to finally come face-to-face with yourself in a mud puddle."

Use of leisure time

Listening to a commentator recently, I was impressed by a related idea. His comments included the following:

"Lin Yutang, the famous Chinese philosopher, has written: 'We do not know a nation until we know its pleasures of life, just as we do not know a man until we know how he spends his leisure. It is when a man ceases to do the things he has to do, and does the things he likes to do, that the character is revealed. It is when the repressions of society and business are gone and when the goads of money and fame and ambition are lifted, and a man's spirit wanders where it listeth, that we see the inner man, his real self.'"

Then he continued: "Have you ever thought much about that? Your leisure gives you away. I used to know a man who was head of a very large commercial empire. Beginning with nothing but ambition, he became a multimillionaire and, finally, retired as head of his far-flung company. He bought a large and magnificent yacht with which to cruise the world. And do you know what he did with his free time? He read salacious paperbacks and got falling-down drunk and had to be carried to bed, unconscious, every night. He's dead now. His leisure gave him away. There was nothing there. . . just nothing at all. He was a one idea man. Once he was away

from that idea, he was a lost child in the wilderness. He didn't enjoy his yacht . . . travel meant nothing to him. He was a pitiful, unhappy cypher. Not because he was rich . . . there are thousands, millions just like him in every walk of life. It was just that his millions, which gave him access to the whole world, were worthless to him and accentuated his nothingness."

Then the commentator asked the question: "What do you do with your leisure time? It's a good idea to examine carefully this important segment of your life. It exposes the real person—but not the finished person. We can change. . . ." (Earl Nightingale, "Our Changing World," No. 2459. Used by permission.)

Need for change

Change is what it will take to bring any individual out of the dilemma of living with principles of error. I believe the greatest force in the world to cause such a change is the gospel of Jesus Christ. The apostle Paul experienced one of the greatest such changes that took place in any man, and he concluded: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth. . . ." (Rom. 1:16.)

The fourth Article of Faith reads: "We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost." As we briefly consider each of these principles, we will be aware of the power embodied in each of them.

Faith

Faith is a principle of power. It is the cause of action. A prime example was taught by the Savior as we

read in the seventeenth chapter of Matthew:

"And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying,

"Lord, have mercy on my son: for he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water.

"And I brought him to thy disciples, and they could not cure him.

"And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

"Then came the disciples to Jesus apart, and said, Why could not we cast him out?

"And Jesus said unto them, because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

"Howbeit this kind goeth not out but by prayer and fasting." (Matt. 17: 14-16, 18-20.)

The evidence of the power of faith is clearly defined by the Savior. Faith in God will cause the miracle of change and set the course of action on the true purpose of life.

Repentance

Repentance follows faith as naturally as the day follows dawn. The poet writes: "The morning breaks, the shadows flee." (*Hymns*, no. 269.) Repentance is the very essence of change; it embodies the powerful principle of obedience to God's law and discipline of self. When applied to our lives, it provides a cleansing joy which surges through us.

It has been said: "Disgrace clings to no man after repenting, any more than feet defiled with mud of the world, come yet soiled and polluted from the cleansing bath." (Spurgeon.) King

Benjamin gives further emphasis to this thought:

"And again, believe that ye must repent of your sins and forsake them, and humble yourselves before God; and ask in sincerity of heart that he would forgive you; and now, if you believe all these things see that ye do them.

"And behold, I say unto you that if ye do this ye shall always rejoice, and be filled with the love of God, and always retain a remission of your sins; and ye shall grow in knowledge of the glory of him that created you. . . ." (Mosiah 4:10, 12.)

Baptism

Baptism requires obedience to the law of God. The divine fiat has been to call all men to repent and be baptized. Baptism is a companion to repentance. It is a principle and an ordinance of the gospel, and when complied with, it is the power of entering into the kingdom of God on earth. Jesus complied with this ordinance to fulfill all righteousness. The prophet Nephi said:

"And now, if the Lamb of God, he being holy, should have need to be baptized by water, to fulfil all righteousness, O then, how much more need have we, being unholy, to be baptized, yea, even by water!" (2 Ne. 31:5.)

The efficacy of the ordinance of baptism is unquestionable as it cleanses the reborn person.

Gift of the Holy Ghost

Baptism prepares the individual to receive the rebirth of the spirit, the laying on of hands, for the gift of the Holy Ghost. Joseph Fielding Smith brings to mind these words from the Prophet Joseph Smith:

"There is a difference between the Holy Ghost and the gift of the Holy Ghost. Cornelius received the Holy Ghost before he was baptized, which was the convincing power of God unto

him of the truth of the Gospel, but he could not receive the gift of the Holy Ghost until after he was baptized. Had he not taken this sign or ordinance upon him, the Holy Ghost which convinced him of the truth of God, would have left him. Until he obeyed these ordinances and received the gift of the Holy Ghost, by the laying on of hands, according to the order of God, he could not have healed the sick or commanded an evil spirit to come out of a man, and it obey him. . . ." President Smith says further: "It mattereth not whether we live long or short on the earth after we come to a knowledge of these principles and obey them unto the end." (*Teachings of the Prophet Joseph Smith* [Deseret Book, 1961], p. 199.)

Unnumbered opportunities

In these principles we find the unfailing power to change. As to the effective use of our leisure time, we have, in the gospel, unnumbered opportunities. As one acquires knowledge of the gospel principles and pursues his course, he can successfully apply those principles to his individual circumstances, whether his position be one of great or meager possessions; whether it be early in life, during his economic production period, or in retirement. The gospel is meant to temper life and to bring it into true balance and fruition.

The Lord has decreed that "the Church hath need of every member." (See D&C 84:110.) This implies development of its members by participation in the programmed activities of children and youth, filling the numerous teaching opportunities, administration assignments, fulfillment of member duties, the fulfillment of priesthood duties, not forgetting to visit the homes of members (which, until this day, has not been attended to as the Lord directed), searching out the records of ancestors, and temple participation, all of which are only

part of the never-ending list of activities with which to fill our leisure hours.

The individual power is attested to in this scripture: "Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward." (D&C 58:27-28.)

Success or failure

As we consider the aspects of growth and achievement, the word *success* obviously comes to the fore—success as it applies in terms of the world. Success or failure can carry most of us either to the peaks of happiness or to the depths of despair. People will do almost anything to keep from being branded a failure.

If a man achieves worldly success and does not blend into his life a program of self-improvement to bring about a sensible balance, he no doubt will end up as a failure. He may win the honor of men, but what about his salvation—his eternal future? Think back on the example of the man with the yacht. Was he successful? Worldly-wise, yes! But when it comes to the things that count, wasn't he more like the man who "spent all his life letting down empty buckets into empty wells; and he is frittering away his age in trying to draw them up again"? (Sydney Smith in John Bartlett's *Familiar Quotations*, p. 523.) Such people seek fulfillment and meaning in their lives but are unable to find it, because they themselves have misplaced their values.

Recently at a stake priesthood meeting I was greeted by two good convert brethren from the Netherlands, one of whom I like to think I had some participation in his conversion. I turned to him and asked: "Have you ever been sorry for having joined the Church?" His eyes brightened, and he

responded with happy enthusiasm, saying, "No, never!"

Here, in my opinion, was a successful man. No doubt he had many vicissitudes in his life. His worldly possessions were probably minimal, but his good works—treasures in heaven—are innumerable. Here is evidence of just one of the thousands—millions—who have had similar experiences of becoming a "somebody."

And I ask you, brethren, sisters, where would we be, where would you be, where would I be, if it were not for

the power of the gospel of Christ? I bear witness to its power and I do so humbly in the name of Jesus Christ. Amen.

President Harold B. Lee

We have just listened to Elder John H. Vandenberg, Assistant to the Twelve.

President Spencer W. Kimball, President of the Quorum of the Twelve, will now be our concluding speaker.

President Spencer W. Kimball

President of the Council of the Twelve

Beloved brethren and sisters and friends: Long will this solemn assembly remain in our memories. Long will we tingle from the impressive address of President Lee, following the voting. I think almost if one had a heart of stone, it would melt with the demonstration of this morning to see all the various groups raise their hands in unison to support the leaders of the Church, and it touched my heart deeply.

Sustaining of President Lee

Another act in the greatest drama is being played. No theatrical stage has ever produced such acts of such engrossing interest and importance as have been the scenes of the history of the Church in these last days. The stage has changed from New York to Ohio to Missouri to Illinois to Utah. The conditions have altered and the people who have taken the parts are different people. Today another great leader is sustained. What a privilege for us who are here to be a part of such an important event! In this change in leadership of the Church, it is important that the quorums of the priesthood and the assembly of the Saints have an oppor-

tunity to express their gratitude, pledge their support and confidence, and reaffirm their covenants.

The calling of President Harold B. Lee follows the same pattern as that of the other Presidents back for many, many years. He holds all the same keys, has the same authority, represents the same church except that it has grown much larger.

Growth of Church

When the Church was organized in 1830 it was composed of six people. So the Prophet Joseph Smith presided at first over a very small group, but it grew to many thousands by the time of his martyrdom.

When Brigham Young became President, there were approximately 40,000 members. In 1877 the new President, John Taylor, presided over about 145,000. Wilford Woodruff in 1887 had about 192,000 under him. When Lorenzo Snow became President in 1898, there were about 253,000 members, and then Joseph F. Smith had over a quarter of a million. President Heber J. Grant had nearly half a million; George Albert Smith one million, and when

David O. McKay became President in 1951, there were over 1,100,000 members.

When Joseph Fielding Smith took over the reins, there were 2,800,000, and as President Harold B. Lee becomes the President, there are about 3,200,000 and growing very rapidly.

Constancy amidst change

It is reassuring to know that President Lee was not elected through committees and conventions with all their conflicts, criticisms, and by the vote of men, but was called of God and then sustained by the people.

The Church has had three different Presidents in three years. A *Deseret News* editorial writer wrote this:

"In many organizations such rapid turnover at the top could readily bring on confusing shifts of direction and with them a feeling of hesitancy and uncertainty.

"By contrast, the feeling within the church during this historic period has been one of stability and clear purpose, of constancy amidst change." (*Deseret News*, July 8, 1972, p. A-6.)

The pattern divine allows for no errors, no conflicts, no ambitions, no ulterior motives. The Lord has reserved for himself the calling of his leaders over his church. It is a study of great interest and importance.

Foreordination to responsibilities

President Harold B. Lee became the President of the Church on July 7, 1972, but was ordained an apostle April 10, 1941, and was undoubtedly foreordained to these responsibilities in the far, far-away past as were his predecessors. The Prophet Joseph Smith made this statement over a century ago:

"Every man who has a calling to minister to the inhabitants of the world was ordained to that very purpose in the Grand Council of heaven before

this world was." (Joseph Fielding Smith, comp., *Teachings of the Prophet Joseph Smith*, 1940 ed., p. 365.)

One of the early apostles spoke of Joseph Smith:

"That authority was not conferred upon him when he first saw angels and had some of the gifts . . . it required the laying on of the hands of someone who had the authority of the Holy Priesthood."

In due time he received that authority under the hands of those who last held the keys upon the earth. He continues:

"When Jesus . . . took His three disciples into the mount, He was transfigured before them, and Moses and Elias administered unto them, and at that time Peter was ordained to hold the keys of that dispensation. He held the keys in conjunction with his brethren, James and John.

"They came in modern times and unitedly laid their hands upon the heads of Joseph [Smith] and Oliver [Cowdery] and ordained them to the authority that they themselves held, that of the Apostleship." (George Q. Cannon, in *Gospel Truth* [Zion's Book Store, 1957], vol. 1, pp. 253-54.)

Continuous leadership

Significant to us is the fact that there has never been one minute since April 6, 1830, 142 years ago, that the Church has been without divine leadership. No deceased President has ever taken the keys and authorities into the spirit world away from the Church on the earth.

The second that the spirit left the body of President Joseph Fielding Smith on July 2, President Harold B. Lee in that same second as president of the twelve apostles rightfully assumed command and was the true and recognized leader, having been foreordained as said by Joseph Smith.

President George Q. Cannon speaks of the foreordination:

"It is a remarkable fact that Joseph Smith had gifts before he was ordained. He was a Seer, for he translated before he was ordained; he was a Prophet, for he predicted a great many things before he was ordained . . . ; he was a Revelator, for God gave unto him revelations before the Church was organized. He, therefore, was a Prophet, Seer and Revelator before he was ordained in the flesh." (*Gospel Truth*, p. 253.)

The Quorum of the Twelve on July 7, 1972, held all these gifts. And President Harold B. Lee has held them and the keys and the fullness of the priesthood since April 10, 1941, reaffirmed by the Quorum of the Twelve Apostles on July 7 of this year.

Provision for changes

Full provision has been made by our Lord for changes. Today there are fourteen apostles holding the keys in suspension, the twelve and the two counselors to the President, to be brought into use if and when circumstances allow, all ordained to leadership in their turn as they move forward in seniority.

There have been some eighty apostles so endowed since Joseph Smith, though only eleven have occupied the place of the President of the Church, death have intervened; and since the death of his servants is in the power and control of the Lord, he permits to come to the first place only the one who is destined to take that leadership. Death and life become the controlling factors. Each new apostle in turn is chosen by the Lord and revealed to the then living prophet who ordains him.

The matter of seniority is basic in the first quorums of the Church. All the apostles understand this perfectly, and all well-trained members of the Church are conversant with this perfect succession program.

Joseph Smith bestowed upon the twelve apostles all the keys and au-

thority and power that he himself possessed and that he had received from the Lord. He gave unto them every endowment, every washing and anointing, and administered unto them the sealing ordinances.

Sustaining of new prophet

Today we have the opportunity as did the children of Israel to covenant again and to sustain a new prophet. The Lord said to Joshua, and it applies likewise to President Lee: "There shall not any man be able to stand before thee all the days of thy life: as I was with Moses," the Lord says, "so I will be with thee: I will not fail thee, nor forsake thee." (Josh. 1:5.)

"And the people . . . said . . . we will serve the Lord.

"The Lord God will we serve, and his voice will we obey.

"So Joshua made a covenant with the people that day." (Josh. 24:21, 24-25.)

Let this then be our covenant today.

An early leader said: "I look at our President—I always did watch the captain of the ship with peculiar interest, when on the ocean surrounded by icebergs or when in the midst of great storms. . . . I watched his eye and his demeanor, and I fancied . . . that I could form a good idea of our peril by watching him. I have been in storms when everybody on board excepting the Elders expected to go down. . . ." (*Gospel Truth*, p. 271.)

Now it is our privilege to sustain President Lee.

Finding fault

An important rule was given to us by the Prophet Joseph with which you are probably familiar: "I will give you one of the Keys of the mysteries of the Kingdom. It is an eternal principle, that has existed with God from all

eternity. That man who rises up to condemn others, finding fault with the Church, saying that they are out of the way, while he himself is righteous, then know assuredly, that that man is on the high road to apostasy; and if he does not repent, will apostatize, as God lives." (*Teachings of the Prophet Joseph Smith*, pp. 156-57.)

President Cannon warned again: "If any of you have indulged in the spirit of murmuring and fault-finding and have allowed your tongues to give utterance to thoughts and words that were wrong and not in accordance with the spirit of the Gospel, . . . you ought to repent of it with all your hearts and get down into the depths of humility and implore Him for the forgiveness of that sin—for it is a most deadly sin.

"The men who hold the Priesthood are but mortal men: they are fallible men. . . . [No one knows that better than they themselves.] No human being that ever trod this earth was free from sin, excepting the Son of God. . . ."

This is true concerning all of the brethren, I am sure.

"Nevertheless, God has chosen these men. He has singled them out, . . . but He has selected them, and He has placed upon them the authority of the Holy Priesthood, and they have become His representatives in the earth. He places them as shepherds over the flock of Christ, and as watchmen upon the walls of Zion. And He holds them to a strict accountability . . . for the authority which He has given to them, and in the day of the Lord Jesus they will have to stand and be judged for the manner in which they have exercised this authority. If they have exercised it wrongfully and against the interests of His work and the salvation of His people, woe unto them in the day of the Lord Jesus! He will judge them. . . ." (*Gospel Truth*, p. 276.)

This same early apostle tells us that the Lord gives the authority to judge and condemn only to the regularly constituted councils of the Church and

not to man generally; "and those who lift their voices . . . against the authority of the Holy Priesthood . . . will go down to hell, unless they repent." (*Ibid.*)

Responsibility to God

It was President Wilford Woodruff who, in his closing years, made this statement: "I ask my Heavenly Father to pour out his spirit upon me, as his servant, that in my advanced age, and during the few days I have to spend here in the flesh, I may be led by his inspiration. I say to Israel, the Lord will never permit me or any other man who stands as president of this Church to lead you astray. It is not in the program. It is not in the mind of God. If I were to attempt that the Lord would remove me out of my place, and so he will any other man who attempts to lead the children of men astray from his oracles of God and from their duty. . . ." (*The Discourses of Wilford Woodruff* [Bookcraft, 1969], pp. 212-13.)

This should give us deep assurance.

One other leader wrote: "Men do not obtain place in this Church because they seek for it. If it were known that a man was ambitious to hold a certain office in the Church, that fact itself would lead to his defeat because his desire would not be granted unto him. This is the case with the officers of this Church. . . . [They] are responsible to God. God chose and nominated [them], and it is for him to straighten [them] out if [they] do wrong." (George Q. Cannon, in *Deseret Weekly*, May 21, 1898, p. 708.)

Testimony

May the Lord bless our new President and his counselors and fully sustain them. May we the people uphold his hands and totally sustain President Harold B. Lee, whom I know to be the Lord's prophet on this earth. I bear testimony that God, whose voice was heard on the Jordan River, among the

Nephites, in the grove in New York, is our Heavenly Father; and the one to whom he alluded when he said, "This is my Beloved Son, in whom I am well pleased," is our Savior, the Lord Jesus Christ, the head of the Church. I bear testimony too that President Lee is a prophet of God, and if we will follow him, we will make great headway in the kingdom. I bear this testimony to you in all fervor and sincerity and in the name of Jesus Christ. Amen.

President Harold B. Lee

I am sure I express the feelings of everyone of you in listening to our beloved President Kimball, to see how the Lord has brought him through miraculously with inspired doctors who waited on him when his life hung in the balance, and preserved him for the great mission which the Lord has now called him to fulfill. Thank you, President Kimball, for that matchless testimony. May the Lord continue to bless you through the longest day of your mission on earth.

We express our thanks and appreciation to the General Authorities

who have spoken to us in this, the first session of conference.

The singing for this session has been furnished by the Men's Chorus from the Tabernacle Choir with Richard P. Condie conducting and Alexander Schreiner as the organist. We are grateful for those devoted brethren of the Tabernacle Choir who have brought to us their inspiring music this morning.

The chorus will now favor us, very appropriately, with the hymn, "I Need Thee Every Hour."

The benediction will then be offered by Elder J. Howard Dunn, Regional Representative of the Twelve, after which this conference will stand adjourned until two o'clock this afternoon.

The Men's Chorus of the Tabernacle Choir sang "I Need Thee Every Hour."

The benediction was offered by Elder J. Howard Dunn, Regional Representative of the Twelve.

The conference was then adjourned until 2 o'clock p.m.

FIRST DAY AFTERNOON MEETING

SECOND SESSION

The second session of the conference convened at 2 p.m. on Friday, October 6, 1972.

President Harold B. Lee presided and conducted this session.

The choral music for this session was provided by the Relief Society Combined Choruses of the Granger, Jordan, and Midvale Regions. This chorus was conducted by Ellen Neilson Barnes, with Robert Cundick at the organ.

President Lee made the following introductory statement:

President Harold B. Lee

To all assembled here in this historic Tabernacle and to the many tuned to these proceedings by radio and television, we extend our warm greetings and welcome to this, the 142nd Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints.

This afternoon we are pleased to welcome special guests, educational leaders, regional representatives and mission representatives, stake and mission presidencies, temple presidencies, bishoprics, members of the

general auxiliary boards, and others.

Through the generous cooperation of their owners and managers, over 300 television and radio stations will carry sessions of this conference to every state in the Union and also to many foreign countries. We express our appreciation to these owners and managers for their courtesy in broadcasting the sessions of this conference.

The music for this session will be furnished by the Relief Society Chorus, combined choruses of the Granger, Jordan, and Midvale Regions, conducted by Ellen Neilson Barnes, with Robert Cundick at the organ.

The chorus will begin this service by singing, "Send Out Thy Light."

The invocation will then be offered by Elder Angel Abrea, Regional Representative of the Twelve.

The Relief Society Chorus sang the number, "Send Out Thy Light."

The invocation was offered by Elder Angel Abrea, Regional Representative of the Twelve.

President Lee

Thank you, Brother Abrea. One of the joys is to see men like Brother Abrea raised up in the country where he lives to give us great strength in far-off South America.

The chorus will now continue by singing "Let Us Oft Speak Kind Words."

Following the singing, Elder Marvin J. Ashton of the Council of the Twelve will be our first speaker.

The number, "Let Us Oft Speak Kind Words," was rendered by the Relief Society Chorus.

President Lee

We shall now hear from Elder Marvin J. Ashton of the Council of the Twelve Apostles. He will be followed by Elder Bernard P. Brockbank, Assistant to the Twelve.

Elder Marvin J. Ashton

Of the Council of the Twelve

This day I greet you wherever you are as friends.

Definition of a friend

Someone has said, "A friend is a person who is willing to take me the way I am." Accepting this as one definition of the word, may I quickly suggest that we are something less than a real friend if we leave a person the same way we find him.

There seems to be a misunderstanding on the part of some men today as to what it means to be a friend. Acts of a friend should result in

self-improvement, better attitudes, self-reliance, comfort, consolation, self-respect, and better welfare. Certainly the word *friend* is misused if it is identified with a person who contributes to our delinquency, misery, and heartaches. When we make a man feel he is wanted, his whole attitude changes. Our friendship will be recognizable if our actions and attitudes result in improvement and independence.

It takes courage to be a real friend. Some of us endanger the valued classification of friend because of our unwillingness to be one under all circumstances. Fear can deprive us of

friendship. Some of us identify our closest friends as those with the courage to remain and share themselves with us under all circumstances. A friend is a person who will suggest and render the best for us regardless of the immediate consequences. Sir Winston Churchill became Great Britain's greatest friend in his country's darkest hour because he was courageous enough to call for "blood, toil, tears, and sweat" when some would have accepted him more readily as a friend had he advocated peaceful surrender.

President Abraham Lincoln was once criticized for his attitude toward his enemies. "Why do you try to make friends of them?" asked an associate. "You should try to destroy them."

"Am I not destroying my enemies," Lincoln gently replied, "when I make them my friends?"

President Lee, our friend

Are we not within our rights as members of The Church of Jesus Christ of Latter-day Saints to regard our prophet, seer, and revelator, President Harold B. Lee, as a close personal friend as he leaves us improved daily by his willingness to reprove, admonish, love, encourage, and guide according to our needs? President Lee is our friend; I bear witness he is, in the fullest and most noble sense of the word, and he will lead us by inspiration and by his courageous character.

I invite you to be his friend. What a pleasure it was for me this morning to raise my arm to the square and sustain my friend, President Harold B. Lee! His friendship with me down through the years has met the test. He has always been willing to take me the way I am and leave me improved. What a joy it is to join him and my friends among the General Authorities, and all of you, in building the kingdom of our Heavenly Father here upon this earth!

I love President Tanner and I love President Romney because they are

my friends. I am happy to have Elder Bruce R. McConkie seated at my side because he too is a friend.

Significance of friendship

As we more fully strive to comprehend the significance of friendship, the more our appreciation should increase for the truths found in the following quotation:

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1:27.)

It is well for us to be reminded that we are friends to ourselves when we keep our lives unspotted from the sins of the world and leave ourselves better tomorrow than we are today. It is a worthy daily goal to be a true friend to one's self. Our responsibility to the widow and the fatherless is to accept them as we find them, but to not leave them without improvement. Ours is to lift the heavy heart, say the encouraging word, and assist in supplying the daily needs.

Aren't we something less than a friend if we have the gospel of Jesus Christ and are unwilling to share it by word and example with a family, a member, neighbor, or the stranger? Aren't we something less than a friend if we have a testimony of the gospel of Jesus Christ and are unwilling to share it?

A friend is a possession we earn, not a gift. "Ye are my friends, if ye do whatsoever I command you." (John 15:14.) The Lord has declared that those who serve him and keep his commandments are called his servants. After they have been tested and tried and are found faithful and true in all things, they are called no longer servants, but friends. His friends are the ones he will take into his kingdom and with whom he will associate in an eternal inheritance. (See D&C 93:45-46.)

Friday, October 6

First Day

References in scripture

Let me share with you quickly a few of the many "friend" references in the Doctrine and Covenants referred to by our Savior:

"And again, verily I say unto you, my friends . . .—

"Draw near unto me and I will draw near unto you; seek me diligently and ye shall find me; ask, and ye shall receive; knock, and it shall be opened unto you.

"Whatsoever ye ask the Father in my name it shall be given unto you, that is expedient for you." (D&C 88:62-64.)

" . . . my friends Sidney and Joseph. . . ." (D&C 100:1.)

" . . . my friends, behold, I will give unto you a revelation and commandment. . . ." (D&C 103:1.)

" . . . my friends, fear not . . ." (D&C 98:1.)

" . . . I will call you friends, for you are my friends, and ye shall have an inheritance with me." (D&C 93:45.)

May I add that this last friendly greeting was given when the Lord was rebuking Joseph Smith for the conduct of his family at that particular time.

And finally:

"And as I said unto mine apostles, even so I say unto you, for you are mine apostles, even God's high priests; ye are they whom my father hath given me; ye are my friends." (D&C 84:63.)

I bear you my witness that our Lord and Savior, Jesus Christ, is our friend. In his loving processes of command, rebuke, greeting, revelation, encouragement, and long-suffering, he daily proves this. Certainly he is willing to take us the way we are, but he wants to leave us improved in his word and his paths.

Examples of friends

For a few moments enjoy with me some very simple yet powerful recent conversations I've had in seeking the

true significance of friendship. I asked an eight-year-old girl, "Who is your best friend?" "My mommie," she replied. "Why?" "Because she is nice to me."

A priest-age young man was asked the same question. "My bishop." "Why?" "Because he listens to us guys."

A 19-year-old girl: "My Gleaner teacher." "Why?" "She is always available to me, even after class."

A 13-year-old boy: "My Scoutmaster." "Why?" "He does everything with us."

A prisoner: "The chaplain." "Why?" "He believes me. He even believed me sometimes when he shouldn't have."

A husband: "My wife." "Why?" "Because she is the best part of me."

Friendship is earned

From these cannot we conclude that friendship is earned?

It was Emerson who said, "The only way to have a friend is to be one." No one can be a friend until he is known. A friend is a person who will really take the time not only to know us, but to be with us. One of the finest presents you can give anyone is your best self.

Joseph Smith gave us a glimpse of his measure of friends when he said, "If my life is of no value to my friends, it is of no value to me."

The Savior said, "Greater love hath no man than this, that a man lay down his life for his friends." (John 15:13.)

When Robert Louis Stevenson was asked the secret of his radiant, useful life, he responded simply, "I had a friend."

In Exodus 33:11 we read, ". . . The Lord spake unto Moses face to face, as a man speaketh unto his friend."

A friend in the true sense is not a person who passively nods approval. A friend is a person who cares.

Experience in South America

Please share this recent experience I had while visiting in South America. I

was traveling with a mission president 200 miles from his office. Word reached him one of his elders was in the hospital with a ruptured appendix. His condition was grave because of the six-to seven-hour delay in getting medical attention. The mission president gave immediate instructions by telephone, getting the best physician possible, leading sixty missionaries assembled in zone conference in united prayer. He and his wife were at the elder's bedside the following morning. Prayers continued, medical attention increased, companions took turns sitting at his bedside around the clock. Parents in Idaho were notified. "The best is being done for your son. We feel he will make it. Please have your family join us in our prayers."

Here was friendship in action. Here was a friend at work. Here was an example of leaving the ninety and nine for the immediate attention of the one.

Rewards of friendship

No greater reward can come to any of us as we serve than a sincere "Thank you for being my friend." When those who need assistance find their way back through and with us, it is friendship in action. When the weak are made strong and the strong stronger through our lives, friendship is real. If a man can be judged by his friends, he can also be measured by their heights.

How can we help a friend? An Arabian proverb helps us answer: "A friend is one to whom one may pour out all the contents of one's heart, chaff and grain together, knowing that the gentlest of hands will take and sift it, keep what is worth keeping, and with the breath of kindness blow the rest away."

Yes, a friend is a person who is willing to take me the way I am but who is willing and able to leave me better than he found me.

Experience at Gate Beautiful

All of us should be eternally grateful for the classic experience shared by

Peter and John when they approached the Gate Beautiful. There was a man, lame from birth, lying there. A beggar all through his life, he had never walked on his feet. As they moved in his direction he held out his hands, beckoning, expecting alms. Peter said to him, as we will all recall:

"Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk."

"And he took him by the right hand and lifted him up. . . ." (Acts 3:6-7.)

Peter was a friend. He told the beggar, "Rise and walk; I'm going to help you." We too must take the friend by the hand until he sees and finds that he has enough strength to go on his own. Is it not appropriate to conclude that Peter was willing to take the friend the way he was but left him improved? Our Savior pointed the way to reap friendship with our associates and with him when he declared:

"For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

"... Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:35, 40.)

I pray God to help us to be friends. We need God's friendship. He pleads for ours. God lives. He is near. He is available. I leave you my testimony today that Jesus Christ is our Redeemer and Savior, that this is his church, and that he too is our friend. I bear this witness humbly, in the name of Jesus Christ. Amen.

President Harold B. Lee

Brother Ashton, of the Council of the Twelve, has just spoken to us.

We shall now hear from Elder Bernard P. Brockbank, Assistant to the Twelve. He will be followed by Elder Joseph Anderson, also an Assistant to the Twelve.

Elder Bernard P. Brockbank

Assistant to the Council of the Twelve

My dear brothers and sisters: One of the great experiences of life is to be among the Saints. We all have the responsibility of preparing ourselves and others for entrance back into the kingdom of God.

The atoning sacrifice of Jesus Christ made it possible for all mankind to be resurrected and to be raised to immortality. Resurrection and immortality are universal gifts from God.

The apostle Paul taught: "For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:22.)

God's gift to man

But to be resurrected and immortal is not all that is required for entrance into eternal life in the kingdom of God. Eternal life in the kingdom of God is far beyond his universal gift of immortality and is God's greatest gift to all mankind; it can only be brought about through obedience to the doctrines and commandments taught by Jesus Christ.

Jesus said, "I am the way, the truth and the life: no man cometh unto the Father, but by me." (John 14:6.) He said, "... no man cometh unto the Father, but by me." This is the Lord's way, and coming unto the Father is a divine and sacred gift that must be merited.

Again, Jesus Christ said, "... Trifle not with sacred things. If thou wilt do good, yea, and hold out faithful to the end, thou shalt be saved in the kingdom of God, which is the greatest of all of the gifts of God, for there is no gift greater than the gift of salvation." (D&C 6:12-13.) God's greatest gift and blessing to his children is eternal life with him in his heavenly kingdom.

Entrance into kingdom

Today there is much controversy and contention among the doctrines

and philosophies of men relative to the requirements for entrance into the kingdom of God. Many have been deceived by the teachings of men that works and obedience to God's commandments are not essential, and some base their contention on scriptures. For example, Paul said, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." (Eph. 2:8-9.)

The resurrection and immortality are gifts from God, through Jesus Christ, and not from the works and efforts of mortal men.

Many try to justify their claims with the statement of Jesus to the thief on the cross, when the thief said to Jesus, "Lord, remember me when thou comest into thy kingdom," and Jesus said unto him, "Verily I say unto thee, To day shalt thou be with me in paradise." (Luke 23:42-43.) Jesus and the thief went to paradise. There are those who teach that paradise and heaven are one and the same place, but this is not according to the teachings of the holy scriptures.

The spirit world

After mortal death the spirit goes to paradise and remains there until the appointed time for its resurrection into immortality and eternal life.

Heaven, which is the kingdom of God, is where those who have been obedient to God's plan of life and salvation go after judgment and the resurrection.

The spirit of Jesus, after his death, went to paradise and not to the kingdom of heaven. It was not until after his resurrection that he mentioned returning to the kingdom of heaven. You will recall his words to Mary as she stood by the sepulcher weeping:

"Touch me not, for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." (John 20:17.) His spirit had been to paradise, but he had not yet ascended to his Father in heaven.

The strait gate

Jesus warned that not very many would find their way and prepare themselves to live in the kingdom of heaven. He said, "Enter ye in at the strait gate: . . . Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:13-14.)

Many, according to Jesus, will be misled and deceived by false teachers and false prophets, and some will desire to follow the ways of the world and will destroy their divine opportunity to enter into the kingdom of heaven. He said, ". . . wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat." (Matt. 7:13.)

Wise and foolish virgins

Contrary to what many think, just believing in God and being virtuous and pure are not sufficient to qualify a person for entrance into the kingdom of heaven. The Savior's parable about the ten virgins and their desire to enter the kingdom of heaven makes this point very clear. Jesus said:

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

"And five of them were wise, and five were foolish.

"They that were foolish took their lamps, and took no oil with them:

"But the wise took oil in their vessels with their lamps.

"While the bridegroom tarried, they all slumbered and slept.

"And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

"Then all those virgins arose, and trimmed their lamps.

"And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

"But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

"And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

"Afterward came also the other virgins, saying, Lord, Lord, open to us.

"But he answered and said, Verily I say unto you, I know you not." (Matt. 25:1-12.)

Take note that the Lord was not talking about five thieves and sinners and five good people; he was talking about ten virgins, ten pure people who believed in God and had a desire to enter into the kingdom of heaven. The five foolish virgins had failed to prepare. Their lights were out; they were in darkness. Their urgent pleas and hasty preparation were not sufficient, and they heard these words from the lips of their God: "I know you not."

A Warning

What a shame to be clean and yet unprepared! What a tragedy to fail in service to God and in helping to build his kingdom on earth as it is in heaven! What a shame to be in darkness when the light of Christ has been made possible for everyone!

Jesus, speaking of good people who failed to qualify for entrance into the kingdom of heaven, said, "These are they who are not valiant in the testimony of Jesus; wherefore, they obtain not the crown over the kingdom of our God." (D&C 76:79.)

It is a divine warning from the

teachings of Jesus Christ that one must be prepared to enter into the kingdom of heaven and must have the light of life that is made possible through following Jesus Christ. Jesus said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12.)

Divine light

The light of life can come only through following Jesus Christ. The light of life is divine light and is required in the immortal soul before entrance back into the kingdom of God. You cannot obtain the divine light of life from men. It does not come from just being good. It can only come through repentance and by living the gospel plan of life and salvation as given by Jesus Christ.

When Jesus lived on the earth, he found a very religious group of people known as the Pharisees. They believed in God; they accepted the teaching of the prophets in the Old Testament. They accepted the Ten Commandments and would not even pick up a stone on the Sabbath day in their compliance with the commandment relative to keeping the Sabbath day holy. Yet Jesus said of the devout, praying Pharisees:

"This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.

"But in vain they do worship me, teaching for doctrines the commandments of men." (Matt. 15:8-9.)

They had changed the Lord's commandments into commandments of men.

Qualifications for entrance

In his Sermon on the Mount Jesus Christ also mentioned to these people their qualification for entering into the kingdom of heaven through the

Pharisee religion, with its man-made doctrines and commandments. He said, "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." (Matt. 5:20.)

The Pharisees, in all of their dedication and their love for God and the ancient prophets and their obedience to man-made righteousness, which appeared to be taken from the scriptures, did not qualify for entrance into the kingdom of heaven. The Pharisees were worshiping a mystical god of spirit, and they were unable to know the living God when he appeared before them. He tried with all of his godly power to convince them, but they would rather defend their man-made church and their man-made doctrines than accept the church and teachings of Jesus Christ.

Acts that disqualify

All men should know what acts will keep them from entering the kingdom of heaven. According to the apostle Paul, the following works of the flesh will keep a person out of the kingdom of God: ". . . Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revelings, and such like: . . . they which do such things shall not inherit the kingdom of God." (Gal. 5:19-21.)

Indulgence in works of the flesh will destroy man's divine nature and potential godliness.

Need for repentance

Repentance makes it possible to cleanse the mind and body of these sins, except murder, and all other weaknesses, and to turn to the Lord's way of life. He said, "Repent: for the kingdom of heaven is at hand." (Matt. 4:17.)

Repentance is God's way, with the

help of his doctrines and commandments, to purify and cleanse the mind and body of its weaknesses and imperfections. Repentance prepares the mind and the body to receive the gospel and to take on the divine light of life.

Repentance frees the conscience and cleanses the mind. Jesus said, "Behold, he who has repented of his sins, the same is forgiven, and I, the Lord, remember them no more. By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them." (D&C 58:42-43.)

Repentance prepares the mind and body to know the living God and the living Jesus Christ and to receive the gospel and take on the divine light of life.

It is important to know that all of the requirements for entrance into the kingdom of God were personally given by Jesus Christ and are recorded in his holy scriptures. There will be many good people turned away from entrance into the kingdom of heaven because they failed to know and follow the Lord's plan of life. They were more interested in following doctrines of men and commandments of men than they were in following the doctrines of the Lord, as recorded in his scriptures. They were more interested in defending their sect or denomination than in knowing the truth.

Keys for entrance

Here are some of the keys that Jesus Christ gave to help one qualify for entrance back into the kingdom of God.

Jesus said, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John 3:3); "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5).

In John 17, verse 3, another key is recorded by Jesus Christ: "... this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

Wouldn't you think it is important to know God the Eternal Father and Jesus Christ if you expect to live with them in the kingdom of heaven? Many feel that they know God and know Jesus Christ, but they fail to keep their commandments.

Hear the words of the apostle John to all who claim to know God. He said, "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." (1 John 2:3-4.)

Knowing God is shown by keeping his commandments. People who accept and live doctrines of men do not know the living God. When you know the living God and the living Jesus Christ, you will also know your divine relationship to God.

Jesus asked us to pray to our Father in heaven and to "seek ye first the kingdom of God, and his righteousness." (Matt. 6:33.)

I pray that we may do so, and close with this divine commandment: "... let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God. . . ." (D&C 121:45.)

In the name of Jesus Christ. Amen.

President Harold B. Lee

Thank you, Brother Brockbank, Assistant to the Twelve, who has just spoken to us.

Elder Joseph Anderson, Assistant to the Twelve, will now speak to us.

Elder Joseph Anderson

Assistant to the Council of the Twelve

In the year 1820 a young man 14 years of age was very greatly disturbed in his mind as to which of all the various religious denominations was acknowledged by God as his church. He had been engaged sincerely in searching for the true church, and he had read the statement of James as contained in the New Testament: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5.)

Opposing powers

In his confusion, having a sincere and earnest desire, and with unwavering faith, the boy called upon the Lord in prayer. Joseph said he had scarcely started to pray when he was seized upon by some power which entirely overcame him and which had the astonishing effect of binding his tongue so that he could not speak. Thick darkness gathered around him, and he thought he would be destroyed.

Exerting all his power to call upon the Lord to deliver him from the power which had seized him, and when he was ready to sink into despair, he saw a pillar of light exactly over his head, above the brightness of the sun, in which light he saw two Personages, and they spoke to him. (See Joseph Smith 2:16-17.)

Think of the great contrast: overpowering darkness as compared with the brightness of the sun—the power of the adversary as opposed to the glory of God. Certainly darkness would be dissipated by the appearance and in the presence of those two divine Personages, the Father and the Son, whose brightness and glory defy all description.

Light of Truth

In answer to the boy's question as to which of all the sects was right and

which he should join, the Father, pointing to his Son, asked Joseph to hear him. The Son, the Savior of the world, Jesus the Christ, the resurrected Lord, answered Joseph by saying that he should join none of the existing churches and denominations, that they were all wrong.

The day was dawning when the gospel in its fullness was to be restored to mankind, when the light of heaven was to fill the entire earth, a time to come in which nothing would be withheld, when everything which had been kept from the understanding of man from the beginning of time would be made known; a time about which the prophets of old have spoken; a time when in very deed a great and a marvelous work and wonder would come forth among the children of men.

Appearances of the Father

According to our understanding of holy writ, God the Eternal Father has manifested himself to his earthly prophets on very few occasions since the time of Adam. The following instances may be recalled.

When Jesus was baptized in the River Jordan, as he came up out of the water a voice from heaven was heard saying: "This is my beloved Son, in whom I am well pleased." (Matt. 3:17.)

At the time of the transfiguration, the voice of the Father was again heard: "This is my beloved Son, in whom I am well pleased; hear ye him." (Matt. 17:5.)

When the resurrected Christ was introduced by the Father to the Nephites on the Western Hemisphere, the following language was used: "Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him." (3 Ne. 11:7.)

Since the Savior's appearance to the

Nephites, there is no scriptural account of the voice of the Father being heard again among men until the Father and the Son appeared unto the boy Joseph in the spring of 1820, at which time, according to Joseph Smith, the Father again bore testimony in the following language: "*This is My Beloved Son. Hear Him!*" (Joseph Smith 2:17.)

A New Witness for Christ

As Joseph was calling upon the Lord in prayer more than three years later, a messenger from the Lord appeared in his room surrounded by light, which light continued to increase until the room was lighter than at noon-day. On this occasion and subsequent appearances, the angel made reference to a book written upon plates of gold that was deposited in the Hill Cumorah in the state of New York, which plates, when translated, became the Book of Mormon, a new scripture, a new and important witness for Christ. On the occasion of the angel's first appearance he quoted to Joseph various verses and prophecies from the Bible, among which was the second chapter of Joel, from the 28th verse to the last, part of which reads as follows:

"And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, and your old men shall dream dreams, your young men shall see visions:

"And also upon the servants and upon the handmaids in those days will I pour out my spirit." (Joel 2: 28-29.)

Priesthood restored

The priesthood of God, which had been taken from the earth because of apostasy, was restored to Joseph Smith and Oliver Cowdery in 1829, also by heavenly messengers, namely, by John the Baptist and by Peter, James, and John, the presiding authority in the earth after the death of the Savior.

Before the Church was organized April 6, 1830, the Lord gave a revelation through this young man, the prophet of the Lord, to his father, Joseph Smith, Sr., in which the Lord said:

"Now behold, a marvelous work is about to come forth among the children of men.

"Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day." (D&C 4:1-2.)

Similar advice and counsel was given to others at about the same time through revelation from the Lord.

Church restored

To Joseph Smith was given the commission and the authorization from heaven to restore to earth the doctrine, organization, and authority of Christ's church to a people who had lost the fundamentals of true religion. Joseph Smith's successors have built and are building upon the foundation that Joseph laid through revelation from God in proclaiming its truth to all the world and in preparing a people to meet the Savior when he shall come to reign upon the earth a thousand years in peace and righteousness. Elder Harold B. Lee, whom we have sustained in this conference as a prophet, seer, and revelator and President of this church, is God's representative, the mouthpiece of the Lord to his people today, a man whom we love, a man whom we can sustain and support with all our hearts.

Pouring out of Spirit

The revealed word of God to Joseph, and particularly the words of the Prophet Joel, have been and are being fulfilled relative to the pouring out of the Spirit of the Lord upon all flesh. I quote from our late President Joseph Fielding Smith:

"The Lord said he would pour out his Spirit upon *all* flesh. *That does not mean that upon all flesh the Holy Ghost should be sent*, and that they should be participants in the blessings which those are privileged to receive who have been baptized and endowed and become members of the Church; but *the Lord would pour out his blessings and his Spirit upon all people and use them to accomplish his purposes.*" (*Doctrines of Salvation* [Bookcraft, 1954], vol. 1, p. 176.)

Marvelous scientific developments have come since the heavens were opened to that 14-year-old boy, when this dispensation, the dispensation of the fulness of times, was ushered in.

Since the true knowledge of God was revealed in that mighty vision, the Lord has in very deed, in many respects, poured out his Spirit upon all flesh.

Human beings very much like ourselves have lived upon this earth since the days of Adam. Their physical strength no doubt has been equal to our own. Abraham of old had superior wisdom and knowledge, and others like unto him. There have been among the inhabitants of this world men and women of significant intelligence, those who built the pyramids, those to whom the Lord gave understanding regarding the heavenly bodies, men of faith, good men, religious men, great thinkers.

Modern advances

Yet down through the generations of time mankind have not had the comforts and conveniences, they have not had the opportunities that we enjoy. Men, women, and children obtained an existence by toiling with crude instruments long hours under most trying circumstances. In spite of their fertile lands, nations and kingdoms suffered greatly from famines, and dread diseases and pestilences have decimated peoples.

Since the opening of the heavens, as indicated, man has conquered the darkness of night through the development of the electric light, the incandescent light, the neon light, etc.

Gas lamps were a laboratory novelty in the early life of Joseph Smith and his followers, and the electric light as invented by Edison was not given to man until 1879 and 1880.

Great strides have been made in conquering pain and disease. The life of man has been prolonged, and pain alleviated through the use of anesthetics, medical and surgical discovery and development, refrigeration, sanitation, etc.

Think of the great advances in transportation, railroads, steamships, automobiles, airplanes, jet planes, and so on.

We have the marvelous means of communication, such as the telegraph, the telephone, radio, television, Telstar broadcasting, and now space exploration and space satellite technology.

Surely, we can say with Morse when he sent the first message by telegraph in 1844, over a forty-mile line, "What Hath God Wrought!"

The glory of God

The glory of God is intelligence; in other words, light and truth. All intelligence comes from God, and anyone whose mind is opened to the development of inventions for the benefit and blessing of mankind receives that light and truth through study, through research, through inspiration and guidance from the Spirit of the Lord, whether that individual be a Morse, an Edison, an Alexander Graham Bell, an Orville or Wilbur Wright, or whoever he may be.

How important it is that we have the light of truth which comes from the Lord himself! In fact, he has said: "And that which doth not edify is not of God, and is darkness.

"That which is of God is light; and

he that receiveth light, and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day." (D&C 50:23-24.)

True understanding of God

The greatest need of the world today is an understanding of the true and living God, to know that he lives, that he rules in the heavens, that he is our Heavenly Father, the Father of our spirits, and that Jesus Christ is his Beloved Son, the Savior and Redeemer of the world; that he is the creator of the universe.

There is confusion in the minds of many people as to just what is the nature of the God we should worship and serve. This is life eternal, to know the only true God and Jesus Christ, those great personages whom Joseph saw in that heavenly vision. This knowledge brings joy and satisfaction to the soul. It is intended for all mankind. We are told that ultimately every knee shall bow and every tongue confess that Jesus is the Christ.

God the Father and his beloved Son have manifested themselves in this dispensation. Heavenly messengers have personally restored the priesthood of God, the power to act in his name. The Spirit of God is operating upon the minds of men and women everywhere. Light and knowledge are being poured out upon the inhabitants of the earth. Marvelous scientific developments are being used to make possible and speed

up the preaching of the restored gospel to mankind.

Temples are being built and ordinances performed therein in accordance with the plan of life and salvation which pertains to all mankind, both the living and the dead. Yes, a great and a marvelous work has come forth among the children of men, and God is pouring out his Spirit upon all flesh.

I testify to these truths in the name of the Lord Jesus Christ. Amen.

President Harold B. Lee

Elder Joseph Anderson, Assistant to the Twelve, has just delivered that splendid talk.

The congregation and chorus will now join in singing, "We Thank Thee, O God, for a Prophet."

After the singing, Elder ElRay L. Christiansen, Assistant to the Twelve, will then address us.

The congregation and chorus sang the hymn, "We Thank Thee, O God, for a Prophet."

President Lee

Elder ElRay L. Christiansen, Assistant to the Council of the Twelve, will now address us. He will be followed by Elder Theodore M. Burton, Assistant to the Council of the Twelve.

Elder ElRay L. Christiansen

Assistant to the Council of the Twelve

If what I say should need a title, it would be "We Have Made Covenants with the Lord—Let Us Keep Them."

In that inspiring session this morning, each of us had the privilege of making a covenant with the Lord that we would sustain, uphold, aid,

and even defend these great men who have been chosen to lead this church at this time.

Covenants of the Lord

Making covenants with his people and with individuals has always

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been one of the principal ways in which the Lord deals with them.

The scriptures tell us that he made covenants with Adam, with Noah, with Enoch, Melchizedek, Abraham, and others, and that he also made covenants with Israel of old, with the Jaredites, and with the Nephites.

Surely the Latter-day Saints are a blessed people, because in a similar way the Lord has made covenants with us individually and collectively.

A covenant is a binding and solemn agreement entered into by at least two individuals. It requires that all parties involved abide the conditions of the compact in order to make it effective and binding. Most people do not realize that sacred covenants made with earlier prophets and peoples have been restored to earth by a *new* covenant.

New and everlasting covenant

The Lord made clear the reason for establishing a new covenant:

"For they have strayed from mine ordinances, and have broken mine everlasting covenant;

"They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, and whose substance is that of Babylon, even Babylon the great, which shall fall.

"Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments"—and so forth. (D&C 1:15-17.)

As a result of this revelation, the Prophet Joseph became the instrument in the hands of the Lord in restoring the new and everlasting covenant, which is actually the fullness of the gospel and embraces within its powers, its terms, and its conditions every other covenant and commandment

that our Father has ever given to men on earth. (See D&C 132:5-7; 33:5, 7.)

It provides the way to eternal life and even exaltation to all who accept the gospel and who endure to the end in living its principles and ordinances, for he has said:

"And even so I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people, and for the Gentiles to seek to it, and to be a messenger before my face to prepare the way before me." (D&C 45:9.)

It is here, then, in its fullness with all its powers as a guide, a standard for us and for all men who will heed it.

Love extended to all

Since the love of God is extended to all mankind, he has said: ". . . O [ye] inhabitants of the earth: I the Lord am willing to make these things known unto all flesh; For I am no respecter of persons. . . ." (D&C 1:34-35.)

And because of this we send missionaries by the thousands into all the world where it is permissible to teach the gospel of Jesus Christ and to baptize those who believe.

Some may wonder why the Lord gives commandments and requires us to enter into covenants with him. Or, as one person asked: "If the Lord loves us, why does he give us commandments? If he loves us, why does he say 'Thou shalt' or 'Thou shalt not'?"

A simple answer to these questions is, he commands us because he loves us. He knows perfectly well what will bring us peace and success in our individual lives and in the world and what will bring the opposite.

Blessings through obedience

Just as any father would direct (or even restrict) his children if it

would be a blessing to the children, so our Father in heaven gives us commandments, laws, and covenants, not for the sole purpose of restricting us or burdening us, but rather that we may, through obedience to correct principles, find peace and success.

Actually, we do not *have* to do what the Lord commands us, but we cannot obtain the rewards and blessings he has promised unless we do.

"For all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world." (D&C 132:5.)

Every member of the Church has made covenants with the Lord. These commandments and covenants are not grievous; they are not burdensome. On the contrary, they are enlightening, uplifting, assuring, and helpful. They are instruments of voluntary action on our part that help us to concentrate our efforts to accomplish the purpose of life and to reach our ultimate goal.

Covenant at baptism

Our first covenant is entered into when we are baptized and confirmed members of the Church. Both the conditions under which one becomes a candidate for baptism and the obligations of membership after baptism should be understood and impressed upon all, both young and old. The Lord makes these requirements and expectations rather definite and clear in these enlightening words:

"... All those who humble themselves before God, and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have

received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church." (D&C 20:37.)

So, as one prepares himself for baptism, he must recognize that there are specific obligations and covenants associated with the receiving of this sacred ordinance.

Other covenants

When we partake of the sacrament of the Lord's Supper, we enter into a solemn covenant of obedience to keep his commandments and witness unto the Lord that we will take upon us his name and always remember him and keep the commandments which he has given us. Partaking of the sacrament should be done in sober solemnity.

Again, when we agree to have the priesthood conferred upon us, we thereby covenant with the Lord that we will honor it through righteous, decent living, and by magnifying the office given in service to others, always extending to all men kindness, consideration, courtesy, and love.

Receiving higher ordinances

Now, if we keep the covenant of baptism and honor the priesthood and its covenants and in other ways live in conformity with the principles of the gospel, we may then have the great privilege of entering a holy temple where we receive the higher ordinances of the priesthood and, in due time, enter into that order of the priesthood known as the "new and everlasting covenant of marriage," with the promise given that if we remain faithful to the covenants made, we shall come forth with the just in the morning of the first resurrection and, with our companions, our children, our posterity, be permitted to live in a state of never-ending happiness, provided, of course, that they too keep

the covenants that it will be necessary for them to make.

What hope, what comfort, what assurance and joy this promise should bring to the hearts of all who love their families! Surely it is true that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (2 Cor. 2:9.)

And, of course, he has said that they who love him keep his commandments and covenants.

Obligation to keep covenants

President Joseph F. Smith reminded us that "we cannot neglect, slight, or depart from the spirit, meaning, intent and purpose, of these covenants . . . that we have entered into with our Father in heaven without shearing [or depriving] ourselves of our glory, strength, right and title to his blessings, and to the gifts and manifestations of his Spirit." (*Improvement Era*, vol. 9 [August 1906], p. 813.)

For God surely will not be mocked!

Let me repeat, each one of us has made covenants with the Lord and has agreed before God in sacred

places that we will observe his laws, which, after all, are the principles by which we must learn to live in order to qualify ourselves for the greatest of all the gifts of God, which he says is eternal life, our life in the "family kingdom."

I testify to you, brethren and sisters, that I know that God lives and that he has, because of his love for us, condescended to make covenants with us, in order that we may be spared from failure, from sorrow, from regret, and that we may rise to the full heights of glory that are promised to those who are faithful and endure to the end.

My brothers and sisters, we are a covenant-making people. Let us also be a covenant-keeping people, I pray in the name of Jesus Christ. Amen.

President Harold B. Lee

Thank you, Brother Christiansen. Brother Christiansen, Assistant to the Twelve, has just spoken to us.

Elder Theodore M. Burton, Assistant to the Twelve, will now address us. He will be followed by Elder Eldred G. Smith, Patriarch to the Church.

Elder Theodore M. Burton

Assistant to the Council of the Twelve

Brothers and sisters, I desire this afternoon to bear my witness to you of the divine calling that has come to these brethren who lead us. For almost forty years I have watched as the Lord has honed and polished and prepared President Lee as our teacher, as our stake president, whom we so much loved, as an apostle, and now as President of the Church. I am grateful and pledge my support to him and his counselors.

President Tanner is our home teacher, who watches over us and cares for us in our home. We are grateful for him and pledge our loyalty to him. We are grateful for President Romney, who fourteen years ago came to Germany and helped me to become a better missionary. I have loved and respected him ever since. And these my brethren who sit before you today are men of God, and I am grateful for the teachings they have given me.

Now may I share a thought with you this afternoon.

Genealogy

I received a letter recently in which I was asked why, as president of the Genealogical Society, I didn't speak about genealogy. The writer also asked why my brethren did not preach about genealogy, when it was one of the fundamental priesthood programs of the Church. This quite startled me, for I have heard some excellent sermons on that subject given by my brethren and have given many sermons on genealogy myself.

Perhaps we have all been too subtle. Perhaps our understanding of priesthood genealogy is so broad that we expect all Church members to think of priesthood genealogy as we do. In our understanding it includes the whole plan of salvation, in which, through righteous living and revealed sacred ordinances, families are bound together eternally, worthy to live in the celestial kingdom in the very presence of God the Father, God the Son, and God the Holy Ghost in an exalted, resurrected state. Perhaps we *have* been too subtle.

Individual responsibility

Stated, then, in simple words, I say to every member of the Church that you have a personal, individual responsibility to become engaged in priesthood genealogical activity. The real impact of the priesthood genealogy program is one of individual responsibility. The actual work must be performed by individuals, not by organizations. What is everybody's business is nobody's business, so I must say that this work is your individual responsibility and each of you, as an individual, must become converted to this work as a personal responsibility. It is not my responsibility alone, nor that of your stake president, nor that of your bishop alone. It is not confined to the high priests. Neither is

genealogy and temple work reserved for older people. It should not be put off until you retire or become too old and infirm to do anything else.

A vital program

Priesthood genealogy is an exciting, living, vital program involving the whole family. Elijah came to turn the hearts of children to their parents and parents to their children, so priesthood genealogy and temple work is a family affair, a total family program involving children, youth, and parents. We ought to change our attitudes toward priesthood genealogy and realize that the real impact of this program converges on each individual member of the Church.

Some persons have asked me, "Just what *is* my personal responsibility in this work?" I answer that your individual responsibility is to be, or to become, worthy to enter the temple of God to participate in ordinances of salvation for yourself and for others. Youth are to be baptized in behalf of the dead. Young adults are to receive an endowment of power and to be married in the Lord's appointed way. Wives are to be sealed to husbands and have their children sealed to them for all eternity. Thus, just as you can be saviors for the living through active missionary work, so you are to qualify yourselves to become saviors for those who are dead who rely on you for help and assistance.

Saviors on Mt. Zion

As revealed by the scriptures, one of the characteristics of these last days is the appearance of saviors on the earth. This was prophesied in Old Testament times:

"And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's." (Obad. 21.)

It was prophesied by Paul in New Testament times, referring to people who had lived on the earth in times of old:

"And these all, having obtained a good report through faith, received not the promise:

"God having provided some better thing for us, that they without us should not be made perfect." (Heb. 11:39-40.)

It has also been prophesied of us who live today:

"Therefore, blessed are ye if ye continue in my goodness, a light unto the Gentiles, and through this priesthood, a savior unto my people Israel. The Lord hath said it. Amen." (D&C 86:11.)

So the Lord himself has placed his seal of approval upon this work.

Savior "for your dead"

A logical question then follows: For *whom* am I to be a savior? In section 127 of the Doctrine and Covenants, verse 6, the Prophet Joseph Smith used these words: "for your dead." In the next section, in verse 15, he continued speaking of our ancestors:

"For their salvation is necessary and essential to our salvation, as Paul says concerning the fathers [speaking collectively]—that they without us cannot be made perfect—neither can we without our dead [i.e., our fathers and mothers] be made perfect."

Joseph Smith explained the coming of Elijah as follows:

"... It is sufficient to know, in this case, that the earth will be smitten with a curse unless there is a welding link of some kind or other between the fathers and the children. . . ." (D&C 128:18.)

Our dead, then, are clearly our own progenitors or direct ancestors, as Joseph Smith explained:

"But how are they to become saviors on Mount Zion? By building their temples, erecting their baptismal fonts, and going forth and receiving all the ordinances, baptisms, confirmations, washings, anointings, ordinations, and sealing powers upon their heads, in behalf of all their progenitors who are dead, and redeem them that they may

come forth in the first resurrection and be exalted to thrones of glory with them; and herein is the chain that binds the hearts of the fathers to the children, and the children to the fathers, which fulfills the mission of Elijah." (*Teachings of the Prophet Joseph Smith* [Deseret Book, 1968], p. 330.)

A blessing and a curse

Do you remember that God said that unless this was done, the earth would be smitten with a curse? What curse? Why, earth life itself becomes a curse to those who fail in their mission in mortality. Their earthly existence becomes a stumbling block for them instead of a glorious stepping-stone to the ladder of exaltation and glorification. When God speaks to man, his words can become either a curse or a blessing, as Moses explained to the children of Israel:

"Behold, I set before you this day a blessing and a curse;

"A blessing, if ye obey the commandments of the Lord your God, which I command you this day:

"And a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known." (Deut. 11:26-28.)

So this command of God, given through his prophets today, is as binding upon us as were the commands of God binding upon the children of Israel.

Direct progenitors

But I would like to turn again to this personal responsibility which God has given us to become saviors on Mount Zion. Note that we are to become saviors for our own direct ancestors or progenitors and not for collateral relatives who are direct-line ancestors of somebody else. Note that it is *our* line of ancestry that is to be preserved,

for the promises of Abraham come to us through these lines of lineage.

God gave the following promise to Abraham, referring to us who are Abraham's descendants:

"And I will bless them through thy name; for as many as receive this Gospel shall be called after thy name, and shall be accounted thy seed, and shall arise up and bless thee, as their father;

"And I will bless them that bless thee, and curse them that curse thee; and in thee (that is, in thy Priesthood) and in thy seed (that is, thy Priesthood), for I give unto thee a promise that this right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body) shall all the families of the earth be blessed, even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal." (Abr. 2:10-11.)

Genealogical responsibility

Brigham Young taught that our genealogical responsibility is to our own family first. He said:

"We have a work to do just as important in its sphere as the Savior's work was in its sphere. Our fathers cannot be made perfect without us; we cannot be made perfect without them. They have done their work and now sleep. We are now called upon to do ours; which is to be the greatest work man ever performed on the earth. . . .

"There must be this chain in the holy Priesthood; it must be welded together from the latest generation that lives on the earth back to Father Adam, to bring back all that can be saved and placed where they can receive salvation and glory in some kingdom. This Priesthood has to do it; this Priesthood is for this purpose. . . .

"The ordinance of sealing must be performed here man to man, and woman to man, and children to parents, etc., until the chain of generation is made perfect in the sealing ordinances back to Father Adam. . . .

"Now, all you children, are you looking to the salvation of your fathers? Are you seeking diligently to redeem those that have died without the Gospel, inasmuch as they sought the Lord Almighty to obtain promises for you? For our fathers did obtain promises that their seed should not be forgotten. O ye children of the fathers, look at these things. You are to enter into the temples of the Lord and officiate for your forefathers." (*Discourses of Brigham Young* [Deseret Book, 1971], pp. 406-408.)

President Woodruff received a revelation on this subject and presented it in a general conference on April 8, 1894:

"We want the Latter-day Saints from this time to trace their genealogies as far as they can, and to be sealed to their fathers and mothers. Have children sealed to their parents and run this chain through as far as you can get it. . . . This is the will of the Lord to his people, and I think when you come to reflect upon it, you will find it to be true." (James R. Clark, comp., *Messages of the First Presidency* [Bookcraft, 1966], vol. 3, pp. 256-57.)

Need for genealogical work

The responsibility to officiate for our direct-line ancestors has continued to this day. Our recently deceased President Joseph Fielding Smith, whom we loved and respected, contrasted our personal responsibility with the responsibility of the Church:

"The Lord has given to the Church the responsibility of preaching the gospel to the nations of the earth. *This is the greatest responsibility of the Church.* Men are to be taught the gospel and called to repentance and warned. When they refuse to heed the warning, they must be left without excuse.

"The Lord has also placed upon the individual members of the Church a responsibility. *It is our duty as individuals to seek after our immediate dead—*

those of our own line. This is the greatest *individual responsibility* that we have, and we should carry it through in behalf of our fathers who have gone before." (*Doctrines of Salvation* [Bookcraft, 1955], vol. 2, p. 146.)

So, without putting any one priesthood program before any other, for each one is important, I say in behalf of all my brethren, and say to you personally, that we fully appreciate the need for genealogical work that will bring people to the temples righteously and worthily to unite their families into the eternal family of God the Eternal Father.

I bear my witness of the divinity of this priesthood goal, in the name of Jesus Christ. Amen.

President Harold B. Lee

Elder Theodore M. Burton, Assistant to the Twelve, has just addressed us.

Elder Eldred G. Smith, Patriarch to the Church, will now address us. He will be followed by Elder Ezra Taft Benson of the Council of the Twelve.

Elder Eldred G. Smith

Patriarch to the Church

It was a pleasure for me to sustain Brother Harold B. Lee as the President of The Church of Jesus Christ of Latter-day Saints, and to sustain all of the other General Authorities this morning.

I wish to express appreciation for that sustaining vote in my behalf and pledge to all my leaders here my full support. I am willing to do all that is required of me to help build up the kingdom of the Lord upon the earth.

Why build temples?

A question that is often asked by many and comes to the minds of many who are not members of our faith is: "Why do Latter-day Saints build temples?"

Our third Article of Faith is: "We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel."

The fourth Article of Faith follows: "We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immer-

sion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost."

Need for baptism

With God, all laws and ordinances must be complied with and obeyed. Christ said to Nicodemus, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

"Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:3-5.)

Christ had already confirmed the fullness and exactness of this law in his own compliance thereto, as recorded in Matthew: "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

"But John forbad him, saying, I

have need to be baptized of thee, and comest thou to me?

"And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him." (Matt. 3:13-15.)

Baptism for all mankind

Baptism, then, is for *all* mankind, even Christ, the very Son of God, who was perfect and without sin. Then it is all the more necessary for all of *us*.

If required for all mankind, then would a just God condemn for all eternity those who came to the earth at such time when, and such places where, such opportunities were not available—hence, impossible for them to comply with the law?

Then if God is just, and we know he is, he must provide a way whereby all mankind may receive his ordinances, and they must be so performed as shall be accepted by him.

Peter tells us in his First Epistle that between the time of Christ's crucifixion and his resurrection, he was actively engaged in preaching to the spirits of those who had died:

"By which also he went and preached unto the spirits in prison;

"Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." (1 Pet. 3:19-20.)

This opened the way for all who did not have the opportunity to accept his gospel in this life to accept it after death. This does not provide the ordinance of baptism, which is a must for entrance into the kingdom of God.

Paul, preaching to the Corinthians, trying to convert them to the reality of a resurrection, asked them, "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" (1 Cor. 15:29.)

Obviously, they were then practicing a vicarious ordinance of baptism for their kindred dead.

Christ suffered vicariously for us; now he is giving us the opportunity to perform a vicarious act for our fellow-men.

Coming of Elijah

There are yet other requirements needed. How can this vicarious work be done if the names of those who have died are not known?

The necessity, then, is very apparent that records must be kept, researched, and obtained to do this work for each individual, separately.

In April 1836, at the completion of the temple in Kirtland, Ohio, several heavenly messengers appeared to Joseph Smith and Oliver Cowdery. Note—not to Joseph Smith alone, but to Joseph and Oliver. Two witnessed these visitations. Among them was Elijah the prophet, who ascended into heaven without tasting death.

Thirteen years earlier, Joseph Smith had been promised by a heavenly messenger by the name of Moroni that Elijah would be sent to him. The Prophet Joseph Smith described the keys Elijah bestowed upon them in these words:

"The spirit, power, and calling of Elijah is, that ye have power to hold the keys of the revelation, ordinances, oracles, powers, and endowments of the fullness of the Melchizedek Priesthood and of the kingdom of God on the earth; and to receive, obtain, and perform *all* the ordinances belonging to the kingdom of God, even unto the turning of the hearts of the fathers unto the children, and the hearts of the children unto their fathers, even those who are in heaven." (*Documentary History of the Church*, vol. 6, p. 251. Italics added.)

Our forefathers who did not have this opportunity were promised that

this day would come. (See D&C 121: 26-27.)

Since the coming of Elijah the prophet to Joseph Smith and Oliver Cowdery in the Kirtland Temple, this work of gathering the names has taken on great proportions by people of all walks of life and in many nations. This is a miraculous undertaking. Think of the way the Lord has inspired the scientific minds of our day to provide machines of all kinds to speed up and make possible this great undertaking.

Command to build temples

Five years after Elijah's coming, in a revelation to the Prophet Joseph Smith in 1841, the Lord directed his people to "build a house to my name, for the Most High to dwell therein.

"For there is not a place found on earth that he may come to and restore again that which was lost unto you, or which he hath taken away, even the fullness of the priesthood.

"For a baptismal font there is not upon the earth, that they, my saints, may be baptized for those who are dead—

"For this ordinance belongeth to my house, and cannot be acceptable to me, only in the days of your poverty, wherein ye are not able to build a house unto me." (D&C 124:27-30.)

Then he tells of other sacred ordinances that are to be performed in his house, or a temple.

Thus it is necessary to build temples, houses of the Lord, sacred edifices in which may be performed the ordinance of baptism and other sacred ordinances vicariously for our dead ancestors.

Keys to sacred ordinances

Elijah brought the keys to perform *all* the sacred ordinances belonging to the kingdom of God. All these most sacred ordinances necessary for man's exaltation in the life to come, even

eternal life, are accepted by God only when they are performed in his sacred house, a temple of God.

For this reason, the children of Israel constructed an "ark of the covenant," which was portable, so they might have the blessings of the kingdom of God.

To receive the fullness of the blessings of exaltation, even eternal life, man must receive *all* the law and the ordinances of God's kingdom.

For living and dead

Another requirement to fulfill all the law is *people*. We, as members of the Church, must so live as to be worthy to go into the house of the Lord to perform these most sacred ordinances, first for ourselves, then for our dead ancestors.

The living come first. It is necessary for us to receive these ordinances first; then we may be privileged to do this work for our ancestors, to whom the promise was made that we would come to earth in this the dispensation of the fullness of times to do this work for them.

The time must come when temples will be found all over the earth, in many nations. This is most necessary for the salvation, exaltation, and eternal life of man. Then we should all be very diligent in gathering the family records and so live to be worthy of taking part in this work.

I pray the Lord to bless us to do this work, in the name of Jesus Christ. Amen.

President Harold B. Lee

He to whom you have listened is Elder Eldred G. Smith, Patriarch to the Church.

Elder Ezra Taft Benson of the Council of the Twelve will be our concluding speaker.

Elder Ezra Taft Benson

Of the Council of the Twelve

This morning we sustained unanimously Harold B. Lee to what I believe is the highest office in the world, the earthly President of the church of Jesus Christ. I have known this great man longer possibly than any other one of the General Authorities. I honor him; I have admired him since we were boys together over fifty years ago. With all my heart I love and sustain him as a prophet of God, as an inspired leader, ideally qualified to lead the church of Christ in our difficult day. May God inspire us as members of the Church with wisdom to follow his noble leadership.

I seek an interest in your faith and prayers, that my brief message, which is directed primarily to those who are not yet members, might bring help and conviction to their souls.

Seeking divine guidance

While Saul was on the road to Damascus, he was stopped by a heavenly vision and the voice of the Lord Jesus Christ. And Saul responded with these momentous words: “. . . Lord, what wilt thou have me to do? . . .” (Acts 9:6.) To this the Lord responded by sending Saul to see one of his authorized servants to receive direction and a blessing.

A man can ask no more important question in his life than that which Paul asked: “. . . Lord, what wilt thou have me to do?” A man can take no greater action than to pursue a course that will bring to him the answer to that question and then to carry out that answer. What would the Lord Jesus Christ have us do? He has answered that question by saying, “Be ye therefore perfect, even as your Father which is in heaven is perfect” (Matt. 5:48), and, “Therefore, what manner of men

ought ye to be? Verily I say unto you, even as I am” (3 Ne. 27:27.)

Christ, our example

Christ, then, has set us the example of what we should be like and what we should do. While many men have admirable qualities, there is only one man who ever walked the earth who was without sin, whose father of his physical body was God the Father, and who had the power to resurrect his own body. This Jesus is our exemplar and has commanded us to follow in his steps.

God the Father has given Jesus Christ a name above all others, so that eventually every knee will bow and every tongue confess that Jesus is the Christ. He is the way, the truth, and the light, and no one can come back into the presence of our Father in heaven except through him. Christ is God the Son and possesses every virtue in its perfection. Therefore, the only measure of true greatness is how close a man can become like Jesus. That man is greatest who is most like Christ, and those who love him most will be most like him.

How, then, does a man imitate God, follow his steps, and walk as he walked, which we are commanded to do? We must study the life of Christ, learn his commandments, and do them. God has promised that to follow this course will lead a man to an abundant life and a fullness of joy and the peace and rest which those who are heavy-burdened long for. To learn of Christ necessitates the study of the scriptures and the testimonies of those who know him. We come to know him through prayer and the inspiration and revelation that God has promised to those who keep his commandments.

Learn the commandments

And how do you learn the commandments? You learn the commandments through the words of the Lord in the scriptures, through the revelations received by his authorized servants, the Light of Christ, like a conscience that comes to every man, and through personal revelation.

It is significant that when Paul asked the question, "Lord, what wilt thou have me to do?" Christ directed Paul to one of the Lord's authorized servants. So it was with Cornelius, who after prayer was instructed to send men to contact Peter. (See Acts 10.) It has always been so—that whenever God has had his prophets upon the earth, men could go to them to learn of Christ and his commandments.

The inspired words of these prophets, when written down, became scripture, and whenever God has his representatives on the earth, there is always new revelation and new scripture. Only when men became so corrupt that the prophets were taken out of their midst did scriptures cease. And God stated that only through his authorized representatives could men receive the ordinances essential for salvation and the commandments necessary for the perfecting of his children.

Words of living prophets

Speaking to his prophets, the Lord said: "He that receiveth you receiveth me. . . ." (Matt. 10:40.) Always the words of the living prophet took precedence, for it was God's message to the people at that particular time. Had any man accepted the ancient scripture in the days of Noah but refused to follow the revelation that Noah received and failed to board the ark, he would have been drowned. Always the words of the living prophets are of the most vital con-

cern to the people; and always, if a man would know of Christ and learn his commandments so that he can obey them, he must seek to find his authorized representatives.

For centuries, because of the wickedness of men, prophets of God no longer walked the earth, so scripture ended with the last words in the New Testament. Confusion and contention reigned in so-called Christendom, for all they had was the ancient scripture, but they were without the prophets of God to explain it to them and to receive new revelation, new scripture, and to be authorized to direct the work of the ministry.

The Restoration

But in 1820, the greatest single event since the resurrection of the Christ occurred. God the Father and his Son, Jesus Christ, personally visited a young boy by the name of Joseph Smith, who had been praying to know which church to join. God, our Father, spoke to the lad and said, ". . . *This is My Beloved Son. Hear Him!*" (Joseph Smith 2:17.) God the Son told Joseph Smith not to join any of the churches. Joseph was to learn that the Lord's true church was not on the earth; that living prophets of God, who were the foundation of the church, had not walked the earth for centuries; and that with their deaths, the rock of revelation on which the church was built ceased; and so there was no new scripture.

Eventually, to Joseph Smith appeared the men who were the last authorized servants to direct the church of Jesus Christ—Peter, James, and John. These glorified beings ordained Joseph Smith with the same authority they had received from Jesus, so that once again there was a prophet of God on the earth who could say, ". . . thus saith the Lord." (D&C 44:1.) Joseph Smith ordained others with the authority that he had received, and so the church of Jesus Christ was restored in these latter

days—The Church of Jesus Christ of Latter-day Saints, commonly known as the Mormon Church.

The Book of Mormon

In due time, another heavenly messenger came to Joseph Smith to tell him that God was about to give to the earth a scriptural account of the early inhabitants of America, as the Bible is a scriptural account that covers the other side of the world. This American scripture that was translated by Joseph Smith, through the inspiration of heaven, is called the Book of Mormon. It tells, among other things, of Christ's personal appearance to God's children here in America after his resurrection in Jerusalem and of his instructions to them. The mission of the Book of Mormon is to be a companion volume with the Bible, to serve as a second witness that Jesus is the Christ, to show that God loves one nation as another, and to reduce contention by making clear many of the doctrines that have confused Christendom.

Joseph Smith received many revelations from Jesus Christ, as have the prophets who have succeeded him, which means that new scripture has been given. The Lord's mouthpiece and his prophet on the face of the earth today is President Harold B. Lee, who received his authority through a line of prophets going back to Joseph Smith, who was ordained by Peter, James, and John, who were ordained by Christ, who was and is the head of the Church, the Creator of this earth, and the God before whom all men must stand accountable.

"Come and see"

Now this marvelous message—that God has spoken to prophets in our day and reestablished his church—is for all the world. When Nathanael questioned Philip, telling him that he had found Jesus, Philip responded by saying, "Come and see." (John 1:46.)

So do we respond, "Come and see." Men can deceive you, but God will not. If you sincerely desire to know of the

truthfulness of this message, then make it a matter of fervent prayer, study it out, test it out, and God will let you know.

Would you like to know if Joseph Smith was a prophet of God and if the Book of Mormon is scripture sent from God? Then put it to the test. Read the Book of Mormon, and near its close you will find a promise that is given to everyone who reads that volume; and this is the promise: that if you will ask God, the Eternal Father, in the name of Jesus Christ, if this book is true, and if you will ask with a sincere heart, with real intent, having faith in Christ, then our Heavenly Father will manifest the truth of it unto you by the power of the Holy Ghost. (See Moro. 10:4.)

This is the challenge and the test. I testify to you that I have read the Book of Mormon and that I have put it to the test; that God has revealed unto me the truthfulness of this added volume of scripture and revealed unto me that Joseph Smith is a prophet of God; and that Harold B. Lee is his prophet and representative and stands today as the earthly President of The Church of Jesus Christ of Latter-day Saints, the one man on the earth who holds the keys of God's kingdom, as Peter did anciently.

Need for a prophet

Let me ask, do we need a true prophet of the Lord on the earth today? Did the people in Noah's day need a prophet to warn them spiritually and temporally? Had a man refused to follow Noah, would he have been saved from the flood? Yet the Bible tells us that in the last days in which we live, the wickedness of the people will become comparable to the wickedness of the people in Noah's day when God cleansed the earth by flood. Do you think we need a prophet today to warn us and prepare us for the cleansing that God promised will come, this time by fire?

Men's hearts are failing them, spiri-

tually and temporally. Is it of interest for you to know that God has revealed many things for your blessing? He has revealed to a modern prophet a law of health, which, if obeyed, promises a man that he can run and not be weary, and walk and not faint.

Do you think men would despair so much or commit suicide if they knew through latter-day revelation about their preexistent state, where they came from, why they are here, where they are going, and the great possibilities that lie in store for them?

Home Evening program

With the satanic attempts to break apart the family and create disunion and strife in the home, would you be impressed with a program inaugurated by a modern prophet of the Lord some fifty years ago called the home evening program? This one-night-a-week program brings together all the members of the family for some spiritual and character guidance, a discussion of family goals and plans, a display of family talent, and games and refreshments.

The Church distributes to its members a yearly manual with suggestions for this home evening program. Those members who diligently hold these home evenings are given a promised blessing by a prophet of God of what will result. Listen to this promised blessing:

"Love at home and obedience to parents will increase, faith will be developed in the hearts of the youth of Israel, and they will gain power to combat the evil influences and temptations which beset them." (*Family Home Evening Manual*, 1965, p. v.)

Would you like that blessing for your home?

Would you be interested to know that by latter-day revelation the Lord has said that marriage is ordained of God, and that a couple married in one of our temples by those who hold the authority to bind on earth and it will be

bound in heaven can be married, not till death do you part, but for time and all eternity? Would you like the assurance that comes to that couple that if they and their children are faithful, they shall continue together as a family unit in the next life?

Spread of wickedness

Are you concerned about the increasing subversion in this blessed country, and other countries of the free world, and the spread of wickedness by a giant conspiracy? Would you be interested in reading the Book of Mormon, which records the downfall of two great ancient American civilizations as a result of internal secret conspiracies and contains a warning to us today that when we see these conditions in our midst, the Lord commands us to awake to our awful situation? With the increasing amount of aid and trade that we are providing the enemy of freedom, you might be interested to know what the Book of Mormon says will happen to a nation that upholds this conspiracy. Would you like to know of the warnings of the prophets about our increasing descent down the soul-destroying road of socialism and what they have told us to do about it?

Jesus knew of the calamities that would befall the world, which is one of the reasons why he gave revelations to Joseph Smith and other prophets. Would you like to know of a program that we have had for many years of instructing our members to have on hand at least a year's supply of food, clothing, and where possible, fuel, and of getting out of financial bondage? And did you know that God is giving his church direction to make it independent of the world?

These and many, many more revelations of great blessings and help for today, with programs of preparation for tomorrow and eternity, are available now through The Church of Jesus Christ of Latter-day Saints.

Pathway to eternal life

What manner of men are we to be? Verily, even as Jesus Christ. To be like him we must study his life, learn his commandments, and do them. That is the pathway to joy and abundant and eternal life.

Prophets of God have known him—they have told us of him and of his commandments. They have been sent of God and through revelation have instructed us in the way we should go. There is no more crucial question than that which Paul asked: "Lord, what wilt thou have me to do?" There is no more essential answer than that which he received—of going to those who are authorized by the Lord to give directions.

"Come, listen to a prophet's voice,
And hear the word of God.
And in the way of truth rejoice,
And sing for joy aloud.
We've found the way the prophets went
Who lived in days of yore;
Another prophet now is sent
This knowledge to restore."

—*Hymns*, no. 46

Invitation to investigate

May I invite you to further investigate The Church of Jesus Christ of Latter-day Saints—to read the Book of Mormon. There are representatives of the Church in your general area who, without any obligation on your part, will be happy to come and tell you about the Church. You are welcome to attend our meetings. If you would like some free literature or additional information, feel free to write us at our headquarters by simply addressing us in Salt Lake City.

And now, may I leave you my witness that I know that God lives—he is not dead; that God loves his children; that we are all brothers and sisters, children of the same Father in the spirit; that he blesses us and wants

to further bless us, and to that end he has established his church and sent his prophets. Today that church is The Church of Jesus Christ of Latter-day Saints, and his prophet and mouthpiece is President Harold B. Lee. I know this as I know that I live, and I bear this testimony humbly and gratefully in the name of the Lord Jesus Christ. Amen.

President Harold B. Lee

Thank you, Elder Benson, for that powerful testimony.

The Sunday School conference meeting, we remind you, will be held in the Tabernacle this evening at 7 o'clock, to which we invite all Sunday School officers and teachers and their families, and all priesthood members who have Sunday School responsibilities.

Also we remind you of the Welfare meeting to be held at 7:30 in the morning in the Assembly Hall. Regional representatives, stake presidencies, high councilors involved in Welfare work, bishoprics, and stake and ward Relief Society presidencies are invited to attend.

We have announced heretofore the wide coverage of these conference sessions. Nearly two-thirds of the world will be able to receive the broadcasts and re-broadcasts over International Short-wave Radio Station WNYW, and then re-broadcasts over KSL Radio beginning at midnight tonight.

We thank the sisters of the combined Relief Society choruses of the Granger, Jordan and Midvale Regions for their singing today. We are grateful for the presence of these lovely sisters and for the beautiful numbers they have rendered.

With Sister Barnes conducting and Brother Cundick at the organ, the chorus will now favor us with "I Know that My Redeemer Lives."

Following the singing, the benediction will be offered by Elder Clifton I. Johnson, former president of the England Central Mission.

This conference will then be adjourned until 10 o'clock tomorrow morning.

The Relief Society Chorus sang "I Know That My Redeemer Lives."

The closing prayer was offered by Elder Clifton I. Johnson, former president of the England Central Mission.

The conference was adjourned until tomorrow morning at 10 o'clock.

SECOND DAY MORNING MEETING

THIRD SESSION

The third session of the conference convened in the Salt Lake Tabernacle on Saturday, October 7, 1972, at 10 o'clock a.m., with President Harold B. Lee presiding and conducting this session.

The special music for this meeting was furnished by the Tabernacle Choir, directed by Richard P. Condie, with Alexander Schreiner playing the organ accompaniments.

Before the beginning of the meeting the Tabernacle Choir sang the song, "Now Let All the Heavens Adore Thee."

President Harold B. Lee then made the following statement:

President Harold B. Lee

The Tabernacle Choir has just opened this third session of the 142nd Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints singing "Now Let All the Heavens Adore Thee."

It is our great pleasure to welcome all present this morning in this historic Tabernacle on Temple Square.

We acknowledge the presence of special guests, church leaders, educational and civic leaders, and the thousands of members of the Church from far and near who are gathered here for this conference. We extend greetings to friends attending from other churches and to the many tuned to these proceedings by radio and television throughout many areas of the world.

Music for this session of the conference will be furnished by the Tabernacle Choir, under the direction of Richard P. Condie, with Alexander Schreiner at the organ. The choir will now favor us with "Sing and Rejoice."

Following the singing the invocation will be offered by President I. Haven Barlow, President of the Layton Stake.

The Tabernacle Choir sang "Sing and Rejoice."

The opening prayer was offered by President I. Haven Barlow, President of the Layton Stake.

The Choir sang "Father in Heaven" without announcement.

President Harold B. Lee

My beloved brothers and sisters and friends who may be listening in over the radio or television:

I seek for the inspiration of this great conference during these few moments.

Purpose of restoration

On the day the Church was organized, and shortly thereafter, the word of the Lord came to the prophet-leader of this dispensation. After the announcement of the establishment of the Church of Christ in these latter days, the Lord gave to the President of the Church commandments and "gave him power from on high," first, to bring forth "a record of a fallen people, and the fullness of the gospel of Jesus Christ" (D&C 20:8-9); then, to be a light to the world and a standard for Church members and for those who are not members to seek for it (D&C 45:9); third, to prepare a people ready to receive the coming of the Lord; and finally, to teach the fullness of the gospel with power unto all nations (see *Documentary History of the Church*, vol. 4, p. 537).

Grave world problems

In our day, when grave problems are before the nation and the world, men everywhere are seeking panaceas for the ills that afflict mankind and the answers to world problems that remain unanswered.

The ancient prophets seemed to have foreseen our day of complete frustration, when men would be looking for answers in the wrong places and the solutions to their problems in the wrong way. The prophets foresaw the day when there would be "a famine in the land, not a famine of bread, nor a thirst for water, but of hearing

the words of the Lord." Furthermore, said the prophet, ". . . they shall run to and fro to seek the word of the Lord, and shall not find it." (Amos 8:11-12.)

It seems that in these days of frustration, from every side we are being asked such questions as:

What does the Church think about the Vietnam war?

What is the stand of the Church on overpopulation and birth control?

What is the position of the Church relative to abortion?

How should we combat the threat of Communism throughout the world?

What are the views of the Church relative to the crime wave and the increase of juvenile delinquency?

What can be done to strengthen family ties and reduce the wave of immorality, to teach self-reliance and responsibility and moral and physical discipline?

Are there no solutions to these problems?

Preach the word

To set the theme for my few remarks, may I repeat something of vital importance that was said from this pulpit almost ten years ago by a former President of the Church, President David O. McKay:

"In these days of uncertainty and unrest, liberty-loving peoples' greatest responsibility and paramount duty is to preserve and proclaim the freedom of the individual, his relationship to Deity, and the necessity of obedience to the principles of the gospel of Jesus Christ. *Only thus will mankind find peace and happiness.*" (*Improvement Era*, December 1962, p. 903.)

Then comes the question, what shall we do about all this?

When Paul the apostle was a

prisoner in Rome, he sent a letter to Timothy, saying:

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

"And they shall turn away their ears from the truth, and shall be turned unto fables." (2 Tim. 4:2-4.)

Quoting again from President McKay's remarks:

"It is just as important today as when Paul wrote that farewell message to Timothy that . . . members everywhere 'preach the word; be instant [that is, to be *eager, earnest*] in season, [and] out of season.'

"Today, in the midst of the world's perplexity, there should be no question in the mind of any true Latter-day Saint as to what we shall preach. The answer is as clear as the noonday sun in a cloudless sky. . . .

"In simple words, then, this is the word that we should preach—the *gospel plan of salvation*.

"The founders of this great republic had faith in the economic and political welfare of this country because they had faith in God. Today it is not uncommon to note an apologetic attitude on the part of men when they refer to the need of God's governing in the affairs of men. . . .

"But I say to you, preach in season and out of season belief in God the Eternal Father, in his Son Jesus Christ, and in the Holy Ghost.

"Proclaim that fundamental in the gospel plan is the sacredness of the individual; that God's work and glory is 'to bring to pass the immortality and eternal life of man.' (Moses 1:39). . .

"Proclaim that God lives, and that his Beloved Son is the Redeemer and Savior of mankind; that he stands at the head of his Church that bears his

name; that he guides and inspires those who are authorized to represent him here on earth. . . .

"Preach that the responsibility of declaring this plan of life, this way of life, this plan of salvation, rests upon the entire membership of the Church, but most particularly upon those who have been ordained to the priesthood and who have been called as leaders and servants of the people." (*Improvement Era*, December 1966, p. 1093.)

Eternal verities

These eternal verities are as applicable in the year 1972 as they were when Jesus first promulgated them, and they will remain fundamental and essential in man's progress and happiness as long as life and being last.

Then reference was made to a quotation from an eminent educator, who said:

"If there is to be social and political regeneration in our Republic and in the rest of the world, it must be by tremendous regeneration of moral ideals." (Dr. J. William Hudson, University of Missouri.)

The scoffer will immediately and invariably brand such a statement as naive and coming from one who has lost step with the realities of our times, as was demonstrated by some of our social science students recently who apparently haven't learned that their little learning is not a dangerous thing, if they were only to realize that what they know is only a little learning.

Proclaim peace

Time will permit but a few observations with reference to some of these startling challenges to our present generation.

In the midst of the early persecutions of this church, the Saints sought earnestly from the Lord as to how they were to meet the threats of their enemies.

The answer came: "Therefore, renounce war and proclaim peace,

and seek diligently to turn the hearts of the children to their fathers, and the hearts of the fathers to the children." (D&C 98:16.)

And then came this significant promise:

"And again I say unto you, if ye observe to do whatsoever I command you, I, the Lord, will turn away all wrath and indignation from you, and the gates of hell shall not prevail against you." (D&C 98:22.)

Subject to powers that be

Early in the history of the Church came the enlightening word of the Lord:

"Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land.

"Wherefore, be subject to the powers that be, until he reigns whose right it is to reign, and subdues all enemies under his feet." (D&C 58:21-22.)

The inspired prophet-leader of this dispensation declared the faith of this people in what we call the Articles of Faith:

"We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law." (Article of Faith 12.) Obedient to that declaration, even in times of national emergency, we yield obedience to civil authority.

In plain language, then, the Saints were told that to avoid war with their enemies they must renounce war and proclaim peace and to see that this was to begin within the home where fathers and children would be at peace with each other.

Preparation in home

The Lord gave a further promise, saying that when and if all wrath and indignation would be conquered within themselves, the evils of Satan's

powers could not successfully assail them.

He didn't leave us with any question as to the prime place in his church and in the world where this preparation and the battle against evil—unless curbed in the beginning—would break out into armed conflict.

After giving his law to parents to teach and train their children to walk uprightly before the Lord, he indicated his displeasure relative to those among us who, in his language, "are idlers . . . and [our] children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness." (D&C 68:31.)

If these words are clearly understood, we have been told where the roots of all evil are to be found. Our children have not been properly taught by parents in the home. Our communities have adopted policies which encourage idleness instead of work for those who want to work for what they need, and have failed to adopt measures to see that idleness and unemployment are reduced to the absolute minimum.

Importance of work

In our own day a pioneer leader, President Brigham Young, spoke as a pioneer statesman about the importance of work. Said he:

"My experience has taught me, and it has become a principle with me, that it is never any benefit to give, out and out, to man or woman, money, food, clothing, or anything else, if they are able-bodied, and can work and earn what they need, where there is anything on the earth, for them to do. This is my principle, and I try to act upon it. To pursue a contrary course would ruin any community in the world and make them idlers." (*Discourses of Brigham Young* [Deseret Book Co., 1943], p. 274.)

Now I want to digress for just a moment and repeat something that

was said in a previous meeting this morning where the leaders just a few years ago, when the welfare program was instituted, said this:

"This is the essence of the Church security program, not merely that men should be fed and clothed, we know that this is important, but that the eternal man should be built up by self-reliance, by creative activity, by honorable labor, by service; a generation raised in idleness cannot maintain its integrity." (Richard L. Evans, *Improvement Era*, vol. 39 [1936], p. 768.)

"From the beginning the long-range objective of the Welfare Plan was to build character in the members of the Church, both givers and receivers alike, thus rescuing all that is finest down deep inside of them and bringing to flower and fruitage the laden richness of the spirit, which after all is the mission and purpose and reason for the being of this Church." (Albert E. Bowen, *Church Welfare* [Deseret Sunday School Union, 1946], p. 44.)

Church program

You in the Church must realize now that in order to put these divinely inspired admonitions into practice as they have come from heaven-inspired leaders, the members of the Church have been given the family home evening plan for family instruction and involvement. Linked with that, he has given us the plan of temporal salvation in the churchwide welfare program, where everyone is to give in labor, money, or service to the full extent of his ability and then receive from out of the bounties, of which each one who needs has been a producer, and then without embarrassment or reticence, he receives according to his need.

Beyond this the Lord has directed the establishment of children and youth activities and of instruction

to mothers and fathers in the auxiliaries and priesthood quorum organizations of the Church, where every means is provided to give to all, as an outside observer said, speaking of the youth activities provided by the Church, "the opportunity to participate in so many good things that they have little or no time for the evil activities."

Application of Lord's plan

Any thinking person can see that if these fundamentals of sound social principles are not employed in every community to deal with crime, unemployment, and juvenile delinquency, then the seeds of unrest and bitterness would lead to the ultimate, of which the Lord warned. When these principles of right living and the application of his doctrines of salvation are not heeded, then we must expect that the power of evil will lead to conflict in the family, in the nation, and throughout the world.

Here are the Lord's own prophetic words that, instead of peace, there would be a sword; a son would be "at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household." (Matt. 10:35-36.)

Are you aware that this is what is happening in many families throughout the world? Do I need to say more to bring us back to the complete application of the Lord's plan to save mankind and the world? If this people will heed this counsel from your leaders, you have the promise that, as the Lord said:

"... the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory." (D&C 21:6.)

We would be so bold also to invite the honorable of the earth everywhere

to follow a similar course to the blessing of all mankind.

Never-ending contest

But now the members of this church throughout the world must brace themselves for the never-ending contest between the forces of righteousness and the forces of evil. The Prophet Joseph Smith made this declaration to the Twelve, borne out of his experience, and to which many of us since that time can testify. He said:

"You will have all kinds of trials to pass through. And it is quite as necessary that you be tried as it was for Abraham and other men of God, and . . . God will feel after you, and he will take hold of you and wrench your very heart strings, and if you cannot stand it you will not be fit for an inheritance in the Celestial Kingdom of God." (John Taylor, in *Journal of Discourses*, vol. 24, p. 197.)

Restrictive measures

Now, again, where there is abject poverty in some heavily populated countries, we declare it is a grievous sin before God to adopt restrictive measures in disobedience to God's divine command from the beginning of time to "multiply and replenish the earth." Surely those who project such measures to prevent life or to destroy life before or after birth will reap the whirlwind of God's retribution, for God will not be mocked.

What is sorely needed is a worldwide movement, with every means possible, to overcome the ignorance to be found among these unfortunate peoples, where the fundamental principles of right living and self-control and sound economic principles, patterned after the Lord's plan of salvation, must be adopted.

This church must be in the forefront in showing the way. If we will

do this, we will begin to see the beginning of the fulfillment of the ancient prophecy when, as the prophets said, the "mountain of the Lord's house shall be established in the top of the mountains, . . . nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord . . . and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isa. 2:2-3. See also Mic. 4:1-2.)

Political turmoil

With regard to the political turmoil among the nations, we would earnestly pray that if this and other nations would be constrained to live by and adopt governmental systems where civil and political liberties are secure, we could then hopefully look for the fulfillment of the ancient prophecy of the prophets Isaiah and Micah, to which I have already made reference, "that out of Zion shall go forth the law, and the word of the Lord from Jerusalem." When that day comes, the blessings and freedoms of the free world will then be realized.

Counterfeit plan

Now a final word about one of the great dangers of some of the widely disseminated doctrines of the enemies of freedom, which in essence have been characterized by our beloved prophet-statesman, President J. Reuben Clark, Jr., as but "a clumsy attempt of Satan to counterfeit the Lord's plan of the United Order, as defined in the Holy Scriptures." Our present welfare plan could well be the "setting-up" exercises to see how prepared this church is to live this plan, so that, as was the joyous realization of a people on this continent, as recorded in an ancient scripture we call the Book of Mormon, after they were all converted to the Lord,

"there were not rich and poor, bond and free, but they were all . . . partakers of the heavenly gift" and "surely there could not be a happier people" on the face of the earth (4 Ne. 3, 16), by living fully the law of sacrifice and consecration.

There are some well-intentioned persons within the Church who seem to have taken upon themselves to substitute for the great principles of the gospel of Jesus Christ and the kingdom of God what some have characterized as "cults"—the results of which, no matter how sincere, have caused confusion by using other organized bodies than those of the priesthood of God to combat these dangers. In doing so they have set brothers against brothers in the Church and thus weakened the unity of the greatest weapon the Lord has already provided against these evils, through the priesthood organizations of the Church and kingdom of God. Some such groups, by adopting counterfeit measures and procedures, have been led away and have apostatized and been excommunicated from the Church.

Leadership of priesthood

If we follow the leadership of the priesthood, the Lord will fulfill his promise contained in the preface to his revelations, when Satan would have power over his own dominion. This was his promise: ". . . the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon . . . the world." (D&C 1:36.)

I earnestly urge all our people to unite under the true banner of the Master, to teach the gospel of Jesus Christ so powerfully that no truly converted person could ever be aligned with these controversial concepts and procedures contrary to the Lord's plan of salvation.

The Lord does reign in the midst of

his Saints through his priesthood, which he delegates to man, rather than through other man-made organizations, the like of those to which I have made reference.

Prayer for world

Now, in conclusion, may I offer a humble prayer in behalf of the Church and the nation and the world. I realize that there is much more that might be said, but in this prayer may I indulge and ask that you might unite your faith with mine for a few moments:

"Our heavenly and eternal Father, hear our prayer this day, and sanctify to our good all that is being done by righteous men and women in the Church and throughout the world to bring to naught the evils that are rolling over the world like an avalanche. Increase within us the zeal to bring thy great plan of redemption to every nation, kindred, tongue, and people, looking to that glorious day when thy prophecy will be realized when truth will cover the earth as waters cover the mighty deep.

"We appeal to the protection of thy almighty power to that end which accords with thy purpose concerning us and thy work. We put ourselves under the surveillance of thy watchful eye and pray that thou will never leave us alone, and continue to give the guidance necessary to the accomplishment of thy purposes."

I add to that humble prayer my witness to the members of this church and to the world that through the atonement of the Lord Jesus Christ, "all mankind may be saved by obedience to the laws and ordinances of the Gospel." (Article of Faith 3.)

This is indeed the Lord's work in which we are engaged. He lives and is ever ready to draw near to us when we prepare ourselves to be worthy to draw close to him. From my own personal experience, I know this, which I declare in

all soberness to be true, and in the name of the Lord Jesus Christ. Amen.

The Choir sang following President Lee's address "Praise God from Whom All Blessings Flow" without announcement.

President Harold B. Lee

This is the third session of the 142nd Semi-Annual Conference of the Church.

The Tabernacle Choir will now

sing "Inflammatuſ" with Olga Gardner as the soloist.

Following the singing, Elder Howard W. Hunter of the Council of the Twelve will speak to us.

The Choir sang the song, "Inflammatuſ."

President Lee

Elder Howard W. Hunter of the Council of the Twelve will now address us.

Elder Howard W. Hunter

Of the Council of the Twelve

One of the most striking prophecies of the Old Testament, which certainly characterizes our day, is this one spoken by Amos:

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord:

"And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." (Amos 8:11-12.)

Spiritual famine

Famine was one of the common scourges of Old Testament times, and people understood the devastating consequences of crop failure and starving people. Amos brought this understanding into sharp focus by his prediction of a spiritual famine. He said: "... not a famine of bread, nor a thirst for water, but of hearing the words of the Lord."

Long before this time Moses had written: "... man doth not live by

bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." (Deut. 8:3.)

Present-day reports of confusion and frustration of individuals and religious institutions, as they attempt to resolve their religious doubts and conflicts, remind us of these words of Amos: "... they shall run to and fro to seek the word of the Lord, and shall not find it."

They seek to find the solution without building on the rock of revelation, as the Lord said must be done, if the gates of hell are not to prevail against it. (See Matt. 16:17-18.) This problem has engaged the minds of good and sincere men before and since the restoration of the gospel of Jesus Christ in this dispensation.

Emerson's questions

In the year 1838, 134 years ago and only eight years after the organization of the Church, Ralph Waldo Emerson delivered an address before the senior class of the Divinity School at Cambridge University. In it he asked ques-

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tions that were then unanswered and are unanswered for many individuals of our time. He said this:

"And it is my duty to say to you that the need was never greater of new revelation than now. . . . In how many churches, by how many prophets, tell me, is man made sensible that he is an infinite Soul? . . . It is the office of a true teacher to show us that God is, not was; that He speaketh, not spake. . . . Men have come to speak of . . . revelation as somewhat long ago given and done, as if God were dead." (See *The Complete Writings of Ralph Waldo Emerson*, pp. 37-45.)

That is an interesting statement to have been made nearly a century and a half ago. It has the sound of an echo from some of today's modern pulpits.

Modern Christian churches

Over a hundred years later, the educator Dr. Robert Gordon Sproul described this condition in modern Christian churches in these words: "We have the peculiar spectacle of a nation, which to a limited extent practices Christianity without actively believing in Christianity. We are asked to turn to the church for enlightenment but when we do we find that the voice of the church is not inspired. The voice of the church today is the echo of our own voices. . . . The way out is the sound of a voice, not our voice. . . . It is the task of the pastors to hear this voice, cause us to hear it and tell us what it says. . . . Without it we are no more capable of saving the earth than we were capable of creating it in the first place."

Decline of interest

Louis Cassels, a senior editor of United Press International, recently remarked that public interest in religion has declined because people "are sick and tired of being told what they can't believe. They want to know what, if anything, they can believe," he said,

"and many churches haven't been doing a very good job of answering that question." He ended with the warning that "if you persist in handing out stones when people ask for bread, they'll finally quit coming to the bakery." (*Christianity Today*, Oct. 23, 1970.)

The Gallup poll revealed in early 1967 that the majority of Americans—fifty-seven percent—say religion is losing its influence on American life. Ten years previously the proportion holding this view was 14 percent, only one-fourth as large. "This represents," said polltaker George Gallup, "one of the most dramatic shifts in surveys on American life." Surely we would agree that in the five years since that survey was made, there has been further deterioration.

Need for new revelation

In the year 1820, just prior to the time Ralph Waldo Emerson made his statement to the Cambridge Divinity School that "the need was never greater for new revelation than now," the Prophet Joseph Smith went into a grove of trees near his home and inquired of God which church he should join. The same confusion existed in his mind that exists in the minds of countless millions today, but the answer given him by the Lord takes away the uncertainty, for he said that "all their creeds were an abomination in his sight; . . . 'they draw near to me with their lips, but their hearts are far from me, they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof.'" (Joseph Smith 2:19.)

For the world generally, this condition has not changed.

Restoration of gospel

After the long period of apostasy from the true church established by Christ during his personal ministry, a sure foundation for the kingdom of

God was laid through the restoration of the priesthood and the gospel by the principles of divine revelation in this dispensation of time. The priesthood, authority to act in the name of God, was restored through visits of John the Baptist and of Peter, James, and John, who held its keys during the Savior's sojourn on earth. Other messengers, mighty prophets and leaders, including Elias, Elijah, and Moses, appeared and restored the essential keys of the kingdom. The Book of Mormon, a new witness for Jesus Christ, was revealed through the angel Moroni.

Revelation followed revelation, as recorded in the Doctrine and Covenants. The foundation was laid for the organization that would govern the kingdom of God, even until it should cover the whole earth.

Miracle achieved

In a little over 140 years, a miracle has been achieved as the priesthood has administered the restored gospel. Temples have been erected on this continent and in other places in the world. Houses of worship dot many lands of the globe. A desert has been made to bloom as a rose. Over 16,000 full-time missionaries are proclaiming the gospel in many lands. Elementary schools, high schools, seminaries, institutes of religion, and colleges in many countries give instruction to more than a quarter of a million young people daily, not only in the elements of secular learning, but in the eternal truths of the gospel.

Most important is the fact that down through its history, including this very day, the Church has had a prophet, seer, and revelator. At the head of the Church is Jesus Christ, who directs his prophet, presently Harold B. Lee. His counselors, the members of the Council of the Twelve, and the Patriarch to the Church are also prophets, seers, and revelators. The more than three million members of the Church do not

have to listen to an uncertain trumpet. They can believe the voice of their leaders, knowing they are guided by the Lord.

Involvement of members

The Church of Jesus Christ provides maximum opportunity for involvement of its members. From early youth to the last years of life, satisfying and meaningful activity and responsibility are available to all who are worthy and willing. This promotes the deep satisfaction and emotional well-being which the gospel of Jesus Christ should bring into every human life.

Youth is trained from the earliest age to take part in Primary and Sunday School. At twelve years worthy young men receive the Aaronic Priesthood and, in a sense, begin an apprenticeship that prepares them for the many roles of leadership they will assume throughout their lifetime.

There is no more powerful principle of life to promote love, forbearance, and devotion in the home than that of eternal marriage. Good adjustment and performance in adult life depend largely on the quality of home life. The principle of eternal marriage is a most powerful stabilizing influence in promoting the kind of home needed to rear children who are happy and well adjusted. No church lays greater emphasis on producing a close, cohesive family life.

Loyalty increasing

What a contrast to the declarations that God is dead—there is no believable voice—the future is blank, as expressed by religious leaders, educators, and columnists. The confusion and frustrations from which the world is suffering are not common to faithful members of the Church. The proof is provided by the loyalty and dedication of its members for nearly a century and a half.

That loyalty and dedication is not

diminishing—it is increasing. Hundreds are going daily from the darkness and uncertainty of unbelief and disbelief into the eternal life of the gospel by having faith, complying with the law of repentance, and accepting of baptism. Their lives are made bright and luminous by the gift of the Holy Ghost, and their souls are lifted up by their service to God and man.

A spiritual abundance

There is hope—God does live—and there is a believable voice to those who have faith and the will to believe. Certainly we live in a day of famine, as described by Amos, when “they shall run to and fro to seek the word of the Lord, and shall not find it.” (Amos 8:12.) Nevertheless, in what appears to be a spiritual famine, there are many who have found a spiritual abundance.

It is my witness that God lives and Jesus is the Christ, the Savior of the world. These few words I have spoken are a portrayal of my humble testimony that the gospel in its fullness has been restored in these latter days and that there is a prophet on the earth today who speaks the mind and will of the Lord to those who will hear and have the faith to follow. That we may do so, I humbly pray in the name of Jesus Christ. Amen.

The Men’s Chorus of the Tabernacle Choir sang the song, “Now We Are

Ambassadors” following Elder Hunter’s address, without announcement.

President Harold B. Lee

Elder Howard W. Hunter of the Council of the Twelve Apostles of the Church has just spoken to us. He was followed by the Men’s Chorus of the Tabernacle Choir singing from Mendelssohn’s St. Paul, “Now We Are Ambassadors.”

The choir and congregation will now join in singing “O My Father.”

Following the singing, Elder A. Theodore Tuttle of the First Council of Seventy will speak to us.

The choir and congregation sang the hymn, “O My Father.”

President Lee

For the benefit of the television and radio audience who have just joined us, we again announce that we are gathered in the historic Tabernacle on Temple Square in Salt Lake City, Utah, in the third session of the 142nd Semi-Annual Conference of the Church.

Elder A. Theodore Tuttle of the First Council of Seventy will now address us. Following Elder Tuttle, we will hear from Bishop Victor L. Brown, Presiding Bishop of the Church.

Elder A. Theodore Tuttle

Of the First Council of the Seventy

“And [Isaac] builded an altar there, and called upon the name of the Lord, and pitched his tent there: and there Isaac’s servants digged a well.” (Gen. 26:25.)

Altar, tent and well

Altar, tent, and well. Isaac did not become an Abraham or a Jacob. He did not reach the heights of Abraham, called the “father of the faithful.” Nor

was he as impressive as his son Israel, father of the twelve tribes. Yet Isaac is loved and revered. He worshiped God, cared for his home, and pursued his work. He is remembered simply as a man of peace. The eloquent simplicity of his life and his unique ability to lend importance to the commonplace made him great.

Altar, tent, and well: his worship, his home, his work. These basic things of life signified his relationship to God, his family, and his fellowmen. Every person on earth is touched by these three.

Answers to life's questions

Isaac worshiped at an altar of stone. He sought there answers to life's questions: Where did I come from? Why am I here? Where am I going?

These questions every man asks. These questions continue with us.

Biblical scriptures alone cannot answer these questions. Revealed religion, however, gives clear and solid answers. The fullness of the restored gospel declares: We lived with our Heavenly Father in a celestial home before this world began. We learned, progressed, and grew. We yearned to come to this life where we could receive a physical body. After resurrection, we shall return to our Father's presence, united in an eternal family. All this, through obedience to the principles and ordinances of the restored gospel.

We know by revelation that our Father lives. Jesus is his Firstborn in the spirit world: the Only Begotten in the flesh. He is the Christ, our Savior and Redeemer. His work and his glory is "to bring to pass the immortality and eternal life of man." (Moses 1:39.)

We know he lives, for he has appeared to men in our day to establish this latter-day work. There are living prophets and apostles on the earth today, called by God and ordained to carry out his divine purposes. His

only true and living church is The Church of Jesus Christ of Latter-day Saints. His chosen prophet is President Harold B. Lee. Thank the Lord for modern revelation that gives solid answers to life's important questions—in which we find peace.

To know the word and works of God, Isaac knelt in his day at his altar. His tent, a home for himself and family, was sacred to him, as our homes are to us.

To Latter-day Saints, the home is a holy place, patterned after the celestial home whence we came. The priesthood-led home is the loftiest spiritual unit we know.

A family church

The Church of Jesus Christ of Latter-day Saints is a family church. In its missionary work we seek to bring families into the Church. We teach the principles and perform ordinances that unite the family for eternity. Indeed, we may say that a prime purpose of this church is to perfect and exalt the family.

There is widespread misunderstanding today concerning the role of father and mother and children. The Prophet Joseph Smith explained that the destiny of the family is to live together as a family unit in the celestial glory. To understand their proper roles, one must understand the eternal nature of man's life—his premortal existence, life's purpose now, and his future destiny. Our religion comprehends this and more.

The man is the head of the home. He is to preside and administer its affairs "by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned; by kindness and pure knowledge." (D&C 121:41-42.)

The woman is the heart of the home. "And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him." (Gen. 2:18.)

"And they twain shall be one flesh. . . ." (Mark 10:8.)

Woman's role

President J. Reuben Clark, Jr., one of the Lord's noble servants, defined woman's role in eternal perspective. Speaking of Eve, he speaks of all women:

"So came Eve, an helpmeet to the priesthood mission of Adam—Eve, the last created being in the . . . world. . . . Adam took her in her purity, . . . radiant and divinely fair, into the Garden he had dressed and kept for her, into the bridal home he had built, into the Garden that from then till now has been the symbol of heaven on earth, there to begin together their earthly life, that was finally to bring opportunity . . . to the untold myriads of spirits then waiting for the mortal tabernacles these two were to make it possible for them to possess.

" . . . So Eve came . . . to be a creator of bodies . . . that God's design and the great plan might meet fruition.

"This was her calling. . . .

"From that day, . . . the greatest glory of true womanhood has been motherhood.

"What a miracle is motherhood; how nearly infinite is mother. She fashions in her womb the most complex structure known to man. . . .

"This is wife's and mother's task and opportunity; and did she fail . . . then the great plan would fail and God's purposes would come to naught. . . . This must never change. . . .

"But the full glory of motherhood is not yet reached when her child comes forth into this world of trial. . . . She feeds not only, but clothes it. She cares for it by day and watches over it by night. . . . She gently leads its faltering steps, till it walks alone. . . .

"Thus to the full stature of manhood and womanhood, mother guides, . . . instructs, directs . . . the soul for which she built the earthly home, in its

march onward to exaltation. God gives the soul its destiny, but mother leads it along the way.

"When the souls shall return to the presence of the Father of all, the worthy mothers will be there to welcome their worthy children. . . ." (*Immortality and Eternal Life* [Melchizedek Priesthood Course of Study, 1969-70], vol. 2, pp. 24-28.)

Wives and mothers do what men cannot do. Men will bow in reverence and in love before mothers who perform this great, this marvelous service.

Contrast this view of woman with the current prattle that demeans motherhood and her exalted role; that even condones abortion and its attendant evils; that sets aside the role God gave to her. It would be hard to imagine a more exalted role of woman and her place in the eternal plan than is held and taught in The Church of Jesus Christ of Latter-day Saints. We invite you to consider this carefully, for it comes from God.

Family responsibility

Parental responsibility cannot go unheeded, nor can it be shifted to day-care centers, nor to the schoolroom, nor even to the Church. Family responsibility comes by divine decree. Parents may violate this decree only at the peril of their eternal salvation.

Only out of this purposeful, divine relationship of parent and child grows eternal joy and fulfillment. President Harold B. Lee has said, "The most important work you will ever do for the church will be within the walls of your own home."

To the child, God said at the great day of law-giving at Sinai: "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." (Exod. 20:12.)

Providing for family

Kneeling at his altar, mindful of his family in his tent, Isaac found most of

his working hours consumed in watching over wells he had caused to be digged. His flocks were nourished by them. His simple dependence upon the water and the soil and the forage that grew is little different in our day, for man must work.

The revelations say that "every man who is obliged to provide for his own family, let him provide. . . ." (D&C 75:28.)

In the beginning the Lord decreed, "In the sweat of thy face shalt thou eat bread. . . ." (Gen. 3:19.)

The need to work

Ever since the restoration in 1830, The Church of Jesus Christ of Latter-day Saints has encouraged thrift and fostered work as the ruling principle among its members.

Few evils has the Lord denounced in our day with more vehemence than idleness:

"Thou shalt not be idle, for he that is idle shall not eat the bread nor wear the garments of the laborer. . . ." (D&C 42:42.)

". . . the idler shall be had in remembrance before the Lord. . . ." (D&C 68:30.)

". . . And the idler shall not have place in the church, except he repent and mend his ways." (D&C 75:29.)

Let a man choose an occupation in balance with the other two elements of the triumvirate of which I have spoken. Learn to give an honest day's work for an honest day's pay. In the farm or shop or office, let that man know that work is not an end in itself, but a means to a noble end.

Same roles to fill

How little things have changed since Isaac's day—the things that really matter. There is the same God of Abraham, Isaac, and Jacob, the same family roles to fill, the same need to work.

Altar, tent, and well: these things are essential. Placed in proper perspective by God's revealed word, they provide at once our greatest challenge and achievement.

Our Heavenly Father, wilt thou help us thy children to see eternity in these things and act accordingly. In the name of Jesus Christ. Amen.

President Harold B. Lee

Elder A. Theodore Tuttle of the First Council of Seventy has just spoken to us. Bishop Victor L. Brown, Presiding Bishop of the Church, will now address us.

Bishop Victor L. Brown

Presiding Bishop

The apostle James said: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1:27.)

The apostle Paul said: ". . . by love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself." (Gal. 5:13-14.)

He further said: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

"And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

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"And now abideth faith, hope, charity, these three; but the greatest of these is charity." (1 Cor. 13:1-2, 13.)

Health missionaries

With these scriptures as background, I should like to share with you some experiences of some wonderful groups of unheralded workers who have made these teachings live in their lives. May I introduce the first group to you. They are known as health missionaries, doctors and nurses who have responded to the same missionary call as have the thousands of proselyting missionaries, not only receiving not one cent of compensation, but paying their own expenses. In each case, they labor under the direction of the mission president.

Program in Guatemala

From Guatemala a lady health missionary reports: "The Primary children were given a lesson on the basic-three food groups. After the flipchart lesson, we played a game with them. They were asked to place foods in the groups where they belonged. Then we gave them a plate and asked them to prepare us a meal, either breakfast, lunch, or dinner, using foods from the basic three. This same health lesson has been given to investigator families as well as member families."

You will be interested to know that approximately 50 percent of the children in these Indian villages die before reaching the age of five. Malnutrition, complicated by respiratory infection and diarrhea, is the underlying cause.

Speaking of midwife lessons, this health missionary says: "We will give classes on this subject [delivering babies] in Relief Society, so our ladies can benefit from it. Through working with the Relief Society, we can develop the health program more. The ladies can depend on each other for help. We give them health concepts; then they can

teach their families, sisters in the Church, and their neighbors. We know the health program will work through these organizations as planned. Too, we hope to work with families through the family home evening program."

Reports from missions

From Apia, Western Samoa, comes a report from a medical doctor, another health missionary: "At our conferences this round, we are again stressing the importance of food and cleanliness, but in addition, we are encouraging each family to maintain a continually growing food supply. We have indicated to them that each family should keep a certain quantity of various foods growing, and as these are used, they should be replaced. We are also encouraging them to try growing their own vegetables, and as a demonstration, we plant a small garden plot at each conference with tomatoes, cabbage, etc., and leave it for the branch to keep up. Extra plants are given to members who are interested in raising their own."

From the Philippines comes a report on the problems of the recent catastrophic flood and the help the health missionaries provided.

On and on it goes, from Peru, Tonga, Guatemala, Uruguay, Paraguay, Colombia, Bolivia, Nicaragua, Honduras, Mexico, Brazil, and in the future from Hong Kong, Korea, Taiwan, and many other countries of the world.

Social Services Program

Now let us see what is happening in the lives of people because of a second group of workers, those involved with the social services phase of the work.

This is the case of a 17-year-old unwed mother. This young lady came from a good, active Mormon family. The lines of communication had broken down between parents and daughter. She was in serious trouble from a pregnancy and was on the verge of

compounding the problem in such a way as to further jeopardize any possibility of a happy, successful life when one of the dedicated staff workers became involved. Through extra effort and wise counseling, he was instrumental in saving her from falling off the precipice. He helped open the channel of communication between mother and daughter, and now, a few years later, this same young woman, through repentance and forgiveness and wise counsel, is happily married to a fine husband and is doing her part to help her neighbors. Instead of failure, she is now experiencing joy and peace of mind through living a worthwhile, fulfilling life.

Under the direction of social services, men and women in prison are visited by home teachers. They hold a regular home evening attended by the home teacher's family, the prisoner's family, and the inmate. The example of love shown by the home teaching family, along with the evidence of sincere interest, has performed miracles in the lives of many of these men.

Home teaching couples are spending hundreds of hours visiting not only in prison but also in drug and alcohol rehabilitation centers. They have gone into lonely, one-room apartments to help an alcoholic sober up and have done much more in helping in his rehabilitation.

Another important area of this service has to do with foster homes. Over 4,000 families have opened their homes to Indian students. Because these families give freely, this service carries with it that most important ingredient of a home—love.

Welfare Program

Now let us examine what happens in the lives of people when the third group becomes involved. They are largely concerned with the temporal or the financial welfare. This is a large group of dedicated men and women. You might

say this group is composed of all the members of the Church who participate in any way in the welfare services program.

From one of our associates who is deeply involved in helping people we learn of what happens when the Church steps in to help.

Experience of Roger

About twelve years ago Roger walked through the side door at Welfare Square. It took him at least fifteen minutes to tell the supervisors who he was and where he came from. Although he was a young man of eighteen years, he had great difficulty expressing himself. Part of his young life had been spent in an institution in a neighboring state. Now at the age of eighteen he was on his own.

This young man lived for some time alone in the mountains. Finally, he got a ride into Salt Lake City. He could neither read nor write, and speech was nearly impossible.

The brethren at Welfare Square found Roger a place to stay. Soon he had a bishop, and he gradually became active in the Church. Fellow workers at Welfare Square helped him to learn to speak so that he could communicate. He still has great difficulty, but his friends and associates can, with a little patience, converse with him reasonably well. He worked in several different jobs at the storehouse, and today he is an active elder in the Church. Roger now has a job in a large commercial enterprise and at the present time is totally self-sufficient.

Story of Janey

Roger met Janey at Welfare Square. Let me tell you about Janey.

She had been born with cerebral palsy. She was badly crippled, but she had been able to attend school and had recently graduated from high school. This was a tremendous ac-

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complishment; but now, after several months of searching, her family had found it impossible to obtain employment for her. Her bishop asked if there was something Janey could do. She needed to keep busy. In answer to this challenge, the storehousekeeper suggested that Janey be brought to the storehouse the next morning.

After Janey had been at work seven hours, her mother came to take her home. Janey was smiling with pride. She had labeled a dozen cans. There was a pile of spoiled labels on the floor, but they weren't important. The important thing was her smile. It was there because she felt useful and had pride in her accomplishment. She was willing and anxious to return the next day and continue trying.

Within a month's time, Janey was doing a good job of labeling cans. She hardly wasted any labels. As her skill in using her hands increased, she was given greater challenges. At the end of three years she was assigned the delicate job of packing eggs after they had been candled.

Janey and her family are truly happy because she has learned through the welfare program to be a contributing member of society.

Roger and Janey fell in love with each other and were married in the Salt Lake Temple for time and all eternity.

Work opportunities

Last year work opportunities amounting to 1,480,000 hours were made available to the Rogers and the Janays. The wonderful sisters of the Relief Society donated in excess of two million hours in aiding the ill and the aged. They gave compassionate service to 15,000 families at the time of losing a loved one in death. Members of the Church contributed almost two million hours to welfare projects, bishops storehouses, etc., and the Church dispersed over 17 million dollars in cash

and commodities, to take care of those in need.

All of this was done through the welfare services program of the Church. This was accomplished through the regularly constituted ecclesiastical organization of the Church. There is no separate organization to manage welfare. It is an integral part of the Church and has been from the beginning. To re-emphasize its purpose and objective, I shall read a statement of the First Presidency given in 1936:

Purpose of Welfare Plan

"Our primary purpose was to set up, in so far as it might be possible, a system under which the curse of idleness would be done away with, the evils of a dole abolished, and independence, industry, thrift, and self respect be once more established amongst our people. The aim of the Church is to help the people to help themselves. Work is to be re-enthroned as the ruling principle of the lives of our Church membership." (Heber J. Grant, *Conference Report*, October 1936, p. 3.)

"This is the essence of the Church Security Program—not merely that men shall be fed and clothed, though that is important—but that eternal man shall be built up by self-reliance, by creative activity, by honorable labor, by service. A generation raised in idleness cannot maintain its integrity." (Richard L. Evans, "Faith, Work, and Security," *Improvement Era*, December 1936, p. 768.)

"... from the beginning the real long term objective of the Welfare Plan is the building of character in the members of the Church, givers and receivers, rescuing all that is finest deep down in the inside of them, and bringing to flower and fruitage the latent richness of the spirit, which after all is the mission and purpose and reason for being of this Church." (Albert E. Bowen, *The Church Welfare Plan* [Gospel Doctrine Course of Study, 1936], p. 44.)

These lofty goals still remain as the motivating force of all who are involved in this great work. And now, with the approval of the First Presidency, the temporal or financial, health, and social services functions are brought together in the welfare services organization of the Church concerned with the well-being of the whole man.

I bear my humble witness that this is the gospel of Jesus Christ, that he reigns at the head of this church and speaks through a living prophet, Harold B. Lee. In the name of Jesus Christ. Amen.

The choir sang the song, "Jesu, Priceless Treasure," without announcement following the address by Bishop Victor L. Brown.

President Harold B. Lee

We welcome those joining us on television and radio in this third session of the 142nd Semi-Annual Conference of the Church.

President Marion G. Romney of the First Presidency of the Church will be our concluding speaker.

President Marion G. Romney

Second Counselor in the First Presidency

Brothers and sisters and friends, wherever you are:

As you have been advised, this service is a part of the 142nd Semi-Annual General Conference of The Church of Jesus Christ of Latter-day Saints.

Need of another church

Since there were at the time it was organized, as there are today, many other so-called Christian churches, the question "What was the need of another church?" is often asked. To this question I shall respond.

To begin with, it is obvious from the inquiry itself that the existence of so many churches was perplexing. The honest in heart were disturbed and confused as to which, if any, of them was the true church of Christ.

Perplexity of Joseph Smith

Among the disturbed was one Joseph Smith, Jr., a 14-year-old youth. In the spring of 1820, stirred

by a religious revival in the vicinity of Palmyra, New York, where he lived; perplexed by the conflicting claims of the churches; motivated by the admonition and promise of James, "If any of you lack wisdom, let him ask of God, . . . and it shall be given him" (James 1:5), Joseph, in childlike faith, inquired of the Lord "which of all the sects was right," that he "might know which to join."

" . . . I kneeled down [he said] and began to offer up the desire of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, . . .

"But, exerting all my powers to call upon God to deliver me . . . and at the very moment when I was ready to sink into despair and abandon myself to destruction— . . . I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

"It no sooner appeared than I found myself delivered from the enemy

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which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*" (Joseph Smith 2:15-18).

This vision was the opening scene in an awesome drama that some ten years later culminated in the organization of the Church.

By the Son, with whom he conversed in the heavenly vision, Joseph was told to join none of the existing churches because they "were all wrong." (Joseph Smith 2:19.) They lacked both necessary components of the church of Jesus Christ, namely, his gospel and his name.

Indispensable elements of gospel

Indispensable elements of the gospel, which they lacked, included:

1. The truth concerning the personality of God and man's relationship to him,
2. A knowledge of its saving principles and ordinances,
3. The priesthood of God, and
4. Continuing revelation.

As to the first element, the personality of God the Father and his Son, Jesus Christ, Joseph learned the truth in the vision above referred to. Later he said of them, "The Father has a body of flesh and bones as tangible as man's; the Son also. . . ." (D&C 130:22.)

As to man's relationship to God, Joseph learned from a subsequent revelation that the inhabitants of "the worlds" (including those of us on this earth) "are begotten sons and daughters unto God." (D&C 76:24.)

These fundamental truths concerning God and man's relationship to him were not being taught by the churches of Joseph Smith's day, for the obvious reason that they were

neither known nor believed. It is true that they were known and taught and believed by members of the church of Christ in the days of Jesus and his apostles. But in 1830 an understanding of them had long since been lost. It was ignorance of a true knowledge of God and man's relationship to him that spawned the many churches.

During the 1820s a knowledge of the fundamental principles and ordinances of the gospel was revealed anew from heaven to the boy prophet, Joseph Smith. Many of these principles and ordinances he learned from the Book of Mormon, which came to him in the following manner.

The Book of Mormon

In September 1827, Moroni, an ancient American historian and prophet, at that time resurrected, delivered to Joseph a record inscribed on thin sheets of gold, which, by the gift and power of God, Joseph translated. This record contained an explanation of the principles and ordinances of the gospel of Jesus Christ, as it was taught and implemented among the ancient people of America.

In 1829 Joseph published his translation under the title *The Book of Mormon*. This book contains a record of the personal ministry of Jesus Christ among the inhabitants of America immediately following his post-resurrection ministry in the land of Jerusalem. To them he taught his gospel, even as he had taught it in Palestine. Among them he organized his church. Upon their leaders he conferred the holy priesthood. He instructed them concerning, and showed them how to administer, the saving ordinances of his gospel.

Restoration of priesthood

By the time he published the Book of Mormon Joseph had also received the third indispensable ele-

ment of the gospel, namely, the holy priesthood, which empowered him to act for and in the name of God.

The Aaronic Priesthood he received in May of 1829. While translating the Savior's teachings concerning baptism as they are recorded in the Book of Mormon, he and his scribe, Oliver Cowdery, besought the Lord for further light upon the subject. As they knelt in prayer they were visited by a heavenly messenger who said that his name was "John, the same that is called John the Baptist in the New Testament." This messenger laid his hands upon their heads and said:

"Upon you my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins. . . ." (D&C 13.)

A few weeks later Peter, James, and John conferred upon Joseph and Oliver the Melchizedek Priesthood and ordained them apostles. (See *Documentary History of the Church*, vol. 1, p. 40.)

The fourth indispensable element of the gospel, continuing revelation, came with the restoration of the priesthood. It is obvious, from the manner in which Joseph Smith received a knowledge of God and of the principles and ordinances of the gospel, that he himself was receiving direct revelation from heaven. But this is not all that was necessary.

The gift of the Holy Ghost

Every member of Christ's church in the meridian of time received the gift of the Holy Ghost. The Holy Ghost is a revelator. To receive him is to be spiritually reborn. Remember, Jesus said to Nicodemus: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.)

To receive the gift of the Holy

Ghost is to be born of the Spirit. The Lord instructed the priesthood officers of The Church of Jesus Christ of Latter-day Saints "to confirm those who are baptized into the church, by the laying on of hands for the baptism of fire and the Holy Ghost, according to the scriptures." (D&C 20:41.)

The priesthood and the power of the Holy Ghost is what gives life to the Church and its members:

"... the special office of the Holy Ghost is to enlighten and ennoble the mind, to purify and sanctify the soul, to incite to good works, and to reveal the things of God." (James E. Talmage, *Articles of Faith*, p. 167.)

Without this gift, the Church would be as dead and impotent as an electric powerhouse without electricity.

Organization of church

Having thus received a new dispensation of the gospel, Joseph Smith was qualified to reestablish the church of Christ upon the earth, as he was directed by the Lord to do. Such direction came in various revelations, in which the manner and the date of organization were specified.

Obedient to these commandments, Joseph Smith, Jr., did, on April 6, 1830, organize the Church of Jesus Christ at Fayette, Seneca County, New York, strictly in harmony with the commandments of God and the laws of the land.

Thus the answer to the question—Why was the Church organized when there were already so many churches?—is obviously *because the Lord Jesus Christ himself directed Joseph Smith to organize it.*

Name of the church

Now, the Lord not only directed Joseph to organize his church: he told him what to name it.

It is a fact worth noting that of all the churches then claiming to repre-

sent Christ, not one of them bore his name. Joseph learned from the teachings of Jesus to the Nephites that no church could be Christ's church unless it did bear his name. When the Nephites raised the question about what to name his church, Jesus, as he ministered among them, said:

"... how be it my church save it be called in my name? For if a church be called in Moses' name then it be Moses' church; or if it be called in the name of a man then it be the church of a man; but if it be called in my name then it is my church, if it so be that they are built upon my gospel." (3 Ne. 27:8.)

This statement gives us the twofold test: Christ's church (1) must bear his name, and (2) must be built upon his gospel.

That there should be no uncertainty about the name in this last dispensation, the Lord said to Joseph Smith: "... thus shall my church be called in the last days, even *The Church of Jesus Christ of Latter-day Saints*." (D&C 115:4. Italics added.)

The phrase "Mormon Church" is a nickname.

Twofold test of church

The restored church thus meets the Savior's twofold test: it bears his name and it is built upon his gospel. About this there can be no doubt, because both the name and the gospel were by the Lord Jesus Christ himself revealed to Joseph Smith.

And now in conclusion, I would like to say a few words about, and bear my testimony concerning, the restored gospel and church of Jesus Christ.

There have been no occurrences on this earth since the ministry of Jesus in the meridian of time of such importance to you and to me as the events we have just reviewed. They occurred for the benefit of Joseph Smith and his associates not only, but for the sake of the whole world.

Introduction to revelations

Introducing the revelations given to the Prophet, the Lord said:

"... Harken ye people from afar; and ye that are upon the islands of the sea, listen together.

"For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.

"And again, verily I say unto you, O inhabitants of the earth: I the Lord am willing to make these things known unto all flesh;

"For I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand [this was in 1831], when peace shall be taken from the earth, and the devil shall have power over his own dominion.

"And also the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon ... the world." (D&C 1:1-2, 34-36.)

Today, more than 140 years since the foregoing words were spoken, peace has been taken from the earth. The devil now has power over his dominion, and the Lord has power over his saints. The day approaches when he will "come down in judgment upon ... the world" and reign in the midst of his people.

Warning of calamities

Between now and then, however, if men and nations continue on their present course, great tribulation will come upon us. There shall be more "wars and rumors of wars, ... there shall be earthquakes also in divers places, and many [other] desolations. ... the whole earth shall be in commotion." (D&C 45:26, 33.) Those are the words of the Lord himself.

The Lord foresaw the coming of these calamities and gave warning of

them. He restored his gospel and re-established his church as a means of escape therefrom.

Cause of predicament

About a year and a half after the Church was organized, he thus explained the cause of our present predicament:

"... they [speaking of the inhabitants of the earth] have strayed from mine ordinances, and have broken mine everlasting covenant;

"They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall.

"Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments;

"And also gave commandments to others, that they should proclaim these things unto the world. . . ." (D&C 1:15-18.)

The commandments to be proclaimed to the world are the principles and ordinances of the gospel of Jesus Christ. By restoring his gospel and reestablishing his church in the earth, the Lord has provided the means for our temporal as well as for our spiritual salvation.

Prophecy fulfilled

The restoration fulfills the prediction of Daniel that in the days of the disunited kingdoms "the God of heaven [would] set up a kingdom, which [would] never be destroyed. . . ." (Dan. 2:44.)

It fulfills Micah's prophecy that "in the last days . . . the mountain of the house of the Lord shall be established in the top of the mountains, and it shall

be exalted above the hills; and people shall flow unto it." (Mic. 4:1.)

It is the fulfillment of John's vision in which he saw an "angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come. . . ." (Rev. 14:6-7.)

Yes, verily, it is the "restitution of all things" which Peter said would come in preparation for the second advent of the Lord. (See Acts 3:21.)

Personal testimony

And now, as a special witness of Jesus Christ, I add my personal testimony that all these things are true. And I bear further witness to all of you who hear or read what I am saying that if you will inform yourselves of the historical facts and revealed truths of the restoration and then humbly and sincerely call upon the Father in the name of Jesus Christ, he will give you like assurance by the power of the Holy Ghost. In the name of Jesus Christ, our Lord. Amen.

The Choir sang the song, "Come Ye Children of the Lord," without announcement following the address by President Marion G. Romney.

President Harold B. Lee

We thank the brethren for their excellent addresses, particularly President Marion G. Romney, who has just given this concluding address.

We extend our appreciation to the managers and operators of the hundreds of television and radio stations who as a public service have made it possible for this session of conference to reach millions throughout many areas of the world.

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These proceedings are now being broadcast over stations in countries of Latin America and Australia by means of satellite transmission.

Through special arrangements of the Armed Forces Radio and Television Network this session will be televised to bases of the Armed Forces throughout the Pacific and heard by radio in Vietnam.

We shall conclude this session of the conference with the Tabernacle Choir singing from the Messiah by Handel "Worthy Is the Lamb."

Following the singing, the benedic-

tion will be pronounced by Elder Joseph Hamstead, Regional Representative of the Twelve, who comes from the Great Britain area.

The conference will then be adjourned until two o'clock this afternoon.

The Choir sang "Worthy Is the Lamb."

The benediction was offered by Elder Joseph Hamstead, Regional Representative of the Twelve.

The conference was then adjourned until two o'clock p.m.

SECOND DAY AFTERNOON MEETING

FOURTH SESSION

The fourth session of the conference convened in the Tabernacle on Temple Square on Saturday, October 7, 1972 at 2 o'clock p.m.

President Harold B. Lee was present and presiding, and conducted the meeting.

The special music for this session was rendered by the Combined M Man and Gleaner Chorus of the Salt Lake Area, with Virgil Camp conducting. Roy M. Darley was at the organ.

President Lee made the following introductory comments:

President Harold B. Lee

We are convened in the Tabernacle in Salt Lake City in the fourth general session of the 142nd Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints. We ex-

tend a cordial welcome to our television and radio audience, and to all present here this afternoon.

The direct broadcast of this morning's session was also video-taped, and will be released by many television stations tomorrow morning in the eastern and central parts of the United States, Hawaii, and bases of the Armed Forces throughout the Pacific, and carried over special radio facilities to Vietnam.

By means of satellite transmission, sessions of this conference will be heard over radio stations in Australia and in countries of South America.

We are especially grateful to the owners and operators of the many radio and television stations for making possible such an extensive coverage of the proceedings of this conference, originating with KSL in Salt Lake City.

The General Priesthood Conference

to be held this evening will be transmitted over closed circuit from the Salt Lake Tabernacle to over 180,000 men of the priesthood assembled in approximately 750 buildings throughout the United States and Canada, and by way of closed circuit television to eight buildings in Salt Lake City, and to many assembled at the Brigham Young University.

The music for this session will be rendered by the Combined M Man and Gleaner Chorus of the Salt Lake Area, with Virgil Camp conducting. Roy M. Darley is at the organ. We shall begin this service by the chorus singing, "Shall the Youth of Zion Falter."

The invocation will then be offered by Elder Raymond C. Bowers, former president of the Alaska-British Columbia Mission.

The number, "Shall the Youth of Zion Falter," was sung by the Combined M Man and Gleaner Chorus.

Elder Raymond C. Bowers, former president of the Alaska-British Columbia Mission offered the opening prayer.

President Lee

If the world could get the message

of that song, "Shall the Youth of Zion Falter," you would have the answer to why the youth of this Church are holding fast to the iron rod. If you will get the message that they sang, you will have the thing that binds us together and keeps our youth strong. I could only wish that they could have stood up while they sang it, so that you could have seen them from head to toe, so proud we are of their stature.

The Combined M Man and Gleaner Chorus now will sing, with Virgil Camp conducting, "The Shepherds Had an Angel," with Maureen Jardine as soloist, after which Elder Franklin D. Richards, Assistant to the Council of the Twelve, will speak to us.

The Combined M Man and Gleaner Chorus sang "The Shepherds Had an Angel."

President Lee

We shall now hear from Franklin D. Richards, Assistant to the Council of the Twelve.

He will be followed by Elder David B. Haight, Assistant to the Council of the Twelve.

Elder Franklin D. Richards

Assistant to the Council of the Twelve

My dear brothers and sisters, I come before you with a humble heart and rejoice with you in the marvelous spirit of this conference.

Gratitude for blessings

I am grateful for the blessings of this day. I am thankful for my knowledge and testimony that God lives and that through the atoning sacrifice

of our Lord and Savior Jesus Christ, we may enjoy eternal life as we are obedient to the laws and ordinances of the gospel. We are blessed to be living in this dispensation when the gospel, the Church, and the priesthood, which is the power to act in the name of God, have been restored through the instrumentality of the Prophet Joseph Smith, one of the great leaders of all time.

And today, in a world where there are millions of God's children who are frustrated and discouraged and are looking for an explanation of life, we are blessed to be led and guided by another prophet, our beloved President Harold B. Lee. May the Lord bless and sustain him.

Object of existence

In considering the purpose of life, the Prophet Joseph Smith said: "Happiness is the object and design of our existence; and will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God." (*Documentary History of the Church*, vol. 5, pp. 134-35.)

Our Lord and Savior Jesus Christ, in his life, set the pattern for us to follow in our quest for this eternal joy and happiness. He admonished his disciples to be perfect, "even as your Father which is in heaven is perfect." (Matt. 5:48.)

There is tremendous power in focusing upon an ideal. People are inclined to become like those whom they admire. As we increase our knowledge and love of the Savior and indicate our willingness to do his will, we necessarily become more perfect and like him.

Savior's teachings

Some of the Savior's greatest attributes and most profound teachings are to be found in the incidents immediately preceding his crucifixion.

After the Last Supper, Jesus and the eleven apostles left the house in which they had eaten and walked to the olive grove known as Gethsemane, on the slope of Mount Olivet. Jesus apparently frequented this grove or garden when he desired privacy for prayer and meditation.

He left eight of the apostles near

the entrance, with the suggestion, "Sit ye here, while I go and pray yonder." (Matt. 26:36.)

Peter, James, and John accompanied the Savior further and "then, saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

"And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." (Matt. 26:38-39.)

The life of the Savior is replete with instances where he applied the principle of "Thy will be done, not mine." Christ's ability to apply this great principle in his life made it possible for him to become perfect.

Learning God's will

As we apply "Thy will be done, not mine" in our lives, we will likewise move toward perfection and true happiness.

But how can we know God's will in order to make our life conform? The Savior said, "If ye love me, keep my commandments." (John 14:15.)

Live so that the Holy Ghost will guide and direct you.

Seek to grow in knowledge, wisdom, and understanding by continuous study and contemplation of the words of Christ and those whom God has appointed to teach and instruct us.

And pray always, remembering the promise given to us: "Draw near unto me and I will draw near unto you. . . ." (D&C 88:63.)

As we live in this type of environment, we will know God's will and have the desire and courage to conform. This doctrine or philosophy requires one to deeply love the Lord and have great faith in his judgment.

"Thy will be done . . ."

Let me illustrate:

In the prayer offered by the Prophet

Joseph Smith at the dedication of the Kirtland Temple, which prayer was given to him by revelation, he said, ". . . Help thy servants to say, with thy grace assisting them: Thy will be done, O Lord, and not ours." (D&C 109:44.)

In the fall of 1834 the Prophet was busily engaged in preparing for the school of the elders and wrote in his diary, "No month ever found me more busily engaged than November; but as my life consisted of activity and unyielding exertions, I made this my rule: *When the Lord commands, do it.*" (DHC, vol. 2, p. 170.)

Here again is evidenced the spirit of "Thy will be done." Joseph Smith's life exemplifies this great principle.

President Brigham Young's feeling about this divine principle is recorded in a letter to Orson Spencer in January of 1848 when he said, "As the Lord's will is my will all the time, as he dictates so I will perform." (*Millennial Star*, vol. 10, p. 115.)

Accepting God's will

Some of you are converts to the Church. Did you find it difficult to accept baptism when you felt it would mean being estranged from your family or friends, losing the security of your social position, maybe even losing your job or employment?

But in your heart you *knew* it was the will of God that you should accept him and become a member of his church, because the Holy Ghost had borne this witness to you.

When you had the will to say "Not my will, but thy will be done," placing your trust in God, and by your acceptance of baptism, showing your faith and humility, didn't you find that you had just opened the way for God to give you greater blessings than you had ever known before?

Testimony of converts

This is the testimony of two wonderful young people I met recently in Mexico, Brother and Sister Alvarez.

They told me that since they were baptized eight months ago, rather than the estrangement from family and friends they had feared, they were finding a new love and respect being given to them, besides all the wonderful new friends that they had found among their brothers and sisters in the Church. They had prospered materially, and above all they had found a peace and nearness to their Heavenly Father that they had never known before.

May I refer to two personal experiences:

Call to Eastern States Mission

As a young man I was offered an appointment to the United States Naval Academy. This was an honor and a real temptation. However, in my early life I had definitely decided that I would like to go on a mission, and I could now see that if I accepted the Naval Academy appointment I probably would not be able to serve as a missionary.

After prayerful consideration I declined the appointment, as I felt it was the will of the Lord that I go on a mission. Soon thereafter I received a call to serve in the Eastern States Mission.

I will be eternally grateful for the call I received, because it was in the mission field that I learned to love the gospel, learned the power of faith, and felt the happiness and peace that come when one is responsive to the whisperings of the Holy Spirit. The pattern I set in the mission field has been a guide to me throughout my life.

Other mission calls

My mission president, Brigham H. Roberts, in his letter of release to me, promised me that I would "find new beginnings from time to time . . . even more missions." As I left the mission field I prayed fervently and at length that this promise might be fulfilled.

Twenty-four years later it was partially fulfilled when I was called to be the stake mission president of the East Mill Creek Stake. At that time Elder Gordon B. Hinckley was president of that stake, and also at that time President Harold B. Lee gave me a beautiful blessing as he set me apart.

Four years later it was further realized when I was called to preside over the Northwestern States Mission. And one of the choicest and most inspiring experiences of our lives was when Sister Richards and I spent approximately ten days with President and Sister Lee in touring our mission.

As we have listened to missionaries bear their testimonies, many have told us how they put aside dreams and plans for school and careers and accepted mission calls. Others who have been called to important church assignments have set aside, to a large extent, their personal affairs, to give the needed attention to the work of the Lord; and all have borne witness of the happiness and blessings they and their families have received.

Vitality of church

In my opinion, the strength and vitality of the Church is due, to a large extent, to the willingness of its members to live the principle, "Thy will be done, not mine."

In 1959 when I received my call to preside over the Northwestern States Mission, it came at a most inconvenient time. But both Sister Richards and I felt that if the Lord wanted us to go, then we should go.

Many of our friends, Church members and nonmembers, indicated that they felt we were making a real sacrifice. We felt otherwise, and as President McKay set me apart, he promised me that it would be the happiest time of our lives. And it was, because our entire time was spent in serving our fellowmen. And we remembered the words of King Benjamin, "... when

ye are in the service of your fellow beings ye are only in the service of your God." (Mosiah 2:17.)

Why should we consider it a sacrifice to enjoy such happiness, growth, and development?

Again I was grateful that my parents had taught me to live by the rule, "Thy will be done, not mine."

Applying this rule in our lives can mean never to turn down an opportunity to serve in building the kingdom when asked by one in authority. Our callings to serve in the Church, coming from an authorized agent of our Heavenly Father, can properly be construed to be the will of the Lord.

Acceptance of God's will in death

In many other ways, to accept the will of the Lord is oftentimes most difficult, as is the case of the death of a loved one.

Death is an important part of eternal life, yet we are never quite ready for the change. Not knowing when it will come, we properly fight to retain life for ourselves and for our loved ones. We pray for the sick and administer to the afflicted. We implore the Lord to heal and extend life. But all are not healed, even though great faith is manifested.

However, God has given us a promise that though a loved one may die, yet he or she shall live again, through the atonement and resurrection of our Lord and Savior Jesus Christ.

The loss of loved ones is a difficult experience that builds great faith, courage, and humility, and we must all expect such experiences.

To obtain the desired happiness on this earth and in the world to come, we must steadfastly face trials and tribulations regardless of the form they take, with the spirit, "Thy will be done, not mine."

The Savior again set the pattern in this respect. No martyr ever approached death with greater courage and dignity

than did Jesus Christ, our Lord and Savior.

Undoubtedly the greatest evidence of righteousness in a person is to accept Jesus Christ as our Savior and Redeemer without any qualifications, and an evidence of this is to live the doctrine, "Thy will be done, not mine."

Path to happiness

In conclusion, let me again repeat the words of the Prophet Joseph Smith: "Happiness is the object and design of our existence; and will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God."

By loving the Lord, keeping his commandments, and serving our fellow beings, we are doing his will, and this will bring us great happiness and eternal life.

I bear you this witness in the name of Jesus Christ. Amen.

President Harold B. Lee

Elder Franklin D. Richards, Assistant to the Council of the Twelve, has just addressed us.

We shall now hear from Elder David B. Haight, Assistant to the Council of the Twelve.

He will then be followed by two of our newly appointed Assistants to the Twelve, Elder O. Leslie Stone and Elder James E. Faust.

Elder David B. Haight

Assistant to the Council of the Twelve

The Savior's powerful promise, "... I will cause that your bosom shall burn within you" (D&C 9:8), became a reality to me as I sat in the National Auditorium in Mexico City a few weeks ago and looked out upon the vast throng of 16,000 faithful Saints.

Some had borrowed money, mortgaged possessions, traveled for days, and made many sacrifices unknown to us that they might attend this great area conference. Our members had come to see a living prophet—to see him face to face, to hear his voice, to hear his words of assurance and admonition, and to personally witness the presidency of the kingdom of God on the earth. They came in great numbers. They saw the prophet and they felt of the comforting Spirit of the Lord. The Saints gathered there heard the truth and believed.

A missionary church

I thought of the great significance of the full-time missionary service of your sons and daughters, who join in heart and voice in humble meetings throughout the world, as they sing:

"Ye elders of Israel, come join now
with me
And seek out the righteous, where'er
they may be: . . .
We'll gather the wheat from the midst
of the tares
And bring them from bondage, from
sorrow and snares."

—*Hymns*, no. 344

We have been a missionary church from the beginning. I thank the Lord

that we will always be a missionary church. The first conversions in this dispensation came through the humble testimony of the Prophet Joseph Smith. His efforts were directed first to those he loved most. He converted his father, his mother, and his brothers and sisters. He converted his wife, his neighbors, then Martin Harris, and the schoolteacher, Oliver Cowdery, as well as the Whitmer family. They all felt of the truth and power of his simple testimony.

"On Sunday, April 11th, 1830, Oliver Cowdery preached the first public discourse that was delivered by any of our number," wrote the Prophet Joseph Smith. (*Documentary History of the Church*, vol. 1, p. 81.) Then it was recorded that six were baptized following the service.

Joseph Smith and Oliver Cowdery, under divine instruction, began to preach, teach, expound, exhort, baptize, and set the pattern for our modern missionary service. Now, over 140 years later, we see the fruits of missionary efforts in our own families, in our wards, in our branches, and, of course, in this tabernacle today.

Blessing of a mission

This gospel is the hope and everlasting salvation for all mankind. The missionary system must be perpetuated by us. Our young men and women should be reared under the loving guidance and influence of a good home, a home where the blessing of a mission is part of each one's life's goal; a home where plans for his future mission become part of his life, such as a simple piggy bank on the shelf in the kitchen marked "For Johnny's Mission," a reminder of his dream.

Hollywood would never be able to produce the thrilling stories, the real-life dramas, the diaries, the letters home, the testimonies locked in hearts that have resulted from following the Savior's instruction: "Go ye therefore,

and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28:19.)

Parable of sower

The Savior explained what might happen to some of our efforts. He said.

"A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down. . . .

"And some fell upon a rock; and . . . it withered away. . . .

"And other fell on good ground, and sprang up, and bare fruit an hundredfold. . . ." (Luke 8:5-6, 8.)

Imagine the quantity of seed planted over the years by the tens of thousands of missionaries. Some seeds lie dormant for years; others spring forth immediately. Some years ago such a precious seed was planted in fertile soil in Germany.

Story of Lippolt family

Robert Frederick Lippolt, his wife, and daughters lived in a small city in Central Germany. Robert, a house painter, provided a moderate living for his family. One Sunday, while on her way to the Protestant church, Robert's wife was approached by Mormon missionaries, who invited her to attend sacrament meeting. She attended and was impressed.

After subsequent visits by the missionaries, she was baptized and became active in the Church. From the moment of his wife's baptism, her husband grew in animosity and bitterness toward the Church. Their daughters were also baptized, resulting in more bitterness.

Robert could bear the Mormons no longer; he moved his family from Germany to Vera Cruz, Mexico, and then on to Porto Alegre, Brazil. As soon as they were settled, Robert's wife continued to spread the news of the gospel. She was causing excitement

in Brazil, for the doctrine that she preached was completely new.

Bitterness filled Robert. He hated the Mormons. He prevented his children from going to public school, for fear they would learn to read and would thus be further indoctrinated with Mormon literature.

Finally, in desperation, he took his family away from civilization to the interior of Brazil. They settled in the remote, peaceful valley of Ipomeia, in the state of Santa Catarina.

Mission in Brazil

Filled with a burning testimony and a desire to share the "good news," Robert's faithful wife wrote to the mission president in Germany, who in turn referred her to the Argentine Mission president. She asked that he visit Brazil. President Reinhold Stooft visited Brazil in 1927 and reported that much success could be realized among the German-speaking people of Brazil.

From the tiny seeds sown by missionaries in Germany and carried across the Atlantic, the First Presidency established a mission in Brazil in February 1935. The work now flourishes. Hundreds, then thousands heard the good news. Now there are four missions in Brazil and four stakes of Zion.

Even Robert Frederick, the once bitter husband and father, was eventually touched by the seed of truth, for at the age of 83 he was carried in his wooden rocking chair to the nearby River Rio de Peixe and baptized a member of The Church of Jesus Christ of Latter-day Saints. How could one ever describe the deep abiding love of Robert's faithful wife for the gospel and for her family?

Planting gospel seeds

Mothers and fathers need to plant the seeds of the gospel firmly in the hearts of their children, to create in them a desire to serve and also to know

how to serve—seeds of hard work, seeds of courtesy, seeds of thrift.

Then, deep in their hearts, your sons and daughters need to have planted the more valuable seeds of spirituality—the seeds of cleanliness, the seeds of love, the seeds of virtue, the seeds of courage, such as the courage of Paul, when he stood in bonds before Agrippa and stretched forth his hands and told of his conversion and said: "I am not mad, . . . but speak forth the words of truth and soberness." (Acts 26:25.)

The seed of *obedience* is the first law of the gospel and was exemplified by the Savior, who was obedient in all things.

Great blessings received

Your sons will go out, as did the Savior, "preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." (Matt. 4:23.)

Your sons will assist in healing those with sicknesses of the mind and discouragement, which afflict modern society, by changing their outlook on life, by lifting the broken hearts from the darkness of despair, by bringing them to Christ.

Through missionary service, new converts receive great blessings, but the missionary also has his life changed.

Returned Scottish missionary

I met one of our Scottish missionaries a few weeks ago at a stake conference in the East. He told me of his marriage and Church activity since returning home. He said: "Do you remember what you told me when I was released from my mission?"

I recalled that this elder was from a rural, cowboy town in Idaho, and I had asked him what he was going to do when he returned home. He said, "Just go back home. I can't afford

to go to college." Then he told me he had some fear that the old gang would be waiting for him, and he might drift back into some old habits.

He had become one of our leaders, the kind of missionary you could trust with any assignment. I advised him to go back home and to invite his old friends to attend sacrament meeting, where he was to make his report, to hear of the change that had come into his life. I then counseled: "Spend some time with your parents, and then take the first bus out of town. A way will be opened up for you to get into college and develop the newly found talents you discovered in the mission field."

And as I stood and looked upon this young man at the stake conference, I saw the rough stone was now polished and would continue to change lives for good.

A divine program

I thank the Lord for our missionary service. It is a divine program. I thank the Lord for our young men and women who represent him before the world in helping build Zion, and in so doing develop their own spiritual knowledge. May our parents always instill in their sons a desire to go on a mission.

Elder O. Leslie Stone

Assistant to the Council of the Twelve

My dear brothers and sisters: I don't know why I should be shaking as I am. I am among friends. I know that no one loves me more than these brethren who are sitting before you, and I love them. Nearly all of them have visited our home and stayed with us and left their blessings.

Call to serve

When President Lee called me to

God bless our missionary homes. May he also bless our missionaries, as promised by President John Taylor, who said of missionaries, "... he is commissioned of the great Jehovah to bear a message . . . and God has promised to sustain him. He has always sustained His faithful Elders, and He always will." (*Journal of Discourses*, vol. 24, p. 35.)

May your sons respond to the great call that shall be theirs, I humbly pray in the name of Jesus Christ. Amen.

President Harold B. Lee

When I was called to be a member of the Quorum of the Twelve thirty-one and a half years ago, one of the Presidency said something very meaningful. There are two times when a man shouldn't be expected to say very much: one, at the beginning of his career, and the other, at the end of his career.

We told these brethren that we didn't expect them to preach a sermon, but we did want to have them bear their testimony and let you feel their spirit. Two of the great men of the world, Brother O. Leslie Stone, to be followed by Brother James E. Faust.

be a stake president about sixteen years ago, I remember on the way home he said, "President Stone, I want you to prepare now for the day when you will be released." And I assured him that I was ready any time the Brethren wanted to release me. But you know this time when he called me the other day, he didn't say a word about that. Later he told me the appointment was for life.

I feel humble, grateful, and assure

you and the Brethren of my willingness to serve, to devote my time, energy, and means for the upbuilding of the kingdom.

The Savior on one occasion, realizing the many temptations that we are faced with in this life, made this statement: "... seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33.) We have tried to live by that rule in our family. My sons, who have both been mission presidents, used to quote that to me when I was talking to them about the future of their lives.

Prospective elders

Now, I want you all to remember the program of prospective elders, and I am going to tell you why. I was a prospective elder when I met my wife in Blackfoot, Idaho; and after I had courted her for some time and decided (and let her know) that she was the girl of my dreams, she let me know in no uncertain terms that I had to "shape up." A temple marriage was the only marriage she was interested in.

After shaping up, I was ordained an elder and secured a temple recommend. We were sealed for time and eternity in the Salt Lake Temple April 23, 1924. I am very grateful for my eternal companion and for my family, including fourteen grandchildren. It was my wife's birthday yesterday, the day that I was sustained as a General Authority.

I would like to testify to you that the greatest happiness that has come into our lives has been when we have been living the gospel and serving the Master, and I have to tell you just a little story.

Covenant to serve

A few years ago, roughly twenty-five, I was starting a new business. I was having difficulty in getting it into black figures. I don't like to operate in the red, and I went to my Heavenly Father on bended knees and made a covenant with him that if he would bless me with inspiration and guidance to make that business successful, I would serve him and I would be liberal with my time and means for the upbuilding of the kingdom.

The Lord did bless us abundantly, and I now pledge to President Lee, President Tanner, President Romney, and all these Brethren that I shall put forth my best efforts to fulfill this new assignment. I love the Lord, and I want to serve him.

Favorite scripture

On the day I was put in as stake president, President Lee quoted this scripture. It has always stuck in my mind, and I would like to quote it to you because it is one of my favorites:

"Trust in the Lord with all thine heart; and lean not unto thine own understanding.

"In all thy ways acknowledge him, and he shall direct thy paths." (Prov. 3:5-6.)

I pray I may always do this, in the name of Jesus Christ.

President Harold B. Lee

Thank you, President Stone. We shall now hear from James E. Faust, who was also sustained as an Assistant to the Twelve, after which the congregation and chorus will join in singing "Come O Thou King of Kings."

Elder James E. Faust

Assistant to the Council of the Twelve

My beloved brothers and sisters and friends: It has been a sublime and moving experience to participate in sustaining President Lee and his counselors yesterday morning as the new First Presidency of the Church, and I humbly entreat the same spirit to sustain me for these very few moments while I respond.

Broodings about call

Since President Lee notified me of my call in the most moving and touching experience of my life last Thursday morning, there have come to me the most solemn broodings that can come to a human soul. I have asked myself a hundred times, Why me?—because it is beyond my understanding that I should be asked to join these great brethren of the General Authorities, all of whom I hold in such great esteem.

I pray that God will have mercy upon me because of my weakness and shortcomings. As long as I remember I have had a personal witness of the divinity of Jesus Christ and of his church, and it has always been easy for me to believe and to testify. I have concluded that if there is one amongst all the General Authorities who is the weakest and the least qualified, then I can fill that position. Also, because I served in Brazil on a mission, I am the only one who speaks Portuguese.

Appreciation for family

With all my heart I want to thank Ruth Wright Faust for letting me share her life and giving me the hope that we can share eternity together. She is more than a wife and a sweetheart because she has become part of my very being. With all my

heart I want my children to know that I cannot succeed in this calling unless I also succeed as their father, and that they will always be paramount in my life.

No man ever had a better father than did I, and I hope that I will always honor his good name. My widowed mother is among you in the television audience, and I am sure that she weeps. Many times in my childhood I have happened upon her on her knees, praying for her five sons, and I wish to tell her that this son continues to need her faith and prayers.

Change in life

I realize that life for me and mine can never and should never be the same. For twenty-two years and until last Thursday morning I have been a lawyer, and since then I have been trying to repent. Now I shall try to become one of the fishers and help these brethren cast forth and draw in the nets of eternal life. And I should like to say that if anyone has ever been offended by anything I have ever done in my church, professional, or political life, I humbly ask their forgiveness. I mentioned to a friend of mine who knew of this call that those who know me will say, "Surely James Faust was called of the Lord because no one else would have called him."

Love for brethren

I wish President Lee to know that I sustain him, and He whom President Lee represents, with all of my devotion and all of my heart and all of my being. Under his hands I was ordained a bishop, and by him called to the stake presidency, and he has been for me all my adult life a great and be-

loved teacher and exemplar for all that is noble and good. President Tanner has been like a father to me, ever available, always helpful, kind, considerate, and he knows how much love and respect I have for him.

President Romney, as you know, has special qualities of inspiration and wisdom and has been a special friend and confidant, and my respect and honor for him know no bounds. I would also like to mention the profound influence that President Henry D. Moyle and President Hugh B. Brown have had also on my life. These are and have been truly great men of the earth.

I express appreciation to all the host of people who have blessed my life, those from whom I have learned, my missionary companions, those with whom I served in bishoprics, on high councils, stake presidencies, and my beloved friends, the Regional Representatives of the Twelve.

Now as a humble follower of the divine Master, I bear witness to the divinity of him as the Savior of the world, and of his church as established in these days, now headed by President Harold B. Lee, in the name of Jesus Christ. Amen.

President Harold B. Lee

As we listen to these men, great in business and public life, we remember what the great prophet of the Book of Mormon said, “. . . to be learned is good if they hearken unto the counsels of God.”

We can accept all the repentant lawyers and attorneys and business men there are in the world.

The congregation and chorus will now join in singing, “Come O Thou King of Kings,” after which Elder Sterling W. Sill will then be our next speaker.

The congregation and chorus sang the hymn, “Come O Thou King of Kings.”

President Lee

Elder Sterling W. Sill, Assistant to the Twelve, will now speak to us.

He will be followed by Elder Loren C. Dunn of the First Council of Seventy.

Elder Sterling W. Sill

Assistant to the Council of the Twelve

One of the biggest businesses in the world is this business of holding conventions. This week and every other week, in this country and every other country, men and women will be getting together to discuss their problems, exchange ideas, and try to develop more effective techniques for accomplishment. If one doctor discovers better methods for improving health, relieving pain, or saving lives, that information is immediately passed on to others.

As a consequence, the skill of all doctors is increased, and every one of us is made the beneficiary of every medical discovery.

If you had lived in Jerusalem 1900 years ago, your life expectancy at birth would have been approximately 19 years. If you had lived in George Washington's day in America, your life expectancy would have been 35 years. When I was born it was 48 years. But those babies who were born in an

American hospital this morning have an average life expectation of 70 years.

World's most important business

Great men everywhere are studying and working day and night to uplift and enrich our lives. And if it is so important for doctors, lawyers, farmers, teachers, businessmen, and scientists to counsel together in order to increase their effectiveness, how much more important it is for us who work in this greatest of all enterprises that Jesus referred to as "my Father's business." That is the world's biggest and most important undertaking. It has the responsibility for building integrity, character, righteousness, and eternal life into the lives of his children.

Thomas Carlyle once said that a man's religion is the most important thing about him. That is what he believes in and thinks about and works at and fights for and lives by. Our eternal exaltation will not be awarded according to whether or not we make a good living, but according to whether or not we live a good life. Jesus announced the purpose of his own mission by saying, "... I am come that they might have life, and that they might have it more abundantly." (John 10: 10.) And to produce the most abundant lives is our primary responsibility.

The Lord himself has said: "... this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

Questions for consideration

When we are called to assist in this all-important undertaking, it then becomes our work and our glory to bring to pass the immortality and eternal life of man. And twice each year, in obedience to the direct instruction of deity, this great general conference of the Church is held. And as we contemplate our own individual part in it, I would like to pose some questions for your consideration.

Just suppose that you were asked, "What is the greatest idea that you are capable of thinking?" "What is the most worthwhile good to be done?" or "What activity would make our lives most profitable and happy?"

Daniel Webster gave one answer when he said: "The greatest thought that has ever entered my mind is the consciousness of my individual responsibility to God."

We recently had another inspiring and official answer, which I would like to use as the theme for my remarks. On July 7, 1972, Harold B. Lee became the eleventh president of the church of Jesus Christ in this dispensation of our world's history. And in a conference with some seventy-five members of the press and representatives of other news media, he was asked what was the most important counsel that he had to give to the people of the world. In a three-word answer, President Lee said, "Keep the commandments."

President S. Dilworth Young recently said that in his opinion, Harold B. Lee is as strong a man as his great-granduncle, Brigham Young. And I would like to submit that these three words spoken by President Lee represent the most profitable direction that could possibly be given by anyone in any dispensation.

Religion an activity

The religion of Christ is not just an idea; it is an activity. It is not just something for us to think about; it is something for us to do. These words also constitute the world's most powerful success formula. The best way to be a good doctor or a good lawyer or a good teacher is to be a good man. These three words serve as the shortest, the most pleasant, the most direct, and the only road to the celestial kingdom.

From the very beginning, the gospel has been taught to all of the prophets. On one occasion Moses was given a revelation concerning the earliest times. He said:

"And [God] called upon our father Adam by his own voice, saying: I am God; I made the world, and men before they were in the flesh.

"And he also said unto him: If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized, even in water, in the name of mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men, ye shall receive the gift of the Holy Ghost, asking all things in his name, and whatsoever ye shall ask, it shall be given you." (Moses 6:51-52.)

Conference called by Adam

The other day I had occasion to reread the genealogy of the ten patriarchs in their succession from Adam to Noah. Excluding Enoch, who was translated at age 430, the other nine of the ten patriarchs lived to an average age of 912 years. In one sense they served as the founding fathers of our world civilization. And each was a great man in his own right. Adam will always stand at the head; and under the direction of that magnificent Being, the Savior of the world, he will forever preside over his posterity. Adam was a mighty spirit before this earth was formed, and he was faithful throughout his long mortality. Three years before his death he called together Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah, who were all high priests, and all of the residue of his posterity who were righteous unto the valley of Adam-ondi-Ahman, and there he bestowed upon them his last blessing. The record says:

"And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the prince, the archangel.

"And the Lord administered comfort unto Adam, and said unto him:

I have set thee to be at the head; a multitude of nations shall come of thee, and thou art a prince over them forever.

"And Adam stood up in the midst of the congregation; and, notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatsoever should befall his posterity unto the latest generation." (D&C 107:54-56.)

Records of righteousness

And the primary message of that great general conference was also centered in that fundamental human requirement to "Keep the commandments." Many of those who attended this conference in the year of the world 927 had made inspiring records in righteousness. The Bible says that Seth, the son of Adam, was a perfect man. At age 65 Enoch was called on a special mission to preach the gospel, which lasted for the next 365 years. The record says of him:

"And he saw the Lord, and he walked with him, and was before his face continually; and Enoch walked with God three hundred and sixty-five years, making him four hundred and thirty years old when he was translated." (D&C 107:49.)

Certainly Enoch was one of the best educated men who ever lived in the world. The record says that he was taught in all of the ways of God. He was not only a perfect man, but he wrote a great book of scripture and built up the famous city of Enoch, which was also called the city of holiness. This city of Zion and all of its people were translated and taken up to God in the year of the world 1052.

All of these founding patriarchs lived in the days of great wickedness, and yet the scripture says that Noah was also perfect in his generation. It says, "and Noah walked with God." (Gen. 6:9.) And most of his life was spent saying to the antediluvians, "Keep the commandments."

Common interests

We have many interests in common with the founding fathers of our world. They lived on one end of our civilization, and we live on the other. They stood in the forefront of our history, and we carry the responsibility for this equally important last-day period. Both periods have great intensities of good and bad. The Lord himself looked forward to our day and made a rather uncomplimentary comparison when he said: "... as the days of Noe were, so shall also the coming of the Son of man be." (Matt. 24:37.)

This first period was brought to its end by the flood. The last will be brought to its close by the glorious second coming of the Son of God.

Keep the commandments

Enoch said, "Keep the commandments," and those who did were translated and taken up to heaven. Noah said, "Keep the commandments," and those who did not were drowned, and their spirits were sent to the eternal prison house. The prophet Jonah said to the people of Ninevah, "Keep the commandments," and when they obeyed, their city was saved.

In concluding his book of Ecclesiastes, the wise man Solomon said: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." (Eccles. 12:13.)

When one came to Jesus and said, "... what good thing shall I do, that I may have eternal life?" Jesus said unto him, "[Thou knowest the law], keep the commandments." (Matt. 19:16-17.)

Then on the night preceding his crucifixion he said to the apostles, "If

ye love me, keep my commandments." (John 14:15.)

When the people chose apostasy rather than obedience, the dark ages came upon the world.

The Restoration

John the Revelator avoided the kind of violent death meted out to the other apostles of Jesus by his banishment to that lonely little isle of Patmos located in the Aegean Sea. Then, with prophetic vision, he looked down to our day and said:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." (Rev. 14:6-7.)

The church of Jesus Christ, founded upon the foundation of apostles and prophets, has again been restored. And in 1972 a great modern prophet, standing shoulder to shoulder with those of other times, is again saying to all the world and to each of us individually, "Keep the commandments."

May God help us to hear and to obey, I humbly pray in the name of Jesus Christ. Amen.

President Harold B. Lee

We have just listened to Elder Sterling W. Sill, Assistant to the Twelve.

Elder Loren C. Dunn of the First Council of Seventy will now address us. He will be followed by Elder Paul H. Dunn of the First Council of Seventy.

Elder Loren C. Dunn

Of the First Council of the Seventy

My brothers and sisters, I pray for the inspiration and strength and Spirit of the Lord during the few minutes that I am before you this afternoon.

In a recent area general conference held in Mexico, President Harold B. Lee made this statement:

"The strength of the Church is not to be measured by the amount of money paid as tithing by faithful members, nor by the number of the total membership of the Church, or the number of Church chapels and temple buildings.

"The real strength of the Church is to be measured by the individual testimonies to be found in the total membership of The Church of Jesus Christ of Latter-day Saints."

Individual testimonies

No matter what position a person holds in this church, there is one thing to which he is entitled, and that is a testimony of its truthfulness.

Not only is it the right of every member to know for himself, but every soul, whether member or nonmember, can if he desires receive a realization that God the Father actually lives; that Jesus Christ is his Son, and gave up his life on the cross that we might live, and was resurrected to ascend on high to take his place on the right hand of God; that Joseph Smith was a true prophet and that in reality he saw God the Father and his Son, Jesus Christ, and that he became the legal administrator to restore the kingdom of God to the earth; that The Church of Jesus Christ of Latter-day Saints is that kingdom of God on the earth, and anyone who makes himself worthy for baptism, by faith in the Lord Jesus Christ and repentance, can gain entrance to that kingdom; that the Book of Mormon is true and "a person can get closer to

the Lord by following its precepts than by any other book"; and that we have today a living oracle, a prophet of God who stands at the head of this the Lord's church upon the earth.

It is not enough to enter into a scholarly discourse on the merits of this declaration or to accept or reject these claims with a wave of the hand. True strength, true peace of mind, true purpose in life comes when the individual, aside from what others may know, puts himself in a position so that the Lord can reveal to him the absolute truth of these things. It is an experience that defies description, at least to one who has not yet paid the price to receive it. It is the awakening of the mind and spirit to absolute truth. It is a revelation from God. It goes beyond what we can know and understand with our mortal senses. It is a testimony of the truthfulness of the gospel of Jesus Christ.

Around the world literally hundreds of people are gaining this testimony daily. I heard one such person speak just a few days ago. He was a new convert to the Church. He was a young man and he had a young family. He told how his life had literally changed—how the life of his whole family had changed. For the first time he knew what his relationship to God was and what the Lord expected of him. Because of this, he said, he was a better husband and father. He knew where he was going and could lead his family in a better way. But mostly he was happy—happy with the quiet joy that fills the life of every truly converted person.

People who look at us from the outside can't understand what makes this church so alive and its people so faithful and devoted. President Lee truly answered that question in Mexico when he said, as I mentioned, "The

real strength of the Church is to be measured by the individual testimonies to be found in the total membership of The Church of Jesus Christ of Latter-day Saints."

The Book of Mormon

The way in which a person can gain such a testimony is clearly defined by the Lord. First let me read from the frontispiece of the Book of Mormon wherein the Lord gives the reasons for bringing forth this book to the world.

In the second paragraph we find this quote: "And also to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations."

So the purpose of the book is to convince the world, both Jew and gentile, that Jesus is the Christ, the Eternal God, manifesting himself to all nations.

Next we read in section 20 of the Doctrine and Covenants where the Lord, speaking of Joseph Smith and the Book of Mormon, says: "And gave him power from on high, by the means which were before prepared, to translate the Book of Mormon;

"Which contains a record of a fallen people, and the fulness of the gospel of Jesus Christ to the Gentiles and to the Jews also;

"Proving to the world that the holy scriptures are true, and that God does inspire men and call them to his holy work in this age and generation, as well as in generations of old." (D&C 20:8-9, 11.)

Conviction of the truth

The Book of Mormon, then, has been brought forth to convince mankind that Jesus is the Christ and that the holy scriptures are true and that God is again speaking through prophets as he did in ancient times. The contents of the Book of Mormon then become the means whereby a person can

put himself in harmony with the Spirit of the Lord so he can prove to himself and be convinced these things are true.

How this should be accomplished is outlined by one of the last prophets to write in this ancient book of scripture. Some 421 years after the birth of Christ, the prophet Moroni, speaking to the people of this generation, gave the following guidelines:

"Behold, I would exhort you that when ye shall read these things, if it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam even down until the time that ye shall receive these things, and ponder it in your hearts.

"And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

"And by the power of the Holy Ghost ye may know the truth of all things." (Moro. 10:3-5.)

Three steps in seeking a testimony

The three steps, then, in seeking a testimony of the truthfulness of the gospel from the Lord himself are to read, ponder, and pray with real intent and sincerity of heart. If a person will prayerfully read the pages of this inspired book and carefully turn over in his mind what he has read and constantly ask the question, "Could any man have written this book?" the promise of the Lord is that he "will manifest the truth of it unto you, by the power of the Holy Ghost."

If the world would accept this invitation, then they would know for themselves the source of strength of The

Church of Jesus Christ of Latter-day Saints—for like all of us, they would have gone to the source and received their own testimony.

Desire to know

And now to those who by heritage find themselves members of the Church but perhaps are not sure of their own testimony—to you I would suggest that it is no sin to admit to yourself that you do not know if, in fact, you don't know. The error might be, however, in coming to the realization that you don't know and then doing nothing about it. Any person, either member or nonmember, who wants to know *can* know. If at present you live by the faith and testimony of your parents and those around you, that is certainly all right. But seek to reach out and gain your own testimony so you can stand on the strength of your own personal relationship with the Lord. It will help you in solving many of your problems and bring peace to your heart.

Bearing testimony

I would hope that as Latter-day Saints we can strengthen each other in the way which the Lord provided, by bearing our testimonies often—at church meetings, at the end of gospel classes, even at fast and testimony meetings. We should renew our efforts to actually express our testimonies and give something more than a passing reference to the truthfulness of the gospel. With the bearing of testimony comes the spirit of testimony, and all are edified.

And finally, may Latter-day Saint parents bear their testimonies to their children in the home—actually express to your children exactly what it is about the Church you know to be true. If we think our children know these things just because they live in the same house with us, we are mistaken. We need to say the words so our families can feel the same spirit of testimony that we have felt. Family home evening is an ideal time for this to take place.

And may I add that the family setting is an ideal place to read the Book of Mormon. We as a family recently finished reading the Book of Mormon. Although two of our children are not old enough to read yet, we find that they understand more than we thought they would, for the spirit and truth of this great book enlighten all ages.

What greater inheritance can parents give their children than the spiritual heritage which the children have a right to receive! To all men, both member and nonmember, comes the invitation from the God of this earth to learn for themselves the truth. May all who have not received the knowledge accept the invitation of the Savior is my prayer in the name of Jesus Christ. Amen.

President Harold B. Lee

Elder Loren C. Dunn of the First Council of Seventy has just addressed us.

We shall now be pleased to hear from Elder Paul H. Dunn of the First Council of Seventy. He will be followed by Elder Boyd K. Packer of the Council of the Twelve.

Elder Paul H. Dunn

Of the First Council of the Seventy

I am grateful for this opportunity, brothers and sisters, to add my witness to those that have been borne so beautifully here.

Repentance and baptism

The other night I was somewhat amused as I looked through an evening copy of the *Deseret News*. I noticed a picture depicting a problem that one of the Baptist churches in the South was having. It seems that their parking lot was being used by an adjoining establishment for commercial use, and the enterprising minister put this sign up at the entrance to the parking lot: "Warning—Violators will be baptized."

I couldn't help but think of that as I have listened to the real warning of the Lord and the counsel from his servants during these two great days.

When the Lord appeared to the Nephites he said, "And again I say unto you, ye must repent, and be baptized in my name, and become as a little child, or ye can in nowise inherit the kingdom of God." (3 Ne. 11:38.) That was his real warning.

Just twenty-three years ago this fall, I entered Chapman College in Southern California as a student. I came under the wonderful influence of Dr. Guy M. Davis, philosopher, educator, and teacher. Twenty-three years later, just three weeks ago last Friday evening, I saw this magnificent man, with so brilliant a mind, become as a little child, as he entered the waters of baptism and became a member of the Church.

"Strengthen thy brethren"

I thought of another scripture as I witnessed that baptism experience of my friend. The Lord, admonishing his chief apostle Peter, as Luke records

it, gave this simple counsel and direction: "... when thou art converted, strengthen thy brethren." (Luke 22:32.) I pray the good bishop, the home teacher, the congregation of the ward to which Guy and his family have now been assigned will strengthen my brother.

A personal experience

Permit a personal experience for just a moment. Strengthening one's brother, I think, comes closer to home when we think of fellowshiping and friendshiping our family. Some time ago when my youngest daughter was faced with the reality of attending a different school, she looked forward to the new experience with great anticipation and excitement but with the usual anxieties and concerns. Her mom and dad tried to make her experience meaningful, and one that would be positive, and we spent several hours attempting to prepare her mind for the new experience. We even planned a time when we could shop for new clothes and other special school supplies.

Finally, the long-awaited day arrived. A special evening was planned to help give spiritual comfort and guidance. Later she put her clothes out in anticipation of the next day. As she retired to her bed, seemingly all was well, but about an hour later she appeared at my study door where I was making some preparations.

"Dad," she said, rubbing her tummy, "I don't feel very well."

You know the sign; and I thought I understood it, so I invited her in and sat her on my lap. We put on a little music that we liked to listen to together. I rubbed her tummy, and she soon fell asleep. I took her back upstairs, placed her in her bed, tiptoed

toward the door; and she broke the silence with the announcement, "I am not asleep yet."

I went back and lay down on the bed with her, stroked her head, gave what fatherly counsel one could under the circumstances, and reassured her. Finally she fell asleep. The next morning she appeared at breakfast in her petticoat. She said, "Dad, I don't think I had better go to school today."

I said, "Why not?"

She said, "I think I am going to get sick."

You know what she was trying to tell us, don't you? I don't know how to handle a new situation, Dad. Will I make friends? Will my teacher like me? Will I fit into the social group? Will I be accepted? These are the concerns that all of us experience, as we find ourselves in new and different social situations.

She knew what my answer would be and agreed to have me drive her to school. As we got in front of the school building, the warning bell sounded. The tears started to come to her eyes. I got out of the car and assisted her. We walked about ten feet, and she grabbed hold of my leg. It was as though she were a tackle on some football team. And then, as only a child can do to a father, she looked up at me and said philosophically, "Dad, if you really love me—if you really love me—don't send me in there."

I said, "Honey, this may be beyond your comprehension, but it's because I do love you that I am taking you in there." And I did. When we got inside the door, she grabbed hold of the other leg and held on. Numerous students came and went, and finally the little miracle happened that changed everything.

From I don't know where came a delightful, wonderful friendship, a fellowships who knew how to lose herself in serving others; one who

would now take the admonishment of the Savior to strengthen her friends. With the exuberance of youth this little girl said, "Kellie, how are you?"

"Fine."

"What is your home room?" And she told her. "Tremendous. I had that home room last year. Come on, and I will take you to it."

And before Kellie knew it, she had let go of my leg and got about ten paces away, then realized what she had done. I will never forget her expression and the sermon she taught as she looked back. "Oh," she said, "Dad, you can go now; I don't need you anymore."

Need for fellowship

Thank God for the little people as well as the big people who know how to friendship and fellowship.

Thousands of people are coming into this church every month. I pray that we have the genius to follow the counsel of the Lord to strengthen our brethren. I pray that a great bishop and a wonderful home teacher and other members are taking care of my friend, Guy Davis.

I testify to the divinity of this church. It is true. I sustain President Lee as a prophet, seer, and revelator. I know he is called and ordained of God. I know God lives and that Jesus is the Christ, to which I add my testimony, in the name of Jesus Christ. Amen.

President Harold B. Lee

Thank the Lord we have great teachers who know how to put over great lessons in capsules. You have listened to Paul H. Dunn, one of them. We are now going to listen to another one, Elder Boyd K. Packer of the Council of the Twelve, who will be our concluding speaker.

Elder Boyd K. Packer

Of the Council of the Twelve

After yesterday morning and this morning with President Lee, I think you can imagine the experience that is ours when we, as the Brethren, go to the temple, there to take sweet counsel together with him.

Watch-care over saints

It was in such a meeting a short time ago that there came to me the inspiration for the subject that I speak upon today. We sang as the opening hymn in that meeting "How Gentle God's Commands." Later, in a prayer, President Lee included this phrase from the hymn: "Beneath his watchful eye, His saints securely dwell." (*Hymns*, no. 67.) He then reverently gave thanks to the Almighty for the security and protection of his saints, and in that prayer he invited a continuation of that watch-care over them.

I was deeply touched with gratitude that in a world characterized by unrest, even by violence, there is a people who care for one another.

Paul told the saints at Ephesus: "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God." (Eph. 2:19.)

To be a fellow citizen with the saints has great meaning. All can receive that citizenship through the ordinance of baptism, if they will—if they will repent and prepare themselves. Then, as members of The Church of Jesus Christ of Latter-day Saints, they never need be alone.

The individual is regarded as a son or daughter of God. Family members are taught to sustain one another. In such families there is some fulfillment of the statement: The saints securely dwell. Then the family structure is marvelously fitted into the setting of church organization.

Never left alone

When young men and women are living away from the parental circle, they are not left alone, for the watch-care is kept over them. As they marry, the cycle begins again.

Some do not marry, but they are never left alone.

As children leave home to begin families of their own, father and mother—now called grandfather and grandmother—face life together as they did when they were newlyweds. This is the normal, the expected, and the desirable pattern, for the course of the Lord is one eternal round. They are never left alone.

Children are taught to revere their parents, but sometimes they live at great distances. In any case, the Church reaches out with a watch-care over them.

Then, when one of them is gone, the aged widow is not left alone; for again the organization of the Church reaches out in watch-care over her to look after her needs—spiritually, and temporally also, if that becomes necessary—that she might securely dwell.

The process is simple. Two holders of the priesthood are called by their quorum president and assigned by the bishop to visit the house of each member regularly, under the title of priesthood home teachers. They are guardians of the individual and of the family.

Priesthood home teaching

When I choose to talk of priesthood home teaching, I full well realize there are some activities in the Church that are more exciting and some more interesting. Perhaps even most have more appeal.

Some time ago I was in a home after a sacrament meeting. A mother asked her teenage son how the day had gone for him. The young man, bold in truth and unhesitant as youth usually is, said, "Fine, except for sacrament meeting."

The mother inquired about sacrament meeting, and he said, "Well, if we could ever survive high councilors talking about priesthood home teaching and welfare, that would be the day!"

The humiliated mother said, "Why, David, Elder Packer here has charge of one of those programs for the whole Church."

"I know," he said. "Why doesn't he do something about it?"

My boy, I am, at this very moment, doing all that I know how to do about it. Let me explain something to you. Perhaps you'll find that these two programs—which are very closely related—can be most interesting. But interesting or not, they are vital to your security.

Fundamental things

Incidentally, young man, you can list me with that high councilor who talks of basic priesthood programs. And list with us your coach who talks about drill and exercise, and your music teacher who insists on hours of practice for but a few minutes of performance. List with us your parents, who insist that you learn to work and to pay attention to fundamental things of life.

I repeat, some activities may have much more appeal, but there is none that is more important.

It is interesting that things so basic are taken so for granted. For example, there is within us a coursing supply of blood delivering nourishment to sustain the body, carrying away waste materials, and armed with a protection against disease and infection. The blood supply is kept in motion by the incessant and dependable pumping of the heart. It is vital to life.

Ordinarily, however, a sliver in the finger gets more attention and is of more concern. No one pays much thought to the beating of the heart until there is the threat that it may be interrupted or stopped. It is then that we pay attention.

Benefits of home teaching

Home teaching, strangely enough, is so taken for granted that most members pay little attention to it, participating routinely, sometimes almost with annoyance. Through it, nevertheless, there come to members of the Church a protection and a watch-care not known elsewhere.

Picture a man calling for his companion, generally a younger man in his teens, to spend an evening calling on the homes of five or six families. They come to bring them encouragement, to search out their spiritual needs, and to be concerned with their welfare so that everybody knows that there is somebody to call upon in time of need.

If illness strikes, help can be forthcoming. The children can be cared for; visits can be arranged. Here we join the priesthood home teachers with the visiting teachers from the Relief Society. Often the problem is not illness. It is a teenager with problems or a little one not coming along the way he should.

There can pour through this channel of priesthood home teaching a sustaining power to the limits of the resources of the Church on this earth. This is not all. There can flow through this channel a redeeming spiritual power to the limits of heaven itself.

Through home teaching, tragedies have been averted. Sinking souls have been lifted. Material need has been provided. Grief has been assuaged. The infirm have been healed through administration. While the work goes on without being heralded, it is inspired of Almighty God and is basic to the spiritual nourishment of this people.

Importance of program

The leaders of the Church expend great effort to see that priesthood home teaching works. Though it is much taken for granted, it is always provided for and always will be. The principles of it have never changed, not with changing society or the various additions to programming in the Church. Without it the Church could very quickly cease to be the Church. And I say again, though some activities may be more inviting, none is more important.

I am grateful for the many activity programs we have. They are a spice, a flavoring, or a dessert. They make life interesting, particularly for our young people. I am much in favor of them and would not see them neglected, nor could you persuade me to dispense with them.

I can see that a church with home teaching only might, to a young person, be quite as dull as a meal without flavoring or dessert. However, I have some concern when our local leaders concentrate entirely on activity programs and neglect priesthood home teaching.

I say to our bishops, you might as well try to raise up an athlete on a diet of chocolate bars and soda pop as to attempt to sustain your youth with activity programs only. They may be drawn to them, but they will not be much nourished by them. No effort to redeem your youth can be more productive than the time and attention given to priesthood home teaching. For the object of priesthood home teaching is to strengthen the home, and as the teenager would say, and he usually knows, "That is where it is all at." Can't you see that when you keep this lifeline to the home open, not only do you strengthen the home, but you have much better, more flavorful activities?

The Lord's way

There are many ways to lift our young people. We are very inventive

and seem to be able to devise many exciting ways. Sooner or later we will be drawn to do it the Lord's way.

I am reminded of a fur trapper who had earned a modest fortune trapping foxes. He decided to go south for the winter and left his trap lines in the care of a carefully trained young assistant. He taught him just how to set the traps and where to put the bait.

When he returned in the spring, to his disappointment there were very few fox furs.

"Did you do it just as I taught you?" asked the older man.

"Oh, no," was the reply. "I found a better way."

You who are bishops and quorum leaders, I urge you to give adequate attention to priesthood home teaching. Do not release the home teachers by attempting to accomplish what they should do in other ways. You may invent a thousand of them in an effort to strengthen your youth, but sooner or later you must come back to doing it His way.

I am reminded of the scriptural declaration:

"Who am I, saith the Lord, that have promised and not fulfilled?

"I command and men obey not; I revoke and they receive not the blessing.

"Then they say in their hearts: This is not the work of the Lord, for his promises are not fulfilled. But wo unto such, for their reward lurketh beneath, and not from above." (D&C 58:31-33.)

Twice a blessing

To you who are home teachers—you who perform the routine visit, not infrequently considered a drudgery—do not take the assignment lightly or pass it off as being routine. Every hour you spend in it and every step you take in it and every door you knock upon, every home you greet, every encouragement you give, is twice a blessing.

It is an interesting truth that the

home teachers are often taught in the course of their visits to the family. In fact, it is often a question, even in a moment of sacrifice and service by a priesthood home teacher, who benefits the most—the family he serves or the home teacher.

Home teaching experience

In my experience I recall a very significant lesson. I learned it as a home teacher.

Shortly before I was married I was assigned with an older companion to serve as home teacher to an aged little lady who was a shut-in. She was a semi-invalid, and often when we knocked on the door she would call us to come in. We would find her unable to be about and would leave our message at her bedside.

We somehow learned that she was very partial to lemon ice cream. Frequently we would stop at the ice cream store before making our visit. Because we knew her favorite flavor, there were two reasons we were welcome to that home.

On one occasion the senior companion was not able to go, for reasons that I do not remember. I went alone and followed the ritual of getting a half-pint of lemon ice cream before making the call.

I found her in bed. She expressed great worry over a grandchild who was to undergo a very serious operation the following day. She asked if I would kneel at the side of her bed and offer a prayer for the well-being of the youngster.

Lesson taught

After the prayer, thinking of my coming marriage, I suppose, she said, "Tonight I will teach you." She said she wanted to tell me something and that I was always to remember it. Then began the lesson I have never forgotten. She recounted something of her life.

A few years after her marriage to a fine young man in the temple, when they were concentrating on the activities of young married life and raising a family, one day a letter came from "Box B." (In those days a letter from "Box B" in Salt Lake City was invariably a mission call.)

To their surprise they were called as a family to go to one of the far continents of the world to help open the land for missionary work. They served faithfully and well, and after several years they returned to their home, to set about again the responsibilities of raising their family.

Then this little woman focused in on a Monday morning. It could perhaps be called a blue washday Monday. There had been some irritation and a disagreement. Then some biting words between husband and wife. Interestingly enough, she couldn't remember how it all started or what it was over. "But," she said, "nothing would do but that I follow him to the gate, and as he walked up the street on his way to work I just had to call that last biting, spiteful remark after him."

Then, as the tears began to flow, she told me of an accident that took place that day, and he never returned. "For fifty years," she sobbed, "I've lived in hell knowing that the last words he heard from my lips were that biting, spiteful remark."

This was the message to her young home teacher. She pressed it upon me with the responsibility never to forget it. I have profited greatly from it. I have come to know since that time that a couple can live together without one cross word ever passing between them.

I have often wondered about those visits to that home, about the time I spent and the few cents we spent on ice cream. That little sister is long since gone beyond the veil. This is true also of my senior companion. But the powerful experience of that home teaching, the home teacher being taught, is with me yet, and I have found occa-

Saturday, October 7

Second Day

sion to leave her message with young couples at the marriage altar and in counseling people across the world.

"Only a home teacher"

There is a spiritual genius in priesthood home teaching. Every priesthood holder who goes forth under this assignment can come away repaid a thousand-fold.

I have heard men say in response to a question about their Church assignment, "I am only a home teacher."

Only a home teacher. Only the guardian of a flock. Only the one appointed where the ministry matters most. Only a servant of the Lord!

It is because of you, the priesthood home teacher, that a verse of the hymn stands true:

"Beneath his watchful eye,
His saints securely dwell;
That hand which bears all nature up
Shall guard his children well."

I bear witness that Jesus is the Christ. This is his church and kingdom. We hold the priesthood and authority delegated of him. There presides over us a prophet, who as a man cannot extend himself to the far reaches of the earth, to every branch, to every mission, or to every stake. Yet by delegation of the authority and the keys held by him, he can reach, not just to the stakes and the wards and the branches, but he can reach into the homes, to the individuals, and bless and sustain them, that the saints might securely dwell. In the name of Jesus Christ. Amen.

President Harold B. Lee

Elder Boyd K. Packer of the Council of the Twelve has been our concluding speaker.

I sincerely pray that the very important messages of this session will not be lost on the membership of this Church, and particularly on the priesthood holders, into whose hands we are

giving some mighty responsibility these days.

We remind the brethren of the General Priesthood Meeting which will convene here this evening at 7 o'clock.

The Sunday morning session will be broadcast by many radio and television stations in the western United States, and by short-wave over Radio New York Worldwide to England, Europe, Mexico, South America, Central America, Africa, and parts of Asia.

The CBS Radio Network Tabernacle Choir Broadcast tomorrow morning will be from 9:30 to 10:00 o'clock. Those desiring to attend this broadcast must be in their seats no later than 9:15 a.m.

This music for this session has been furnished by the Combined Salt Lake Area M Man and Gleaner Chorus. We are grateful for the inspiring music rendered by this devoted group of young men and women. Thank you, young people, and may the Lord bless you, and may you be an example to all the youth of the Church, for your presence here this afternoon has been an inspiration to all who have been listening and watching.

The Combined Chorus with Virgil Camp conducting and Roy M. Darley at the organ will now sing that glorious youth song, "Carry on, carry on, carry on!"

The benediction will then be offered by Elder Nicholas J. Teerlink, president of the Wells Stake.

This conference will then be adjourned until ten o'clock tomorrow morning.

The Combined M Man and Gleaner Chorus rendered the song, "Carry On."

President Nicholas J. Teerlink of the Wells Stake offered the closing prayer.

The conference was adjourned until 10 o'clock tomorrow morning.

GENERAL PRIESTHOOD MEETING

FIFTH SESSION

The General Priesthood Meeting of the Church convened at 7 o'clock p.m. on Saturday, October 7, 1972, with President Harold B. Lee presiding and conducting.

The special singing for this session was furnished by the Male Choir of the Mormon Youth Chorus, with Jay Welch and Hal Gundersen conducting, and Roy M. Darley at the organ.

President Lee opened the meeting with the following statement:

President Harold B. Lee

This is the General Priesthood Session of the 142nd Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints.

These services are being relayed by closed-circuit transmission and will reach members of the priesthood gathered in the Assembly Hall and in approximately 750 other separate locations from coast to coast and in Canada. I might say also in the Salt Palace. It is estimated that approximately 180,000 will participate in this meeting by direct wire.

We extend our greetings and blessings to all the priesthood members assembled here in the Tabernacle and in various buildings throughout the United States and Canada.

The singing during this session will be furnished by the Male Choir of the Mormon Youth Chorus, with Jay

Welch and Hal Gundersen conducting, and Roy M. Darley at the organ.

We shall begin this service by the chorus singing, "Come All Ye Sons of Zion."

Elder W. Dean Belnap, former president of the England East Mission, will then offer the invocation.

The Male Choir of the Mormon Youth Chorus sang "Come All Ye Sons of Zion."

The opening prayer was offered by Elder W. Dean Belnap, former president of the England East Mission.

President Lee

The chorus, with Jay Welch conducting, will now favor us with "Pilgrim's Song."

Elder Gordon B. Hinckley of the Council of the Twelve will be our first speaker in this our General Priesthood Meeting.

The Male Choir of the Mormon Youth Chorus sang "Pilgrim's Song."

President Lee

Elder Gordon B. Hinckley of the Council of the Twelve will now speak to us. He will be followed by Bishop Vaughn J. Featherstone of the Presiding Bishopric.

Elder Gordon B. Hinckley

Of the Council of the Twelve

Wilford Woodruff records that in 1833 all of the priesthood of the Church met with the Prophet Joseph in a room only fourteen feet square, about the size of your bedroom.

Tonight, gathered in this and in some 750 other halls are more than 180,000 upon whom has been conferred that same priesthood. I would assume that among them there must be twenty-five or thirty thousand young men and boys. If the Spirit will give me utterance, I should like to speak to them.

A capable generation

At the outset, I should like to say that I am convinced that we have never had a more dedicated or more capable generation of young men in the history of the Church. Some of you older brethren may dispute that, which brings to mind the story of the boy who came down to breakfast one morning and said, "Dad, I dreamed about you last night."

"About me? What did you dream?"

"I dreamed I was climbing a ladder to heaven and on the way up I had to write one of my sins on each step of the ladder."

"And where did I come into your dream?" the father asked.

Said the boy, "When I was going up, I met you coming down for more chalk."

In various times, the Lord has chosen boys and trained them for the accomplishment of his marvelous purposes—such boys as Samuel, David, Joseph who was sold into Egypt, Nephi, Mormon, and Joseph Smith.

Resolution to grow

I believe that God has likewise chosen each of you for something of consequence in his grand design, per-

haps not in the category of those I have named. But he loves you and he has a work for each of you to do.

How great, then, is your responsibility so to live that the Spirit of the Lord may dwell in you and that the Holy Ghost may speak through you.

I would that I had the capacity, the gift of the Spirit, to speak with such power that your hearts would burn with a resolution so to live as to grow in favor with both God and man.

The wonderful thing is that this is not beyond your capacity. The course of our lives is not determined by great, awesome decisions. Our direction is set by the little day-to-day choices which chart the track on which we run.

A switch point

Many years ago I worked in the head office of one of our railroads. One day I received a telephone call from my counterpart in Newark, New Jersey, who said that a passenger train had arrived without its baggage car. The patrons were angry.

We discovered that the train had been properly made up in Oakland, California, and properly delivered to St. Louis, from which station it was to be carried to its destination on the east coast. But in the St. Louis yards, a thoughtless switchman had moved a piece of steel just three inches.

That piece of steel was a switch point, and the car that should have been in Newark, New Jersey, was in New Orleans, Louisiana, thirteen hundred miles away.

So it is with our lives—a cigarette smoked, a can of beer drunk at a party, a shot of Speed taken on a dare, a careless giving in to an impulse on a date. Each has thrown a switch in the life of a boy that put him on a track that carried him far away from what might have

been a great and foreordained calling. And as Nephi said, "... thus the devil cheateth their souls and leadeth them away carefully down to hell." (2 Ne. 28:21.)

Potential for good

I hold in my hand a small package that I bought in Switzerland. Do you remember the movie *Sound of Music*, with its final, beautiful song, "The Edelweiss Song"? It speaks of the flower of the Alps—"small and white, clean and bright, bless my homeland forever."

This is a package of Edelweiss seed. The seeds are tiny, like small dry flecks of pepper. But on the face of the package is pictured what they might become—the mature plant, the flower that grows high in the Swiss and Austrian Alps, that weathers the storms that rage through those mountains, that blooms beneath the snow, that gives beauty to Alpine slopes and meadows. These tiny seeds have within them the potential for vigorous and beautiful life. They have become the symbol of a sturdy people—"small and white, clean and bright," blessing a great land forever.

So it is with boys. There lies within you an incalculable potential for good. The small day-to-day decisions will determine the course of your lives.

Be smart

Therefore, *be smart*. The Lord has blessed each of you with greater capacity than you realize. Your I.Q. may not be the highest in the world. So what? Our jails are filled with clever men who were anything but smart. I have concluded that the work of the world is not done by intellectual geniuses. It is done by men of ordinary capacity who use their abilities in an extraordinary manner. As a member of this church you have the obligation to seek learning and to improve your skills.

It matters not whether you choose to be merchant, teacher, carpenter,

plumber, mechanic, doctor, or to follow any other honorable vocation. The important thing is that you qualify to be useful workers in society. It is so easy and so tragic to become a drifter, a drop-out. It is so challenging and so satisfying to be a producer. In so doing, you will bless not only your own lives and the lives of those you serve, but you will also bring honor to and respect for The Church of Jesus Christ of Latter-day Saints. For your identity as a Mormon will be recognized and the image of the Church will be improved by reason of the opinion which others have of you as you serve them. You cannot afford ever to do cheap or shoddy work. You bear the priesthood of God.

Be clean

Be clean. "Be ye clean that bear the vessels of the Lord." (D&C 38:42.) Be ye clean that handle and administer the sacrament of the Lord's Supper.

With President Lee we recently stood in the Garden of Gethsemane in Jerusalem where in agony the Lord foresaw the terrible suffering he must endure, suffering so intense that it caused even the Son of God to bleed at every pore. There he was mocked and betrayed and delivered into the hands of wicked men.

My dear young friends, do we not mock him anew if we come to the sacrament table with unclean hands and impure hearts as we administer the emblems of his sacrifice?

As deacons, teachers, and priests, you cannot afford to sit around telling and laughing at dirty stories, reading pornographic literature, watching pornographic movies, abusing yourselves sexually, or stooping to immoral behavior of any kind.

Be clean for your own peace of mind. I spoke the other day with a young man who wished to go on a mission. In previous months he had been immoral. He and the girl with whom he

had been associated thought they had done a clever thing. But he had come to realize that he had taken from her something precious that could never be restored, and that he had lost something of his own for which there was no compensation. With tears running down his cheeks he made his own judgment that he was unworthy to go into the world to teach to others a standard of behavior he had been unable to live himself. He had neither peace nor gladness.

Be clean, for the sake of your posterity. Someday each of you will meet the girl of your dreams. If you truly love her, you would rather cut off your right arm than hurt her. Never lose sight of the fact that you are the line through which will pass the qualities of your forebears to the posterity who will come after you. Pause and think. Will those qualities be diminished or enhanced because of your behavior? Be clean, and your strength will be as the strength of ten because your heart is pure.

Be obedient

Be obedient, my dear young friends. Be obedient to the calls of the priesthood. We recently met with missionaries in England and Europe, more than a thousand of them. They are a miracle to me, a constantly renewing miracle. Their tremendous capacity, their courage in meeting obstacles, their quiet and effective powers of persuasion—how impressive they are! How do they do it? someone asked me. That capacity has come slowly, through obedience to the calls of the Church.

There is no small or unimportant duty in the kingdom of God. And out of the fulfillment of each responsibility comes the strength to undertake something new and more demanding. The men who sit tonight on the stand in this Tabernacle and the priesthood leaders across the world are for the most part the lengthened shadow of boys who

tried earnestly to do what they were asked to do.

"So nigh is grandeur to our dust, so near is God to man, when Duty whispers low, Thou must, the youth replies, I can." (Ralph Waldo Emerson.)

Be prayerful

Finally, *be prayerful*. The Lord has promised, "Be thou humble, and the Lord thy God shall lead thee by the hand, and give thee answer to thy prayers." (D&C 112:10.)

President Wilford Woodruff once declared: "It does not make any difference whether a man is a priest or an apostle if he magnifies his calling. A priest holds the keys of the ministering of angels. Never in my life, as an apostle, as a seventy, or as an elder, have I had more of the protection of the Lord than while holding the office of a priest." Is it not a marvelous thing to contemplate that the priesthood of Aaron, which you young men hold, carries with it the right to the ministering of angels!

I hope I may be pardoned for repeating a story I heard the other day in Lausanne, Switzerland. That was a sacred occasion, and I view this as a sacred occasion.

Warning heeded

More than sixty years ago, a small boy on an Idaho farm went with his father to the field. While the father worked through the day, the boy amused himself with one thing and another. Over the fence were some old farm buildings derelict and tumbled down. The boy with imagination saw in them castles to be entered. He climbed through the fence and approached the buildings to begin his exploration. As he drew near, a voice was heard to say, "Harold, don't go over there." He looked to see if his father was around. He was not. But the boy heeded the warning. He turned and ran. He never

knew what danger might have been lurking there, nor did he question. Having listened and heard, he obeyed.

That boy today presides over The Church of Jesus Christ of Latter-day Saints. Through the years he has listened, and the Lord has magnified and protected and guided him by the whisperings of his Holy Spirit.

For a period of three weeks last month, we walked together, I as his junior companion, in the ministry of the Lord. I give you my witness of the workings of the Spirit in this the prophet of our day, the Spirit nurtured and cultivated and listened to through years reaching back to boyhood.

Promptings of Holy Ghost

Be prayerful, my friends, and listen. You may never hear a voice. You likely will not. But in a manner that you cannot explain, you will be prompted and blessed. For the Lord has promised, "I will tell you in your . . . heart, by the Holy Ghost, which shall come upon you. . . ." (D&C 8:2.)

Be prayerful, and you will know that God hears and answers. Not always as we might wish him to answer, but with the passing of the years, there

will come a realization as certain as the sunrise that he heard and responded.

And so, watch the switches in your life, the small but important day-to-day decisions. Be smart, my dear young friends. Be clean. Be obedient. Be prayerful. To do so will require a measure of discipline, the exercise of which will bring strength and capacity for great and demanding tasks that lie ahead of you in building the kingdom of God and in filling places of useful service in the work of the world. Your lives will be satisfying and your joy will be eternal. I so promise you as a servant of the Lord, and invoke upon you that sweet peace which comes from him alone, in the name of Jesus Christ. Amen.

President Harold B. Lee

Elder Hinckley has just spoken to the Aaronic Priesthood youth of the Church. May you young men never forget what you have heard from an apostle of the Lord Jesus Christ.

Bishop Vaughn J. Featherstone of the Presiding Bishopric will now address us.

Bishop Vaughn J. Featherstone

Of the Presiding Bishopric

My beloved brethren of the priesthood: I would like you to know tonight that I am humbled in your presence. I have thought of questions that might enter the mind of a young Aaronic Priesthood bearer. One such question would be, Where can I go to get a commitment to the Church like the brethren, the bishops in the wards, the stake presidents? What is it that causes a man to go early in the morning and

work late at night, and give his heart and soul to the kingdom of God? Where can I go to find a commitment to the Savior like you have? And then another question, Where can I get a testimony?

I would like to brush away the fluff if we could and maybe go to that source where I gained my special testimony. It happened to be in the scriptures.

The story of Enoch

Let's go back first to the young man Enoch. As Enoch journeyed in the land, the voice of the Lord came unto him and told him to prophesy and call the people to repentance. And Enoch answering said unto the Lord:

"Why is it that I have found favor in thy sight, and am but a lad, and all the people hate me; for I am slow of speech; wherefore am I thy servant?"

"And the Lord said unto Enoch: Go forth and do as I have commanded thee, and no man shall pierce thee. . . .

"... and the mountains shall flee before you, and the rivers shall turn from their course; and thou shalt abide in me, and I in you." (Moses 6:31-32, 34.)

These powers would be given to Enoch if he would but follow this great lead and accept the call. Enoch accepted the call. And then you will recall the tremendous thing that happened—and I think this is absolutely beautiful, the way it is described in the scriptures, how the people described Enoch after he received the call. They said: "... and there is a strange thing in the land; a wild man hath come among us." (Moses 6:38.) I think that is a tremendous description of one who serves totally and fully in the Lord's service.

Enoch, of course, had some great associations. He happened one time to be conversing with the Lord, and he said, "How is it that thou canst weep, seeing thou art holy, and from all eternity to all eternity?"

"And were it possible that man could number the particles of the earth, yea, millions of earths like this, it would not be a beginning to the number of thy creations; and thy curtains are stretched out still; . . . and also thou art just; thou art merciful and kind forever." (Moses 7:29-30.)

I want you to know that when I read those sacred words, I felt and had the feelings, I believe, that Enoch might have had in some small degree. And

each of you can have those same feelings.

And then, I believe, later on Enoch had the privilege of seeing all the generations of man and beholding them in their wickedness, and then Enoch wept and stretched out his arms; and the scripture says, "And his heart swelled wide as eternity. . . ." (Moses 7:41.) I think that is a beautiful description.

Other examples

I heard our modern prophet say something similar. He wept and then he said, "As I thought about my responsibility, my heart and soul went out to the entire membership of the Church." Doesn't that have a familiar ring of the prophets?

Then what about Jeremiah? The Lord called Jeremiah and said, I knew thee before thou wast born, "and I ordained thee a prophet unto the nations." And then the scripture records: "Then said I, Ah, Lord God! behold, I cannot speak: for I am a child." (Jer. 1:5-6.) And yet the Lord took this young man and made of him the great prophet Jeremiah.

Prophecy of Amos

And then again, let's take a look at Amos. The Lord called Amos to go down to Israel and prophesy; Amos did this, and Amaziah, the king's priest, was wroth and angry. He came to Amos and said, "O thou seer, go, flee thee away into the land of Judah. . . . But prophesy not again any more at Bethel: for it is the king's chapel, and it is the king's court"—go to Judah and prophesy there and eat bread and leave us alone. And then Amos said, I think with all the courage and all the dignity of a prophet, "I was no prophet, neither was I a prophet's son; but I was an herdsman, and a gatherer of sycomore fruit. And the Lord . . . said unto me, Go, prophesy unto my people Israel. Now

therefore hear thou the word of the Lord." (Amos 7:12-16.) And with all the righteous integrity of one who had this calling, he did exactly that.

Experience of Enos

Then I want to tell you the type of experience I had when I read the Book of Mormon, and this great soul Enos, a young man, the son of a prophet in this case, said:

"Behold, it came to pass that I, Enos, knowing my father that he was a just man—for he taught me in his language, and also in the nurture and admonition of the Lord—and blessed be the name of my God for it—

"And I will tell you of the wrestle which I had before God, before I received a remission of my sins.

"Behold, I went to hunt beasts in the forests; and the words which I had often heard my father speak concerning eternal life, and the joy of the saints, sunk deep into my heart.

"And my soul hungered; and I kneeled down before my Maker, . . . in mighty prayer and supplication for mine own soul; and all the day long did I cry unto him; yea, and when the night came I did still raise my voice high that it reached the heavens.

"And there came a voice unto me, saying: Enos, thy sins are forgiven thee, and thou shalt be blessed.

"And I, Enos, knew that God could not lie; wherefore, my guilt was swept away.

"And I said: Lord, how is it done?

"And he said unto me: Because of thy faith in Christ. . . ." (Enos 1-8.)

Young men, did you hear those words? *Because of thy faith in Christ!*

Testimony of Alma

And then a wayward son of another prophet, Alma the Younger, told his son Helaman in testimony:

"For I went about with the sons of Mosiah, seeking to destroy the church

of God; but behold, God sent his holy angel to stop us by the way.

"And behold, he spake unto us, as it were the voice of thunder, and the whole earth did tremble beneath our feet; and we all fell to the earth, for the fear of the Lord came upon us.

"But behold, the voice said unto me: Arise. And I arose and stood up, and beheld the angel.

"And he said unto me: If thou wilt of thyself be destroyed, seek no more to destroy the church of God.

"And it came to pass that I fell to the earth; and it was for the space of three days and three nights that I could not open my mouth, neither had I the use of my limbs.

"But I was racked with eternal torment, for my soul was harrowed up to the greatest degree and racked with all my sins.

"Yea, I did remember all my sins and iniquities, . . . yea, I saw that I had rebelled against my God, . . . and had murdered many of his children, or rather led them away unto destruction; yea, and in fine so great had been my iniquities, that the very thought of coming into the presence of my God did rack my soul with inexpressible horror.

"Oh, thought I, that I could be banished and become extinct both soul and body, that I might not be brought to stand in the presence of my God, to be judged of my deeds.

"And now, for three days and for three nights was I racked . . . with torment, while I was harrowed up by the memory of my many sins, behold, I remembered also to have heard my father prophesy unto the people concerning the coming of one Jesus Christ, a Son of God, to atone for the sins of the world.

"Now, as my mind caught hold upon this thought, I cried within my heart, O Jesus, thou Son of God, have mercy on me, who am in the gall of bitterness, and am encircled about by the everlasting chains of death.

*Saturday, October 7**Second Day*

"And now, behold, when I thought this, I could remember my pains no more; yea, I was harrowed up by the memory of my sins no more. . . .

"And . . . my soul was filled with joy as exceeding as was my pain!

" . . . there could be nothing . . . so bitter as were my pains. Yea, . . . my son, that on the other hand, there can be nothing so exquisite and sweet as was my joy.

"Yea, methought I saw, even as our Father Lehi saw, God sitting upon his throne, surrounded with numberless concourses of angels, in the attitude of singing and praising their God, . . . and my soul did long to be there." (Al. 36: 6-10, 12-22.)

Now, contrast those two experiences of Alma: one, that he would be banished and extinct, both soul and body; and the other, that he longed to be in the presence of God.

Personal discovery

I believe that the scriptures have every dimension of life that we can cleave unto and find a pattern for living, if we will just go back to the scriptures and study them and learn of them.

Let me tell you the greatest experience I believe I have had in all my readings of the scriptures—and I am sharing something that is very tender with me. I remember the night that I read 3 Nephi, the 17th chapter. That is when I discovered the Lord Jesus Christ, my Redeemer, the Lord of lords, the King of kings, my Savior, my personal Savior; and I believe that is where I finally found the description of the Savior as I thought him to be.

He had been with the Nephite people all the day long, you will recall, and finally said:

"I perceive that ye are weak, that ye cannot understand all my words which I am commanded of the Father to speak unto you at this time.

"Therefore, go ye unto your homes, and ponder upon the things which I

have said, and . . . I come unto you again [on the morrow].

"But now I go unto the Father, and also to show myself unto the lost tribes of Israel, for they are not lost unto the Father, for he knoweth whither he hath taken them."

Compassion of the Savior

And here I believe is where I found him.

"And . . . when Jesus had thus spoken, he cast his eyes round about again on the multitude, and behold they were in tears, and did look steadfastly upon him as if they would ask him to tarry a little longer with them.

"And he said unto them: Behold, my bowels are filled with compassion towards you.

"Have ye any that are sick among you? Bring them hither. Have ye any that are lame, or blind, or maimed, or leprous, or . . . that are afflicted in any manner? Bring them hither and I will heal them, for I have compassion upon you; my bowels are filled with mercy.

"For I perceive that ye desire that I should show unto you what I have done unto your brethren at Jerusalem, for I see that your faith is sufficient that I should heal you."

And then you will recall that he had all those who were sick or halt or blind or lame come forth, and the scripture says, "And they did all, both they who had been healed and they who were whole, bow down at his feet, and did worship him; and as many as could come for the multitude did kiss his feet, insomuch that they did bathe his feet with their tears."

Little children blessed

And when he had blessed all those who were sick and halt and blind and leprous, then he called the little children round about him; and then he commanded that the multitude should kneel down, and they knelt down, and

he knelt in their midst and prayed; and the scripture says:

"The eye hath never seen, neither hath the ear heard, before, so great and marvelous things as we saw and heard Jesus speak unto the Father.

"... neither can the hearts of men conceive so great and marvelous things as we both saw and heard Jesus speak; and no one can conceive of the joy which filled our souls at the time we heard him pray for us unto the Father."

And then you will recall, after he had finished praying, he arose, but so great was the joy of the multitude that they were overcome, and he commanded that they should arise, and he said, "And now behold, my joy is full."

And then Jesus wept. He blessed the little children, one by one, and when he had done this, he wept again, and then he said unto the multitude, "Behold your little ones.

"And as they looked to behold they cast their eyes towards heaven, and they saw the heavens open, and they saw angels descending out of heaven as it were in the midst of fire; and they came down and encircled those little ones about, ... and the angels did minister unto them.

"And the multitude did see and hear and bear record ... and they were in number about two thousand and five hundred [and ONE] souls"

who were in that beautiful experience with the Savior. (See 3 Ne. 17.)

Personal testimony

I want you to know I was there. I wouldn't know any more surely if I had been there than I would know having read this book. And I promise you that vicariously every single young man in the Church can read the scriptures and have that same experience with all of the prophets. And you can gain your own testimony, and it need not be pinned on someone else's coat sleeve. You can actually know. You can know that we have a modern prophet. Read his words. Listen to him.

I want you to know that I have had burned into my soul like nothing else in my life the knowledge that President Harold B. Lee is a prophet. I so testify and admonish you to read the scriptures, to go back to the sure word of God. In the name of Jesus Christ. Amen.

President Harold B. Lee

I think we would find a tremendous wealth of application in the scriptures to the lives of all of us if we would only study the scriptures.

We will now have the privilege of hearing from President Marion G. Romney of the First Presidency.

President Marion G. Romney

Second Counselor in the First Presidency

My beloved brethren of the priesthood:

In these remarks, I have in mind tonight calling attention to and emphasizing the obligation we have as priesthood bearers to care for the "poor and the needy" among us. We haven't been giving as much attention to this

particular phase of the gospel recently as we once did.

Care of poor and needy

Jesus, however, in his teachings, seemed to give it top priority. You will recall that he said—as recorded

in the 25th chapter of Matthew—that when he comes in his glory, he will divide his people “as a shepherd divideth his sheep from the goats” (vs. 32), placing the sheep on his right hand and the goats on the left.

To those on his right hand he will say, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world”; to those on his left he will say, “Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.” (Matt. 25:34, 41.)

In the same statement, the Master declared that the test on which the division would be made on that great day would be the care given to the poor and the needy.

The Lord further emphasized this matter when he said to the rich young man, “. . . go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.” (Matt. 19:21.)

He stressed it again when he spake the Good Samaritan parable.

Book of Mormon examples

The obligation to care for the poor is as impressively taught in the Book of Mormon as it is in the Bible.

Alma, “having been commanded of God,” directed his people to impart “to one another both temporally and spiritually according to their needs and their wants.” He told them that they should do so “of their own free will and good desires towards God.” (See Mosiah 18:27-29.)

Similar teachings and performances are repeatedly recorded throughout the Book of Mormon.

King Benjamin taught that caring for the poor is essential to the retention of remission of one's sins:

“And now, . . . for the sake of retaining a remission of your sins from day to day, I would that ye should impart of your substance to the poor, every man according to that which he hath, such

as feeding the hungry, clothing the naked, visiting the sick and administering to their relief, both spiritually and temporally, according to their wants.” (Mosiah 4:26.)

Efficacy of one's prayers

Amulek explained that the efficacy of one's prayers depended upon his caring for the needy. After explaining how, by reason of Christ's atonement, mercy satisfies justice for all those who exercise “faith unto repentance,” he gave this eloquent exhortation:

“Therefore may God grant unto you, my brethren, that ye may begin to exercise your faith unto repentance, that ye begin to call upon his holy name, that he would have mercy upon you;

“. . . cry unto him for mercy; for he is mighty to save.

“Cry unto him when ye are in your fields, yea, over all your flocks.

“Cry unto him in your houses, . . . over all your household, both morning, mid-day, and evening.

“. . . cry unto him against the devil, who is an enemy to all righteousness.

“But this is not all; ye must pour out your souls in your closets, and your secret places, and in your wilderness.

“Yea, and when you do not cry unto the Lord, let your hearts be full, drawn out in prayer unto him continually for your welfare, and also for the welfare of those who are around you.” (Al. 34:17-18, 20-21, 23, 26-27.)

You would think if one followed that practice, he would be a pretty good man, wouldn't you; but Amulek didn't think that would be enough.

“And now behold, my beloved brethren, . . . do not suppose that this is all; for after ye have done all these things, if ye turn away the needy, and the naked, and visit not the sick and afflicted, and impart of your substance, if ye have, to those who stand in need—I say unto you, if ye do not any of these

things, behold, your prayer is vain, and availeth you nothing, and ye are as hypocrites who do deny the faith." (Al. 34:28.)

Modern teachings on charity

These ancient scriptures are impressive and edifying, but it is the modern scripture by which we are bound and will be judged. It is therefore imperative that we know what these modern scriptures teach.

Introducing this subject in January 1831, less than a year after the Church was organized, the Lord said:

"... let every man esteem his brother as himself, and practise virtue and holiness before me.

"And again I say unto you, let every man esteem his brother as himself.

"For what man among you having twelve sons, and is no respecter of them, and they serve him obediently, and he saith unto the one: Be thou clothed in robes and sit thou here; and to the other: Be thou clothed in rags and sit thou there—and looketh upon his sons and saith I am just?

"Behold, this I have given unto you as a parable, and it is even as I am. I say unto you, be one; and if ye are not one ye are not mine." (D&C 38:24-27.)

To make it plain that he was speaking of temporal needs, the Lord continued, in the same revelation:

"And now, I give unto the church in these parts a commandment, that certain men among them shall be appointed, . . .

"And they shall look to the poor and the needy, and administer to their relief that they shall not suffer. . . ." (D&C 38:34-35.)

The law of the Church

A few weeks later, the Lord, in that great revelation recorded in the 42nd section of the Doctrine and Covenants, which he himself refers to as the law of the Church, said:

"If thou lovest me . . . thou wilt remember the poor, and consecrate of thy properties for their support. . . .

"And inasmuch as ye impart of your substance unto the poor, ye will do it unto me. . . ." (D&C 42:29-31.)

The importance of caring for the poor and the needy is dramatically emphasized in the revelation received by the Prophet in Kirtland, June 7, 1831, in which the Lord paired off the brethren he was sending to Missouri. These brethren, all but destitute, were to make their way as best they could across four states. The Prophet himself walked almost the whole distance from St. Louis to Independence, a distance of about 300 miles. Nevertheless, and not withstanding the fact that they were facing these hardships, the Lord thus concluded his instructions to them:

"And remember in all things the poor and the needy, the sick and the afflicted, for he that doeth not these things, the same is not my disciple." (D&C 52:40.)

Since these brethren, in their extremity, could not qualify as his disciples without remembering "the poor and the needy, the sick and the afflicted," what will be our plight, brethren, if in our affluence we fail to remember them?

The Lord's plan

In this modern world plagued with counterfeits for the Lord's plan, we must not be misled into supposing that we can discharge our obligations to the poor and the needy by shifting the responsibility to some governmental or other public agency. Only by voluntarily giving out of an abundant love for our neighbors can we develop that charity characterized by Mormon as "the pure love of Christ." (Moro. 7:47.) This we must develop if we would obtain eternal life.

To implement his instructions to care for the poor and the needy, the Lord has in all dispensations given spe-

cific programs. To ancient Israel, he gave this very simple procedure:

"... when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

"And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger. . . ." (Lev. 19:9-10.)

Two basic principles

Simple as was this program, it was nevertheless founded upon the two basic principles of action operative in all inspired welfare programs, namely: (1) those who have are to give, and (2) those who receive are to work.

Ruth was gathering in the fields of Boaz pursuant to this welfare program. Of course she had a little advantage because of Boaz's feeling toward her, but that was the program that was in force in those days.

The obligation of the receiver to labor, to the extent of his ability, to sustain himself and dependents, is just as great, in God's economy, as is the obligation to contribute to the care of the needy. When the Lord expelled Adam from Eden, he said: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground. . . ." (Gen. 3:19.)

This divine command is still in force. In the revealed "law of the church," the Lord said in this dispensation: "Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer." (D&C 42:42.) Later he added: "... the idler shall not have place in the church, except he repent and mend his ways." (D&C 75:29.)

As positive, however, as is this commandment against idleness, a disregard of it by the receiver does not justify Church members in failing to

impart of their substance "according to the law of [the] gospel, unto the poor and the needy." (D&C 104:18.)

On this point, King Benjamin said: "Perhaps thou shalt say: The man has brought upon himself his misery; therefore I will stay my hand, and will not give unto him of my food, nor impart unto him of my substance that he may not suffer, for his punishments are just—

"But I say unto you, O man, who-soever doeth this the same hath great cause to repent; and except he repenteth of that which he hath done he perisheth forever, and hath no interest in the kingdom of God." (Mosiah 4:17-18.)

The operation of these two principles, philanthropy by the giver and industry by the receiver, was so perfected in the days of Enoch that "the Lord called his people ZION, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them." (Moses 7:18.)

Law of tithing

As part of the restoration of the gospel in this last dispensation, the Lord originally initiated the United Order observed by the people of Enoch. When its practice was terminated because the people of the Church couldn't discipline themselves to obey it, the law of tithing was given. With tithing, fast offerings, Relief Society contributions, and, for a while, contributions to the emigration fund, the Church provided for its poor and needy for a hundred years.

Welfare program

In the middle of the 1930s, to meet the needs of our times, the Lord revealed through the leaders of his church our present Church welfare program.

Through this program, there are made available for the poor and the

needy, in addition to tithing and fast offering funds, vast quantities of many varieties of food, clothing, fuel, and other necessities of life. The program also supplies employment opportunities for all who can and will work.

Thus, through the welfare program, the Lord has given us specific instructions as to how we must provide for the poor in this our day, and he has left no doubt about the dire consequences if we fail to do so. This is what he said in one of the revelations:

"I, the Lord," said he, "stretched out the heavens, and built the earth, my very handiwork; and all things therein are mine.

"And it is my purpose to provide for my saints, for all things are mine.

"But it must needs be done in mine own way; and behold this is the way that I, the Lord, have decreed to provide for my saints, that the poor shall be exalted, in that the rich are made low.

"For the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves." (D&C 104:14-17.)

Our responsibility

This puts the responsibility strictly upon us. The Lord has provided all we have. He has told us how to contribute to the care of his people, and he has given us our agency. We can do with it as we please, but he warns:

"Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according

to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment." (D&C 104:18.)

As I understand it, "the law of [the] gospel" by which we may today determine the portion of our "abundance" which we should impart "unto the poor and the needy" requires us to, first, pay an honest tithing; second, donate liberally to the fast offering funds; and third, make welfare contributions in labor and money.

Personally, I sincerely want to understand this law and comply with it, because I do not want to "with the wicked, lift up [my] eyes in hell, being in torment."

In the light of these scriptural teachings, it seems to me, brethren, that we should be thankful for our knowledge of the law and that we should faithfully obey it. God help us to do so, I humbly pray in the name of Jesus Christ. Amen.

President Harold B. Lee

We will now ask the audience to stand, and to join in singing "Do What Is Right, Let the Consequence Follow."

The congregation sang the hymn, "Do What Is Right."

President Lee

President N. Eldon Tanner of the First Presidency will now address us.

President N. Eldon Tanner

First Counselor in the First Presidency

I have always been impressed with the song, "Do What Is Right," which was sung by the men's chorus of the Tabernacle Choir. Particularly do I find special meaning in the words:

"Angels above us are silent notes taking Of ev'ry action; do what is right!"

—*Hymns*, no. 27

Oath and covenant of priesthood

It is always a privilege and blessing for me to stand before and address the priesthood. The priesthood is the power of God delegated to us to act in his name, in the office which we hold. And when he gives us that priesthood, we make a covenant with him, and he makes a covenant with us that I should like to read this evening:

"For whoso is faithful unto the obtaining these two priesthoods [“whoso is faithful unto the obtaining” means that a deacon must begin to do those things which will make it possible for him to hold these two priesthoods] . . . and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies.

"They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God.

"And also all they who receive this priesthood receive me, saith the Lord;

"For he that receiveth my servants receiveth me;

"And he that receiveth me receiveth my Father;

"And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him.

"And this is according to the oath and covenant which belongeth to the priesthood.

"Therefore, all those who receive the priesthood, receive this oath and

covenant of my Father, which he cannot break, neither can it be moved.

"But whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins. . . ." (D&C 84:33-41.)

It is up to us whether that covenant is kept. We make that covenant. The Lord cannot break it, and we have the responsibility of keeping it.

Order of the priesthood

This evening I should like to say a few words about the order of the priesthood, or some of the things that are placed under the priesthood. I thought this might be of interest to the Aaronic Priesthood as well as others. First, I wish to explain how, following the death of the President of the Church, a new president is chosen, ordained, and set apart and the presidency is reorganized, following which they are sustained in a solemn assembly by the quorums of the priesthood and by those members of the Church present at general conference, as they were yesterday, and then by members throughout the Church in their stake conferences. Also, I shall refer to some of the authority, duties, and responsibilities of the President.

First Presidency disorganized

As you all know, three months ago our beloved President Joseph Fielding Smith was called home to his great reward and to other duties. He was certainly a true servant of the Lord and a prophet of God, who from his childhood lived to the best of his ability the teachings of the gospel and kept his covenants. He was a man without guile, and his passing was as near a translation as possible.

The Thursday before his death he

gave a powerful address to the seminar of the Regional Representatives and Mission Representatives assembled in Salt Lake City. Sunday, July 2, the day of his death, he attended his Sunday meetings in his ward and participated as usual. He returned home, and after his evening meal he sat in his favorite chair talking to his daughter and quietly passed from mortal life.

On the death of the President of the Church the First Presidency is disorganized, and the counselors take their places in the Quorum of the Twelve, which, according to revelation, assumes the responsibility of the presidency of the Church, because they hold the Holy Melchizedek Priesthood and are the next quorum in authority according to the Doctrine and Covenants. (See D&C 107:23-24.) The Church, therefore, is never left without a presidency. The President of the Quorum naturally is the chief or executive officer, and the Twelve continue as the presidency of the Church until such time as the First Presidency is reorganized.

Authority vested in Twelve

While Joseph the Prophet was President of the Church, the Lord through him bestowed all of the keys of the priesthood upon the Quorum of the Twelve with equal authority with the First Presidency. Therefore, with that authority, following the death of Joseph the Prophet, the Twelve, with Brigham Young as President of the Quorum, presided over the Church for a number of years. Finally they were moved upon by the Holy Spirit to reorganize the First Presidency of the Church with Brigham Young as President and with Heber C. Kimball and Willard Richards as his counselors. In reality this organization might have been effected within twenty-four hours after the death of the Prophet Joseph Smith.

Upon the death of President Young, President John Taylor followed in similar measure the example of his

predecessor, and it was some time before the presidency of the Church was reorganized with John Taylor as President, George Q. Cannon and Joseph F. Smith as counselors.

After the death of President Taylor, Wilford Woodruff, President of the Twelve, hesitated and allowed a little time to pass before the presidency was reorganized. When at last he became convinced it was his duty and was necessary in order to carry out the purposes of the Lord, he, with the Twelve, reorganized the presidency of the Church.

Reorganization of First Presidency

At that time he gave a solemn injunction to his fellow servants in relation to this. He desired it understood that in all future times if the President of the Church should die and thereby the First Presidency become disorganized, it would be the duty of the proper authorities of the Church to proceed at once, without any unnecessary delay, to reorganize the First Presidency, which procedure has since been followed.

Therefore, on July 7, 1972, shortly after the passing of President Joseph Fielding Smith, President Lee as President of the Twelve called a meeting of all the Twelve to reorganize the First Presidency of the Church. At this meeting we called upon the Lord in solemn prayer. Then each member of the Twelve, starting with the junior member, was called by the President of the Quorum to express his feelings regarding the matter at hand.

When it became President Kimball's turn to speak, he, at the conclusion of his remarks, nominated President Harold B. Lee as President of the Church, which motion was duly seconded and put to the Twelve, and carried unanimously. President Lee responded to the nomination and the action of the Twelve, accepting the high and holy calling. He then

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nominated, for the consideration of the Twelve, N. Eldon Tanner as first counselor and Marion G. Romney as second counselor. This was unanimously approved.

President Spencer W. Kimball, as senior member of the Twelve, was nominated and approved as President of the Quorum of the Twelve. Following this, President Kimball joined with other members of the Twelve as they placed their hands upon the head of President Lee and ordained him and set him apart as President of the Church and as Prophet, Seer, and Revelator, and Trustee-in-Trust for The Church of Jesus Christ of Latter-day Saints. President Lee then set apart President Tanner and President Romney as his counselors and President Kimball as President of the Twelve.

Appreciation for association

This being an election year in the United States, these activities point up quite clearly the contrast of choosing the president of the United States and other officials in government, and the way the Lord has directed his church leaders to be chosen and placed in office. I am most thankful unto the Lord for the signal privilege I have had of associating so closely with and laboring under and sustaining three of the prophets of God and to see how the Lord works through them. I humbly pray continually that I may serve in an acceptable manner unto the Lord and to them.

Here I wish to express my deep appreciation and love for President Marion G. Romney. I have learned to love him and President Lee as I have never loved men before. And while I am speaking of love, I should like to express my love for the members of the Council of the Twelve and the other General Authorities, and for all members of the Church. In fact, I have a feeling of love for mankind, and I just hope and pray

always that the Lord will make it possible for me to show that love.

Preparation of President Lee

President Lee, I am sure, was chosen and foreordained to be a prophet of God and President of the Church. The Lord has certainly prepared him for this high and holy calling by giving him responsibilities in stakes, as director of the welfare program, and for more than thirty years as a member of the Council of the Twelve. President Lee has proven his faithfulness, dedication, and ability, as referred to by Brother Hinckley here tonight and by many of the speakers during our conference thus far. He has been chosen to preside over the Church in one of the most critical periods of time in the history of the world. He is a prophet of God and speaks the will of the Lord. President Joseph Fielding Smith made this astute observation at the solemn assembly where he was sustained as President of the Church:

"I desire to say that no man of himself can lead this church. It is the Church of the Lord Jesus Christ; he is at the head. The Church bears his name, has his priesthood, administers his gospel, preaches his doctrine, and does his work.

"He chooses men and calls them to be instruments in his hands to accomplish his purposes, and he guides and directs them in their labors. But men are only instruments in the Lord's hands, and the honor and glory for all that his servants accomplish is and should be ascribed unto him forever.

"If this were the work of man, it would fail, but it is the work of the Lord, and he does not fail. And we have the assurance that if we keep the commandments and are valiant in the testimony of Jesus and are true to every trust, the Lord will guide and direct us and his church in the paths of righteousness, for the accomplish-

ment of all his purposes." (*Improvement Era*, June 1970, p. 26.)

He then said of his first counselor, who is now the President of the Church: "President Harold B. Lee is a pillar of truth and righteousness, a true seer who has great spiritual strength and insight and wisdom, and whose knowledge and understanding of the Church and its needs is not surpassed." (*Ibid.*, p. 27.)

Advice to Frederick G. Williams

As the Lord said to Frederick G. Williams, second counselor to the Prophet Joseph Smith: "... Listen to the voice of him who speaketh, to the word of the Lord your God, ...

"Unto whom I have given the keys of the kingdom, which belong always unto the Presidency of the High Priesthood:

"Therefore, verily I acknowledge him and will bless him, and also thee, inasmuch as thou art faithful in counsel, in the office which I have appointed unto you, in prayer always, vocally and in thy heart, in public and in private, also in thy ministry in proclaiming the gospel in the land of the living, and among thy brethren." (D&C 81:1-3.)

This applies to every holder of the priesthood.

Giving heed to prophet's words

The words of the Lord to the Prophet Joseph in his call to preside over the Church apply equally to our beloved President Harold B. Lee: "... thou shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ. ...

"Wherefore, meaning the church, thou shalt give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me;

"For his word ye shall receive, as if from mine own mouth, in all patience and faith.

"For by doing these things the

gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory.

"For thus saith the Lord God: Him have I inspired to move the cause of Zion in mighty power for good, and his diligence I know, and his prayers I have heard.

"... behold, I will bless all those who labor in my vineyard with a mighty blessing, and they shall believe on his words, which are given him through me by the Comforter, which manifesteth that Jesus was crucified by sinful men for the sins of the world, yea, for the remission of sins unto the contrite heart." (D&C 21:1, 4-7, 9.)

You deacons, you teachers, you priests, you elders and seventies and high priests, what a tremendous privilege it is to hold the priesthood of God and have a prophet of God directing us today!

As Joseph F. Smith clearly stated regarding the President of the Church: "Every officer in the Church is under his direction, and he is directed of God." (*Gospel Doctrine*, p. 174.)

Duties of the President

Let us always remember this. The President of the Church holds the keys of the Melchizedek Priesthood, and there is no business or office in the Church that the President of the Church may not fill. In fact, every office in the Church belongs to the President.

The Lord, in speaking to the Prophet Joseph Smith, said: "And again, the duty of the President of the office of the High Priesthood is to preside over the whole church, and to be like unto Moses—

"Behold, here is wisdom; yea, to be a seer, a revelator, a translator, and a prophet, having all the gifts of God which he bestows upon the head of the church." (D&C 107:91-92.)

It is most important that we, as members of the Church, accept without reservation President Lee as a prophet of God and as our leader. I am glad I can say that from the bottom of my heart with every bit of feeling I have. Let us listen to the prophet's voice and follow him, not blindly but by faith. As we do this, we will never go astray. No holder of the priesthood can take it lightly. It is important that every member magnify his priesthood and realize that it is a great privilege and blessing to be able to hold the priesthood of God.

Living worthily

We must be true to the faith and dependable in every way. We must be an example to the world. I want to say to you young men, remember that the priesthood which you hold is the power of God delegated to you to act in his name in the office which you hold. The Lord expects each and every one of us to live worthy of this priesthood and be an example to the world. As President Lee said when he was first interviewed after being appointed President of this Church, and which has been referred to today, his message to the world, and surely to every one of us, is "Keep the commandments." As we do this, we will be blessed.

We never know what position or blessing the Lord has in store for us. It is our responsibility to prepare for any call that may come to us. Joseph who was sold into Egypt had no idea that he was the one chosen to save his people. Through his faithfulness and by overcoming temptation he was blessed and strengthened by the Lord and recognized for his faithfulness.

Moses in his youth did not know he was to lead the children of Israel out of Egypt, and Mormon did not know in advance of the great and important work he and his son Moroni would perform in preparing and preserving

the sacred records concerning the gospel of Jesus Christ.

In each case it was because they proved their faithfulness from boyhood, and in every position they held they proved themselves worthy and were accepted by the Lord.

Faith of youth of Zion

I was thrilled as that group sang this afternoon: "Shall the youth of Zion falter," and then clearly sang, "No!" There is a difference in singing "No" and meaning "no," and in living it, and I should like to urge every young man under the sound of my voice this night to prove to the Lord that the youth of Zion have not and will not falter, but they will be an example to the world, an influence for good. And remember, if you want to be great men, you have to be great boys and youth. Prepare yourselves as our President did while he was in his youth.

Joseph Smith at age 14 had no idea that he would be President of the Church and a prophet of God. All he wanted was to know which church was true. He was foreordained, as each and every one of us is for some purpose, and because he proved faithful and lived worthy he was called to this high position. Let us live so as to be worthy and accomplish those things for which we have been foreordained.

Acting in all diligence

President Lee as a young man had no idea that he would ever be President of the Church, but his faithful performance in every office he held proved him worthy. It is just as important that the president of the deacons quorum or teachers quorum perform his duties and walk uprightly before the Lord as it is for the president of the elders, seventies, or high priests if he wants to be an instrument in the hands of the Lord. The Lord expects every man to do his duty and to be true to the cove-

nants he makes. As is recorded in the Doctrine and Covenants, the Lord said: "Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.

"He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand. Even so. Amen." (D&C 107:99-100.)

"Why should we think to earn a great reward, If we now shun the fight?" It is important that every holder of the priesthood, old and young, discipline himself, overcome evil, keep himself morally clean, keep the Word of Wisdom, keep the Sabbath day holy, be honest in his dealings, true to the trust of others, and live so as to be loved and respected by all who know him, that others seeing his good works may be led to glorify our Father in heaven.

We must see that the work of the Lord goes forward and help his church and kingdom here upon the earth to grow and expand until it fills the whole earth. This is our responsibility as holders of the priesthood.

Blessings to the faithful

Man is that he might have joy. Have a good time. Enjoy life by doing those things which are right. There is no joy

or satisfaction in sin, but there are great blessings promised to the faithful. No young man under the sound of my voice knows for what he was foreordained or what is in store for him, but the Lord has promised that "all saints who remember to keep and do these sayings, walking in obedience to the commandments [he was not referring to the Word of Wisdom only, but walking in obedience to *all* the commandments] shall receive health in their navel and marrow to their bones;

"And shall find wisdom and great treasures of knowledge, even hidden treasures;

"And shall run and not be weary, and shall walk and not faint.

"And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them." (D&C 89:18-21.)

May we all express our appreciation every night and every morning to the Lord for the privilege we have of being members of his church and of holding his priesthood, and pray for courage and strength to live as we should and thereby prepare ourselves and help others to prepare themselves for eternal life, I humbly pray in the name of Jesus Christ. Amen.

President Harold B. Lee

I have some thoughts—notes that I thought I might be prompted to use tonight. So, if the Lord is willing, I should like to talk to you now for a few minutes in this great conference.

Call from First Presidency

I had a lesson years ago as to the greatness of priesthood. It had to do with the call of the First Presidency for

me to come to their office on a day that I shall never forget—April 20, 1935. I was city commissioner in Salt Lake City. I was a stake president.

We had been wrestling with this question of welfare. There were few government work programs; the finances of the Church were low; we were told that there wasn't much that could be done so far as the finances of the Church were concerned. And here

we were with 4,800 of our 7,300 people who were wholly or partially dependent. We had only one place to go, and that was to apply the Lord's program as set forth in the revelations.

It was from our humble efforts that the First Presidency, knowing that we had had some experience, called me one morning asking if I would come to their office. It was Saturday morning; there were no calls on their calendar, and for hours in that forenoon they talked with me and told me that they wanted me to resign from the city commission, and they would release me from being stake president; that they wished me now to head up the welfare movement to turn the tide from government relief, direct relief, and help to put the Church in a position where it could take care of its own needy.

Power of priesthood

After that morning I rode in my car (spring was just breaking) up to the head of City Creek Canyon into what was then called Rotary Park; and there, all by myself, I offered one of the most humble prayers of my life.

There I was, just a young man in my thirties. My experience had been limited. I was born in a little country town in Idaho. I had hardly been outside the boundaries of the states of Utah and Idaho. And now to put me in a position where I was to reach out to the entire membership of the Church, worldwide, was one of the most staggering contemplations that I could imagine. How could I do it with my limited understanding?

As I kneeled down, my petition was, "What kind of an organization should be set up in order to accomplish what the Presidency has assigned?" And there came to me on that glorious morning one of the most heavenly realizations of the power of the priesthood of God. It was as though something were saying to me, "There is no new organization necessary to take care

of the needs of this people. All that is necessary is to put the priesthood of God to work. There is nothing else that you need as a substitute."

With that understanding, then, and with the simple application of the power of the priesthood, the welfare program has gone forward now by leaps and bounds, overcoming obstacles that seemed impossible, until now it stands as a monument to the power of the priesthood, the like of which I could only glimpse in those days to which I have made reference.

Now, with that understanding of priesthood power, let me speak of a few other matters that have come to my mind tonight.

Paul's warnings

There are two scriptures I would have you think of as applicable today as they were in the period following the advent of the Savior in the meridian of time in the post-apostolic period. In the Acts of the Apostles, the apostle Paul gave these charges to the elders of Israel. He said:

"Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God. . . .

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

"Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." (Acts 20:28-30.)

And then the apostle Paul wrote to the Galatians:

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

"Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

"But though we, or an angel from heaven, preach any other gospel unto you than that we have preached unto you, let him be accursed.

"As we said before, so say I now again. If any man preach any other gospel unto you than that ye have received, let him be accursed.

"For . . . I certify you, brethren, that the gospel which was preached of me is not after man.

"For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." (Gal. 1:6-12.)

Warnings applicable today

Today those warnings are just as applicable as they were in that day in which they were given.

There are some as wolves among us. By that, I mean some who profess membership in this church who are not sparing the flock. And among our own membership, men are arising speaking perverse things. Now *perverse* means diverting from the right or correct, and being obstinate in the wrong, willfully, in order to draw the weak and unwary members of the Church away after them.

And as the apostle Paul said, it is likewise a marvel to us today, as it was in that day, that some members are so soon removed from those who taught them the gospel and are removed from the true teachings of the gospel of Christ to be led astray into something that corrupts the true doctrines of the gospel of Christ into vicious and wicked practices and performances.

These, as have been evidenced by shocking events among some of these splinter groups, have been accursed, as the prophets warned; and they are obviously in the power of that evil one who feeds the gullible with all the sophistries which Satan has employed since the beginning of time.

Rumor and gossip

I should like now to make reference to some of these. The first is the spread of rumor and gossip (we have mentioned this before) which, when once

started, gains momentum as each telling becomes more fanciful, until unwittingly those who wish to dwell on the sensational repeat them in firesides, in classes, in Relief Society gatherings and priesthood quorum classes without first verifying the source before becoming a party to causing speculation and discussions that steal time away from the things that would be profitable and beneficial and enlightening to their souls.

Just an example: I understand that there is a widely circulated story that I was alleged to have had a patriarchal blessing (I don't know whether any of you have heard about that) that had to do with the coming of the Savior and the ten tribes of Israel.

In the first place, a patriarchal blessing is a sacred document to the person who has received it and is never given for publication and, as all patriarchal blessings, should be kept as a private possession to the one who has received it.

And second, with reference to that which I was alleged to have had, suffice it to say that such a quotation is incorrect and without foundation in fact.

There is one thing that shocks me: I have learned, in some instances, that those who have heard of these rumors are disappointed when I tell them they are not so. They seem to have enjoyed believing a rumor without substance of fact. I would earnestly urge that no such idle gossip be spread abroad without making certain as to whether or not it is true.

Message of First Presidency

The First Presidency in August 1913 issued a warning to the members of the Church which could bear repeating today. Let me read you a few things that were said then:

"To the officers and members of The Church of Jesus Christ of Latter-day Saints:

"From the days of Hiram Page

(Doc. and Cov., Sec. 28), at different periods there have been manifestations from delusive spirits to members of the Church. Sometimes these have come to men and women who because of transgression became easy prey to the Arch-Deceiver. At other times people who pride themselves on their strict observance of the rules and ordinances and ceremonies of the Church are led astray by false spirits, who exercise an influence so imitative of that which proceeds from a Divine source that even these persons, who think they are 'the very elect,' find it difficult to discern the essential difference. Satan himself has transformed himself to be apparently 'an angel of light.'

"When visions, dreams, tongues, prophecy, impressions or an extraordinary gift or inspiration convey something out of harmony with the accepted revelations of the Church or contrary to the decisions of its constituted authorities, Latter-day Saints may know that it is not of God, no matter how plausible it may appear. Also, they should understand that directions for the guidance of the Church will come, by revelation, through the head. All faithful members are entitled to the inspiration of the Holy Spirit for themselves, their families, and for those over whom they are appointed and ordained to preside. But anything at discord with that which comes from God through the head of the Church is not to be received as authoritative or reliable. In secular as well as spiritual affairs, Saints may receive Divine guidance and revelation affecting themselves, but this does not convey authority to direct others, and is not to be accepted when contrary to Church covenants, doctrine or discipline, or to known facts, demonstrated truths, or good common sense. No person has the right to induce his fellow members of the Church to engage in speculations or take stock in ventures of any kind on the specious claim of Divine revelation or vision or dream, especially when it is in opposi-

tion to the voice of recognized authority, local or general. The Lord's Church 'is a house of order.' It is not governed by individual gifts or manifestations, but by the order and power of the Holy Priesthood as sustained by the voice and vote of the Church in its appointed conferences.

"The history of the Church records many pretended revelations claimed by impostors or zealots who believed in the manifestations they sought to lead other persons to accept, and in every instance, disappointment, sorrow and disaster have resulted therefrom. Financial loss and sometimes utter ruin have followed."

Duty of priesthood

This is something that is recurring time and time again, and we call upon you holders of the priesthood to stamp out any such and to set to flight all such things as are creeping in, people rising up here and there who have had some "marvelous" kind of a manifestation, as they claim, and who try to lead the people in a course that has not been dictated from the heads of the Church.

As I say, it never ceases to amaze me how gullible some of our Church members are in broadcasting these sensational stories, or dreams, or visions, some alleged to have been given to Church leaders, past or present, supposedly from some person's private diary, without first verifying the report with proper Church authorities.

If our people want to be safely guided during these troublous times of deceit and false rumors, they must follow their leaders and seek for the guidance of the Spirit of the Lord in order to avoid falling prey to clever manipulators who, with cunning sophistry, seek to draw attention and gain a following to serve their own notions and sometimes sinister motives.

The Lord's test

The Lord has very plainly set forth a test by which anyone may challenge

any and all who may come claiming, clandestinely, to have received some kind of priesthood authority. Now this is what the Lord said in the 42nd section of the Doctrine and Covenants, verse 11:

"Again, I say unto you, that it shall not be given to any one to go forth to preach my gospel, or to build up my church, except he be ordained by someone who has authority, and it is known to the church that he has authority and has been regularly ordained by the heads of the church."

Now, if one comes claiming that he has authority, ask him, "Where do you get your authority? Have you been ordained by someone who has authority, who is known to the Church, that you have authority and have been regularly ordained by the heads of the Church?" If the answer is no, you may know that he is an imposter. This is the test that our people should always apply when some imposter comes trying to lead them astray.

Constituted authority

Now there is another danger that confronts us. There seem to be those among us who are as wolves among the flock, trying to lead some who are weak and unwary among Church members, according to reports that have reached us, who are taking the law into their own hands by refusing to pay their income tax because they have some political disagreement with constituted authorities.

Others have tried to marshal civilians, without police authority, and to arm themselves to battle against possible dangers, little realizing that in so doing they themselves become the ones who, by obstructing the constituted authority, would become subject to arrest and imprisonment.

We have even heard of someone claiming Church membership in protest against pornographic pictures being displayed in theaters, having planted

bombs, and therefore becoming subject to punishment by the law and subsequently standing judgment before the disciplinary bodies of the Church.

While we must stand solidly behind those who are trying to stamp out the filthy and provocative display of so-called pornographic materials, we have but one answer to all those who thus take such radical measures, and this is the word of the Lord:

"Let no man think he is ruler; but let God rule him that judgeth, according to the counsel of his own will, or, in other words, him that counseleth or sitteth upon the judgment seat.

"Let no man break the laws of the land . . . until he reigns whose right it is to reign, and subdues all enemies under his feet." (D&C 58:20-22.)

Sin of adultery

I want to warn this great body of priesthood against that great sin of Sodom and Gomorrah, which has been labeled as a sin second only in seriousness to the sin of murder. I speak of the sin of adultery, which, as you know, was the name used by the Master as he referred to unlicensed sexual sins of fornication as well as adultery; and besides this, the equally grievous sin of homosexuality, which seems to be gaining momentum with social acceptance in the Babylon of the world, of which Church members must not be a part.

While we are in the world, we must not be of the world. Any attempts being made by the schools or places of entertainment to flaunt sexual perversions, which can do nothing but excite to experimentation, must find among the priesthood in this church a vigorous and unrelenting defense through every lawful means that can be employed.

The common judges of Israel, our bishops and stake presidents, must not stand by and fail to apply disci-

plinary measures within their jurisdiction, as set forth plainly in the laws of the Lord and procedures as set forth in plain and simple instructions that cannot be misunderstood. Never must we allow supposed mercy to the unrepentant sinner to rob the justice upon which true repentance from sinful practices is predicated.

Loose writings

One more matter: There are among us many loose writings predicting the calamities which are about to overtake us. Some of these have been publicized as though they were necessary to wake up the world to the horrors about to overtake us. Many of these are from sources upon which there cannot be unquestioned reliance.

Are you priesthood bearers aware of the fact that we need no such publications to be forewarned, if we were only conversant with what the scriptures have already spoken to us in plainness?

Sure word of prophecy

Let me give you the sure word of prophecy on which you should rely for your guide instead of these strange sources which may have great political implications.

Read the 24th chapter of Matthew—particularly that inspired version as contained in the Pearl of Great Price. (Joseph Smith 1.)

Then read the 45th section of the Doctrine and Covenants where the Lord, not man, has documented the signs of the times.

Now turn to section 101 and section 133 of the Doctrine and Covenants and hear the step-by-step recounting of events leading up to the coming of the Savior.

Finally, turn to the promises the Lord makes to those who keep the commandments when these judgments descend upon the wicked, as set forth

in the Doctrine and Covenants, section 38.

Brethren, these are some of the writings with which you should concern yourselves, rather than commentaries that may come from those whose information may not be the most reliable and whose motives may be subject to question. And may I say, parenthetically, most of such writers are not handicapped by having any authentic information on their writings.

As the Lord has admonished priesthood bearers from the beginning: "Wherefore, gird up your loins and be prepared. Behold, the kingdom is yours, and the enemy shall not overcome.

"Verily I say unto you, ye are clean, but not all; and there is none else with whom I am well pleased;

"For all flesh is corrupted before me; and the powers of darkness prevail upon the earth, among the children of men, in the presence of all the hosts of heaven—

"Which causeth silence to reign, and all eternity is pained. . . ." (D&C 38:9-12.)

Following leadership

Now brethren, I have spoken plainly to you in this priesthood session. Let what has been said by all the brethren tonight, and in this conference, not fall on deaf ears. Let these admonitions be received as the Lord directed they should be received, in an early revelation, to which President Tanner has already made reference, "as if from mine own mouth, in all patience and faith." (D&C 21:5.)

Only by so doing can we be truly one as a body of priesthood, by following the leadership that the Lord has established in our day in order that we may be one. And he warns us if we are not one, we are not his, as he has declared in the Doctrine and Covenants.

Call to Presidency

There are one or two things I should like to say about myself and this present responsibility. Never had I thought of myself as one day becoming the President of the Church. As a boy in my rural community, I used to hear the brethren talk about a "pillar" in the Church. I wondered what in the world it meant. It must be something great to be a pillar in the Church. Well, now, maybe I am beginning to realize something about what that means, but I know this: those who try to guess ahead of time as to who is going to be the next President of the Church are just gambling as they might be on a horse race, because only the Lord has the time table.

I remember one time Elder Charles A. Callis in a Council of the Twelve meeting. There was a rather spirited discussion on some questions. One of the Brethren said, "You had better listen to Brother George Albert Smith, the President of the Twelve, because he may be the next President of the Church."

Brother Callis smiled and said, "Oh, I wouldn't be too sure. Three times in my life I have chosen the next President of the Church, and all three of them died before they came to the presidency." The Lord only knows, and for us to speculate or to presume is not pleasing in the sight of the Lord.

Brigham Young's counsel

I have one other thought I should like to express. Brigham Young was a great defender of the Prophet Joseph Smith. There were Judases in the ranks in that day, just as there were in the Savior's day, and just as we have today, some who are members of the Church who are undercutting us, who are betraying their trusts. We are shocked when we see the places from which some of these things come.

Brigham Young was invited by some

of these men who were trying to depose the Prophet Joseph from his position as President of the Church; but they made a mistake by inviting President Brigham Young into their circle. And after he had listened to what their motives were, he said something to this effect: "I want to say something to you men. You cannot destroy the appointment of a prophet of God, but you can cut the thread that binds you to the prophet of God, and sink yourselves to hell."

There was a pugilist there by the name of Jacob Bump, so the story goes, who doubled up his fists and started toward President Young, who replied to this man's threats: "I would like to lay hands on a man like you in defense of the Prophet Joseph Smith."

Remember that, brethren. You cannot destroy the appointments of the prophets of God. The Lord knows whom he wants to preside in his church, and sometimes it takes a lot of practicing, guiding, testing, before he may know whether or not one of us is prepared for the present assignment.

Each has his place

Now I think it is folly for one to compare one President of the Church with another. No one takes the place of another President of the Church. Each President has his own place. I had a lesson taught me some years ago when, in company with one of the brethren, I had reorganized the presidency of the Ensign Stake. We had named the bishop of one of the wards as stake president. It was near the end of the year, and he elected to remain as bishop, along with his first counselor, who was a bishop, until they had closed the books at the end of the year.

Six weeks after they were sustained, the stake president suddenly passed away.

Then I began to receive a barrage of letters. Where in the world was the inspiration for you to call a man whom

the Lord was going to let die in six weeks? They invited me to talk at his services, and some seemed to be expecting me to try to explain why I had appointed a man that the Lord was going to take home in six weeks.

President Joseph Fielding Smith sat on the stand and heard my attempt to satisfy these people, and he said to me, "Don't you let that bother you. If you have called a man to a position in this church and he dies the next day, that position would have a bearing on what he will be called to do when he leaves this earth."

I believe that. I believe that every President of this church, every apostle of this church, every bishop, every stake president, every presiding position will have a bearing on what one is called to do when he leaves this earth.

And so, when you think of one President taking the place of another, he doesn't. That President maintains his own place. We shouldn't try to compare one as being greater than this one or greater than the other, because each one is, in the eyes of the Lord, in his own time the one most needed for that particular time. You may be sure of that.

"Iffy" blessings

Now, just one final thought. I sat in a class in Sunday School in my own ward one day, and the teacher was the son of a patriarch. He said he used to take down the blessings of his father, and he noticed that his father gave what he called "iffy" blessings. He would give a blessing, but it was predicated on "if you will not do this" or "if you will cease doing that." And he said, "I watched these men to whom my father gave the 'iffy' blessings, and I saw that many of them did not heed the warning that my father as a patriarch had given, and the blessings were never received because they did not comply."

You know, this started me thinking. I went back into the Doctrine and Covenants and began to read the "iffy" revelations that have been given to the various brethren in the Church. If you want to have an exercise in something that will startle you, read some of the warnings that were given through the Prophet Joseph Smith to Thomas B. Marsh, Martin Harris, some of the Whitmer brothers, William E. McLellin—warnings which, had they heeded, some would not have fallen by the wayside. But because they did not heed, and they didn't clear up their lives, they fell by the wayside, and some had to be dropped from membership in the Church.

Trust in the Lord

Now, there is one thing that I think we should all be mindful of. I was with a group of missionaries in the temple one day. A question was asked by one of the sisters about the Word of Wisdom, concerning the promise made that if one would keep the Word of Wisdom he should run and not be weary and should walk and not faint. And she said, "How could that promise be realized if a person were crippled? How could he receive the blessing that he could run and not be weary, and walk and not faint, if he were crippled?"

I answered her, "Did you ever doubt the Lord? The Lord said that."

The trouble with us today, there are too many of us who put question marks instead of periods after what the Lord says. I want you to think about that. We shouldn't be concerned about why he said something, or whether or not it can be made so. Just trust the Lord. We don't try to find the answers or explanations. We shouldn't try to spend time explaining what the Lord didn't see fit to explain. We spend useless time.

If you would teach our people to put periods and not question marks

after what the Lord has declared, we would say, "It is enough for me to know that is what the Lord said."

The gospel is true

Elder Gordon B. Hinckley told a story after going into Vietnam that to me was a great lesson. There was a young man, as I remember it, who was in the military service in Vietnam and who joined the Church and was now about to go back to his home country in Southeast Asia.

Brother Hinckley said to him, "What is it going to do to you when you get back home now that you have joined the Church?"

"Oh," said the youth, "I will be cast out. My family will disown me. I will have difficulty in school. I will have no military rank."

Elder Hinckley then asked, "Isn't that a pretty big price to pay?"

And this young man looked at Elder Hinckley and said, "Well, the gospel is true, isn't it?"

That was a soul-searching question for Brother Hinckley, who replied: "Yes, my boy, with all my soul, the gospel is true."

And then this young man said, "Well, what else matters then?"

Brethren of the priesthood, if the gospel of Jesus Christ is true—and it is true—what else matters? The Lord may bless us with that rock-bottom testimony that will guide us through all the perils of life if we will just continue to say to ourselves, "Because I know that the gospel is true, nothing else matters."

I bear you my solemn witness that it is true, that the Lord is in his heavens; he is closer to us than you have any idea. You ask when the Lord gave the last revelation to this church. The Lord is giving revelations day by day, and you will witness and look back on this period and see some of the mighty revelations the Lord has given in your day and time. To that I bear you my

witness, and leave with you my testimony this night, in the name of the Lord Jesus Christ. Amen.

President Harold B. Lee

Sessions of the General Conference will be received by millions in the United States and Canada over many television and radio stations cooperating to provide the extensive coverage of this conference.

The International Short-wave Radio Station WNYW will broadcast the Sunday morning session to Europe, South and Central America, Africa and parts of Asia.

Over eighty radio stations will broadcast conference Sunday morning in major cities of Mexico and Central America.

The CBS Radio Tabernacle Choir Broadcast will be from 9:30 to 10:00 tomorrow morning. Those desiring to attend must be in their seats before 9:15 a.m.

As thousands leave this great priesthood meeting tonight, we remind you as we always do to obey traffic rules, use caution, and be courteous in your driving.

The music for this session has been furnished by the Male Choir of the Mormon Youth Chorus, with Jay Welch and Hal Gundersen, conducting, and Roy M. Darley at the organ. To you young brethren, we say we deeply appreciate your inspiring music and the service you have rendered.

The chorus now with Hal Gundersen conducting, and Brother Darley at the organ, will close the meeting with "Beautiful Savior," after which the benediction will be pronounced by President J. Ballard Washburn, president of the Kanab Stake. The conference will then be adjourned until ten o'clock tomorrow morning.

The Male Choir sang the number "Beautiful Savior."

President J. Ballard Washburn of the Kanab Stake offered the benediction.

The conference was adjourned until Sunday morning at 10 o'clock.

THIRD DAY MORNING MEETING

SIXTH SESSION

The sixth session of the conference convened in the Tabernacle on Sunday, October 8, 1972, at ten o'clock a.m.

President Harold B. Lee presided and conducted this session of the conference.

The Tabernacle Choir, under the direction of Richard P. Condie, with Alexander Schreiner at the organ, furnished the special music for this session.

Before the opening of the meeting, the Tabernacle Choir without announcement sang "Awake the Trumpets Lofty Sound."

President Harold B. Lee then made the following remarks:

President Harold B. Lee

We extend a cordial welcome to all present this morning in this historic Tabernacle. This is the 142nd Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints. General and local church leaders, special guests, educational and civic leaders, and thousands of members of the Church from far and near, we welcome you to this session.

Sessions of this conference will be received by millions in the United States

and Canada over hundreds of radio and television stations cooperating to provide the extensive coverage of this conference.

The Tabernacle Choir, which opened these services singing "Awake the Trumpets Lofty Sound" under the direction of Richard P. Condie, with Alexander Schreiner at the organ, will now favor us with Haydn's "Achieved Is the Glorious Work," following which Elder Lester F. Hewlett, Jr., former president of the Australia South Mission, will offer the invocation.

The Tabernacle Choir sang "Achieved Is the Glorious Work."

The invocation was offered by Elder Lester F. Hewlett, Jr., former president of the Australia South Mission.

After the invocation the choir sang "Still, Still with Thee" without announcement.

President Lee

The Tabernacle Choir has sung one of the most beautiful hymns ever written, "Still, Still with Thee."

It will now be our privilege to hear from President N. Eldon Tanner, first counselor in the First Presidency of the Church.

President N. Eldon Tanner

First Counselor in the First Presidency

It is a privilege indeed, but a heavy responsibility, to address this vast audience in this historic Tabernacle and those who are listening in; and I humbly pray that the spirit and blessings of the Lord will attend us this lovely Sabbath morning.

Advice from outer space

Conditions in the world today have caused me to ponder over an editorial which I read recently. It states:

"A German astronomer believes that 'the earth's young civilization is now approaching its first great crisis because of its newly found powers of self-destruction,' and 'man's best hope of avoiding disaster is to listen hard for radioed advice coming from far out in starry space.'

"Out there, somewhere, this scientist believes, is a wise old civilization that has survived many crises and is trying to warn the callow earth against the mistakes of its own youth.

"What an astute observation! Ye for thousands of years the Master Creator from his world has been trying to get his earth people to listen hard for advice and wisdom. Either they haven't tuned in or they have been dull of sight and hearing. There have been many messages from other worlds." (Church Information Service, September 1970.)

God's messages

Since the very beginning of time we have a record of God's messages to man, either by personal appearance, by angels, by direct revelation, by visions, by dreams, or by inspiration. The first instance is where the Lord God appeared to Adam and Eve in the Garden of Eden; and after they were

driven out of the garden, they called upon the name of the Lord, and though they did not see him, they heard his voice. He gave them commandments that they should worship the Lord their God and offer sacrifices unto him.

"... And Adam was obedient unto the commandments of the Lord.

"And after many days an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me:

"And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth.

"Wherefore, thou shalt do all that thou doest in the name of the Son, *and thou shalt repent and call upon God in the name of the Son forevermore.*

"And in that day the Holy Ghost fell upon Adam, which beareth record of the Father and the Son, saying: I am the Only Begotten of the Father from the beginning, henceforth and forever, *that as thou hast fallen thou mayest be redeemed, and all mankind, even as many as will.*" (Moses 5:5-9. Italics added.)

It is evident therefore that Adam, through revelation, knew that Christ would atone and suffer for the sins of men and that there would be a resurrection. This is an evidence that, as Amos said, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.)

Refusal to accept prophets

It is hard to understand why so many people are prepared to accept facts as recorded by historians in secular history and yet refuse to accept ecclesiastical history as recorded in the scrip-

Sunday, October 8

Third Day

tures by men whose characters are beyond reproach, and even refuse to believe, as having come from the Lord, prophecies that have been fulfilled and verified by secular history. Especially have men through the ages refused to accept prophets of their own time, and many of them have been persecuted, ridiculed, and slain.

The scriptures are replete with incidents lamenting the fact that the majority of people have always refused to accept the prophets who have cried repentance unto them and reminded them of their iniquities. You will remember what the Savior said to the multitude when denouncing the Scribes and the Pharisees:

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

"Behold, your house is left unto you desolate.

"For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed be he that cometh in the name of the Lord." (Matt. 23:37-39.)

Nephi's complaint

We must listen to and support the prophets if we are to gain favor with the Lord. An early New World prophet, Nephi, complained to his people:

"Behold, my brethren, have ye not read that God gave power unto one man, even Moses, to smite upon the waters of the Red Sea, and they parted hither and thither, insomuch that the Israelites, who were our fathers, came through upon dry ground, and the waters closed upon the armies of the Egyptians and swallowed them up?

"And now behold, if God gave unto this man such power, then why should ye dispute among yourselves, and say that he hath given unto me no power whereby I may know concerning the

judgments that shall come upon you except ye repent?

"But, behold, ye not only deny my words, but ye also deny all the words which have been spoken by our fathers, and also the words which were spoken by this man, Moses, who had such great power given unto him, yea, the words which he hath spoken concerning the coming of the Messiah.

"And now behold, Moses did not only testify of these things, but also *all* the holy prophets, from his days even to the days of Abraham.

"And now I would that ye should know, that even since the days of Abraham there have been many prophets that have testified these things; yea, behold, the prophet Zenos did testify boldly; for the which he was slain.

". . . and now we know that Jerusalem was destroyed according to the words of Jeremiah. O then why not the Son of God come, according to his prophecy?

"And now will you dispute that Jerusalem was destroyed? . . .

"Our father Lehi was driven out of Jerusalem because he testified of these things. . . .

"And now, seeing ye know these things and cannot deny them except ye shall lie, therefore in this ye have sinned, for ye have rejected all these things; notwithstanding so many evidences which ye have received; . . .

"But behold, ye have rejected the truth, and rebelled against your holy God; and even at this time, instead of laying up for yourselves treasures in heaven, where nothing doth corrupt, and where nothing can come which is unclean, ye are heaping up for yourselves wrath against the day of judgment.

"Yea, even at this time ye are ripening, because of your murders and your fornication and wickedness, for everlasting destruction; yea, and except ye repent it will come unto you soon." (Hel. 8:11-13, 16, 19-22, 24-26.)

Need for repentance

Are we today prepared to repent and accept the word of God, or, as these ancient people, go on heaping up for ourselves wrath against the day of judgment and everlasting destruction? Throughout the ages these messages have come to the inhabitants of the earth from a loving Father whose spirit children we are. They are for our benefit and blessing. He is interested in us and wants us to succeed and be happy in this life and throughout eternity. He created the world and sent us here and knows what is best for us, and through his prophets and his Son Jesus Christ he has given us the plan of life which will lead us to salvation and exaltation. God's love for his children and his desire to direct them are evident in so many ways.

Experience of Joseph

Let us refer to the experience of Joseph who was sold into Egypt. You will recall that Pharaoh was troubled by a dream he had, and learned that Joseph might be able to interpret it, so he sent for him, saying, "I have heard say of thee, that thou canst understand a dream to interpret it."

Joseph replied, "It is not in me: God shall give Pharaoh an answer of peace."

Then Pharaoh told him of his dream about the seven fat and seven lean cattle and the full and thin ears of corn. Then Joseph said God had shown Pharaoh what he was about to do and was warning him that there would be seven very fruitful years, after which there would be a famine for seven years.

We all know that Pharaoh accepted this interpretation and appointed Joseph governor and directed him to see that all surplus foods were preserved for the lean years to come. Because of Joseph's faithfulness and his responsiveness to inspiration and revelation, he found himself in a position where he was able to save his family when his

father, Jacob, sent his other sons to buy corn from their brother whom they had sold into Egypt.

Joseph testified later: "... God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance." (See Gen. 41, 45.)

Mission of Christ foretold

We have record of many other revelations that were received by the prophets in early days as well as in modern times. Prophecies concerning the birth, mission, crucifixion, and resurrection of Jesus Christ are foretold many times by different prophets, both in the Bible and in the Book of Mormon, some of them hundreds of years before his birth. We have the words of Isaiah, Jeremiah, Ezekiel, Lehi, Alma, and many others prophesying of this great event.

Nephi records in some detail his visions of these happenings, as shown to him by an angel of the Lord. He beheld Mary, the mother of Jesus, bearing a child in her arms, even the Lamb of God, the Redeemer of the world. He saw the prophet who baptized him, the Holy Ghost descending upon him, his work with the Twelve, his healing the sick, the casting out of devils and unclean spirits.

Nephi also foretells the last events in the Savior's life in these words:

"But, behold, they shall have wars, and rumors of wars; and when the day cometh that the Only Begotten of the Father, yea, even the Father of heaven and of earth, shall manifest himself unto them in the flesh, behold, they will reject him, because of their iniquities, and the hardness of their hearts, and the stiffness of their necks.

"Behold, they will crucify him; and after he is laid in a sepulchre for the space of three days he shall rise from the dead, with healing in his wings; and all those who shall believe on his name

shall be saved in the kingdom of God. Wherefore, my soul delighteth to prophecy concerning him, for I have seen his day, and my heart doth magnify his holy name." (2 Ne. 25:12-13.)

This prophecy was made nearly six hundred years before the birth of Christ, yet every event foretold transpired just as predicted. The New Testament writers give irrefutable testimony to validate these prophetic utterances. The New Testament also validates other prophecies recorded in the Old Testament and the Book of Mormon to which we have referred.

The account in Luke tells us that "a messenger from the Father crossed space to announce, 'For unto you is born this day in the city of David a Saviour, which is Christ the Lord.' (Luke 2:11.) And from out in space suddenly there came 'a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.' [Luke 2:13-14.]" (Church Information Service editorial September 1970.)

Purpose for prophets

God's purpose for having prophets upon the earth is to relay his messages for the benefit and blessing of mankind by whatever means of space communication he elects to use. In his overruling providence he has prepared a way for us to gain immortality and eternal life, which Jesus said was his work and his glory. Before and since Christ's great sacrifice for us the message has been revealed through the prophets that we must be obedient to the laws and ordinances of the gospel, and by repenting of the sins of the world, we can gain exaltation.

How important it is that we listen to the prophets! The scriptures contain numerous warnings to us in these latter days of the calamities that will come upon us, and they have been and are coming to pass. Only as the world

repents and accepts and lives the teachings of the gospel as revealed by God through his Son Jesus Christ and the prophets will we save ourselves from destruction.

Messages from the beyond

"Messages from the beyond have come in great numbers through the ages, faithfully interpreted by the Jeremiahs, the Ezekiels, and the Daniels; by the Nephis, and the Moronis; by the Peters, and the Pauls, and in modern times by the Joseph Smiths. Better than radioed or television communications have come *personal messages* without space capsule, plane, or rocket ship. Man has a long way to go before he comes into the realm of inhabited planets. Yet there is such a thing as space communication. Man has spoken to God and received answers from him. Such messages have been coming for the benefit and blessing of the inhabitants of the earth for upward of 6,000 years." (Ibid.)

There is a prophet upon the earth today through whom the Lord makes known his mind and will. We as members of the Church believe "all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God." (Article of Faith 9.)

Restoration of gospel

The greatest event and blessing ever to come to mankind was the atoning sacrifice of Jesus Christ and the plan of life and salvation that he gave. Next in importance to mankind was the restoration of the gospel through the Prophet Joseph Smith. God called to him and he listened, and through revelation he brought forth a sacred record containing the gospel in its fullness, which with the Bible and modern revelation gives the world the same

plan of life and salvation as given by Jesus when he was upon the earth.

Joseph, when 14 years of age, was greatly confused as a result of the proselyting activities of the different churches in his community, and he wanted to know which church he should join. While reading the Bible, he came upon the following words in James:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." (James 1:5-6.)

Joseph said that if anybody needed wisdom, he did, so he went to a grove where he could be alone and knelt in prayer.

He records: "... I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

"... When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air." One of them said: "[Joseph,] *This is My Beloved Son. Hear Him!*" (Joseph Smith 2:26-17.)

Persecution against prophet

Joseph, through this vision, knew as he knew he lived that God the Father and his Son, Jesus Christ, were two living Personages: that they knew him by name and heard and answered his prayer and gave him instructions. As he told his experience to his friends and to his minister, he found it excited a great deal of prejudice against him, and he was persecuted and ridiculed, and yet he wrote:

"... I was led to say in my heart: Why persecute me for telling the truth? I have actually seen a vision; and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen? For I

had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it; at least I knew that by so doing I would offend God, and come under condemnation." (Joseph Smith 2:25.)

Book of Mormon

As Joseph called upon God for further direction, the angel Moroni appeared to him and told him about the gold plates and showed them to him in vision. At the end of four years he was given the plates, which contained a record of God's dealings with the ancient people on the American continent and contained the gospel in its fullness. He translated the engravings on these plates by the gift and power of God and by revelation, and to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations.

We have this promise given by Moroni regarding the Book of Mormon:

"And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

"And by the power of the Holy Ghost ye may know the truth of all things." (Moro. 10:4-5.)

Personal testimony

I humbly bear testimony that the truthfulness of these things has been revealed to me and that the gospel has been restored in these latter days through his prophet, Joseph Smith, to whom God the Father and his Son appeared; that God lives; that Jesus is the Christ, who came and gave his life for you and me that we might enjoy immortality and eternal life.

The channels are open between us and the Lord today whereby we can go in secret prayer, in family prayer, and in our public gatherings, knowing that he is there, that he is a loving father, and that he stands ready to answer our prayers and direct us if we will but let him do so, in our own affairs and in the office or calling which we hold.

I also wish to bear testimony that our present leader, Harold B. Lee, is a prophet of God who has been prepared and chosen by him and has been ordained and set apart by those having authority. He is entitled to and does receive guidance from the Lord for the Church and for the benefit of mankind.

The Lord has said to the members of his church regarding his prophet:

"... thou shalt give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me;

"For his word ye shall receive, as if from mine own mouth, in all patience and faith.

"For by doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you. . . .

"For thus saith the Lord God: Him have I inspired to move the cause of Zion in mighty power for good, and his diligence I know, and his prayers I have heard." (D&C 21:4-7.)

May we give heed to the Prophet and follow him, I humbly pray in the name of Jesus Christ. Amen.

Following President Tanner's remarks, the Choir sang "Lo My Shepherd Is Divine" without announcement.

President Harold B. Lee

We have heard from President N. Eldon Tanner, first counselor in the First Presidency of the Church, followed by the Tabernacle Choir singing "Lo My Shepherd Is Divine."

Many on television and radio have just tuned in on this conference, and we wish to extend to them our sincere greetings.

Elder LeGrand Richards of the Council of the Twelve will now address us.

Elder LeGrand Richards

Of the Council of the Twelve

It is good to be here, brethren and sisters, in this wonderful conference, and I am sure that we have all been inspired by that beautiful testimony we have just heard from President Tanner.

There are three million Latter-day Saints scattered all over this world who have burning in their hearts a similar testimony of the truth of the story told by the Prophet Joseph Smith of the visit of the Father and the Son, followed by other heavenly messengers. Not only that, but hundreds of thousands who have already gone to their

rest, such as my father and his father. My grandfather spent ten of the first fourteen years of his married life bearing witness of this message here and in the lands of Europe.

We have in the world today nearly 17,000 full-time missionaries who are paying their own way, or their families are, that they might tell that story to the entire world. My testimony and witness to you here today is that there is not an honest man or an honest woman in this world who really loves the Lord, and would like to serve him as he

would like to be served, who would not join this church if they would just take time to find out the marvelous things the Lord has done in restoring his work to the earth in this day and time.

Message to the world

Some years ago one of our nationally known radio commentators was asked the question, "What message could be broadcast to the world that would be considered of greater importance than any other message?" And he said, after giving the matter careful thought and deliberation, "To be able to say that a man who had lived here upon this earth had returned again with a message from God would be the greatest message that could be broadcast to the world."

And that being true, the Latter-day Saints have the greatest message, not only that prophets like Moroni and John the Baptist and Peter, James, and John have visited this earth, but God the Father and his Son Jesus Christ, as President Tanner just testified. Wouldn't it be wonderful if the world could understand that?

Revealed truth needed

When the astronauts landed on the moon, the newspapers all over the world gave a front-page report of it, but that would not be anything to consider like the Creator of the heaven and the earth returning to this earth, for we are told that Jesus created the heavens and the earth and all things that in them are. Then naturally they would want to know, if the Father and the Son considered it important enough to visit this earth, what kind of a message they would want to leave or why they would come.

You have been told that in answer to Joseph's question, the Savior said that he should join none of the churches, for they taught for doctrine the pre-

cepts of men; and then the Savior added, "And their creeds are an abomination in my sight." (See Joseph Smith 2:19.)

We would not want any of our non-members to be offended at this statement, but if Jesus did visit the Prophet Joseph Smith, and we know that he did, then his statement ought to be more authoritative than the statement of any other person in all the world, and yet right along with that come similar testimonies of leaders in other churches in the nation.

Admission of clergymen

For instance, I give you a statement from Harry Emerson Fosdick in which he said, "If Jesus should come back to earth now, hear the mythologies built up around him, see the credalisms, the denominationalism, sacramentalism, carried on in his name, he would certainly say, 'If this is Christianity, I am not a Christian.'"

In *Smith's Bible Dictionary*, written by seventy-three noted divines and Bible students, this statement is made that "one must not expect to find the gospel of Holy Writ upon the earth today. It is not to be found thus perfect in the total fragments of Christianity, and much less in any one fragment."

Roger Williams, pastor of the oldest Baptist Church in America, gave up his ministry with the statement that: "There is no regularly constituted church of Christ on earth, nor any person qualified to administer any church ordinances; nor can there be until new apostles are sent by the Great Head of the Church for whose coming I am seeking." (*Picturesque America*, p. 502.)

Now that is our message to the world, that true apostles have been sent. We have listened during the sessions of this conference to about thirty of these great men—great men in their own right, regardless of their religious convictions—who have burning in

Sunday, October 8

Third Day

their hearts a testimony that the Father and the Son have visited this earth.

Creeds an abomination

I would like to say a few words this morning about the statement the Savior made that "their creeds are an abomination in my sight." When Satan was cast out of heaven, the cry went out: "Woe to the inhabitants of the earth . . . for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." (Rev. 12:12.) "And thus he goeth . . . seeking to destroy the souls of men." (D&C 10:27.) And how does he try to destroy people? By taking a little truth and mixing it with a lot of error to deceive the hearts of the people.

That is what Isaiah meant when he said: "How art thou fallen from heaven, O Lucifer, son of the morning! . . . For thou has said in thine heart, . . . I will exalt my throne above the stars of God . . . I will be like the most High." (Isa. 14:12-14.) For he is the man who made the earth to tremble, who did shake kingdoms, and thus deceived the nations. (See Isa. 14:16.) That is what Jesus came to tell us, that "their creeds were an abomination in his sight" because Satan has deceived the nations.

The world of spirits

In the few minutes that I have left I would like to mention one or two examples of Satan's deceptions. We hear constantly that all we have to do is to believe on the Lord Jesus Christ and we will be saved. The advocates of this doctrine take for their justification the statement of Jesus to the malefactor on the cross when he said, "To day shalt thou be with me in paradise." (Luke 23:43.) (The Prophet Joseph Smith indicates that the word *paradise* as it appears in the Bible should have been translated as "the world of spirits.") They think that they can all be saved just by acknowledging Jesus as the

Christ. If they only understood the scriptures!

Paul was caught up into the third heaven (and there cannot be a *third* heaven if there isn't a first and a second) and he was caught up into paradise and heard unspeakable words, "which it is not lawful for a man to utter." (See 2 Cor. 12:2-4.)

Let us consider then the statement made by Jesus to the malefactor: "To day shalt thou be with me in paradise" (or in the world of spirits). The apostle Paul tells us that there are three heavens above the world of spirits, and Jesus said: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you . . . that where I am, there ye may be also." (John 14:2-3.)

The prophet Alma, as recorded in the Book of Mormon, discusses the condition of the soul between death and the resurrection, and he states this: "Now this is the state of the souls of the wicked, yea, in darkness, and a state of awful, fearful looking for the fiery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection." (Al. 40:14.)

The world does not understand this, but if you will trust the scriptures, Jesus did not take the malefactor to *heaven*. He took him to the world of spirits, and there are three heavens above that, according to the Holy Scriptures. Why did he take him to paradise (the world of spirits)? It was a great gift and recognition at his hand because of what the malefactor had said on the cross.

The spirits in prison

Then the apostle Peter tells us where he went that day when he was crucified: ". . . he went and preached unto the spirits in prison. Which sometime were disobedient, . . . in the days of Noah, while the ark was a preparing

wherein few, that is, eight souls were saved by water." (1 Pet. 3:19-20.)

So instead of the malefactor having to wait for years and years like those who were wicked in the days of Noah, the Savior took him with him that very day to the place where he could hear the gospel preached. Peter tells us that "for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (1 Pet. 4:6.) And that is where the malefactor went with the Savior that day, but there are three heavens above that to which Jesus did not take him.

You remember when the women came to the sepulcher looking for the body of Jesus and there were two angels, one at the head and one at the foot, and they said, "Why seek ye the living among the dead? He is not here, but is risen." (Luke 24:5-6.)

Then when the Savior spoke to Mary, she said, "Rabboni, which is to say, Master." (John 20:16.) Then he said, "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." (John 20:17.)

You see how much easier it is to understand when you read the scriptures correctly. No wonder Jesus said to the Sadducees, "Ye do err, not knowing the scriptures." (Matt. 22:29.) So that man went with Jesus that day where he could be taught the gospel, but Jesus had not yet ascended to his Father in heaven.

Doing the will of God

At the present time, people are preaching all over the world that all you need to do is to confess that Jesus is the Christ, but that is not what Jesus said. He said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that

doeth the will of my Father which is in heaven."

He said, "Many shall say to me at that day [speaking of the day of his second coming], Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?"

"And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. 7:21-23.)

Paul tells us, "Though he were a Son yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5:8-9.)

Judgment according to works

Then John "saw the dead, small and great, stand before God; and the books were opened: . . . and the dead were judged out of those things which were written in the books, according to their works." John also wrote: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him. . . ." (Rev. 20:12, 6.)

You see that does not come just by confession that you believe in Jesus Christ. You have got to do the works and be judged according to your works. All we need to do is to read the parable of the talents to know how the one who received the five talents won other five, and the one who received two won other two, and received the plaudit, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

But the one who had received the one talent said, "Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gather-

ing where thou hast not strawed: And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine."

And what did the Master say? "Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, . . . but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." (Matt. 25:21, 24-25, 28-30.)

That sounds like we would have to do something besides just confess if we want to reach the presence of our Father in heaven. That is hurriedly said, but there is a lot more to be said about it.

False conception of God

I would like to mention one other thing that I think is a creed that is "an abomination in the sight of God," and I shall mention it but briefly. At the time that Joseph Smith had that marvelous vision and saw that glorified Christ, he saw the same Jesus that came out of the tomb. He was the same one who appeared unto his apostles and had them feel the prints in his hands and the wound in his side. He was the same one who ascended into heaven in the presence of five hundred of the brethren at that time. This same Jesus appeared to the Prophet Joseph Smith when the whole Christian world was worshipping an essence.

There is not time to go into a lot of detail, but their catechism says that their god has "no body; he has no parts; he has no passions." That means that he has no eyes; he cannot see. He has no ears; he cannot hear your prayers. He has no voice; he cannot speak a word to the prophets. Some of them even say "he sits on the top of a topless throne." How absurd! To me it seems that their description of the god that they believe

in is about the best description of nothing that can be written.

Moses knew that this condition would prevail, because when he went to lead the children of Israel into the promised land, he told them that they would not remain there long but that they would be scattered among the nations and "there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell." (Deut. 4:28.)

That is exactly the kind of a god the whole Christian world was worshipping when Joseph Smith had that glorious vision which revealed the true and living God. But Moses did not leave it at that. He said that in the latter days if they should seek after him, they would surely find him. (See Deut. 4:29.)

Witness of the truth

During this conference you have heard the testimonies of all my associates here bearing witness that the Prophet Joseph did seek after him and he did find him. And I want to bear my witness as one of his representatives, an apostle of the Lord Jesus Christ, that I know that he has visited this earth and we have his revealed truth. We have that of which Peter spoke when he said, following the day of Pentecost, that the heavens must receive the Christ "until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:21.) We are the only church in the world that claims such a restitution, and there is a great difference between a *restitution* and a *reformation*. We are not Catholics. We are not Protestants. We believe in a recommitment to this earth of God's eternal truth.

Confession not sufficient

I would like to say just one more thing. I witnessed one of the religious

crusades on the television here just recently. The man in charge said it would cost them a million and a quarter dollars to present it. I think of the words in the scripture that they should make merchandise out of the souls of men. (See 2 Pet. 2:3.) And then after it was all over, he invited people to come up and confess Jesus.

Then I thought of the Day of Pentecost when Peter preached to all of those people there, and they heard the gospel preached in their own language and in their own tongue and they were pricked in their hearts and they cried out, "Men and brethren, what shall we do?" (Acts 2:37.) He did not tell them to come up and confess. He said: "Repent, and be baptized . . . and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and all that are afar off, even as many as the Lord our God shall call." (Acts 2:37-39.)

And they cannot be baptized unless there is one having authority that is recognized in the heavens, like Jesus said to his Twelve: "Ye have not chosen me, but I have chosen you, and ordained you. . . ." (John 15:16.) ". . . and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven." (Matt. 16:19.)

Sharing of truth

Brothers and sisters and friends who might be listening in, we are doing all we know how to do to share with you these wonderful truths.

Since all of you Latter-day Saints have been asked to be missionaries, and the Lord said, ". . . it becometh every

man who hath been warned to warn his neighbor" (D&C 88:81), you need to bear that witness too wherever opportunity presents itself. It is the greatest message in all this world today; and that is my testimony to you, and I bear it in the name of the Lord Jesus Christ. Amen.

President Harold B. Lee

He to whom we have just listened is Elder LeGrand Richards of the Council of the Twelve, who is, as you have surmised, one of the great missionaries of the Church. He is one of our veteran missionaries. May the Lord bless and preserve him long on the earth.

The choir and congregation will now join in singing "Praise to the Man Who Communed with Jehovah," following which we shall hear from Elder Robert L. Simpson, Assistant to the Twelve.

The choir and congregation sang "Praise to the Man Who Communed with Jehovah."

President Lee

To those of the television and radio audience who have just joined us in this sixth session of the 142nd Semi-Annual Conference of the Church, we are convened in the historic Tabernacle on Temple Square in Salt Lake City, Utah.

We shall now hear from Elder Robert L. Simpson, Assistant to the Twelve. He will be followed by Bishop H. Burke Peterson, first counselor in the Presiding Bishopric of the Church.

Elder Robert L. Simpson

Assistant to the Council of the Twelve

Oh, that the three billion people in this world could have heard what we just heard from the lips of a wonderful man, Elder LeGrand Richards; and oh, that three billion people could have heard what the priesthood heard last night from the lips of a living prophet, President Harold B. Lee. Through the mind of the Lord, President Lee was able to identify many of the problems confronting mankind today. I would like to discuss for just a moment, if I may, one of the very important problems that seems to be filtering into our homes and into our communities.

The human mind

Before drawing the breath of life on this earth, we were all spiritual beings living in the realm of God, the Eternal Father. Scripture reveals that even before our spiritual birth, each of us had individual identification as an intelligence. Before all else could take place, there had to be that beginning spark of light, that spark of intelligence or, if you please, the marvelous mechanism that controls our every thought, that controls our every act. We might think of this spark of intelligence as perhaps the nucleus of a human mind.

No wonder it has been said: "As a man thinketh, so is he." The master control center within each individual must be regarded as the key. Signals flashing out to the various parts of the body bring instant reaction; in sum and substance, this center dictates the character, the conscience, the strength, and yes, even the weaknesses of every man.

From the beginning of time, there has been a never-ending struggle to influence and control the human mind. Too often, the false promises and enticements of conspiring men have been successful. How much more effective

to capture the control center than a mere outpost.

Quality input

The mind of man must first depend upon quality input before it can be counted upon to render good decisions. Like the most sophisticated computer, only with its properly designed control panel in proper place and in working order can the system be depended upon to produce the desired results.

It was Paul who made the observation that the whole must be fitly framed before the properly functioning church can be recognized and identified. It must naturally follow then that the pollution of a single church member's mind will indeed affect the whole. If pollution touches even a segment of the church, then the entire church is weakened. The church can be no stronger than its members. By the same token, the degradation of a family member weakens the entire family unit. Applied to a nation, when a segment of its citizenry becomes contaminated by frequenting the cesspools of its society, that nation indeed is weakened.

Thousands have said: "Printed filth will never become an obsession with me. I am a mature adult, and I have the right to see what is going on in the world without becoming trapped." But hardly a day passes that we don't listen to alcoholics and drug abusers who are now looking back with regret on their beginning days of social drinking and mild drug experimentation just to satisfy a so-called mature curiosity.

Pornography degrading

Evidence is conclusive that mind-polluting pornography is just as addicting and just as devastating as Satan's

other tools of destruction and degradation. As expressed in the last line of Alexander Pope's poem: "We first endure, then pity, then embrace."

The gradual infiltration of this mind-polluting material has quietly engulfed us on a wide front. Today's so-called acceptable motion picture would have been banned from public viewing just a few short years ago. Many of the recommended reading lists of our public schools would have been classified as unacceptable less than a generation ago. All of us, by the flip of a switch, allow much highly questionable and some downright objectionable filth to occupy the center stage of our family circle. Public attitude against smut has very gradually been lulled into a state of mild resistance—so mild, in fact, that the adversary has already won a major victory whether we are ready to admit it or not.

Action to be taken

Now the question follows: Is there really anything that can be done? Why, of course there is, and if every God-fearing citizen would band together on a few fundamental steps, this entire trend could be turned around.

How about taking a few minutes, for example, to voice objection to the local supermarket manager about easy availability and prominent display of unacceptable material on his periodical display rack.

How about taking just five minutes each week to review the TV log and then establishing a few rules that all the family agrees to concerning viewing time and on which channel.

Why not make some effort to find out something about the next movie that will engage your family's undivided attention for two and a half or three hours and will probably cost you far more than you contributed to the poor and the needy that month. It goes without saying that all X- and R-rated movies are automatically eliminated.

Perhaps we should all become a lot more interested in what the school is recommending and making available to our children. How many school meetings or visits did you make during the past year?

Do the men you vote for feel as you do on these vital matters? Is there some legislation that needs to be encouraged, some petitions that need to be circulated, some telephone calls that need to be made? God gave us a democratic process for a good reason. Do we use this process to help his cause? Not enough! The opposition is certainly misusing it, all in the name of free speech. You and I must keep the record straight on what God intended by freedom of speech and some of the obligations connected with it.

Perversion of God-given attributes

Satan is the master of deceit. He perverts man's God-given attributes from their noble and divine purpose onto a downward track. All seem to agree that one of man's most demanding and ever-present drives is centered in his desire for companionship and sexual fulfillment. To have this highly sensitive and divine human mechanism falsely aroused by unnatural processes creates a serious conflict in that vital control center, the mind. Rationalization quickly rallies to the side of the victim of off-color literature, because rationalization helps him to live with his conscience. He tells himself that his drives are God-given and, therefore, not that bad. He also tells himself, "Nearly everybody does it. I am not so different," and while he may not be so very different, he is just exactly 100 percent wrong in the eyes of God.

Now a mind that has been deceived into receiving trashy input cannot but send false signals to the feet, the hands, and the tongue. Future decisions will all be colored by the impurity allowed to enter that control center of his entire being.

Unclean thinking

As you invite unclean thoughts to become a part of your total being, be assured some of your faculties will become considerably sharpened. Your temper will be sharpened. Your tongue will be sharpened. Your desire for more trash will be sharpened. Your ability to shade the truth will be sharpened. Yes, just about every negative part of your character will be enhanced.

There will also be a noticeable diminishing effect in your life. Your personality will be diminished. Your family relationships will be impaired. Your ability to pray will be lessened. Your spirit will be affected adversely, and your testimony of the truth will start to slip away, probably so gradually at first that you won't even realize it is happening until it is too late. The Lord has said: "... Be ye clean that bear the vessels of the Lord." (D&C 38:42.)

Every prophet from the beginning of this earth has had foreknowledge of our day with its pitfalls and hazards. The scriptures alone give us the formula for avoiding disaster. I like what the Lord says in the 121st section of the Doctrine and Covenants: "... let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven." (Verse 45.)

Good literature

We have been admonished to read good books and to avoid idleness, and as President David O. McKay used to say so eloquently: "The true measure of a man is how he spends his time when he doesn't have to do anything." This, of course, brings us around to self-discipline, which is the major key in the total avoidance of illicit literature.

Are there any books or literature in your possession that would have no

place in the personal library of President Harold B. Lee? Someone has said: "Which way to go, the leader will know." Don't you think we should follow his example? Do you allow material to enter your mind that would be incompatible with entrance into the celestial kingdom of God?

Church membership contemplates only one thing—to qualify for his holy presence. Why jeopardize that possibility? The oft-quoted wisdom of President Heber J. Grant bears repetition here: "That which we persist in doing becomes easier for us to do; not that the nature of the thing itself has changed, but the power to do is increased." (Ralph Waldo Emerson.)

It works in both directions: the power to accept pornography, as our senses become numbed, or the power to reject as we declare with Joshua of old: "... choose you this day whom ye will serve; ... as for me and my house, we will serve the Lord." (Josh. 24:15.)

Direction of First Presidency

To whom shall we turn for our direction in these vital matters? A prophet of God has spoken within the past few days. Here are the exact words of the First Presidency on this vital subject: "Pornographic filth continues to flood this country as well as other nations of the world.

"There is abundant evidence of the damaging effect of obscenity on the solidarity of the family, on the moral fiber of the individual.

"We, with many leaders outside the Church, are deeply concerned about this growing obscenity in print, on record and tape, on television, and in motion pictures.

"We therefore urge Latter-day Saint parents to teach their children to avoid smut in any of its many insidious forms. 'Let virtue garnish thy thoughts unceasingly.' (Doctrine and Covenants 121:45.)

"The Lord has also said: 'Set in

order your houses; keep slothfulness and uncleanness far from you.' (Doctrine and Covenants 90:18.)

"We also encourage Latter-day Saints as citizens to exert every effort to fight the inroads of pornography in their communities. History is replete with examples of nations which have fallen in a large measure through licentiousness."

May we accept this timely counsel. Your personal welfare and the eternal future of your entire family unit may

depend upon it, and I say it in the name of Jesus Christ. Amen.

President Harold B. Lee

We sincerely hope that everyone has listened to that message and will heed the warning voice. We have just listened to Elder Robert L. Simpson, Assistant to the Twelve.

Bishop H. Burke Peterson, first counselor in the Presiding Bishopric of the Church, will now address us.

Bishop H. Burke Peterson

Of the Presiding Bishopric

In countless writings the prophets of the Lord have been trying to teach us that throughout time and all eternity the most important organization is the family. A loving Father in heaven organized his church here on the earth as a means of teaching families how to be eternally happy. We know that none of us can receive the fulfillment of true happiness except as a member of an eternal family unit.

Atmosphere of home

We also know, or we should know, that the success we experience in our homes as families is going to have a most significant effect on the eternal happiness of each of us. Happiness in the life hereafter is geared to our learning and living celestial laws while we are here on the earth. This being so, then our great need is to establish in our homes an atmosphere that will encourage the learning and living of the teachings of the Savior.

Satan knows that he can cause unhappiness in our homes if he can bring about disunity, discontent, disharmony, and a host of other spiritual illnesses. By this insidious process he

has gained no small measure of success in his plan to lead astray the children of our Father in heaven. For instance, he knows that if he can cause parents to quarrel with each other, their children may well follow the example.

He knows that if parents show little respect for each other, so will their children. He knows that children mirror the actions of their parents.

He also knows that his greatest effort to block the work of the Lord must be in the home. Unfortunately, it is here where he enjoys his greatest success, first by destroying family relationships and then by destroying the family unit. He is using many devious means to accomplish his purpose. Many are the homes that do not recognize his oftentimes silent encroachment into their happiness and security.

Contention in home

One of Satan's most effective tools is at work among us today—it is a destroyer of happiness, peace, contentment, family solidarity. Families are stumbling and falling because of its hobbling and crippling effect. This

tool of Satan is called contention. The dictionary describes contention as follows: "To argue, to bring discord or strife, to dispute, to quarrel."

Now, some will say, "This is our way of life—everybody's doing it." Lest we think these acts are not serious and are just our way of life, to be accepted and lived with, let us hear the word of the Lord as expressed by an ancient prophet.

We read in 3 Nephi: "... And there shall be no disputations among you, as there have hitherto been; neither shall there be disputations among you concerning the points of my doctrine, as there have hitherto been.

"For verily, verily I say unto you, he that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another.

"Behold, this is not my doctrine, to stir up the hearts of men with anger, one against another; but this is my doctrine, that such things should be done away." (3 Ne. 11:28-30.)

Counsel of King Benjamin

Over 2,000 years ago the great King Benjamin gave warning and wise counsel to the people of his day—and to us also. We read in Mosiah:

"And ye will not suffer your children that they go hungry, or naked; neither will ye suffer that they transgress the laws of God, and fight and quarrel one with another, and serve the devil, who is the master of sin, or who is the evil spirit which hath been spoken of by our fathers, he being an enemy to all righteousness.

"But ye will teach them to walk in the ways of truth and soberness: ye will teach them to love one another, and to serve one another." (Mosiah 4:14-15.)

From the scripture we see that King Benjamin points out in a very positive way how we can help our children, for

he said we shall teach them truth, teach them soberness, teach them to love one another, and teach them to serve one another. Fathers and mothers, may I remind you that we are always teaching.

Workshop of the Lord

The home should be the great workshop of the Lord. Here is where children must be taught to walk in ways of truth and soberness, of love and service to each other.

The most effective examples a child will ever have—for bad or for good—are his own parents. Few of us realize how very pliable and teachable children are in their primary years of life. How quick they are to pick up parental habits and traits and teachings!

May I suggest that as parents we must require more of ourselves. May I suggest that we give more of ourselves, that we give more good experiences to our children, experiences that are love-producing and family-solidifying. Whether the times we give are measured in minutes or hours is not as important as what we do in them. It may be five minutes at a child's bedside each night or a fifteen-minute walk in the evening. It may be a day in the hills or a three-minute phone call from the office at midday. It may be a clever love note to a little girl or a night out to a ball game with a boy. It can even be the experience of a family home evening. It can even be the experience of a family learning to pray together and reading the scriptures together and fasting together.

Developing happy children

We must expand our thinking on ways to develop happy children. As the Lord has said, the power is within us to do so. The ways of the Lord are simple ways. Simple experiences with children develop unbreakable ties that

will endure forever. It might be something as simple as smiling more in your home.

What would you think of speaking more cheerfully? Trying more often to say please and thank you?

What would you think of finding an opportunity for one sincere compliment for each child each day, and then watching them respond?

What if you decided to be cheerful tonight at the dinner table, and in spite of what others might do or say, hold to your course. See how long you can uplift your whole family. Take one day at a time. As a TV commercial says, "Try it—you'll like it."

These are contagious actions. Children will learn to be happy and more pleasant. Homes will be cheery. The gospel of Jesus Christ is more easily taught and longer remembered in a happy home.

Parents, we are the catalyst. We must be sure to give adequate time to our own courtship. A happy marriage nowadays is a perishable item. Take time alone together to feed it and nurture it and keep it alive. A happy marriage requires constant attention.

Now, in all our doing, let us be sure we have the divine approval of the Lord. His is the course to follow. Let us be sure we lead our families in his way. Contention in a home starts and stops with the parents.

Introducing newborn child

I have often wondered what would happen if the method of introducing a father to his newborn child were different. Instead of a doctor coming out and saying, "It's another girl" or "It's another boy," how would we react if each time a child was born our Father in heaven made this kind of introduction to the parents:

"Thank you for preparing this little body for the spirit I have created. Now, I present her to you for a season to care for. Please teach her of me and

of my Son. I so much want her back with me some day. It all depends on you. Remember this: She is loving. She will respond to teaching. She wants to learn. Please treat her with respect. The road will not be easy. Some of the time it will be most difficult. I want to help you raise her. Please call on me often for advice and counsel. Together we can help her fulfill her purpose in the earth."

I wonder how we might treat these little ones if they had this kind of introduction. Would it be different?

Walking in truth

Remember again the scripture, "But ye will teach them to walk in ways of truth and soberness: ye will teach them to love one another, and to serve one another." And may I add—ye will teach them by your example.

Fathers and mothers and children, wherever you are, I want you to know that I know we have a Father in heaven, and I want you to know that his Son Jesus is the Christ; and I want you to know that I know he established his kingdom on the earth for our blessing and for our benefit. I testify that there is a prophet on the earth, and I testify that we will be happy if we follow his teachings, in the name of Jesus Christ. Amen.

Following Bishop Peterson's remarks, the Choir sang "Build Thee More Stately Mansions" without announcement.

President Harold B. Lee

We have just listened to Bishop H. Burke Peterson, first counselor in the Presiding Bishopric of the Church, followed by the Tabernacle Choir singing "Build Thee More Stately Mansions."

We will now be pleased to hear from Elder Mark E. Petersen of the Council of the Twelve, who will be our concluding speaker.

Elder Mark E. Petersen

Of the Council of the Twelve

An event of great importance to the entire Christian world has taken place during this conference of The Church of Jesus Christ of Latter-day Saints.

A new prophet of God has been raised up for this present day!

He is one in a line of inspired men divinely called to minister now and to bring a new revelation from heaven to every man, woman, and child who will hear.

The appointment of this new prophet is of momentous import to every person who believes in God, and particularly to every believer in the Lord Jesus Christ. It is in deep humility, but with great sincerity, that we make this solemn announcement to the world.

Living prophets

Always when the Lord has had a people on the earth whom he has recognized as his own, he has led them by living prophets to whom he has given guidance from heaven.

While the people remained faithful anciently, one prophet after another was raised up by the Almighty in a long series of divine appointments. Thus we had many men of God mentioned in both Old and New Testaments.

A similar line of inspired men now has been established in modern times. This was accomplished as a result of the restoration of the gospel of the Lord Jesus Christ through his latter-day seer, Joseph Smith.

When the prophet Amos was on earth he made the significant statement that the Lord will deal with his people only through prophets. Said he: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.)

This is of particular interest because it presupposes frequent communication between God and man.

A God of communication

Contrary to the general belief, the Lord is a God of communication, a God of revelation. He is a God of light and intelligence, of knowledge and information. He does not deal in darkness, neither does he save anyone in ignorance. His entire plan of salvation rests upon communication with an enlightened people.

Who can worship intelligently if kept in ignorance?

Who can have a meaningful faith without a knowledge of God?

And whence shall this knowledge come if not from the Deity himself?

But when it does come from the Deity, it is both communication and revelation.

Although he is a God of communication, he follows a particular method of transmitting knowledge to man. It is an unchanging pattern, which is, that he always speaks to the people through living prophets.

Lack of inspired direction

The scriptures indicate that over the centuries the Lord has been free and willing to give inspired direction to mankind. Nevertheless, there have been periods when such revelation has ceased. This occurred even in Bible times, and Isaiah explained the reason why. Said he:

"Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear:

"But your iniquities have separated between you and your God, and your sins have hid his face from you. . . ." (Isa. 59:1-2.)

Human beings are slow to learn the ways of the Lord, and particularly are they dilatory in accepting the fact that although he is willing to communi-

cate with them, his method of doing so is through inspired living men whom he designates as prophets.

It is a pattern with him. It is his method of procedure, and he has not changed it. He is the same yesterday, today, and forever, and so are his methods.

Lack of communication between human beings is responsible for much of the distress in the world. But when communication breaks down between God and man, even worse situations arise.

The Lord's spokesmen

Anciently the Lord showed his willingness to speak to the people by raising up a long series of inspired men who served as his spokesmen, from the days of Adam to John the Baptist. We are familiar with their names, such as Isaiah, Ezekiel, Moses, and Zachariah, to mention just a few. Their writings make up the Old Testament, one of the grandest collections of literature and revelation known to man.

But what about the New Testament period? Did God follow this same method then? Did he place prophets in the Christian church, thus preserving the historic pattern revealed in the Old Testament?

This he did!

Paul told the Ephesians that the church of Jesus Christ was built upon a foundation of apostles and prophets, with the Savior himself as the chief cornerstone. (See Eph. 2:20.)

Who were the prophets of that day?

The Twelve were included, of course. But were there others?

The New Testament tells us that there were. Silas and Barnabas were two of them, and both were great missionaries of that time. Others were Simeon and Lucius; also a man named Judas—he was not Iscariot. Likewise mentioned are Manaen and Agabus, who predicted the arrest of Paul. (See Acts 11, 13, 21.)

Reason for prophets

The epistle to the Ephesians explains why there were Christian prophets, saying that they were placed in the Lord's church for the "perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ." (Eph. 4:12.)

Since the Savior commanded his people to become perfect as their Father in heaven (see Matt. 5:48), he set up his church to provide the means by which this could be accomplished. Hence, he gave them apostles and prophets.

These inspired men were in the church also to preserve unity among the saints and to heal divisions in the flock "that we henceforth be no more . . . tossed to and fro, and carried about with every wind of doctrine. . . ." (Eph. 4:14.)

So God followed the same pattern of communicating with his people in New Testament times that had been customary with him down through the ages as recorded in the Old Testament.

Present-day Christianity

Now what of our day?

Since communication between God and his prophets was an integral part of the early Christian church, what is the situation with present-day Christianity? Where are the Christian prophets of today?

Unfortunately they were lost over the centuries. There is no record of any Christian prophet having lived after A.D. 110 when it is believed by the world that John the Revelator was last heard of.

Then has Christianity drifted all these years without communication from heaven?

The denominations agree that there are no prophets among them, and they teach that neither prophets nor revelation are any longer needed. Rather, they say that the Bible—writ-

ten in ages past—contains all that is necessary.

Then does this constitute a departure from the age-old pattern of the Lord—that of presently guiding his people through living prophets?

People turn from God

In Isaiah's day it was the people who turned away from God. The Lord did not turn from the people.

It was the same in the Savior's day. Do you recall that he said to those about him: "... how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23:37.)

God does not abandon his people. It is the people who abandon God.

"The soul that on Jesus hath leaned for repose,

I will not, I cannot desert to his foes;
That soul, though all hell should endeavor
or to shake,

I'll never, no never, no never forsake."

—*Hymns*, no. 66

So we sing in one of our favorite hymns.

Restoration of gospel

The scriptures indicate that in the latter days, shortly before the second coming of the Savior, the signs of the times would be given.

Some of them would be devastating, with seas heaving themselves beyond their bounds and with earthquakes, disease, and war taking heavy tolls.

But one of the most significant of all the signs of the times was to be a restoration of the original gospel and church of Jesus Christ, this to be done "in the hour of God's judgment." (See Rev. 14:6-7.)

This restoration was to be so extensive, says the scripture, that it would include all that God had ever spoken through his servants from the beginning of the world. (See Acts 3:21.)

Then would that include a restoration of prophecy and revelation?

Would a new line of prophets be raised up to guide the people in these troublous times?

Since the scripture says that new revelation is to come in the latter days, and since God always gives his revelations through his servants, the prophets, and since for centuries there were none, then new prophets would have to be raised up to transmit the revelations intended for our day.

This is precisely what happened.

Modern prophets

Joseph Smith was the first of them. Through him the Lord restored the gospel in its purity, the Church being reestablished on the earth in 1830.

Then came a succession of modern prophets to carry on the work, which will continue to expand until the second coming of the Lord Jesus Christ.

After Joseph Smith, Brigham Young was called; then John Taylor, Wilford Woodruff, Lorenzo Snow, Joseph F. Smith, Heber J. Grant, George Albert Smith, David O. McKay, Joseph Fielding Smith, and now President Harold B. Lee.

Each was God's prophet for this time; each a seer and a revelator.

In this conference, with our hearts and our hands, we have formally sustained President Lee as our inspired leader for this day.

The mantle of the prophets now rests upon him. He holds the authority in the holy priesthood that they held.

All the keys and powers given by the angels to the Prophet Joseph Smith have been conferred upon President Lee. He is today's authorized and divinely chosen successor in this long line of prophets.

Preparation for Christ's coming

The work now will go on, eventually leading into the millennium. A be-

lieving people is being prepared to receive the Savior. Christ will come again! His church has been restored in preparation for his coming.

Once more we have prophets on the earth like Moses and Isaiah, Peter, James, and John, Silas and Barnabas and Paul.

Once again true salvation is offered to all mankind.

And once again, through his modern servants, the Savior says:

"Come unto me, all ye that labour and are heavy laden, and I will give you rest.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

"For my yoke is easy, and my burden is light." (Matt. 11:28-30.)

With this new line of prophets to guide us, we bring salvation again to all mankind. We testify that God indeed has spoken in these last days, and that we are his ministers.

The gospel of peace

Anciently the scripture said: "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" (Rom. 10:15.)

Have you ever asked yourselves who these people are, who preach the gospel of peace and whose feet are so beautiful upon the mountains?

Abinadi, in the Book of Mormon, gives us the explanation.

These people are the prophets of God—they who preach the gospel of the Prince of Peace, the Lord Jesus Christ.

Says Abinadi: "I mean the holy prophets ever since the world began.

"... these are they who have published peace, who have brought good tidings of good, who have published salvation and said unto Zion: Thy God reigneth!

"And O how beautiful upon the mountains were their feet!

"And again, how beautiful upon the mountains are the feet of those that are still publishing peace!

"And again, how beautiful upon the mountains are the feet of those who shall hereafter publish peace, yea, from this time henceforth and forever!

"And behold," Abinadi continues, "this is not all. For O how beautiful upon the mountains are the feet of him that bringeth good tidings, that is the founder of peace, yea, even the Lord, who has redeemed his people; yea, him who has granted salvation unto his people." (Mosiah 15:13-18.)

So spoke Abinadi.

The prophets, then, are the servants of Jesus Christ and have been from the beginning of time. And because they are his servants and preach his gospel of peace, behold, how beautiful upon the mountains are their feet.

We honor them. We shall follow them, and through them we shall work out our salvation here on earth in the Lord's own way.

Listen to a prophet's voice

And so we say:

"Come, listen to a prophet's voice,
And hear the word of God,
And in the way of truth rejoice,
And sing for joy aloud.
We've found the way the prophets went
Who lived in days of yore;
Another prophet now is sent
This knowledge to restore.

"Come listen to a prophet's voice,
He speaks for God on high.
His voice is heard throughout the world.
The Savior's day is nigh.
We now go forth and preach his word
As heralds to mankind
To warn the nations everywhere,
That they the truth may find."

We solemnly testify that communi-

cation between heaven and earth has been reestablished in our day. We declare that God is not isolated from the world.

He is not dead. He lives.

He is not blind. He sees.

He is not deaf. He hears.

He is not dumb. He speaks, eloquently, to his living prophets and through them to the world at large.

In this manner God is speaking to you today. Listen to him. Acknowledge him. Pray to him. Obey him. In the name of the Lord Jesus Christ.

Following Elder Petersen's remarks, the Choir sang "Sing Praise to Him" without announcement.

President Harold B. Lee

Elder Mark E. Petersen of the Council of the Twelve has just spoken to us, followed by the Tabernacle Choir singing "Sing Praise to Him."

We are grateful to the owners and managers of over 300 television and radio stations for offering their facilities as a public service to make the proceed-

ings of the conference available to millions throughout many areas of the world.

This session has been carried from the Tabernacle over direct oceanic cables to a large number of members and friends assembled in chapels throughout Great Britain, Germany, France, Holland, Belgium, and Austria.

We shall conclude this sixth session of the conference with the Tabernacle Choir singing from the Messiah by Handel "The Hallelujah Chorus", after which the benediction will be pronounced by Elder LeGrand R. Curtis, Regional Representative of the Twelve. This conference will then be adjourned until two o'clock this afternoon.

The Tabernacle Choir sang "The Hallelujah Chorus."

Elder LeGrand R. Curtis, Regional Representative of the Twelve, offered the closing prayer.

The conference was adjourned until two o'clock p.m.

THIRD DAY AFTERNOON MEETING

SEVENTH SESSION

The seventh and concluding session of the General Conference began at 2 o'clock p.m. on Sunday, October 8, 1972.

President Harold B. Lee presided and conducted the meeting.

The choral numbers were provided by the Tabernacle Choir, with Jay Welch conducting, and Robert Cundick playing the organ accompaniments.

President Lee made the following remarks at the beginning of the session:

President Harold B. Lee

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City, Utah, in the seventh and last general session of the 142nd Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints.

Sessions of this conference have been received by millions in the United States and Canada over hundreds of radio and television stations cooperating to provide the extensive coverage of this conference.

Many television and radio stations throughout the western part of the United States will carry the proceedings of this session this afternoon.

Delayed broadcasts of both sessions today will be scheduled by Radio Stations KSL and KMBZ.

We extend a cordial welcome to all present this afternoon and to members of the Church and many friends everywhere who are listening in by radio and television.

The Tabernacle Choir, with Jay Welch conducting, and Robert Cundick at the organ, will begin this service by singing, "O Divine Redeemer."

The invocation will then be offered by President Lawrence T. Lambert, president of the Blackfoot South Stake.

The Tabernacle Choir sang the number, "O Divine Redeemer."

The opening prayer was offered by President Lawrence T. Lambert of the Blackfoot South Stake.

President Lee

The Tabernacle Choir will now sing, "Lord, Hear Our Prayer."

The number, "Lord, Hear Our Prayer," was sung by the Tabernacle Choir.

President Lee

We shall now hear from Elder Thomas S. Monson of the Council of the Twelve. He will be followed by Elder S. Dilworth Young of the First Council of Seventy.

Elder Thomas S. Monson

Of the Council of the Twelve

When Jesus of Nazareth taught and ministered among men, he spoke not as did the scribes and scholars of the day but rather in language understood by all. Jesus taught through parables. His teachings moved men and motivated them to a newness of life. The shepherd on the hillside, the sower in the field, the fisherman at his net all became subjects whereby the Master taught eternal truths.

The human body

The divinely created human body, with its truly marvelous powers and intricate parts, acquired new meaning when the Lord spoke of eyes that were not blinded but did really see, ears that were not stopped but did truly hear, and hearts that were not

hardened but did know and feel. In his teachings he referred to the foot, the nose, the face, the side, the back. Significant are those occasions when he spoke of yet another part—even the human hand. Considered by artists and sculptors the most difficult member of the human body to capture on canvas or form in clay, the hand is a wonder to behold. Neither color, size, shape, nor age distorts this miracle of creation.

Hand of a child

First, let us consider the hand of a child. Who among us has not praised God and marveled at his powers when an infant is held in one's arms. That tiny hand, so small yet so perfect, instantly becomes the topic of con-

versation. No one can resist placing his little finger in the clutching hand of an infant. A smile comes to the lips, a certain glow to the eyes, and one appreciates the tender feelings which prompted the poet to pen the lines: "A sweet new blossom of humanity, fresh fallen from God's own home, to flower on earth." (Gerald Massey.)

As the child grows, the tightly clutched hand opens in an expression of perfect trust. "Take me by the hand, Mother; then I won't be afraid" bespeaks this confidence. The delightful song the little children sing so beautifully at once becomes a plea for patience, an invitation to teach—even an opportunity to serve:

"I have two little hands folded snugly
and tight,
They are tiny and weak yet they know
what is right,
During all the long hours till daylight
is through,
There is plenty indeed for my two hands
to do.

"Kind Father I thank thee for two
little hands,
And ask thee to bless them till each
understands
That children can only be happy all day
When two little hands have learned
how to obey."

—*The Children Sing*, no. 97

The sentiments such love and faith arouse should ever draw forth from each parent a pledge of fidelity—even a determination to do that which is right.

Should added emphasis be required we need but refer to that account where the disciples came unto Jesus, saying, "Who is the greatest in the kingdom of heaven?"

"And Jesus called a little child unto him, and set him in the midst of them,

"And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

"And whoso shall receive one such little child in my name receiveth me.

"But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." (Matt. 18:1-3, 5-6.) Significant is the hand of a child.

The hand of youth

Second, may we turn our attention to the hand of youth. This is the training period when busy hands learn to labor—and labor to learn. Honest effort and loving service become identifying features of the abundant life. Each was effectively taught the girls in the Mutual class when cookies were baked and taken by them to elderly women residing in a neighborhood rest home. The aged hand of a lonely grandmother clasped that of the thoughtful teenager. No word was spoken. Heart spoke to heart. The hand that baked the cookies was raised to wipe a tear. Such hands are clean hands. Such hearts are pure hearts.

Clasped hands

Then comes that day when the hand of a boy takes the hand of a girl, and parents suddenly realize their children have grown. Never is the hand of a girl so delicately displayed as when there glistens on her finger a ring denoting a sacred pledge. Her step becomes quicker, her countenance brighter, and all is well with the world. Courtship has come. Marriage follows. And once again two hands are clasped, this time in a holy temple. Cares of the world are for a brief moment forgotten. Thoughts turn to eternal values. The clasped hands speak of promised hearts. Heaven is here.

A mother's hand

Time passes. The hand of a bride

becomes the hand of a mother. Ever so gently she cares for her precious child. Bathing, dressing, feeding, comforting—there is no hand like mother's. Nor does its tender care diminish through the years. Ever shall I remember the hand of one mother—the mother of a missionary. Some years ago at a worldwide seminar for mission presidents, the parents of missionaries were invited to meet and visit briefly with each mission president. Forgotten are the names of each who extended a greeting and exchanged a friendly handshake. Remembered are the feelings which welled up within me as I took in my hand the calloused hand of one mother from Star Valley, Wyoming. "Please excuse the roughness of my hand," she apologized. "Since my husband has been ill, the work of the farm has been mine to do, that our boy may, as a missionary, serve the Lord."

Tears could not be restrained, nor should they have been. Such tears produce a certain cleansing of the soul. A mother's labor sanctified a son's service. Loved are the hands of a mother.

Hand of a father

Not to be overlooked is the hand of a father. Whether he be a skilled surgeon, a master craftsman, or a talented teacher, his hands support his family. There is a definite dignity in honest labor and tireless toil.

During the period of the great depression I was a small boy. Fortunate were those men who had work. Jobs were few, hours long, pay scant. On our street was a father who, though old in years, supported with the labor of his hands his rather large family of girls. His firm was known as the Spring Canyon Coal Company. It consisted of one old truck, a pile of coal, one shovel, one man, and his own two hands. From early morning to late evening he struggled to survive. Yet

during the monthly fast and testimony meeting, I specifically remember him expressing his thanks to the Lord for his family, for his work, and for his testimony. The fingers of those rough, red, chapped hands turned white as they gripped the back of the bench on which I sat as Brother James Farrell bore witness of a boy, even Joseph Smith, who, in a grove of trees near Palmyra, New York, knelt in prayer and beheld the heavenly vision of God the Father and Jesus Christ the Son. The memory of those hands of a father serve to remind me of his abiding faith, his honest conviction, and his testimony of truth. Honored are the hands of a father.

Hands of a prophet

On Friday morning in this historic tabernacle, and in the homes of Church members viewing or listening to the conference session, hands were raised to sustain a prophet, a seer, and a revelator—even the President of The Church of Jesus Christ of Latter-day Saints. Our upraised hands were an outward expression of our inward feelings. As we raised our hands, we pledged our hearts. Could I for a moment mention the hands of that prophet, even President Harold B. Lee? I do so humbly and with his permission.

Some years ago, President Lee, directed by inspiration and revelation, called Dewitt J. Paul to serve as patriarch in one of the eastern stakes of the Church. The call humbled beyond words both Brother and Sister Paul. They wondered. They worried. They prayed for assurance and heavenly confirmation. Such did not come suddenly.

The vote of the people demonstrated their supporting approval. Then came the time for ordination. In a basement room situated two floors beneath the meeting hall in which the conference was held, Dewitt Paul

nervously sat on a chair and, with a silent prayer in his heart, awaited his ordination. President Harold B. Lee then placed his hands upon the head of the newly called patriarch and began to speak. Peace replaced turmoil. Faith overcame doubt. Seated next to Sister Paul was a lifelong friend to whom Sister Paul had confided her concern. During the pronouncement of the blessing and ordination, she opened her eyes. As she did so she saw a ray of light shining upon President Lee as he placed his hands upon the head of Brother Paul. At the conclusion of the blessing, she hastened to tell Brother Lee of this confirmation of a call. She recounted how she saw the sunshine form the ray of light and how it brought a bright glow to the hands of President Lee. "Indeed, this is to you a confirmation of a sacred call," said President Lee, "for as you look about this basement room, there is no window through which the sun might beam its rays." Precious are the hands of a prophet.

Hand of the Lord

Finally, may we speak of yet another hand—even the hand of the Lord. This was the hand which guided Moses, which strengthened Joshua—the hand promised to Jacob when the Lord declared: "Fear thou not; for I am with thee: be not dismayed; for I am thy God; . . . I will uphold thee with the right hand of my righteousness." (Isa. 41:10.)

This was the determined hand which drove from the temple the money changers. This was the loving hand that blessed little children. This was the strong hand that opened deaf ears and restored vision to sightless eyes. By this hand was the leper cleansed, the lame man healed—even the dead Lazarus raised to life. With the finger of this hand there was written in the sand that message which the winds did erase but which honest hearts did retain. The hand of the

carpenter. The hand of the teacher. The hand of the Christ. One called Pontius Pilate washed his hands of this man called King of the Jews. Oh foolish, spineless Pilate! Did you really believe that water could cleanse such guilt?

"I think of his hands pierced and bleeding to pay the debt!"

Such mercy, such love, and devotion can I forget? . . .

Oh, it is wonderful that he should care for me enough to die for me!

Oh, it is wonderful, wonderful to me!

—Hymns, no. 80

The hand that saves

Pitied is the hand that sins. Envied is the hand that paints. Honored is the hand that builds. Appreciated is the hand that helps. Respected is the hand that serves. Adored is the hand that saves—even the hand of Jesus Christ, the Son of God, the Redeemer of all mankind. With that hand he knocks upon the door of our understanding.

"Behold, I stand at the door, and knock: if any man hear my voice and open the door, I will come in to him. . . ." (Rev. 3:20.)

Shall we listen for his voice? Shall we open the doorway of our lives to his exalted presence? Each must answer for himself.

In this journey called mortality, clouds of gloom may appear on the horizon of our personal destiny. The way ahead may be uncertain, foreboding. In desperation we may be prompted to ask, as did another:

" . . . I said to the man who stood at the gate of the year:

'Give me a light, that I may tread safely into the unknown.'

And he replied:

'Go out into the darkness and put your hand into the hand of God.

That shall be to you better than a light and safer than a known way.'"¹

¹M. Louise Haskins, "The Gate of the Year."

Of this solemn truth I testify. I declare that our Lord and Savior does live and that he even today directs his church with his all powerful hand, in the name of Jesus Christ. Amen.

President Harold B. Lee

Elder Thomas S. Monson of the

Council of the Twelve has just spoken to us.

We shall now hear from Elder S. Dilworth Young of the First Council of Seventy. He will be followed by Elder James A. Cullimore, Assistant to the Twelve.

Elder S. Dilworth Young

Of the First Council of the Seventy

While we realize that we shall have close association with Elder Bruce R. McConkie in our future work with the missions of the Church and shall partake of his wisdom and spirituality, we also know that we shall miss him more than any of us care to admit. We assure him of our love, our loyalty, and our support.

We also welcome Elder Rex D. Pinegar to our council and feel certain that his ability will add strength to us as we go forward.

Genealogy of Lee family

I shall speak about genealogy.

William Lee came from the old sod in 1745. He must have had an unexplained urge, because he would not know really why he came. He might think it was to better his condition.

He fought in the American Revolution and was wounded. Many of us have ancestors who are reported to have fought in the Revolution, but few of them were wounded. This man was left for dead in the battle of Guilford County Courthouse in the Carolinas in March 1781. Thanks to good nursing he recovered and, as in all good endings, married his nurse. Four sons came to him, one of whom was Samuel, who was the youngest.

Samuel's sons, Francis, Alfred, and Eli, and their families joined the Church in 1832, about the time that my

great-grandfather joined. They suffered through all the vicissitudes and the troubles and persecutions and mobbings of Jackson County, Far West, and Nauvoo, and finally came west. At Winter Quarters their father joined them. He had not joined the Church until this time but joined shortly afterward. Francis married a young woman by the name of Jane Vail Johnson. I shall speak of her later.

Call to Meadow Valley

They all came to Utah and settled in Tooele County. They were just getting settled and making things go when they were called by President Brigham Young to St. George, and they went, like all good Latter-day Saints did in those days. But they had not been in St. George very long when they were called to settle in Meadow Valley. That is a place you folks probably have not heard about. It is now known as Panaca, in what they thought was southwestern Utah, but which actually later came to be Nevada. These people, obeying the call, again without question, were the first family to move to Meadow Valley, and they made a dugout house. Sister Young said that you may not know what a dugout house is. I replied that most of the folks would know: One digs a cubical hole in a hillside and covers it with a roof of wooden poles topped with clay.

Troubles of the few settlers with the Indians caused the authorities in St. George to give them permission to abandon the project, but Sister Jane Johnson Lee refused to leave. She said she was there to stay, and stay they did. Later two Indians came into her dugout home, and one of them, seeing a rifle in one corner of the room, demanded it. Sister Lee refused to give it to him. He started for the gun, but she struck him so hard with a piece of stove wood, it knocked him down. He staggered to his feet and drew his bow, aiming the arrow at her. She let him have another piece of wood, which smashed the bow and arrow. Both Indians departed.

McMurrin sisters

Two sons of this brave couple married sisters. Samuel Marion Lee married Margaret McMurrin, and Francis Lee, Jr., married Mary McMurrin. The McMurrins were converts from Scotland who had crossed the plains with the handcart companies. Brother McMurrin, a cooper, which is a man who makes barrels and bends wood, repaired many a handcart wheel en route, which helped get the carts to the valley but delayed him and his family. They also settled in Tooele. Each of the Lee brothers took his bride to Meadow Valley.

I speak of Margaret's bravery.
 Eleven times she placed
 Her life upon the block
 And offered it that
 Children might be born.
 No sterile chamber
 Where the doctor waits,
 The anesthetic cone
 And nurse in readiness,
 Could be her lot.
 The cabin walls absorbed
 The agonizing cries,
 With Death close by.
 He did not claim her life.
 Instead he took each child—

Each little one to heaven—
 All eleven.
 Then came the twelfth.

For her the light burned
 Dim, then flickered low,
 And out—
 But she had filled her life, and
 Given all that she could give.
 Her mission was performed;
 A son was born,
 The only child to live.

He was named his father's name—
 Samuel Lee.

Mary McMurrin Lee took the child and let him nurse along with her own child, but after a time the strain was too great, so they took the baby to Salt Lake City to Grandmother McMurrin.

"I'll give him one last nursing," she said, and then laying him in his crib, she went back to Meadow Valley.

Samuel Lee and Louisa Bingham

Under his grandmother's care the baby Samuel grew into a stalwart boy, and when sixteen went to Clifton, Idaho, in Cache Valley, where he worked on a farm and there later met Louisa Bingham.

The Bingham family, stalwart in the faith, were pioneers. They endured the hardships of the plains and the difficulties of conquering the new land. They were among the early settlers of Clifton.

Out on the farm
 Louisa Bingham
 Grew and blossomed
 Into girlish womanhood.
 Her eyes
 Caught the color of the
 Somber hills in spring,
 And in the fall they
 Danced with joy
 At autumn's coloring.

At home she learned
To wash and cook and sew.
And winter
Saw her
Skating, sledding, and
Riding in the bobsleigh
Through the snow.

Then Samuel Lee, now
Working on this nearby farm,
Watched her grow,
Saw with his heart
As well as with his eyes
The slow unfolding
Of her girlish charm,
The bloom of girlhood
High upon her cheeks,
A budding woman,
Gentle, soft, and warm.
And she saw him,
The young, strong, steady hands,
The head well set,
The shoulders square
And broad,
The muscles strong
And firm,
A good young man.
She knew his story well—
The twelfth and only child
Which lived.

And so they came together,
Drawn by a magnet
Neither one could see,
To be the parents of a
Man of destiny.

And so, in good time, and in his
turn, there came into the family circle
on a windy day in late March 1899 a
son. They named him Harold Bingham
Lee.

It is fitting this day that we speak
briefly of this heritage. The Lord pre-
pared the lineage through which
President Lee came that he might
inherit their bravery, their loyalty,
their integrity, and their devotion to
the truth.

Born of goodly parents

Twenty-five hundred and seventy-

two years ago, give or take a year, a
prophet accepted of the Lord began
to write his history: "I, Nephi, having
been born of goodly parents. . . ."
And then he went on to say, "I make
a record of my proceedings in my
days." (1 Ne. 1:1.)

And so the first prophet of our
times might have said the same
words: "I, Joseph Smith, having been
born of goodly parents . . . make my
record."

And now, so it is today. Beginning
his work as the prophet of the Lord,
this modern seer and revelator may
thus also begin his history: "I, Harold
Bingham Lee, having been born of
goodly parents, begin my work."

Prophets are born of goodly
parents. Before the earth was formed
the heavenly hosts gave shouts of joy,
both because they could come to the
earth and that their leaders were
chosen and recognized.

Those of us who are parents have
children who may become prophets or
sons of prophets. Let us raise them in
truth and in virtue.

Chosen before birth

Said the Lord: "Abraham, thou
art one of them; thou wast chosen
before thou wast born." (Abr. 3:23.)
And the Lord designated the others who
have been chosen. I do not presume;
rather, I am sure, President Lee, thou
wast chosen before thou wast born.

I pray that the whisperings of the
Spirit, the visions of eternity, the
mighty words of Christ our Lord will
come to and be with you, even as they
were with Nephi and with Joseph
Smith. And I pray too that the dis-
loyal and the disobedient will lose
their power to hurt or make afraid.

I know that President Lee is a
prophet and a seer and a revelator. I
have seen with my own eyes the mantle
fall upon him and have had a witness
borne into my soul that the Lord has
chosen him and sustains him.

God our Father, through his Son, Jesus Christ, directs the work of this the true and living church established by the Lord Jesus Christ on the earth. I know it, and bear witness of it, in the name of Jesus Christ. Amen.

President Harold B. Lee

Thank you, President Young. I am

humbled by that recital of my humble beginnings, the simple annals of the poor.

Elder James A. Cullimore, Assistant to the Twelve, will now speak to us.

Elder James A. Cullimore

Assistant to the Council of the Twelve

What I have prepared to say today, my brethren and sisters, is directed primarily to the home teachers of the Church and those directing their work.

Importance of the home

Much has been given during these conference sessions about the family and the home and the importance of them by those who have spoken. It has been indicated, "The very essence of divine government is fatherhood and the recognition of the family relationship. The Church itself exists to exalt the family.

President Joseph F. Smith told us, "The very foundation of the kingdom of God, of righteousness, of progress, of development, of eternal life, and eternal increase in the kingdom of God is laid in the divinely ordained home." (Hugh B. Brown, in *Conference Report*, October 2, 1966, pp. 103-104.)

President Harold B. Lee said recently, "The most important of the Lord's work will be that which we do within our own homes." (Regional Representatives Seminar, April 7, 1972, p. 2.)

We are told that each family in the Church is really a kingdom or government within itself. The father, by virtue of the priesthood of God that has been bestowed upon him, is the head of that government. This is what constitutes patriarchal office in the family.

Originally it was the only government on the earth and was passed down from Adam to his descendants. Eventually, as society became more complex, the manner of governing the people of the earth had to change, but as far as the Church is concerned, the same order exists within the families as God set it up originally with Father Adam. And this same order will extend into the eternities. (See *Millennial Star*, vol. 14, p. 290.)

Priesthood to watch over Church

The importance of the family was emphasized to the Prophet Joseph Smith even before the Church was organized. The Lord revealed to him a plan by which the priesthood was to watch over the Church. The Saints were instructed "to visit the house of each member, and exhort them to pray vocally and in secret and attend to all family duties." (D&C 20:47.) He told the teachers to "watch over the church always, and be with and strengthen them;

"And see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking;

"And see that the church meet together often, and also see that all the members do their duty." (D&C 20:53-55.)

From that time forward, to a degree,

all homes in the Church have been visited monthly. This was known as ward teaching.

In September 1963 home teaching was introduced to the Church. This differs from ward teaching in that greater emphasis is placed on watching over the family, rather than just making a monthly visit. Instructions have been given that the duty of the home teacher is to keep in touch with the families, to watch over them, to contact them in whatever manner necessary, in order to watch over them. We are told that home teaching is not just the one visit a month, but that home teaching is never done. We are to have concern for these families every day as long as they are assigned to us. The one visit a month to a family is important, but it is only one means of contact as we watch over our families.

Challenges of home teaching

On the occasion of the official introduction of the home teaching program, President Marion G. Romney suggested some of the challenges and opportunities of home teaching, in these words: "Through the program of priesthood correlation, we bearers of the priesthood must increase our efforts to encourage, teach, and inspire the Saints to become 'partakers of the divine nature,' . . . through obedience to the sanctifying principles of the gospel.

"We are performing far below our potential in this matter. . . . Now, priesthood correlation, as we are using the term here, contemplates all that is now being done in ward teaching and much more. It unites under one undertaking many activities. It requires that attention be given to every member of every family, particularly to those who need special encouragement to live the gospel. It means much more than a perfunctory visit once a month. It includes:

"1. Periodic visits to every family by two priesthood bearers;

"2. Laboring with Melchizedek

Priesthood bearers [the fathers] to build spiritual and temporal 'strength';

"3. Laboring with inactive and overage members of the Aaronic Priesthood under 21;

"4. Activating and bringing into full church participation senior members of the Aaronic Priesthood and their families [now known as prospective elders];

"5. Fellowshiping and bringing into full activity recent converts, new arrivals, and all inactive church members;

"6. Encouraging all parents and other family heads to maintain genuine Latter-day Saint homes in which are practiced and taught the sanctifying principles of the gospel. . . .

"It will be their [the home teachers'] responsibility," President Romney continues, "to make sure that infants are blessed; that children are baptized at eight years of age; and that boys are worthy and qualified to be ordained to the priesthood at 12 years of age and that they are so ordained; that they move through the grades of the priesthood in proper order; that candidates for marriage are properly taught the importance and sanctity of temple marriage and the church standards which will qualify them for it, to the end that they will be married in the temple.

"It will be the responsibility of the two visiting brethren to know the available church activities for each family member and encourage him to avail himself of them—such activities, for example, as Sacrament meetings, stake conferences, and other activities; activities provided by priesthood quorums, auxiliary organizations, . . . genealogical and temple work, and so forth." (*Improvement Era*, December 1962, pp. 938-39.)

Vision lacking

This is really watching over the Church. After nine years of home

teaching, however, I am afraid we are really still doing mostly ward teaching. We are still prodding the priesthood home teachers to "hurry and get your home teaching done—the month is nearly over." Even now the home teacher is heard to say, "If I really had a message to take to my families, I could do my teaching."

These things indicate we really don't have the vision of "watching over the Church." We might have a great record of percentage of homes visited each month, but the real test is: Are we affecting the lives of the individual members of the family for good through our contacts? Are we respecting the sacred nature of the family unit by working with and through the father? Do we sit down with the father as often as needed? Do we listen to him? Do we encourage and praise and otherwise uplift him?

Strengthening parents

Our calling and opportunity as home teachers is to watch over and strengthen fathers of families; the Lord expects fathers and mothers first to teach the gospel to their families in regular family home evenings and daily as teaching opportunities arise. Home teachers may be asked to assist on special occasions.

We have been counseled that the family, presided over by the priesthood holder, is the basic church unit. We know, as home teachers, that the order of the priesthood requires us to work with a family through the presiding authority in the family, the father. The father should be recognized in his position. The Lord holds him responsible for the righteous functions of his family in relation to other church units and for the conducting of his family into eternal life. The home teacher working with and through the father strengthens his role and responsibility.

Helping fathers

Our thought as home teachers should always be: How can I help the fathers under my care magnify their priesthood by fully accepting their responsibilities as patriarchs of their families?

We might put much effort into working with individuals in a family and eventually reach a child, but our real challenge is to work with the father in strengthening him that he might lead the entire family to celestial glory.

President Joseph F. Smith said, regarding the right of the father: "There is no higher authority in matters relating to the family organization, and especially when that organization is presided over by one holding the higher Priesthood, than that of the father. . . . The patriarchal order is of divine origin and will continue throughout time and eternity. There is then a particular reason why men, women, and children should understand this order and this authority in the household of the people of God, and seek to make it what God intended it to be, a qualification and preparation for the highest exaltation of His children. In the home the presiding authority is always vested in the father, and in all home affairs and family matters there is no other authority paramount." (*The Juvenile Instructor*, March 1902, p. 146.)

Need for new emphasis

There is great need for a fresh new look at ourselves as home teachers. How can we more nearly accomplish that which was intended by the Lord in the revelation to the Prophet Joseph Smith?

I think President Lee sounded the note to the Regional Representatives of the Twelve last April when he said:

"Maybe the home teacher should be charged more clearly to describe his mission to watch over and to strengthen

to see that members do their duty. . . . They think themselves as teachers of the Gospel message only. Maybe we ought to be calling them home guardians or sentinels and to report their stewardship to the fathers of the ward. We must do something to change the emphasis from teaching to guardians, 'watching over the church kind of concept.' Until we get that into our minds, we are not going to do the kind of home teaching that is going to get results."

We need, at once, to catch the spirit of what President Lee has said and become priesthood guardians, priesthood watchmen, rather than teachers of the gospel only. We need to make sure home teachers are not guilty, after having made the one visit a month to each family, of relaxing, feeling good about it, and declaring our home teaching done for the month. Remember, home teaching is never done.

Needs of the family

Brother Rex Reeves, one of the Regional Representatives of the Twelve, gave us some wonderful direction when he said: "Priesthood home teachers must think in terms of needs of the family, not just taking a message. When the priesthood home teacher can see souls—not just another home to visit—and when he can feel the needs of individuals and, in his heart, when he can love them and has a yearning to help, he can give courage to struggling souls as they try to climb homeward in these perilous times.

"Priesthood home teaching is not just another program of the Church, something to get done so you can send the report in. It is a principle of action—the vehicle by which all of the programs of the Church are taken to the family and the individual, and, in addition, it has the power to bless and guide and strengthen souls." (Regional Representatives Seminar, December 12, 1970.)

Role of home teacher

When stake presidents, bishops, and priesthood leaders generally get the real concept and feeling of home teaching and let it be the vehicle by which all Church programs are taken to the family and the individuals, when families and individuals come to properly recognize and work with the home teachers, we will be able to give a much better account of ourselves in watching over the Church.

The First Presidency many years ago stated, "The home [is] the basis of a righteous life and no other instrumentality can take its place or fulfill its essential functions." (Cited by Elder Harold B. Lee, in *CR*, September 30, 1961, p. 79.)

May we better fulfill our assignment as home teachers by becoming guardians and watchmen over the families of the Church and thus strengthen them, I pray, in the name of Jesus Christ. Amen.

President Harold B. Lee

I sincerely hope that you priesthood holders will remember what has been said to you about how to do home teaching, not ward teaching.

The congregation and choir will now join in singing "Israel, Israel, God Is Calling," after which Elder Marion D. Hanks, Assistant to the Twelve, will address us.

The congregation and choir sang the hymn, "Israel, Israel, God Is Calling."

President Lee

Elder Marion D. Hanks, Assistant to the Twelve, will address us. He will be followed by Elder Hartman Rector, Jr., of the First Council of Seventy.

Elder Marion D. Hanks

Assistant to the Council of the Twelve

For some time I have thought whimsically, as this occasion approached, of a counselor in a stake presidency some years ago who began his remarks by recalling a day after World War II when he had been surrounded by an unfriendly mob in a foreign place. He said, as he escaped with his life, and that barely, that he had been ill with fright. He said, "My voice quavered, my heart palpitated, my mouth was dry; I was really frightened. Knowing that you love me," he said, "I can't quite imagine why I feel that same way as I speak to you."

I have always felt it to be a great honor to be permitted to express the convictions of my heart here, and I feel so today.

Gospel defined

Yesterday President Romney referred to the 27th chapter of 3 Nephi in recalling the Lord's admonition to name his church in his name. Subsequently in that same marvelous chapter, Christ defined his gospel in some beautiful and to me eternally significant words: "Behold I have given unto you my gospel, and this is the gospel which I have given unto you—that I came into the world to do the will of my Father, because my Father sent me."

It is my earnest conviction that we came here for the same reason. Christ expresses his understanding of the will of his Father and his own commission in the words which follow:

"And my Father sent me that I might be lifted up upon the cross; and after that I had been lifted up upon the cross, that I might draw all men unto me, that as I have been lifted up by men even so should men be lifted up by the Father, to stand

before me, to be judged of their works, whether they be good or whether they be evil—

"And for this cause have I been lifted up. . . ." (3 Ne. 27:13-15.)

And then the Master taught what we know to be the first principles and ordinances of the gospel, concluding as he had begun: "Verily, verily, I say unto you, this is my gospel." Then he added: "Therefore, what manner of men ought ye to be? Verily I say unto you, even as I am." (3 Ne. 27:21, 27.)

Our commission

Christ's commission was clear, and it seems to me that through him *our* commission becomes clear, that we are so to live that through him and his love we may be lifted up by the Father to enjoy the consequences of our convictions and our decisions.

We are here to love God and to keep his commandments, to live with an integrity that will merit our own self-respect and the respect of our loved ones and make us worthy for the companionship of the Spirit. We are here to love and serve our fellowmen, to reflect in our own lives daily our true convictions as to the priceless value of the individual child of God, to live with joy in a way worthy of the sons of God, to become the manner of men he is.

The worth of souls

He taught us very clearly the worth of souls and that they are very great in the sight of God. The lost sheep should have an anxious shepherd seeking him. The lost coin must be searched for. The prodigal who comes to himself and turns homeward will find his Father running to meet him. Thus taught the Lord.

Perhaps we don't all of us understand and apply this principle effectively, but there are those who do.

Recently a stake president told of his visit, with others, to a Junior Sunday School class. When the visitors entered they were made welcome, and the teacher, seeking to impress the significance of the experience for the youngsters, said to a little child on the front row, "How many important people are here today?" The child rose and began counting out loud, reaching a total of seventeen, including every person in the room. There were seventeen very important persons there that day, children and visitors!

That is how Christ feels, and so should we.

Some souls in jeopardy

We are all aware that many valuable souls are in jeopardy these days. Many sheep are wandering, many coins are being dropped, many young prodigals have left home and are wasting their inheritance. As we have been reminded this morning, in substantially every community across the earth there are those who are cynically trading in filth, mining gold from dirt. They press pornography and drugs and destructive behavior. They seek to beguile unstable souls, as the scriptures teach.

"For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption. . . ." (2 Pet. 2:18-19.)

Some other adults are not wise or sensitive to the needs of the young, or are guilty of cowardice masquerading as enlightenment and liberalism, or are indifferent.

Unfortunately, too many young people surrender to the enticements and arguments, often, perhaps, because

they never get a chance to see or experience the happier, purposeful, more excellent way. Some have no experience with a loving home, or concerned, loving parents, or a unified, happy family. Not knowing, or choosing immaturity against knowledge, they make bad decisions and commit themselves to courses that are destructive.

Choosing a wiser way

The marvel to me is how many choice young people see through the mists and choose a wiser way. Some of them do this even though they have not had the benefit of a good home and family and parents who care and try. Somehow they are wise enough to take a stand against the crowd or the current, even when the source of the pressure seems respectable and when those who should care seem not to care.

There are so many great young people. One who comes to mind was a well-dressed, good-looking young man, sharp, well-spoken, and contemporary in every constructive way, but he was obviously deeply distressed as he rose to offer a greeting in behalf of the university student body of which he was president. His audience was made up of regents and trustees of institutions of higher education meeting in conference at his school. The group had listened to a series of speeches from educators, noting with approval the abandonment on college and university campuses of the doctrine of *in loco parentis*, a term that means, as you may know, "standing in the place of a parent." The schools, the speakers said, no longer accept the responsibility of standing in the place of a parent to the students who attend them. Knowledge, intellect, reason—these are the goods with which these institutions deal; the private life of the individual is not their proper concern.

The young student president said what many of us were thinking:

"I've listened to your announcement of the abandonment of the principle of *in loco parentis*," he said, "and feel there is something you should know. If in fact the school is no longer interested in or willing to fill that role—if it doesn't care about us as persons, as good parents would care—then that leaves a great many of us with no parents at all any place."

No further explanation was made, and none was needed.

Pressures on youth

As pressures in our communities have intensified for the young, so life on many college campuses has undergone a great transformation in the last decade, not so much in the classroom or curriculum as in the nature of student life out of class. While a few activists have had the chief attention, every student in the affected schools has been influenced by the breakdown of the rules that once governed the lives of undergraduates.

Only a few years ago most colleges made a vigorous effort to enforce regulations governing dormitory standards and hours, student dress, sexual behavior, drinking, and chaperonage. Now in many institutions all of this has changed. Revolutionary and rebellious behavior seems to have toned down, but many rules formerly enforced have all but disappeared.

What is likely to happen to inexperienced young persons dropped into such a situation in the school or community?

Experience at Missionary Ridge

There is a story that may offer significant insight. Outside Chattanooga, Tennessee, is a place known as Missionary Ridge. During the Civil War a numerically superior Southern force was dug in on the Ridge, protecting it

against Northern attack. The defenders were well fortified and strongly entrenched, holding strategic positions that would seem to make them invulnerable. Yet the hill was lost. Why? The soldiers on Missionary Ridge were so isolated from each other that they had lost touch with each other. They could not hear their leaders through the din. Plainly visible to them were the large numbers of the enemy coming up the hill to attack them. Feeling alone and frightened, a few individual defenders panicked and surrendered and were soon joined by large numbers of their fellows. The battle was lost. They were not cowards; they thought they were alone.

Present day conflicts

How very parallel are some of the scenes of conflict we see going on around us! God's choice young sons and daughters are being subjected to the new social arrangements and pressures currently in vogue. Many are cut off from any supportive roots. They feel alone, abandoned, unloved. Some panic and surrender to the advancing enemy. They sin, and then let their sins become habits. What if they have no place to turn to for refuge, for strength, encouragement, instruction? What if they have no parents to whom they feel they can go for reassurance, forgiveness, unconditional love?

Value of Church programs

O! the implications are so clear for those of us who have been granted stewardship among the children of God—for parents, teachers, leaders, neighbors, concerned adults, advisers, home teachers!

Of late I have found myself thanking God more fervently than ever before for the gospel and the Church. I thank him for people and for programs that reach out to support parents and to bless young men and women like my

choice young friend who felt that he had no parents anyway.

No young person who is truly involved in the warmth of the kingdom need ever feel that he has no place to go and no one who is genuinely concerned about him. No one of them should ever fall for the false proposition that a human being can have his mind unbraided from his heart, sinews, and spirit—the rest of him conveniently stored away while the mind is disciplined and filled like a silo with grains of knowledge—and then the whole braided together again, with the expectation that the individual will now function in the moral, ethical, spiritually strong way we would like in our teacher or doctor or carpenter or lawyer or banker or son-in-law.

None should be surrendered ever, unsupported, to circumstances that will certainly make much more difficult for them the enjoyment of those blessings that make life worthwhile—and I speak of good conscience, wholesome marriage and family and other human relationships, and the confidence we are entitled to have in the presence of God. "Character is higher than intellect," wrote Emerson. "Men must be fit to live as well as to think."

The long view

Of course, every young person must make his own decisions and give his own answer. He must try to see the long view, and it is our responsibility to help him see the moral hazards in the course that starts out to be fun and turns out to be artfully camouflaged trouble. "The way in is easy, the way out is hard," someone has said. The world is full of booby traps and pitfalls, with signs pointing to them that read—

"This way to the fun house."

To meet the tests of the times, the young person must think, put down roots, establish wise loyalties, learn

and actively appreciate his heritage, and know that he is ultimately responsible for his decisions.

My spirit today is one of gratitude but not one of self-congratulation. How well are we doing with what we have, with what we know? I am only hours away from a sobering interview with another beautiful young person who has apparently experienced failure of relationship at every level—with family, friends, leaders, teachers, even with God, she felt. She seemed so alone in the presence of great pressures that she surrendered to the enemy for a time. Now she has some help. She has learned that Christ the Lord has the answer; she will be liberated because she is looking to him who is strengthening her in this and all things.

How tragic it would be if such a beautiful spirit were lost because one of us, one of God's stewards, fails in an assignment or relationship.

"... in thy name we go"

Recently I recalled for a wonderful group of great young Latter-day Saints the thrilling story of Gideon of old, humble in the face of a seemingly insuperable challenge but called of God, who, through his resourcefulness and the strength of the Almighty, won a battle. His rallying cry is remembered: "The sword of the Lord, and of Gideon." (Judg. 7:18.)

One other line from that marvelous story is so important that I call it to your attention: "they stood every man in his own place round about the camp..." (Judg. 7:21.) The battle was won.

Asa, king of Judah, commissioned of God to the conflict, facing an enemy army of more than a million soldiers, gave us the key. He said, "... we rest on thee, and in thy name we go..." (2 Chron. 14:11.)

I thank God for the multitude of marvelous young people I know. I pray for them and invoke God's Spirit

to be with them, and as plainly as I know how, and as earnestly, invoke God's Spirit to be upon us, the stewards. Let me repeat for the second time today that beautiful line from the hymn Brother Petersen used this morning:

"The soul that on Jesus hath leaned
for repose

I will not, I cannot, desert to his foes;
That soul, though all hell should endeavor to shake,

I'll never, no never, no never forsake!"
—*Hymns*, no. 66

God bless us, I pray in the name of Jesus Christ. Amen.

President Harold B. Lee

Elder Marion D. Hanks, Assistant to the Twelve, has just addressed us.

We shall now hear from Elder Hartman Rector, Jr. of the First Council of Seventy.

Elder Hartman Rector, Jr.

Of the First Council of the Seventy

If I might, I would like to say a few words to the youth of Zion, following the lead of Brother Hanks. I love them and they know it.

Story of Joseph

The story of Joseph, the son of Jacob who was called Israel, is a vivid representation of the great truth that "all things work together for good to [those] who" love God. (See Rom. 8:28.) Joseph always seemed to do the right thing; but still, more importantly, he did it for the right reason. And how very, very significant that is! Joseph was sold by his own brothers as a slave and was purchased by Potiphar, a captain of the guard of Pharaoh. But even as an indentured servant, Joseph turned every experience and all circumstances, no matter how trying, into something good.

This ability to turn everything into something good appears to be a godly characteristic. Our Heavenly Father always seems able to do this. Everything, no matter how dire, becomes a victory to the Lord. Joseph, although a slave and wholly undeserving of this

fate, nevertheless remained faithful to the Lord and continued to live the commandments and made something very good of his degrading circumstances. People like this cannot be defeated, because they will not give up. They have the correct, positive attitude, and Dale Carnegie's expression seems to apply: If you feel you have a lemon, you can either complain about how sour it is, or you can make a lemonade. It is all up to you.

"Failure ceases to exist in the face of persistence." So, the Lord prospered Joseph, and his master saw that the Lord was with him and made Joseph overseer over all his house; and all that he had, he put in Joseph's hands. So implicit was his trust in this remarkable young man that Potiphar did not bother to keep any accounting of his own possessions.

Right thing for right reason

Naturally, such a remarkable person would be enticing to the opposite sex, and so it was with Joseph. Potiphar's wife, who, to say the most for her, was of very doubtful character, attempted

to seduce Joseph; but Joseph was untouchable because of his trust and reliance on the Lord. He tried to reason with her, saying:

"... my master . . . hath committed all that he hath to my hand;

"There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife. . . ." (Gen. 39:8-9.)

Then, it would seem that he would have followed this declaration with a profession of loyalty to his master because of his appreciation of the trust that Potiphar had placed in him. But he did not; instead, his statement of why he could not submit to her demands revealed the real strength of this choice young man. He said: "... how then can I do this great wickedness, and sin against God?" (Gen. 39:9.) With this statement Joseph showed that he was determined to do the right thing, but do it for the right reason. That reason: because he loved the Lord.

Oh, yes, it is good to be loyal to your employer, or your friends, or your family. Loyalty is akin to honesty; and if you are not honest, you are really not much good. You are no good to yourself because you lie to yourself. This is called rationalization, but it is really just lying. You are no good to your friends because they cannot trust you. You are no good to the Lord because he cannot use you—unless, of course, it would be as a bad example. If you make a mistake, all is not lost. You can always be used as a bad example.

Allegiance to the Lord

Joseph vividly demonstrated why he was favored of the Lord, or, as the scriptures said, why "the Lord was with Joseph, and he was a prosperous man. . . ." (Gen. 39.) His reliance was upon the Lord. His trust was in the Lord, and his allegiance ran to the Lord.

I believe this is the greatest lesson that can be learned by the youth of

Zion—to do the right thing because you love the Lord. It is so vitally important that, I feel, if you do anything in righteousness for any other reason than you love the Lord, you are wrong—at least you are on very shaky ground. And, somewhere your reasons for acting in righteousness will not be strong enough to see you through. You will give way to expediency, or peer group pressure, or honor, or fame, or applause, or the thrill of the moment, or some other worldly reason. Unless your motives are built upon the firm foundation of love of the Lord, you will not be able to stand.

Finding consistency

It seems that, at this day and time, everything is in a state of change. There appears to be nothing in this life that is not subject to erosion, or decay, or just change for the sake of change—like the new automobile models each year. There is only one place where we can go and find consistency, and that is where Joseph went: to the Lord, for "he is the same, yesterday, today, and forever." And the most important fact is that there is no place you can go where he is not. In the words of the psalmist,

"Whither shall I go from thy spirit? or whither shall I flee from thy presence?"

"If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.

"If I take the wings of the morning, and dwell in the uttermost parts of the sea;

"Even there shall thy hand lead me, and thy right hand shall hold me.

"If I say, Surely the darkness shall cover me; even the night shall be light about me.

"Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee." (Ps. 139:7-12.)

Whether walking on the moon, or probing the immensity and vastness of

Sunday, October 8

Third Day

space, or in the depths of the sea, or in darkest Africa, or in Salt Lake City, he is there.

Oh, if we could only learn this lesson and look to his living prophet on earth! In this day and time, following the living prophet is the only way that we can follow the Lord God and do his will. You can't do it by quoting the dead prophets or ignoring or throwing rocks at the living prophets. Following the prophet today, President Harold B. Lee, is the only real safety we can know in this time of decay.

Joseph's example

Let us continue with Joseph's story, and perhaps we can learn how to handle difficult situations by following Joseph's example. The scripture records that Joseph stoutly resisted the advances of Potiphar's wife, but one day as he went into the house "to do his business," it so happened that "there was none of the men of the house there within." (Gen. 39:11.)

Now, this is always a dangerous situation and should be avoided if at all possible. Potiphar's wife became particularly insistent, even to taking hold of his coat and attempting to draw him to her. But Joseph did the very best thing he could do under the circumstances. The scripture records, ". . . he left his garment in her hand, and fled, and got him out." (Gen. 39:12.) Or, in today's language—*he ran*.

Maybe that doesn't sound like a very sophisticated thing to do, but sometimes running is the only thing to do. This was such a time. I am sure that Joseph did not know he was going to be alone with her, or he would not have gone into the house. I have great faith in Joseph.

It is more important that we beware of compromising situations than anything else we can do. We must avoid them. If we don't, we will run the great risk of being overcome.

Missing the treetops

In my experience, I have found that it is very, very dangerous to fly just high enough to miss the treetops. I spent twenty-six years flying the navy's airplanes. It was very exciting to see how close I could fly to the trees. This is called "flat hatting" in the navy, and it is extremely dangerous. When you are flying just high enough to miss the trees and your engine coughs once, you are in the trees.

Now let's pretend that the navy had a commandment—"Thou shalt not fly thy airplane in the trees." As a matter of fact, they did have such a commandment. In order to really be free of the commandment, it becomes necessary for me to add a commandment of my own to the navy's commandment, such as, "Thou shalt not fly thy airplane closer than 5,000 feet to the trees." When you do this, you make the navy's commandment of not flying in the trees easy to live, and the safety factor is tremendously increased.

Admittedly, the latter commandment is your own addition, and care should be exercised that you do not get it mixed up with the law and expound it as the law. Rather, it is your own commandment, invented by you for your own self-preservation; and, if you are going to preach it, it should be expounded as such.

Barriers against temptation

We should studiously avoid placing ourselves in positions where we could be overcome by temptation. Paul's admonition that we avoid even the appearance of evil certainly represents an addition to the Lord's commandment, which is, to "forsake all evil" and "entangle not yourselves in sin." (See D&C 98:11; 88:86.) But if we follow Paul's admonition, we will find the Lord's commandment much easier to live.

It is so important that young people who are unmarried erect barriers against

temptation to help them avoid the compromising situations. May I suggest a few barriers.

1. Never go into a house alone with one of the opposite sex.

2. Never, never enter a bedroom alone with one of the opposite sex.

3. Do not neck or pet. Now, admittedly there is no place in the scriptures where the Lord has said, "Thou shalt not neck or pet." I know that, but he has said, "Thou shalt not commit adultery, or fornication, or anything like unto it."

4. Never park on a lonely road with just the two of you alone.

5. Do not read pornographic literature.

6. Do not attend R- or X-rated movies, and avoid drive-ins.

7. Do not spend time in drinking or gambling establishments.

Admittedly, these are just a few personal commandments that you might adopt. You should make up your own special and specific list of commandments, such as, "I'll never accept another date with Herman." Such commandments would depend on your own past experience and your own particular weaknesses.

"... get yourself out"

Of course, there is no guarantee that your personal barriers will always stand; some may fail; you may slip and break your own commandment. If and when you do, remember Joseph and follow his example. You can always run and "get yourself out." Get out before the Lord's commandment is broken.

Yes, Joseph ran, and because he did, he was temporarily placed in prison, where he was shut out from society, but if he had not run, he would have been an eternal prisoner, being shut out from God perhaps forever, because he would not have been in condition to receive the necessary communications that made him the great prophet that he was.

Promised blessings

The Lord has such great and tremendous blessing in store for the youth of Zion today if they will but walk uprightly before him and keep his commandments and thus qualify for his blessings. As it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (1 Cor. 2:9.) Such blessings come only through obedience to his commandments.

"There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (D&C 130:20-21.)

Again, he has said, "If ye love me, keep my commandments." (John 14:15.)

I pray that we may walk in righteousness because we love the Lord, for surely this *is* the right reason. In the name of Jesus Christ. Amen.

President Harold B. Lee

We have just listened to Elder Hartman Rector, Jr. of the First Council of Seventy.

Now we have just a few minutes for two of our new brethren. We have told them that they shouldn't expect to preach a sermon. Reminding them of what we said to the the other brethren that there are two times when we shouldn't make a speech, one at the beginning, and one at the end of our career. But we do want to hear from these two brethren, Elder Rex D. Pinegar, first, for a few moments to bear his testimony; and then we would like to hear from Brother L. Tom Perry. Brother Pinegar has just been named as a member of the First Council of Seventy. He is now presiding over a mission and is anxious to get back to his little flock whom he left by the

speediest way possible to get to the conference. Then we will hear from

Brother L. Tom Perry, the president of the Boston Stake momentarily.

Elder Rex D. Pinegar

Of the First Council of the Seventy

I am reminded as I approach you today of a scripture that was written to me in a letter by one of the missionaries in the North Carolina-Virginia Mission. It expresses the feelings in my heart and is taken from Alma, the 29th chapter, verses 9 and 10, where we find:

"I know that which the Lord hath commanded me, and I glory in it. I do not glory of myself, but I glory in that which the Lord hath commanded me; yea, and this is my glory, that perhaps I may be an instrument in

the hands of God to bring some soul to repentance; and this is my joy.

"And behold, when I see many of my brethren truly penitent, and coming to the Lord their God, then is my soul filled with joy; then do I remember what the Lord has done for me, yea, even that he hath heard my prayer; yea, then do I remember his merciful arm which he extended towards me."

That we may all remember that arm is my prayer in the name of Jesus Christ. Amen.

Elder L. Tom Perry

Assistant to the Council of the Twelve

Elder Loren Dunn, as I left for lunch, whispered in my ear and said, "They grade General Authorities on how little time they take in their first address." I am trying for a straight A today.

Three pledges

I would just like to make three pledges: First of all, to my dear wife, whom I love, sustain, and support. If she continues to support me the way she has in the last twenty-five years, I know I cannot fail any assignment.

Second, to my three lovely children, Barbara, Lee, and Gay. I will try to live worthy of the inspiration of the Lord to be a priesthood leader in the home.

And finally, to President Lee, his

great counselors, the Council of the Twelve, I sustain and support you. Let me help you carry the great burden which is yours.

This is the Church of Jesus Christ as it has been established in the latter days. I am grateful for that testimony, for the strength it gives me. I say this humbly, in the name of Jesus Christ. Amen.

President Harold B. Lee

I wanted you to feel the spirit of these splendid new men, whom the Lord has brought to his service by the gift of prophesy. To that I bear humble witness. My brethren, I am sure, understand that, and they know the way by which these brethren have been called.

President Harold B. Lee

We now come to the closing moments of a momentous conference, history making and in many ways a conference that has great significance because of the time in which we live. Perhaps never have we turned a page of the history of the Church with greater challenge, with greater problems, or with greater promise for the future.

Unity of brethren

I have listened with great satisfaction to the testimonies of my brethren. I believe you have felt the unity in your First Presidency, these noble men, President Tanner and President Romney, and the feeling of oneness that has been expressed by the Twelve and all of these brethren of the General Authorities. There is a bond that is to be found among those called to these positions that is stronger than the ties of blood relationship, so deep, so wonderful, so strengthening, except for which we probably couldn't walk the path that we are asked to walk at these times.

Words from Liberty Jail

In the midst of similar circumstances the Prophet Joseph Smith was in the Liberty jail trying to think of something he could do to strengthen his people. He wrote some significant words. He said:

"Therefore, that we should waste and wear out our lives in bringing to light all the hidden things of darkness, wherein we know them; and they are truly manifest from heaven—

"These should then be attended to with great earnestness. . . .

"You know, brethren," he wrote, "that a very large ship is benefited very much by a very small helm in the time of a storm, by being kept workways with the wind and the waves.

"Therefore, dearly beloved brethren, let us cheerfully do all things that lie in our power; and then may we stand still, with the utmost assurance, to see the salvation of God, and for his arm to be revealed." (D&C 123:13-14, 16-17.)

Light in a storm

I was at Manti, Utah, some years ago. As we came out of the Saturday night leadership meeting, there was a heavy snowstorm. As we drove to the home of the stake president, he stopped his car and turned back to the temple hill. There the lighted temple was standing majestically. We sat there in silence for a few moments, inspired by the sight of that beautiful, sacred place. He said, "You know, Brother Lee, that temple is never more beautiful than in times of a dense fog or in times of a heavy, severe storm."

Just so, never is the gospel of Jesus Christ more beautiful than in times of intense need, or in times of a severe storm within us as individuals, or in times of confusion and turmoil.

Change through experience

I come now to the closing moments of this session when I have time for some sobered reflections. Somehow I have had the feeling that during the expressions here, whenever my name has been mentioned, they were talking of somebody other than myself. And I really think that is so, because one cannot go through the experience that I have gone through these last three days and be the same as before. I am different than I was before Friday morning.

I cannot go back to where I was because of the love and faith and confidence that you, the people of the Lord, have reposed in me. So you have been

talking of somebody else. You have been talking of somebody that you want me to become, which I hopefully pray God I may, with his help, become.

A sacred assembly

We have announced time and again the great coverage of this conference. Millions have been listening. You know we are being judged by what emanates from this tabernacle. I held a meeting with some new missionaries recently. Their attention was called to something that I may have the temerity to mention to you today. The Lord said here in a great revelation, "Therefore, cease from all your light speeches, from all laughter, from all your lustful desires, from all your pride and light-mindedness, and from all your wicked doings." (D&C 88:121.)

I wonder sometimes if we forget that all we say in this sensitive building is going out over the air from a sacred assembly. It doesn't mean that we should be long-faced, should not show our joy, but we ought to couch our expressions of joy not with the audible expression that swells up to a great crescendo that might be mistaken by those who are listening on the outside. I think it would be well for us to remember that, with a sense of our responsibility to the most high God. We should be an example of what the Lord in this revelation has counseled us to be when we are in his service.

Closeness of family

Some great compensations have come to me in these last few days. Never has my family, the intimate family of mine, been drawn more closely together. One by one these precious children, grandchildren of mine, and my own dear companion have drawn closer, and I have reason to believe that those beyond sight have been very near to us, their families and mine.

There has been a unity and a pledge to me that they feel that this is their call. I have said to them, "My sermons will be no better than the lives of the members of my family." I am pleading with them to set an example before the Church.

Effects of conference

And so I come to you in these closing moments; and as one who is as a patriarch to the Church holding this position, I have a right to extend a blessing to you. I am not concerned about how much you remember in words of what has been said here. I am concerned about how it has made you feel. What are you going to take back with you when you go? What are you going to give to your families? What are you going to give to your members and to your wards and stakes and missions?

If you can catch the spirit of what has gone on here during this conference and can feel that great unity now, then take to them my love and blessing. Assure them that the presidency of the Church and the General Authorities really love the members of the Church everywhere, the lowly, the mighty, the educated, the uneducated, wherever they are. Will you please assure them of our love and our concern about them and their welfare.

A reassuring faith

There has come to me in these last few days a deepening and reassuring faith. I can't leave this conference without saying to you that I have a conviction that the Master hasn't been absent from us on these occasions. This is his church. Where else would he rather be than right here at the headquarters of his church? He isn't an absentee master; he is concerned about us. He wants us to follow where he leads. I know that he is a living reality, as is our Heavenly Father. I know it.

I only hope that I can qualify for the high place to which he has called me and in which you have sustained me.

I know with all my soul that these sayings are true, and as a special witness I want you to know from the bottom of my heart that there is no shadow of doubt as to the genuineness of the work of the Lord in which we are engaged, the only name under heaven by which mankind can be saved.

Love extended

My love goes out to my own family, to my associates, to all within the sound of my voice, even the sinners; I would wish that we would reach out to them, and those who are inactive, and bring them into the fold before it is too late.

God be with you. I have the same feeling as perhaps the Master had when he bid goodbye to the Nephites. He said he perceived that they were weak, but if they would go to their homes and ponder what he said, he would come again and instruct them on other occasions. So likewise, you cannot absorb all that you have heard and that we have talked about, but go to your homes now and remember what you can, and get the spirit of what has been done and said, and when you come again, or we come to you, we will try to help you further with your problems.

I bear you my witness to these things and leave you my blessing in the name of the Lord, Jesus Christ. Amen.

President Harold B. Lee

On behalf of all who have listened to the singing during the sessions of this General Conference, we express our appreciation and our sincere thanks to the members of the Tabernacle Choir for once again giving their time and talent in order to bring us the beautiful and inspirational music heard in this conference.

We also express our appreciation to the members and conductors of other choirs and choruses who have generously

rendered the beautiful and inspiring music of the conference.

We are grateful to all who have contributed to the success and inspiration of this conference, especially the General Authorities who have delivered such timely and inspirational messages. And I believe never have they spoken more pertinently to the needs of the day than they have in this conference.

We appreciate the local and national press representatives, and representatives of radio and television in reporting the sessions of this conference.

We thank our city officials for the cooperation they have given; the traffic officers for their courteous and efficient handling of the traffic; the Fire Department and the Red Cross, who have been on hand to give us every service; to the ushers who have carefully taken care of these great audiences.

We again express appreciation to the owners and managers of the many radio and television stations, who have carried the sessions of this conference from coast to coast in the United States, to Hawaii, Alaska, Mexico, Central America, Canada; and by satellite to Australia and countries in South America.

The Tabernacle Choir, with Richard P. Condie conducting and Robert Cundick at the organ, will now conclude the singing of this conference with the anthem, "How Beautiful Upon the Mountain."

The benediction will then be offered by Elder Richard B. Sonne, Regional Representative of the Twelve.

This conference will then stand adjourned for six months.

The Tabernacle Choir sang the anthem, "How Beautiful Upon the Mountain."

The benediction was offered by Elder Richard B. Sonne, Regional Representative of the Twelve.

The conference was adjourned for six months.

SALT LAKE TABERNACLE CHOIR AND ORGAN BROADCAST

The following broadcast, written and announced by J. Spencer Kinard, and originating with Station KSL, Salt Lake City, Utah, was presented from 9:30 to 10 a.m. Sunday, October 8, 1972, through the courtesy of the Columbia Broadcasting System's network throughout the United States, parts of Canada, and through other facilities to several points overseas:

(Organ begins playing "As the Dew" on signal at 9:28.

At 9:30 on signal Organ and Choir break into "Gently Raise" singing words to end of second line, and humming to end of verse for announcer's background.)

Announcer: Once more we welcome you within these walls with Music and the Spoken Word from the Crossroads of the West.

CBS and its affiliated stations bring you at this hour the Tabernacle Choir from Temple Square in Salt Lake City, with Richard Condie conducting the Choir, Alexander Schreiner, Tabernacle Organist, and the Spoken Word by Spencer Kinard.

With Harry Rowe Shelley's setting of the Good Shepherd and paraphrasing of the 23rd Psalm, the Choir voices these reassuring words: "And so through all the length of days, Thy goodness faileth never; Good Shepherd may I sing Thy praise within Thy house forever!"

(Choir: "The King of Love My Shepherd Is"—Shelley, arr. Scholin)

Announcer: The Tabernacle Choir turns next to a chorus from the Messiah: "His Yoke is easy, His burden is light."

(Choir: "His Yoke Is Easy"—Handel)

Announcer: Alexander Schreiner, Tabernacle Organist, brings to Temple Square this hour a lyrical writing se-

lected from the worshipful music of Guilman.

(Organ: "Adagio"—Guilman)

Announcer: "I stand all amazed at the love Jesus offers me; . . . Such mercy, such love, and devotion can I forget. . . . Oh, it is wonderful that he should care for me, enough to die for me. . . . Oh, it is wonderful . . .

(Choir: "I Stand All Amazed"—Gabriel)

The Spoken Word

By J. Spencer Kinard

Announcer: We recently spoke of the need to be forgiving. The best place to practice and develop that principle is in our homes, as we conduct our daily family affairs.

The family unit is one of the great tools the Creator provided to help keep us on course. It is in a family setting that we most often learn about love, forgiveness, self-discipline and work. It is the best place to acquire beliefs and values. It is there we should learn the lessons of life.

Our family is the most important association we have. Its importance cannot be overstressed. The late spiritual leader David O. McKay offered this wise counsel: "No other success can compensate for failure in the home."¹ And, as Harold B. Lee advised, "The most important work you will ever do . . . will be within the walls of your own home."² If we will work as hard at improving our own families as we do at many of the other things we attempt, our entire world will be a better place in which to live.

Family success does not happen automatically. It is a task which requires high priority and one that we cannot begin too soon. We must pray and work to develop pleasant family

relationships, the vital foundation of which is loving parents.

Young people would do well to remember that a proper partner and a proper courtship are vital keys to a happy marriage and a successful family. Unhappy family relations is one of the greatest tragedies in life. None of us would willfully choose such an existence, yet, that is what we do when we make hasty or improper choices in building a marriage.

One of the greatest gifts mankind has is his freedom. We are free to set our own course; free to raise our own families; free to build our own society. We should remember, as one wrote, that "... concentrating on the quality of life in the home is, ultimately, the best way to raise the quality of life in society."³

The life that is spent improving the family is a life that is full and rich and beautiful. But too often we are "simple souls who stray" and who find that challenge difficult. Indeed, there can be no more important challenge than the success and happiness of our families.

¹President David O. McKay, April 4, 1964 Conference Address

²President Harold B. Lee

³Dr. Neal A. Maxwell, *A Time To Choose*

(Choir: Without Announcement "Ye Simple Souls Who Stray"—Stephens)

Announcer: The Tabernacle Choir has sung the music of Evan Stephens: "Ye Simple Souls Who Stray far from the path of peace."

Turning now to a familiar French

Carol, we hear singing by the Women's Chorus of the Tabernacle Choir: "Bring your torches . . . hurry and run . . . it is Jesus."

(Women's Chorus: "Bring Your Torches"—arr. Wasner)

(Organ: Without Announcement "Beautiful Isle of Somewhere"—Fearis)

Announcer: Alexander Schreiner has presented the hymn "Beautiful Isle of Somewhere."

In closing this traditional broadcast from Temple Square today, the Tabernacle Choir sings from the music of Albert Hay Malotte, "The Lord's Prayer." "Our Father, which art in heaven, Hallowed be Thy Name."

(Choir: "The Lord's Prayer"—Malotte)

Announcer: Again we leave you within the shadows of the everlasting hills. May peace be with you, this day—and always.

This concludes the two thousand two hundred fifty-first performance continuing the 44th year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS and its affiliated stations, originating with Station KSL in Salt Lake City, Utah.

Richard Condie conducted the Tabernacle Choir. Alexander Schreiner was at the Organ. The Spoken Word by Spencer Kinard.

In another seven days, at this same hour, Music and the Spoken Word will be heard again from the Crossroads of the West.

This is the CBS Radio Network.

SUMMARY OF CONFERENCE MUSIC

The Salt Lake Tabernacle Choir furnished the choral numbers for the Saturday morning, the Sunday morning, and the Sunday afternoon sessions

of the conference, with Richard P. Condie, conductor, and Jay E. Welch, assistant conductor.

The Men's Chorus of the Tabernacle

Choir rendered the special musical numbers at the Solemn Assembly held on Friday morning.

The choral music for the Friday afternoon session was provided by the Relief Society Combined Choruses of the Granger, Jordan, and Midvale Regions, conducted by Ellen Neilson Barnes.

The Combined M Man and Gleaner Chorus of the Salt Lake Area, with Virgil Camp conducting, furnished special musical numbers at the Saturday afternoon meeting.

At the General Priesthood Meeting on Saturday evening, the choral numbers were sung by the Male Choir of the

Mormon Youth Chorus, with Jay Welch and Hal Gundersen conducting.

Richard P. Condie directed the singing of the Tabernacle Choir on the Choir and Organ Broadcast on Sunday morning, with Alexander Schreiner at the organ console.

Prelude and postlude music, and accompaniments on the Tabernacle Organ throughout the conference sessions were played by Alexander Schreiner, Robert Cundick, and Roy M. Darley, Tabernacle Organists.

Francis M. Gibbons

Clerk of the Conference

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ONE HUNDRED FORTY-THIRD
ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

HELD IN THE TABERNACLE
SALT LAKE CITY, UTAH

APRIL 6, 7, 8, 1973

WITH REPORT OF DISCOURSES

Published by
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OFFICIAL REPORT
of the
ONE HUNDRED FORTY-THIRD
ANNUAL GENERAL CONFERENCE
of
THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

held in the
Tabernacle on Temple Square
in
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APRIL 6, 7, 8, 1973

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THE ONE HUNDRED FORTY-THIRD ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

The 143rd Annual Conference of The Church of Jesus Christ of Latter-day Saints convened in the Tabernacle on Temple Square in Salt Lake City, Utah, on Friday, April 6, 1973, at 10 o'clock a.m.

The general sessions of the conference were held at 10:00 a.m. and 2:00 p.m. on Friday, April 6, Saturday, April 7, and Sunday, April 8. The General Priesthood Meeting was held in the Tabernacle on Saturday, April 7, at 7 o'clock p.m.

President Harold B. Lee was present and presided at all sessions of the conference. He also conducted all of the conference sessions.

All General Authorities of the Church were present, with the exception of Elder Alvin R. Dyer, who was excused because of illness.

The proceedings of the conference sessions were given extensive coverage in the United States and Canada over many television and radio stations, coast to coast, originating with KSL in Salt Lake City.

By means of satellite transmission, sessions of the conference were heard over radio in countries of Central and South America, Mexico, and Australia.

Countries in Europe, South and Central America, Africa, and parts of Asia were able to receive broadcasts of these proceedings over International Short-wave Radio.

Through special arrangements the Friday morning and Sunday morning sessions were carried from the Tabernacle over direct oceanic cables to a large number of members and friends assembled in chapels

throughout Great Britain, Germany, France, Holland, Belgium, and Austria. These sessions, in addition to being broadcast direct, were video-taped, and released to many television stations to be broadcast later to the eastern and central parts of the United States, Hawaii, and bases of the Armed Forces throughout the Pacific.

Rebroadcasts of all sessions of the conference were sent by KSL Radio in Salt Lake City and KIRO Radio in Seattle, Washington, beginning at midnight, on Friday, Saturday, and Sunday, April 6, 7, and 8, to many parts of the United States and the world.

The General Priesthood Meeting held on Saturday evening was transmitted over closed-circuit from the Salt Lake Tabernacle to over 180,000 men of the priesthood assembled in approximately 800 buildings throughout the United States and Canada.

This report of the conference also includes the continuity of the Tabernacle Choir and Organ Broadcast over the Columbia Broadcasting System on Sunday morning from 9:30 to 10 o'clock, immediately preceding the general conference session.

GENERAL AUTHORITIES PRESENT

The following General Authorities of the Church were present:

The First Presidency: Harold B. Lee, N. Eldon Tanner, and Marion G. Romney.

The Quorum of the Twelve

Apostles: Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, LeGrand Richards, Hugh B. Brown, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson, Boyd K. Packer, Marvin J. Ashton, and Bruce R. McConkie.

Patriarch to the Church: Eldred G. Smith

Assistants to the Twelve: Alma Sonne, ElRay L. Christiansen, Sterling W. Sill, Henry D. Taylor¹, Franklin D. Richards, Theodore M. Burton, Bernard P. Brockbank, James A. Cullimore, Marion D. Hanks, Joseph Anderson, David B. Haight, William H. Bennett, John H. Vandenberg, Robert L. Simpson, O. Leslie Stone, James E. Faust, and L. Tom Perry.

The First Council of Seventy: S. Dilworth Young, Milton R. Hunter, A. Theodore Tuttle, Paul H. Dunn,

Hartman Rector, Jr., Loren C. Dunn, and Rex D. Pinegar.

The Presiding Bishopric: Victor L. Brown, H. Burke Peterson, and Vaughn J. Featherstone.

OTHER AUTHORITIES PRESENT

Other authorities of the Church in attendance at the conference included the Presidents of Temples; Regional Representatives; Mission Representatives; Presidents of Stakes and their counselors; Patriarchs; Bishops of wards; and presidencies and members of Melchizedek and Aaronic Priesthood quorums.

Many auxiliary officers, general, stake and ward, from all parts of the Church were also in attendance.

¹Elder Alvin R. Dyer, Assistant to the Twelve, was excused on account of illness.

FIRST DAY MORNING MEETING

FIRST SESSION

The opening session of the conference convened in the Tabernacle on Temple Square in Salt Lake City, Utah, on Friday, April 6, 1973, at 10 o'clock a.m., with President Harold B. Lee presiding. President Lee also conducted the meeting.

The special music for this session was provided by the Tabernacle Choir, with Richard P. Condie conducting. Alexander Schreiner was at the organ.

Before the opening of the meeting the Tabernacle Choir sang the number, "The Heavens Resound." President Lee then made the following remarks:

President Harold B. Lee

The Tabernacle Choir has just opened this first session of the 143rd Annual Conference of The Church of Jesus Christ of Latter-day Saints singing "The Heavens Resound."

To all assembled this beautiful spring morning in this historic Tabernacle, we extend a cordial welcome at this first session of the Annual Conference of The Church of Jesus Christ of Latter-day Saints.

We acknowledge the presence of special guests, Church leaders, educational and civic leaders, and the thousands of members of the Church from far and near who are

gathered here for this conference. We extend greetings to friends attending from other churches and to the many tuned in to these proceedings by radio and television throughout many areas of the world.

This music for this session of the conference will be furnished by the Tabernacle Choir, under the direction of Richard P. Condie, with Alexander Schreiner at the organ. The choir will now sing, "With a Voice of Singing."

Following the singing, the invocation will be offered by Elder ElRay L. Christiansen, Assistant to the Twelve.

The Tabernacle Choir sang "With a Voice of Singing."

The invocation was offered by Elder ElRay L. Christiansen, Assistant to the Twelve.

After the opening prayer, the Tabernacle Choir sang "Praise God from Whom All Blessings Flow" without announcement.

President Lee

The invocation has been offered by Elder ElRay L. Christiansen, Assistant to the Twelve.

The Tabernacle Choir has given us the introductory music for this occasion.

President Harold B. Lee

It is a great delight to meet here today, and to those who may be listening from far and near, we assure you that we welcome you likewise.

Anniversary of church organization

This is the annual conference of the Church. April 6, 1973, is a particularly significant date because it commemorates not only the anniversary of the organization of The Church of Jesus Christ of Latter-day Saints in this dispensation, but also the anniversary of the birth of the Savior, our Lord and Master, Jesus Christ. Joseph Smith wrote this, preceding a revelation given at that same date:

"The rise of the Church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ in the flesh, it being regularly organized and established agreeable to the laws of our country, by the will and commandments of God, in the fourth month, and on the sixth day of the month which is called April." (D&C 20:1.)

Traditionally since that time, the spring conferences of the Church are held on the days of each year which include April 6.

"Zion must arise . . ."

Two years later another revelation followed, which had great significance then, and today has even greater meaning as viewed in the light of the demands of the increasing membership in the Church. This is a quotation which may be something of a text for my next few remarks today:

"For Zion must increase in beauty, and in holiness; her borders

must be enlarged; her stakes must be strengthened; yea, verily I say unto you, Zion must arise and put on her beautiful garments." (D&C 82:14.)

Zion, as used here, undoubtedly had reference to the Church. At that time there was but a small body of Church members just beginning to emerge as an organization, after having experienced harsh treatment from enemies outside the Church, who had then been directed to gather together in Jackson County, Missouri, which the Lord had designated as the "land of Zion."

Meaning of Zion

As though to impress upon these early struggling members their destiny in the world, the Lord in another revelation told them this:

"Therefore, verily, thus saith the Lord, let Zion rejoice, for this is Zion—THE PURE IN HEART; therefore, let Zion rejoice, while all the wicked shall mourn." (D&C 97:21.)

To be worthy of such a sacred designation as Zion, the Church must think of itself as a bride adorned for her husband, as John the Revelator recorded when he saw in vision the Holy City where the righteous dwelled, adorned as a bride for the Lamb of God as her husband. Here is portrayed the relationship the Lord desires in his people in order to be acceptable to our Lord and Master even as a wife would adorn herself in beautiful garments for her husband.

The rule by which the people of God must live in order to be worthy of acceptance in the sight of God is indicated by the text to which I have made reference. This people must increase in beauty before the world; have an inward loveliness which may be observed by mankind as a reflec-

tion in holiness and in those inherent qualities of sanctity. The borders of Zion, where the righteous and pure in heart may dwell, must now begin to be enlarged. The stakes of Zion must be strengthened. All this so that Zion may arise and shine by becoming increasingly diligent in carrying out the plan of salvation throughout the world.

"A standard for the nations"

While the Church was in its infancy, the Lord pointed to a time when those earlier gathering places would not have room for all who would be gathered for reasons for which he declared that his church should be united. Here are his words:

"For thus shall my church be called in the last days, even The Church of Jesus Christ of Latter-day Saints." And then this command: "Arise and shine forth, that thy light may be a standard for the nations." (D&C 115:4-5.)

Here is clearly inferred that the coming forth of his church in these days was the beginning of the fulfillment of the ancient prophecy when "the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. . . ." (Isa. 2:2-3.)

Stakes of Zion

In these revelations the Lord speaks of organized units of the Church which are designated as stakes, each of which those not of our faith may think of as a diocese. These units so organized are gathered together for these fundamental

purposes: first, for a defense against the enemies of the Lord's work, both the seen and the unseen.

The apostle Paul said with reference to these enemies about which we should be concerned:

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. 6:12.)

These organizations were to be as stated in the revelation noted earlier, as a "refuge from the storm, and from wrath when it shall be poured out without mixture upon the whole earth." (D&C 115:6.)

Prophetic warning

In the preface to all the Lord's revelations that he gave from the beginning of this dispensation, he issued this fateful warning, which must never be absent from our minds. This prophetic warning of 1831 was given, as the Lord declared, so that "all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion." (D&C 1:35.)

Now 142 years later we are witnessing the fury of this time, when Satan has power over his own dominion, with such might that even the Master in his day referred to him as the "prince of this world," the "enemy of all righteousness."

Promise to righteous

Despite these dire predictions and the evidences of their fulfillment truly before us today, there is promised in this same revelation even a greater power to thwart Satan's plans to destroy the work of the Lord. Here the Lord makes this promise to the Saints of the Most High God, to

Friday, April 6

First Day

the righteous in heart to whom he has referred as "the people of Zion." This is what he said:

"And also the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world." (D&C 1:36.)

This has reference to the world in the same sense as when the Master spoke of the worldliness from which he warned his disciples, that while they would be engulfed in the world, they must keep themselves from the sins to be found therein.

I believe there has never been a time since the creation that the Lord has left the dominion of the devil to destroy his work without his power being manifest in the midst of the righteous to save the works of righteousness from being completely overthrown.

Today we are witnessing the promise of the Lord that "if your eye be single to my glory," which he declared to the prophet Moses was "to bring to pass the immortality and eternal life of man" (Moses 2:39), "your whole bodies shall be filled with light, and there shall be no darkness in you; and that body which is filled with light comprehendeth all things." (D&C 88:67.)

We have also been promised by the Lord: "Behold, and lo, I will take care of your flocks, and will raise up elders and send unto them. Behold, I will hasten my work in its time." (D&C 88:72-73.)

Boundaries being enlarged

Today we are witnessing the demonstration of the Lord's hand even in the midst of his saints, the members of the Church. Never in this dispensation, and perhaps never before in any single period, has there been such a feeling of urgency among the members of this church as today. Her boundaries are being

enlarged, her stakes are being strengthened. In the early years of the Church specific places to which the Saints were to be gathered together were given, and the Lord directed that these gathering places should not be changed, but then he gave one qualification: "Until the day cometh when there is found no more room for them; and then I have other places which I will appoint unto them, and they shall be called stakes, for the curtains or the strength of Zion." (D&C 101:21.)

Remarks at Mexico City

At the Mexico City Area Conference last August, Elder Bruce R. McConkie of the Council of the Twelve, in a thought-provoking address, made some comments pertinent to this subject, and I quote a few sentences from his address:

"Of this glorious day of restoration and gathering, another Nephite prophet said: 'The Lord . . . has covenanted with all the house of Israel,' that 'the time comes that they shall be restored to the true church and fold of God'; and that 'they shall be gathered home to the lands of their inheritance, and shall be established in all their lands of promise.' (2 Ne. 9:1-2.)

"Now I call your attention to the facts, set forth in these scriptures, that the gathering of Israel consists of joining the true church; of coming to a knowledge of the true God and of his saving truths; and of worshiping him in the congregations of the Saints in all nations and among all peoples. Please note that these revealed words speak of the *folds* of the Lord; of Israel being gathered to the lands of their inheritance; of Israel being *established in all their lands of promise*; and of there being congregations of the covenant people of the Lord in *every nation, speaking every tongue*, and

among every people when the Lord comes again."

Elder McConkie then concluded with this statement, which certainly emphasizes the great need for the teaching and training of local leadership in order to build up the church within their own native countries:

"The place of gathering for the Mexican Saints is in Mexico; the place of gathering for the Guatemalan Saints is in Guatemala; the place of gathering for the Brazilian Saints is in Brazil; and so it goes throughout the length and breadth of the whole earth. Japan is for the Japanese; Korea is for the Koreans; Australia is for the Australians; every nation is the gathering place for its own people."

Growth of church

The most frequently asked question from inquirers is, "How do you account for the phenomenal growth of this church when so many others are on the decline?"

Among the primary and many factors which account for the continued growth of the Church, I will mention only a few, for those who would ask this question to ponder.

No longer might this church be thought of as the "Utah church," or as an "American church," but the membership of the Church is now distributed over the earth in 78 countries, teaching the gospel in 17 different languages at the present time.

This greatly expanded church population is today our most challenging problem, and while we have cause for much rejoicing in such a widespread expansion, it does pose some great challenges to the leadership of the Church to keep pace with the many problems.

Adherence to fundamentals

Two basic principles have al-

ways guided the leaders of the Church in their planning to meet these circumstances. The first that might be called to the attention of those who would be interested is the basic principle of the plan of salvation from before the foundation of the world, for the redemption of mankind and which has been revealed to the prophets of this dispensation and has not been changed, for as the apostle Paul declared in his day, so do we declare today:

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. . . .

"But I certify you, brethren, that the gospel which was preached of me is not after man.

"For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." (Gal. 1:8, 11-12.)

If we were to answer those who ask us why the steady growth, we would answer that the first fundamental reason would be that we have held our course in teaching the fundamental doctrines of the Church. We declare in one of our Articles of Faith:

"We believe [and, we might add, teach] all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God." (Article of Faith 9.)

Reason for confusion

In one of the latest of the Lord's revelations in this dispensation, he gave the reason for the confusion among the many churches then in existence: because they have, as he said, "strayed from mine ordinances, and have broken mine everlasting covenant; They seek not the Lord to establish his righteousness,

but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world. . . ." (D&C 1:15-16.)

Therefore a new restoration was necessary, as he plainly declared:

"Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments;

"And also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets. . .

"But that every man might speak in the name of God the Lord, even the Savior of the world; . . .

"That the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers.

"... after the manner of their language, that they might come to understanding." (D&C 1:17-18; 20:23-24.)

Ecumenical movement

There are those who speak of an ecumenical movement, where theologically, it is supposed, all churches would be brought together into a universal organization. In essence it probably would contemplate that they would give up their basic principles and be united in a nebulous organization which would not necessarily be founded on the principles as have traditionally been the doctrines of the church of Jesus Christ from the beginning.

When the revelations of the Lord are clearly understood, there is set forth the only basis of a united and universal church. It could not be accomplished as set forth by a man-made formula; it could only be accomplished when the fullness of the principles of the gospel of

Jesus Christ are taught and practiced, as declared by the apostle Paul to the Ephesians, who said that the church is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." (Eph. 2:20.)

Mission of the Church

The mission of the Church has also been defined:

"And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

"Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear." (D&C 1:4, 11.)

Obedient to that instruction, and from the beginning of the Church, there have been missionaries sent to all parts of the world. Today we have increasing numbers of missionaries, mostly younger men, who have been schooled from their childhood to prepare themselves for a call to serve as missionaries.

From a handful of missionaries in the early days of the Church, this number has been increased to over 17,000 serving today, each at his own expense, or at the expense of his immediate family, for a period of two or more years, each with a conviction in his heart that one so called has the divinity of his calling in his mind as he may go forth into any part of the world to which he may be called.

Another reason that might be given for the increase in the Lord's work: perhaps as never before have there been so many people of the world searching for answers to the many perplexing problems.

Meeting today's needs

While the principles of the gospel of Jesus Christ have not changed,

the methods in meeting these challenges of the needs of today's world must respond to the demands of our time. Fortunately the Lord has given, in the revelations to this church, the guidelines by which we should respond to the demands of the times. The plan of salvation has defined the way by which he would have us deal with the temporal needs of the people. The welfare plan of the Church seeks out those in distress. Where the newly found members are located, the plan of temporal salvation is, primarily, to teach the individuals how to take care of themselves. The Lord has provided a hedge against the terrifying impact upon the sanctity of the home and marriage, by strengthening the home and by providing guidelines to parents to teach their children the basic principles of honesty, virtue, integrity, thrift, and industry.

There is a concern of the Church for the individual members, from childhood to youth, and from among the youth into adulthood, to respond to the needs of members of the Church of every age.

In answer to the questions as to whether or not there may have been any dropouts or members who have fallen away, our answer has always been to recall the Master's parable of the sower, where the sower went out to sow. Some of the seeds fell on fertile ground, but among the seeds which fell on fertile ground, some produced thirtyfold, some sixtyfold, and some ninetyfold. So today, in about that same ratio, we have some who are partially active, some are more so, and some who are thoroughly active in the Church, but we are always reaching out to the ones who have strayed away, and we are constantly trying to bring them back into full activity.

Individual testimonies

But perhaps the most important

reason of all for the growth of the Church is the individual testimonies of the divinity of this work, as would be multiplied in the hearts of the individual members of the Church. For the strength of the Church is not in the numbers, nor in the amount of tithes and offerings paid by faithful members, nor in the magnitude of chapels and temple buildings, but because in the hearts of faithful members of the Church is the conviction that this is indeed the church and kingdom of God on the earth. Without that conviction, as one of my eminent business associates remarked, "The welfare plan of the Church would be but a shambles"; also missionary work would not flourish; and members would not be faithful in making generous contributions to the Church to finance its many operations. The secret of the strength of this church may be found in the statement of a president of a student body at one of our state-operated universities, whose identity, of course, is confidential. This is a quotation from his personal letter addressed to me:

Letter from student leader

"With the rule of the radical ideas which are sweeping the country, there has come a breakdown of family ties which is despised in many intellectual circles. The country is seemingly plied with sex education, abortion, planned parenthood, pornography, women's liberation, communal living, premarital sex, and postmarital permissiveness. . . ."

And then this young college student leader concludes with this heartwarming declaration, which I know came from the depths of his soul. This is what he wrote:

"President Lee, I want you to know that the Latter-day Saint students on campus who keep the commandments are 100 percent behind

you. Thank God we have leaders who stand firm against the subtle battle of the adversary who is striking at the home, the most vital unit of the world. Thank you for being the kind of a person that we, as young people growing up in this mixed-up world, can understand and can follow."

United support

By that same token, and in the language of that brilliant college student, I am convinced that the greatest of all the underlying reasons for the strength of this church is that those who keep the commandments of God are 100 percent behind the leadership of this church. Without that united support it would be readily understood that this church could not go forward to meet the challenges of the day. Our call is for the total membership of the Church to keep the commandments of God, for therein lies the safety of the world. As one keeps the commandments of God, he is not only persuaded as to the righteousness of the course that is being followed under the leadership of the Church, but also will have the Spirit of the Lord to guide him in his individual activities, for each baptized member has been given a sacred endowment when he was baptized and which has been committed to every baptized member of the Church by the authority of the priesthood: the gift of the Holy Ghost, which, as the Master declared, would teach all things, would bring all things to their remembrance, and even show them things to come. (See John 14:26.)

It will be clearly understood, then, that the great responsibility that the leaders and teachers in the Church have is to persuade, to teach, to direct aright, that the commandments of Almighty God will be so lived as to prevent the individual from falling into the trap of the evil

one who would persuade him not to believe in God and not to follow the leadership of the Church.

Divinity of work

I want to bear my sacred witness that because I know of the divinity of this work, I know that it will prevail; and that though there may be enemies within and without the Church who would seek to undermine and would seek to find fault and try to undermine the influence of the Church in the world, this church will be borne off triumphantly and will stand through the test of time when all the man-made efforts and weapons forged against the Lord's word will fall by the wayside. I know that our Lord and Master Jesus Christ is the head of this church; that he has daily communion through agencies known to him, not only to the leaders of the Church in high positions, but also to individual members as they keep the commandments of God. To that I bear my sacred witness and leave my blessing upon all the faithful of the Church, and indeed in the world everywhere, in the name of the Lord Jesus Christ. Amen.

Following President Harold B. Lee's address, the Tabernacle Choir sang "I Stand All Amazed at the Love Jesus Offers Me?"

President Harold B. Lee

For the benefit of the television and radio audience who have just joined with us, we are gathered in the historic Mormon Tabernacle on Temple Square in this the first

session of the 143rd Annual Conference of The Church of Jesus Christ of Latter-day Saints.

The Tabernacle Choir, with Richard P. Condie directing and Alexander Schreiner at the organ, will sing "Still, Still With Thee."

Following the singing, Elder A. Theodore Tuttle of the First Council of Seventy will speak to us.

The Tabernacle Choir sang
"Still, Still With Thee."

President Lee

Elder A. Theodore Tuttle of the First Council of Seventy will now address us.

Elder A. Theodore Tuttle

Of the First Council of the Seventy

The Lord closed section 1 in the Doctrine and Covenants with these words: "What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same." (D&C 1:38.)

We have just heard the voice of his servant, and it is the same! President Lee has done what all prophets in all ages have done. He has testified that God, our Father, lives; that Jesus Christ is our Savior and Redeemer, the head of this church. He has testified that Joseph Smith was the prophet of the restoration. Like all the prophets before him, he has declared that the way to peace is found only in the gospel of Jesus Christ; that only by keeping God's commandments, as revealed through the living prophets, can we find eternal life.

Characteristics of a prophet

What is a living prophet? His age? He may be young or old. He need not wear a tunic nor carry a shepherd's staff. His physical features are not important. A prophet need not have advanced educational degrees nor come from any special social class. He may be

rich or poor. He needs no credentials from men.

What is it, then, that qualifies a man to be a prophet?

Foremost, God must choose *him* as his prophet! This is entirely different than for man to choose God. The Savior, speaking to his apostles, said, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit. . . ." (John 15:16.)

"We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof." (Article of Faith 5.)

A prophet, then, is the authorized representative of the Lord. While the world may not recognize him, the important requirement is that God speaks through him. A prophet is a teacher. He receives revelations from the Lord. These may be new truths or explanations of truths already received.

A living prophet

It is an easy thing to believe in the dead prophets. Many people do. For some mysterious reason there is an aura of credibility about them. It is not so with the prophet who lives among us, who must meet life's

everyday challenges. But it is a great thing to believe in the living prophets. Our salvation is contingent upon our belief in a living prophet and adherence to his word. He alone has the right to revelation for the whole Church. His words, above those of any other man, ought to be esteemed and considered by the Church as well as by the world. One day this truth will be understood.

Someone has said, "That person is not truly converted until he sees the power of God resting upon the leaders of this church, and until it goes down into his heart like fire."

Some may wonder at such power and authority being vested in one man. "Could he not lead us astray?" they ask. President Wilford Woodruff once said, "I say to Israel, the Lord will never permit me or any other man who stands as president of this Church to lead you astray. It is not in the program. It is not in the mind of God. If I were to attempt that the Lord would remove me out of my place, and so he will any other man who attempts to lead the children of men astray from the oracles of God and from their duty." (*Discourses of Wilford Woodruff* [Bookcraft, 1946], pp. 212-13.)

Mouthpiece of God

President Henry D. Moyle has said, "The older I get and the closer contact I have with the President of the Church, the more I realize that the greatest of all scripture which we have in the world today is current scripture. What the mouthpiece of God says to his children is scripture. It is his word and his will and his law made manifest through scripture, and I love it more than all other." (BYU tri-stake fireside, January 1963.)

The Lord has given this promise to his servants: "And whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture,

shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation." (D&C 68:4.)

Revelations for specific times

President John Taylor said, "We require a living tree—a living fountain—living intelligence, proceeding from the living priesthood in heaven, through the living priesthood on earth. . . . And from the time that Adam first received a communication from God, to the time that John, on the Isle of Patmos, received his communication, or Joseph Smith had the heavens opened to him, it always required *new revelations*, adapted to the peculiar circumstances in which the churches or individuals were placed. Adam's revelation did not instruct Noah to build his ark; nor did Noah's revelation tell Lot to forsake Sodom; nor did either of these speak of the departure of the children of Israel from Egypt. These all had revelations, for themselves, and so had Isaiah, Jeremiah, Ezekiel, Jesus, Peter, Paul, John, and Joseph. And so must we, or we shall make a shipwreck." (*The Gospel Kingdom*, [Deseret Book Co., 1944], p. 34.)

Orson Pratt has said, "The very moment that we set aside the living oracles we set aside the revelations of God. Why? Because the revelations of God command us plainly that we shall harken to the living oracles. Hence, if we undertake to follow the written word, and at the same time do not give heed to the living oracles of God, the written word will condemn us. . . ." (*Journal of Discourses*, vol. 7, p. 373.)

Counsel to Saints

It is the right and responsibility of the prophets to counsel the Saints.

President Wilford Woodruff said, "We, as a people, should not treat lightly this counsel, for I will tell you in the name of the Lord—and I have watched it from the time I became a member of this Church—there is no man who undertakes to run counter to the counsel of the legally authorized leader of this people that ever prospers. . . . you will find that all persons who take a stand against this counsel will never prosper. . . ."

"... We have been governed by counsel instead of commandment in many things, which has been a blessing to the saints. . . ." (*JD*, vol. 14, pp. 33, 36.)

President Stephen L. Richards comments on counsel: "... a moment's reflection will convince you of the rather serious regard in which we hold counsel. While it is true that we characterize infraction of the law as sin, and we do not apply quite that drastic a terminology to failure to follow counsel, yet in the Church, under the priesthood, counsel always is given for the primary purpose of having the law observed, so that it does occupy a place of standing and importance, almost comparable to that law of the gospel." (*BYU Speeches*, February 26, 1957.)

Listening ears

President J. Reuben Clark, Jr., pinpointed today's need: "What we need today is not more prophets. We have the prophets. But what we need is more people with listening ears. That is the great need of our generation."

"There are those who insist that unless the Prophet of the Lord declares, 'Thus saith the Lord,' the message may not be taken as revelation. This is a false testing standard. For while many of our modern revelations as contained in the Doctrine and Covenants do contain these

words, there are many that do not." (*Church News*, July 31, 1954.)

President Marion G. Romney clarified the responsibility of those who hear the witness of a servant of God: "We who are his present witnesses are but discharging our responsibility when we bring these testimonies of the prophets and our own testimonies . . . to your attention."

"To the extent we do bring them to your attention, the responsibility passes from us to you to determine the credibility of the witnesses and their testimonies. Let no man underestimate the importance of his decision concerning this matter." (*Improvement Era*, December 1967, p. 100.)

It is a privilege to follow the President of the Church.

There will be other General Authorities and prophets and apostles who will counsel us during this conference. May we listen and hear the voice of the Lord, for—

"What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same."

"For behold, and lo, the Lord is God, and the Spirit beareth record, and the record is true, and the truth abideth forever and ever" (*D&C* 1:38-39.)

In the name of Jesus Christ. Amen.

Following Elder Tuttle's sermon, the Tabernacle Choir sang "Hallelujah, Amen" without announcement.

President Harold B. Lee

Elder A. Theodore Tuttle of the First Council of Seventy has spoken

to us. He was followed by the Tabernacle Choir singing "Hallelujah, Amen," by Handel.

The choir and the congregation will now join in singing "I Know That My Redeemer Lives."

Following the singing, Elder L. Tom Perry, Assistant to the Twelve, will speak to us.

The congregation sang the

hymn, "I Know That My Redeemer Lives."

President Lee

Elder L. Tom Perry, Assistant to the Council of the Twelve, will now address us.

Following Elder Perry, we will hear from Elder Robert L. Simpson, Assistant to the Twelve.

Elder L. Tom Perry

Assistant to the Council of the Twelve

"Now therefore thus saith the Lord of hosts; Consider your ways.

"Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes.

"Thus saith the Lord of hosts; Consider your ways." (Hag. 1:5-7.)

Conditions of today

I have read this great scripture and continue to be impressed with how clearly the Old Testament prophet describes the conditions of today. Almost daily we read of those who invest for little return. We eat food so refined that the nourishment is lacking. We witness the drink that can never satisfy the thirst for those who drink; the dressing for style, rather than warmth, comfort, and modesty; the high wages of the wage earner today which still do not satisfy or supply his needs.

A noted historian several years ago summarized the reasons for the fall of Rome as follows:

1. The breakdown of the family and the rapid increase of divorce.

2. The spiraling rise of taxes and extravagant spending.

3. The mounting craze for pleasure and the brutalization of sports.

4. The decay of religion into myriads of confused forms, leaving the people without a uniform guide.

Our unconquered appetites and consuming drive for material possessions appear to be leading us on a course so often repeated in history. Greed, lust, and desire historically have only led mankind to waste, destruction, and suffering.

James E. Talmage has written:

"Material belongings, relative wealth or poverty, physical environment—the things on which we are prone to set our hearts and anchor our aspirations, the things for which we sweat and strive, oftentimes at the sacrifice of happiness and to the forfeiture of real success—these after all are but externals, the worth of which in the reckoning to come shall be counted in terms of the use we have made of them." (James E. Talmage, *The Vitality of Mormonism*, 1919, p. 352.)

Isn't this the time and isn't this the hour to follow the admonition of the Lord to "consider your ways"?

Personal experiences

I have spent considerable time since the last general conference examining my ways to determine what I have to do to measure up to the calling the Prophet has issued to me. Let me share one or two of these lessons that this new experience has given me.

For 21 years, before receiving this call, I was employed by some of the great department stores of the country. I have been blessed with some close associations with some of the most talented leaders this industry has produced. I find myself today making a comparison between my former business associates and those with whom I am now busily engaged. Both groups have great leaders, but how different is their motivation! I have found in these Brethren seated before you the fulfillment in their lives of the promise given to the Prophet Joseph Smith:

"... let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

"The Holy Ghost shall be thy constant companion. . . ." (D&C 121:45-46.)

Companionship of Holy Ghost

I have watched them armed with the Holy Ghost as a constant companion, taking on enormous work loads at an age when most men would be confined to rocking chairs, and engaging in strenuous travel schedules with great enthusiasm to be anxiously engaged in building the kingdom of God. Then by observation, the realization has come to me that this great Spirit that blesses them in their activities is not a special gift to them alone, but is available to all mankind if

they will but be partakers and earnestly seek it and be humbly guided by it. "The office of the Holy Ghost is to enlighten the mind, to purify and sanctify the soul, to incite to good works, and to reveal the things of God." (James E. Talmage, *Articles of Faith*, p. 167.)

Isn't this spirit a constant companion you need in your life? "Consider your ways." Isn't now the time to follow the Lord's direction and receive the divine assurance that he is with you, guiding you in the paths that will make your life meaningful, rewarding, and satisfying?

Security of love

Secondly, I was reared in a home by noble parents who gave their children the security of love. We as a family were tied together by those great bonds. During our married life, with the exception of an occasional visit, we have lived at least a thousand miles away from our family center. What a great enjoyment it is to be near them again!

The last high school basketball tournament gave our family a rallying point for a common activity. My brother's boy participated on one of the teams. They had lost their first game, and his personal production for that game was 12 points. This was about average for what he had been doing during the regular season. Then tragedy struck the team in the second game. Their big center, who was their high scorer, was injured and was out for the balance of the tournament. The team realized that another loss meant elimination.

My nephew was placed under the pressure of having to make up for that loss. He was moved from his regular position of forward to replace the center. He met the challenge by scoring 32 points that game. Then in the final two games he led the team to victory and finished

second in total scoring in the state tournament. His scoring was twice what he had normally been producing.

Bearing his testimony the following week in meeting, he remarked that when the pressure became great and the burden difficult to bear, he would hear the encouraging cries of his family above the roar of the crowd and would be inspired to try harder.

The courage of this young man taught us all a lesson that day. One of the gifts of a loving family is the encouragement and confidence we receive to magnify ourselves. Is your family one of strength, help, and support one for another, or do you waste and depreciate one of the greatest gifts of our eternal Father with jealousy, bickering, or the lack of interest of one for another? Do you fail to communicate the love you have for each other and thus deprive yourself of some of life's choicest moments?

Influences of home

One of our prophets has said: "I have but one thought in my heart for the young folk of the Church and that is that they be happy. I know of no other place than home where more happiness can be found in this life. It is possible to make home a bit of heaven; indeed, I picture heaven to be a continuation of the ideal home." (President David O. McKay, *Gospel Ideals*, p. 490.)

"Consider your ways." Isn't this the time to bring that sweet influence of the Lord into your home?

The home we have just purchased since moving west has one unique feature. The small study provided has an adjoining large

closet about one-fourth the size of the entire study. We thought when we were considering the purchase of the home that this closet was an error in design. Since occupying the home, it has become one of my favorite places. Here is where I can shut myself off from the world and communicate with my Father in heaven. "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." (Matt. 6:6.)

Consider your ways

"Consider your ways." Couldn't your life stand some open rewarding by the Father? Isn't this the time to learn how to communicate with our Father which is in heaven?

I leave you my witness that I know that God lives. I know that his Son is directing the affairs of this church today through his chosen prophet. I sustain and support him.

"Consider your ways." If that witness has not been given to you, isn't now the time to seek it? Come and join with us, and let us continue to build the kingdom of God here and now, I humbly pray, in the name of Jesus Christ. Amen.

President Harold B. Lee

Thank you, Elder Perry, for calling our attention to a very vital matter. Elder L. Tom Perry, Assistant to the Twelve, has just spoken. Elder Robert L. Simpson, Assistant to the Twelve, will now address us.

Elder Robert L. Simpson

Assistant to the Council of the Twelve

My beloved brothers and sisters: I am grateful for this opportunity and with each of you express gratitude for this lovely choir. I always have a little glimpse into heaven as I listen to them sing, and I feel lifted up. This entire conference has been lifted and edified by their great singing this morning.

I feel closer to heaven and have better insight as to what heaven might be like as I feel the spirit of you wonderful leaders assembled here today. There is a feeling of unity, a feeling of strength, a feeling of wanting to do that which the Lord has asked us to do. I am grateful to be in your presence. I often think of President David O. McKay's great observation that heaven would be just an extension of the ideal home. I believe that with all my heart, and it is that feeling that I sense with us here.

God's work and glory

Speaking of heaven and the hereafter. I would like to address my remarks to things I feel would be imperative in order that we might have the great privilege of one day living in the very presence of our Heavenly Father, which should be the objective of every Latter-day Saint.

It has been truthfully said that the Savior is even more concerned for our success here in mortality than we ourselves are, the reason being, of course, that he has greater capacity for concern and love than do we mortals. He also has a superior knowledge of the gospel plan and man's potential in God's divine, eternal scheme. As stated by one prophet, God's work and glory is achieved through our attainment

of immortality and eternal life. (See Moses 1:39.)

Someone once suggested that it would be relatively simple for Christ to do all of the religious teaching here on earth. How easy it would be for the Creator to deliver every sermon and to teach every Sunday School class by means of closed-circuit television! Each religious meeting place could be equipped with a large video screen, and the master teacher of all time could then present every gospel lesson and deliver every sermon in a way that would hold us spellbound and indeed convert even the most critical. I suppose it would also be within his power to take over all of the compassionate service for mankind, but such is contrary to the development of God's children.

Our brother's keeper

Before the foundations of this earth were laid, a glorious decision was made allowing you and me to be our brother's keeper. By faith and service we would be able to achieve a degree of glory in the hereafter suited to our Christlike efforts and our Christlike attainments.

Adversity, heartache, bitter disappointment, grievous transgression, and disability are but a few of the obstacles that beset the inhabitants of this world. Few, if any, escape. None would have to linger in despair for long, however, if man could just bring himself to heed that one great teaching recorded in the 25th chapter of Matthew. You all remember it.

On this occasion the Savior was describing the day of judgment, wherein those to be judged were

divided, some on the right hand and some on the left. Finding themselves in a favored position, those on the right expressed surprise and wanted to know why the reward had come to them. The Savior replied:

"For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

"Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." (Matt. 25:35-36.)

Then the righteous answered, stating that not once had they found him hungry or thirsty or a stranger; and then the Savior's classic teaching: "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.)

Other expressions of the Savior further confirm the same charges. He said: "Feed my sheep" (John 21:16); "... all things whatsoever ye would that men should do to you, do ye even so to them" (Matt. 7:12). Then, having set the perfect example of service during his ministry, he concluded by saying, "Go, and do thou likewise." (Luke 10:37.)

Help for unfortunate

During the past 12 months it has been my privilege to work closely with many emotionally disturbed people; others who have transgressed; some who have found themselves out of harmony with society; still others who were lonely and afraid. It has not been a year of discouragement and despair, however, because the vast majority of these people have made an important decision, and they have said: "I want to change my life. I am ready to take direction from someone who really cares." And in this church, we have bishops and stake presidents who really care.

How touching it was to hear a hardened prisoner say: "That is the first time anybody ever told me they loved me." This was after a six-year-old girl kissed him on the cheek during a Church-sponsored family home evening visit in the prison.

Consider with me an unwed mother who came to her bishop with some reluctance. Her heart was belligerent, and she also had a drug problem; but months later, following compassionate service by many, she was heard to say: "Life was over for me. I didn't want to live anymore, but things are different now, and I know the true meaning of God's love."

A confirmed alcoholic found a new lease on life because an assigned couple had won his confidence, and they were there when he needed them. His problem is now history. His own family is back together for the first time in years.

A sexual deviant discovered with help that his problem was not God-given, as so many had told him in the past, but rather self-acquired from an early age. He recently declared with confidence: "I have conquered Satan himself. Nothing can stop me now."

Following the Savior's example

Every success story of the past year has been the result of special effort on the part of people who cared. They cared enough to give some time and to be sincere and compassionate; in other words, to follow the great example set by the Savior.

The only joy that is comparable with the joy of the one receiving the help is the glow that seems to emanate from the one who has given so unselfishly of his time and strength to quietly help someone in need.

The Savior did not seem to be so much involved in giving money.

You will remember that his gifts were in the form of personal attention, in performing an administration, and in sharing the gifts of the Spirit. In fact, it was the Savior who said: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. . . ." (John 14:27.) We could add to peace the gift of love, the gift of immortality, the gift of eternal life, the gift of understanding, the gift of compassion, the gift of eternal justice. All of these gifts are beyond monetary consideration and could well be our gift to someone sometime, if we weren't "too busy."

Acceptable in good works

Members of this church understand clearly that baptism is essential for entrance into the celestial kingdom. We also know and understand that total fulfillment can only be found in that ultimate celestial state called eternal life or exaltation, which, of course, is to live eternally in his holy presence.

Only those who have been justified and sanctified through service to their fellowmen can hope to reach such a lofty goal. To be justified is to be found acceptable in our "good works" as well as by our superior faith. James used this excellent example:

"If a brother or sister be naked, and destitute of daily food,

"And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" (James 2:15-16.)

After citing other similar examples, he concludes with this thought: "Ye see then how that by works a man is justified, and not by faith only." (James 2:24.)

Moroni explained that we are sanctified "by the grace of God" as

we become "perfect in Christ" and "deny not his power." (Moro. 10:33.)

Concern for others

No man can become perfect in Christ" without a deep, abiding, and sincere concern for his fellow beings. This example just read from James cites physical needs. However, there are also emotional problems about us in every direction. Loneliness and discouragement, for example, are two of Satan's most effective tools against us.

Is there someone you know who needs a friend, a friend who is willing to listen to him? The Church is reaching out to such people as never before. Resource volunteers are being organized throughout the Church to help carry out one of the Savior's most sacred challenges.

There are those who associate high calling in the Church with guaranteed rights to the blessings of heaven, but I wish to declare without reservation that the ultimate judgment for every man will be on the simplest terms, and most certainly on what each has done to bless other people in a quiet, unassuming way.

"Go, and do thou likewise"

If this life's effort is to be justified, then there should be a major and continuing attempt to justify or, in other words, to conform our actions with the example of the Master. The central theme of his mortal span was purely and simply serving those about him. He fulfilled an eternal truth which should be a part of your life and my life. "And whosoever will be chief among you, let him be your servant." (Matt. 20:27.)

If our life's effort is to be sanctified or, in other words, ratified by the standards of eternal truth, then our actions must be in harmony with the

sanctifying principles of the gospel, which most certainly includes sincere concern for others and a concerted effort to alleviate their problems.

I can think of no better guarantee for the future, your future and my future, than to follow the admonition of the Savior when he said at the beginning of his ministry: "Come and follow me" (Matt. 19: 21); and then, after showing the way, he said very simply, "Go, and do thou likewise."

Brothers and sisters, may we go and do likewise, is my fervent prayer in the name of the Lord Jesus Christ. Amen.

After Elder Simpson's address, an interlude of organ music was played by Alexander Schreiner, and the Tabernacle Choir sang the number, "Seek Him Who Made the Seven Stars."

President Harold B. Lee

We welcome those joining us on television and radio in this first session of the 143rd Annual Conference of the Church.

Elder Marvin J. Ashton of the Council of the Twelve will be our concluding speaker.

Elder Marvin J. Ashton

Of the Council of the Twelve

A few weeks ago on a day when this area was experiencing one of its worst snowstorms, and that is saying quite a bit because we had plenty of severe weather this past winter, a handsome young serviceman and his beautiful bride-to-be encountered extreme difficulty in getting to the Salt Lake Temple for their marriage appointment. She was in one location in the Salt Lake Valley and he was to come from another nearby town. Heavy snows and winds had closed the highways during the night and early morning hours. After many hours of anxious waiting, some of us were able to help them get to the temple and complete their marriage plans before the day was over.

"I'm really nobody"

How grateful they, their families, and friends were for the assistance and concern in their keeping this most important appointment.

My friend—we will call him Bill—expressed his deep gratitude with, "Thank you very much for all you did to make our wedding possible. I don't understand why you went to all this trouble to help me. Really, I'm nobody."

I am sure Bill meant his comment to be a most sincere compliment, but I responded to it firmly, but I hope kindly, with, "Bill, I have never helped a 'nobody' in my life. In the kingdom of our Heavenly Father no man is a 'nobody.'"

This tendency to wrongfully identify ourselves was again brought to my attention the other day during an interview with a troubled wife. Her marriage is in great difficulty. She has tried earnestly to correct the communication blocks with her husband but with little success. She is grateful for the time her bishop has spent in counseling. Her stake president has also been most patient and understanding in his willingness to try and help.

All of her problems are not resolved, but she is making progress. Her many contacts with properly channeled priesthood direction have left her not only grateful, but somewhat amazed. Her concluding observation the other day was, "I just don't understand all of you people giving so much time and showing so much concern. After all, I'm really 'nobody.'"

We are somebody

I am certain our Heavenly Father is displeased when we refer to ourselves as "nobody." How fair are we when we classify ourselves a "nobody"? How fair are we to our families? How fair are we to our God?

We do ourselves a great injustice when we allow ourselves, through tragedy, misfortune, challenge, discouragement, or whatever the earthly situation, to so identify ourselves. No matter how or where we find ourselves, we cannot with any justification label ourselves "nobody."

As children of God we are somebody. He will build us, mold us, and magnify us if we will but hold our heads up, our arms out, and walk with him. What a great blessing to be created in his image and know of our true potential in and through him! What a great blessing to know that in his strength we can do all things!

Teaching of Ammon

Ammon taught a great lesson not only to his brother Aaron, but to all of us in this day, in Alma 26:10-12:

"And it came to pass that when Ammon had said these words, his brother Aaron rebuked him, saying: Ammon, I fear that thy joy doth carry thee away unto boasting.

"But Ammon said unto him: I

do not boast in my own strength, nor in my own wisdom; but behold, my joy is full, yea, my heart is brim with joy, and I will rejoice in my God.

"Yea, I know . . . as to my strength I am weak; therefore I will not boast of myself, but I will boast of my God, for in his strength I can do all things; yea, behold, many mighty miracles we have wrought in this land, for which we will praise his name forever."

Labeling others

As grievous as labeling ourselves as a "nobody" is man's tendency to classify others as a "nobody." Sometimes mankind is prone to identify the stranger or the unknown as a nobody. Often this is done for self-convenience and an unwillingness to listen. Countless numbers today reject Joseph Smith and his message because they will not accept a 14-year-old "nobody." Others turn away from eternal restored truths available today because they will not accept a 19-year-old elder or a 21-year-old lady missionary or a neighbor down the street because they are "nobody," so they may suppose.

There is no doubt in my mind that one of the reasons our Savior Jesus Christ was rejected and crucified was because in the eyes of the world he was blindly viewed as a "nobody," humbly born in a manger, an advocate of such strange doctrine as "Peace on earth, good will toward men."

An obscure boy a "somebody"

I bear witness to you and the world that Joseph Smith knew with earth-shattering impact he was "somebody" when, in answer to humble prayer, God appeared with

his Son, Jesus Christ, and spoke unto Joseph, calling him by name. God through the centuries has often chosen what the world would classify as a "nobody" to bear his truths. Listen to Joseph Smith's thoughts and self-analysis in this area:

"It caused me serious reflection then, and often has since, how very strange it was that an obscure boy, of a little over fourteen years of age, and one, too, who was doomed to the necessity of obtaining a scanty maintenance by his daily labor, should be thought a character of sufficient importance to attract the attention of the great ones of the most popular sects of the day, and in a manner to create in them a spirit of the most bitter persecution and reviling. But strange or not, so it was, and it was the cause of great sorrow to myself.

"However, it was nevertheless a fact that I had beheld a vision. . . ." (Joseph Smith 2:23-24.)

May I remind all of us that Joseph Smith referred to himself as "an obscure boy" but never as a "nobody." Joseph Smith was sustained all the days of his perilous life by the knowledge that in God's strength he could accomplish all things.

Destructive philosophy

God help us to realize that one of our greatest responsibilities and privileges is to lift a self-labeled "nobody" to a "somebody," who is wanted, needed, and desirable. Our first obligation in this area of stewardship is to begin with self. "I am nobody" is a destructive philosophy. It is a tool of the deceiver.

It is heartbreaking when youth in difficulty look up and respond to offered guidance with, "What does it matter? I'm nobody."

It is just as disturbing when a questioned student on campus re-

sponds with, "I am no one special on campus. I'm just one of the thousands. I'm really nobody."

Lesson from missionary

May we learn an important lesson from a missionary recently interviewed. This elder, in answer to the question, "How often do you receive letters from your parents?" responded with, "Very, very seldom."

"What are you doing about it?" I asked.

"I'm still writing them every week."

Here is a young man who may have had some excuse to pity himself with a "nobody" label when his parents don't bother to write, but he is having no part of this kind of attitude. Further conversation with him emphatically convinced me that here is a young man who is really someone. If his parents don't write, that is their responsibility. His responsibility is to write, and that is just what he is doing with enthusiasm. I have never met this missionary's mother or father, probably never will, but wherever they are, in my mind they are "somebody" just to have him for their son. This missionary will succeed because he knows he is someone and is conducting himself accordingly.

Worth of every soul

More than once during the past few months President Harold B. Lee has called me to his office to listen with him to someone he has invited to share a suggestion, concern, bewilderment, or heartache. Some might well conclude for President Lee that he just doesn't have time for the least of these his brethren, but he knows well the worth of every soul in the kingdom. I recall one saying to President Lee at the time of departure, "I can't believe you

would take the time to listen to someone like me."

To mothers, fathers, husbands, wives, and children everywhere, we declare that regardless of your present station in life you are someone special. Remember, you may be an obscure boy, girl, man, or woman, but you are not a "nobody." Please enjoy with me one of the truly great parables in all of the holy scriptures as we think along this subject.

The prodigal son

"A certain man had two sons:

"And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

"And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

"And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

"And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

"And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

"And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

"I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

"And am no more worthy to be called thy son: make me as one of thy hired servants.

"And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

"And the son said unto him,

Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

"But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

"And bring hither the fatted calf, and kill it; and let us eat, and be merry:

"For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

"Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing.

"And he called one of the servants and asked what these things meant.

"And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

"And he was angry, and would not go in: therefore came his father out, and intreated him.

"And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

"But as soon as this thy son was come, which hath devoured thy living with harlots, thou has killed for him the fatted calf.

"And he said unto him, Son, thou art ever with me, and all that I have is thine.

"It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found." (Luke 15:11-32.)

Father's response

Brothers and sisters, think well again on these points, if you will. "Father, divide your goods and give me my share. I am going off on my own" In the days ahead he wasted

his possessions with riotous living. He became so low, so hungry, he lived with the swine. "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son." His heart was crying out, "I am lower than the low. I am now absolutely nothing—I am absolutely nobody."

Please weigh the impact of the father's response once more. He saw the son coming; he ran to him; he kissed him; he placed his best robe on him; he killed the fatted calf; and they made merry together. This self-declared "nobody" was his son; he was "dead, and is alive again; he was lost, and is found."

In the father's joy he also taught well his older, bewildered son that he too was someone. "Son, thou art ever with me, and all that I have is thine." Contemplate, if you will, the death—yes, even the eternal proportions—of "all that I have is thine." I declare with all the strength I possess that we have a Heavenly Father who claims and loves all of us regardless of where our steps have taken us. You are his son and you are his daughter, and he loves you.

Proper self-image

Do not allow yourself to be self-condemning. Avoid discouragement. Teach yourself correct principles and govern yourself with honor. Appropriately involve yourself in helping others. As we develop proper self-image in ourselves and others, I promise you the "nobody" attitude will completely disappear. Ever remember wherever you are today within the sound of my voice that you are someone.

God lives. He too is someone—real and eternal—and he wants us to be someone with him. I bear

witness that in his strength we can become like him. I leave you this my witness and my testimony humbly and in the name of Jesus Christ. Amen.

President Harold B. Lee

Elder Marvin J. Ashton of the Council of the Twelve has just given the concluding address.

We are grateful for the cordial response from the managers and operators of over 350 television and radio stations in offering their facilities to make the proceedings of this conference available to millions throughout many areas of the world.

These proceedings are being broadcast over stations in countries of Latin America by means of satellite transmission.

Through special arrangements of the Armed Forces Radio and Television Network, this session will be televised to bases of the Armed Forces throughout the Pacific.

We shall conclude this session of the conference with the Tabernacle Choir singing, "Crossing the Bar."

Following the singing, the benediction will be pronounced by Elder William H. Bennett, Assistant to the Twelve. This conference will then be adjourned until two o'clock this afternoon.

The number, "Crossing the Bar," was sung by the Tabernacle Choir.

Elder William H. Bennett, Assistant to the Twelve, offered the closing prayer.

The conference was adjourned until 2 o'clock in the afternoon.

FIRST DAY AFTERNOON MEETING

SECOND SESSION

The second session of the conference convened at 2 p.m. on Friday April 6, 1973, with President Harold B. Lee presiding and conducting the meeting.

The choral music for this session was provided by the Ogden Institute of Religion Combined Choruses, with Ladd Cropper conducting and Robert Cundick at the organ.

President Lee made the following introductory statement:

President Harold B. Lee

At this the second session of the 143rd Annual Conference of The Church of Jesus Christ of Latter-day Saints, we extend warm greetings to all assembled in this historic Tabernacle and to the many members of the Church and friends tuned to these proceedings by radio and television.

We are pleased to welcome special guests present this afternoon—government and educational leaders, our regional representatives and mission representatives, stake and mission presidencies, temple presidencies, bishoprics, and members of the general auxiliary boards.

During the past two days the general officers and teachers of the Primary Association have been holding their annual conference. May the Lord's choicest blessings be with these faithful sisters for the outstanding service they are rendering to the children of the Church.

The proceedings of this conference will be carried from coast to coast in the United States and Canada over many television and radio stations, originating with KSL in Salt Lake City.

Through the miracle of satellite transmission, sessions of this conference will be heard over radio in countries of Central and South America, Mexico and Australia.

Countries in Europe, South and Central America, Africa, and parts of Asia will be able to receive broadcasts of these proceedings over International Shortwave Radio.

We are grateful to the owners and operators of the radio and television stations for their cooperation in making possible such an extensive coverage of this conference.

The General Priesthood Conference to be held Saturday evening will be transmitted over closed-circuit from the Salt Lake Tabernacle to over 180,000 men of the priesthood assembled in approximately 800 buildings throughout the United States and Canada.

We are favored this afternoon by the presence of the combined choruses of the Ogden Institute of Religion with Ladd Cropper conducting and Robert Cundick at the organ.

The chorus will begin this service by singing "The Morning Breaks, the Shadows Flee". The invocation will then be offered by Elder Harold R. Boyer, Regional Representative of the Twelve.

The Combined Choruses of the Ogden Institute of Religion sang "The Morning Breaks, the Shadows Flee."

The invocation was offered by Elder Harold R. Boyer, Regional Representative of the Twelve.

President Lee

The chorus will now sing "O How Lovely Was the Morning."

The combined choruses sang "O
How Lovely Was the Morning."

President Lee

Elder Francis M. Gibbons, Sec-

retary to the First Presidency and Clerk of this Conference, will now present the statistical report of the Church for the year 1972. This will be followed by the reading of the auditors report by Elder Wilford G. Edling of the Church Finance Committee.

Elder Francis M. Gibbons

Statistical Report 1972

For the information of the members of the Church.

The First Presidency issued the following statistical report concerning the membership of the Church at the end of the year 1972.

Church Units:

Number of Stakes of Zion	592
Number of Wards	4,365
Number of Independent Branches in Stakes	1,029
Total Wards and Independent Branches in Stakes	5,394
Number of Mission Branches	1,891
Number of Full-time Missions	101

Church Membership:

In the Stakes	2,716,769
In the Missions	511,021
Total Membership	3,227,790

Priesthood:

Members Holding the Aaronic Priesthood

Deacons	139,194
Teachers	101,042
Priests	160,993

Total Number Holding Aaronic Priesthood 401,229

Members Holding the Melchizedek Priesthood

Elders	264,465
Seventies	24,228
High Priests	93,344

Total Number Holding Melchizedek Priesthood 382,037

Grand Total, Members Holding Aaronic or

Melchizedek Priesthood 783,266

An Increase of 30,216 during the year

Church Growth:

Children blessed in stakes and missions -----	69,695
Children of record baptized in stakes and missions -----	58,343
Converts baptized in stakes and missions -----	91,237

Auxiliary Enrollment:

Relief Society -----	715,071
Sunday School -----	2,442,033
Aaronic Priesthood MIA—Young Men -----	164,925
Aaronic Priesthood MIA—Young Women -----	186,393
Primary Association -----	478,769

Social Statistics

Birth rate per thousand -----	26.43
Number of persons married per thousand -----	15.39
Death rate per thousand -----	4.74

Welfare

Number of persons assisted -----	102,961
Number placed in remunerative employment -----	14,502
Man-days of work donated to the welfare plan -----	187,800
Unit-days of equipment use donated -----	7,140

Genealogical Society

Names cleared for proxy temple ordinances (endowments)-----2,181,918

Genealogical records microfilmed in 20 countries during the year brought the total to 756,062 one hundred foot rolls of microfilm for use of the Church which are the equivalent of over 3,607,002 printed volumes of 300 pages each.

Temple Ordinances

Number of ordinances performed in the 15 operating temples:	
For the living -----	68,376
For the dead -----	9,046,194
Total Number of ordinances -----	9,114,570

Church School System: (1971-72 school year)

Total cumulative enrollments in Church schools, including	
Institutes and Seminaries -----	257,388

Those Who Have Passed Away

President Joseph Fielding Smith, Tenth President of the Church of Jesus Christ of Latter-day Saints, at the age of 95 on July 2, 1972

Lula Maughan Jones Isaacson, widow of the late Elder Thorpe B. Isaacson,
 Assistant to the Council of the Twelve
 Lalene Hendricks Hart, widow of the late Charles H. Hart, member of the
 First Council of Seventy
 June B. Thayne, president of the Chesapeake Stake of Zion
 Elmo R. Smith, president of the Oakland-Berkeley Stake of Zion
 E. Earl Hawkes, publisher and general manager of the Deseret News
 Alfred W. Uhrhan, executive secretary of the General Welfare Committee
 Gus P. Backman, prominent Salt Lake community and business leader

Wilford G. Edling

To the First Presidency of The Church of Jesus Christ of Latter-day Saints.

Dear Brethren:

We have reviewed the report of the financial operations which involve the general funds of the Church, together with other organizations for which accounts are maintained by the Financial Department of the Church, for the fiscal year ended August 31, 1972. Attention was given particularly to the accounting and auditing procedures followed as to funds received and to the manner in which expenditures are controlled. We have determined that the expenditures of such funds were authorized by the First Presidency and by budgetary procedures. The budget is authorized by the Council on Disposition of the Tithes comprised of the First Presidency, the Council of the Twelve, and the Presiding Bishopric.

The Financial Department of the Church has kept pace with current technological developments in record keeping and employs modern data processing equipment in maintaining its accounts. Auditing techniques and procedures are keeping abreast of the increased use of data processing equipment.

A regular audit of the organizations referred to above is conducted on a world-wide basis by the Church Auditing Department, which is completely independent of all other de-

partments. The audit of local funds of wards and stakes is assigned to stake appointed auditors. Incorporated businesses owned or controlled by the Church, for which accounts are not maintained in the Financial Department are audited by professional auditing firms or by governmental regulatory agencies. New and expanded accounting controls and auditing procedures are being inaugurated in the Welfare Department pursuant to the reorganization of that Department.

Based upon our review of the financial reports of the operations which involve the general funds of the Church, and explanations made by personnel of the Financial and Auditing Departments, we are of the opinion that the general funds of the Church have been properly accounted for and expenditures of funds during the fiscal year ended August 31, 1972 were made in accordance with the established procedures outlined herein.

Respectfully submitted,

CHURCH FINANCE COMMITTEE

Wilford G. Edling
 Harold H. Bennett
 Glenn E. Nielson
 Weston E. Hamilton

President Harold B. Lee

Thank you, Brother Gibbons
 and Brother Edling.

President N. Eldon Tanner,

first counselor in the First Presidency of the Church, will now present the General Authorities, General Officers, and General Auxiliary Officers of the Church for the sustaining vote of the General Conference, following which Elder Bruce R. McConkie of the Council of the Twelve will be our first speaker.

President N. Eldon Tanner

President N. Eldon Tanner then presented the General Authorities, General Officers, and General Auxiliary Officers of the Church for the sustaining vote of the conference as follows:

GENERAL AUTHORITIES AND OFFICERS OF THE CHURCH

THE FIRST PRESIDENCY

Harold B. Lee, Prophet, Seer, and Revelator, and
 President of The Church of Jesus Christ of Latter-day Saints
 Nathan Eldon Tanner, First Counselor in the First Presidency
 Marion G. Romney, Second Counselor in the First Presidency

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Spencer W. Kimball

QUORUM OF THE TWELVE APOSTLES

Spencer W. Kimball	Howard W. Hunter
Ezra Taft Benson	Gordon B. Hinckley
Mark E. Petersen	Thomas S. Monson
Delbert L. Stapley	Boyd K. Packer
LeGrand Richards	Marvin J. Ashton
Hugh B. Brown	Bruce R. McConkie

PATRIARCH TO THE CHURCH

Eldred G. Smith

The Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church as Prophets, Seers, and Revelators.

ASSISTANTS TO THE TWELVE

Alma Sonne	Marion D. Hanks
ElRay L. Christiansen	Joseph Anderson
Sterling W. Sill	David B. Haight
Henry D. Taylor	William H. Bennett
Alvin R. Dyer	John H. Vandenberg
Franklin D. Richards	Robert L. Simpson
Theodore M. Burton	O. Leslie Stone
Bernard P. Brockbank	James E. Faust
James A. Cullimore	L. Tom Perry

TRUSTEE-IN-TRUST

Harold B. Lee
as Trustee-in-Trust for The Church of Jesus Christ of Latter-day Saints.

THE FIRST COUNCIL OF SEVENTY

Seymour Dilworth Young	Hartman Rector, Jr.
Milton R. Hunter	Loren C. Dunn
Albert Theodore Tuttle	Rex D. Pinegar
Paul H. Dunn	

THE PRESIDING BISHOPRIC

Victor L. Brown, Presiding Bishop
H. Burke Peterson, First Counselor
Vaughn J. Featherstone, Second Counselor

REGIONAL REPRESENTATIVES AND MISSION REPRESENTATIVES

All Regional Representatives of the Quorum of the Twelve and Mission Representatives of the Quorum of the Twelve and the First Council of Seventy as they are at present constituted.

HISTORICAL DEPARTMENT

Howard W. Hunter and Bruce R. McConkie, Advisors
Alvin R. Dyer, Managing Director
Joseph Anderson, Assistant Managing Director
Leonard J. Arrington, Church Historian
Earl E. Olson, Church Archivist
Donald T. Schmidt, Church Librarian

WELFARE SERVICES

Marvin J. Ashton, Advisor
Victor L. Brown, Chairman
Robert L. Simpson, Managing Director, Social Services
Junior Wright Child, Managing Director, Church Welfare
Dr. James O. Mason, Commissioner of Health Services

FAMILY HOME EVENING COMMITTEE

Boyd K. Packer, Advisor
James A. Cullimore, Managing Director

PRIESTHOOD MISSIONARY COMMITTEE

Spencer W. Kimball, Chairman of Executive Committee;
Gordon B. Hinckley, Thomas S. Monson, and Bruce R. McConkie,
Vice Chairmen
Loren C. Dunn, Managing Director

MELCHIZEDEK PRIESTHOOD COMMITTEE

Thomas S. Monson
Boyd K. Packer

Marvin J. Ashton
Bruce R. McConkie

PRIESTHOOD GENEALOGICAL COMMITTEE

Mark E. Petersen and Howard W. Hunter, Advisors
Theodore M. Burton, Managing Director

MUSIC COMMITTEE

Mark E. Petersen and Boyd K. Packer, Advisors
O. Leslie Stone, Managing Director

PHYSICAL FACILITIES DEPARTMENT

Marvin J. Ashton, Advisor
John H. Vandenberg, Managing Director

DEPARTMENT OF INTERNAL COMMUNICATIONS

Thomas S. Monson, Boyd K. Packer, and Marvin J. Ashton, Advisors
J. Thomas Fyans, Managing Director

DEPARTMENT OF EXTERNAL COMMUNICATIONS

Mark E. Petersen and Gordon B. Hinckley, Advisors
Wendell J. Ashton, Managing Director

CHURCH BOARD OF EDUCATION

Harold B. Lee
Nathan Eldon Tanner
Marion G. Romney
Spencer W. Kimball
Ezra Taft Benson
Mark E. Petersen
Delbert L. Stapley
LeGrand Richards
Hugh B. Brown
Howard W. Hunter
Gordon B. Hinckley

Thomas S. Monson
Boyd K. Packer
Marvin J. Ashton
Bruce R. McConkie
Alvin R. Dyer
Marion D. Hanks
A. Theodore Tuttle
Paul H. Dunn
Victor L. Brown
Belle S. Spafford

COMMISSIONER, CHURCH EDUCATIONAL SYSTEM

Neal A. Maxwell

CHURCH FINANCE COMMITTEE

Wilford G. Edling
Harold H. Bennett
Glenn E. Nielson
Weston E. Hamilton

CHURCH AUDITOR

James A. Norberg

TABERNACLE CHOIR

Isaac M. Stewart, President

Richard P. Condie, Conductor

Jay E. Welch, Assistant Conductor

Alexander Schreiner, Chief Organist

Robert Cundick, Organist

Roy M. Darley, Organist

Frank W. Asper, Organist Emeritus

MELCHIZEDEK PRIESTHOOD MIA

Thomas S. Monson, Boyd K. Packer, and Marvin J. Ashton,

and Bruce R. McConkie, Advisors

James E. Faust, Managing Director

Marion D. Hanks and L. Tom Perry, Assistant Managing Directors
with all members of the Board as at present constituted.

AARONIC PRIESTHOOD MIA

Under the direction of the Presiding Bishopric:

Victor L. Brown, H. Burke Peterson, and Vaughn J. Featherstone

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

Robert L. Backman, General President

LeGrand R. Curtis, First Counselor

Jack H. Goasland, Jr., Second Counselor

with all members of the Board as at present constituted.

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Ruth Hardy Funk, President

Hortense H. Child, First Counselor

Ardith G. Kapp, Second Counselor

with all members of the Board as at present constituted.

RELIEF SOCIETY

Belle Smith Spafford, President

Marianne Clark Sharp, First Counselor

Louise Wallace Madsen, Second Counselor

with all members of the Board as at present constituted.

SUNDAY SCHOOL

Russell M. Nelson, General President

Joseph B. Wirthlin, First Counselor

Richard L. Warner, Second Counselor

with all members of the Board as at present constituted.

PRIMARY ASSOCIATION

LaVern Watts Parmley, President
 Naomi Ward Randall, First Counselor
 Florence Reece Lane, Second Counselor
 with all members of the Board as at present constituted.

President Tanner

President Lee, as nearly as I can tell, the voting has been unanimous in favor of all officers presented.

President Harold B. Lee

Thank you wonderful saints for

your sustaining vote. You never appreciate it more than when you are standing in a position of trust and have that kind of support.

We shall now hear from Elder Bruce R. McConkie of the Council of the Twelve.

Elder Bruce R. McConkie

Of the Council of the Twelve

Peter said, "If any man speak, let him speak as the oracles of God" (1 Pet. 4:11), which means he must be guided by the power of the Holy Ghost; and this is the thing, above all else, that I desire at this time.

This morning we heard the chief officer, the chief oracle of the kingdom of God on earth, give the mind and will and voice of the Lord to the Latter-day Saints and to the world. I can think of nothing more important at this time than to follow in that pattern, and speak as President Lee speaks, unless it is at all times to live as he lives so that I can have the association, eternally, of the kind of people with whom he will associate.

I have counseled with the Lord as to what I should say today; have made some suggestions to him as to what I thought proper, subject, of course, to his approving concurrence; have received that concurrence; and if I may now be given an uttering tongue and you may be given a listening ear, then all of us together shall be edified as we now seek to worship the Lord in spirit and in truth.

"Upon Judea's Plains"

I have written a text of my own which I have entitled "Upon Judea's Plains."

I stood upon Judea's plains,
 And heard celestial sounds and strains;

I heard an angel, free from sin,
 Announce the birth of David's kin.

On shepherds watching sheep by night,
 There came a shining, glorious light,

As holy choirs from heaven's dome
 Saw God's own Son make clay his home.

And voices sweet sang this reprise:
 "To God on high, let praise arise;
 And peace, good will to men on earth;
 This is the day of Jesus' birth."

To me there came this witness sure:
 "He is God's Son, supreme and pure;
 To earth he came, my soul to save
 From sin and death and from the grave."

Salvation in Christ

Now salvation is in Christ. He is our Savior and Redeemer. He came into the world to redeem men from the temporal and spiritual death brought into the world by the fall of Adam, and he gave to us a plan and system of salvation that is called the gospel of Jesus Christ. This plan of salvation is that all men everywhere should have faith in Christ; should repent of their sins; should covenant in the waters of baptism to keep the commandments and serve God with all their heart, might, mind, and strength; that they should then receive the gift and companionship of the Holy Spirit and thereafter live in righteousness and devotion all their days, with the assurance and promise that by so doing they shall gain peace in this life and eternal glory in the life to come.

Now we are the agents and representatives of the Lord. He has given us the fullness of his everlasting gospel. The heavens have been opened in our day. The voice of God is heard again. Angels have come from his presence. Keys and power, authority and priesthood have been given again to mortal men, and once again we have all of the laws and the prerogatives and possess all of the powers that are needed to save and exalt a human soul. We have in this kingdom, in this church, the keys of the kingdom of God, the keys of salvation for all men everywhere.

Commission to proclaim the truth

And he has given us the same commission that he gave to people in ancient days who had similar powers, and that commission is to carry his word to all the world and make salvation available to all his children everywhere. Now this

places upon us the obligation of learning how we are going to do this thing, this thing of such incomparable and transcendent magnitude. How are we going to proclaim the truths of salvation among our own people and take the message of the restoration to the world?

There are some eternal principles involved here, and what we do in our day is not only the same in principle, but is exactly and precisely what the prophets and righteous men have done in all ages past.

To teach and to warn

In the early days of this dispensation the Lord said, "... the elders, priests and teachers of this church shall teach the principles of my gospel, which are in the Bible and the Book of Mormon, in the which is the fulness of the gospel." (D&C 42:12.) Then he said on another occasion that we were sent out "to testify and warn the people. . . ." (D&C 88:81.)

I suppose these two commissions—on the one hand to teach the doctrines of the gospel, and on the other hand to testify by personal knowledge that we know that the things that we are proclaiming are true—I suppose these are perfectly illustrated in the ministry of the sons of Mosiah. The record says that "they were men of a sound understanding," who "had searched the scriptures diligently, that they might know the word of God. But this is not all; they had given themselves to much prayer, and fasting; therefore they had the spirit of prophecy, and the spirit of revelation, and when they taught, they taught with power and authority of God." (Al. 17:2-3.)

Obligation to know

Now this gives us two premises.

On the one hand we are obligated and required to know the doctrines of the Church. We are to treasure up the words of eternal life. We are to reason as intelligently as we are able. We are to use every faculty and capacity with which we are endowed to proclaim the message of salvation and to make it intelligent to ourselves and to our Father's other children. But after we have done that, and also in the process of doing it, we are obligated to bear testimony—to let the world know and our associate members of the Church know—that in our hearts, by the revelation of the Holy Spirit to our souls, we know of the truth and divinity of the work and of the doctrines that we teach.

Now let me, if I may, take a classical illustration from the ancient records of how this is done. Peter and his associates had the same obligation for their day that we have for ours: to carry the message of salvation to the ends of the earth. I suppose Peter read and taught the revelations that Isaiah and the prophets gave about Christ and his gospel. He reasoned with the people about them. He followed the divine counsel, "Come now, and let us reason together. . . ." (Isa. 1:18.) He obeyed the divine decree, ". . . bring forth your strong reasons." (Isa. 41:21.)

Personal witness

But he did something more than that. After he had taught the doctrines and after he had reasoned, he bore a personal witness of the truth and divinity of what he was presenting to his fellowmen; and the Lord prepared him to do just that by giving him spiritual experiences, by letting the power of the Holy Spirit rest upon him.

You will recall, for instance, that Peter and some others of the Twelve and a small group of saints

were assembled in an upper room; that the Lord Jesus appeared; that the people there assembled were terrified and affrighted; and that the Lord said to them: "Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." (Luke 24:38-39.) Then they stretched forth their hands and felt the wound marks that scarred his body. He called for meat and ate it before them.

Thomas was absent on this occasion and believed not the testimony of his fellow disciples; eight days later the Lord made a similar appearance to the whole group and said to him: "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing." Thomas said: "My Lord and my God." (See John 20:24-28.)

All this was done to show that Jesus had come forth from the tomb with a tangible body. It was the Lord's way of giving to Peter and his associates a witness of the truth and divinity of his divine Sonship. If he rose from the dead, he was the Son of God; if he was the Son of God, then the gospel of salvation they were proclaiming was true; and so their obligation was to establish in the minds of men that Jesus rose from the dead. Now as I say, they might have attempted to do this by quoting Isaiah, or reasoning out of the revelations, which of course they did; but having so done, they then had to bear a personal witness; and I now read a sample of such a witness that Peter bore. He said to a group of assembled gentiles:

Peter's witness

"The word which God sent unto the children of Israel, preaching

peace by Jesus Christ: (he is Lord of all:)

"That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached;

"How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

"And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

"Him God raised up the third day, and shewed him openly;

"Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead.

"And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead." (Acts 10:36-42.)

And then comes this comprehensive, all-inclusive statement: "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." (Acts 10:43.)

Let me read one other testimony that Peter bore:

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

"For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

"And this voice which came from heaven we heard, when we were with him in the holy mount." (2 Pet. 1:16-18.)

The seal of testimony

Now I do not minimize in any degree or to any extent the obligation that rests upon us to be gospel scholars, to search the revelations, to learn how to reason and analyze, to present the message of salvation among ourselves and to the world with all the power and ability we have; but that standing alone does not suffice. When that is all over, we have to comply with the command the Lord gave for us in this day: ". . . ye are my witnesses, saith the Lord, that I am God." (Isa. 43: 12.) We have to put an approving, divine seal on the doctrine that we teach, and that seal is the seal of testimony, the seal of a personal knowledge borne of the Holy Ghost.

Now Peter could have reasoned at great length, and after having so done people could have argued with him and said, "You don't understand the scriptures. Your interpretations are in error. This or that is wrong." But you can't argue with a testimony, and so after Peter had reasoned, if he then said to them, as he must have done in substance and in thought content on many occasions, if he said to them, "I was in an upper room. The Lord Jesus came through the wall. He appeared to us. I recognized him. He was the same person with whom I had labored and traveled for three and a half years. He is the person who lived in my home in Capernaum. I then felt the nail marks in his hands and in his feet. I thrust my hand into his side. I was there when he ate food and drank before us. I know he is the Son of God. The Holy Spirit of God has borne this witness to my soul"—if he said this to them, there was nothing left to debate. You can't argue with that kind of a presentation. You can say, as Festus said to Paul: "Thou art beside thyself; much learning doth make thee mad" (Acts 26:24), but in

the final analysis all you can do is accept or reject the witness that is borne. It is either true or it is false. There is no middle ground.

As one having authority

Now how do you prove and establish that the Father and the Son appeared to Joseph Smith; that angels came in our day; that there has been a restoration of the gospel; that all the glorious things we present to the world are true? Well, you reason out of the revelations. You can make a good case; and that isn't any problem. The truth is with us. The Lord is the author of the system we have received. But after you have reasoned and after you have analyzed, you have got to stand as a personal witness who knows what he is saying. You have to do what the sons of Mosiah did—speak and teach by the spirit of prophecy and the spirit of revelation; and the result is that you speak as one having authority. This is the great thing that separates us from the world, and thanks be to God we have this knowledge. We have received this revelation, and we are in a position to speak as those having authority.

And I attempt with all the vigor of my soul so to do on this occasion, because I am one, among many among great hosts in latter-day Israel, who has this knowledge. I know of myself of the truth and the divinity of this work and of the doctrine which I now teach.

"In an Upper Room"

We began with "Upon Judea's Plains." Let us close with "In an Upper Room."

We sat at meat, our souls in pain,
For wicked men our Lord had slain:
We'd seen him on the cross of doom;
His body lay in Joseph's tomb.

Then by our board, he stood once more:

He lives, he lives—now as afore!
He ate, then drank; we saw, then felt,
As at his feet in awe we knelt.

A calm command to Thomas came:
"Feel thou my hands, they are the same

As when I hung upon the tree,
And suffered death for me and thee."

To me he said, in solemn tones:
"My body feel; 'tis flesh and bones."
My soul cried out: "Bow 'neath his rod;
Acclaim him Savior, Lord, and God!"

And of this I testify, in solemnity and sobriety, with full knowledge of what I speak. In the name of the Lord Jesus Christ. Amen.

President Harold B. Lee

I am sure that the Church and the world will be strengthened by the testimony of the newest of our special witnesses whom the Lord has called to this great service, Elder Bruce R. McConkie of the Council of the Twelve who has just spoken to us.

The congregation and chorus will now join in singing "We Thank Thee, O God, for a Prophet."

After the singing, Elder Paul H. Dunn of the First Council of Seventy will address us.

The congregation and chorus sang "We Thank Thee, O God, for a Prophet."

President Lee

Elder Paul H. Dunn of the First

Council of Seventy will now address us. He will be followed by Elder

John H. Vandenberg, Assistant to the Council of the Twelve.

Elder Paul H. Dunn

Of the First Council of the Seventy

This is always a wonderful sight and a great occasion, brothers and sisters, and I thrill to add my testimony to that of our president and these great leaders who have preceded me. How delighted I felt this afternoon to see these young people assembled and to hear their sweet voices tell of, I think, the greatest story since the birth of our Savior.

Someone once said, "I am intensely interested in the future because I expect to spend the rest of my days there." I get excited about young people such as these because they project that kind of a positive future. We love and trust them. Seeing them seated behind me brings to mind a short story from Mt. Kisco, New York, reported in the *Reader's Digest*.

Little red schoolhouse

"Once upon a time, there was a little red schoolhouse with one big room for 27 children. The teacher sat with an American flag on one side of her and a blackboard on the other. The children sat in rows facing her, the littlest ones in front. The youngest was seven, and she was very little. The biggest was 16, and he was six feet tall. The youngest was smart, and she could read with the other children. The biggest was dumb, but he was strong and could help the teacher carry in wood. In bad weather, he carried the littlest girl across the puddle in front of the schoolhouse. And sometimes she helped him with his reading.

"Then one day the state built a

big highway, right past the schoolhouse door. And the State Education Department came by and said, 'Great things are happening in education. There are special teachers for arithmetic, reading, art and music. If you combine with other schoolhouses, you could have a great big school where your children could have all the advantages. And big yellow buses could carry your children over the new highway right up to the school door.' So the parents voted to consolidate, and the little red schoolhouse was abandoned.

"At first things went well in the big school. But after a while, the State Education Department said that it wasn't providing the children with enough meaningful experiences. And some parents complained that the children were not learning to read and write and figure as well as they had in the little red schoolhouse. 'We will try some new things,' said the educators. So they tried the ungraded primer, where fast readers were not slowed down by slow readers, and where children who had trouble with numbers did not get moved on to the next grade before they could add 3 and 5. This helped, but not enough.

"'We will try something more,' the educators said. 'We will tear down some walls at the new school, so the children will be working together in one big room. That way, there will be less peer-group competition.'

"Finally, an important educator came along, looked at the school and said, 'This is good, but it is not good

enough. It is too big, and the children are losing their identity. There are not enough interpersonal relationships in the infrastructure. What we really need is a one-room schoolhouse. And since red is a cheerful color, I think we ought to paint it red." (From Mt. Kisco, N.Y., *Patent Trader*, in *Reader's Digest*, March 1973, p. 68. Used by permission.)

Emphasis on individual

The educator in this story did not mean that the consolidated school, the special teachers, or the ungraded primer were not advantages. The point of the story is that along with the wonderful new discoveries in education, the emphasis must still be placed upon the individual and upon his needs and relationships with others.

This philosophy applies just as importantly to Church organizations as it does to the little red schoolhouse. In a revelation given to the Prophet Joseph Smith just prior to the organization of the Church, the Lord said:

"Remember the worth of souls is great in the sight of God;

"For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him.

"And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance." (D&C 18:10-12.)

Our Lord's response to the Pharisees' question, "Why do they on the sabbath day that which is not lawful?" was, "The sabbath was made for man, and not man for the sabbath." (Mark 2:24, 27.)

Concern for people

I understand from what the Lord has revealed to us through the

prophets that *people* are his greatest concern. We are his children. We are somebody, as Elder Ashton so wonderfully stated this morning. We are his children, and he continually reveals himself through the prophets so that one day we can be like him.

Programs, then, wonderfully inspired programs, like the Sabbath, exist to help people. If we are not careful, it is very easy to put the mechanics of the program ahead of the person. Jesus was constantly trying to put the spirit back into the letter of the law. Our first priority, I feel, as parents, leaders, and teachers should be the individual within the home or Church program.

A piece of property

I remember some years ago an experience I had while directing one of the religious education programs of the Church in Southern California.

One of my responsibilities as a coordinator was to secure property, eventually erect an institute building, and then provide a religious program for our college youth. We had secured a wonderful institute site adjacent to the Los Angeles State College. Shortly after the transaction was consummated, the State of California indicated to me that they wanted to take the property by right of eminent domain, which was their prerogative. I checked with my superiors and they said, "Look into the legal side and see if we still don't have a chance." I did. We went into court for a hearing. The judge was impressed with the program of the Church and what we do for youth and people. We were sent back to do some additional homework and gather added information.

Worth of a soul

The day came for the final hearing, and I had about eight hours of

work to do in four when at that very moment about ten o'clock one morning a knock came at the door, and because of my frustration I almost said (but I didn't), "COME IN!" Instead I said, "Come in." And in the framework of that door stood a 19-year-old USC freshman student who had refused our offers to come and join our group on four previous occasions. His head bowed, hands in his pockets, he said, "Brother Dunn, I have got to see you, *now*." And I almost said (but I didn't), "Can't you see I am busy?" Because I was. Fortunately I had the presence of mind to invite him in; and as he took a chair, several questions went through my mind.

Question number 1, "What are you going to court for this morning, Paul?" "Well, to try to save a piece of property." "What do you want the piece of property for, Paul?" "Well, to erect a building." "Well, what do you want a building for?" "Well, to teach some students." "What just knocked on your door?" "Oh, a student." And wouldn't you know, he took the whole four hours.

The time came for legal counsel to arrive, and we went to court. I

don't know all of the ramifications. We lost the hearing and eventually the piece of property, and it took us two years to secure another site. You would be happy with what the Church has done at Los Angeles State College, but more important, we saved the boy. Had it been your son, I think you would agree that we made the right decision.

God grant us the vision as leaders, teachers, and parents to put people first. Remember the worth of souls is great in the sight of God. I add my personal witness. God lives. Jesus is the Christ. This is his church. This is his prophet. I so testify in the name of Jesus Christ. Amen.

President Harold B. Lee

Thank you, Brother Dunn. Elder Paul H. Dunn of the First Council of Seventy has just spoken to us.

Elder John H. Vandenberg, Assistant to the Twelve, will now address us. He will be followed by Bishop Vaughn J. Featherstone of the Presiding Bishopric.

Elder John H. Vandenberg

Assistant to the Council of the Twelve

It was a wintry Sunday morning in northern New York. The temperature was several degrees below freezing. The walks were icy; roads were blocked with heavy snowdrifts. No one came to church that morning except the minister and an 89-year-old woman, who had hobbled ten blocks from where she lived.

Surprised at seeing her, the minister called her by name and asked: "How did you get here on such a stormy morning?"

"My heart gets here first," was the cheerful reply, "and then it's easy for the rest of me." (*Quote*, January 26, 1973, p. 5.)

Persuasions of the heart

This simple illustration brings to mind that all individuals are confronted with decisions to make every day, and whatever the choice, it is commensurate with the persuasion of the heart.

These persuasions of the heart are related to two opposing forces constantly at work within every human being. They are the forces of good and evil, which the Master referred to as God and mammon. Coupled with these forces is the individual's power to reason, which only man, of all God's creations, possesses. This enables him to make choices. It is man's control valve of what he wants to be. The forces governed by his own reasoning determine the nature and quality of the choice made. Thus, that which we call character is formed. We refer to this privilege of choice as the agency of man.

It has been said that "every day is election day, for throughout every hour of every day we each exercise our right of choice. We don't have to have a local or national election in order to elect or vote. . . . A man's election can determine the deciding vote for or against his own success. . . . You elect to gain a thorough knowledge of your business or you don't. You elect to be honest or you don't. You elect to save a part of what you earn or you don't. You elect to always do your best or you don't. And by your own election you will be defeated or you will succeed." (Jim Love, *R&R Magazine*, Research and Review Service of America, Inc., vol. 10, p. 64.)

The principle of agency

Our Father in heaven was aware of the reality of this principle of agency in the beginning. We read from the scriptures in some detail:

"Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; . . .

"And God saw these souls that they were good. . . .

"And there stood one among them that was like unto God, and he said unto those who were with him:

We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

"And they who keep their first estate shall be added upon; . . . and they who keep their second estate shall have glory added upon their heads for ever and ever.

"And the Lord said: Whom shall I send? And one answered like unto the Son of Man: Here am I, send me." (Abr. 3:22-27.) And that one said, "Father, thy will be done, and the glory be thine forever." (Moses 4:2.)

" . . . And another answered and said: Here am I, send me." (Abr. 3:27.)

"I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor." (Moses 4:1.)

" . . . And the Lord said: I will send the first.

"And the second was angry, and kept not his first estate. . . ." (Abr. 3:27-28.) "And he became Satan, . . . the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice." (Moses 4:4.)

Satan rebelled against God and "sought to destroy the agency of man, which I, the Lord God, had given him. . . ." (Moses 4:3.)

Unfortunately, many do not realize the quality and blessing of that gift of agency of man. If we would but reason the matter, we would come to realize as is expressed in this thought: "Choice is an element of human dignity. Without the power of choice, a man is a lot less than a man. Without the exercise of choice a man never discovers what he can be or what he

can do. Choice is the key to the future." (George E. Farling, "Youth Can't, But Must," *Weslyan Methodist*.)

Author of man's agency

Since the authorship of the agency of man is God's, should we not look to him for the best media to help us to control our choices? The media he has given to us are the words spoken by his prophets, as are recorded in the scriptures. Jesus confirms this in responding to the recreant Jews of his time, who accused him of breaking the Sabbath by healing a man on that day. He included in his rebuke to them these words:

"And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

"And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

"And ye will not come to me, that ye might have life." (John 5:37-40.)

Answers in the scriptures

The guide to the answer to their problem was to be found in the scriptures. He rebuked them for not accepting the scriptures that they had. The guide to the solution to every problem of life is to be found there. The knowledge on which to pursue our reasoning is in them. Listen to the counsel of Paul to Timothy:

"And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Jesus Christ.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

"That the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3:15-17.)

As fellow workers for the cause of building the kingdom of God, they are our source of faith, commitment, determination, and leadership; doctrine for the foundation of our decisions. Let us refer to the scriptures for a few well-known examples to illustrate. I refer to the example of the faith of Job, a very affluent, God-fearing man, having much of the world's goods and a fine family. Overnight, he suffered the sudden loss of all his earthly possessions and his children and then responded to the situation with faith and realism.

He "rent his mantle, and shaved his head, and fell down upon the ground, and worshipped,

"And said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord." (Job 1:20-21.)

Then upon being rendered with bodily affliction and poor health, his own wife chided him and said to him, "Dost thou still retain thine integrity? curse God, and die."

Job answered, "Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil?" (Job 2:9-10.)

And then in the midst of all his afflictions, Job gave this testimony: "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God." (Job 19:25-26.)

Commitment

As to commitment, is there a more touching example of devotion than Ruth to her mother-in-law, Naomi, as Naomi pled with Ruth to return to her own people following the death of her husband, when Ruth clave unto her and said:

"Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God:

"Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me." (Ruth 1:16-17.)

And Queen Esther, in her determination to save her kindred people from destruction, seeking God's help through fasting, instructed Mordecai: "Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish." (Esther 4:16.)

And Joshua the leader, as he turned the hearts of the belligerent people by his example of choice, spoke to them: "Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord.

"And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord.

"And the people answered and said, God forbid that we should

forsake the Lord, to serve other gods;

"And the people said unto Joshua, The Lord our God will we serve, and his voice will we obey." (Josh. 24:14-16, 24.)

Making proper choices

These are but a few of the unnumbered examples to be found in the scriptures, but even as we examine these few evidences of outstanding characters, our spirits receive the inspiration of their strength. Reasoning tells us that the development of their lives had to be built on making proper choices. They were established on truth. Their examples teach us celestial lessons.

The Lord's call to us is: "Come now, and let us reason together. . . ." (Isa. 1:18.) He wants us to listen to and consider his doctrine. The scriptures tell us this: ". . . that men might be made partakers of the glories which were to be revealed, the Lord sent forth the fulness of his gospel, his everlasting covenant, reasoning in plainness and simplicity." (D&C 133:57.)

He wants us to become acquainted with his gospel, to test it, to prove it, to participate in it, and to use it as a base on which to make our decisions. This is that men might base their choices on truth. When reason is joined with truth, there is convincing logic that sets up the path in our hearts that leads upward and onward to a nobler life.

Reason is only compatible with truth. Error and evil, no matter how one may try to reason with it, still remain error and evil leading to chaos. It is difficult to understand that anyone, after examining the truth, could "say unto God, Depart from us; for we desire not the knowledge of thy ways." (Job 21:14.)

One of the sad expressions of the scriptures is when Christ said:

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." (Matt. 23: 37-38.)

The expression is applicable in this day to those who deliberately will not come and reason with the Lord.

Let us incline our hearts toward God, that we may receive these words of John:

"Beloved, if our heart condemn us not, then have we confidence toward God.

"And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

"And this is his commandment, That we should believe on the name

of his Son Jesus Christ, and love one another, as he gave us commandment.

"And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us." (1 John 3:21-24.)

In the name of Jesus Christ. Amen.

President Harold B. Lee

Elder John H. Vandenberg, Assistant to the Council of the Twelve, has just addressed us.

Bishop Vaughn J. Featherstone, second counselor in the Presiding Bishopric, will now address us. He will be followed by Elder Ezra Taft Benson of the Council of the Twelve, who will be the concluding speaker.

Bishop Vaughn J. Featherstone

Second Counselor in the Presiding Bishopric

President Romney recently said, "Welfare is not a program of the Church; it is of the essence of the Church." I truly believe that. Welfare is more than just furnishing the temporal needs of the Church members. Welfare is for every single member of the Church. It involves the 96 percent who do not need to be assisted by the commodities and by those things furnished by the bishop's storehouse. Welfare is for those who have, to give, as well as those who have not, to receive.

All are beggars

Now the scriptures are replete with verses bearing witness to what President Romney has said. In Mosiah, King Benjamin said:

"... and ye will not suffer that the beggar putteth up his petition to you in vain. . . .

"Perhaps thou shalt say: The man has brought upon himself his misery; therefore I will stay my hand, and will not give unto him of my food, nor impart unto him of my substance . . . for his punishments are just—

"But . . . whosoever doeth this the same hath great cause to repent; and except he repenteth of that which he hath done he perisheth forever, and hath no interest in the kingdom of God.

"For behold, are we not all beggars? . . ." (Mosiah 4:16-18.)

And then clearly Paul said: "Though I speak with the tongues of men and of angels, and have

not charity, I am become as sounding brass, or a tinkling cymball." (1 Cor. 13:1.)

Rich man and Lazarus

And then, of course, the great Savior of heaven and earth, in one of his great parables, taught us a most profound lesson. He said:

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

"And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

"And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

"And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died and was buried;

"And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

"And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

"But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

"And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

"Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

"For I have five brethren; that he may testify unto them, lest they

also come into this place of torment.

"Abraham saith unto him, They have Moses and the prophets; let them hear them.

"And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent.

"And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." (Luke 16:19-31.)

I believe the Savior here teaches us a great lesson. There are those who have want, and in his great charitable way he will provide, for I believe the pure love of Christ is welfare. I believe it seeks out beyond the dimensions of that which we do. I think it is charity in its purest form.

"The Touch of the Master's Hand"

Myra Brooks Welch in her great poem, "The Touch of the Master's Hand," said:

"'Twas battered and scarred, and the auctioneer

Thought it scarcely worth his while
To waste much time on the old
violin,

But held it up with a smile:
'What am I bidden, good folks,'
he cried,

'Who'll start the bidding for me?'

'A dollar, a dollar'; then, 'Two!'

'Only two?

Two dollars, and who'll make it
three?

Three dollars, once; three dollars,
twice;

Going for three—' But no,
From the room, far back, a
gray-haired man

Came forward and picked up the
bow;

Then, wiping the dust from the
old violin,

And tightening the loose strings,
He played a melody pure and
sweet

As sweet as a caroling angel sings

"The music ceased, and the
auctioneer,

With a voice that was quiet and
low,

Said, 'What am I bid for the
old violin?'

And he held it up with the bow.
'A thousand dollars, and who'll
make it two?

Two thousand! And who'll make
it three?

Three thousand, once, three
thousand, twice,

And going, and gone!' said he.

The people cheered, but some of
them cried,

'We do not quite understand
What changed its worth.' Swift
came the reply:

'The touch of a master's hand.'

"And many a man with life out
of tune,

And battered and scarred with sin,
Is auctioned cheap to the

thoughtless crowd,

Much like the old violin.

A 'mess of pottage,' a glass of
wine;

A game—and he travels on.

He's 'going' once, and 'going' twice,

He's 'going' and almost 'gone.'

But the Master comes, and the
foolish crowd

Never can quite understand

The worth of a soul and the

change that's wrought

By the touch of the Master's hand."

Caring for all

I believe that is what it is. It is more than just physical welfare. It is the social and emotional needs furnished and provided and trained and taught in the Church. It is taking care of the health of those who have twisted bodies. I believe we have a great and sacred responsibility in this area. I think President Lee probably said it more beautifully in our day than any I have read. In

1946 in the October conference, he said:

"I know there are powers that can draw close to one who fills his heart with . . . love. . . . I came to a night, some years ago, when on my bed, I realized that before I could be worthy of the high place to which I had been called, I must love and forgive every soul that walked the earth, and in that time I came to know and I received a peace and a direction, and a comfort, and an inspiration, that told me things to come and gave me impressions that I knew were from a divine source." (*Conference Report*, October 1946, p. 146.)

Isn't it having the prophet feel the responsibility of caring for every living soul on the earth, loving and forgiving them?

Story of Goates family

I have a great friend, Brother Les Goates, a great and gifted writer, and I asked him if I could lift a part of a story. He told how welfare first came into his home:

"But 'as for me and my house,' the welfare program began in the Old Field west of Lehi on the Saratoga Road in the autumn of 1918, that terribly climactic year of World War I during which more than 14 million people died of that awful scourge 'the black plague,' or Spanish influenza.

"Winter came early that year and froze much of the sugar beet crop in the ground. My dad and brother Francis were desperately trying to get out of the frosty ground one load of beets each day which they would plow out of the ground, cut off the tops, and toss the beets, one at a time, into the huge red beet wagon and then haul the load off to the sugar factory. It was slow and tedious work due to the frost and the lack of farm help, since my brother Floyd and I were in the army and Francis, or Franz, as

everybody called him, was too young for the military service.

"While they were thusly engaged in harvesting the family's only cash crop and were having their evening meal one day, a phone call came through from our eldest brother, George Albert, superintendent of the State Industrial School in Ogden, bearing the tragic news that Kenneth, nine-year-old son of our brother Charles, the school farm manager, had been stricken with the dread 'flu,' and after only a few hours of violent sickness, had died on his father's lap; and would dad please come to Ogden and bring the boy home and lay him away in the family plot in the Lehi Cemetery.

"My father cranked up his old flap-curtained Chevrolet and headed for Five Points in Ogden to bring his little grandson home for burial. When he arrived at the home he found 'Charl' sprawled across the cold form of his dear one, the ugly brown discharge of the black plague oozing from his ears and nose and virtually burning up with fever.

"Take my boy home,' muttered the stricken young father, 'and lay him away in the family lot and come back for me tomorrow.'

"Father brought Kenneth home, made a coffin in his carpenter shop, and mother and our sisters, Jennie, Emma, and Hazel, placed a cushion and a lining in it, and then dad went with Franz and two kind neighbors to dig the grave. So many were dying the families had to do the grave digging. A brief graveside service was all that was permitted.

"The folks had scarcely returned from the cemetery when the telephone rang again and George Albert (Bert) was on the line with another terrifying message: Charl had died and two of his beautiful little girls—Vesta, 7, and Elaine, 5—were critically ill, and two babies—Raeldon, 4, and Pauline, 3—had been stricken.

"Our good cousins, the Larkin

undertaking people, were able to get a casket for Charl and they sent him home in a railroad baggage car. Father and young Franz brought the body from the railroad station and placed it on the front porch of our old country home for an impromptu neighborhood viewing but folks were afraid to come near the body of a black plague victim. Father and Francis meanwhile had gone with neighbors to get the grave ready and arrange a short service in which the great, noble spirit of Charles Hyrum Goates was commended into the keeping of his Maker.

"Next day my sturdy, unconquerable old dad was called on still another of his grim missions—this time to bring home Vesta, the smiling one with the raven hair and big blue eyes.

"When he arrived at the home he found Juliett, the grief-crazed mother, kneeling at the crib of darling little Elaine, the blue-eyed baby angel with the golden curls. Juliett was sobbing wearily and praying: 'Oh, Father in heaven, not this one, please! Let me keep my baby! Do not take any more of my darlings from me!'

"Before father arrived home with Vesta the dread word had come again. Elaine had gone to join her daddy, brother Kenneth, and Sister Vesta. And so it was that father made another heartbreaking journey to bring home and lay away a fourth member of his family, all within the week.

"The telephone did not ring the evening of the day they laid away Elaine nor were there any more sad tidings of death the next morning. It was assumed that George A. and his courageous companion Della, although afflicted, had been able to save the little ones Raeldon and Pauline; and it was such a relief that Cousin Reba Munns, a nurse, had been able to come in and help.

"After breakfast dad said to

Franz, 'Well, son, we had better get down to the field and see if we can get another load of beets out of the ground before they get frozen in any tighter. Hitch up and let's be on our way.'

"Francis drove the four-horse outfit down the driveway and dad climbed aboard. As they drove along the Saratoga Road, they passed wagon after wagon-load of beets being hauled to the factory and driven by neighborhood farmers. As they passed by, each driver would wave a greeting: 'Hi ya, Uncle George,' 'Sure sorry, George,' 'Tough break, George,' 'You've got a lot of friends, George.'

"On the last wagon was the town comedian, freckled-faced Jasper Rolfe. He waved a cheery greeting and called out: 'That's all of 'em, Uncle George.'

"My dad turned to Francis and said: 'I wish it was all of ours.'

"When they arrived at the farm gate, Francis jumped down off the big red beet wagon and opened the gate as we drove onto the field. He pulled up, stopped the team, paused a moment and scanned the field, from left to right and back and forth—and lo and behold, there wasn't a sugar beet on the whole field. Then it dawned upon him what Jasper Rolfe meant when he called out: 'That's all of 'em, Uncle George!'

"Then dad got down off the wagon, picked up a handful of the rich, brown soil he loved so much, and then in his thumbless left hand a beet top, and he looked for a moment at these symbols of his labor, as if he couldn't believe his eyes.

"Then father sat down on a pile of beet tops—this man who brought four of his loved ones home for burial in the course of only six days; made caskets, dug graves, and even helped with the burial clothing—this amazing man who never faltered,

nor flinched, nor wavered throughout this agonizing ordeal—sat down on a pile of beet tops and sobbed like a little child.

"Then he arose, wiped his eyes with his big, red bandanna handkerchief, looked up at the sky, and said: 'Thanks, Father, for the elders of our ward.'

The Lord's way

Isn't that what the Lord would want us to do if he were here to show us the way, for didn't he entreat us by saying:

"Come unto me, all ye that labour and are heavy laden, and I will give you rest.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

"For my yoke is easy, and my burden is light." (Matt. 11:28-30.)

Who received the greater blessing? Was it the elders who went out into the field and harvested Brother Goates' load of beets? I want you to know they received a great blessing.

And now in conclusion, you remember the words of Paul. He said: "And now abideth faith, hope, charity, these three; but the greatest of these is charity." (1 Cor. 13:13.)

And I pray that the charity of Jesus Christ will be with and abide with each one of us, that we will understand the total dimension of welfare services in the Church, in the name of Jesus Christ, our Master. Amen.

President Harold B. Lee

I think it is easy to understand how the Lord called a man like Bishop Featherstone to this position in the Presiding Bishopric.

Elder Ezra Taft Benson of the Council of the Twelve will now be our concluding speaker.

Elder Ezra Taft Benson

Of the Council of the Twelve

The prophet Ezekiel declared:

"Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.

"When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.

"Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul." (Ezek. 3:17-19.)

Warning voices

The inspired Book of Mormon prophets saw our day and warned us of the strategy of the adversary. Hear their words:

"For behold, at that day shall he [the devil] rage in the hearts of the children of men, and stir them up to anger against that which is good.

"And others will he pacify, and lull them away into carnal security. . . .

". . . wo be unto him that hearkeneth unto the precepts of men, and denieth the power of God. . . ." (2 Ne. 28:20-21, 26.)

Through a modern prophet, Joseph Smith, the Lord has given this further warning: "Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear:

". . . and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles,

shall be cut off from among the people;

"For they have strayed from mine ordinances, and have broken mine everlasting covenant;

"They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world. . . .

"What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice, or by the voice of my servants, it is the same." (D&C 1:11, 14-16, 38.)

These warnings were given 140 years ago. The fulfillment is now. We are living witnesses, unless we are blinded by our own complacency and the craftiness of evil men.

Watchmen on the tower

As watchmen on the tower of Zion, it is our obligation and right as leaders to speak out against current evils—evils that strike at the very foundation of all we hold dear as the true church of Christ and as members of Christian nations.

As one of these watchmen, with a love for humanity, I accept humbly this obligation and challenge and gratefully strive to do my duty without fear. In times as serious as these, we must not permit fear of criticism to keep us from doing our duty, even at the risk of our counsel being tabbed as political, as government becomes more and more entwined in our daily lives.

In the crisis through which we are now passing, we have been fully

warned. This has brought forth some criticism. There are some of us who do not want to hear the message. It embarrasses us. The things which are threatening our lives, our welfare, our freedoms are the very things some of us have been condoning. Many do not want to be disturbed as they continue to enjoy their comfortable complacency.

The Church is founded on eternal truth. We do not compromise principle. We do not surrender our standards regardless of current trends or pressures. Our allegiance to truth as a church is unwavering. Speaking out against immoral or unjust actions has been the burden of prophets and disciples of God from time immemorial. It was for this very reason that many of them were persecuted. Nevertheless, it was their God-given task, as watchmen on the tower, to warn the people.

Age of appeasement

We live in an age of appeasement—the sacrificing of principle. Appeasement is not the answer. It is never the right answer.

One of these modern Church watchmen has given this sound warning:

"A milk-and-water allegiance kills; while a passionate devotion gives life and soul to any cause and its adherents. The troubles of the world may largely be laid at the doors of those who are neither hot nor cold; who always follow the line of least resistance; whose timid hearts flutter at taking sides for truth. As in the great Council in the heavens, so in the Church of Christ on earth, there can be no neutrality. We are, or we are not, on the side of the Lord. An unrelenting faith, contemptuous of all compromise, will lead the Church and every member of it, to triumph

and the achievement of our high destiny.

"The final conquerors of the world will be the men and women, few or many matters not, who fearlessly and unflinchingly cling to truth, and who are able to say no, as well as yes, on whose lofty banner is inscribed: No compromise with error. . . ."

"Tolerance is not conformity to the world's view and practices. *We must not surrender our beliefs to get along with people*, however beloved or influential they may be. Too high a price may be paid for social standing or even for harmony. . . . The Gospel rests upon eternal truth; and truth can never be deserted safely." (John A. Widtsoe, *Conference Report*, April 1941, pp. 117, 116.)

It has been well said that "our greatest national problem is erosion. Not erosion of the soil, but erosion of the national morality."

A spiritual foundation

The United States of America has been great because it has been free. It has been free because it has trusted in God and was founded upon the principles of freedom set forth in the word of God. *This nation has a spiritual foundation.* To me, this land has a prophetic history.

In the year 1831 Alexis de Tocqueville, the famous French historian, came to our country at the request of the French government to study our penal institutions. He also made a close study of our political and social institutions. In less than ten years, de Tocqueville had become world-famous, as the result of the four-volume work that he wrote, entitled *Democracy in America*. Here is his own stirring explanation of the greatness of America:

"I sought for the greatness and genius of America in her commo-

dious harbors and her ample rivers, and it was not there; in her fertile fields and boundless prairies, and it was not there; in her rich mines and her vast world commerce, and it was not there. Not until I went to the churches of America and heard her pulpits aflame with righteousness did I understand the secret of her genius and power. *America is great because she is good, and if America ever ceases to be good, America will cease to be great.*" (*Prophets, Principles and National Survival*, compiled by Jerreld L. Newquist [Salt Lake City, Publishers Press, 1964], p. 60.)

False ideologies

How strong is our will to remain free—to be good? False thinking and false ideologies, dressed in the most pleasing forms, quietly—almost without our knowing it—seek to reduce our moral defenses and to captivate our minds. They entice with bright promises of security, cradle-to-grave guarantees of many kinds. They masquerade under various names, but all may be recognized by one thing—one thing they all have in common: to erode away character and man's freedom to think and act for himself.

Effort will be made to lull us away into a false security. Proposals will be and are being offered and programs sponsored that have wide appeal. Attractive labels are usually attached to the most dangerous programs, often in the name of public welfare and personal security. Again, let us not be misled.

Freedom can be killed by neglect as well as by direct attack.

Too long have too many Americans, and people of the free world generally, stood by as silent accessories to the crimes of assault against freedom—assault against basic economic and spiritual prin-

ciples and traditions that have made nations strong.

Road of goodness

Let us strive for progress down the road of goodness and freedom. With the help and blessings of the Lord, the free people of the United States and the free world can and will face tomorrow without fear, without doubt, and with full confidence. We do not fear the phony population explosion, nor do we fear a shortage of food, if we can be free and good. The Lord has declared, "... the earth is full, and there is enough and to spare. . . ." (D&C 104:17.) We can accept this promise with confidence.

President Calvin Coolidge pinpointed the problem some years ago with these words:

"We do not need more material development, we need more spiritual development. We do not need more intellectual power, we need more moral power. We do not need more knowledge, we need more character. We do not need more government, we need more culture. We do not need more law, we need more religion. We do not need more of the things that are seen, we need more of the things that are unseen. It is on that side of life that it is desirable to put the emphasis at the present time. If that side is strengthened, the other side will take care of itself. It is that side which is the foundation of all else. If the foundation be firm, the superstructure will stand." (*Prophets, Principles, and National Survival*, p. 35.)

Downfall of Rome

As a free people, we are following very closely in many respects the pattern which led to the downfall of the great Roman Empire. A group of well-known historians has summarized those conditions leading

to the downfall of Rome in these words:

"... Rome had known a pioneer beginning not unlike our own pioneer heritage, and then entered into two centuries of greatness, reaching its pinnacle in the second of those centuries, going into the decline and collapse in the third. Yet, the sins of decay were becoming apparent in the latter years of that second century.

"It is written that there were vast increases in the number of the idle rich, and the idle poor. The latter (the idle poor) were put on a permanent dole, a welfare system not unlike our own. As this system became permanent, the recipients of public largesse (welfare) increased in number. They organized into a political block with sizable power. They were not hesitant about making their demands known. Nor was the government hesitant about agreeing to their demands . . . and with ever-increasing frequency. Would-be emperors catered to them. The great, solid middle class—Rome's strength then as ours is today—was taxed more and more to support a bureaucracy that kept growing larger, and even more powerful. Surtaxes were imposed upon incomes to meet emergencies. The government engaged in deficit spending. The denarius, a silver coin similar to our half dollar, began to lose its silvery hue. It took on a copper color as the government reduced the silver content.

"Even then, Gresham's law was at work, because the real silver coin soon disappeared. It went into hiding.

"Military service was an obligation highly honored by the Romans. Indeed, a foreigner could win Roman citizenship simply by volunteering for service in the legions of Rome. But, with increasing affluence and opulence, the young men of Rome began avoiding this

service, finding excuses to remain in the soft and sordid life of the city. They took to using cosmetics and wearing feminine-like hairdos and garments, until it became difficult, the historians tell us, to tell the sexes apart.

"Among the teachers and scholars was a group called the Cynics whose number let their hair and beards grow, and who wore slovenly clothes, and professed indifference to worldly goods as they heaped scorn on what they called 'middle class values.'

"The morals declined. It became unsafe to walk in the countryside or the city streets. Rioting was commonplace and sometimes whole sections of towns and cities were burned.

"And, all the time, the twin diseases of confiscatory taxation and creeping inflation were waiting to deliver the death blow.

"Then finally, all these forces overcame the energy and ambition of the middle class.

"Rome fell.

"We are now approaching the end of our second century." (Address by Governor Ronald Reagan of California at Eisenhower College, New York, 1969.)

Gibbon's account

In 1787 Edward Gibbon completed his noble work *The Decline and Fall of the Roman Empire*. Here is the way he accounted for the fall:

1. The undermining of the dignity and sanctity of the home, which is the basis of human society.

2. Higher and higher taxes and the spending of public monies for free bread and circuses for the populace.

3. The mad craze for pleasure, sports becoming every year more and more exciting and brutal.

4. The building of gigantic

armaments when the real enemy was within the decadence of the people.

5. The decay of religion—faith fading into mere form, losing touch with life, and becoming impotent to warn and guide the people.

Is there a parallel for us in America today? Could the same reasons that destroyed Rome destroy America and possibly other countries of the free world?

For eight years in Washington I had this prayerful statement on my desk: "O God, give us men with a mandate higher than the ballot box."

Lessons of history

The lessons of history, many of them very sobering, ought to be turned to during this hour of our great achievements, because during the hour of our success is our greatest danger. Even during the hour of our great prosperity, a nation may sow the seeds of its own destruction. History reveals that rarely is a great civilization conquered from without unless it has weakened or destroyed itself within.

The lessons of history stand as guideposts to help us safely chart the course for the future.

As American citizens, as citizens of the nations of the free world, we need to rouse ourselves to the problems which confront us as great Christian nations. We must recognize that these fundamental, basic principles—moral and spiritual—lay at the very foundation of our past achievements. To continue to enjoy present blessings, we must return to these basic and fundamental principles. Economics and morals are both part of one inseparable body of truth. They must be in harmony. We need to square our actions with these eternal verities.

Eternal verities

The Church of Jesus Christ of Latter-day Saints stands firm in

support of the great spiritual and moral principles which have been the basic traditions of the free world. We oppose every evil effort to downgrade or challenge the eternal verities which have undergirded civilization from the beginning.

We will use every honorable means to strengthen the home and family; to encourage obedience to the first and great commandment to multiply and replenish the earth through noble parenthood; and to strengthen character through adherence to high spiritual and moral principles.

In The Church of Jesus Christ of Latter-day Saints chastity will never be out of date. We have one standard for men and women, and that standard is moral purity. We oppose and abhor the damnable practice of wholesale abortion and every other unholy and impure act which strikes at the very foundation of the home and family, our most basic institutions.

A continuation of these immoral practices will surely bring down the wrath and judgments of the Almighty.

In our concentration upon materialism and material acquisitions, are we forgetting the spiritual basis upon which our prosperity, security, and freedom rest? God help us to repent of our evil ways and humble ourselves before the offended power.

A nation on its knees

There is great safety in a nation on its knees.

What assurance it would give of the much-needed blessings of the Lord if the American people, and people everywhere, could all be found daily—night and morning—on their knees expressing gratitude for blessings already received, acknowledging our dependence upon

God, and seeking his divine guidance.

The spectacle of a nation praying is more awe-inspiring, more powerful, than the explosion of an atomic bomb. The force of prayer is greater than any possible combination of man-controlled powers, because "prayer is man's greatest means of tapping the resources of God." The Founding Fathers accept this eternal verity. Do we? Will we?

Yes, it is in our own enlightened self-interest to engage in this simple practice, this powerful practice of prayer. Roger Babson said many years ago: "What this country needs more than anything else is old-fashioned family prayer." Yes, our greatest need is a return to the old-fashioned, time-tested verities.

God help us, as free men, to recognize the source of our blessings, the threat to our freedom and our moral and spiritual standards, and the need for humble, yet courageous, action to preserve these priceless, time-tested blessings, I humbly pray in the name of Jesus Christ. Amen.

President Harold B. Lee

This powerful address to which we have just listened was from Elder Ezra Taft Benson of the Council of the Twelve, who has been our concluding speaker.

A special welfare meeting will be held at 7:30 a.m. tomorrow morning (Saturday) in the Assembly Hall on Temple Square. Regional representatives, stake presidencies, high councilors involved in welfare work, bishoprics, and stake and ward Re-

lief Society presidencies are invited to attend.

All sessions of the conference will be received over KSL Radio and KIRO Radio—Seattle beginning at midnight tonight, and can be heard in many areas as has been previously announced.

The singing for this session has been furnished by the Combined Choruses of the Ogden Institute of Religion. We are grateful for your presence, you wonderful young men and women, here today, and for the beautiful numbers you have rendered at this session of the conference.

Brother Cropper, we commend you. Thank you for your great service. Brother Cropper has been conducting the chorus and Brother Robert Cundick has been at the organ. They will now favor us with "The Creation."

Following the singing, the benediction will be offered by Elder Edward Y. Okazaki, Mission Representative of the Twelve and the First Council of Seventy. He formerly presided over one of the missions in Japan.

This conference will then be adjourned until 10:00 a.m. tomorrow morning.

The number, "The Creation," was sung by the Combined Choruses of the Ogden Institute of Religion.

Elder Edward Y. Okazaki, Mission Representative of the Twelve and First Council of Seventy, offered the closing prayer.

The conference was then adjourned until Saturday morning at 10 o'clock.

SECOND DAY MORNING MEETING

THIRD SESSION

The third session of the conference convened in the Salt Lake Tabernacle on Saturday, April 7, 1973, at 10 o'clock a.m.

President Harold B. Lee presided and conducted.

The Tabernacle Choir furnished the music for this meeting. Richard P. Condie directed the choir. Alexander Schreiner was at the organ.

President Lee made the following opening statement:

President Harold B. Lee

To all assembled here in this historic Tabernacle and to the many tuned to these proceedings by radio and television, we extend our blessings and warm greetings at this the third session of the 143rd Annual Conference of The Church of Jesus Christ of Latter-day Saints.

We are pleased to welcome special guests here in attendance—educational leaders, regional representatives and mission representatives, stake and mission presidencies, temple presidencies, bishoprics, members of the general auxiliary boards, and others.

Sessions of this conference will be received by millions in the United States and Canada over hundreds of radio and television stations cooperating to provide the extensive coverage of this conference.

The Tabernacle Choir under the direction of Richard P. Condie with Alexander Schreiner at the organ, will now sing that stirring hymn, "Carry on, Carry on," following which Elder Bernard P. Brockbank, Assistant to the Twelve, will offer the invocation.

The Tabernacle Choir sang "Carry On."

The invocation was offered by Elder Bernard P. Brockbank, Assistant to the Twelve.

President Lee

The Tabernacle Choir will now favor us with "Behold, The Lamb of God," after which we shall hear from President N. Eldon Tanner of the First Presidency.

The choir sang the song, "Behold, the Lamb of God."

President Lee

It shall now be our privilege to hear from President N. Eldon Tanner, our devoted and loyal first counselor in the First Presidency of the Church.

President N. Eldon Tanner

First Counselor in the First Presidency

One of God's greatest gifts to man is freedom of choice.

At an early period in the journey through life, man finds himself

at a crossroad where he must choose one of two great highways—the right, leading to progress and happiness; and the wrong, leading to retardation and sorrow. There exists this eternal law that each human soul, through the choices he makes, will shape his own destiny. Our success or failure, peace or discontent, happiness or misery, depend on the choices we make each day.

According to the scriptures, the first and most important question pertaining to the individual was that of freedom of choice. Before the world was, and in a great council in heaven, God the Father presented his plan to organize and people the earth.

He explained that his spirit children would go to earth, gain bodies of flesh and blood, be tried and tested in all things to see if they would keep all of his commandments, and prepare to come back to his eternal presence.

Two plans presented

Lucifer, a son of the morning, came forth with his plan to redeem all mankind by force, that not one soul would be lost, for which he wanted the honor. Then Christ presented his plan, which was to follow the will of the Father and allow all men to choose for themselves, and the glory would go to the Father. Christ's plan was accepted, and all who come to dwell upon the earth in bodies of flesh and blood elected in that great council to follow Jesus Christ. Satan rebelled and influenced a third of the hosts of heaven to follow him.

As recorded in Moses, God said:

"Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; by the power of

mine Only Begotten, I caused that he should be cast down;

"And he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto *my voice.*" (Moses 4:3-4. Italics added.)

Satan's plan to destroy

At that time, Satan, with his followers, committed himself to destroy our free agency and the cause of righteousness. He began his nefarious work in the Garden of Eden by successfully tempting Adam and Eve to partake of the forbidden fruit. God had said:

"Of every tree of the garden thou mayest freely eat,

"But of the tree of the knowledge of good and evil, thou shalt not eat of *it*, nevertheless, *thou mayest choose for thyself*, for it is given unto thee. . . ." (Moses 3:16-17. Italics added.)

While Satan is determined to destroy us, the Savior says: ". . . this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

He gave his life so that all mankind might enjoy immortality; and through his gospel and the teachings of the prophets, both ancient and modern, we are given a clear understanding of the purpose of life and how to distinguish right from wrong, with promises of salvation and exaltation to all who keep the commandments. But remember that Satan has committed himself to destroy mankind and is continually at work to accomplish this one thing. The scriptures tell us:

"Satan stirreth them up, that he may lead their souls to destruction.

"And thus he has laid a cunning plan, thinking to destroy the work of God; . . .

"And . . . he . . . leadeth them along until he draggeth their souls down to hell; . . .

"And thus he goeth up and down, to and fro in the earth, seeking to destroy the souls of men." (D&C 10:22-23, 26-27.)

Examples of Satan's influence

The reality of Satan and the power and influence he wields have been evident since that first temptation in the Garden of Eden. He influenced Cain to slay his brother Abel, which resulted in great suffering and sorrow. The Book of Mormon is replete with examples of the destruction of individuals and groups who refused to follow the teachings of the Lord and instead succumbed to the influence of Satan.

Now, in the Bible we have the story of the great flood, when, because of the wickedness of the people, none but Noah and his family were spared. We know what happened to the great cities of Sodom and Gomorrah because the people chose to follow Satan. In secular history we read of the fall of the Roman Empire; and accounts are too numerous to mention of the destruction of other civilizations, cities, and individuals who chose to turn away from the Lord.

In a recent challenging speech, which was titled "Who Is Tampering with the Soul of America?" Jenkin Lloyd Jones said the pathway of history is littered with the bones of dead states and fallen empires. He points out that Rome did not fall because its walls were low, but because Rome itself was low. The sensuality, orgies, and gradually weakened fibre of a once self-disciplined people brought Rome down. (Speech delivered to the American Society of Newspaper Editors.)

As we sow, so shall we reap

With all of these examples, what more or greater evidence do we need to convince us that when we choose evil rather than good, we lose our freedom and become the slaves of those who would destroy us and deprive us of the blessings attendant upon righteousness? As we make our choices each day, we must keep in mind that as we sow, so shall we reap. We cannot sow seeds of iniquity and reap a harvest of blessings. Let me relate a story to illustrate.

A certain man, well up on the ladder of success, had great prospects for a very bright future. Then one day at a businessmen's luncheon he decided that social drinking would make him more popular and successful. He soon began looking forward to the cocktail hours, and then found they didn't come often enough. Finally he became an alcoholic, lost his job, his wife, and his friends. Because of the wrong choice at a moment of decision, he had lost everything he once so hopefully and diligently set out to accomplish.

On the other hand, we have the examples of Joseph, who was sold into Egypt; of Moses, who led the Israelites from bondage; of Daniel, through whom the Lord gave marvelous prophecies and predictions and of whom it was said, as he was taken from the lion's den: ". . . no manner of hurt was found upon him, because he believed in his God." (Dan. 6:23.) They, with many others, had the courage to say no to temptation and to choose the right, and thereby save themselves and their people from destruction.

Self-discipline

Self-discipline is essential in helping us make proper choices. It is much easier to drift than to

row, to slide downhill than to climb up. Satan is constantly at work to drag us down by placing temptations in our way in the form of alcohol, tobacco, drugs, pornography, deceit, dishonesty, and flattery, always waiting to catch us in our misdeeds.

How can we combat the evil that surrounds us and which is so prevalent in the world today? Satan is trying harder than ever before to claim souls for his own domain. We must and we can thwart him, but only by choosing to follow the teachings of Jesus Christ and making our influence an active and positive force. As leaders, as parents, as teachers, and as neighbors, all good people everywhere who are striving for liberty and freedom, peace, success, happiness, and for eternal life with our Father in heaven must by example and precept be actively engaged in fighting against those forces which are threatening us and endangering our well-being and that of our children.

Child discipline

Don't let us be fooled or misled by the claim extant in the world today that restraints and conventions are damaging to the psyche of a child. In promoting a permissive and unrestricted society, they would have a child undisciplined for misbehavior. This is a false premise, and we are better advised to heed the counsel of the Lord when he said:

"And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.

"And they shall also teach their children to pray, and to walk uprightly before the Lord." (D&C 68:25, 28.)

Children do not learn by themselves how to distinguish right from wrong. Parents have to determine the child's readiness to assume responsibility and his capacity to make sound decisions, to evaluate alternatives, and the results of doing so. While we are teaching them, we have the responsibility to discipline them and to see that they do what is right. If a child is besmudged with dirt, we do not let him wait until he grows up to decide whether or not he will bathe. We do not let him wait to decide whether or not he will take his medicine when sick, or go to school or to church. By example, persuasion, and love we see that he does what we know is best for him. We cannot overemphasize the importance of example. The late J. Edgar Hoover said that if fathers and mothers would *take* their children to Sunday School and church regularly, they could strike a felling blow against the forces that contribute to juvenile delinquency.

Choosing the right

Parents also should teach their children early in life the glorious concept and fact that they are spirit children of God, and that choosing to follow the teachings of Jesus Christ is the only way to enjoy success and happiness here and eternal life hereafter. They must be taught that Satan is real and that he will use all agencies at his disposal to tempt them to do wrong, to lead them astray, make them his captives, and keep them from the supreme happiness and exaltation they could otherwise enjoy.

To meet the serious issues facing us in our respective communities today, we must be examples of virtue

and righteousness ourselves and choose today to take our stand on the moral issues which threaten us. We do not want our civilization to decay and fall because we failed to keep it on a high spiritual plane and allowed it to sink to the level where the animal instincts and passions dominate.

Collapse of moral standards

Let me refer again to Jenkin Lloyd Jones. He said that we are suffering from a collapse of moral standards and the blunting of our capacity for righteous indignation. Then, referring to our Puritan ancestors, he said: "For all their exaggerated attention to sin, their philosophy rested on a great granite rock. Man was the master of his soul. You didn't *have* to be bad. You *could* and *should* be better. And if you wanted to escape the eternal fires, you'd well better be."

Then concerning our present-day entertainment he said:

"Can anyone deny that movies are dirtier than ever? But they don't call it dirt. They call it 'realism.' Why do we let them fool us? Why do we nod owlishly when they tell us that filth is merely a daring art form, that licentiousness is really social comment? Isn't it plain that the financially-harassed movie industry is putting gobs of sex in the darkened drive-ins in an effort to lure curious teenagers away? . . . Last week the screen industry solemnly announced that henceforth perversion and homosexuality would no longer be barred from the screen provided the subjects were handled with 'delicacy and taste.'" What nonsense!

"We are drowning our youngsters in violence, cynicism, and sadism piped into the living room and even the nursery. The grandchildren of the kids who used to weep because The Little Match Girl froze to

death now feel cheated if she isn't slugged, raped, and thrown into a Bessemer converter. . . .

"The quick-buck boys have apparently convinced our bumfuzzled judges that there is no difference between a peep show and a moral lecture.

" . . . We have reached the point where we should re-examine the debilitating philosophy of permissiveness. Let this not be confused with the philosophy of liberty. . . .

"It's time we hit the sawdust trail. It's time we revived the idea that there is such a thing as sin—just plain old willful sin. It is time we brought self-discipline back into style."

Fight against evil

It is also time we realized that these are all Satan's ways of destroying mankind. Now, what must we do? If there is pornography or obscenity in bookstores, on television or radio, or in places of entertainment, if there are those who would make more easily available to the young and inexperienced alcohol and its attendant evils, including drunken driving, highway fatalities, broken homes, and if we are threatened with the passage of laws which violate the commandments of God, it is our duty and responsibility as individuals to speak out, to organize, and to protect ourselves and our community against such encroachments. We have seen how people react to the high price of food. It is far more important that we react effectively against the immorality and evil in our communities which threaten the morals and the very lives of our children. As President Nixon has said, the only way to attack crime in America is the way crime attacks the people—without pity.

Stand firm

People who argue that they

have constitutional rights and want to use what they call their free agency to accomplish unrighteous ends abuse the idea of free agency and deprive others of *their* constitutional rights. While many of our problems are caused by those who are deliberately trying to further their own selfish and devilish interests, there is also a vocal, misled minority which is responsible for other problems as they exist in our country and in our communities. We must be equally vocal and firm in our efforts to maintain the quality of our surroundings, where we can enjoy family solidarity, which is the strength of any nation. We must take a firm stand against the concerted efforts in many areas to destroy the family unit.

Opposition in all things

As we contemplate these devastating conditions rampant in the world today—the wars, death, suffering, poverty, and disease—and while many question why God permits such troublous conditions to plague us, let us remember that man himself is responsible. Even though the innocent suffer with the wicked in many instances, all the strife and contention and wickedness abroad in the land today is because man has chosen to follow Satan instead of accepting and living according to the teachings of Jesus Christ. From the beginning we have been told that there must be opposition in all things in order that we might progress according to God's plan for us. Again we turn to the scriptures:

"For it must needs be, that there is an opposition in all things. If not so, . . . righteousness could not be brought to pass, neither wickedness, neither holiness nor misery, neither good nor bad. . . .

"Wherefore, the Lord God gave unto man that he should act for himself. Wherefore, man could not

act for himself save it should be that he was enticed by the one or the other.

"Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself." (2 Ne. 2:11, 16, 27.)

The restored gospel

Men are not created to be miserable, for "men are, that they might have joy." (2 Ne. 2:25.) To assist us and guide us in our choices, to counteract the forces of Satan, and to give us the joy and happiness for which we are all seeking, God has seen fit through his Son Jesus Christ to reestablish upon the earth in these, the latter days, his church and kingdom, with the restored gospel in its fullness. He has reestablished the priesthood, which is the power to act in God's name, with a prophet through whom God speaks to direct us. I join with thousands of others in bearing witness to all the world that the gospel alone offers the only true way to happiness and peace which passeth understanding, and eternal life to all who will accept it and *keep the commandments*.

Daily choices

Yes, every day of our lives we are determining by our choices whether we shall reap good or evil, whether salvation or destruction, whether eternal life with our Father or the utter despair at being cast out from his presence. Each day we choose whether or not we believe in God the Eternal Father and in his Son Jesus Christ, and whether or

not we will accept their teachings and *keep the commandments*.

We choose whether or not we will accept President Harold B. Lee as a prophet of God, listen to his voice, and follow him, in the sure knowledge that he is the mouthpiece of the Lord and the leader of God's children on the earth today. We choose whether or not we are prepared to accept and live by the Articles of Faith and be honest, true, chaste, benevolent, virtuous, honorable and upright in our dealings with our fellowmen, showing our love for them by being good neighbors. As we choose to seek first the kingdom of God and his righteousness, we can know that all other things for our good will be added unto us.

We cannot go astray if we listen to the prophet's voice and follow him, and as we do so we will be led in the path of truth and righteousness and enjoy the love, respect, and confidence of our fellowmen, and eventually enjoy eternal life with our Father in heaven. Or we may refuse and lose all these great blessings.

"Nevertheless, thou mayest choose for thyself."

May we choose wisely, I humbly pray in the name of Jesus Christ. Amen.

The Tabernacle Choir sang the song, "Souls of the Righteous," following President Tanner's address, without announcement.

President Harold B. Lee

We have just heard from President N. Eldon Tanner, first counselor in the First Presidency of the Church, who has delivered one of the most timely messages, to set the tone and course this Church should take, and all other righteous people, to combat the permissiveness that is to be found in the world today. I would hope that everybody listening would apply the wisdom that he has given to us.

The Tabernacle Choir has just sung "Souls of the Righteous."

Elder Thomas S. Monson of the Council of the Twelve will now address us.

Elder Thomas S. Monson

Of the Council of the Twelve

Some 23 years ago I was called as a young man to serve as the bishop of a large ward in Salt Lake City. The magnitude of the calling was overwhelming and the responsibility frightening. My inadequacy humbled me. But my Heavenly Father did not leave me to wander in darkness and in silence, uninstructed or uninspired. In his own way he revealed the lessons he would have me learn.

Legacy of Kathleen McKee

One evening at a late hour my telephone rang. I heard a voice say, "Bishop Monson, this is the hospital calling. Kathleen McKee, a member of your congregation, has just passed away. Our records reveal that she had no next of kin, but your name is listed as the one to be notified in the event of her death. Could you come to the hospital right away?"

Upon arriving there, I was presented with a sealed envelope which contained a key to the modest apartment in which Kathleen McKee had lived. A childless widow 73 years of age, she had enjoyed but few of life's luxuries and possessed scarcely sufficient of its necessities. In the twilight of her life she had become a member of The Church of Jesus Christ of Latter-day Saints. Being a quiet and overly reserved person, little was known about her life.

That same night I entered her tidy basement apartment, turned the light switch, and in a moment discovered a letter written ever so meticulously in Kathleen McKee's own hand. It rested face up on a small table and read:

"Bishop Monson,

"I think I shall not return from the hospital. In the dresser drawer is a small insurance policy which will cover funeral expenses. The furniture may be given to my neighbors.

"In the kitchen are my three precious canaries. Two of them are beautiful, yellow-gold in color, and are perfectly marked. On their cages I have noted the names of friends to whom they are to be given. In the third cage is 'Billie.' He is my favorite. Billie looks a bit scrubby, and his yellow hue is marred by gray on his wings. Will you and your family make a home for him? He isn't the prettiest, but his song is the best."

World made brighter

In the days that followed, I learned much more about Kathleen McKee. She had befriended many neighbors in need. She had given cheer and comfort almost daily to a cripple who lived down the street. Indeed, she had brightened each life she touched. Kathleen McKee was much like "Billie," her prized yellow canary with gray on its wings. She was not blessed with beauty, gifted

with poise, nor honored by posterity. Yet her song helped others to more willingly bear their burdens and more ably shoulder their tasks. She lived the message of the verse:

"Go, gladden the lonely, the dreary;
Go, comfort the weeping, the weary;
Go, scatter kind deeds on your way;
Oh, make the world brighter today!"

—*Deseret Sunday School Songs*,
1909, No. 197

Yellow canaries with gray

The world is filled with yellow canaries with gray on their wings. The pity is that so precious few of them have learned to sing. Perhaps the clear notes of proper example have not sounded in their ears or found lodgment in their hearts.

Some are young people who don't know who they are, what they can be or even want to be. They are afraid, but they don't know of what. They are angry, but they don't know at whom. They are rejected, and they don't know why. All they want is to be somebody.

Others are stooped with age, burdened with care, or filled with doubt—living lives far below the level of their capacities.

All of us are prone to excuse our own mediocre performance. We blame our misfortunes, our disfigurements, or our so-called handicaps. Victims of our own rationalization, we say silently to ourselves: "I'm just too weak," or "I'm not cut out for better things." Others soar beyond our meager accomplishments. Envy and discouragement then take their toll.

Can we not appreciate that our very business in life is not to get ahead of others, but to get ahead of ourselves? To break our own records, to outstrip our yesterdays by our todays, to bear our trials more beautifully than we ever dreamed we could, to give as we have never given,

to do our work with more force and a finer finish than ever—this is the true idea: to get ahead of ourselves.

Sons and daughters of God

To live greatly, we must develop the capacity to face trouble with courage, disappointment with cheerfulness, and triumph with humility. You ask, "How might we achieve these goals?" I answer, "By getting a true perspective of who we really are!" We are sons and daughters of a living God, in whose image we have been created. Think of that truth: "Created in the image of God." We cannot sincerely hold this conviction without experiencing a profound new sense of strength and power, even the strength to live the commandments of God, the power to resist the temptations of Satan.

Outward appearance

True, we live in a world where moral character oftentimes is relegated to a position secondary to facial beauty or personal charm. We read and hear of local, national, and international beauty contests. Throngs pay tribute to Miss America, Miss World, and Miss Universe. Athletic prowess, too, has its following. The winter games, the world Olympics, the tournaments of international scope bring forth the adoring applause of the enthralled crowd. Such are the ways of men!

But what are the inspired words of God? From a time of long ago the counsel of Samuel the prophet echoes in our ears: "... the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." (1 Sam. 16:7.)

Sham and hypocrisy found no place with the King of kings and the Lord of lords. He denounced the scribes and Pharisees for their vanity and shallow lives, their pre-

tense and feigned righteousness. He called them "whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones." (Matt. 23:27.)

They, like the beautiful yellow canaries, were outwardly handsome, but a true song came not from their hearts.

To their counterparts on this continent God's prophet declared: "For behold, ye do love money, and your substance, and your fine apparel, and the adorning of your churches, more than ye love the poor and the needy, the sick and the afflicted. . . .

"Why are ye ashamed to take upon you the name of Christ? . . .

"Why do ye adorn yourselves with that which hath no life, and yet suffer the hungry, and the needy, and the naked, and the sick and the afflicted to pass by you, and notice them not?" (Morm. 8:37-39.)

The better life

The Master could be found mingling with the poor, the down-trodden, the oppressed, and the afflicted. He brought hope to the hopeless, strength to the weak, and freedom to the captive. He taught of the better life to come—even eternal life. This knowledge ever directs those who receive the divine injunction: "Follow thou me." It guided Peter. It motivated Paul. It can determine our personal destiny. Can we make the decision to follow in righteousness and truth the Redeemer of the world? With his help a rebellious boy can become an obedient man, a wayward girl can cast aside the old self and begin anew. Indeed, the gospel of Jesus Christ can change men's lives.

Call of the fisherman

In his epistle to the Corinthians, the apostle Paul taught: "... God

hath chosen the weak things of the world to confound the things which are mighty." (1 Cor. 1:27.)

When the Savior sought a man of faith, he did not select him from the throng of self-righteous who were found regularly in the synagogue. Rather, he called him from among the fishermen of Capernaum.

While teaching on the seashore, he saw two ships standing by the lake. He entered one and asked its owner to put it out a little from the land so he might not be pressed upon by the crowd. After teaching further, he said to Simon, "Launch out into the deep, and let down your nets."

Simon answered: "Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes. . . . When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord." (Luke 5:4-6, 8.)

Came the reply: "Follow me, and I will make you fishers of men." (Matt. 4:19.) Simon the fisherman had received his call. Doubting, disbelieving, unschooled, untrained, impetuous Simon did not find the way of the Lord a highway of ease nor a path free from pain. He was to hear the rebuke: "O thou of little faith" (Matt. 14:31), and likewise the denunciation, "Get thee behind me, Satan: thou art an offence unto me" (Matt. 16:23). Yet, when the Master asked him, ". . . whom say ye that I am?" Peter answered: "Thou art the Christ, the Son of the living God." (Matt. 16:15-16.)

Simon, man of doubt, had become Peter, apostle of faith. A yellow canary with gray on his wings qualified for the Master's full confidence and abiding love.

Saul of Tarsus

When the Savior was to choose

a missionary of zeal and power, he found him not among his advocates but amidst his adversaries. Saul of Tarsus made havoc of the church and breathed out threatenings and slaughter against the disciples of the Lord. But this was before the experience of Damascus Way. Of Saul, the Lord declared: ". . . he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: . . . I will shew him how great things he must suffer for my name's sake." (Acts 9:15-16.)

Saul the persecutor became Paul the proselyter. Like the yellow canary with gray on his wings, Paul, too, had his blemishes. He himself said: "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me. . . . For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. . . ." (2 Cor. 12:7-9.)

Both Paul and Peter were to expend their strength and forfeit their lives in the cause of truth. The Redeemer chose imperfect men to teach the way to perfection. He did so then. He does so now—even yellow canaries with gray on their wings.

A call to serve

He calls you and me to serve him here below and sets us to the tasks he would have us fulfill. The commitment is total. There is no conflict of conscience. And in our struggle, should we stumble, then let us plead: "Lead us, oh lead us, great Molder of men; out of the darkness to strive once again." (From the "Fight Song," Yonkers High School.)

Our appointed task may appear insignificant, unnecessary, unnoticed. We may be tempted to question:

"Father, where shall I work today?"

And my love flowed warm and free.
Then he pointed out a tiny spot
And said, 'Tend that for me.'

I answered quickly, 'Oh no, not that!

Why, no one would ever see,
No matter how well my work was done.

Not that little place for me.'
And the word he spoke, it was not stern;

He answered me tenderly:
'Ah, little one, search that heart of thine;

Art thou working for them or for me?

'Nazareth was a little place,
And so was Galilee.'"

—Meade MacGuire

My prayer today is that we indeed will follow the Man of Galilee. May we praise his name, and so order our lives as to reflect our love. May we ever remember that to us God our Father gave his Son, and that for us Jesus Christ gave his life. I testify that he lives and pray we may be worthy of such a divine gift, in the name of Jesus Christ the Lord. Amen.

Following Elder Monson's address, the choir sang without an-

nouncement the hymn, "Though Deepening Trials."

President Harold B. Lee

The choir and congregation will now join in singing "The Spirit of God Like A Fire Is Burning," following which we shall hear from Elder Loren C. Dunn of the First Council of Seventy.

The choir and congregation sang "The Spirit of God Like A Fire Is Burning."

President Lee

To those of the television and radio audience who have just joined us in this third session of the 143rd Annual Conference of the Church, we are convened in the historic Tabernacle on Temple Square in Salt Lake City, Utah.

We shall now hear from Elder Loren C. Dunn of the First Council of Seventy. He will be followed by Elder Henry D. Taylor, Assistant to the Twelve.

Elder Loren C. Dunn

Of the First Council of the Seventy

During the few minutes that I am before you, I would like to address my remarks to those who are not of this faith; and since we are all the children of God, I would like to refer to you as my brothers and sisters.

With the approach of the Easter

season, the world takes note of the greatest event known to mankind. The literalness of the death and burial and resurrection of Jesus Christ lifts him above the status of a great man or an inspired leader. To overcome death for all mankind, Jesus Christ had to be the Son of

God and the Redeemer and Savior of the world.

Two accounts of resurrection

To members of The Church of Jesus Christ of Latter-day Saints, this miraculous event has double meaning. For there are two sources to which we can look for an account of the resurrection. The one, of course, is the Holy Bible. Who can help but gain peace and reassurance from the words of John which say, "Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" (John 11:25), or the words of Mark describing the experience of those going to the tomb after the death of the Savior: "And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him" (Mark 16:5-6).

Following these experiences in the land of the Bible, another people in a far-off land, a remnant of the house of Israel who also had prophets and kept their own scriptural record, recorded the following concerning the resurrected Lord:

"And it came to pass, as they understood they cast their eyes up again towards heaven; and behold, they saw a Man descending out of heaven; and he was clothed in a white robe; and he came down and stood in the midst of them; and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them.

"And it came to pass that he

stretched forth his hand and spake unto the people, saying:

"Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

"And behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning." (3 Ne. 11:8-11.)

A second witness

A second evidence then is recorded to verify what was mentioned in the Holy Bible concerning the resurrection of the Savior. This second witness for Christ can be found in the volume of scripture known as the Book of Mormon. It is a compilation of the writings of the prophets of God who were part of the great civilization which lived anciently in the Americas. These prophets taught the gospel of Jesus Christ as did their counterparts in the Holy Land, and they spoke of the birth and life of the Savior and also of his death and resurrection—although these events would transpire in another part of the world.

The highlight of this great record was when the resurrected Savior appeared to these people and taught them the same gospel and the principles of salvation that he had presented to those who were his disciples in the Holy Land. It was only a matter of three generations from that time, however, when the people had almost entirely rejected the teachings of Jesus Christ. They had become warlike and even rejected the prophets.

The Book of Mormon

One of the last prophets to live

was a man by the name of Mormon, who took all of the records and abridged them. For this reason the volume is known as the Book of Mormon. Mormon passed the sacred records to his son Moroni, who was one of the last followers of Christ in that generation, himself being a hunted man because of his beliefs. It was made known to Moroni and to other prophets that the Lord would bring this record forward in a later generation of time, to testify of the events that took place in Jerusalem and to convince mankind that Jesus Christ is the Son of God and that there is a plan whereby man can be saved and receive eternal life.

Being commanded of the Lord, the prophet Moroni buried the record in a hill, and there it remained until the year 1827, when a young man by the name of Joseph Smith was shown by a divine messenger where the record was hidden and was given power to translate it so that the world might have a second evidence that the basic truths of the Bible are correct.

There were witnesses to the translation of these plates. In a joint statement Oliver Cowdery, David Whitmer, and Martin Harris gave the following testimony: "BE IT KNOWN unto all nations, kindreds, tongues, and people, unto whom this work shall come: That we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, . . . And we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety that the work is true." (Book of Mormon: The Testimony of the Three Witnesses.)

Purpose of Book of Mormon

The reason for the Book of Mormon coming forth in this generation of time can be found on the

title page of the book, which is part of the translated record and which says in part, "And also to the convincing of the Jew and Gentile that JESUS is the CHRIST, the ETERNAL GOD, manifesting himself unto all nations." The Book of Mormon, then, is a means whereby men can be convinced that God lives and that Jesus Christ is his Son and Savior of the world.

This book, then, bears record of the divine Sonship of Jesus Christ and recognizes him as Redeemer of the world. This passage from 3rd Nephi in the Book of Mormon is a good example:

"Behold, I am Jesus Christ the Son of God. I created the heavens and the earth, and all things that in them are. . . .

"Behold, I have come unto the world to bring redemption unto the world, to save the world from sin.

"Therefore, whoso repenteth and cometh unto me as a little child, him will I receive, for of such is the kingdom of God. Behold, for such I have laid down my life, and have taken it up again; therefore repent, and come unto me ye ends of the earth, and be saved." (3 Ne. 9:15, 21-22.)

A second message

A second message of the Book of Mormon is to teach mankind the plan of salvation in its pure and basic form so that we might know what the Lord expects of us in order to be saved. Again, an example of this can be found from the words of the Savior in 3rd Nephi, which are as follows:

"And this is my doctrine, and it is the doctrine which the Father hath given unto me; . . . and I bear record that the Father commandeth all men, everywhere, to repent and believe in me.

"And whoso believeth in me, and is baptized, the same shall be

saved; and they are they who shall inherit the kingdom of God." (3 Ne. 11:32-33.)

At the same time the Savior spoke these words, he also commissioned certain disciples with specific authority to perform the baptism just spoken of. He also explained what he meant by repentance and what steps must be taken in order to gain this repentance.

Divinely inspired

And finally, if the Book of Mormon is true, then it must attest to the fact that Joseph Smith, the translator of this record, was a prophet of God and was divinely inspired to bring forth this work. In the revelation concerning the coming forth of the Book of Mormon the Lord referred to Joseph Smith in the following way: "... he has translated the book, even that part which I have commanded him, and as your Lord and your God liveth it is true." (D&C 17:6.)

Joseph Smith once made the statement that the Book of Mormon was the keystone of this religion, that a person could get closer to God by following its precepts than by any other book. Joseph Smith has long since passed away. But The Church of Jesus Christ of Latter-day Saints and the Book of Mormon live on as a sign and witness to all nations that Jesus Christ is the Son of God and that there is a way to return to the presence of God and that the basic truths of the Holy Bible are correct.

A promise

Realizing that there would be those who might say, "Yes, but how can we know?"—the last prophet to write in the book gave this promise to all who want to know and in these words:

"Behold, I would exhort you

that when ye shall read these things, if it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam even down until the time that ye shall receive these things, and ponder it in your hearts.

"And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

"And by the power of the Holy Ghost ye may know the truth of all things." (Moro. 10:3-5.)

This promise is made, then, to all who want to know, that if they will read these things and ponder them in their hearts and do it prayerfully, the truth will be made known unto them.

The Church today

Today the Church is known as The Church of Jesus Christ of Latter-day Saints, to distinguish it from the church of Jesus Christ that existed at the time of the New Testament and the Book of Mormon.

As in the ancient church, it has apostles and prophets at the head, and it teaches that all mankind can be saved through obedience to the principles and ordinances of the gospel of Jesus Christ.

We believe that the Savior literally leads his church through direct and continuous revelation to its leaders. We believe too that all mankind are the sons and daughters of God and that if they will prayerfully and honestly seek him, he will bless them with a realization of the truthfulness of these things. We believe that Jesus Christ will come again to the earth,

and when he does, he will reign as King of kings, as the resurrected Lord and as the Prince of Peace.

To this I bear my humble witness that I know God lives and that Jesus the Christ is his Son, and that this work is true, for the Lord God has revealed it to me. And if we are the children of God, then all men can and should have this experience, in the name of Jesus Christ. Amen.

President Harold B. Lee

We have just listened to Elder Loren C. Dunn of the First Council of Seventy.

Elder Henry D. Taylor, Assistant to the Twelve, will now address us.

Elder Henry D. Taylor

Assistant to the Council of the Twelve

On the evening of his betrayal, Jesus met with his Twelve Apostles in an upper room guest chamber in Jerusalem to observe the annual Feast of the Passover.

Previously, Judas Iscariot, one of the Twelve, had bargained with the chief priests and had agreed to betray the Lord for a price of 30 pieces of silver. Jesus, being aware of this treachery, sat at the table with the Twelve. He said sorrowfully: "Verily, I say unto you, that one of you shall betray me." (Matt. 26:21.)

After they had eaten, Jesus blessed the bread and wine and in a simple but impressive manner instituted the sacrament of the Lord's Supper.

A beautiful, inspirational discourse was then delivered by the Savior, who concluded the sermon with a prayer. Before they left the guest chamber in the building, a hymn or psalm was sung. Then Jesus and the 11 apostles departed. Judas had previously left the group to meet the enemies of Christ.

Events at Gethsemane

Jesus and his associates passed through one of the several gates in

the wall of Jerusalem, crossed over the brook called Cedron, and entered an olive orchard, known as Gethsemane, on the slope of Mount Olivet. This was a favorite meeting place for the Lord and his apostles.

Entering the garden, Jesus asked eight of the apostles to remain behind; then with Peter, James, and John, he went a short distance, where he requested them to wait and watch. Going on alone a little ways, he knelt and prayed to his Father, saying: "O my Father, if it be possible, let this cup pass from me [but then came this beautiful lesson]; nevertheless, not as I will, but as thou wilt." (Matt. 26:39.)

Three times he prayed, and we read: "And being in agony he prayed more earnestly; and his sweat was as it were great drops of blood falling to the ground." (Luke 22:44.)

Elder James E. Talmage, a member of the Twelve in our dispensation, made this observation: "Christ's agony in the garden is unfathomable to the finite mind, both as to intensity and cause. The thought that He suffered through fear of death is untenable. Death to Him was preliminary to resurrection and triumphal return to the Father from whom He had come, and to a

state of glory even beyond what He had before possessed; and, moreover, it was within His power to lay down His life voluntarily." Then Elder Talmage testifies: "In some manner, actual and terribly real, though to man incomprehensible, the Savior took upon Himself the burden of the sins of mankind from Adam to the end of the world." (*Jesus the Christ*, p. 613.)

Sacrament re-instituted

Following the Savior's crucifixion and resurrection came the long dark night of the apostasy. Finally the heavens were reopened and the voice of the Lord was heard again on the earth. The gospel and priesthood were restored, and the church of Jesus Christ was reestablished in these latter days. Then from the Lord came this admonition to the members of the Church: "And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day." (D&C 59:9.)

And then the Lord further instructed: "It is expedient that the Church meet together often to partake of bread and wine in the remembrance of the Lord Jesus." (D&C 20:75.)

In these words was the sacrament of the Lord's Supper authorized in our day, the dispensation of the fulness of times. The bread and water, duly consecrated by prayer, become emblems of the Lord's body and blood, to be partaken of reverently and in remembrance of him.

The sacrament is a sacred and solemn service. As we partake of the sacrament, we make covenants with the Lord. This is not unusual, because Latter-day Saints are a covenant-making people.

Sacramental prayers

There are few set prayers in the

Church, and the sacramental prayers, which came from the Lord by revelation, are two of them. We should listen attentively as the prayers are given and realize—

First, that the bread and water are in remembrance of the body and blood which the Savior shed for us;

Secondly, that we pledge to take upon ourselves the name of the Lord Jesus;

Thirdly, that we will keep the commandments that he has given us; and,

Fourthly, that we promise we will always remember him.

There is one part of the prayer that I should like to emphasize. It is this: "that we will always remember him."

Remembering the Savior

Of what do we think when we remember Jesus Christ, the Savior?

Do we think or remember that he is a member of the Godhead or Trinity, together with God our Eternal Father and the Holy Ghost, the three personages comprising the great presiding council of the universe?

Do we recall that Jesus was the Creator of this world and the chief executive in carrying out the wishes of the Father? John the Beloved, who referred to the Savior as "the Word," gives this testimony: "In the beginning was the Word, and the Word was with God, and the Word was God.

"The same was in the beginning with God.

"All things were made by him; and without him was not anything made that was made." (John 1:1-3.)

Do we remember that at the great council in the heavens in which we participated as preexistent spiritual beings, he presented a plan in which he offered his life, and that he was willing to suffer death to atone for the sins that would come

into the world? In doing this he would assure us of a resurrection from the dead, and he would make salvation possible for us, his brothers and sisters, and thus become our Savior.

Do we remember his intense agony and suffering in the Garden of Gethsemane, as he took upon himself the sins of mankind?

Our obligation

As we partake of the sacrament, do we remember that we enjoy membership in the restored church which bears his name; do we resolve that we will strive to demonstrate our appreciation by responding to calls and assignments made by our leaders; and do we commit ourselves to do everything within our power to help build up his church?

And, finally, do we remember the promises and assurances given to us by the Savior, that he will return once again, in what is referred to as his second coming? Do we remember that those who are faithful and keep his commandments may again have the privilege of entering his presence and that of our Father in heaven?

Blessing promised

We learn, then, from the beautiful sacramental prayers that, first, the bread and water are taken in remembrance of the body and of the blood that the Savior shed for us; secondly, that we pledge to take upon us the name of the Lord Jesus Christ; and thirdly, we promise that we will always remember him, and that we will keep the commandments which he has given us. And if we do these things, we are then in a position to realize the meaningful promise: "that we may always have his Spirit to be with us."

What a wonderful blessing it would be if we could always have

the Spirit of the Savior in our lives to guide and direct us!

Gaining the Spirit

While Wilford Woodruff was crossing the ocean on his final mission to Great Britain, he testified that the martyred Prophet, Joseph Smith, and his brother Hyrum appeared to him in his cabin aboard the ship. The vessel had been caught in a terrible storm, which had abated as a result of the prayers of the brethren. Hear Brother Woodruff's own words of what happened: "The night following [the storm] Joseph and Hyrum visited me, and the Prophet laid before me a great many things. Among other things, he told me to get the Spirit of God, as we all needed it."

Many years later Brigham Young, after his death, also appeared to Brother Woodruff and said virtually the same thing—the importance of gaining and keeping the Spirit of the Lord in our lives.

One of the surest ways to obtain and retain the Spirit of the Lord is to so live and keep ourselves unspotted from the sins of the world that we can partake worthily of the Lord's Supper each week as we attend our sacrament meetings.

That we may do this and thus obtain the blessings predicated upon this law, is my humble prayer, which I ask in the name of the Lord Jesus Christ. Amen.

Following Elder Taylor's address, the Tabernacle Choir sang without announcement the song, "Arise, My Soul, Arise."

President Harold B. Lee

We have just listened to Elder Henry D. Taylor, Assistant to the Twelve, followed by the Tabernacle

Choir singing "Arise, My Soul, Arise."

We shall now be pleased to hear

from Elder Gordon B. Hinckley of the Council of the Twelve, who will be our concluding speaker.

Elder Gordon B. Hinckley

Of the Council of the Twelve

My beloved associates in this great work. I never come into this Tabernacle without thinking of the devotion and sacrifice of our pioneer fathers who constructed it as a house of God. They dedicated and consecrated it to worship and the teaching of truth. A great and sacred trust is placed in us, as we occupy this pulpit, to speak words of faith. To that end I humbly seek the direction of the Holy Spirit.

Response of convert

Mine has been the opportunity to meet many wonderful men and women in various parts of the world. A few of them have left an indelible impression upon me. One such was a naval officer from Asia, a brilliant young man who had been brought to the United States for advanced training. Some of his associates in the United States Navy, whose behavior had attracted him, shared with him at his request their religious beliefs. He was not a Christian, but he was interested. They told him of the Savior of the world, of Jesus born in Bethlehem, who gave his life for all mankind. They told him of the appearance of God, the Eternal Father, and the resurrected Lord to the boy Joseph Smith. They spoke of modern prophets. They taught him the gospel of the Master. The Spirit touched his heart, and he was baptized.

He was introduced to me just before he was to return to his native land. We spoke of these things, and

then I said, "Your people are not Christians. You come from a land where Christians have had a difficult time. What will happen when you return home a Christian and, more particularly, a Mormon Christian?"

His face clouded, and he replied, "My family will be disappointed. I suppose they will cast me out. They will regard me as dead. As for my future and my career, I assume that all opportunity will be foreclosed against me."

I asked, "Are you willing to pay so great a price for the gospel?"

His dark eyes, moistened by tears, shone from his handsome brown face as he answered, "It's true, isn't it?"

Ashamed at having asked the question, I responded, "Yes, it's true."

To which he replied, "Then what else matters?"

These are the questions I should like to leave with you this morning: "It's true, isn't it? Then what else matters?"

Reasons for church growth

Yesterday the growth statistics of the Church were presented. They are impressive and gratifying. They called to mind a recent broadcast of one of the nation's popular television programs in which Joe Garagiola interviewed the Reverend Dean M. Kelley of the National Council of Churches, who spoke of the declining membership of some of

the larger, well-known religious bodies and also of the accelerating growth of others. He gave as the reason for the decline: "Because they have become permissive; they allow just anybody to become members or remain members. They don't insist on any rigorous requirements of belief or of contributions." He pointed out, on the other hand, that those groups which require sacrifice of time and effort and means are enjoying vigorous growth.

He then went on to say: "The fastest growing church [of] over a million members in this country is the Mormon Church, the Latter-day Saints, with headquarters in Salt Lake City, which is growing at five percent a year, [and] that's a very rapid increase."

This is a most striking commentary, and one that should concern every thoughtful man and woman. One thing that it says is that a religion which requires devotion, which asks for sacrifice, which demands discipline, also enjoys the loyalty of its membership and the interest and respect of others.

No equivocations

It was ever thus. The Savior did not equivocate when he said to Nicodemus: "Except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.) There were no exceptions. There was no permissiveness in complying with the rule. It was so in other matters of which he spoke.

Paul never hedged nor quibbled when setting forth the requirements of the gospel of Jesus Christ. It is so today. The Lord himself declared that "strait is the gate and narrow is the way." Any system dealing with the eternal consequences of human behavior must set guidelines and adhere to them, and no system can long command the loyalties of men that does not expect of them certain

measures of discipline, and particularly of self-discipline. The cost in comfort may be great. The sacrifice may be real. But this very demanding reality is the substance of which come character and strength and nobility.

Permissiveness never produced greatness. Integrity, loyalty, strength are virtues whose sinews are developed through the struggles that go on within a man as he practices self-discipline under the demands of divinely spoken truth.

Motivation by convictions

But there is another side of the coin, without which this self-discipline is little more than an exercise. Discipline imposed for the sake of discipline is repressive. It is not in the spirit of the gospel of Jesus Christ. It is usually enforced by fear, and its results are negative.

But that which is positive, which comes of personal conviction, builds and lifts and strengthens in a marvelous manner. In matters of religion, when a man is motivated by great and powerful convictions of truth, then he disciplines himself, not because of demands made upon him by the Church but because of the knowledge within his heart that God lives; that he is a child of God with an eternal and limitless potential; that there is joy in service and satisfaction in laboring in a great cause.

The remarkable progress of this church, to which the Reverend Kelley referred, is not so much the result of the requirements of the Church upon its members as it is the result of the conviction in the hearts of those members that this is in very deed the work of God, and that happiness and peace and satisfaction are found in righteous service.

Strength of Church

We are gathered today on Tem-

ple Square in this historic Tabernacle, surrounded by other remarkable buildings, but the strength of the Church is not in these buildings, nor in its thousands of houses of worship across the world, nor in its universities and hospitals. These are all facilities, desirable, means to an end, but only auxiliary to that which is the true strength. As President Lee indicated yesterday, the strength of this church lies in the hearts of its people, in the individual testimony and conviction of the truth of this work. When an individual has that witness and testimony, the requirements of the Church become challenges rather than burdens. Declared the Savior: "... my yoke is easy, and my burden is light." (Matt. 11:30.)

The yoke of Church responsibility, the burden of Church leadership become opportunities rather than problems to him who wears the mantle of dedicated membership in the Church of Jesus Christ.

Miracle of conversion

While attending a conference in the East the other day, I listened to the experience of an engineer who joined the Church some months ago. The missionaries had called at his home, and his wife had invited them in. She had eagerly responded to their message, while he felt himself being pulled in against his will. One evening she indicated that she wished to be baptized. He flew into a fit of anger. Didn't she know what this meant? This would mean time. This would mean the payment of tithing. This would mean giving up their friends. This would mean no more smoking. He threw on his coat, walked out into the night, slamming the door behind him. He walked the streets, swearing at his wife, swearing at the missionaries, swearing at himself for ever permitting them to teach them. As he grew tired, his anger cooled, and a spirit of prayer

somehow came into his heart. He prayed as he walked. He pleaded with God for an answer to his questions. And then an impression, clear and unequivocal, came almost as if a voice had spoken with words that said, "It's true."

"It's true," he said to himself again and again. "It's true." A peace came into his heart. As he walked toward home, the restrictions, the demands, the requirements over which he had been so incensed began to appear as opportunities. When he opened the door, he found his wife had been on her knees.

Then, before the congregation to whom he told this, he spoke of the gladness that had come into their lives. Tithing was not a problem. The sharing of their substance with God who had given them everything seemed little enough. Time for service was not a problem. This required only a little careful budgeting of the hours of the week. Responsibility was not a problem. Out of it came growth and a new outlook on life. And then this man of intellect and training, this engineer accustomed to dealing with the facts of the physical world in which we live, bore solemn testimony with moistened eyes of the miracle that had come into his life.

So it is with hundreds of thousands in many lands—men and women of capacity and training, of business and the professions, hard-headed, practical men who do things in the work of the world, in whose hearts there burns a silent witness that God lives, that Jesus is the Christ, that this work is divine, that it was restored to earth for the blessing of all who will partake of its opportunities.

Said the Lord: "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Rev. 3:20.)

Every man may know

Jesus, speaking to the Jews in the temple, said: "My doctrine is not mine, but his that sent me.

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:16-17.)

This is the wonder of this work, that every man may know for himself. He is not dependent on the teacher or the preacher or the missionary, except as they might instruct and bear witness. As Job declared long ago: "... there is a spirit in man; and the inspiration of the Almighty giveth them understanding." (Job 32:8.)

Each man may know for himself that it is true through the gift of the Holy Spirit, and with as certain an assurance as that the sun will rise in the morning. And knowing that it is true, he will be inclined to discipline himself as becomes one who has a knowledge of the meaning and purpose of life, of his great responsibility to his fellowmen, of his responsibility to his family, of his responsibility to God.

"Learn of me," said the Lord, "and listen to my words; walk in the meekness of my Spirit, and you shall have peace in me." (D&C 19:23.)

This is "the peace that passeth all understanding," because it comes not of the mind, but of the Spirit, and "the things of God are understood by the Spirit of God."

Testimony of young woman

A brilliant and highly educated young woman spoke in Berchtesgaden, Germany, to a conference of American military personnel who were members of the Church. I was there and heard her. She was a major in the army, a medical doctor, a highly respected specialist in her field. She said:

"More than anything else in the world, I wanted to serve God. But try as I might, I could not find him. The miracle of it all is that he found me. One Saturday afternoon in September 1969 I was at home in Berkeley, California, and heard my doorbell ring. There were two young men there, dressed in suits, with white shirts and ties. Their hair was neatly combed. I was so impressed with them that I said: 'I don't know what you're selling, but I'll buy it.' One of the young men said: 'We aren't selling anything. We're missionaries of The Church of Jesus Christ of Latter-day Saints, and we would like to talk with you.' I invited them to come in, and they spoke about their faith.

"This was the beginning of my testimony. I am thankful beyond words for the privilege and honor of being a member of The Church of Jesus Christ of Latter-day Saints. The joy and peace this glad gospel has brought to my heart is heaven on earth. My testimony of this work is the most precious thing in my life, a gift from my Heavenly Father, for which I will be eternally thankful."

This knowledge comes now just as it came anciently. It so came to my friend, the naval officer from Asia. It so came to the engineer in the East whose words I quoted. It so came to this medical doctor whose testimony I have repeated. In this hall there are thousands who could speak similarly. Across the world there are now millions. And if there be any within the sound of my voice who are searching for the witness of the Holy Spirit in these matters, I give you my testimony that it may be had. It will come now just as it came to Peter of old:

The rock of revelation

"When Jesus came into the coasts of Caesarea Philippi, he

asked his disciples, . . . whom say ye that I am?

"And Simon Peter answered and said, Thou art the Christ, the Son of the Living God.

"And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

"And I also say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16:13-18.)

This rock of revelation is the source of knowledge concerning the things of God. It is the witness of the Holy Spirit that testifies of eternal truth, and the gates of hell shall not prevail against any man who seeks it, who accepts it, who cultivates it, and who lives by it.

Of these sacred things I offer my solemn testimony and invoke the blessings of this knowledge upon all earnest seekers after truth, in the name of the author of truth, even the Lord Jesus Christ. Amen.

Without announcement, the Tabernacle Choir sang "God So Loved the World" following Elder Hinckley's address.

President Harold B. Lee

Elder Gordon B. Hinckley of the Council of the Twelve has just spoken to us followed by the Tabernacle Choir singing "God So Loved the World."

We are grateful to the owners and managers of over 300 television and radio stations for offering their facilities as a public service to make proceedings of this conference available to millions throughout many areas of the world.

We shall now conclude this third session of the conference with the Tabernacle Choir singing "The Lord Is My Shepherd" after which the benediction will be pronounced by Elder James A. Cullimore, Assistant to the Twelve.

This conference will then be adjourned until two o'clock this afternoon.

The Choir sang "The Lord Is My Shepherd."

The benediction was offered by Elder James A. Cullimore, Assistant to the Twelve.

The conference was then adjourned until two o'clock p.m.

SECOND DAY AFTERNOON MEETING

FOURTH SESSION

The fourth session of the conference convened in the Salt Lake Tabernacle on Saturday, April 7, 1973, at 2 o'clock p.m.

President Harold B. Lee was present and presided. He also conducted this session of the conference.

The music for this session was rendered by the Combined Primary Children's Chorus of the Bountiful, Kaysville, and Woods Cross Regions, with Sister Pat Maughan conducting. Roy M. Darley was at the organ. Before the opening of the conference meeting, they sang the song, "Reverence." President Lee

then made the following introductory comments:

President Harold B. Lee

We are convened in the Tabernacle in Salt Lake City in the fourth general session of the 143rd Annual Conference of The Church of Jesus Christ of Latter-day Saints. We extend a cordial welcome to all present here this afternoon, and to our television and radio audience.

We are especially grateful to the owners and operators of numerous radio and television stations for the extensive coverage they have given to the proceedings of this conference, originating with KSL in Salt Lake City.

By means of satellite transmission, sessions of this conference will be heard over radio stations in Australia and countries of South America.

The General Priesthood Conference to be held this evening will be transmitted over closed-circuit from the Salt Lake Tabernacle to over 180,000 men of the priesthood assembled in approximately 800 buildings throughout the United States and Canada, and by way of closed-circuit television to nine buildings in Salt Lake City and on the campus of the Brigham Young University.

The music for this session will be rendered by the Combined Primary Children's Chorus of the Bountiful, Kaysville, and Woods Cross Regions, with Sister Pat Maughan conducting. Roy M. Darley is at the organ. We have been favored by beautiful prelude music

rendered by these sweet children. They sang the song "Reverence," and I see the audience has caught the meaning of what they have been singing.

We shall begin this service by the Primary Children's Chorus singing "I Think When I Read that Sweet Story," and "I Wonder When He Comes Again."

The invocation will then be offered by Elder Peter L. Morley, Regional Representative of the Twelve.

The Combined Primary Children's Chorus sang the numbers "I Think When I Read that Sweet Story" and "I Wonder When He Comes Again."

The opening prayer was offered by Elder Peter L. Morley, Regional Representative of the Twelve.

President Lee

The Primary Chorus will now sing "Christ and His Little Ones," after which Elder Boyd K. Packer of the Council of the Twelve will be our first speaker.

The Primary Children's Chorus sang the song "Christ and His Little Ones."

President Lee

We shall now hear from Elder Boyd K. Packer of the Council of the Twelve. He will be followed by Elder David B. Haight, Assistant to the Council of the Twelve.

Elder Boyd K. Packer

Of the Council of the Twelve

Who has not been touched by the singing of these innocent children? I think of the account in Third Nephi, chapter 17, when the Lord commanded that the little ones should be brought. As they brought them they placed them upon the ground. He commanded that the multitude should give way until all the little ones were there. Then he commanded that the multitude should kneel. He knelt among the little children and prayed.

"Behold your little ones"

The account records:

"... The eye hath never seen, neither hath the ear heard, before, so great and marvelous things as we saw and heard Jesus speak unto the Father;

"And no tongue can speak, neither can there be written by any man, neither can the hearts of men conceive so great and marvelous things as we both saw and heard Jesus speak. . . ."

After the prayer, it is recorded that he wept. And then, "he took their little children, one by one, and blessed them, and prayed unto the Father for them.

"And when he had done this he wept again;

"And he spake unto the multitude, and said unto them: Behold your little ones." (3 Ne. 17:16-17, 21-23.)

I confess, I am not ashamed to confess, that little children get inside of me very easily. We have a little fellow at home not quite four. All he has to say to turn lights on in me is one word, "Dad." I am indebted to him for some of the help with this assignment today.

Talk to children

"... children are an heritage of the Lord" (Ps. 127:3), and I desire today to talk to little children. Many of them are here in the choir. Others, a great number of them, are listening in. I think the grown-ups won't mind if I don't talk to them.

There is something very important that I want to say to you children. Something I hope you'll always remember. Something you should learn when you are children and things are easy to remember.

Did you know that you lived before you were born on earth? Before you were born to your father and mother you lived in the spirit world.

That is a very important thing to know. It explains many things that otherwise are very difficult to understand. Many people in the world do not know that, but it is the truth.

When you were born into this life you were not created then. Only your physical body was created. You came from somewhere. You left the presence of your Heavenly Father, for it was your time to live upon the earth.

Reasons for mortality

There were two reasons you were to come into this life. First, to receive a mortal body. This is a great blessing. Our Heavenly Father arranged things so that through a very sacred expression of love between your father and mother your body was conceived and began to grow. Then at some time, I don't know just when, your spirit entered into your body and you became a

living person. But it did not all begin with your birth as a little baby.

Your body becomes an instrument of your mind and the foundation of your character. Through life in a mortal body you can learn to control matter, and that will be very important to you through all eternity.

Pretend, my little friends, that my hand represents your spirit. It is alive. It can move by itself. Suppose that this glove represents your mortal body. It cannot move. When the spirit enters into your mortal body, then it can move and act and live. Now you are a person—a spirit with a body, living on the earth.

Death a separation

It was not intended that we stay here forever. Just for a lifetime. Little ones, you are just beginning your lifetime. Your grandparents and great-grandparents are nearly finished with theirs. It wasn't long ago that they were little fellows and little girls just like you are now. But one day they will leave this mortal existence, and so will you.

Someday, because of old age, or perhaps a disease, or an accident, the spirit and the body will be separated. We then say a person has died. Death is a separation. All of this was according to a plan.

Remember my hand represents your spirit and the glove represents your body. While you are alive the spirit inside the body can cause it to work and to act and to live.

When I separate them, the glove, which represents your body, is taken away from your spirit; it cannot move anymore. It just falls down and is dead. But your spirit is still alive.

"A spirit born of God is an immortal thing. When the body dies, the spirit does not die." (First Presidency, *Improvement Era*, March 1912, p. 463.)

It is important that you get in

your mind what death is. Death is a separation.

The part of you that looks out through your eyes and allows you to think and smile and act and to know and to be, that is your spirit and that is eternal. It cannot die.

Do you remember when someone, perhaps a grandmother, died? Remember your parents explained to you that it was just her body lying in the casket, that grandmother had gone to live with Heavenly Father, and that she would be waiting there. You remember having them say that, don't you?

Death is a separation and is according to the plan. If the plan ended there, it would be too bad, because we came to obtain a body and it would be lost.

God's plan

When he made it possible for us to come into this world, our Heavenly Father also made it possible for us to return to him, because he is our Father and he loves us. Do not think that because we are living on this earth, away from him, and because we can't see him, he has forgotten us.

Didn't you notice, when your older brother was away on his mission, or your sister was away at school, how your parents did not stop loving them? Sometimes it seemed to you they loved them more than they did you. At least they would talk about them and sometimes worry about them. They sent help and messages to encourage them. Distance can make love grow stronger.

Little children, our Heavenly Father knew that we would need help. So, in the plan, he provided for someone to come into the world and help us.

This was Jesus Christ, the Son of God. He is a spirit child as all of us are; but also, Jesus was his Only

Begotten Son on the earth. I speak very reverently of him. And he it was, my little friends, who made it possible for us to overcome death and get things put back the way they should be.

You are learning about him in Sunday School, in Primary, and in family home evening. It is very important that you remember him and learn all you can about what he did.

He overcame the mortal death for us. Through the atonement, he made it possible for our spirit and body to be one again. Because of him we will be resurrected. He made it possible for us to be resurrected, for the spirit and the body to be put back together. That is what the resurrection is. That is a gift from him. And all men will receive it. That is why he is called our Savior, our Redeemer.

Learning good from evil

The second reason you came here was to be tested: something like going away to school to learn good from evil. It is very important for us to be able to know the right from the wrong.

It is important for us to know that there is an evil one who will tempt you to do wrong. Because of this, there is another separation you should know about. Even when you are very young you should know about it. There is another separation that you need to think about—not the separation of the body from the spirit; rather, a separation from our Heavenly Father.

If we remain separated from him and can't get back to his presence, then it would be as though we were spiritually dead. And that would not be good. This separation is like a second death, a spiritual death.

You are now learning to read, and you can begin to read the scrip-

tures: the Bible, especially the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price. From them we know that little children can learn spiritual truths. For the prophet said:

"... he imparteth his word by angels unto men, yea, not only men but women also. Now this is not all; little children do have words given unto them many times which confound the wise and the learned." (Al. 32:23.)

Importance of cleanliness

In the scriptures we learn that our spirits must be clean, in order to return to the presence of our Heavenly Father:

"... there cannot any unclean thing enter into the kingdom of God..." (1 Ne. 15:34.)

Two important things must happen to us then. First, somehow we must get our body back after we die—that is, we want to be resurrected; and we must find a way to keep ourselves clean, spiritually clean, so that we will not be separated from our Heavenly Father and may return to where he is when we leave this earth life.

We are sure you will overcome mortal death. You will be resurrected because of what Christ did for us. Whether or not you overcome the spiritual death—that separation from the presence of our Heavenly Father—will depend a great deal upon you.

When Jesus Christ was living on the earth, he taught his gospel and organized his church. If we live the gospel, we will remain spiritually clean. Even when we make mistakes, there is a way to become clean again. That is what repentance is.

Steps to enter church

To enter his church we must have faith in the Lord Jesus Christ.

We must repent, and we must be baptized.

Baptism is like being buried in the water. When we come out of the water, it is like being born again, and we are clean. We receive a remission of our sins. That means they are taken away. We can retain this remission of our sins if we will.

We are then confirmed members of his church, The Church of Jesus Christ of Latter-day Saints. We may have the gift of the Holy Ghost to guide us. That is like receiving messages from our heavenly home, to show us the way to go.

The Lord called prophets and apostles to lead his church. He has always revealed his will through his prophets.

An apostle of the Lord

Let me tell you something I learned when I was about your age. I think I was about six or seven years old. My brother and I (we were about the same age) walked to the stake conference together. I can still go in that building in Brigham City and go back just under the balcony, and say, "I was sitting about there when it happened."

What was it that happened? There was a man speaking at the pulpit, Elder George Albert Smith. He was a member of the Council of the Twelve at that time. I do not remember what he said, whether he was talking about the Word of Wisdom, or about repentance, or about baptism. But somehow while he was speaking it was fixed in my little-boy mind that there stood a servant of the Lord. I have never lost that testimony or that feeling. In my mind I came to know that he was an apostle of the Lord Jesus Christ.

My little friends, although I sit now in the Council of the Twelve, I have never lost that feeling about these men. Often when we meet in the Council, I look around the cir-

cle and know again that these are the apostles of the Lord Jesus Christ upon the earth. They are special witnesses of him.

A time of testing

Little ones, you will be tested, perhaps more than any generation that ever lived here. You will meet many people who do not believe in Christ. Some will be agents for the evil one and teach wickedness. Sometimes this will be very tempting. There will be times when you will make mistakes (and all of us make mistakes). There will be times when you will wonder if you can live the way he taught we should live. When you are tested, when you are disappointed, or ashamed, or when you are sad, remember him and pray to your Heavenly Father in his name.

Some men will say that he did not come to earth. But he did. Some will say that he is not the Son of God. But he is. Some will say that he has no servants upon the face of the earth. But he has. For he lives. I know that he lives. In his church there are many thousands who can bear witness of him, and I bear witness of him, and tell you again the things you should remember, things you should learn when you are yet a little one.

Remember that each of you is a child of our Heavenly Father. That is why we call him our Father.

You lived before you came to this earth. You came to receive a mortal body and to be tested.

Redemption of Christ

When your life is over, your spirit and body will be separated. We call that death.

Our Heavenly Father sent his Son, Jesus Christ, to redeem us. Because of what he has done we will be resurrected.

There is another kind of

death you should think of. That is the separation from the presence of our Heavenly Father. If we will be baptized and live his gospel, we may be redeemed from this second death.

Our Heavenly Father loves us, and we have a Lord and Savior.

I thank God for a church where you, our little children, are precious above all things. I thank God for our Savior who suffered the little children to come unto him.

You sang these words, just a few minutes ago:

"I think when I read that sweet story
of old,

When Jesus was here among men,
How he called little children like
lambs to his fold,

I should like to have been with him
then.

"I wish that his hands had been
placed on my head,
That his arms had been thrown
around me,

That I might have seen his kind look
when he said,

'Let the little ones come unto me.'"

—*Sing with Me*, no. B-69

My little brothers and sisters, my little children, I know that God lives. I know something of how it feels to have his hand put upon you, to call you to his service. I bear witness and share with you the witness that has been given me, that special witness. He is the Christ! He loves us! I pray for you, our little ones, and plead with him to behold our little ones and to bless them, in the name of Jesus Christ. Amen.

President Harold B. Lee

Isn't it wonderful that we have a father and a grandfather in the Council who knows how to talk to little children? Elder Boyd K. Packer of the Council of the Twelve has just addressed us.

We shall now hear from Elder David B. Haight, Assistant to the Council of the Twelve. He will be followed by Elder Hartman Rector, Jr., of the First Council of Seventy.

Elder David B. Haight

Assistant to the Council of the Twelve

In the brief period that I occupy this pulpit, I pray that my remarks may be in harmony with the spirit of this conference. I acknowledge the divinity of the direction the Church is receiving from President Harold B. Lee, our prophet, and the strength and wisdom of President Tanner and President Romney and all of the other General Authorities as they assist in guiding and encouraging the Church membership throughout the world to live lives that are compatible with the gospel of Jesus Christ.

We have all been greatly touched by these beautiful voices of the Primary children, and I hope to direct my remarks to those who have a great responsibility regarding these precious lives.

Scale of values

As I view the struggles of mankind in this challenging time, I reflect on the familiar phrase of Henry Van Dyke, which most high school students were required at one time to memorize. Van Dyke wrote:

"Four things a man must learn to do,
If he would make a record true,
To think without confusion clearly,
To love his fellowmen sincerely,
To act from honest motives purely,
To trust in God and heaven
securely."

"To trust in God and heaven securely." Wouldn't there be a feeling of great security if you knew that your home produced sons and daughters who trust in God securely—really trust in him, believing in him and in his Son, Jesus Christ, the Savior of the world?

In these times, it can be difficult to think clearly, to hold to a high degree of integrity and loyalty, and to maintain lofty ideals in a generation that seems to have lost its scale of values. The current wave of permissiveness in many areas of our lives is being encouraged by false interpretations of our true, basic, moral principles.

False prophets

The Savior warned us of these times:

"... there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." (Matt. 24:24.)

Unfortunately, along with much of the world, some of our loved ones are influenced by false prophets, false Christs, and modern movements of spiritualism. Some have become victims of satanic influences because they do not understand or realize the power of the adversary who knows human weaknesses and is ever present.

Eternal struggle with evil

Who is this evil power? Is he real? Does he exist?

John the Revelator capsuled that powerful struggle in heaven,

the outcome of which has such an impact on all of humanity:

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

"And prevailed not; . . .

"And the great dragon was cast out, that old serpent, called the Devil, . . . which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

"And I heard a loud voice saying in heaven, Now is come salvation, . . . for the accuser of our brethren is cast down. . . .

"... Woe to the inhabitants of the earth. . . ! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." (Rev. 12:7-10, 12.)

There is an eternal struggle with evil forces. John the Revelator has warned us, "Woe to the inhabitants of the earth. . . !" He is speaking to all of us. He says, Be on guard; beware.

Warning of evil power

The Lord God also warns us in modern revelation:

"Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be cast down;

"And he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice." (Moses 4:3-4.)

Does God's warning of this evil power come through to us clearly? "... to deceive . . . to blind men . . . lead them captive . . . as many as would not hearken unto my voice." This evil is influencing the rapid

deterioration of our sacred, moral principles that seems to be sweeping the land. Some neighborhood movie houses now show films that neither parents nor society would have tolerated a few years ago. Hard-core pornography is now available at candy stores and supermarkets at popular prices.

In the brief period of the past ten years, this country and most of the free world have been converted into a space-age Sodom and Gomorrah, aided by some publishers, movie producers, and even some so-called educators. Moral principles have been eclipsed by the blind, ungodly pursuit of pleasure—pleasure at any price.

Alma in the Book of Mormon records Korihor's sad experience with Satan:

"... behold, the devil hath deceived me; for he appeared unto me in the form of an angel, and said unto me: ... There is no God; yea, and he taught me that which I should say. And I have taught his words; ... and I taught them, even until I had much success, ... that I verily believed that they were true; and for this cause I withstood the truth; even until I have brought this great curse upon me." (Al. 30:53.)

Reality of Satan

Many people who believe at least tentatively in the reality of God have a much harder time believing in the reality of the devil. Some even soft-pedal the subject and go along with the popular idea that the devil is a purely mythological creature.

Some people roar with laughter as a television comic remarks, "The devil made me do it." Well, maybe he did! He will always try.

To deny the existence of Satan and the reality of his evil power and influence is as foolish as ignoring the existence of electricity. We

know electricity is real; we see and feel its power. We also know about war, hatred, backbiting, false witness, cheating, and the broken hearts and broken homes caused by the moral sins of modern Babylon. Do members of this church feel a lack of evidence in the reality of Satan and his power?

We are told that some of the "very elect" will be enticed and deceived. Couldn't this "very elect" include your sons and daughters, even though through baptism they have already accepted Christ as their Savior? Wouldn't the evil one concentrate on them if he found a weakness or an opportunity?

Experience of college student

A college student hoping to repent of some serious mistakes and straighten out his life told me only a few days ago of an influence which, for a time, controlled his life. His desire to have some expert ski equipment encouraged him to accept a job on Sundays and evenings. This prevented him from attending priesthood and other Sunday meetings. Now he was too tired to attend early morning seminary. With his new, fancy ski equipment, he made the high school team and made some new friends. To be "with it," he started to smoke and soon moved to marijuana and from marijuana to LSD. His father and mother now appeared old-fashioned to him. He moved from his parents' home to live with his newfound friends in an old house. The house had extra rooms, so they invited a young lady—also on drugs—to move in. His father tried to visit him, to communicate through letters. But this young man now felt completely disenchanted with church and home. After these tragic mistakes, he finally came to his senses and moved home with his parents. He told me, "The

devil seemed to be in charge of my life."

Need of parental direction

After interviewing the youth in his ward, a dedicated bishop recently commented on the lack of spiritual direction given by some parents to their own teenage sons and daughters. He said, "Bishops and teachers can't do it all. Parents must teach their children of the pitfalls of evil." This bishop then compared differences in priorities in the homes as reflected in his interviews with the youth. One girl said, "I know the gospel is true; I live it; I keep the commandments; no problems." Another young lady remarked, "I don't accept all of it; I'm battling with some parts; we never discuss it at home."

"... never discuss it at home." What a tragedy! Strengthen your home. Teach your loved ones to distinguish between Satan and our Savior. Teach your loved ones that "all things which are good cometh of God; and that which is evil cometh of the devil; for the devil is an enemy unto God, ... and inviteth and enticeth to sin." (Moro. 7:12.)

Not explaining these eternal truths of the gospel in the warm atmosphere of your home could be the difference between exaltation and darkness. At a crucial moment in a youth's life, the humble testimony of mother and father could be recalled and make the difference in a critical decision.

True happiness in this life and the life to come is found in keeping the commandments of God. "... you shall live by every word that proceedeth forth from the mouth of God." (D&C 84:44.)

Influence of devil

I bear witness this day that the devil is real. I have felt of his influ-

ence. The apostle Paul knew firsthand of his power. As Saul of Tarsus he persecuted the saints; locked them in prison; gave voice against them when they were put to death. Saul, now the believer and great apostle, encouraged the followers of Christ at Ephesus:

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world. . . ." (Eph. 6:11-12.)

Shield of righteousness

If you and your loved ones keep and live the commandments of God, following the counsel of his living prophet to strengthen your homes, this protecting armor of God that Paul referred to will fit comfortably; the shield of righteousness will be sufficient to withstand the evil darts; and your loved ones will find great joy and salvation, for they will have learned and will know how—

"To think without confusion clearly,
To love his fellowmen sincerely,
To act from honest motives purely,
To trust in God and heaven
securely."

May this be your lot with you and your families, I humbly pray in the name of Jesus Christ, our Savior. Amen.

President Harold B. Lee

Thank you, Elder Haight. We have just listened to Elder David B. Haight, Assistant to the Twelve.

We shall now be pleased to hear from Elder Hartman Rector, Jr., of the First Council of Seventy.

Elder Hartman Rector, Jr.

Of the First Council of the Seventy

Following the theme that was so masterfully developed this morning by President Tanner, I would like to present a few thoughts on success.

Success is that illusive and almost indefinable goal to which all men are looking, but success is hardly ever the same thing to two different people.

Definition of success

The dictionary defines success as "the favorable termination of a venture," which implies it is a risky, daring, or dangerous undertaking. A second definition is, "the attainment of wealth, favor, or eminence," and surely this is the most commonly used definition today.

We are prone to apply the term *successful* to those who *look* prosperous or wealthy or appear to have scaled the pinnacle of accomplishment in their own particular profession. Whether a man be a doctor, lawyer, financier, builder, politician, an admiral or a general, an actor, an airline pilot, or an athlete, all these and many others have the term *success* applied to them. But is this really success?

Man's definition of success is, many times, very difficult to comprehend. Some feel to be right is to be successful. Henry Clay said he would rather be right than president. Perhaps he felt successful: he ran for the presidency three times and failed all three times. "Even a stopped clock is right twice a day. After some years it can boast a long series of successes." (Abner-Eschenbach.)

"The reasonable man will know that the actual magnitude of success obtained bears no real relation to the amount of pleasure that is conveyed; the man who becomes prime

minister or wins a Nobel prize is not really more elated than he who secures a trophy for playing Ping Pong or wins a bronze medal for growing large chrysanthemums." (Harold Necholson.)

Attainment of joy

The Lord doesn't seem to measure success in terms of attainment of position or power or wealth. A prophet in the Book of Mormon (where, by the way, the most succinct and unvarnished truths can be found) said, "But behold, all things have been done in the wisdom of him who knoweth all things. Adam fell that men might be; and men are, that they might have joy." (2 Ne. 2:24-25.) If man is that he might have joy, then success to the Lord must include the attainment of real joy. On the basis of this definition, then, no one is really successful who is not happy.

If this be the Lord's definition, then there is precious little success in this world. Success in its practical application seems to be more a state of mind than anything else. Obviously, many people never make it because they are ungrateful. They are not thankful for what they have; therefore, they are unhappy and thus are not successful. I have never seen a happy person who was not thankful for what he had, to paraphrase the Prophet Joseph Smith, who stated that "doubt and faith cannot exist in the same person at the same time." (6th Lecture on Faith.) It is also doubtful that success and unhappiness can exist in the same person at the same time.

Generally speaking, we are unhappy because we are dissatisfied, and this because we pursue after

things that cannot make us happy, even if we obtain them. In the words of H. W. Beecher, "Success is full of promise till men get it, and then is as a last year's nest, from which the bird has flown."

Everything has its price

There is a great lesson to be learned here. Some think of success as obtaining "something for nothing" or the securing of a great bargain. The words of James Russell Lowell seem particularly applicable. He said, "Earth gets its price from what Earth gives us." In order to be happy, it is particularly important that we learn that everything has its price and not expect something for nothing. This seems to be what earth life is all about—to teach us the lesson that as ye sow, so shall ye reap. We cannot receive something for nothing; on the contrary, we will pay for everything we receive. To continue with Lowell's quote:

"Earth gets its price from what Earth gives us;
The beggar is taxed for a corner to die in, . . .
We bargain for the graves we lie in;
At the devil's booth are all things sold,
Each ounce of dross costs its ounce of gold;
For a cap and bells our lives we pay,
Bubbles we buy with a whole soul's tasking.
For 'tis heaven alone that is given away,
'Tis only God may be had for the asking. . . ."

("The Vision of Sir Launfal," Stanza 3.)

Material possessions

How true this is! We pursue after bubbles many times, thinking

they will make us happy and that obtaining this particular bubble would make us successful. There are many, many bubbles for sale. This is another word for material possessions, which the world would have us believe are necessary to make us happy. We get the idea from modern advertising that happiness comes from the accumulation of material possessions. We must have a new house, a new car, or a snowmobile, or maybe even a boat.

Elder ElRay L. Christiansen tells an interesting story about his neighbor who bought a boat. He really couldn't afford a boat; but he bought it anyway, because he had a credit card. In order to pay for the boat, he had to take a second job, which meant he had to work on Saturday. This, of course, left one day per week on which he could use the boat. When do you suppose that was? Yes, you are right—it was Sunday. But he loved his boat and invited Brother Christiansen over to admire it, saying, "Isn't it beautiful? What shall we name it?" (Now, you see, it is a member of the family—it has to have a name.)

Brother Christiansen said, "Why don't you call it The Sabbath Breaker?" (*Conference Report*, April 1962, p. 33.) Now, please don't misunderstand me—I have nothing against boats. I have a friend who has a boat, and he calls his boat "Never on Sunday," which, of course, is a better name for a boat.

There is no real joy or happiness in the accumulation of material possessions. There are too many people today who are so miserable in this life that they cannot stand themselves. They are seeking any avenue of escape—to get out of this life, even to taking their own lives. Many of these people have material possessions heaped up in piles all around them—and many of their associates would say they were suc-

cessful. But material possessions have not made them happy.

Seeking righteousness

The Master emphasized this when he said, "For what is a man profited, if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:26.) And then he added significantly, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33.)

A young man came to see me recently who had been called by the Lord to fill a mission. He was a fine young man—handsome, strong, sharp—but he said he didn't want to go on his mission because there were other things that he would rather do. As we visited he told me that one thing he would rather do was drive a dune buggy. We talked about the relative merits of trading eternal life for a dune buggy; and he decided, perhaps, that was not exactly a fair exchange. I suggested to him that if he still wanted to drive a dune buggy after he had filled his mission, the Lord would probably let him do so, since the Lord always grants unto men "according to their desire." (Al. 29:4.)

We must not be misled. The only real joy and happiness we can know here upon this earth, as well as in the eternities, will come through obedience to the Lord's commandments. Alma's statement that "wickedness never was happiness" (Al. 41:10) is still valid. Again he has said, "If ye know these things, happy are ye if ye do them." (John 13:17.) He did not say, but could have said, "Unhappy are ye if you don't."

Sometimes young people get upset because they do not know what profession to follow. They feel it is so vital that they must have a revelation from the Lord, so they will know what to do with their lives.

Generally speaking, I'm not sure that the Lord really cares what we choose as a vocation—whether we are a plumber or a librarian—so long as we keep the commandments of God. Of course, it is sometimes easier to keep the commandments when we are happy in our professions, and to that extent it is important that we do something we enjoy.

Success in the home

The Lord, through living prophets as well as prophets in earlier times, has made it abundantly clear where real joy can be found, and he has placed the emphasis for real joy squarely on the family. President David O. McKay's statement that "no other success can compensate for failure in the home" will forever live in our hearts.

President Harold B. Lee uttered an equally significant statement when he said, "Now, you husbands, remember that the most important of the Lord's work that you will ever do will be the work you do within the walls of your own home." (First Presidency Directive, April 14, 1969.) These statements and others update and reemphasize the Lord's injunction to Adam and Eve in the Garden when he commanded them to "be fruitful, and multiply and replenish the earth." (Gen. 1:28.) Why should they do this? "That ye may have joy and rejoicing in your posterity."

The Lord gives no commandments to his children that are not calculated to make them happy and thus successful. Therefore, he has added to the basic commandment of "be fruitful and multiply and replenish the earth," the reason for so doing: that you may have joy and rejoicing in your posterity.

Lehi's statement that "man is that he might have joy" takes on even more significance in light of this and the foregoing statement made by living prophets. And the Prophet

Joseph Smith also added to this statement when he said, "Happiness is the object and design of our existence; and will be the end thereof, if we pursue the path that leads to it. . . ." (*Teachings of the Prophet Joseph Smith*; p. 255.)

Path to temple altar

From what we have considered, that path inevitably leads to the altar of the temple. I have, many times, seen the Spirit lift choice young people who had come to the temple to become a family; and it seemed to me in these instances that the temple became a "heavenly family house," the sealing room became a "heavenly family room," and the altar of the temple became a "heavenly family altar." For as they knelt there, they were joined by the Lord through his priesthood for all eternity and thus were made "one," a family, in the Lord. The importance of this ordinance cannot be overemphasized, for if we raise a family outside the temple, we may lose it. We have no promise with respect to the continuation of family ties after we leave this life unless the covenants have been solemnized at the altar of the temple. Otherwise, it is only "until death do ye part."

God is the Heavenly Father of the human family. He is obviously concerned with families. If you doubt it, look around you! We are all his children—we belong to him. For this reason, he has commanded that a house be built for his family.

Our heavenly and eternal Father wants us to be happy, so he has established and ordained families as the basic unit of his church. Yes—and also of exaltation in his celestial kingdom. Happiness seems vital to success, or is it that success is vital to happiness? Either way, I do not believe I have ever seen happy parents who had unhappy children;

and, conversely, I have never seen unhappy children who had happy parents.

Eternal life

So, then, what is required of parents, who have been so joined in the Lord's house, concerning their children? First, they are to love each other—this is so vital; then they are to welcome choice spirits from the Lord and teach them to love the Lord, keep his commandments, and walk uprightly before him. When they do this, they have given these children the foundation for attaining real joy here in this world and in the world to come. For they will have eternal life, which is the ultimate success, and they will be made rich. ". . . Behold, he that has eternal life is rich." (D&C 6:7.)

May this be our goal, and may we be willing to pay the price to obtain it and not be taken in by all the misinformation which is abroad in the land today about birth control, abortion and sex education, and other Satan-inspired philosophies; that we may look to the Lord and follow his living prophets and oracles today. I pray that we will, for I bear witness that God our Heavenly Father lives, and that he hears and answers prayers, and that he is concerned about his children, so much so that he sent his Only Begotten Son that we might have immortality and eternal life.

May we follow him, and may we keep his commandments, and may we be successful, I pray in the name of Jesus Christ. Amen.

President Harold B. Lee

He to whom you have just listened is Elder Hartman Rector, Jr.,

of the First Council of Seventy. I am sure from these addresses that there will be many young college students who will find a basis for setting their goals for the future.

The congregation and children's chorus will now join in singing "Redeemer of Israel." After the singing Elder O. Leslie Stone, Assistant to the Twelve, will address us.

The hymn, "Redeemer of

Israel," was sung by the congregation.

President Lee

Elder O. Leslie Stone, Assistant to the Twelve, will now address us. He will be followed by Elder Rex D. Pinegar of the First Council of Seventy, who is currently serving as the president of the North Carolina-Virginia Mission.

Elder O. Leslie Stone

Assistant to the Council of the Twelve

I am sure that as grandfathers and fathers, you rejoice with me in these children who have rendered the singing at this session of the conference. They are wonderful. Being a grandfather of 14, I have learned to love grandchildren.

I am reminded of the grandfather who got on the airplane. As he went down the aisle looking for a seat, he came to an attractive woman, and he said, "Are you a grandmother?" And she said, "Yes, I am." So he passed her up. He went on and repeated it again. Finally he asked a lady, "Are you a grandmother?" And she said, "No, I am not." He said, "May I sit down? I want to talk about my grandchildren."

In the few moments allotted to me, I would like to discuss the subject of faith, what it means, and how it affects us as individuals.

Prayers answered

When I made preparation for this talk, I had no idea that in our family we would be called on so soon to exercise great faith and prayers for the well-being of my sweet

companion, who underwent major surgery just last Monday. Our faith and prayers were answered, and I want to thank all of my brethren here and all of my friends and others who joined with us in their faith and prayers for her recovery. She is listening from her hospital bed. I would like to take just a moment to tell her how much I love her. She has been a wonderful companion for 49 years this month. She has been an inspiration to me all the days that we have been married. She has been a fine mother and grandmother. We are looking forward to her return from the hospital.

Faith defined

The apostle Paul tells us: "... faith is the substance of things hoped for, and the evidence of things not seen." (Heb. 11:1.) Faith and belief have been used synonymously, and it is sometimes difficult for us to differentiate between the two. There is a difference.

We cannot have faith without belief, but we can believe without having faith. Belief is the foundation

of faith. Faith is trusting in our Lord and Savior, Jesus Christ.

Faith requires action

The scriptures contain many assurances of salvation to those who exercise faith and obey the commandments. One such assurance is found in Mark 16:16, which reads: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Note that the Lord said: "He that believeth and is baptized shall be saved." In other words, we must do more than believe—we must act. Faith is the motivating force that impels action.

In James 2:20 we read: "But wilt thou know, O vain man, that faith without works is dead?"

Many believe that God will provide, but we cannot sit idly by and expect to get results. The Lord requires us to work for that which we seek. If we do our part and exercise faith, then we are promised he will help us in all our righteous undertakings. However, if we do not do our part, how can we expect the help of our Heavenly Father? Our late President David O. McKay said, "The rich rewards come only to the strenuous strugglers." In other words, to those who not only have faith but are willing to work and sacrifice in order to achieve their goals.

Gaining faith

Some may ask, "How do we gain faith?" The answer is that we gain faith just as we gain any other attribute. We must first establish a foundation, and then cultivate our thoughts and actions.

Joseph Smith said: "Faith comes by hearing the word of God, through the testimony of the servants of God. . . ." (*Documentary History of the Church*, vol. 3, p. 379.) Our very

presence in meetings of this conference will tend to increase our faith because we come here with a desire to learn and to worship, to be motivated, and to be spiritually uplifted.

I testify to all within the sound of my voice that my attendance at general conferences over a period of many years, hearing the testimonies of our leaders here and in other places, has constantly increased my faith and helped me to build a strong testimony as to the truthfulness of the gospel of Jesus Christ.

Ways to build faith

Partaking of the sacrament administered by those having authority is a great aid to faith. The broken bread symbolizes the broken flesh of our Redeemer, and the holy cup represents his atoning blood. Reading the scriptures nurtures faith. Earnest prayer is essential to increasing one's faith. Prayer is vocalized faith.

Right living is the greatest of all faith builders. Sin is the greatest of all faith destroyers. Even small sins destroy faith. Vanity, pride, selfishness, greed, and hatred wound the fine spirit of God which nurtures and gives life to faith.

Ceaseless striving to find the bright light of living faith purifies the heart, strengthens the will, and develops sterling character.

The constant exercise of our faith by lofty thinking, prayer, devotion, and acts of righteousness is just as essential to spiritual health as physical exercise is to the health of the body. Like all priceless things, faith, if lost, is hard to regain. Eternal vigilance is the price of our faith. In order to retain our faith we must keep ourselves in tune with our Heavenly Father by living in accordance with the principles and ordinances of the gospel.

The faith of Moses

Moses exercised faith when he led the children of Israel out of bondage. The Lord instructed him what to do, and he had faith that it could be done. He gathered the Israelites and proceeded on the journey. You will remember that they were closely followed by the Egyptians, who wanted to prevent their leaving.

They reached the Red Sea, and the Israelites felt there was no chance of escape. The sea lay before them and the Egyptians behind. Some said: "... it had been better for us to serve the Egyptians, than that we should die in the wilderness."

Moses told them: "Fear ye not. . . the Lord shall fight for you and ye shall hold your peace."

The Lord, speaking to Moses, said:

"... lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea.

"And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.

"And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.

"And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen." (Exod. 14:12-14, 16, 21-23.)

And then the Lord told Moses to stretch out his hand, and the water would come back and destroy the Egyptians. Moses again exercised his faith in God, and the Egyptians were destroyed.

Joseph Smith's demonstration of faith

The Prophet Joseph demonstrated great faith throughout his ministry. When he was only 14, he was reading the scriptures, and in the first chapter of James, fifth and sixth verses, he read:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed."

This passage of scripture rocked his very soul, for he felt that if ever a person needed wisdom in deciding what to do, it was he.

He believed; he had faith; his faith impelled action, and so he went into the woods to pray. His prayers were answered.

How different our lives would be if it had not been for the strong faith of the Prophet Joseph!

Brigham Young, a man of faith

Brigham Young was a man of great faith. He had faith in a living God. He had faith in every principle and doctrine revealed and taught by the Prophet Joseph. He had faith in himself.

He once made this statement:

"If the Latter-day Saints will walk up to their privileges, and exercise faith in the name of Jesus Christ, and live in the enjoyment of the fulness of the Holy Ghost constantly day by day, there is nothing on the face of the earth that they could ask for, that would not be given to them." (*Journal of Discourses*, vol. 11, p. 114.)

The Latter-day Saint pioneers certainly demonstrated great faith when they crossed the plains. They

left their homes and most of their worldly belongings. Some of them left their families and friends to follow the Church leaders to an unknown land. The reason was obvious: they had great faith. They sought and found a place where they could exercise their faith, worship in peace, and serve the Lord.

Patience and faith

Sometimes we become impatient because the world is converted so slowly. In our impatience, we wonder why God does not reveal himself in majesty and glory, that the whole world might instantly be brought to their knees to worship him. But when we think intelligently about the matter, we understand that God's slow, patient way of converting the world is best. When people are required to believe largely upon the testimony of others, they are compelled to grip the threads of truth firmly and hold on until they can develop strong faith. God's plan makes it necessary for us to nurture, cultivate, and enlarge our faith. In this long, patient process of developing our faith, we acquire fortitude and strength of character. These sterling qualities are of eternal worth.

I have been thrilled with the faith manifested by many of our recently returned prisoners of war. Many have expressed their faith in God, their faith in their families, and their faith in this great country and its leaders.

It is indeed gratifying to hear these expressions of love, faith, and gratitude from these men who have suffered so much. This is in such contrast to those who have protested everything our leaders have done to bring about the release of our prisoners and to reunite them with their families. I am sure we all feel grateful that this has been accom-

plished, and join together in giving thanks to our Heavenly Father for these great blessings. Our prayers and love are extended to all of these men, that they might get reestablished in the stream of life; that they might have joy in their labors and continue to show love for their God, their families, their country, and their fellowmen.

Need for faith

There has never been a time in our lives, the history of the Church, or the history of our nation, when there existed a greater need for faith than today.

We need faith in the restored gospel of Jesus Christ, faith in our church leaders, faith in America, faith in ourselves.

I conclude by bearing my witness as to the truthfulness of the gospel of Jesus Christ. The greatest blessings we have received in our family have been when we have been most liberal with our time, our means, and our efforts in carrying out our responsibilities in the Church. These blessings are available to everyone if they will but have faith, accept the gospel of Jesus Christ, and then live in conformity with its teachings.

It is my humble prayer that each of us will increase our faith day by day; that we will keep the commandments; that we will love, honor, and sustain our prophet, President Harold B. Lee, and all who are closely associated with him in building the kingdom of God; that we will so live as to be true to the end and worthy to receive the greatest of all blessings, which is salvation, exaltation, and eternal life in the kingdom of our Heavenly Father.

In the name of Jesus Christ.
Amen.

President Harold B. Lee

Yes, our beloved Sister Stone, in your hospital room, the expressions of love of your husband, and his great sermon on faith prompts us to assure you that you have our love

and our faith which we in this great conference extend to you at this time.

We shall now be pleased to hear from Elder Rex D. Pinegar of the First Council of Seventy, and he will be followed by Elder LeGrand Richards of the Council of the Twelve.

Elder Rex D. Pinegar

Of the First Council of the Seventy

My dear brothers and sisters: It is a great privilege to be here with you on this occasion. I bring you greetings from the greatest group of missionaries in the world. It is a marvelous thing to labor among them and to feel the strength of the Lord as he works through them and the Saints to bring the gospel of Jesus Christ to his children.

Sharing the gospel

The blessing of sharing the gospel message is overwhelming. I am often filled with the feelings I think Paul may have had when he wrote to the saints at Ephesus, regarding his call to serve the Lord:

"Whereof I was made a minister, according to the gift of the grace of God given unto me . . .

"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

"According to the eternal purpose which he purposed in Christ Jesus, our Lord:

"In whom we have boldness and access with confidence by the faith of him.

"For this cause I bow my knees unto the Father of our Lord Jesus Christ." (Eph. 3:7-8, 11-12, 14.)

This same feeling of humble gratitude seems to fill the hearts of every member and missionary who becomes involved in sharing the gospel. As we see the peace and assurance that come to those who receive the gospel, we become more conscious of the great obligation and opportunity we have to share the restored gospel of Jesus Christ with our friends and neighbors, our brothers and sisters.

A sacred responsibility

The Lord has spoken clearly regarding this sacred responsibility and the condemnation which rests upon members of his church should we fail to keep this commandment. On September 23, 1832, having given commandment unto the Twelve concerning the preaching of the gospel, the Lord then stated:

"And this revelation unto you, and commandment, is in force from this very hour upon all the world, and the gospel is unto all who have not received it.

"But, verily I say unto all those to whom the kingdom has been given—from you it must be preached unto them. . . ." (D&C 84:75-76.)

Joseph Smith has said that the greatest and most important duty we have is to teach others the gospel. He

declared the same thing about doing the work for the dead. Each of these activities makes available to others the blessings of membership in the kingdom of God.

Fulfilling this sacred assignment to "warn our neighbors" brings unspeakable joys to both the receiver and the giver of the gift. Many families throughout the Church are experiencing the joys of doing this most important work. Not only are they "laying up in store that they perish not," but they are helping our nonmember brothers and sisters to become eligible for these same blessings. They are finding that missionary work is not a task, but a glorious opportunity to assist the Lord in his greatest work—saving the souls of men.

The Jones family

There are many ways one may help others find the Lord. The Jones family, in Raleigh, North Carolina, assisted the Lord by preparing a copy of the Book of Mormon with their family picture and testimony inside the front cover. They then invited the missionaries to their home to meet some close friends, the Browns. The next day the missionaries went to the Browns and presented to them this copy of the Book of Mormon as a gift from the Jones family. The Browns were so appreciative of the gift that they agreed to read, ponder, and pray about this marvelous book of scripture. They did. The elders continued to teach them. The Jones family continued to fellowship them. Today the entire Brown family enjoys church membership.

Virginia branch

Members in a small Virginia branch recently asked for missionaries to labor with them in spreading the gospel in that area. They felt

they could arrange at least five meetings per week for the missionaries with interested friends and neighbors. The members have found many more than they had supposed waiting to hear their message. For the past three months the elders have held from four to eight meetings per day. There have been so many meetings that one of the missionaries wrote on the bottom of his weekly report: "Dear President: I am sorry. We have been so busy teaching, we haven't had time to tract; but don't worry, we'll do better next week!"

These missionaries had spent 65 hours that week teaching the message of the gospel of Jesus Christ to friends the members had found. This small branch has made tremendous growth in attendance and home teaching. Several persons who had been absent from church meetings for some time are now active. Through member participation, missionary work has become the solution to several of their problems.

Captive audience

There is a dentist who shares the gospel at every opportunity—to the "captive audience" in his chair, at the service station where he takes his car, at the post office, even at his neighbor's home as he seeks advice in running his farm—just everywhere. He says he has read the Book of Mormon until he feels he understands the love and peace the sons of Mosiah felt when they went to preach to the Lamanites. And, I believe, he has the same zeal they had.

Through his efforts during the past year, missionaries have been introduced to hundreds of people and have brought four families into the Church. This fine member and his home teaching companion diligently go before the elders and set up meetings. He feels the people respond more readily to him because he is a

permanent resident in the area. Again, member-missionary oneness has brought the light and peace of the gospel of Christ into the lives of those seeking the truth.

Correspondence with friend

Another member, many miles away, shared the gospel in correspondence to a friend in Richmond, Virginia. A wonderful experience followed. Two missionaries were tracting one day in Richmond. One had been ill; the other felt uneasy as they walked the streets, knowing that his companion was not at his best. Both desired to persevere, however.

After two hours of having little success, they knocked on a door and introduced themselves as missionaries with The Church of Jesus Christ of Latter-day Saints. "Oh, yes," the woman replied, "Ann Smith sent you." The elders looked at each other, shook their heads, then told her they were just knocking at the doors in the neighborhood and that no person in particular had sent them to her. She invited them in; the husband and other family members were present in the room.

She then told the missionaries something that caused them to marvel. She said, "Just an hour or two ago I finished reading a letter that I had received today from my dearest friend who lives in California. A year ago her husband and she were converted to The Church of Jesus Christ of Latter-day Saints and were recently married in the temple. When we last heard, their marriage was falling apart, and she confided in me the sad situation. But today I received this ten-page letter telling me all about your church and the marvelous change it has made in their lives."

She allowed the missionaries to read the contents of that letter, which covered Relief Society, Pri-

mary, Sunday School, MIA, and much, much more. Then they read a short note at the bottom, which said, "I will be sending two missionaries to your house to teach you more about the Church."

After hearing the elders' message, she said, with tears streaming down her face, "I believe the Lord sent you to us."

When members and missionaries work faithfully together, they become as one and the Lord can use them to achieve his purposes among his children. The Lord had united as one the efforts of this faithful member and these diligent missionaries, to bring this family instruction which, if followed, will bring them joy and peace beyond measure and lead them back into the presence of our Heavenly Father.

Something better

Today we live in a time of trouble and turmoil. Many people are disturbed, discouraged, confused, and looking for something better. The Lord has provided that "something better" in the gospel of Jesus Christ. He has shown his love and concern for us in our time by appearing to a prophet, by revealing the Book of Mormon, and by restoring his church with his authority and power. We have the truth, the authority and power. Now it is our individual and family responsibility and our joy to share these blessings with others.

One way

President Joseph Fielding Smith, in addressing the British area conference of the Church, said:

"There is only one plan of salvation. There is only one way for men to gain a celestial inheritance of eternal glory, and that is to forsake the world, have faith in the Lord Jesus Christ, enter his kingdom

through the door of baptism, receive the gift of the Holy Ghost, and then keep his commandments.

"We respect our Father's other children of all sects, parties, and denominations, and have no desire except to see them receive the added light and knowledge that has come to us by revelation, and to become with us inheritors of the great blessings of the restoration of the gospel.

"But we have the plan of salvation; we administer the gospel; and the gospel is the sole hope of the world, the one way that will bring peace on earth and right the wrongs that exist in all nations." ("To the Saints in Great Britain," *ENSIGN*, September 1971, pp. 3-4.)

Charge to share

Brothers and sisters, we have the charge to share "the unsearchable riches" of Christ with all of Heavenly Father's children. We are blessed to have the promise of Ephraim to bring the blessings of the gospel to them. May we keep the commandment to "preach the gospel unto them" who have not yet received the kingdom, by working as one in the Lord's great missionary effort.

Each of us can give a Book of Mormon to a friend or business associate, each can invite someone to his home to be introduced to our Heavenly Father, each can write a letter to someone else, sharing testimony of these revealed truths and extending an invitation to them to receive the Lord's plan. Yes, as you build your desire to be a missionary for the Lord, he will open up the way.

Paul's promise

We invite all men everywhere to join with us that we might receive the blessing described by Paul when he wrote that the Lord "would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

"That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

"May be able to comprehend with all saints what is the breadth, and length, and depth, and height;

"And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

"Unto him be glory in the church by Christ Jesus throughout all ages, world without end. . . ." (Eph. 3:16-21.)

I solemnly declare my witness to you that Jesus is the Christ, that this is his church, and that President Harold B. Lee is his anointed prophet and seer today, in the name of Jesus Christ. Amen.

President Harold B. Lee

Isn't it wonderful to get a breath of freshness from the mission field. Thank you, President Pinegar.

Elder LeGrand Richards of the Council of the Twelve will be our concluding speaker.

Elder LeGrand Richards

Of the Council of the Twelve

Having spent nearly ten years in the mission field, I can appreciate very much the spirit that Brother Pinegar brings to us from the mission field. To me, missionary work is the greatest thing in all the world. I have the privilege nearly every week of talking to the new groups of missionaries before they leave for their missions. My assignment has been to discuss the use and the value of the holy scriptures.

The holy scriptures

"Just think," I say, "what would we know about our Father in heaven and his great love for us in giving us his Only Begotten Son, and his great atoning sacrifice for us, and why he created this earth, and why we are here, where we are going, and how to get there—if we didn't have the holy scriptures?" I thank the Lord for the information that has come to us through the restoration of the gospel to help us to understand the holy scriptures.

Now, we don't only live in the past, by what is in the scriptures that has already transpired, for Isaiah said the Lord hath declared "the end from the beginning." (See Isa. 46: 10.) It is all there in the holy scriptures when we know how to understand it. He said, "The grass withereth, the flower fadeth: but the word of our God shall stand forever." (Isa. 40:8.)

Prophecy of second coming

I think of the words of the Lord to the prophet Malachi when he said: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his

temple. . . . But who may abide the day of his coming? . . . for he is like a refiner's fire, and like fullers' soap." (Mal. 3:1-2.)

Obviously that had no reference to his first coming. He did not come suddenly to his temple. All men could abide the day of his coming. He did not come cleansing and purifying as a refiner's fire and fullers' soap, but we are told that when he shall come in the latter days, the wicked shall cry out, and "then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us." (Luke 23:30.)

If the Lord were to send a messenger to prepare the way for his coming, that messenger could be none other than a prophet. You remember Amos said, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.) When John the Baptist was sent to prepare the way for the Savior in the meridian of time, the Savior bore testimony that there was no greater prophet in Israel than John the Baptist. (See Luke 7:28.)

Now, it being true that the Lord would send a messenger in these latter days to prepare for the second coming of the Savior, just as he did at his first coming, it is important that we learn what that messenger has to say to the world. I think it is a wonderful thing that the Lord has indicated the end from the beginning. I would just like to refer to a few of the prophecies that relate to the day in which we live.

John the Revelator

For instance, when John was banished upon the Isle of Patmos, the angel of the Lord said, "Come

up hither, and I will shew thee things which must be hereafter." (Rev. 4:1.) This was 30 years after the crucifixion of the Savior. He saw the power that would be given to Satan to make war with the saints (and the saints were the followers of Jesus) and to overcome them and to rule over all kindreds, and tongues, and nations (see Rev. 13:7), showing a complete apostasy from the original church.

But the Lord didn't leave it at that. This same angel showed John another angel flying in the midst of heaven, "having the everlasting gospel [and that is the only gospel that can save men] to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." (Rev. 14:6.) That isn't the gospel of men. That is the gospel of Jesus Christ that has been restored.

Now why do you suppose that that passage of scripture is in the Bible, if we are not to look for an angel coming with the everlasting gospel to be preached to them that dwell upon the earth, to every nation, and kindred, and tongue, and people? That doesn't leave anybody out, and that is why the Lord had to send his messenger so that this work could be restored to the earth.

Worship of true God

Now John did not only see that the angel would bring the everlasting gospel, but he would call men back to the worship of the true and the living God "that made heaven, and earth, and the sea, and the fountains of waters." (Rev. 14:7.) And if you will just stop to think, at the time that Joseph Smith had that marvelous vision of the Father and the Son, he saw that they were two glorified personages, that they were not three in one, without body, parts, or passions. There wasn't a church in the world at that time, so

far as we know, that was worshipping the true and the living God; so when the angel was to come with the everlasting gospel, he was also to bring men back to the worship of the true and living God who made the heavens and the earth, and the sea, and the fountains of waters.

In fact, at that time the whole Christian world believed in a God without body, parts, or passions. That means he had no eyes; he couldn't see. He had no ears; he couldn't hear. He had no voice; he couldn't speak. How could they believe in such a god as that?

Moses knew that this condition would prevail, because when he went to lead the children of Israel into the promised land, he told them that they would not remain there long, but that they would be scattered among the nations, and that they would "serve gods, the work of men's hands [that is, man's doing], . . . which neither see, nor hear, nor, eat, nor smell." (Deut. 4:28.)

Seeking after God

And then Moses said that in the latter days (and we live in the latter days), if Israel would seek after God, they would surely find him. (See Deut. 4:29.) The Prophet Joseph sought after him, and he found him.

Why do you think that should be in the Bible if it should not happen? And when we announce that it has happened in our day, you would think that men would want to know more about it. When the apostles asked Jesus for the sign of his second coming and the end of the world, he told them of the wars and pestilence and earthquakes and famine, and we read a lot about them. Then he said, "And this gospel of the kingdom [the gospel that he taught] shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14.)

Joy in missionary service

If we expect to see him come again, we have to look for the preaching of that very same gospel, and that is the message of every Mormon elder who goes out into the world to bear testimony of the truth. I tell the missionaries, "If you can bring to people an understanding and a faith to believe in this message, it will be worth more than if you were to give them a million dollars."

I heard a missionary reporting his mission up in Oregon some years ago. He himself was a convert to the Church, and he came down with his fist on the pulpit and said he wouldn't take a check for a million dollars for the experience of his mission, to go out and share with the world these marvelous truths.

I sat back of him, and I asked myself: Would you take a check for a million dollars for your first mission over in the little land of Holland? I began counting the families whom I had been instrumental in bringing into the Church, who have come to Zion and sent their boys and girls on missions. What kind of a man would I be if I were to sell them out of the Church for a million dollars? I could not do that for all the money in this world. There is nothing else, no riches, that can compare with the joy and the happiness that come from this great missionary program of the Church.

Isaiah's prophecy

Then let us consider some other prophecies. For example, the Lord said through Isaiah:

"Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

"Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isa. 29:13-14.)

Book of Mormon prophecy

There are so many marvelous things that have happened in the restoration of the gospel. Take the Book of Mormon, for example. Why, that is a miracle that no man can account for, if he will read it and study it. The greatest criticism of that book has come from those who have never read it. Yet it is full of marvelous truths that no man could have written with the knowledge that was available at the time that book was published.

The Book of Mormon tells us that when Lehi was in the desert, he told his son Joseph that the Lord had promised Joseph who was sold into Egypt that he would raise up a prophet in the latter days from his loins like unto Moses; that his name would be Joseph, his father's name would be Joseph, and that he should bring forth his word. (See 2 Ne. 3:6, 9, 15.) That obviously was the Prophet Joseph Smith. He brought us the Book of Mormon. He brought us the Doctrine and Covenants. He brought us the Pearl of Great Price and many other writings.

Then the Lord said: "... unto him will I give power to bring forth my word . . . and not to the bringing forth my word only, . . . but to the convincing them of my word, which shall have already gone forth among them." (2 Ne. 3:11.) In other words, he would bring them to a true understanding of the Bible that had gone forth among them.

Then he said, "[He] shall bring my people unto salvation." (2 Ne. 3:15.) Why? Because he had the holy priesthood restored so that he could

administer the saving ordinances of the gospel. And then the Lord adds, "And I will make him great in mine eyes." (2 Ne. 3:8.) Whatever the world may think of the prophet of this dispensation, the Lord knew he would be great, for he had him in waiting for three thousand years when he promised Joseph that out of his loins he would raise up a prophet in our day.

I would like to mention an experience to indicate what I think he meant when he said, "... unto him will I give power to bring forth my word ... and not to the bringing forth my word only, ... but to the convincing them of my word, which shall have already gone forth among them."

Talk to Bible class

While I was on my first mission in Holland, I was invited to speak to a Bible class of businessmen in The Hague. They met every week, holding a Bible class. We met in the home of a prominent furniture dealer; the only woman there was the daughter of the man of the house.

They invited me to speak for an hour and a half and explain our doctrine of universal salvation, which includes the work for the dead. I gave them chapter and verse and let them read these passages from their own Bibles so they would believe more completely, as they seemed to think we have a different Bible. Then I closed my Bible and laid it on the table, folded my arms, and waited for their comments.

The first comment came from the daughter of the man of the house. She said, "Father, I just can't understand it. I have never attended one of these Bible classes in my life that you haven't had the last word to say on everything, and tonight you haven't said a word."

The father shook his head and said, "My daughter, there isn't any-

thing to say." He said, "This man has been teaching us things we have never heard of, and has been teaching them to us out of our own Bibles."

That is what the Lord meant when he said that the prophet he would raise up would not only bring forth his word, but would bring men to the convincing of his word that had already gone forth among them.

Sermon on eternal marriage

I preached a sermon down in Quitman, Georgia, on the eternal duration of the marriage covenant and the family unit. At the end of the meeting I stood at the door, and a man came up and introduced himself as a minister of the gospel. Since I had quoted what the major churches had to say about that principle, and not one of them believed in the eternal duration of the marriage covenant and the family unit, I said to this minister: "Did I misquote you tonight?"

"No, Mr. Richards, but it is just like you say, we don't believe all the things our churches teach."

I said, "You don't believe them either." Then I said, "Why don't you go back and teach your people the truth. They will take it from you, but they are not ready to take it from the Mormon elders yet."

He said, "I will see you again," and that was all I could get out of him that night.

The next time I went there, about four months later, he was standing out in front of the church. We shook hands. I said, "I would certainly be interested to know what you thought of my last sermon here."

He said, "Mr. Richards, I have been thinking about it ever since. I believe every word you said, only I would like to have heard the rest of it."

Here was a man occupying a pulpit in his own church who be-

lieved every word I said, and yet he couldn't teach it to his people.

Attendance at church convention

I am going to tell you one more experience. A few years ago two of the major churches on the west coast, including California, Oregon, Washington, Idaho, Utah, and Nevada, were holding a convention here in Salt Lake. Their leader wrote a letter to President McKay and asked if he would send one of the General Authorities to attend their convention and talk for two hours in the morning session and tell them the story of Mormonism, and then remain as their guest for lunch, and then remain for an hour and a half in the afternoon and let them ask questions. I got the assignment—and I was glad to get it! I tell the missionaries that you never need to argue with anybody when you learn how to tell our story.

Some of these ministers wanted to get away on earlier planes up to the Northwest, so they set the luncheon back a half an hour, and they gave me two and a half hours in that morning meeting. I explained the restoration of the gospel, the difference between a restoration and a reformation, and at the conclusion of my talk I only got one question out of all these ministers and church leaders.

The man in charge said, "Mr. Richards, you have told us that you believe that God is a personal God."

I said, "That is right."

He said, "We have heard it said that you believe that God has a wife. Would you explain that to us?"

I think he thought he had me in trouble, and so rather facetiously I said, "I don't see how in the world he could have a son without a wife, do you?"

And they all began to titter. I didn't have any more trouble with that question.

The Lord's blueprint

At the close of my remarks, I told them that while I was the Presiding Bishop of the Church, we had charge of the building program. We had the plans prepared for the Los Angeles Temple. One day we took them and showed them to the First Presidency, but we didn't have the electrical or plumbing plans completed. We had 84 pages about 4 feet long and 2½ feet wide, and I imagine you have all seen blueprints. I said, "Now you could take those blueprints and try to fit them to every building in this world, but there is only one building they will fit, and that is the Mormon temple down in Los Angeles." Then I said, "Of course you can find buildings that have material in them such as cement, lumber, electrical wiring, plumbing, and so forth, but you can't find any building that they will fit."

Then I held up the Bible. I said, "Here is the Lord's blueprint. Isaiah said the Lord had declared the end from the beginning. It is all here. Now," I said, "you could take this, the Lord's blueprint, and try to fit it to every church in this world, but there is only one church that it will fit, and that is The Church of Jesus Christ of Latter-day Saints. Now," I said, "I will proceed to illustrate to you what I mean."

Meaning of Biblical passages

I said that in Canon Frederick William Farrar's work *Life of Christ* (Cassell, 1902), he said there were two passages in the New Testament for which he could find no excuse. The first is John 10:16, where Jesus said, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

I said, "Do any of you men know why that is in the Bible? Do

any of you know any church in the world that does know why it is in the Bible? Well, we know all about it." And then I explained the promise to Joseph of a new land in the utmost bounds of the everlasting hills, and in describing that land, Moses uses the word *precious* five times in just a few verses. (See Deut. 33:13-16.)

I said, "Do any of you know where that land of Joseph is?" Then I explained that it was the land of America, and that Jesus visited his people here in America, and he told them that they were the other sheep of whom he spoke to his disciples. (See 2 Ne. 15:21.) He said that not at any time did the Father command him to tell his disciples who the other sheep were, only that he had other sheep. (See 3 Ne. 15:15-17.)

The other passage they couldn't understand was the one where Paul said, "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" (1 Cor. 15:29.) I said, "Do any of you know why that is in the Bible? Do any of you know any church in the world that does know why it is in the Bible?" Then I explained this doctrine to them.

I quoted to them the words of Peter following the day of Pentecost, when he said to those who had put to death the Christ, "And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:20-21.)

A restitution

That is not a reformation; that is a restitution. I said, "That is what I have been telling you here for two hours and a half, and you can't look for the coming of the Savior as was promised by Peter and the

prophets until there has been a restitution, and not a reformation."

When I concluded, the man in charge said, "Mr. Richards, this has been one of the most interesting experiences of my entire life." That is what Isaiah meant when he said, ". . . the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isa. 29:14.)

I bear you my witness that there isn't a man or a woman in this world who really loves the Lord with all their heart who wouldn't join this church if they would just take time to find out what it is, for I know that it is God's eternal truth. He has sent his messenger to prepare the way for his coming. I pray God to bless us and help us all to be missionaries. I leave you my blessing in the name of the Lord Jesus Christ. Amen.

President Harold B. Lee

How can anybody doubt after they have heard LeGrand Richards! Thank you, and the Lord preserve him and his kind.

Elder LeGrand Richards of the Council of the Twelve has been our concluding speaker.

We remind the brethren of the General Priesthood Meeting which will convene here in the Tabernacle this evening at 7 o'clock.

The Sunday morning session will be broadcast by many radio and television stations in the Western United States, and by short-wave radio to England, Europe, Mexico, South America, Central America, Africa, and parts of Asia.

The nationwide CBS Radio Tabernacle Choir Broadcast will be from 9:30 to 10:00 a.m. Those desiring to attend this broadcast must be in their seats no later than 9:15 a.m.

We are grateful to the children

of this Primary Chorus for their rendering of the inspiring music we have heard here today. Thank you lovely children for your presence at this session this afternoon. We haven't heard any noise back of us. We think you have been listening. We believe the brethren have been talking to you too.

The Children's Chorus, with Sister Pat Maughan conducting and Roy M. Darley at the organ, will now sing, "Where Love Is."

The benediction will then be of-

fered by Elder G. Carlos Smith, former president of the Southeast Asia Mission and now a Regional Representative of the Twelve.

The Children's Chorus sang the number, "Where Love Is."

The benediction was offered by Elder G. Carlos Smith, Regional Representative of the Twelve.

The general sessions were then adjourned until Sunday morning at 10 o'clock.

GENERAL PRIESTHOOD MEETING

FIFTH SESSION

The General Priesthood Meeting of the Church convened at 7 o'clock p.m., Saturday, April 7, 1973, with President Harold B. Lee presiding and conducting.

The Aaronic Priesthood Chorus of the Oquirrh and Tooele Regions furnished the choral music for this session. Jerold Ottley served as the conductor, and Robert Cundick was at the organ.

President Lee made the following opening statement:

President Harold B. Lee

Brethren, we are assembled in this the General Priesthood Session of the 143rd Annual Conference of The Church of Jesus Christ of Latter-day Saints.

These services are being relayed by closed circuit transmission and will reach members of the priesthood gathered in the Assembly Hall and in approximately 800 other separate locations from coast to coast and in Canada. It is estimated that approximately 180,000 will participate in this meeting by direct wire.

We extend our greetings and blessings to all the priesthood members assembled here in the Tabernacle and in various buildings throughout the United States and Canada.

The singing during this session will be furnished by the Aaronic Priesthood Chorus of the Oquirrh and Tooele Regions with Jerold Ottley conducting and Robert Cundick at the organ.

We shall begin this service by the chorus singing "Joseph Smith's First Prayer."

Following the singing, Elder Milton R. Hunter of the First Council of Seventy will offer the invocation.

"Joseph Smith's First Prayer" was sung by the Aaronic Priesthood Chorus.

Elder Milton R. Hunter of the First Council of Seventy offered the opening prayer.

President Lee

The Aaronic Priesthood Chorus will now favor us with "I Know That My Redeemer Lives."

The Aaronic Priesthood Chorus sang "I Know That My Redeemer Lives."

President Lee

Bishop Victor L. Brown, Pre-

siding Bishop of the Church, will be our first speaker this evening.

Bishop Brown will be followed by Elder Robert L. Backman.

Bishop Victor L. Brown

Presiding Bishop

This is a wonderful sight, brethren, to see so many priesthood holders gathered in one hall, and then to recognize so many gathered throughout the various other chapels and buildings. I am grateful to be with you tonight and to participate in this priesthood meeting.

New MIA organizations

On November 9, 1972, the First Presidency announced the organization of the Melchizedek Priesthood MIA and the Aaronic Priesthood MIA. This decision by the First Presidency and the Council of the Twelve will have great impact on the lives of the members of the Church in years to come. President Lee referred to it as potentially one of the most significant changes in the Church in our lifetime. Having been involved in the development of the plan, I can testify to you that it came through inspiration from the Lord.

In great measure it fulfills the prophecy of President Joseph F. Smith, who said, "We expect to see the day, if we live long enough (and if some of us don't live long enough to see it, there are others who will), when every council of the Priesthood in The Church of Jesus Christ of Latter-day Saints will understand its duty, will assume its own responsibility, . . . to the uttermost, according to the intelligence and ability

possessed by it. When that day shall come, there will not be so much necessity for work that is now being done by the auxiliary organizations, because it will be done by the regular quorums of the Priesthood. The Lord designed and comprehended it from the beginning, and He has made provision in the Church whereby every need may be met and satisfied through the regular organizations of the Priesthood." (*Conference Report*, April 1906, p. 3.)

Aaronic Priesthood MIA

In the Lord's eyes the basic responsibility for our young people first rests jointly with parents and with the youth themselves. The Church and its organizations exist to aid parents in their sacred callings. It is in this light that we discuss the Aaronic Priesthood MIA this evening. With this change in organization, the Presiding Bishopric as the presidency of the Aaronic Priesthood, assisted by the Aaronic Priesthood MIA Young Men's and Young Women's presidencies and boards, became responsible on the general level for supporting the parents of youth ages 12 to 18. The MIA under this reorganization becomes part of the priesthood and is no longer an auxiliary.

Until tonight, this change has been limited to the general level

of the Church. It is my great honor and privilege now to introduce this change, as far as the Aaronic Priesthood MIA is concerned, to the stakes, missions, wards, and branches of the Church. What I shall tell you now has the approval and support of the First Presidency, the Quorum of the Twelve, and all of the General Authorities.

Ward organization

Let us begin with the ward organization. The bishopric is the presidency of the Aaronic Priesthood. This now means the total priesthood responsibility for Aaronic Priesthood MIA in the ward. The bishopric is directly responsible for all young men and women between the ages of 12 and 18. The bishop is president of the priests quorum and responsible for all priest-age boys and Laurel-age girls. One counselor is responsible for all teacher-age boys and Mia Maid-age girls; the other counselor, for the deacon-age boys and Beehive-age girls.

The bishopric will call and set apart four adult male leaders. One will be the president of the Aaronic Priesthood MIA Young Men. He will coordinate all activities of the adult youth leaders in the above three age groups under the direction of the bishopric. He will in large measure assume the responsibilities formerly held by the general secretary-Aaronic Priesthood youth. The other three will be advisers to these specific age groups and will be responsible for all their activities and functions. For instance, the deacons' adviser will teach the deacons quorum in priesthood meeting, be the Scoutmaster, and be involved in the activities of all the 12-through 13-year-old boys. The other two advisers will have the same responsibilities for their age groups.

The bishopric will likewise call four adult women leaders. One will

be set apart as the president of the Aaronic Priesthood MIA Young Women. The other three will be set apart as advisers to the three age groups, namely, Laurels, Mia Maids, and Beehive girls, just as their counterparts are the advisers to the young men. The Aaronic Priesthood MIA Young Women's president will then coordinate all activities for the young women under the direct supervision of the bishopric, as does her counterpart for the young men.

Service and activity committee

A service and activity committee composed of not more than three men and/or women will be called to function under the direction of both presidents to provide leadership in these areas with special emphasis on service. There is a great desire in the hearts of our young people to be of service to their fellowmen—service such as helping a widow with her yard, taking a family home evening program to an elderly shut-in, helping the poor, the sick, the handicapped, or those who are in emotional distress. This limited committee will also be responsible for the activity projects, such as dance, drama, sports, athletics, etc. These leaders will not be known as drama director, dance director, etc., but will function on a broad base.

When the bishopric and Aaronic Priesthood MIA presidents and youth leaders request assistance in service and activity areas, this committee or its members individually will assume the responsibility. The committee will have available to them specialists in various areas of activity on a temporary basis. They may be adults or youth. For instance, a drama night will be directed by a member of the activity committee assisted by a specialist whom the bishop calls for that special project only.

The two presidents of the Aaronic Priesthood MIA will each have a secretary to complete the ward organization.

Youth committee

The bishop's youth committee, composed of quorum and class officers, will continue to function but with greater emphasis placed on leadership training for the youth. Young quorum and class presidencies have much to offer if helped to learn and allowed to perform in their callings. It is of the utmost urgency that every bishop in the Church organize his bishop's youth committee and help them to function effectively in this new organization. Their involvement and contribution are of great importance to this realignment of responsibilities.

The bishopric now has more direct priesthood responsibility for all youth of the ward between 12 and 18 than ever before. This responsibility is in partnership with parents, and it is essential that the energy and talent of youth themselves be used.

This modified organization is primarily ward oriented.

Stake organization

In many aspects the stake organization parallels that of the ward. The stake presidency is the presidency of the Melchizedek and Aaronic priesthoods of the stake. One member of the stake presidency will be appointed chairman of the Aaronic Priesthood MIA of the stake. He will supervise matters involving the youth between 12 and 18 in the stake under the overall direction of the stake presidency.

Four high councilors will serve under his supervision. One will be designated as the adviser to the Aaronic Priesthood MIA of the stake. This includes young men and

young women. There are no Aaronic Priesthood MIA presidents on the stake level. This high councilor will see that the entire youth program of the stake functions properly, of course, reporting to the chairman. A second high councilor adviser will be responsible for the young men of priest age, another of teacher age, and the third of deacon age. They will also work with the advisers of the young women of the same age group.

The stake president will call four adult women advisers. One will be set apart as the adviser to the Aaronic Priesthood MIA Young Women of the stake. Another will be the adviser to Laurel-age girls, another to the Mia Maid-age girls, and the fourth the Beehive-age girls. To assist these leaders, there will be an assistant stake clerk for the young men and a young women's secretary.

As on the ward level, a service and activity committee of not more than three adults, men and/or women, will be called. Again, they will not be known as dance or drama directors, etc. They will function under the supervision of the advisers to the Aaronic Priesthood MIA. As needed, they will have specialists available to them on a temporary basis to perform a stake service or activity for a single project. These may be adults or youth. A stake youth committee will be formed as needed to further involve the young people themselves.

Regional activity

Regional activity for these ages is to be deemphasized. If it seems appropriate to have regional activities, the service will be provided through temporary appointments from the Quorum of the Twelve or, in the case of athletics, through the Melchizedek Priesthood MIA regional organization.

These changes have been presented to all Regional Representatives of the Twelve. Bishops and stake presidents will receive more detailed information in the near future, including job descriptions of each position. This organization is to provide experiences that focus on the relationship that youth have with the Savior.

Objectives listed

In summary, may I list some of the objectives of these changes:

1. Aaronic Priesthood MIA actually is now priesthood oriented.

2. Our interest is centered on each individual youth, not on programs alone. We must provide activities for those who do not presently come to church as well as for those who do.

3. Direct involvement of young people themselves is of the utmost importance.

4. There will be greater accountability for our stewardship as leaders.

5. All that is done is intended to strengthen the family.

6. Finally, because of the emphasis on people rather than programs, local leaders, both youth and adult, will have the opportunity to determine in great measure the appropriate activities for their young people.

Implementation of program

Inasmuch as these modifications will be reviewed in detail at June Conference, it is essential that the new stake Aaronic Priesthood MIA organization be implemented as soon as possible so that the proper stake officers will come to conference. We realize there will be limitations of distance as far as

attendance at June Conference is concerned, but would hope that all stakes throughout the Church would implement the new organization as soon as possible. Sufficient information will come through the mail for this to be accomplished. Stake leaders will then train ward officers so that the entire program on both the stake and ward levels will be functioning by September 1 of this year. Until instructions come after June Conference, the ward organization and program should continue as at present.

You will be interested to know that June Conference is not an auxiliary conference but will be a priesthood conference. The First Presidency will preside and conduct the opening and closing sessions of the conference. President Harold B. Lee will give the keynote address.

Never has the Lord blessed the earth with a finer generation of youth, nor has there ever been a time when Satan has been more active in influencing the lives of our people. I pray the stake presidencies, bishoprics, and all leaders of youth will sense the urgency of the needs and the lateness of the hour, that we may be magnified and made equal to our responsibilities, that through our love of youth and dedicated leadership, all young men and women in our stakes, wards, and branches may taste the sweetness of the gospel of Jesus Christ and draw close to him in this life so they will be worthy to be with him in the life to come. In the name of Jesus Christ. Amen.

President Harold B. Lee

We will next hear from Elder Robert L. Backman, President of the Aaronic Priesthood YMMIA.

Elder Robert L. Backman

President, Aaronic Priesthood MIA

My beloved brethren: Last Saturday I was honored to speak to several hundred young men and women graduating seminary students from the high schools in Utah Valley. Under the leadership of a council of their own peers, they had planned a full day's activity, which included visits to Welfare Square and the Beehive House, a talent assembly, a devotional and testimony meeting, and a lovely dance. To my knowledge, the only adult who took active part was the area supervisor who introduced me. The rest of the adults present were there to give silent support and, by evening, were feeling their age after sharing a day of youthful vitality and enthusiastic activity.

Testimonies of youth

I wish every adult leader in the Church could have been in attendance to share the spirit of that testimony meeting. With deep emotion, one lovely girl spoke of her reaction when it was discovered that her father had cancer. How she prayed and prayed that he be healed, then came to the realization that her prayers were selfish—that our loving Father in heaven was in control and that she should submit to his will. She evidenced a very mature outlook on life, something that some of us as adults never experience in a lifetime of living.

A handsome young man, obviously a football player, told of how his testimony had been strengthened through association with fine, faithful friends, most of them a year older than he. Graduating from high school and soon to be separated from one another, they had a "last fling" together, a visit to the lovely

grounds of the Provo Temple. Then they went to a quiet spot where in the late evening hours 12 future leaders of the Church bore their testimonies of the divinity of the gospel and expressed their love for one another.

I have never heard so many expressions of love for friends and adult leaders who had influenced their lives.

The meeting was closed with "I Know That My Redeemer Lives." I have never heard those beautiful lyrics sung with more genuine feeling. Tears fell freely as those great young people sang from their hearts.

A royal generation

I mention their experience because it is so typical of many other experiences I have enjoyed among this royal generation of youth. As Bishop Brown has stated, there has never been a finer generation. I have great confidence that the kingdom of God will be in capable hands as they assume their future roles of leadership, and I am equally confident that they now are capable of assuming much more responsibility for their own welfare than we have been willing to give them.

With the new direction given to the Aaronic Priesthood MIA program, it now becomes our responsibility as adult leaders to give our youth the opportunity to grow in their capacity to lead, to serve, and to love.

Opportunities for leadership

What a challenge adult leaders have in helping youth, particularly youth leaders, to learn their duty and perform to their fullest capacity

while still leaving room for their own initiative and challenge as they anxiously engage in a good cause, doing many things of their own free will.

The Church leadership of the future will be built upon the foundation that is laid today. If youth are denied opportunities to test their own strength, then the leadership foundation will be weak and unready. Equally as serious, however, is thrusting unprepared youth leaders into situations in which they fail because the demands of that situation exceed their experience and capacity. Discouragement and doubt will result. The balance between enough responsibility and too much calls for fasting, prayer, and diligent service by youth and adult leadership as they labor together to build the kingdom. The Aaronic Priesthood MIA organization as introduced by Bishop Brown provides a setting where such a fine balance may be struck. With the bishopric of the ward—the presidency of the Aaronic Priesthood—in direct charge, the bishop's youth committee, composed of the priests group leader, the Aaronic Priesthood quorum presidents, the girl class presidents, and the adult presidents of the Aaronic Priesthood MIA, becomes a forum where youth leaders can communicate with the bishopric. They can be totally involved in selecting their activities and be tested and taught great leadership principles without being smothered by too many adult leaders. Yet, this youth committee expands to the ward Aaronic Priesthood council with the addition of the adult leaders of the age groups, who can temper unbridled enthusiasm and zeal with their experience and practicality, exercising some degree of control without dominating the youth councils.

Bishops, an effective youth committee is vital to the success of your

Aaronic Priesthood program. It may surprise you what these bright young people will come up with in the way of individual and group service projects and meaningful activities or suggestions for implementing their program.

Youth service projects

If you have not discovered it yet, you will. Our young men and women have a deep sense of purpose and a keen appreciation for our social needs. They want to be of service; they want to be useful; they want to make this a better world in which to live. Witness the joy of the youth who gathered by the hundreds to clean ditches and gather the debris left by the recent floods in southern Arizona, or those who cleaned up an entire Utah community in a day of service.

An active youth committee in Cache Valley made it their project to take care of the aged and shut-ins. Each week the girls would prepare suppers and the boys would prepare lessons or activities to take to the homes of the unfortunate, giving them plenty of tender loving care in a family home evening situation. What do you think that did for those young people to be involved in such a worthy, compassionate service?

Their deep desire to be of service and to demonstrate their love can even benefit the bishop. In Sacramento, California, while the bishop was away on vacation with his family, the youth committee determined to paint his house. These young people had the time of their lives working together and anticipating the pleasant surprise of the bishop when he returned. A real bond of love was established between the youth and their bishop with such meaningful service.

Bishops, we urge you to make use of your youth committee; make it the effective instrument it should

be to meet the needs of the youth of your ward. I hope every one of you will keep in mind the words President David O. McKay gave us so stirringly: "The spirituality of a ward will be commensurate with the activity of the youth."

Leaders of youth

You will note, from Bishop Brown's explanation, that each member of the bishopric has been given a particular age group—both boys and girls—to direct. What a marvelous opportunity this gives for the presidency of the Aaronic Priesthood to help our youth leaders learn the duties and responsibilities of their respective callings. And what a blessing it will be for our youth leaders to enjoy a close relationship with the great youth leaders of the ward.

Duties of quorum presidencies

To you Aaronic Priesthood quorum leaders, I hope you understand that the Lord outlined your duties as presidents of the Aaronic Priesthood quorums. He directed you to preside, to sit in council with your quorum members, and to teach them their duty. He didn't give that assignment to your advisers; he gave it to you. You share the responsibility, with the bishopric, of blessing the lives of every member of your quorum as you fulfill your sacred calling. What a transformation takes place when young Jack Smith becomes President John Smith, deacons quorum president, entitled to revelation from the Lord in directing the affairs of that quorum, and President Smith really assumes the responsibilities of his office. You are too young for such responsibility? The apostle Paul sensed something of the inadequacy young men feel when they are thrust into leadership.

He counseled his young "son in the faith," Timothy, "Let no man despise thy youth. . . ." (1 Tim. 4:12.)

Dana Miller was approaching his twelfth birthday, looking forward to becoming a deacon. One evening, just prior to his birthday, the front doorbell rang. Dana's father, a high counselor in the stake, answered the door to find three young men on the porch. "We are the deacons presidency and have come to call on your son, Dana." Admitting these quorum leaders, Brother Miller retired to another room while the presidency sat down with Dana and outlined his duties and responsibilities as a priesthood holder. That visit had more impact on a boy's life than hours of counseling from an adult could have. Today Dana is president of the deacons quorum. What kind of a president do you think he is with that kind of an introduction to the priesthood and example from his leaders?

The Lord has assured us, "For the power is in them, wherein they are agents unto themselves." (D&C 58:28.)

Organized workers

My beloved young brethren, why are we so anxious to have you assume responsibility and learn your duties as priesthood bearers? Perhaps our reason was best stated by Elder Ezra Taft Benson in a speech he delivered to an Explorer conference several years ago. He said: "We are not a church of organized sitters; we are a church of organized workers, and we want you to get into it with all your enthusiasm and power. Young men, my brethren, we want you on the field. We want you sweating it out. We want you to have responsibility because you grow under responsibility."

Challenge given

You royal generation, you

special people that God has reserved to come forth in this day, may God bless you with an understanding of who you are and bless you with a knowledge and understanding of the mission that he has in store for you. May your lives reflect that you are disciples of Jesus Christ, and may you, like our elder brother, grow in "wisdom and stature, and in favour with God and man" (Luke 2:52), that you will be prepared for the awesome responsibilities that he has before you. I challenge you to do so, to honor your priesthood and to show these good brethren of ours, who are placing increased responsibility on you as bearers of the priesthood, that you are worthy of that honor.

I bear my witness to you that God is our Father, that he loves you. He has given you the opportunity to come to this life to gain a body and to experience the joys and the sorrows of life that you can return to him and be prepared for even greater service. May God bless all of us who render service to him. May we honor our priesthood and truly represent his cause, I pray humbly in the name of Jesus Christ. Amen.

President Harold B. Lee

Elder James E. Faust, Assistant to the Council of the Twelve, and Managing Director of the Melchizedek Priesthood MIA, will now address us.

Elder James E. Faust

Assistant to the Council of the Twelve

My beloved brethren, I am humbled and honored by the transcending privilege of being able to speak to you in this great assemblage of the priesthood.

I express appreciation to the First Presidency for the assignment that I share with my choice colleagues, Elders Marion D. Hanks and L. Tom Perry, to have concern for the adult single members of the Church over 18 who have, on occasion, been referred to as the "forgotten ones." I am grateful to our advisers of the Twelve, Elders Thomas S. Monson, Boyd K. Packer, Marvin J. Ashton, and Bruce R. McConkie, for their constant interest and support, and to our director, Jeffrey R. Holland, as well as to the faithful and dedicated members of the general board.

Single adult members

During the past few months, we

have spent many hours listening. Most of the single adult members are well adjusted to life and its problems, but they still need the loving attention from the Church and its members to reaffirm their usefulness and the love that God has for each of them. They are not problem people, but many have problems, often not of their own making. A choice friend reminds us, "If you don't have any problems, just wait awhile."

We have been deeply moved and sobered as we have heard a common thread running through the expressions of many of the single adults. Loneliness and discouragement are for some their most constant companions. One great soul who has a good bishop, a good home teacher, a good position, and comfortable circumstances said, "I don't need more to do; I just need someone to do it with." This becomes a matter of great concern when we

consider that approximately one-third of the adults in the United States are single.

Being left out

The proper and rightful focus of the Church on the home and the family frequently causes the single members who have no companion and family to feel left out. One writes, "Many members of the Church treat a divorcee as if she had leprosy. I have lived in a certain LDS ward in Salt Lake for several years, where they had a widows' and widowers' party every year at Christmas time. I was never invited. I have always lived a good life and believe the Savior would have invited me. I am acquainted with some who have experienced both death and divorce, and they say that divorce is worse than death."

Still another writes, "Believe me, with the Church emphasis on families and children, we are already thoroughly aware that we are 'oddballs.' It has been a real pleasure to be accepted as a normal person."

Reaching the one

We must begin by trying to reach the one—every single individual. We want all to feel that they belong to the Church in the context of Paul's message to the Ephesians: "... ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God." (Eph. 2:19.) In our minds we draw two circles: one for the Young Adults, who are of the ages 18 to 25 and include all, whether at home, away from home, on campus, on missions, or in the military, within the circle. We draw another circle and include all of those age 26 and over in the Special Interests, whether never married, widow, widower, or divorced. Everyone who is single belongs in one of these two circles. There are none who are outside the circles.

Brother Hanks recently reminded us of how the Lord directed Ananias to the one. Ananias was sent to the street called Straight to restore the sight of Saul of Tarsus, stricken blind at the time of his conversion. Ananias responded by reminding the Lord of how much evil Saul had done. The Lord said, "Go thy way: for he is a chosen vessel unto me. . . ." (Acts 9:15.) Paul states that Ananias "came unto me, . . . and said unto me, Brother Saul. . . ." (Acts 22:13.)

Somehow we must reach the one—every single one—for they are "chosen vessels" unto the Lord.

Speaking to the single members, President Lee recently said, "In your ranks are some of the noblest members of the Church—faithful, valiant, striving to live the Lord's commandments, to help build up the kingdom on earth, and to serve your fellowmen."

As we undertake to reach the one, we should remember the counsel of the Lord to Samuel, as he was sent to the house of Jesse to find the one who should reign over Israel. The Lord said to Samuel, "Look not on his countenance, or on the height of his stature . . . , for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." (1 Sam. 16:7.)

Guiding principles

We believe that each single adult member of the Church may be reached through three fundamental principles: (1) priesthood direction and correlation, (2) individual involvement, and (3) flexibility.

All activities will function under the priesthood.

Individual involvement

Under the principle of individual involvement, priesthood leaders will advise and direct, but should encourage the growth and develop-

ment of the single adults by delegating to them all appropriate responsibility in conceiving, planning, preparing, and executing their activities. This should be done within the context of the recent teaching of the General Authorities by President Lee, when he referred to the scripture, "Wherefore, now let every man learn his duty. . . ." (D&C 107:99.) President Lee placed the emphasis on *let*, in the sense of permitting or allowing those given responsibilities to function within their callings without unnecessary restrictions.

It is hoped that priesthood leaders will make things happen by letting or permitting single members to involve themselves in planning and carrying out their activities locally, directed toward service. Through service, wounds can be turned into muscles for living. Leaders from the single members' groups themselves must be sufficiently innovative and creative to involve each one.

Flexibility in program

There may be complete flexibility in age groupings and in organizing according to their specific interests.

It is not intended that detailed programs will be sent out from Church headquarters. We hope to be sending principles, options, and models for local implementation into local programs and to stimulate other activities. Elder Packer suggests that you are being sent a cookbook, rather than a casserole. We will be asking the stake presidents to share their successful recipes with others.

There are limitless opportunities and possibilities within the concepts of the principles announced, which can be summed up in the statement of the Prophet Joseph Smith when asked how he governed his people.

His response was, "I teach them correct principles, and they govern themselves."

The First Presidency has recently authorized ward leaders to organize single adults not living at home for family home evening, with one designated as the leader. It was made clear that the group should not be called a family and the leader cannot appropriately be designated as a father. Monday evening will be the most convenient for these groups to meet.

There has been complete cooperation between Bishop Brown and his counselors directing Aaronic Priesthood MIA, Sister Spafford and her counselors in the Relief Society, and the managing directors of Melchizedek Priesthood MIA. We are all interested in having our combined efforts fit together with all other Church activities in the interest of all members of the Church.

Additional instructions

Within the next few weeks, priesthood leaders throughout the Church will be receiving more detailed instructions from the First Presidency for the implementation of the adult single members' activities of the Church. All will wish to study these instructions carefully and to follow them. One stake president, who has been leading out in these activities, recently said, "This program is not more work for the priesthood leaders, but it is an aid to them, if they will let the single members themselves organize and plan their own activities."

What is proposed is a way to reach the one and have each feel that someone cares and that each has a place in the Lord's church. Too often we are thoughtless and insensitive to the feelings of these choice souls among us. One well-meaning priesthood leader, concerned about one of these choice single

women, whose heart was aching for companionship and a more fulfilling life, asked, "Why don't you get a husband?" She replied in good humor, "Brother, I would love to, but I can't go pick one off a tree."

Reaching the one will involve reaching out in many ways. Recent research indicates that 40 percent of the 18- to 22-year-olds feel that they do not have a single friend they can rely upon. Gerald A. Speedy, commenting on this problem, said, "Think what it would be like not to have a single friend. It is almost impossible to comprehend. Without a friend, a person is in a state of potential crisis."

Personal testimony

I bear solemn witness to the divinity of this great and marvelous work and to the continuing inspiration that has come from the Lord through his chosen prophet, who has been far ahead of all of the thinking and the planning that has been done. Somehow, some way, we must reach the one, every single one, for they

are "chosen vessels" unto the Lord. President Lee's message to the single members is sublime: "To you, the words of the Master have a special meaning: 'He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.' " (Matt. 10:39.) That this may be so, I pray humbly in the name of the Lord Jesus Christ. Amen.

President Harold B. Lee

The congregation and chorus will now join in singing, "Israel, Israel, God Is Calling."

The song, "Israel, Israel, God Is Calling," was sung by the congregation.

President Lee

We will now be pleased to hear from President Marion G. Romney of the First Presidency.

President Marion G. Romney

Second Counselor in the First Presidency

My beloved brethren of the priesthood:

I encourage each of us and, if I had the power, I would inspire each of us to magnify our callings in the priesthood.

Covenant of priesthood bearers

When we accepted ordination to the priesthood, we covenanted with the Lord that we would magnify our callings. At the same time, he covenanted with us that if we do so, we shall be "sanctified by the Spirit unto

the renewing of [our] bodies" and "become the sons of . . . Abraham, and the church and kingdom, and the elect of God," and unto us shall be given all that the "Father hath." (See D&C 84:33-38.)

The specified penalty for breaking our covenant and "altogether [turning] therefrom" is that we "shall not have forgiveness of sins in this world nor in the world to come." (D&C 84:41.)

The Lord further said to the brethren assembled at the time he revealed the covenant:

"And I now give unto you a

commandment to beware concerning yourselves, to give diligent heed to the words of eternal life.

"For you shall live by every word that proceedeth forth from the mouth of God." (D&C 84:43-44.)

In order to magnify our callings in the priesthood, three things at least are necessary:

One is that we have a motivating desire to do so.

Another is that we search and ponder the words of eternal life.

And a third is that we pray.

Motivating desire

Over and over again the scriptures teach that men receive from the Lord according to their desires. Alma declared:

"... I know that [God] granteth unto men according to their desire, whether it be unto death or unto life; yea, I know that he alloteth unto men according to their wills, whether they be unto salvation or unto destruction." (Al. 29:4.)

Jesus acted on this principle. In John's parchment record, he wrote:

"... the Lord said unto me: John, my beloved, what desirest thou? ...

"And I said unto him: Lord, give unto me power over death, that I may live and bring souls unto thee.

"And the Lord said unto me: Verily, verily, I say unto thee, because thou desirest this thou shalt tarry until I come in my glory, and shalt prophesy before nations, kindreds, tongues and people." (D&C 7:1-3.)

At the opening of this last dispensation, the Lord said to the Prophet's father: "... if ye have desires to serve God ye are called to the work." (D&C 4:3.)

And two months later he said to Joseph Smith and Oliver Cowdery: "... as you desire of me so it shall be unto you. ..." (D&C 6:8.)

The importance of desire is dramatically pointed up in this quotation from the 18th section of the Doctrine and Covenants:

"And now, behold, there are others who are called to declare my gospel, both unto Gentile and unto Jew;

"Yea, even twelve; and the Twelve shall be my disciples, and they shall take upon them my name; and the Twelve are they who shall *desire* to take upon them my name with full purpose of heart.

"And if they *desire* to take upon them my name with full purpose of heart, they are called. . . .

"And now, behold, I give unto you, Oliver Cowdery, and also unto David Whitmer, that you shall search out the Twelve, who shall have the *desires* of which I have spoken;

"And by their *desires* and their works you shall know them." (D&C 18:26-28, 37-38. Italics added.)

The desire these men were to have was not a desire to be called to an office. It was a desire to take upon themselves the name of Christ "with full purpose of heart."

Self-serving ambition

I remember one occasion in the mission field when I was trying to stir an interest in a discouraged missionary. I finally asked him, "Isn't there anything that you desire?" He said, "Yes, Brother Romney, I desire to be an apostle."

No one should seek to be appointed to any particular office in the Church. Such an aspiration is not a righteous desire; it is a self-serving ambition. We should have a motivating desire to magnify our callings in the priesthood, whatever they may be. We should demonstrate that desire by living the gospel and diligently performing whatever service we are called upon to render. Holding a particular office in the

Church will never save a person. One's salvation depends upon how well he discharges the duties of the service to which he is called. The Prophet Joseph said:

"From a retrospect of the requirements of the servants of God to preach the Gospel, we find few qualified even to be Priests, and if a Priest understands his duty, his calling, and ministry, and preaches by the Holy Ghost, his enjoyment is as great as if he were one of the Presidency; and his services are necessary in the body, as are also those of Teachers and Deacons." (*Teachings of the Prophet Joseph Smith* [Deseret Book Co., 1961], p. 112).

Motivating conviction

Nor is an effective desire a mere wish. It is not impassive; it is a motivating conviction which moves one to action. One of the things it impels a priesthood bearer to do is to search and ponder the words of eternal life.

Since we cannot "live by [the words which] proceedeth forth from the mouth of God" unless we know what they are, it is imperative that we study them. This the Lord has directed us to do.

As the Jews disputed with Jesus because he said that God was his Father, he pointedly responded: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (John 5:39.)

In the Lord's preface to his Book of Commandments, he said: "Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled." (D&C 1:37.)

We are under divine instruction to "teach the principles of [the] gospel, which are in the Bible and the Book of Mormon." (D&C 42:

12.) This we cannot do unless we know what they are.

To Joseph the Prophet, Oliver Cowdery, and John Whitmer, the Lord said: "Behold, I say unto you that you shall let your time be devoted to the studying of the scriptures. . . ." (D&C 26:1.)

To the Saints in Kirtland, he said, concerning the instruction he had given them, "Hearken ye to these words. Behold, I am Jesus Christ, the Savior of the world. Treasure these things up in your hearts, and let the solemnities of eternity rest upon your minds." (D&C 43:34.)

Pondering the things of God

As I have read the scriptures, I have been challenged by the word *ponder*, so frequently used in the Book of Mormon. The dictionary says that *ponder* means "to weigh mentally, think deeply about, deliberate, meditate." Moroni thus used the term as he closed his record:

"Behold, I would exhort you that when ye shall read these things . . . that ye would remember how merciful the Lord hath been unto the children of men . . . and *ponder* it in your hearts." (Moro. 10:3. *Italics added.*)

Jesus said to the Nephites:

"I perceive that ye are weak, that ye cannot understand all my words. . . .

"Therefore, go ye unto your homes, and *ponder* upon the things which I have said, and ask of the Father, in my name, that ye may understand. . . ." (3 Ne. 17:2-3. *Italics added.*)

Pondering is, in my feeling, a form of prayer. It has, at least, been an approach to the Spirit of the Lord on many occasions. Nephi tells us of one such occasion:

"For it came to pass," he wrote, "after I had desired to know the things that my father had seen, and

believing that the Lord was able to make them known unto me, as I sat *pondering* in mine heart I was caught away in the Spirit of the Lord, yea, into an exceeding high mountain. . . ." (1 Ne. 11:1. Italics added.)

Then follows Nephi's account of the great vision he was given by the Spirit of the Lord, because he believed the words of his prophet father and had such a great desire to know more that he pondered and prayed about them.

Experience of Joseph F. Smith

President Joseph F. Smith tells us that "on the third of October, in the year nineteen hundred and eighteen, I sat in my room *pondering* over the Scriptures. . . ." He had particular reference at this time to Peter's statement that Christ "went and preached unto the spirits in prison" (1 Pet. 3:19) while his body lay in the grave.

"As I *pondered* over these things which are written," President Smith continued, "the eyes of my understanding were opened, and the Spirit of the Lord rested upon me, and I saw the hosts of the dead, both small and great. . . ." He then gives us an account of his great vision concerning missionary work among the spirits of the dead. (*Gospel Doctrine* [Deseret Book Co., 1939], p. 472. Italics added.)

Prayer opens the door

Desiring, searching, and pondering over "the words of eternal life," all three of them together, as important as they are, would be inadequate without prayer.

Prayer is the catalyst with which we open the door to the Savior. "Behold," he says, "I stand at the door, and knock: if any man hear my voice, and open the door, I will

come in to him, and will sup with him, and he with me." (Rev. 3:20.)

From the very beginning we have been instructed to pray. The Lord commanded Adam and Eve to "worship the Lord their God," and he later sent an angel to say to them, "thou shalt repent and call upon God in the name of the Son forevermore." (Moses 5:5, 8.)

Watch and pray

Jesus instructed the Nephites:

"Behold, verily, verily, I say unto you, ye must watch and pray always lest ye enter into temptation; for Satan desireth to have you, that he may sift you as wheat.

"Therefore ye must always pray unto the Father in my name;

"Pray in your families unto the Father, always in my name, that your wives and your children may be blessed." (3 Ne. 18:18-19, 21.)

In this dispensation, even before the Church was organized, the Lord said to the Prophet:

"Pray always, that you may come off conqueror; yea, that you may conquer Satan, and that you may escape the hands of the servants of Satan that do uphold his work." (D&C 10:5.)

He instructed the priests to "visit the house of each member, and exhort them to pray vocally and in secret. . . ." (D&C 20:47, 51.)

Of Church members who went to build up Jackson County, Missouri, he said: ". . . he that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people." (D&C 68:33.)

And finally, he said: ". . . pray always lest that wicked one have power in you, and remove you out of your place." (D&C 93:49.)

Nephi's exhortation

In conclusion, I ask you to listen

to Nephi's exhortation. I hope it moves you as deeply as it does me. He said:

"... behold, my beloved brethren, ...

"... I said unto you, feast upon the words of Christ; for behold, the words of Christ will tell you all things what ye should do.

"Wherefore, now after I have spoken these words, if ye cannot understand them it will be because ye ask not, neither do ye knock; wherefore, ye are not brought into the light, but must perish in the dark.

"And now, my beloved brethren, I perceive that ye ponder still in your hearts; and it grieveth me that I must speak concerning this thing. For if ye would hearken unto the Spirit which teacheth a man to pray ye would know that ye must pray; for the evil spirit teacheth not a man to pray, but teacheth him that he must not pray.

"But behold, I say unto you that

ye must pray always, and not faint; that ye must not perform any thing unto the Lord save in the first place ye shall pray unto the Father in the name of Christ, that he will consecrate thy performance unto thee, that thy performance may be for the welfare of thy soul." (2 Ne. 32:1, 3-4, 8-9.)

That the Lord will help each of us bearers of the holy priesthood to acquire such a powerful motivating desire that we will, through searching and pondering upon the words of eternal life and praying about them, be led to magnify our callings in the priesthood, and that we may thereby qualify ourselves to receive the promised blessings of the "covenant which belongeth to the priesthood," I humbly pray, in the name of Jesus Christ. Amen.

President Harold B. Lee

President N. Eldon Tanner will now speak to us.

President N. Eldon Tanner

First Counselor in the First Presidency

It is a great privilege, honor, and responsibility to stand before and speak to the priesthood assembled in this historic Tabernacle and in the 800 other buildings in the United States and Canada. This is the largest group of priesthood ever gathered to hear the voice of the Prophet, and when we think that they can hear this through closed circuit transmission as he speaks to them, it reminds me that we have an open conduit and a private closed circuit or wave length by which we can speak to our Heavenly Father and hear him, if we keep in tune and hear him, if we keep in tune and try to listen to him.

Appreciation of priesthood

I often wonder if we really appreciate what the priesthood means. President Romney, who is so close to the Lord, has given us some instructions tonight which, if we would follow, would help us to appreciate the priesthood and enjoy the blessings of those who magnify their callings in the priesthood. If I should say in my talk tonight to magnify the priesthood, I should like it to mean to be in complete harmony with President Romney, to magnify the priesthood in the office which you hold, because that is what we should do, my brethren. We have

this heavy responsibility placed upon us when we are given the priesthood of God.

Every time I think of the priesthood, I think of the great honor and privilege we have of speaking and acting in the name of our Heavenly Father, and the responsibility it places upon us. I often say, "What are we going to do about it? Are we going to realize who we are, what we have, and what our responsibilities are?"

I would like to say to you young men: Have a good time; play basketball, play football; play tennis; play anything you want to play, and do anything you want to do as long as it is right, but honor your priesthood wherever you are, that you might be an example to the world.

Importance of family

I would like to deal briefly with the question of how we as priesthood holders should live, and I would like to say just a few words first about the family. The father must realize always that the family is the most important thing in his life. He should never neglect his family. As he looks after his family, he should remember that if he is going to enjoy the family now and throughout eternity, it is essential that they live according to the teachings of the gospel, and remember that "no other success can compensate for failure in the home." Remember too that it is in the home that the most impressive teachings are taught and where the lives of our children are shaped.

If the father will love God, love his wife, love his family, and honor his priesthood, he will have very little to worry about. If all the priesthood would do that throughout the world, what a great influence we would have. Some will be saying: "What about the girls, and the mothers, and the women?" The same is true for them, but I am speaking

to the priesthood and how they should act.

Keep the Sabbath day holy. Keep the Word of Wisdom strictly. Pray always, and be honest with one another and with your fellowmen. Study the gospel. Know what is expected of us, why we are here, that we are actually spirit children of God, and as such we must keep ourselves morally clean. And that is one thing, fathers, that we should teach our boys to do.

I should like to give you, as I speak about the family and fathers, an example by reading what Sister McKay said about President David O. McKay: "I am very, very proud of my husband. He is just as lovely, just as courteous, just as polite, just as kind and just as sweet in our home as he is anywhere else, and I am very proud of him. And I am grateful for him. I cannot see anything wrong with him. I pray that our brethren will try to follow his example in every way, shape, and form."

And I can't think of much better advice, brethren, for us to have.

Example of good teaching

As an example of good teaching, I remember a young man telling me one day about his parents and how they taught him the importance of going to the temple and preparing himself to be worthy to go into the house of the Lord by going to the temple regularly. As they were preparing to go to the temple, they would talk about it, and the experiences they would have, and what a great privilege it was to go to the temple, and to go regularly. When they would return from the temple, they would talk about it, and how lovely it was to see a young couple married in the temple, realizing that they could then be parents of spirit children of God, and what a great privilege it was for them to be there

in the temple. This boy could hardly wait then for the time to come when he could go in and receive his own endowments, and he knew how important it was to prepare himself to be clean and pure and to go there knowing that the Lord would accept him.

Appreciation for father

Personally, I should like to express the appreciation I have always felt for my father. Father taught us to pray. It seemed that he was talking directly to the Lord when he kneeled down in family prayer. He taught us to pray privately. He was honest and honorable in all of his dealings. I wish I had time to tell you some of the experiences I had to let me know that he was honest and upright in his dealings with his fellowmen. He magnified his priesthood, and he expected us to do it. He always showed great love for Mother.

He used to take us hunting or fishing, as busy as we were on the farm. He found it difficult, I am sure, to leave, but he would go with us, and he would never go on Sunday; he never thought of that. We always attended our meetings regularly with him. I remember some of my friends saying, "I wish I had a dad like yours. It is sure great to be with him." And I can tell you that we boys—there were four of us—would rather be with our dad than anybody else because he was a good father. Fathers, it is important that you be with your boys so they can see how you live, and you can see how they live.

Expression of confidence

I remember Father's placing confidence in me. We used to work on the farm, as I said before, and he would call me in the evening or early morning to discuss his plans, his

program for the day, and ask me what I thought about it. Should we do this or should we do that? I felt that I was a part of it. I know now that he had his plans pretty well formed, but he showed that confidence in me. And realizing that I was part of it, I worked my head off to accomplish it, and I loved my dad for it.

And then I remember him saying to me one day, "You know, my son, I would rather have you helping me than any hired man I have. I have full confidence in you, and you surely do a good day's work." Such an expression of confidence and appreciation makes one more determined to do well what he is expected to do.

It is very important that we help our boys set their goals high and then set about to reach them. We must understand that Satan is there and is real, as has been told us twice tonight, and is determined to destroy us, to discourage us, to tempt us, and to lead us astray.

Representing the Lord

I should like to repeat a beautiful experience, which is very touching to me. I hope Bishop Featherstone won't mind my mentioning him as the one about whom I am going to speak. This happened just after they moved here from their lovely home, where they had many friends and were very popular. He had come home after work and had gotten into his lounging clothes, and his young son, Joe, said, "Dad, I wish you would give me a special blessing so that I can adjust and feel at home and be happy here."

His father went upstairs and changed his clothes. As he was coming down, his wife said, "Surely you are not going out tonight." He said, "I am going to give someone a blessing." And then he said, "Joe has asked for a special blessing, and I

wanted to be dressed and ready to honor the priesthood and to show Joe the interest I have in him, and to make it possible for him to enjoy the blessings through the faith he has in me and the priesthood."

Brethren, that is the spirit to have. And, of course, as he told his wife, you can naturally imagine what happened. She shed tears as she realized she had a husband, the father of her son, who would be an example and be so interested in him that he would be prepared to represent the Lord in the priesthood that he holds.

Responsibility for Aaronic Priesthood

I would like to say just a few words to the bishops, to the other officers in the wards and stakes, including the stake presidents, and to mission presidents. We have a heavy responsibility; and especially the bishop, with his counselors, has the responsibility for the Aaronic Priesthood. Much has been said about that tonight, but I would like to say just a few words. "You should know every boy by his first name. Show an interest in him; stay close to him. When you know his first name, use it. You remember when God the Father and his Son Jesus Christ appeared to Joseph, and he asked the question, God turned to him and said, "Joseph," calling him by name, "this is my beloved Son." (See Joseph Smith 2:17.) A boy likes to hear his name called.

Let us remember and remind our boys always, when they are officiating as holders of the priesthood, that they are representing the Lord. They can have their good times every other place and play the way they want to do, but when they are officiating in the priesthood, they should realize that they are representing the Lord, and be so dressed and so prepared and humble and

reverent as to properly represent him.

Readiness for priesthood

And bishops, it is important that we help them to understand and appreciate what the priesthood means. When I was a bishop I had six boys in my ward old enough to be ordained elders. I could only recommend five of them, because one of them wasn't ready. We had talked about it several times, and he had said to me, "I am not worthy." He felt very bad about it, but he didn't expect to be recommended to the stake president. His uncle came to me and said, "You are surely not going to hold that boy back with his five friends going forward." He pled with me to let him go. He said, "You will be driving him out of the Church if you don't."

I explained to this man, "The priesthood is the most important thing that we can give this boy. We are not handing the priesthood out on a silver platter. This boy and I understand each other, and he is not ready to be ordained an elder." And he wasn't recommended.

A few years later I was attending a general conference right here on this Temple Square, and a young man came up to me and said, "President Tanner, you wouldn't remember me. I am the boy whom you didn't recommend to be ordained an elder." As he put his hand out, he said, "I want to thank you for it. I am a bishop now in California. If you had recommended me when I wasn't worthy, I possibly never would have appreciated what the priesthood is and what is expected of one, and surely I would never have been a bishop as I am today."

Bishops, these young men don't expect something for nothing. They don't appreciate anything they get for nothing, and they should realize and appreciate just what the priest-

hood means and then be prepared to qualify and be worthy before they are advanced.

Encouragement to advance

By a searching interview, know that they are ready for a temple recommend, for advancement in the priesthood, for a mission, or anything that you are considering them for, and be sure they are ready. It is certainly no kindness to recommend someone when he is not ready—in fact, it is a great disservice and it shouldn't be done. Help them to appreciate what it means and the importance of being ready and worthy. Encourage them, let them know that you love them, and do all you can to help them prepare.

I would like to say, bishops, that as fathers of the wards you have the great privilege, the great joy of directing all the affairs in the ward and of helping these young men to become the kind of young men who will be the leaders in the ward and in the stake, and someday sitting on this stand—some of them certainly will be. Help them to prepare and help them to appreciate that they might be holding responsible positions. And let me say this to you tonight: It is not possible for everyone holding the priesthood to be called to positions of leadership, but holding the priesthood of God is a great privilege, a great blessing, and it alone, if we honor it, will prepare us for salvation and exaltation, if we are ready to serve the Lord wherever we are called. The priesthood of God is something the world doesn't have.

Judges in Israel

Bishops, you have an additional responsibility. You are judges in Israel, and you should always judge and deal with the transgressor with love and confidence, with a desire in your heart to help him, and carry

out your responsibilities to deal with him. Stake and mission presidents also have this responsibility. It is important that when you know there is iniquity, you be kind enough to show an interest in the transgressor and bring him to repentance, and that is a kindness. Love all, but tolerate no iniquity. When it appears that something is wrong, it is your duty to investigate and handle all cases of transgression according to the seriousness of the case. By moving promptly, you might be able to prevent further transgression.

Study the scriptures and the handbook and do as they direct. Bishops and stake presidents must not shirk this responsibility. Anyone who says that he has never disciplined, disfellowshipped, or excommunicated anyone, and that he never intends to, has an entirely wrong attitude and may himself be held accountable.

The Lord has said, "Any member of the church of Christ transgressing, or being overtaken in a fault, shall be dealt with as the scriptures direct." (D&C 20:80.)

And President John Taylor said this: "Furthermore, I have heard of some Bishops who have been seeking to cover up the iniquities of men; I tell them, in the name of God, they will have to bear them themselves, and meet that judgment; and I tell you that any man who tampers with iniquity, he will have to bear that iniquity, and if any of you want to partake of the sins of men, or uphold them, you will have to bear them. Do you hear it, you Bishops and you Presidents? God will require it at your hands. You are not placed in a position to tamper with the principles of righteousness, nor to cover up the infamies and corruptions of men."

Cases to be handled

The cases that are to be handled

by the Church include but are not limited to fornication, adultery, homosexual acts, abortion, or other infractions of the moral code; intemperance; criminal acts involving moral turpitude, such as burglary, dishonesty, theft, or murder; apostasy; open opposition to and deliberate disobedience of the rules and regulations of the Church; cruelty to spouse or children; advocating or practicing so-called plural marriage; or any un-Christianlike conduct in violation of the law and order of the Church.

Those who are guilty of transgression are never happy until they confess their sins and repent. Experience has proven that every transgressor who is dealt with as he should be, with love and a desire to help and with the proper discipline, is able to start out anew with a clear conscience and can then and only then progress as he could not do otherwise. He will thank you for it, and as you try to help him, the Lord will bless both you and the repentant individual.

Keeping morally clean

I would like to say just a few words to the boys and young men as priesthood holders—the young men particularly. You have been told what your responsibility is tonight. I want to impress upon you the importance of keeping morally clean. Prepare yourselves for the great blessings that come only through the priesthood, such as temple blessings, filling missions, and doing other things that you can do in the offices you hold. No man, young or old, who holds the priesthood of God can honor that priesthood without honoring and respecting womanhood. Any young man should be prepared to protect a woman's virtue with his life, if necessary, and never be guilty of lusting after a woman or doing anything that would de-

grade her or cause her to lose her virtue. Every young woman has a perfect right to feel safe in going out with a young man holding the priesthood, knowing that he will respect and protect her in every way.

We all know that the morals of the world are loose. Though we are in the world, we must not be of it. Whether your associates are members of the Church or not, and whether or not they are transgressors, they will expect you who hold the priesthood to honor that priesthood and will respect you if you do. Otherwise, they lose confidence in you and respect for you and for the Church.

If we would live each day so that we could look the bishop, branch president, the stake president, the president of the Church, or the Lord in the eye and say, "I am doing my best to magnify my priesthood," then we would be safe.

Worthiness for callings

No young man guilty of serious transgression should apply for a temple recommend or expect to be called on a mission or wish to be advanced in the priesthood until he has repented and is worthy of such a call. I can think of no greater disappointment, sadness, or sorrow that can come to anyone than to have a missionary who is not worthy, not dedicated, and guilty of transgression, be sent home dishonorably released, disfellowshipped, or excommunicated. This is a great disappointment to his companion, and it makes the mission president's heart bleed to have to deal with one of his missionaries who is guilty of transgression either before coming or while in the mission field, and then to have the difficult responsibility of sending him home. It distresses the parents and grieves the bishop and stake president and those

with whom he has worked so closely. It is an affront to the Lord and seriously affects the life of the missionary.

May the Lord help us to appreciate who we are and to live accordingly, realizing that we do hold the priesthood of God in the church of Jesus Christ, the only men in the world who hold the authority to

speak in God's name. Assembled here tonight in these different buildings, every priesthood office of the Church is represented, and the success and progress of this church depend on you as individuals who hold the priesthood. May we prove worthy, I humbly pray, in the name of Jesus Christ. Amen.

President Harold B. Lee

We have here Captain Larry J. Chesley, Major Jay C. Hess, and Lieutenant Commander David J. Rollins. Will you stand up, please? Captain Chesley, United States Air Force, was a prisoner of war for seven years. He comes from the Burley Stake, Star Ward. Major Jay Hess, United States Air Force, was a prisoner of war for six years, from Bountiful East Stake. Lieutenant Commander Rollins, United States Navy, a prisoner of war for six years, is from the San Diego North Stake.

Representative of servicemen

These three young men represent many of those boys who have gone through the fire of adversity. We just want you men to know that our hearts have been touched by the announcement of your faith, your confidence in your country and in your commander-in-chief, that you have come through thus far. We want to say to you that we have been praying, we have been hoping with every means at our command; and we now say to the priesthood, brethren, will you put your arms around these boys, and help them now to make their adjustments as may be necessary in their homecoming.

The Lord bless you, brethren.

We love you and the many others who have been in these circumstances and have come through the fire, and have now been prepared to go forward. You will be the kind of men that we look to for the standards of our youth in the years that lie ahead. Thank you, brethren. We welcome you home.

Our hearts go out to the many others, to the mothers and fathers in the thousands of homes where the boys didn't come home. We are having an Easter program where they have asked me to respond, seeing what might be done to ease the aching hearts of the thousands of others who didn't come home. There is hope. Thank God for the promise of the gospel and the blessings that lie beyond the grave.

Aaronic and Melchizedek Priesthood MIA

Just a word now about what has been said regarding the Aaronic Priesthood MIA and the Melchizedek Priesthood MIA. I am sure that you listened to President Romney and heard him define that word *ponder*, and then made its application; that is what we are asking you to do now, and not go out as a Monday morning quarterback and try to do all the second-guessing. I want to say to you that there is no topic

that has received longer and more searching, prayerful discussion by the General Authorities of the Church than the matters that pertain to the young people of the Aaronic and Melchizedek Priesthood groups, and the women of similar ages.

May I just make this one statement, so that you will get this thing in proper focus. These announced Aaronic Priesthood and Melchizedek Priesthood MIAs do not do away with the Young Men's and Young Women's Mutual Improvement Associations. What is intended, as you see this unfold, is that the programs will go forward, but with priesthood identity the like of which they have not enjoyed before. And we sincerely believe that if you fully understand and this program is fully comprehended, as the priesthood identity is now explained, many of those who have not been active will now be brought into activity; and the priesthood and the youth and the young adults, and those over 25, and many others who have felt themselves forgotten souls will now, under the leadership of these great leaders, move forward. We hope that there will not one be missed, and everybody will be taken into focus by the great plan of salvation.

Social activities to be unified

As I have gone out to youth conferences on various occasions, I have asked, "What is your greatest problem?" And surprisingly, the leaders have always said something like this: "We want to have you put all the youth organizations belonging to the same church together." We have had our campus stakes, institutes, M Men and Gleaners, Delta Phi, Lambda Delta Sigma, Latter-day Saint Student Associations, all of them, and sometimes the same ones clamoring to be with the others in the group. Institutionalized, these same groups

will still function as far as religious activities are concerned; but so far as the activity part of the program, the social part, is concerned, we trust that as you see this move into action, you will see that our youth of these various organizations, of these various groupings, will now be brought together so that there will be a wider relationship than there has ever been before. Hopefully there will be a greater chance for young people to find companionship within their groups, and eventually, we hope, in temple marriage.

Suspend judgment, then, and ponder what has been said tonight until you receive further instructions, which will be given you in detail, as the brethren have explained.

Questionable predictions

I have a letter from some man who seemingly has found something in the hieroglyphics of some discovery that is the answer to a lot of the things that lay ahead for the world. And interestingly enough, as I looked at this, my mind reflected back to an address I heard delivered from this pulpit by President Anthony W. Ivins on October 4, 1931. Just why I thought of that—I suppose it was intended that I should—is because he gave an address at that conference and used as his text the recently published book called *Our Bible in Stone*. Many of you remember this treated principally the erection, the symbolism, and the prophetic character of the pyramid of Gizeh, or in Greek, the Cheops. Students of the pyramid, after a study of the measurements, symbols, and the record of the pyramid, if it had a record, said that the year 1928 would witness the beginning of a period of great tribulation, which would culminate with intensity in 1936. That period, according to the reckoning of the students, would close with the advent

of the Lord and the establishment of a period of peace, happiness, and goodwill among men.

Counsel of President Ivins

Then President Ivins gave these wise words of counsel with reference to this book: "Now, my brethren . . . I have referred to this little book and its contents as I desire that you might understand. It will undoubtedly go into the mission field and our elders may make use of it. I simply want to warn you against sensationalism of any kind. . . . I do not say that his conclusions are wrong, but I do say that they do not come to us as the voice of the Church, nor are they to be accepted as such."

Then he said something that seems very significant to me. He said: "Brother J. Golden Kimball told us yesterday that he was a great believer in dreams that come true." I wish you would think of that. That accords with my feelings. I am a great believer in dreams that have come true.

"I am reminded of the fact," he said, "that immediately after the close of the World War these students of the Pyramids announced and published it that according to their measurements and calculations there would begin in the year 1928 a period which would bring tribulation and sorrow to the people of the world; that they would be required to humble themselves before the Lord, and that that period of tribulation would continue until the year 1936. . . . We all know that a part of this dream at least has come true."

After commenting on the financial condition throughout the nations at that time, in the 1930s, President Ivins then concluded his remarks with these profound words of wisdom: "Well, now, my brethren and sisters, what about it all? Just be calm and turn to the Lord.

. . . I pleaded with the people to put their houses in order and get out of debt, for I knew this was coming, because God himself through his Only Begotten Son had declared it.

"Now, my brethren and sisters, if the Church has anything to say to you it will come from them direct and not from the writings of other men. It will come to you in a manner that you will understand it. It will not be speculative. It will come to you philosophically, truthfully, and governed by common sense. God bless you," he said, "is my humble prayer. . . ." (*Conference Report*, October 1931, pp. 87-94.)

Repetition of warning

Now this is something that needs repeating to this great body of priesthood, because we have a rash of writings by certain persons who claim to be of good standing in the Church, going into considerable detail as they recite their past and present Church affiliations and activities in the foreword, interlude, and advertising. There are sensational predictions and observations, and to make their writings appear to have Church sanction, they use quotations and addresses from Church leaders, past and present, taken out of context in such a way as to make it appear as though these quotations were the endorsement of the book they wish to sell to Church members, who may thereby be induced to accept their writings as from unquestioned sources.

Now we have also had some who claim to be in good standing in order to take advantage of the gathering of the Saints at some of our general conferences, and who have gone so far as to program group meetings for their own interest, with the obvious hope that by doing so, many of our conference visitors may be urged to attend their meetings, even

if it may have necessitated their absence from vitally important instructional sessions of the conference.

Furthermore, some designing individuals have solicited opportunities to speak at church gatherings, firesides, priesthood quorums, sacrament meetings. Now, brethren, we feel it is of the utmost importance to lift a warning voice so that our people will be safeguarded against such tactics as an all too obvious self-seeking opportunity to spread their own propaganda for their own interests.

We must urge that priesthood leaders use careful discretion in screening out those whose motives may be subject to serious questions.

Revelation to Edward Partridge

Now a word about magnifying the priesthood. Much has been said about that tonight. I would like to read a portion of a short revelation given through the Prophet Joseph Smith to Edward Partridge in 1830:

"Thus saith the Lord God, the Mighty One of Israel: Behold, I say unto you, my servant Edward, that you are blessed, and your sins are forgiven you, and you are called to preach my gospel as with the voice of a trumpet;

"And I will lay my hand upon you by the hand of my servant Sidney Rigdon, and you shall receive my Spirit, the Holy Ghost, even the Comforter, which shall teach you the peaceable things of the kingdom;

"And now this calling and commandment give I unto you concerning all men—

"That as many as shall come before my servants Sidney Rigdon and Joseph Smith, Jun., embracing this calling, . . . shall be ordained and sent forth to preach the everlasting gospel among the nations. . .

"And this commandment shall be given unto the elders of my church, that every man which will embrace it with singleness of heart may be ordained and sent forth, even as I have spoken.

"I am Jesus Christ, the Son of God; wherefore, gird up your loins, and I will suddenly come to my temple. . . ." (D&C 36:1-2, 4-5, 7-8.)

Now, I want to refer particularly to this one verse, and then make a few comments about magnifying the priesthood. Notice what the Lord said: "And I will lay my hand upon you [Edward Partridge] by the hand of my servant Sidney Rigdon, and you shall receive my Spirit, the Holy Ghost, even the Comforter, which shall teach you the peaceable things of the kingdom."

Duties of Aaronic Priesthood

The other night I had a group of young Cub Scouts, who are about the age to become ordained deacons, and I said to these young men, "When you get to be deacons, what will be the duties of a deacon?"

And they all said, "The duty of the deacon is to pass the sacrament."

And I said, "Now I would like you to think of this a little differently. That isn't the way to explain the duty of a deacon. What does it mean to pass the sacrament? When a deacon carries the emblems of the bread and water which have been blessed to the good of those to whom it shall be passed, it is then a renewal of a covenant that if they will keep the commandments of God and remember the Lord Jesus Christ, for whom those emblems stand, they will have the Spirit of the Lord to be with them."

A deacon, then, has the responsibility of representing the Lord to carry these emblems and thus be the

Lord's agent in submitting these to the body of the Church.

When you ask a teacher what are his duties, he may answer, "Well, it's to do home teaching." But you may wish to say to him, "When you do home teaching you are representing the Lord, to visit the home of each member, to see that they are doing their duty, and to see that they are all keeping the commandments of God". The duties of a priest—the priest "is to preach, teach, expound, exhort, and baptize, and administer the sacrament; and to visit the house of each member, and exhort them to pray vocally and in secret and attend to all family duties." They should have in mind when they are acting in those capacities, it is as though they were acting for and responsible to the Lord when they perform their duties.

Meaning of priesthood

When we officiate in the name of the Lord, as holders of the priesthood, we are doing it in the name and in behalf of our Heavenly Father. Priesthood is the power by which our Heavenly Father works through men, through deacons, through teachers, through priests, and I have a feeling that we are not impressing that upon our young men. They are not taking the understanding of their priesthood as seriously as they might. If they did, they would always want to appear as President Tanner has said of Bishop Featherstone. They would always want to appear at their best when they are exercising their priesthood. Their hair would be properly groomed; their clothing and appearance would reflect the sanctity they should feel in the performance of their priesthood duties. I have had that same feeling. I have never performed an ordinance, such as administering to the sick, without first excusing myself, if I were out in the garden

or somewhere, until I was properly clothed, to make the best appearance I could, because I felt in so doing I was drawing close to the Lord himself, and I want to appear at my best in his presence.

Brethren, I am afraid that some of our elders do not understand this, that when they are officiating as elders of the Church, or as seventies or as high priests, it is as though when they perform the ordinance, the Lord through them is acting upon the heads of those for whom they minister. I have often thought one of the reasons why we are not magnifying our priesthood is because we don't understand that as holders of the priesthood, He is working through us by the power of the holy priesthood, and I would wish that we could all have that feeling, and so teach our young people what it means to hold the priesthood and to magnify it.

Power of the priesthood

Now tonight, brethren, we have touched a number of subjects. We come to you, one of the greatest bodies of priesthood that has ever been assembled, so we understand. What an influence! At the sessions of this conference you have had your attention called to some of the most dangerous trends in our public life—sex education, pornography, permissiveness—running rampant over the world. Brethren of the priesthood, this army, if they would reach out with all the influence that they could wield and really magnify their priesthood as the representatives of our Heavenly Father, could engender such a power and might that by the use of our priesthood in our various communities, these things would not be allowed to continue without a sturdy defense on the part of the priesthood of the living God.

Strengthening the home

We must call ourselves to new service and new responsibilities, and not stand idly by and let these things go without challenge. Our youth are in danger. Keep your home ties strong, brethren. See to it, as we have all tried to say, and as I have repeated it many times and some have quoted it in this conference, that "the greatest of the Lord's work you brethren will ever do as fathers will be within the walls of your own home." Don't neglect your wives, you brethren. Don't neglect your children. Take time for family home evening. Draw your children around about you. Teach them, guide them, and guard them. There was never a time when we needed so much the strength and the solidarity of the home. If we will do that, this church will grow by leaps and bounds in strength and influence throughout the world. No longer need you be considered as a hiss and byword. We should stand four-square for the things that are honorable, righteous, pure, virtuous, and true.

Need for loyalty

Brethren of the priesthood, we love you. We stand ready. As you pray for us, we will try to meet that high expectation, God being our helper. We realize the magnitude of the responsibility we bear, and except we can be assured of your faith and your loyalty, and your unquestioned one hundred percent keeping of the commandments of God, we cannot meet it.

I quoted in the opening session of this conference a wonderful letter that I received from a student body president who is greatly concerned about things going on on the campus and 'round about in the society where he moves, and then his statement was, "I can assure you that every Latter-day Saint on this cam-

pus who is keeping the commandments of God one hundred percent is supporting and sustaining you." Brethren, I know that that is true throughout this whole church. Every Latter-day Saint who is keeping the commandments is following the leadership of the Church. By that same token, if you find those who are not willing to follow the leadership of the Church, you may be sure it is a certainty that they are not keeping the commandments of God one hundred percent.

A call to arms

So it is a call to arms—arms to do what? To keep the commandments of God in order that we might lay claim to the blessings we need so much in this day of uncertainty, in this crazy mixed-up world, as some have spoken of it, and our youth have seemed to feel. In these new movements with our young people, our only hope is that by intensifying the responsibility of the priesthood with the youth organizations we can strengthen their hands and reach out to these young men and women who need so much the shepherding influence of the priesthood, for in so doing we feel sure we can help to raise up a righteous generation that will carry on the work throughout the ages that lie ahead of us.

Solemn witness

I bear you my solemn witness, my beloved brethren, that these things that have been spoken tonight have been spoken under the inspiration of the Lord, and we give it to you for your pondering, for your prayerful consideration, suspending judgment, and not raising your voices in criticism, but carrying on the youth organizations as they now exist until these brethren have given you the full details of just

what lies ahead; then you can begin to see the merits of what it is all about.

So I bear you that witness and leave you my blessing this night, and pray God's blessings upon you, the priesthood of the Church, the strength of Zion, the backbone of the kingdom of God on earth. So I pray and leave you my blessing, in the name of Jesus Christ. Amen.

President Harold B. Lee

The sessions of this General Conference will be received by millions in the United States and Canada over many television and radio stations cooperating to provide extensive coverage of this conference.

Over 80 radio stations will broadcast conference Sunday morning in major cities of Mexico and Central America, and by satellite in countries of South America, to a potential Latin American audience of 60 million people.

The nationwide CBS Radio Tabernacle Choir Broadcast will be from 9:30 to 10:00 Sunday morning. Those desiring to attend must be in their seats before 9:15 a.m.

Now brethren, in leaving this great priesthood meeting tonight, we

remind you, as we always do, to obey traffic rules, to use caution, and always to be courteous in driving.

The music for this priesthood session has been furnished by this lovely Aaronic Priesthood Chorus from the Oquirrh and Tooele Regions with Jerold Ottley conducting, and Robert Cundick at the organ. Boys, we deeply appreciate the inspiring music and the service you young men have rendered here tonight. Brother Ottley and Brother Cundick, we thank you again for your great service.

The chorus will now close this meeting with "Abide With Me," following which Elder Robert W. Barker, Regional Representative of the Twelve, will offer the benediction.

The conference will then be adjourned until ten o'clock tomorrow morning.

The hymn, "Abide With Me," was sung by the Aaronic Priesthood Chorus.

Elder Robert W. Barker, Regional Representative of the Twelve, offered the benediction.

The conference was adjourned until tomorrow at 10 o'clock a.m.

THIRD DAY MORNING MEETING

SIXTH SESSION

The sixth session of the conference convened in the Tabernacle on Sunday, April 8, 1973, at 10 o'clock a.m.

President Harold B. Lee presided at this session and conducted the meeting.

The Salt Lake Tabernacle Choir, under the direction of Richard P. Condie, with Alexander Schreiner at the organ, furnished the music for this session.

Before the opening of the meeting, the Tabernacle Choir without announcement sang the song, "Awake, Ye Saints."

President Lee then made the following remarks:

President Harold B. Lee

It is our pleasure to welcome all present this morning in this historic Tabernacle—general and local Church leaders, special guests, educational and civic leaders, and thousands of members of the Church from far and near in this sixth session of the 143rd Annual Conference of The Church of Jesus Christ of Latter-day Saints.

Sessions of this conference will be received by millions in the United States and Canada over hundreds of radio and television sta-

tions cooperating to provide the extensive coverage of this conference.

The Tabernacle Choir, which opened these services singing "Awake, Ye Saints" under the direction of Richard P. Condie, with Alexander Schreiner at the organ, will now favor us with "Eternal Father," following which Bishop H. Burke Peterson, first counselor in the Presiding Bishopric, will offer the invocation.

The number, "Eternal Father" was sung by the Tabernacle Choir.

Bishop H. Burke Peterson, first counselor in the Presiding Bishopric, offered the opening prayer.

After the prayer and without announcement, the Tabernacle Choir sang "The King of Love My Shepherd Is."

President Harold B. Lee

The Tabernacle Choir has sung "The King of Love My Shepherd Is."

We will now be pleased to hear from President Marion G. Romney, Second Counselor in the First Presidency of the Church and a noble defender of the faith.

President Marion G. Romney

Second Counselor in the First Presidency

My beloved brothers, sisters, and friends, members and nonmembers, wherever you are: I have a very important message for you today, but what I say will be but words unless we enjoy the Spirit of the Lord. I therefore invite you to join with me in a prayer that the Lord will bless us all while I speak.

Offspring of God

The truth I desire to emphasize today is that we mortals are in very deed the literal offspring of God. If men understood, believed, and accepted this truth and lived by it, our sick and dying society would be reformed and redeemed, and men would have peace here and now and eternal joy in the hereafter.

Members of The Church of Jesus Christ of Latter-day Saints accept this concept as a basic doctrine of their theology. The lives of those who have given it thought enough to realize its implications are controlled by it; it gives meaning and direction to all their thoughts and deeds. This is so because they know that it is the universal law of nature in the plant, animal, and human worlds for reproducing offspring to reach in final maturity the likeness of their parents.

They reason that the same law is in force with respect to the offspring of God. Their objective is, therefore, to someday be like their heavenly parents.

They not only so reason; they know they may so become because God has revealed the fact that it is his work and glory to bring to pass their eternal life (Moses 1:39), which is the life God lives.

Gospel taught anciently

Adam, the first man, knew that he was a son of God. He walked and

talked with him in the Garden of Eden before the fall. After the fall, "Adam and Eve, his wife, called upon the name of the Lord, and they heard the voice of the Lord from the way toward the Garden of Eden, speaking unto them. . . ." (Moses 5:4-5.)

Later, the Lord sent an angel who taught them the gospel plan, whereupon, "Adam and Eve blessed the name of God, and they made all things known unto their sons and their daughters." Then "Satan came among them, saying: . . . Believe it not; and they believed it not, and they loved Satan more than God. And men began from that time forth to be carnal, sensual, and devilish." (Moses 5:12-13.)

From then until now, most men, like the first generation of Adam's posterity, have "believed it not," although God has repeatedly revealed it to all the prophets from Adam to Noah. He likewise revealed it to Abraham and thereafter to Moses "at a time when Moses was caught up into an exceedingly high mountain.

"And he saw God face to face, and he talked with him, . . .

"And God spake unto Moses, saying: Behold, I am the Lord God Almighty, . . .

" . . . behold, thou art *my son*; . . .

"And I have a work for thee, *Moses, my son*; and thou art in the similitude of mine Only Begotten; and mine Only Begotten is and shall be the Savior, for he is full of grace and truth; . . .

"And now, behold, this one thing I show unto thee, *Moses, my son*; for thou art in the world, and now I show it unto thee." (Moses 1:1-4, 6-7. Italics added.)

In this short scripture, the Lord

three times addressed Moses as "my son."

Paul, in his great speech on Mars' hill, speaking of God, said: "... in him we live, and move, and have our being; ... for we are ... his offspring." (Acts 17:28.)

Begotten sons and daughters

Joseph Smith and Oliver Cowdery declared "that he lives!

"For we saw him, ... and we heard the voice bearing record ...

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God." (D&C 76:22-24.)

"Begotten sons and daughters unto God." Can this be true in light of the fact that we all know that we are begotten sons and daughters of our earthly fathers? Yes, it is true because human souls are dual beings—spirits tabernacled in bodies of flesh and bone. The revelation says, "... the spirit and the body are the soul of man." (D&C 88:15.) God is the father of man's spirit, even as his earthly father is the father of his mortal body.

Nature of a spirit

The nature of a spirit is plainly revealed in the scriptures. A clear word picture of a spirit is recorded in the third chapter of Ether in the Book of Mormon, which gives an account of the appearance of Jesus Christ, as a spirit, some 2200 years before he was born to Mary in the flesh. The record says that Jesus stood before the brother of Jared in the form and likeness of a man and said:

"... Behold, I am Jesus Christ ...

"... Seest thou that ye are created after mine own image? Yea, even all men were created in the beginning after mine own image.

"Behold, this body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh." (Eth. 3:14-16.)

Corroborating this truth, Jesus declared to Joseph Smith as late as 1833:

"... I was in the beginning with the Father, and am the First-born [meaning, of course, the firstborn spirit];

"Ye were also in the beginning with the Father; that which is Spirit" (D&C 93:21, 23.)

Abraham's vision

We learn something more about our spirits in their premortal state from a record made by Abraham of a vision in which he was shown a multitude of spirits assembled in a great heavenly council. Consideration was there being given to the creation of this earth as a place upon which they, the spirits, could come and receive bodies of flesh and bone, thus becoming human souls. The plan provided that after a probationary period in mortality they should die—that is to say, their eternal spirit bodies and their corruptible mortal bodies would be separated. Later on, in resurrection, they would be reunited as immortal souls.

Abraham also learned that if during their sojourn on this earth they proved faithful, they would, as resurrected beings, be permitted to come back into the presence of their Heavenly Father—the Father of their spirits—and enjoy eternal progression. These are the words of Abraham:

"Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; ...

"And God saw these souls that they were good, . . . and he said: These I will make my rulers; for he stood among those that were spirits, . . . and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born.

"And there stood one among them that was like unto God [and this was Jesus Christ, the firstborn spirit], and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

"And they who keep their first estate shall be added upon [this refers to us; we kept our first estate and were added upon by receiving mortal bodies]; . . . and they who keep their second estate [that is, this life] shall have glory added upon their heads for ever and ever." (Abr. 3:22-26.)

Such is the revealed truth concerning man's lofty estate.

Alexander Pope's portrayal

By way of contrast, consider Alexander Pope's portrayal of the predicament into which man has fallen, as a result of his having rejected the revealed word of God as to his identity. Pope pictures him as being—

"Placed on this isthmus of a
middle state,
A being darkly wise and rudely
great:
With too much knowledge for the
Sceptic side,
With too much weakness for the
Stoic's pride,
He hangs between, in doubt to act
or rest;

In doubt to deem himself a God
or Beast;
In doubt his mind or body to
prefer;
Born but to die, and reas'ning but
to err;
Alike in ignorance, his reason such.
Whether he thinks too little or too
much;
Chaos of thought and passion,
all confused;
Still by himself abused or
disabused;
Created half to rise, and half to
fall;
Great Lord of all things, yet a prey
to all;
Sole judge of truth, in endless
error hurl'd;
The glory, jest, and riddle of the
world! . . .

"Fix'd like a plant on his peculiar
spot,
To draw nutrition, propagate, and
rot. . . .

"On life's vast ocean diversely we
sail,
Reason the card, but Passion is the
gale. . . .

"And hence one Master-passion in
the breast,
Like Aaron's serpent, swallows
up the rest."

—"An Essay on Man,"
Epistle II

Block to spiritual growth

The theory that man is other than the offspring of God has been, and, so long as it is accepted and acted upon, will continue to be, a major factor in blocking man's spiritual growth and in corrupting his morals.

That it would be so was clearly predictable. In the mind of its devotee, any such theory as Pope's doubt as to whether "to deem himself a God or Beast" is resolved in favor of being a beast; and his doubt

as to whether to prefer "his mind or body," in favor of his body.

The concept that man is a beast relieves him of a sense of accountability and encourages him to adopt the fatalistic attitude of "eat, drink, and be merry, for tomorrow we die." He becomes, in truth, as Pope says:

"Fix'd like a plant on his peculiar spot,
To draw nutrition, propagate, and rot. . . .

"On life's vast ocean diversely we sail,
Reason the card, but Passion is the gale

"And hence one Master-passion in the breast,
Like Aaron's serpent, swallows up the rest."

A child of God

The truth is, my beloved brethren and sisters, man is a child of God—a God in embryo. Every righteous soul responds with empathy to the children singing:

"I am a child of God,
And he has sent me here, . . .
If I but learn to do his will
I'll live with him once more.

"Lead me, guide me, walk beside me,
Help me find the way.
Teach me all that I must do
To live with him some day."

—Naomi W. Randall

That man is a child of God is the most important knowledge available to mortals. Such knowledge is beyond the ken of the uninspired mind. Neither logic, science, philosophy, nor any other field of worldly learning has ever been, or ever will be, able to find it out. Those who limit their search to such learning techniques will continue to be as they have always been, "Ever learning, and never able to come to

the knowledge of the truth." (2 Tim. 3:7.)

The only means by which such knowledge can be had is divine revelation. Fortunately for us, as has already been shown, it has been so revealed repeatedly from Adam until today.

Difference in aspirations

The aspirations, desires, and motivations of one who accepts, believes, and by the power of the Holy Spirit obtains a witness to the truth that he is a begotten son or daughter unto God differs from the aspirations of him who believes otherwise, as the growing vine differs from the severed branch.

Knowing that he is a child of God, one does not doubt whether to "deem himself a God or Beast." He is not of "chaos . . . thought," driven by "passion" and "all confused." He is not "fix'd like a plant on his peculiar spot, to draw nutrition, propagate, and rot." He thinks of himself, as the scriptures teach, possessed of the innate ability, as are all other reproducing offspring, to reach in final maturity the status of his heavenly parents and have "glory added upon [his] head for ever and ever." (Abr. 3:26.) This is his goal.

Acceptance of God's laws

He accepts the Ten Commandments, the Sermon on the Mount, the Word of Wisdom, and every other direction and commandment given of God to be statements of laws, the observance of which is indispensable to the attainment of his goal, to reach which he has dedicated his life.

He strives to respond to the Master's invitation:

"Come unto me, all ye that labour and are heavy laden, and I will give you rest." (Matt. 11:28.)

And to his challenge:

"... be [ye] perfect even as I, or your Father who is in heaven is perfect." (3 Ne. 12:48.)

He knows that the wise and proper response is to heed the Lord's command to "beware concerning yourselves, to give diligent heed to the words of eternal life. For you shall live by every word that proceedeth forth from the mouth of God." (D&C 84:43-44.)

He believes implicitly the Lord's promise that "it shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am." (D&C 93:1.)

Faith of the prophets

He joins with Job in declaring, "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God." (Job 19:25-26.)

He joins with Alma in his wish:

"O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people!

"Yea, I would declare unto every soul, as with the voice of thunder, repentance and the plan of redemption, that they should repent and come unto our God, that there might not be more sorrow upon all

the face of the earth." (Al. 29:1-2.)

And finally, with Nephi he resolves:

"I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." (1 Ne. 3:7.)

I add my personal testimony that I know that I am a son of God, and that you, my beloved listeners, are individually a son or a daughter of God, and that this knowledge implemented in our lives will lift us back into his presence through the atoning sacrifice of our Savior, Jesus Christ; and in his name I leave you this witness, even so. Amen.

After President Romney's address and without announcement, the Tabernacle Choir sang "Thy Will Be Done."

President Harold B. Lee

We heard from President Marion G. Romney, second counselor in the First Presidency of the Church, followed by the Tabernacle Choir singing "Thy Will Be Done."

Many on television and radio have just tuned in on this conference, and we wish to extend to them also our sincere greetings.

Elder Delbert L. Stapley of the Council of the Twelve will now address us.

Elder Delbert L. Stapley

Of the Council of the Twelve

My brothers, sisters, friends, and all who are listening to the messages of this conference via radio and television: It is always difficult to follow President Romney because there is much meat in the talks and sermons he gives.

Our need for God

Today many people of the world are questioning their belief in God, thinking they have progressed intellectually and scientifically beyond their need for his guidance in the affairs of life. They choose to forget that he is the source of all knowledge, he controls all life, and all things are his works of creation.

Man cannot afford to forsake God, depending solely upon his own intelligence. Such a course can only lead to utter confusion and ultimate destruction. Not knowing the mind, will, and purpose of an infinite God, man does not have, regardless of his advanced knowledge, the wisdom and judgment, nor the correct answers to solve all world problems. With implicit faith we must all turn to the God of our fathers in humility and sincere prayer for counsel and guidance.

The prophet Isaiah admonished the children of Israel to "seek ye the Lord while he may be found, call ye upon him while he is near:

"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." (Isa. 55:6-7.)

This counsel is as important for us today as it was in those ancient times. Worsening, frustrating world problems, aggravated by a general departure from true Christian teach-

ings and ethical practices, give warning of impending dangers and much sorrow unless man forsakes sin and turns to God in sincere repentance. Only by avoiding the pitfalls of evil and following Isaiah's counsel can we expect to receive God's mercy and his abundant pardon.

The gospel plan

The gospel of Jesus Christ is the only sure basis for a righteous life. No other plan, moral code, or creed can match or supplant its teachings. The gospel is a wise and guiding set of laws, principles, and ordinances for all men to live by.

The weakness and foolishness of many today cause them to be more interested in the teachings of man than in the teachings of God, as found in both ancient and modern scriptures. Unfortunately, for the most part, the thoughts of mortal men are centered in this temporal life and not on the eternal life. The philosophies of men cannot replace nor transcend gospel philosophy as given in the revelations of God, nor can the science of man replace the truths revealed by God through his prophets.

God's ways are not man's ways, but are infinitely superior thereto. The Lord proclaimed to the prophet Isaiah:

"For my thoughts are not your thoughts, neither are your ways my ways, . . .

"For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. 55:8-9.)

By revelation the Savior has furnished the following formula to guide our path to eternal glory:

"Verily, thus saith the Lord: It

shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am;

"And that I am the true light that lighteth every man that cometh into the world." (D&C 93:1-2.)

Faith in God

The Church of Jesus Christ of Latter-day Saints teaches the complete way of life. Our whole life requires that we reach constantly for high ideals and noble standards of true Christian conduct. The faith of Latter-day Saints should not depend upon the wisdom of men, but upon the knowledge and power of God.

"Be not deceived," warned the apostle Paul; "God is not mocked: for whatsoever a man soweth, that shall he also reap.

"For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Gal. 6:7-8.)

Seek learning by faith and earnest prayer to know the mind and will of the Lord. Have the courage to obey. Remember, the Lord gives no commandment or law unto the children of men that he himself does not obey. Obedience is a loving principle of a just God, and through obedience we can gain power from on high.

Repentance

In this mortal life we not only have the opportunity, but the moral obligation, to right our wrongs. We should repent of our evil doings and confess them in order to give our lives spiritual direction. We are counseled to have faith in our Eternal Father and in his Son, our Redeemer. We should seek the desire,

through righteous living, to once again dwell with them in the heavenly mansions they have prepared for the faithful. The following scripture sustains this thought:

"For if you will that I give you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you." (D&C 78:7.)

It is unfortunate that so many have to learn the lessons of life the hard way, but what a great blessing it is to have an Eternal Father who cares enough to teach us, to bring us to repentance, and to forgive. Hear the words of encouragement as given to the prophet Ezekiel: "Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live?" (Ezek. 18:23.)

The importance of man

The Lord expressed to Moses great concern for the welfare of his children when he said: "... behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

Immortality is assured to all of us through the atonement of our Lord and Savior, Jesus Christ. But eternal life is a personal responsibility we must earn and be worthy of.

David the Psalmist emphasized the importance of man in this inspired statement:

"What is man, that thou art mindful of him? and the son of man, that thou visitest him?

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

"Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet." (Ps. 8:4-6.)

Man's recent scientific and technological accomplishments, his desire and courage to explore the universe, and his attainment in so

many fields of learning testify he is a child of God and, therefore, should always look to God for guidance and further light and truth.

Unity

God has revealed that he desires all of his people to grow together in the unity of faith, understanding, and devotion. The apostle Paul so encouraged the Corinthian saints: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (1 Cor. 1:10.)

We are here to help each other progress, to inspire one another unto love and good works, and not just to sit in judgment. Our responsibility is to give encouragement to those who are inactive and erring. We have a duty to "see that there is no iniquity in the Church, neither hardness with each other, neither lying, backbiting, nor evil speaking." (D&C 20:54.)

This teaching was emphasized by the apostle Peter when he gave this advice:

"... be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:"

"Not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing." (1 Pet. 3:8-9.)

Strength of the Church

The real strength of the Church is in the character and dedication of its members. The apostle Paul instructed the Corinthians: "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." (1 Cor. 9:14.) This counsel can be applied to every mem-

ber of The Church of Jesus Christ of Latter-day Saints—that by living the gospel and setting a good example we are automatically preaching its tenets and showing the right way for others to follow. The greatest gift we can give another is the gift of a good example.

President Spencer W. Kimball said: "Our challenge today is to be a light unto the world. . . . if the three million members of the Church would live the gospel principles, all the errors of the world would evaporate. The world would come to us, and we would change the frustration of the world to the peace of the gospel." (*Church News*, February 26, 1972, p. 13.)

I plead with all members of the Church to actively and honestly live the gospel of Christ. Our eternal happiness and joy depends upon the kind of life we chart and live here in mortality. The apostle Paul taught: "Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils." (1 Cor. 10:21.) In other words, we cannot serve two masters, for either we will hate the one and love the other, or else we will hold to the one and despise the other. We cannot serve both God and mammon. (See Matt. 6:24.)

Obedience to gospel requirements

Anyone who thinks he can obtain eternal goals some other way than outlined in the gospel of Christ should remember the Savior classified such as a thief and robber. (See John 10:1.) Christ gave this parable to his disciples:

"Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

"Who, when he had found one pearl of great price, went and sold

all that he had, and bought it." (Matt. 13:45-46.)

Each of us has the responsibility to seek that goodly pearl, the kingdom of heaven, which is, according to the Savior's parable, the pearl of great price. Its attainment is worth every effort and sacrifice we make. To be saved in the kingdom of God is the greatest of all the gifts of God, for there is no gift greater than the gift of salvation, and he that hath eternal life, proclaims the Lord, is rich. (See D&C 6:13, 7.)

To those members who are not living the gospel, I challenge you to do so, obeying all gospel requirements and attending church regularly for a full year. Then compare your life after a year's trial of faithful gospel living with your previous manner of living, and ask yourself conscientiously which way is best. Give the gospel a chance in your life by living it, to prove its worth and value to you and to your family.

The Holy Ghost

Live to be worthy of the companionship of the Holy Ghost. If you have its spiritual influence, it will bring conviction into your hearts. It will build testimony and create in you a desire to love the Lord. You will manifest that love by keeping his laws and commandments and serving him. The Holy Spirit will testify to the truth of these teachings and you will know, as the apostle Paul knew, that the gospel of Jesus Christ is the power of God unto salvation. (See Rom 1:16.)

It will also give you the perfect assurance that the Lord's way is the only way one can find the abundant life the Savior promised.

I extend this challenge to all people everywhere who desire to know the truth and who are not satisfied with their present lives and associations. It takes courage to accept the challenge to seek the

Lord while he may be found and call upon him while he is near; but I promise you, if you do so, it will pay off in dividends of peace of mind, joy of heart, comfort of soul, satisfaction of personal needs, and a love that never fails.

Personal Testimony

Now, brothers, sisters, and friends, I know that God lives. I know that Jesus is the Christ, our Redeemer and Savior, the very Son of God. He sacrificed his own life upon the cross that we might live eternally. He broke the bonds of death through his resurrection, which guarantees the resurrection of all mankind. He bought us with the price of his own blood. We can show our gratitude by living righteously and setting a proper example to all people everywhere.

May God bless and guide us aright; may we be blessed with the spiritual strength to close the door to all temptations of evil and walk uprightly before the Lord, I humbly pray in the name of Jesus Christ. Amen.

After Elder Stapley's address, the choir sang the hymn, "An Angel from on High," without announcement.

President Harold B. Lee

He to whom we have just listened is Elder Delbert L. Stapley of the Council of the Twelve, followed by the choir singing "An Angel from on High."

The choir and congregation will now join in singing "Come, O Thou King of Kings" following which we shall hear from Elder Sterling W. Sill, Assistant to the Twelve.

The choir and congregation sang "Come, O Thou King of Kings."

President Harold B. Lee

To those of the television and radio audience who have just joined

us in this sixth session of the 143rd Annual Conference of the Church, we are convened in the historic Tabernacle on Temple Square in Salt Lake City, Utah.

We shall now hear from Elder Sterling W. Sill, Assistant to the Twelve. He will be followed by Elder Joseph Anderson, Assistant to the Twelve.

Elder Sterling W. Sill

Assistant to the Council of the Twelve

My brothers and sisters: I appreciate very much this privilege of having some part with you in these great general conferences of the Church. This is the place where we come each six months to be instructed in our duties and built up in our faith. This is where some of the most important business of the Church is transacted. And then twice each year we have this thrilling, exciting experience of holding up our hands and making a personal covenant with the Lord that we will sustain and support those who are placed in authority over us in the Church and that we will also keep all of the Lord's commandments.

The other evening I reread Saint Paul's famous twelfth chapter of First Corinthians, in which he compared the various parts of the human body with the spiritual gifts and ecclesiastical offices which have been placed in the Church. He said that all were necessary and that the eye could not say to the hand, "I have no need of thee." And each six months, as I see the thousands of raised hands in this assembly, I like to think of the great power and many important duties, both symbolic and otherwise, that we hold in our hands.

Uses of our hands

The Lord has placed in our hands the responsibility for working out our eternal exaltation in fear and trembling before him. When we are sick we have hands placed upon our heads and we are given a blessing for the restoration of our health. By the laying on of hands we confirm people members of the Church. We confer the Holy Ghost. We ordain people to the priesthood, and we set them apart for that portion of the work of the Lord that they are called to perform. We raise our hands in salute. We hold them over our hearts as we take our pledge of allegiance to the flag. We clasp hands in friendship and fellowship. We lay them upon the shoulders of our friends to give commendation and encouragement. With a pair of willing, ambitious, capable, clean hands, we can move mountains and we can save souls.

It was probably one of the greatest good fortunes of our lives when creation decided to flatten out the ends of both of our arms and place a hand on each one. When you put on your shirt in the morning, just imagine how you would get along if you had any other device except a

hand on the end of your arm. Just suppose that you had a hoof or a claw or a wing, or a pair of pliers.

The story is told of a young man who went blind in his early youth. Many years later after an operation, the first thing that his newly restored vision rested upon was his own hand, and he thought he had never imagined anything quite so wonderful as his own hand with its circulation system, its communication system, its temperature control, its self-healing ability, and its wonderful covering of skin.

Our fingers

Or think of the usefulness of these wonderful little bony levers that we call fingers. They can readily be trained to play the piano, dial telephone numbers, and do the accounting. Someone once said that a man's best friends are his fingers. He said, "About the only thing that a man can really count on these days are his fingers."

I would like to remind you of an assignment that the Lord once gave to the fingers of the Israelites when he instituted this ancient custom of wearing phylacteries. The Lord knew then what every one of us ought to know now, that there are certain passages in the scriptures that must never be forgotten if our lives are to be successful. Therefore, to help the people to remember, he required that they write some of these passages down on pieces of parchment, encase them in little leather tubes, and bind them across their foreheads and between their eyes. They were required to hang them around their necks and bind them on their arms like wrist watches and wear them like rings upon their fingers. About this custom the Lord said to the people: "And these words, which I command thee this day, shall be in thine heart:

"And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

"And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes." (Deut. 6:6-8.)

You will recall that your mother used to make an interesting adaptation of this idea. When she sent you on an important errand, the purpose of which she did not want you to forget, she helped you to remember by tying a red string on your finger with a bow on the top so that no matter where you went or what you did, you would always remember what your mother wanted you to do. And that is about what the Lord did to the children of Israel.

When I raise up my hand to make my personal covenant with the Lord, I try to imagine which phylacteries he would most like to see on my hand, and here are some of the things that I have been thinking about.

The thumb

The first finger on the hand is the thumb. The thumb serves as the anchor man of the hand. And the first law of any success says that "you must know your business." Lord Bacon said, "Knowledge is power." Jesus said, "... this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

Dr. Henry C. Link once pointed out that "nothing puts so much order into human life as to live by a set of sound principles." And the most sound principles are the principles of the gospel of Jesus Christ. However, before we can live by them very effectively, we must know what they are.

The first question that Adam and Eve were asked to decide when they were placed in the Garden of Eden was whether or not they would eat the fruit from the tree of knowledge of good and evil. And after they had eaten, God said, “. . . the man is become as one of us, to know good and evil.” (Gen. 3:22.)

I would just like to point out in passing that the right kind of knowledge still tends to have that effect upon people. It still tends to make men and women become as God. A flaming sword was placed in the Garden of Eden to guard the tree of life, but fortunately for us there is no flaming sword guarding the tree of knowledge, and each one of us may eat to his heart's content. And maybe you can think of something more exciting than that, but I don't know what it would be. In this great age of restoration and enlightenment we can know about as much as we want to know about any subject, including God and his program for our eternal exaltation.

The second finger (Pointing finger)

The second finger is the pointing finger. This is the finger you use to show people the way. This is the directing finger. And the second law of success says that you must be a convert before you can be a disciple. You must be a convert before you can be a leader. You must be a convert before you can show other people the way.

Jesus said to Peter, “Simon, . . . when thou art converted, strengthen thy brethren.” (Luke 22:31-32.) Peter may have been a little bit offended at this, as he probably felt that as the chief apostle, he was already converted; but what happened that very night at the house of Caiaphas when he denied the Lord three times may have indicated

that even Peter was not fully converted. And it would help us if we made up a great credenda of beliefs and had strong, well-worked-out convictions centered in each one.

The third finger (Big finger)

The third finger is the big finger. This is the power finger. It has the best location on the hand. The third law of success says that you must WANT to succeed—in capital letters. If I want to succeed in letters an inch high, I will fail. But if I want to succeed in letters a yard high, then I will succeed.

The Lord said, “. . . if ye have desires to serve God ye are called to the work.” (D&C 4:3.) If we don't WANT to do it we can't do it. Alma said that God grants unto every man according to his desires. (See Al. 29:4.) And we ought to spend a lot more time than we ordinarily do in increasing the volume and intensity of our righteous desires.

A young man once came to Socrates and said, “Mr. Socrates, I have come sixteen hundred miles to talk to you about wisdom and learning.” He said, “You are a man of wisdom and learning and I would like to be a man of wisdom and learning. Would you teach me how to be a man of wisdom and learning?”

Socrates said, “Come, follow me.” And he led the way down to the seashore.

Then they waded out into the water up to their waists. Then Socrates seized his friend and held his head under the water. His friend struggled and kicked and bucked and tried to get away but Socrates held him down. Now if you hold somebody's head under the water long enough he will eventually become fairly peaceable, and when this man had quit kicking, Socrates carried him out on the bank and laid him out to dry, and he went back to the marketplace.

After this man had thawed out a little bit he came back to Socrates to find the reason for this rather unusual behavior, and Socrates said to him, "When your head was under the water, what was the one thing you wanted more than anything else?"

And he said, "More than anything else I wanted air."

Then Socrates said, "When you want wisdom and learning like you wanted air, you won't need to ask anybody to give it to you."

When we really WANT to be disciples of Christ, in capital letters, when we really WANT to be servants of the Master, then everything else will be easy. Someone once said to Mozart, "Would you teach me how to write symphonies?" Mozart said, "You are too young to write symphonies." The young man said, "But you were fifteen years younger than I am when you began writing symphonies." Mozart said, "But I didn't have to ask anybody to teach me." Only when we get some of these great qualities inside of ourselves are we in a position to make progress.

The fourth finger (Ring finger)

Now the fourth finger is the ring finger. This is the finger that you use to fall in love with. This is the finger you get married with. This is the family finger. This is where you wear your family home evening phylactery. This is the finger that represents the source of most of your education and your satisfactions and your eternal happiness for both here and hereafter.

Shakespeare said, "No profit comes where there is no pleasure taken." You can't do very well that which you don't enjoy doing. If we don't get great pleasure out of our

families, we should repent, because we are doing something wrong. If the work of the Lord seems burdensome and makes us weary, or if we don't get exhilaration and uplift out of that part of the work of the world that life has given us to do, then we should repent. We need some more powerful satisfactions from life.

The last finger (Little finger)

Now the last finger is the little finger. This is the weakest finger. This is the finger that has the poorest position on the hand, and we might imagine that we could just take him off the team and throw him away without losing very much. However, the big finger cannot say to the little finger, "I have no need of thee." The little finger may come at the end of the line-up, but that is the quarterback position, and you don't need a great big man to be the quarterback, providing the other members of the team are fully qualified and effectively functioning. That is, the thumb knows his business backwards and forwards and upside down and standing on his head. The pointing finger has some powerful, well-developed convictions about it; the big finger WANTS to do it, in capital letters; the ring finger gets great satisfaction from doing it; and all the little finger has to do is to do it. He is the worker. He is the one who takes care of the mechanics of production. He is the one that handles the checkup and does the follow-through. He is the one Jesus came calling for when he pleaded for "doers of the word" and not just hearers and talkers only.

Someone has said, "My, oh my, what miracles we could accomplish if our hands moved as fast as our tongues." He said, "After all is said and done, there is usually a lot more said than done."

Personal covenant

As I sit here on this platform each conference and raise up my hand to make my personal covenant with the Lord, it is stimulating to me to remember that the President of the Church sits directly behind me and God is over my head, and I would not like to have either of them feel that my hand was not clean or that any of my necessary phylacteries were missing. And if I had the gift of speech and the power to plant a conviction that I would like to have, I would say to the millions of people in the world who are earnestly seeking to be disciples of the Master to hold up their hands to God and make a solemn covenant with him to keep all of his commandments.

And I would remind everyone of that thrilling occasion when Moses was leading the children of Israel in their battle against the Amalekites. Moses took the rod of God in his hands and went to the top of a sacred mount, where he held up his hands to God over the battle; and as long as Moses held up his hands, Israel prevailed. But when

he let his hands down, the Amalekites prevailed. And as Moses' arms became heavy with weariness, Aaron and Hur stood on either side of Moses and helped him to hold up his hands until the battle was won. (See Exod. 17:8-12.)

If we all hold up clean, honest, industrious hands to God, then his work will prevail. And then it will not be long before the prayer of the Master is fulfilled wherein he said to his Father, "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10.) And may God bless you, my brothers and sisters, that all of us together may effectively hold up our hands to God and that our covenants may be acceptable to him. For this I humbly pray in the name of Jesus Christ. Amen.

President Harold B. Lee

We have just listened to Elder Sterling W. Sill, Assistant to the Twelve. Elder Joseph Anderson, Assistant to the Twelve, will now address us.

Elder Joseph Anderson

Assistant to the Council of the Twelve

Enoch, the sixth from Adam, was most certainly one of the great prophets of all time, for he walked and talked with the Lord for three hundred years, according to the scriptures. Imagine the understanding that entered his mind, the enlargement of his soul, and the eternal truths that were revealed to him by the Creator of the earth and the heavens.

Revelation to Enoch

In the Book of Moses in the Pearl of Great Price, we read:

"And I saw the Lord; and he stood before my face, and he talked with me, even as a man talketh one with another, face to face; and he said unto me: Look, and I will show unto thee the world for the space of many generations." (Moses 7:4.)

The Lord showed unto Enoch all the inhabitants of the earth, and he told him all the doings of the children of men. He saw the wickedness of the people, the flood which covered the earth in the days of Noah. He saw the day of the coming of the Son of Man in the flesh in the meridian of time; he beheld

him lifted upon the cross; he saw the mourning of the creations of God and heard the earth groan; and in answer to Enoch's inquiry and pleading, the Lord said to Enoch:

"As I live, even so will I come in the last days, in the days of wickedness and vengeance. . . the day shall come that the earth shall rest, but before that day the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but my people will I preserve." (Moses 7:60-61.)

Plan fully charted

Our Father and his Beloved Son knew before man was placed upon the earth, and before this world was created, the story of man's existence upon this earth—the plan of life here and salvation and exaltation in the life to come. The dispensations of time were understood, the purpose of earth life was known, and the development of that plan was fully charted. Otherwise, how could the Lord show unto Enoch, as he did to other prophets also, the history of this world, including the families that should dwell upon the earth throughout the centuries of its existence?

Rulers chosen

In the Book of Abraham we read:

"Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;

"And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and

he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born." (Abr. 3:22-23.)

In the first chapter of the book of Jeremiah in the Bible, the Lord, in speaking to the prophet Jeremiah, said: "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." (Jer. 1:5.)

Gospel dispensations

Not only did the Lord know who were to be his rulers, but undoubtedly there was a chart or outline prepared showing the times of the various dispensations of the gospel, the things that would happen in those dispensations, and the conditions that would precede those periods of time.

The scriptures record the prophecies of God's servants relative to these things. And from the time of Adam, the Lord through his prophets has foretold the events that would precede his second coming, the time when the gospel of our Lord should be restored to earth and proclaimed to all mankind.

Nebuchadnezzar's dream

When King Nebuchadnezzar of Babylon conquered Israel, he arranged to have brought to Babylon some of the princes of Israel; the record says: "Children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science. . . ." (Dan. 1:4.) Among these princes who were brought into Babylon was the Hebrew prophet, Daniel.

In the book of Daniel in the Bible, we read of a dream that Nebuchadnezzar had, which dream gave him great concern. The account says that upon awakening he was

unable to recall the dream. He called upon the wise men of Babylon, the magicians, the sorcerers and Chaldeans, to tell him the dream and to give him the interpretation thereof. This, of course, was an unusual request, and these wise men were greatly agitated; they were unable to comply with the king's demand.

Daniel's interpretation

The king had told them that if they did not make these things known to him, they would be destroyed. Daniel, recognizing the predicament, inquired of the Lord and was inspired by him to make known to Nebuchadnezzar the information he requested. He recalled to the king the dream and gave him the interpretation thereof.

In his dream Nebuchadnezzar had seen a great image like unto a man. The head of the image was of gold and represented the Babylonian kingdom of Nebuchadnezzar. The other various parts of the image represented the kingdoms that would follow. The account relates that, among other things, Daniel reminded the king: "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces." (Dan. 2:34.) He further said that "in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed. . . ." (Dan. 2:44.)

The Lord knew in the days of Nebuchadnezzar the kingdoms that would come forth upon the earth. He knew the time when his kingdom, God's kingdom, would be set up. He knew those choice souls, his prophets in this dispensation, Joseph Smith and those who have succeeded him. He knew and knows today the destiny of his church and kingdom, that it will roll forth and accomplish the purposes indicated in that remarkable dream.

Callings foretold

How is it possible that in our day through his patriarchs and prophets the Lord can and does make known conditions pertaining to the future? How can they foretell that certain persons will be apostles and prophets in his church, even when such individuals are merely small children or young men at the time of the foretelling?

As an illustration, it was made known to Presidents Joseph F. Smith, Heber J. Grant, David O. McKay, and others that they would one day be in the leading councils of the Church, that they would be apostles of the Lord Jesus Christ, that they would become presidents of the Church in this dispensation. And to many others it has been made known that they would be appointed to positions of eminence, which predictions have been fulfilled.

President Joseph F. Smith

". . . both Presidents Wilford Woodruff and Lorenzo Snow had prophesied that Joseph F. Smith [the father of President Joseph Fielding Smith] would sometime become president of the Church. Thirty-seven years earlier in the Hawaiian Islands when President Snow, then a member of the Council of Twelve, nearly lost his life by drowning, he declared that the Lord made known to him 'that this young man, Joseph F. Smith. . . would some day be the Prophet of God on the earth.' President Woodruff was once relating to a group of children some incidents in the life of the Prophet Joseph Smith. 'He turned to Elder Joseph F. Smith and asked him to arise to his feet. Elder Smith complied. "Look at him, children," Wilford Woodruff said, ". . . He will become the President of The Church of Jesus Christ of Latter-day Saints. I want everyone of you to remember

what I have told you this morning." " " (Joseph Fielding Smith, Jr., and John J Stewart, *The Life of Joseph Fielding Smith* [Deseret Book Co., 1972], p. 124.)

President Heber J. Grant

When Heber J. Grant, who became the seventh president of the Church, was a child playing on the floor in a Relief Society meeting, Eliza R. Snow, who was truly a prophetess, gave him a blessing in tongues, which was interpreted by Sister Zina Y. Card, to the effect that that little boy would someday be an apostle of the Lord Jesus Christ.

On another occasion Heber C. Kimball, one of the counselors to President Brigham Young in the First Presidency of the Church, stood that same boy on a table and prophesied that someday he would be a greater man in the Church than his father, and his father, Jedediah M. Grant, was a counselor to President Brigham Young.

Again, when Brother Grant, at the age of 24 years, was president of the Tooele Stake, Patriarch John Rowberry gave him a patriarchal blessing in which he was told that he would someday be in the leading councils of the Church; and after the blessing was given, he told Brother Grant: "Heber, I dare not tell you what I saw when I had my hands upon your head."

Brother Grant later, after becoming president of the Church, said that when Brother Rowberry made that statement it went through his mind just as if a voice said it, "You will someday be the president of the Church." Brother Grant thought it was such a presumption on his part to even think such a thought that he never mentioned it to anyone until after he did become president of the Church.

President David O. McKay

On one occasion, when President David O. McKay was in his youth serving as a missionary in the land of Scotland, a very spiritual missionary meeting was held under the direction of Elder James McMurrin, a counselor in the mission presidency. As testimonies were borne and spiritual experiences mentioned, President McMurrin turned to President McKay and said: "Elder McKay, I'll say to you as the Savior said to Peter, 'Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.'" He then said, "If you are faithful you will yet stand in the leading councils of the Church."

Other similar experiences could be related.

As was the case with Abraham and Jeremiah and others of the ancient prophets, these men, leaders of God's kingdom in this dispensation, were chosen before they were born to represent him in this last dispensation.

Events of last dispensation

It is interesting to read the history of the past wherein are related conditions leading up to the ushering in of this dispensation of the gospel: the work that was done by the reformers, Luther, Calvin, Knox, and others; the manner in which the way was opened for the printing of the Bible so that the people generally could have the privilege of reading God's word; the miraculous development of the art of printing; how the spirit of freedom came into the hearts of people who wanted to worship God according to the dictates of their conscience; the coming of the Pilgrim fathers to this land in search of

freedom and liberty; the war for independence; the establishment of the Constitution—all looking forward to the time and preparing the way for the restoration of the gospel, the opening of this dispensation.

The dispensation of the fulness of times was introduced upon the earth by the visit to the boy Joseph Smith of the Father and the Son and other heavenly beings. Darkness was dissipated and there came an outpouring of light and intelligence. The kingdom of God, as indicated in the dream of Nebuchadnezzar, has been established upon the earth and is rolling forth as the stone cut out of the mountain without hands, and it will continue to do so, looking forward to the time of the coming of the Lord.

The timetable of life

Through his experience and his omniscience, our Heavenly Father knows the end from the beginning. Through his prophets he has revealed and does reveal the history of mankind, the timetable of life upon this planet.

This is the dispensation of the

fulness of times, when the keys of all former dispensations have been given to the prophets of the restoration, a time when God has spoken from the heavens and angels have appeared to man, a time when men and women have the Holy Ghost conferred upon them, and by the power of the Holy Ghost we may know the truth of all things. There is need for this great power in the earth today.

The history of this world is in fulfillment of the plan prepared in the heavens before this earth was created. That which the world calls Mormonism is based upon the rock of revelation. It is the gospel of Jesus Christ, the eternal truth, the plan of life and salvation. I testify to these things in the name of Jesus Christ. Amen.

President Harold B. Lee

We have just listened to Elder Joseph Anderson, an Assistant to the Twelve.

We will now be pleased to hear from President Spencer W. Kimball, President of the Council of the Twelve, who will be our concluding speaker.

President Spencer W. Kimball

President of the Council of the Twelve

Brothers and sisters and friends: Much has already been said in this conference about the powerful influence for good that the family and home training have been and will be upon the rising generation. For the past three months President Harold B. Lee has been speaking through film the great story *Strengthening the Home*. It is going to many people in many lands and in many languages.

Family and home life

It seems that while the world accepts the spurious and the vulgar and the errors, there is an increasing number of wise leaders who write and speak of the importance of the family and home life.

One such leader wrote: "... strong family life is indispensable, not merely to the culture but actually the survival of any people."

(Paul Popenoe, *Family Life*, September 1972.)

He continues: "In the history of mankind one nation after another has followed this pattern [of degrading the family life and substituting other patterns for it] and they have disappeared."

The family provides the involvement in selfless activities and the acceptance of responsibility. He says, again:

"... for the well being of the community; for the very existence of the nation, one of the first questions asked about any proposed change in the culture should be, 'Will it strengthen the family?'"

Great plan of life

The Lord organized the whole program in the beginning with a father who procreates, provides, and loves and directs, and a mother who conceives and bears and nurtures and feeds and trains. The Lord could have organized it otherwise but chose to have a unit with responsibility and purposeful associations where children train and discipline each other and come to love, honor, and appreciate each other. The family is the great plan of life as conceived and organized by our Father in heaven.

To any thoughtful person it must be obvious that intimate association without marriage is sin; that children without parenthood and family life is tragedy; that society without basic family life is without foundation and will disintegrate into nothingness and oblivion.

The Father knew all this when he gave this command to his children in November 1831. He was not arguing that there should be families. He seemed to take that for granted and commanded: "... as parents have children in Zion ...

they shall also teach their children to pray and to walk uprightly before the Lord." (D&C 68:25, 28.)

We see the blessings of family life as we make contrasts. In the address above referred to, President Lee gave these figures:

"Of 180,000 divorces recorded by the Census Bureau ... 57 percent were in homes where there were no children; 21.2 percent where there was only one child; and in families with five or more children, divorces were less than one percent."

This is a telling story.

Training in the home

Once when I talked to leaders in a foreign world where different ideologies touch their children, I asked how the parents were able to hold their children and keep them from the evil, and their reply was so natural and so proper:

"We train our children in our homes so completely in the way of right and truth that the destructive, godless philosophies and heresies of their other teachers run off without penetrating, like water on a duck's back, and our children remain true to the faith."

Ah, that is the answer. Family life, home life, home evenings, dedicated, selfless parents. That is the way the Lord ordained our lives to be.

Checklist for success

More than a decade ago a major in the U.S. Air Force told of his test flights. He was born of goodly parents who taught him righteousness. He had flown 25 different types of military aircraft in 4,000 hours in the air. He had flown 142 combat missions in Korea and had received many distinguished medals. He told us that "before takeoff every pilot takes a few moments to make a last-minute check of his engine, flight

controls, hydraulic and pneumatic systems and other essential sub-systems of his aircraft to be sure the flight can at least begin safely. . . . His reactions to emergency conditions must be instinctive and as infallible as human thought and reflexes permit.

" . . . Yet, there is something missing on the printed checklist which to me has become as necessary to a successful flight as lowering the wheels for a smooth landing. It is a prayer to ask my Father in heaven to bless me that my best judgment and skill will guide my actions, especially in periods of stress. There have been several instances . . . in which I know the answer to this prayer has been received with dramatic suddenness. . . ."

Being born of goodly parents in a goodly home with goodly training in his infancy, childhood, and youth, he seemed to feel secure in his hazardous work.

Preparation dispels fear

This major was unafraid, for he was prepared. He knew the power of the Lord's statement: "If ye are prepared, ye shall not fear." (D&C 38:30.)

Someone said that "fear and fortitude are opposites but both are necessary for the growth of character. . . . wholesome fear generates its own antibodies."

These three lines were lettered on the mantel in an English hotel at the time of Dunkirk, a time when every man or boy who could navigate, no matter how amateurishly, found a hero in himself brave enough to help rescue England's army:

"Fear knocked at the door.

Faith answered.

No one was there."

During the blitzkrieg, many a man saw a sign down by the London

docks and followed its suggestion: "If your knees are knocking, kneel on them."

Again, the revelation says, "If ye are prepared, ye shall not fear."

Early training

That preparation comes from infancy and childhood training, when faith is born and character established. It is a bit late to try to build faith when the ship is sinking or the plane is falling or the head-on collision is certain.

One air navigator gave us this: "I had said my prayer back in the fifteenth orbit"; and another: "Courage is said to be fear that has said its prayers."

If children are tuned in on the right wave length, if they are taught early the responsibilities of time and eternities, they will usually react properly when engulfed in emergencies. If they have conscientiously and faithfully done all that is expected of them, nothing can be too far wrong. The Nephite prophet insisted: ". . . ye pour out your souls in your closets, and your secret places; and in your wilderness." (Al. 34:26.)

Legacy to children

And what a great legacy to our children Isaiah promised: "And all thy children shall be taught of the Lord and great shall be the peace of thy children." (Isa. 54:13.)

Surely every good parent would like this peace for his offspring. It comes from the simple life of the true Latter-day Saint as he makes his home and family supreme.

"Pray in your families unto the Father, always in my name, that your wives and your children may be blessed." (3 Ne. 18:21.)

Is that too much to ask?

I was in Idaho Falls and was the

guest in a home of a typical Church family. There were a dedicated set of parents and many children. The oldest was in military duty in the dreaded South Pacific, and the hearts of the family followed him from place to place. They handed me his latest letter from the war zone. I read this:

"There have been times when we were so scared, we would tremble, but the fear was out of our minds with prayer and the knowledge that we were being guided by the Lord.

"Dad, I love my religion and I am proud that I had someone like you and Mother to teach me to pray. Then I also know that you are praying for me each morning and night. . . ."

Spirituality in the home

Spirituality is born in the home and is nurtured in the home evenings, in the twice-a-day and oftener daily prayers, in the weekly meetings when the family goes en masse. That spirituality as the foundation of one's life comes to his rescue when emergency strikes.

Security is not born of inexhaustible wealth but of unquenchable faith. And generally that kind of faith is born and nurtured in the home and in childhood.

Prayer is the passport to spiritual power.

The time at home

From World War II comes a story of a young Utah boy who was called to serve his country in the faraway places across several time zones.

On his wrist he wore the conventional wristband watch to tell him the time in the area in which he was living. But strangely enough, he carried a larger, old-time heavier watch in his pocket, which gave

another time of day. His buddies noted that frequently he would look at his wrist watch, then turn to the old-fashioned one in his pocket, and this led them, in their curiosity, to ask him why the additional watch. Unembarrassed, he promptly said:

"The wristwatch tells me the time here where we are, but the big watch which Pa gave me tells me what time it is in UTAH. You see," he continued, "mine is a large family—a very close family. When the big watch says 5 a.m. I know Dad is rolling out to milk the cows. And any night when it says 7:30, I know the whole family is around a well-spread table on their knees thanking the Lord for what's on the table and asking Him to watch over me and keep me clean and honorable. It's those things that make me want to fight when the goin' gets tough. . . . I can find out what time it is here easy enough. What I want to know is what time it is in UTAH." (Adapted from Vaughn R. Kimball, "The Right Time at Home," *Reader's Digest*, May 1944, p. 43.)

I knew this family well. I knew the sailor slightly. I knew this father. His cows had to feed a large family, but his greater interest was the growing children who needed more than milk and bread. I have knelt in mighty prayer with this wonderful family. The home training has carried through to the eternal blessing of this large family.

Faithfulness to family duties

O my beloved hearers, what a world it would be if a million families in this church were to be on their knees like this every night and morning! And what a world it would be if nearly a hundred million families in this great land and other hundreds in other lands were praying for their sons and daughters twice daily. And what a world this

would be if a billion families through the world were in home evenings and church activity and were on their physical knees pouring out their souls for their children, their families, their leaders, their governments!

This kind of family life could bring us back toward the translation experience of righteous Enoch. The millennium would be ushered in. Enoch was asked questions about himself; he answered, among other things, ". . . my father taught me in all the ways of God." (Moses 6: 41.) And Enoch walked with God and he was *not*, for God took him.

Enoch and his people dwelt in righteousness in the City of Holiness, even Zion. And Zion was taken up into heaven.

Yes, here is the answer: righteous, teaching parents; obedient, loving children; faithfulness to family duties.

These qualities in a home make for security and character in the lives of children.

Parental love

The following verses of Adelaide Proctor, written more than a century ago, emphasize unity of the family and real parental love.

A childless man of wealth offers ease and security in exchange for one of seven children. Which shall it be?

"Which shall it be? Which shall it be?

I looked at John, John looked at me,
And when I found that I must speak,
My voice seemed strangely low and weak:

"Tell me again what Robert said,"
And then I, listening, bent my head.
This is his letter:

'I will give

*A house and land while you shall live,
If, in return, from out your seven,
One child to me for aye is given.'*

"I looked at John's old garments worn;

I thought of all that he had borne
Of poverty, and work, and care,
Which I, though willing, could not share;

I thought of seven young mouths to feed,

Of seven little children's need,
And then of this.

"Come, John," said I,
'We'll choose among them as they lie
Asleep.' So, walking hand in hand,
Dear John and I surveyed our band:
First to the cradle lightly stepped,
Where Lilian, the baby, slept.
Softly the father stooped to lay
His rough hand down in a loving way,

When dream or whisper made her stir,

And huskily he said: 'Not her!'

"We stooped beside the trundle bed,
And one long ray of twilight shed
Athwart the boyish faces there,
In sleep so beautiful and fair;
I saw on James's rough, red cheek
A tear undried. E'er John could speak,

'He's but a baby, too,' said I,
And kissed him as we hurried by.

"Pale, patient, Robbie's angel face
Still in his sleep bore suffering's trace.

'No, for a thousand crowns, not him!'

He whispered, while our eyes were dim.

"Poor Dick! bad Dick! our wayward son—

Turbulent, restless, idle one—
Could he be spared? Nay, He who gave

Bade us befriend him to the grave;
Only a mother's heart could be
Patient enough for such as he;
'And so,' said John, 'I would not dare

To take him from her bedside prayer.'

"Then stole we softly up above,

And knelt by Mary, child of love;
 'Perhaps for her 'twould better be,'
 I said to John. Quite silently
 He lifted up a curl that lay
 Across her cheek in a wilful way,
 And shook his head: 'Nay, love, not
 thee,'

The while my heart beat audibly.

"Only one more, our eldest lad,
 Trusty and truthful, good and glad,
 So like his father. 'No, John, no!
 I cannot, will not, let him go.'

"And so we wrote, in courteous way,
 We could not give one child away;
 And afterward toil lighter seemed,
 Thinking of that of which we
 dreamed,

Happy in truth that not one face
 Was missed from its accustomed
 place;

Thankful to work for all the seven,
 Trusting the rest to One in heaven."

May we in the Church and in
 this world come to know the Lord's
 ways and follow them explicitly, I
 pray.

I add my solemn witness that
 President Harold B. Lee is the Lord's
 divinely called prophet to this world,
 in the name of Jesus Christ. Amen.

After President Kimball's address and without announcement, the Tabernacle Choir sang "Reverently and Meekly Now."

President Harold B. Lee

President Spencer W. Kimball, President of the Council of the Twelve, has just spoken to us followed by the Tabernacle Choir singing "Reverently and Meekly Now."

We are grateful to the owners and managers of over 350 television and radio stations for offering their facilities to make proceedings of the conference available to millions throughout many areas of the world.

The proceedings of this session have been carried from the Tabernacle over direct oceanic cables to a large number of members and friends assembled in chapels throughout Great Britain, Germany, France, Holland, Belgium, and Austria.

We shall now conclude this sixth session of the conference with the Tabernacle Choir singing from the 148th Psalm, "Lord, Who Has Made Us for Thine Own," after which the benediction will be pronounced by Elder Eldred G. Smith, Patriarch to the Church.

This conference will then be adjourned until two o'clock this afternoon.

The Tabernacle Choir sang
 "The 148th Psalm."

The benediction was offered by Elder Eldred G. Smith, Patriarch to the Church.

The conference was adjourned until two o'clock p.m.

THIRD DAY AFTERNOON MEETING

SEVENTH SESSION

The seventh and concluding session of the General Conference began at 2 o'clock p.m. on Sunday, April 8, 1973.

President Harold B. Lee presided and conducted the meeting.

The choral numbers were provided by the Tabernacle Choir, with Jay E. Welch conducting, and Robert Cundick at the organ.

President Lee made the following remarks at the beginning of the session:

President Harold B. Lee

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City, Utah in the last general session of the 143rd Annual Conference of The Church of Jesus Christ of Latter-day Saints.

Sessions of this conference have been carried in the United States and Canada over hundreds of radio and television stations cooperating to provide the extensive coverage of this conference to millions.

Here is an illustration of the report coming in a message from Brisbane, Australia: "Inspiring messages received by way of satellite loud and clear in Brisbane and five relay stations throughout Queensland, Australia. Potential radio audience one million. The saints are extremely grateful for the broadcasts and we in Brisbane fully support you and the other presiding brethren. (signed) William Proctor, Brisbane Stake President."

Many television and radio stations throughout the western part of the United States will carry the proceedings of this session of conference this afternoon.

Broadcasts of both sessions today will be scheduled by Stations KSL Radio and KIRO Radio, Seattle, beginning at midnight tonight.

We welcome all present this afternoon, and extend warm greetings to members of the Church and many friends everywhere who are tuned by radio and television.

The Tabernacle Choir, with Jay Welch conducting and Robert Cundick at the organ, will begin this service by singing, "Our God Is a God of Love." The invocation will then be offered by Elder Theodore M. Burton, Assistant to the Council of the Twelve.

The Tabernacle Choir sang "Our God Is a God of Love."

The opening prayer was offered by Elder Theodore M. Burton, Assistant to the Council of the Twelve.

President Lee

The Tabernacle Choir, directed by Jay Welch, will now sing "What Was Witnessed in the Heavens."

Following the singing, we shall hear from Elder Mark E. Petersen of the Council of the Twelve.

The Tabernacle Choir sang the number "What Was Witnessed in the Heavens."

President Lee

Elder Mark E. Petersen of the Council of the Twelve will now address us. He will be followed by Elder Marion D. Hanks, Assistant to the Council of the Twelve.

Elder Mark E. Petersen

Of the Council of the Twelve

When the Savior established his church during his mortal ministry, and as it was further developed by the twelve apostles of that day, one important fact became conspicuously clear, which is: that salvation comes through the Church.

It does not come through any separate organization or splinter group nor to any private party as an individual. It comes only through the Church itself as the Lord established it.

It was the Church that was organized for the perfecting of the Saints.

It was the Church that was given for the work of the ministry.

It was the Church that was provided to edify the body of Christ, as Paul explained to the Ephesians.

Therefore it was made clearly manifest that salvation is *in* the Church, and *of* the Church, and is obtained only *through* the Church.

The Lord established one strait and narrow way, and understandingly observed that "few there be that find it."

Safeguards

Not only did he provide that salvation should come through his regularly constituted church, but he set up safeguards to protect its members from being tossed to and fro with every wind of doctrine and to preserve them from the sleight of men who, with cunning craftiness, lie in wait to deceive. (See Eph. 4:14.)

Those safeguards, according to Paul's epistle to the Ephesians, rested primarily in the persons of the apostles and prophets whom God placed at the head of the Church for that specific purpose.

They were the inspired leaders in the Church. They were the mouthpieces of the Lord, and their inspired messages to the people were the will of the Lord, the mind of the Lord, the voice of the Lord, and the power of God unto salvation. (See D&C 68:4.)

With such heavenly guidance, none need go astray.

False teachers

But there were men in the Lord's own day who taught false doctrines and led the people into mistaken paths. These the Savior severely criticized, accusing them of apostasy from the very law of Moses which they pretended to preach.

He said to them, "Did not Moses give you the law, and yet none of you keepeth the law?" (John 7:19.)

And again he said, "... had ye believed Moses, ye would have believed me: for he wrote of me." (John 5:46.)

What a sad commentary! Had the people believed Moses, instead of the crafty false teachers of their day, they would have accepted Christ, because Moses wrote of Christ. And if they had accepted Jesus, they would have received salvation through his church.

But being blinded by false teachers, they rejected both Moses and Christ, and thus never joined the Lord's church and hence did not receive the salvation which was available through it.

Testimonies of Christ

Obviously all of the writings of Moses are not in our Bibles of today, but in the Savior's time they must

have been available, for Jesus criticized the elders and scribes for not believing what Moses said when he testified of Christ.

Isn't it interesting that Moses testified of the Savior, and that when the people would not believe Moses they therefore were not prepared to receive the Christ either? Do you recall that Paul said the law of Moses was a schoolmaster to bring the people to Christ? (See Gal. 3:24-25.)

Not only did Moses write of the Lord, but the other prophets did likewise. Peter said, in speaking of Jesus, "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." (Acts 10:43.)

We read in the 28th chapter of Acts that Paul, while he was in Rome, received many visitors "to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening." (Acts 28:23.)

Obviously, therefore, the scriptures available in that time spoke repeatedly of the Savior as all the prophets gave witness to him.

So there was no excuse for those who led the people astray, persuading them to crucify the Lord, knowing full well that the scriptures spoke plainly of him.

Cults organized

These false teachers of New Testament times established cults of their own, separate and apart from the true work of God, and they, with their man-made traditions, formed the chief opposition to Jesus as he began his ministry.

You are familiar with the names of some of those cults. The Pharisees and the Sadducees are best known. Both were apostate in their teachings. Both were condemned by the Lord,

and both developed the religious bigotry which eventually brought about the crucifixion.

Others of these cults included:

The Zadokites, who wanted a stricter observance of the Mosaic laws.

The Essenes, who are believed to have written the Dead Sea Scrolls. They rejected temple worship.

The Zealots, a religious anti-Roman cult.

Among the strongest were the Hellenists, who sought to impose Greek philosophy upon the people, trying to merge it with the Mosaic law. They also rejected temple worship.

A falling away

But a new apostasy developed even during the Lord's own ministry. As early as the events recorded in the sixth chapter of John, this falling away took place. You will recall from reading that chapter in the New Testament that many of his disciples would not accept his pure doctrine and therefore fell away and no longer followed him.

In apparent dismay, Jesus turned to the Twelve and asked, "Will ye also go away?"

Then it was that Simon Peter replied, "Lord, to whom shall we go? thou hast the words of eternal life."

Note if you will that the words of eternal life were *not* with those who fell away, but rather with those who remained faithful and loyal.

Subsequently, during the administration of the Twelve, serious apostasy developed again. As a result, nearly all of the epistles of the New Testament were written to combat it.

Historians say that within one hundred years after Christ, as many as thirty splinter groups and separate denominations of Christians arose.

Further evidence of early apos-

tasy in the Church is brought forcefully and particularly to our attention by the manner in which Paul wrote his first letter to the Corinthians.

In it he testified that there can be no divisions in Christ. Rather, he said, "... I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (1 Cor. 1:10.)

Early denominations

Some of the denominations which developed during the very early years of Christianity were these:

The Judaeo-Christians, who tried to Judaize Christianity and force it to include the Mosaic rites.

The Millenarianists.

The Ebionites, who preserved the custom of using water in the sacrament instead of wine.

The Gnostics, who rejected Jehovah and the Mosaic law.

The Elkesaites, known as baptists.

The Archontics, who taught the existence of a supreme mother in heaven.

The Coptics, who are still extant in Egypt.

The Syriac Christians.

The Mandaeans, another baptist sect.

The Manicheans, and a number of others.

After the fall of Jerusalem about A.D. 70, the Hellenists seized the upper hand in the Christian religion, taking advantage of the Greek influence, which was being superimposed on the existing culture of the area. Greek philosophical ideas entered strongly into the Christian picture, changing the doctrines and practices of the gospel. This will be understood more readily when it is

remembered that both Arius and Athanasius of the Nicene Creed controversy were Greek philosophers. This also is why the early New Testament manuscripts were written in Greek.

Avoidance of splinter groups

These bits of history reveal clearly the importance of avoiding splinter groups, for as Paul expressed it, some "saith I am of Paul; and I of Apollos; and I of Cephas" (1 Cor. 1:12), but Christ cannot be divided. There is no Savior but Jesus, and he saves only in his own strait and narrow way and not according to man-made creeds and rituals.

It is all important, then, that members should not separate themselves from the true church, nor apostatize from it, nor be guilty of behavior which would justify their excommunication.

If persons separate themselves from the Lord's church, they thereby separate themselves from his means of salvation, for salvation is through the Church.

Modern cults

Some modern people have created cults of their own, and among them are those who attempt to take refuge in section 85 of the Doctrine and Covenants.

They endeavor to say that the Church has gone astray, that the leaders are no longer inspired, and that "one mighty and strong" is needed to take over the affairs of the Lord. And without any evidence of modesty whatsoever on their parts, they themselves volunteer for the position.

There is one verse particularly in that section which they fail to consider. It is especially pertinent. It says that apostates and others who have been cut off from the Church will not be found among the Saints

of the Most High at the last day. Why? Because salvation is in the Church, not elsewhere.

Listen to the Lord's words:

"And they who are of the High Priesthood, whose names are not found written in the book of the law, or that are found to have apostatized, or to have been cut off from the church, as well as the lesser priesthood, or the members, in that day shall not find an inheritance among the Saints of the Most High." (D&C 85:11.)

Other apostates

But cultists are not the only ones who are excommunicated from the Church. There are those who are cut off for moral transgressions and other infractions of the Lord's rules of behavior. They too should ponder this scripture most carefully.

If people believe in God at all, if they have any regard whatever for their own salvation, should they not realize, as is expressed in scripture, that salvation is through the Church, and that if people are cut off from the Church for any reason, they thus lose their inheritance in the kingdom of God?

President Brigham Young was very expressive in describing the fate of apostates when he said:

"Why do people apostatize? You know we are on the 'Old Ship Zion.' We are in the midst of the ocean. A storm comes on, and, as sailors say, she labors very hard. 'I am not going to stay here,' says one; 'I don't believe this is the "Ship Zion."' 'But we are in the midst of the ocean.' 'I don't care, I am not going to stay here.' Off goes the coat, and he jumps overboard. Will he not be drowned? Yes. So with those who leave this Church. It is the 'Old Ship Zion.' Let us stay in it."

And then he added: "If the candle of the Almighty does not

shine from this place, you need not seek for its light anywhere else."

And then this mighty man in Israel declared:

"Whenever there is a disposition manifested in any of the members of the Church to question the right of the President of the whole Church to direct in all things, you see manifested evidences of apostasy—of a spirit which, if encouraged, will lead to a separation from the Church and to final destruction; wherever there is a disposition to operate against any legally appointed officer of this Kingdom, no matter in what capacity he is called to act, if persisted in, it will be followed by the same results." So spoke President Brigham Young. (*Discourses of Brigham Young* [Deseret Book Co., 1943], pp. 82-83, 85.)

Salvation not in splinter groups

The language of the Lord is simple and easily understood. If any have apostatized from the Church or have been cut off by the duly appointed courts provided by the Lord, they shall not find an inheritance among the Saints of the Most High unless they repent.

Salvation is not to be found in splinter groups today any more than it was to be found in the various denominations which polluted the teachings of Moses anciently or which, in the days of early Christianity, transgressed the laws, changed the ordinances, and broke the everlasting covenant.

The Lord says further in this same section of the Doctrine & Covenants: "... all they who are not found written in the book of remembrance shall find none inheritance in that day, but they shall be cut asunder, and their portion shall be appointed them among unbelievers, where are wailing and gnashing of teeth." (D&C 85:9.)

There are some who claim that even though they are excommunicated from the Church, their priesthood and temple blessings are not taken away. Let us remind those persons that the power to seal is also the power to loose, for the Lord has said of his true servants that "whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. 16:19; D&C 132:46.) Excommunication takes away all rights, privileges, and blessings of the Church.

What is so precious as salvation? And how is it to be obtained? Only through the Church and "being anxiously engaged" in its program.

There is no other way. If we are not valiant in the testimony of Jesus and if we fail to repent, we lose the crown over the kingdom and are assigned elsewhere. (See D&C 76:79.)

Principle of repentance

But how wonderful is repentance. The Lord has said that if we will repent of our sins and from then on keep all of his statutes, forgiveness will result and reformation is made possible.

What greater promise can the wayward expect?

The Lord came to save sinners. He taught that it is the sick who need the physician. Therefore, he invites the sick—as well as all others—to come unto him, repent, and be

cleansed, sanctified, and saved in his kingdom.

"Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live?" (Ezek. 18:23.)

And so in his goodness and mercy, he calls out and says:

"Come unto me, all ye that labour and are heavy laden, and I will give you rest.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

"For my yoke is easy, and my burden is light." (Matt. 11:28-30.)

But let us remember that his yoke cannot be separated from his church, and his burden requires that each one of us live by every word that proceedeth from the mouth of God. And to this I testify humbly in the sacred name of the Lord Jesus Christ. Amen.

President Harold B. Lee

Thank you, Elder Petersen, for that most timely message. I am sure there are many who will understand more than they have done heretofore when they are being misled.

We shall now hear from Elder Marion D. Hanks, Assistant to the Council of the Twelve. He will be followed by Elder S. Dilworth Young of the First Council of Seventy.

Elder Marion D. Hanks

Assistant to the Council of the Twelve

It is my purpose today to bear testimony to some who have special needs, and to those who have accepted commission from the Lord and covenanted with him to try to help satisfy those needs.

As Christ taught the gospel to the people of this hemisphere, he asked them, "... what manner of men ought ye to be?" and answered, "Verily I say unto you, even as I am." (3 Ne. 27:27.)

As Christians, we accept that instruction reverently as our guide and our goal.

Mission of Christ

We know that Christ loves his Father. He came into the world to do the will of his Father, knowing the part he was to play, the price he would have to pay.

He loves us, and for us he fulfilled his mortal mission with suffering so intense and so deep as to cause him to bleed at every pore. With his blood he bought us, brought us the gift of immortality, and made possible for us all good and lovely things now and eternally.

He was gracious but he was not timid. He taught men the truth about his Father, the living God, and testified of him and of his own atoning mission, even though many who had followed him thereafter no longer walked with him. He cried repentance and was baptized of John in Jordan, and taught all men to do likewise, and promised the obedient and faithful the blessing of the Holy Ghost.

Worth of souls

Christ knows the worth of souls.

He came as Isaiah had prophesied and as he affirmed in the synagogue in Nazareth: "... to preach the gospel to the poor; ... to heal the brokenhearted, to preach de-

liverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." (Luke 4:18.)

He taught the parables of the lost sheep and the lost coin and the lost son, and he lunched with accused Zacchaeus; admonished men to emulate the compassionate act of the demeaned Samaritan—"Go thou and do likewise." He exalted the humble Publican, who, in contrast to the self-righteous Pharisee, "would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner" (Luke 18:13); and he confronted the accusers of the repentant woman.

So closely is he tied with his fellowmen that in one of the most powerful parables he taught that bread given to one of the least of his brethren is bread given to him, and so is any kindness or act of grace or mercy or service. To deny help to one of the least of his brethren, he said, was to deny him.

Message of hope

His message is one of hope and promise and peace to those who mourn the loss of loved ones: "And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." (John 16:22.)

To the lonely and the hopeless and those who are afraid, his reassurance reaches out: "I will never leave thee, nor forsake thee." (Heb. 13:15.)

Christ understands. "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is

able to succour them that are tempted." (Heb. 2:17-18.) "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." (Heb. 4:15.)

He prayed to the Father for those who were not obedient, and he wept.

He called little children to him and blessed them, and wept.

He taught us to pray.

These and much more he taught and did. They represent the manner of person he was.

The Divine Redeemer

Of course he was more: he was the Divine Redeemer, the Savior of all mankind, the Firstborn in the spirit and the Only Begotten in the flesh. He was the Prince of Peace. He "came into the world . . . to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness; That through him all might be saved. . . ." (D&C 76:41-42.)

What he did for us we could never do for ourselves, and his example of love and service and sacrifice and seeking first the kingdom of God is our guidestar and our path.

What does he expect of us?

At his call, commissioned with his holy priesthood, being his agents, on his errand, we are under covenant to represent him faithfully and to do the will of the Father.

Our opportunities

All about us are opportunities.

There came the other day the story of the small boy who had lost his pet and who in tears beseeched his anxious mother for help. She reminded him lovingly that she had tried as hard as she could to find the pet without success. "What more can I do, son?" she asked. "You can cry with me," he said.

"Bear ye one another's burdens, and so fulfil the law of Christ." (Gal. 6:2.)

A cherished friend who works with little children who have difficulties told me recently of a nine-year-old girl who has lived in 17 foster homes. She needs someone to cry with her, and laugh with her, and teach her, and love her.

Not understood

There are so many who are not—or feel they are not—understood. Recently our family visited with a dear friend, Sister Louise Lake, who has lived her gracious, sharing life in a wheelchair for more than a quarter of a century.

Perhaps because our 12-year-old son was with us, Sister Lake told us of another 12-year-old with whom she became acquainted in a rehabilitation center in New York where she was working. The boy had been blind and for most of his 12 years had lived a sad existence, thought to be uneducable, incapable of learning. Then he was given a chance, thank the Lord, and a marvelous spirit and fine mind were discovered. He told his friend that he had thought all his life that being blind was the worst thing that could happen to one—until he met Campy. Campy was Roy Campanella, great athlete, who at the height of his career was rendered physically helpless in an automobile accident. The blind boy said he had decided after meeting Campy that his condition was worse than not being able to see. "But there is something even worse than that," he said. He talked of feeling his way down the hall at the hospital, hearing the scuff of feet as people passed him by. "There is something worse than being blind or crippled, and that is to have people not understand you," he said. "I guess they think that because I am blind I can't hear or speak either."

Friendship of God

There is one who always understands, and those who seek to become the manner of person he is must seek to understand. We are never really alone when we love God and accept the friendship of his loving Son. I think of the mother of 14 children who was asked if she had a favorite. "Well," she said, "if I do, it's the one who is ill until she gets well, or the one who is away until he gets home." So it seems to be with the Lord.

After a meeting with our servicemen at DaNang in South Vietnam, we talked with a senior pilot who had come very close to death that day and who was still shaken. He had a request to make, and he made it shyly, not wanting to impose. "I wonder if you might have just a minute when you get home, Brother Hanks, to call or write a note to my 12-year-old son to tell him that I am all right and that his dad is thinking about him. He was ordained a deacon last Sunday without his father there, and I want him to know how much I love him."

Those nearest us need love also.

Remembering God's mercy

There are so many who grieve and are weighted down because they have not behaved in a way their own conscience can approve. To them the Lord still speaks through his prophets ancient and modern. Recall the words of Jacob to his brethren: "And now my beloved brethren, seeing that our merciful God has given us so great knowledge concerning these things, let us remember him, and lay aside our sins, and not hang down our heads, for we are not cast off. . . ." (2 Ne. 10:20.)

In the last recorded letter of the great prophet Mormon to his son Moroni are written the lamentings of the prophet over the wickedness

of the people, described in the record to be "without principle, and past feeling." Mormon's final testimony to his beloved son included this marvelous admonition and explanation of the effect Christ's gifts should have in all of our lives: "My son, be faithful in Christ; and may not the things which I have written grieve thee, to weigh thee down unto death; but may Christ lift thee up, and may his sufferings and death [and his resurrection], . . . and his mercy and long-suffering, and the hope of his glory of eternal life, rest in your mind forever." (Moro. 9:25.)

Lift for the repentant

Christ in our lives is not meant to grieve us or weigh us down into death because we have been imperfect. Through him we may be lifted up by accepting his gifts and his mercy and long-suffering. These blessings we must seek to keep in our minds always. "For how knoweth a man the master whom he has not served, and who is a stranger unto him, and is far from the thoughts and intents of his heart?" (Mosiah 5:13.)

They who would follow him and be the manner of person he is will, as he did, lift up the repentant who suffer and sorrow for sin, and bless them with love and forgiveness.

Of course, all honest men on occasion feel their weakness and groan in the face of their inadequacies and ignorance and pride. Even Job, that good and godly man who possessed a faith which all his afflictions could not shake, bore this witness at the conclusion of his ordeal, when, seeing God, he said, "I know that thou canst do every thing, and that no thought can be withholden from thee. I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Where-

fore I abhor myself, and repent in dust and ashes." (Job 42:2, 5-6.)

Doing as Christ did

But Christ will lift us up and help us to become as he is as we do as he did; as we love our Father and give him our lives; as we love each other and all men, and learn to live and teach his word; believe in the worth of souls and let our lives be the warrant of our earnestness; mourn with those who mourn, and bring hope to them; understand and comfort those who weep; cry unto the Lord.

"Yea, and when you do not cry unto the Lord, let your hearts be full, drawn out in prayer unto him continually for your welfare, and also for the welfare of those who are around you.

"And now behold, my beloved brethren, I say unto you, do not suppose that this is all; for after ye have done all these things, if ye turn away the needy, and the naked, and

visit not the sick and afflicted, and impart of your substance, if ye have, to those who stand in need—I say unto you, if ye do not any of these things, behold, your prayer is vain, and availeth you nothing, and ye are as hypocrites who do deny the faith." (Al. 34:27-28.)

God bless us to look up and to look around and to kneel down, and to be worthy, and to become the manner of person he is, I pray in the name of Jesus Christ. Amen.

President Harold B. Lee

Elder Marion D. Hanks, Assistant to the Council of Twelve, has just spoken to us. I am sure you will see revealed his sensitivity to the needs of others, which qualifies him for the great assignment that he has today working among these folks who need so much.

Elder S. Dilworth Young of the First Council of Seventy will now address us.

Elder S. Dilworth Young

Of the First Council of the Seventy

When I decided to choose a subject for this moment, I discovered I did not have enough words in the English language to properly express my true feelings, but it is the only language I know and so I shall have to use them and hope that the prayer of Brother Burton, which he offered at the beginning, will be applied to me as well as to you.

The Lord Jesus Christ

It is my purpose to speak of the Lord Jesus Christ.

From the depths of my soul I know that he has established the

Church in these last days so that I may partake of the blessings of his kingdom on earth, to the end that I may inherit the eternal joy of dwelling in his presence when I have completed my work here, if I can prove faithful. He did not intend this to be my privilege alone. In his infinite love he reaches out to all of my family, all of my kin, to all of your families and kin, and to all of the people on the earth.

I know that I cannot know him as he is unless he reveals himself to me. That is the great hope—to penetrate the veil and see and know him as he is. Yet I do know some

things because he has told holy men, who are prophets, about himself and has commanded that they bear record of what they saw and heard. I know that by reading about him in the scriptures I can hear his voice by the power of the Holy Ghost; that is, to read his word is to hear his voice.

Speaking through the Prophet Joseph Smith to his future modern apostles, he said: "These words are not of men nor of man, but of me; . . . For it is my voice which speaketh them unto you; for they are given by my Spirit unto you, and by my power you can read them one to another. . . . [Notice he said read them.] Wherefore, you can testify that you have heard my voice, and know my words." (D&C 18:34-36.)

I begin by learning that all things were made by him, and without him was not anything made that was made. (See John 1:3.) It is plain that this great being, this Word, as John expressed it, was made flesh and dwelt among us (see John 1:14) and was identified as the Only Begotten in the flesh, the Lord Jesus Christ.

Earthly mission

I learn, too, that all of the children of God were organized as spirits to come to the earth to be tested, to see if they would obey the principles of salvation and exaltation as proposed by this Son. They were told: "We will go down, . . . and we will make an earth whereon these may dwell; And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them." (Abr. 3:24-25.) Then, in due time, he himself came to earth, the light and life of men. (See John 1:4.)

Believing this with all my heart, I read of the earthly life of this great being, the Messiah. I learn that

when he was born, a host of angels sang anthems of joy to an audience of shepherds. Out of the East, with no explanation as to why they started, wise men came and deposited with Joseph and Mary presents which were of value: gold, frankincense, and myrrh. I do not doubt that they were inspired to find the Lord or that they were prompted to leave valuable gifts which could be used to sustain his family.

Life of the Lord

I am thrilled when I read of the scene at Jordan. There came the Son of God, unmarked and unknown; yet, recognizing him by the Spirit, John the Baptist could not help crying out: "Behold the Lamb of God, which taketh away the sin of the world." (John 1:29.) What do you imagine could have been John's feeling when, after the baptism, he heard a voice out of the heavens say in holy confirmation: "This is my beloved Son, in whom I am well pleased"? (Matt. 3:17.)

Then later, as I follow his life, I sense the extraordinary importance of this climb up the mountain with three fishermen who did not yet quite know what it was to be apostles, to be special witnesses. There, as his glory was manifest before them and their eyes were opened to the presence of Moses and Elijah, they heard the same solemn witness as had John, only this time it came from a bright cloud nearby, which overshadowed them. In my soul I hear the solemn words from out the cloud saying: "This is my beloved Son, in whom I am well pleased; hear ye him." (Matt. 17:5.)

There are many events in the life of the Lord in which I experience exquisite joy as I read of them, and there are others which bow me down with the tragedy of his suffering and of his sacrifice.

The atonement

Many of us know what it is to suffer physically for ourselves, and we suffer mentally and emotionally for our friends and loved ones in their sorrows and afflictions. I am not capable of fully understanding the suffering of this great firstborn Son of God for the sins of the world. We call it Gethsemane. He gave us agency and then, knowing all would sin to a greater or lesser degree, took the responsibility on himself of paying the price of the atonement for our sins, provided we would repent and follow him and his teachings. I find peace in doing what he said to do. When he said: "Peace I leave with you, my peace I give unto you . . ." (John 14:27), he meant what he said. Someday I hope to be able to understand better. I know the peace I can have if I will keep his law and abide in his commandments.

I read that he was hung on a cross. I look at my own hands and feet and try to imagine the pain of such torture—to hang there in the heat of the day, the weight of his body on those tearing nails, every muscle and nerve drawn tight in agony. No stopping, no escape until he, having said, "It is finished" (John 19:30), gave up the ghost. I realize that this was endured for me and for you; I bow my head; it is hard to hold back the tears. Even now, 1900 years later, it is as poignant as though it occurred yesterday.

Triumphant ending

I read on and discover that each one of the gospels ends on a triumphant note. He has risen! He is the King of kings. He is the one named "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." (Isa. 9:6.) I think of each of these titles given to him

in prophecy and marvel as the meaning of each one touches my own heart.

What did the 11 apostles think as the cloud received him out of their sight? I can see them, in my mind, walking across the Kedron, then the narrow streets to a common meeting place, each lost in his own fears, and in his own hopes according to his understanding. I read with gratitude of the great event of the day of Pentecost, when the promise of the Lord was realized and the Spirit of the Holy Ghost was on them in miraculous abundance.

Appearance to Nephites

I am puzzled over the long period of time in which there was no spiritual light, nearly 1700 years of spiritual darkness. And then I read in a book of scripture, newly discovered, with an unusual name—the Book of Mormon—of his coming to a people in this land, a people descended from the Jews and their kin in Israel. I read of his descent from the heavens above them, of the great multitude of Nephites gathered together round about their temple, and of the voice from heaven which pierced them to the center.

My heart sings in confirmation as I hear once more in my soul the words of introduction and acceptance twice heard during his ministry in Palestine and now repeated and enlarged: "Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him." (3 Ne. 11:7.) Once more the voice of the Father out of the cloud is placing his approval on his divine Son. I know that the account is true.

Visit to brother of Jared

I have already read of how this great personage lived as the firstborn of his Father in the spirit, and so I

am not surprised, although I am deeply moved, to learn that he, as a premortal spirit, visited the brother of Jared (see Eth. 3:6-13), and I can sense his fear when the brother of Jared saw the finger of the Lord and realized that it was like unto the finger of a man. It surprised this prophet, but it does not surprise me, for I have learned that the Lord was the firstborn Son of God, whose name is Man of Holiness. So when the Lord showed his complete self to that great prophet, I am not surprised, but I am awed. The more I study and read the scriptures, the more I know this is true.

Joseph Smith's vision

Finally, I read of a great vision in this dispensation, in this modern day. For the first time, so far as I know, the personage who spoke in testimony at the baptism of Christ, again on the mount, and to the Nephites (saying, "This is my beloved Son") did not speak out of a cloud as on those occasions. This time he stood in majestic holy light together with his Son and declared to Joseph Smith: "This is My Beloved Son. Hear him!" (Joseph Smith 2:17.) With Joseph Smith, as I read, I know that there is a God and he is indeed my Father. He is the great Elohim, the Father of us all. And there with him stood his Son Jesus Christ, identified once more by his Father.

It is no coincidence that the Father used the same introduction. If the young Joseph Smith was to bear witness of the truth, he must know the truth. It was revealed to him in that grove of trees 153 years ago. By the spirit of truth I know that the vision is true.

For 1700 years men had claimed to represent Christ, but none had declared him, none had heard a voice declaring him. In 1700 years no man had imagined or dared to imitate this great statement of truth

to justify his own claims. This time is different. There in one moment on a spring morning the eternal truth was once more revealed in such a way and in such power that no one with the Holy Spirit in his heart can doubt that the heavens *were* opened and that God our Father and his Son appeared together—the Father declaring the Son in almost exactly the same words as he did three times nearly 2,000 years ago.

Testimony to the world

The boy was too young to perpetrate a fraud. The sacred words are from the lips of the Eternal Father. This is my testimony, and our testimony to the world. Here today we declared his Beloved Son, and here today we worship him and give praise and honor and glory. Today in honor of him we assemble at this conference of his people.

We look forward to his return to reign a thousand years. Let us worship him in spirit and in truth. Let us give loyal support to his presently anointed prophet and mouthpiece and those who assist him. President Harold B. Lee is that prophet. He holds the same keys that were given to Joseph Smith by the heavenly messengers in 1829. His word, inspired of the Holy Ghost, is the modern revelation of our day. This is my witness to you and to the world, in the name of Jesus Christ. Amen.

President Harold B. Lee

Thank you. President S. Dilworth Young of the First Council of Seventy has just spoken to us.

The congregation and choir will now join in singing, "Come, Come Ye Saints."

After the singing, Elder Franklin D. Richards, Assistant to the Twelve, will address us.

The congregation sang "Come, Come Ye Saints."

President Lee

Elder Franklin D. Richards,

Assistant to the Twelve, will now address us. He will be followed by Elder Howard W. Hunter of the Council of the Twelve.

Elder Franklin D. Richards

Assistant to the Council of the Twelve

My dear brothers and sisters: This has been a most stimulating and inspiring conference, and I sincerely pray for the guidance of the Spirit in the things that I have to say to you.

Main differences

Frequently the question is asked, What is the difference between The Church of Jesus Christ of Latter-day Saints and other churches?

On one occasion the Prophet Joseph Smith was asked this question. He replied that one of the main differences was in our mode of baptism, including the gift of the Holy Ghost by the laying on of hands, and that we believe in the continuing power of the Holy Ghost. (See *Documentary History of the Church*, vol. 4, p. 42.)

The first and fourth Articles of Faith of the Church outline this belief:

"We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

"We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost."

Conception of Godhead

Through modern revelation we are told that "the Father has a body of flesh and bones as tangible as man's, the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit. Were it not so, the Holy Ghost could not dwell in us." (D&C 130:22.)

This is the simple and beautiful conception of the Godhead as taught by The Church of Jesus Christ of Latter-day Saints.

When Nicodemus, one of the rulers of the Jews, came to Jesus at night and asked him what he should do to be saved, he was told, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.)

A new birth

In this dispensation we have been admonished to "go among this people, and say unto them, . . . Repent and be baptized in the name of Jesus Christ, . . . for the remission of sins; And whoso doeth this shall receive the gift of the Holy Ghost, by the laying on of the hands of the elders of the church." (D&C 49:11, 13-14.)

That this new birth included a spiritual regeneration was indicated when the Savior explained, "That which is born of the flesh is flesh;

and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again." (John 3:6-7.)

Faith in the Lord Jesus Christ, repentance, and baptism by water are prerequisites to receiving the Holy Ghost.

The apostle Paul, in writing the Corinthian saints, stated: "... know ye not that your body is the temple of the Holy Ghost which is in you ..." (1 Cor. 6:19), and "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (1 Cor. 3:17).

To keep in tune with the Holy Ghost, we must keep our bodies clean in every respect.

Object of existence

President Brigham Young stated: "The Holy Ghost ... opens the vision of the mind, unlocks the treasures of wisdom, and they begin to understand the things of God. ... They comprehend themselves and the great object of their existence." (*Journal of Discourses*, vol. 1, p. 241.)

If a person is going to get the most out of this life, he must comprehend the object of his existence.

The gifts of the Holy Ghost, to worthy recipients, are many and extremely helpful in answering the question, What is the purpose of life or the object of our existence?

One of the chief functions of the Holy Ghost is to bear witness of God the Father and Jesus Christ, his Son. The apostle Paul, in writing to the Corinthian saints, told them that "no man can say that Jesus is the Lord, but by the Holy Ghost." (1 Cor. 12:3.)

To know that God lives and that Jesus Christ is his Son and our Savior and Redeemer is absolutely essential to understand the purpose of life.

Blessings of Holy Ghost

In addition to being a witness for the Father and the Son, the Holy Ghost is a comforter. As the Savior was about to be crucified, he promised the disciples another comforter as he told them, "... the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:26.)

Thus we see that the Holy Ghost is a witness of the Father and the Son, a comforter, a teacher, and the bearer of valuable gifts of the spirit, such as wisdom, knowledge, faith, discernment, and direction.

Yes, the blessings of the Holy Ghost are real and very helpful in understanding and appreciating life, although in some respects beyond or comprehension at times.

Experience of cadet

I recall a testimony given by a young cadet attending the United States Air Force Academy.

He was experiencing great difficulty in passing his courses and was very discouraged. At this point, he met a Mormon cadet, and from him he learned that there were a number of Mormon boys attending the academy and that they met together at five o'clock each weekday morning in a religious study class. The cadet was invited to attend one of these classes.

He did so and was deeply impressed by the wonderful spirit. He continued attending, met the missionaries, was given the discussions, and, through study, prayer, and attending church, received a testimony and was baptized.

He bore witness that upon receiving the Holy Ghost he felt its influence quicken his mind and understanding and refresh his

memory, and that thereafter he had no trouble in getting satisfactory grades. His feelings of discouragement left him, and a spirit of peace and comfort came over him. This was a most inspiring and impressive testimony of the great value of the Holy Ghost.

Guidance of the Spirit

Likewise, I have felt the guidance of the Holy Ghost many times in my life. In following these whisperings, my family and I have been blessed abundantly.

When our children were young, we were living in Salt Lake City, and I had an opportunity to accept a position with the government in Washington, D.C. This was an important decision for our family to make. After very careful and prayerful consideration, we decided to accept. We felt good about this decision, but it took considerable courage to follow the inspiration.

Years later, when I left the government, I had another important decision to make—whether to accept an attractive opportunity to work for others or go into business for myself. There were many pressures, many considerations, and after much deliberation I decided I would go into business for myself. After fervent prayers, I felt strongly that this was the path to pursue. I prayed for the courage to follow the whisperings of the Spirit.

I am sure many of you could testify that you have been troubled in making important decisions and have asked the Lord for direction and guidance, and that you have received it.

Likewise, manifestations of the Spirit are found in many other areas of life's activities.

Warning of danger

We hear many testimonies

where worthy members have been warned of impending dangers.

A young father bore witness to me of a great blessing that had come to him and his family. He was awakened one night by a voice that clearly told him to get up and go downstairs. He heeded the warning, and in going into the kitchen he found one wall engulfed in flames. Hurriedly he awakened his family, called the fire department, and with the help of his family fought the fire, keeping it down until the fire department arrived and put it out.

There was no question in his mind that this warning was a manifestation of the protection the Holy Ghost can give to those who keep their lives in harmony with the Spirit.

A comforter

Again the Savior has promised that to worthy members the Holy Ghost would be a comforter in times of sickness and death.

Many have borne witness of the comforting spirit that has attended them in times of sorrow, helping them to find peace and understanding.

A few weeks ago it was my privilege to meet two wonderful women, close friends, who had lost their husbands in a tragic airplane accident. Did I find them in despair and deep mourning? No, indeed. I have never witnessed greater courage and strength. They both bore witness to the fact that they had truly felt the comfort of the Spirit, that they knew there was a purpose in the call that had been given to their husbands, and that they had an assurance that all would be well with them and their families as they lived close to the Church and kept the commandments of the Lord.

The still small voice

I have heard the still small

voice, or the whisperings of the Spirit, as I have counseled with you, my brothers and sisters; as I have conferred the priesthood upon men; as I have set men and women apart to positions in the Church; as I have given blessings to the sick; as I have borne my testimony to non-members as well as members; as I have been delivering a sermon, and at many other times.

Sometime ago a young lady asked me, "How do you know when you are speaking under the influence of the Holy Ghost?" My answer was, "I can feel it spiritually and physically."

Witness of Holy Ghost

I testify to you that the Holy Ghost has borne witness to me that God lives and is the Father of our spirits; that Jesus is the Christ, our Redeemer and Savior; that Joseph Smith was and is a great prophet, through whom the gospel in its fullness was restored, the church of Jesus Christ was reestablished, and the power to act in the name of God was restored to earth. The Holy Ghost has also borne witness to me many times that President Harold B.

Lee is a great modern-day prophet, standing at the head of Christ's church on this earth. I pray that the Lord and each one of us will sustain him in every way. I am most grateful for the influence of the Holy Ghost in my life.

I bear my witness to you that as one accepts the restored gospel of Jesus Christ and conforms to the principles and ordinances thereof, the Holy Ghost will truly be a guide and comfort to him throughout his life.

Yes, one of the great differences between The Church of Jesus Christ of Latter-day Saints and any other church is that the worthy members may enjoy the continuing power and gifts of the Holy Ghost. May we all seek these gifts and be worthy of them, I pray in the name of Jesus Christ. Amen.

President Harold B. Lee

Elder Franklin D. Richards, Assistant to the Twelve, has just addressed us.

We will now hear from Elder Howard W. Hunter of the Council of the Twelve.

Elder Howard W. Hunter

Of the Council of the Twelve

At this late hour of the conference, one would be hard pressed to find a subject regarding the teachings of the Savior that has not been touched upon. I would like to have the ability to summarize what has been said by the Brethren, but let me touch upon one of the occasions of the Master's teachings.

This thought comes to me because we are approaching the season of the year when Christians around the world celebrate Easter by com-

memorating the events of the Savior's last few days in mortality, his death, and his resurrection from the tomb. These happenings, which occurred many years ago in Jerusalem, are recalled to us by the writings of the New Testament. His death, however, did not bring his personal ministry to a conclusion.

A second witness for Christ

An account in the Book of Mor-

mon, a second witness for Christ, gives us additional knowledge of the teachings of the Master. This record tells of his appearance to the people of this Western Hemisphere after his death and resurrection, adding much to our understanding of the great atoning sacrifice.

The Nephite prophets foretold of the signs that would be given to the people of this continent at the crucifixion of the Savior, and according to their prophecies, a devastating tempest did burst upon the land. There was thunder and lightning greater than had ever been known, and earthquakes rocked the earth. The city of Zarahemla was burned by fire, the city of Moroni sank into the sea and the inhabitants drowned, and the city of Moronihah was covered by a mountain. Highways were broken up, other cities destroyed, and many people were slain or carried away by the tempest. The raging storm and devastation continued for three hours, and the face of the whole land was changed.

As the tempest ceased, a thick darkness gathered, and for three days no light was seen. Out of the darkness could be heard the great mourning, howling, and weeping of the people.

The voice of the Lord

"And it came to pass that there was a voice heard among all the inhabitants of the earth, upon all the face of the land, crying:

"Wo, wo, wo unto this people; wo unto the inhabitants of the whole earth except they shall repent; for the devil laugheth, and his angels rejoice, because of the slain of the fair sons and daughters of my people; and it is because of their iniquity and abominations that they are fallen!" (3 Ne. 9:1-2.)

The voice enumerated the widespread destruction. The survivors of the tempest and earthquakes were declared to be the more righteous, and hope was offered to them through repentance and conversion to the gospel of the Savior.

The speaker then identified himself:

"Behold, I am Jesus Christ the Son of God. I created the heavens and the earth, and all things that in them are. I was with the Father from the beginning. I am in the Father, and the Father in me; and in me hath the Father glorified his name.

"I came unto my own, and my own received me not. And the scriptures concerning my coming are fulfilled." (3 Ne. 9:15-16.)

The Lord told them that the law of Moses had been fulfilled and he would no longer accept burnt offerings, but only the sacrifice of a broken heart and a contrite spirit.

"Behold," he said, "I have come unto the world to bring redemption unto the world, to save the world from sin.

"Therefore, whoso repenteth and cometh unto me as a little child, him will I receive, for of such is the kingdom of God. Behold, for such I have laid down my life, and have taken it up again; therefore repent, and come unto me ye ends of the earth, and be saved." (3 Ne. 9:21-22.)

Many hours passed in silence and darkness, and again his voice was heard, sorrowing over his people and promising to gather them "as a hen gathereth her chickens under her wings" (10:6) if they would repent and follow him. Darkness continued, and on the morning of the third day the earth ceased to tremble and all became quiet and peaceful. Christ had risen from the tomb. Many of the righteous dead of this land in the Western Hemisphere rose from their graves, as did many saints in Judea.

The appearance of Christ

A multitude assembled at the temple in the land Bountiful. If we would join with them as we read, we would learn a great lesson. They talked about the changes that had taken place in the land because of the earthquakes and the inrush of the sea, and about Jesus Christ of whom these signs had been given. While they were conversing one with another, they heard a voice which said unto them: "Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him." (3 Ne. 11:7.) They cast their eyes toward heaven and beheld a man clothed in a white robe who descended and stood in the midst of them.

"And it came to pass that he stretched forth his hand and spake unto the people, saying:

"Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

"And behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me. . . .

"Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet. . . ." (3 Ne. 11:9-11, 14.)

Teachings of the Savior

The Master called twelve disciples and gave them the authority to baptize. He admonished the multitude to cease their contentions and disputations; and he taught them, among other things, truths he had proclaimed to his followers on the eastern continent—the Sermon on the Mount, the Lord's Prayer, the fulfillment of the Mosaic law. He healed the sick, blessed little children, administered the sacrament and gave instruction concerning it.

As he taught the Nephites, the Savior defined his gospel. The statement he made to them describes the glories of the plan and explains the requirements for man to gain eternal life and exaltation. These are his words:

"Behold, I have given unto you my gospel, and this is the gospel which I have given unto you—that I came into the world to do the will of my Father, because my Father sent me.

"And my Father sent me that I might be lifted up upon the cross; and after that I had been lifted up upon the cross, that I might draw all men unto me, that as I have been lifted up by men even so should men be lifted up by the Father, to stand before me, to be judged of their works, whether they be good or whether they be evil.

"And it shall come to pass, that whoso repenteth and is baptized in my name shall be filled; and if he endureth to the end, behold, him will I hold guiltless before my Father at that day when I shall stand to judge the world.

"And he that endureth not unto the end, the same is he that is also hewn down and cast into the fire, from whence they can no more return, because of the justice of the Father.

"Now this is the commandment: Repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day. Verily, Verily, I say unto you, this is my gospel. . . ." (3 Ne. 27:13-14, 16-17, 20-21.)

The gospel

The gospel is often referred to as the good news, or glad tidings of salvation. The plan of salvation,

therefore, is the gospel of Jesus Christ. The Master explained to the Nephites that he had fulfilled his mission on earth by complying with the will of the Father, thereby becoming the Redeemer of all mankind. The further statement to "repent . . . and be baptized in my name" defines the gateway to the narrow path leading to eternal life. This gives rise to the fundamental statement expressed in the Articles of Faith of the Church:

"We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

"We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost." (Articles of Faith 3, 4.)

These four are only the first of all the principles and ordinances of the gospel. Returning to the words of the Savior to the Nephites, we learn that after complying with these four, there must be a lifetime of compliance with the laws and commandments of the Lord, for he said, ". . . and if he endureth to the end, behold, him will I hold guiltless before my Father at that day when I shall stand to judge the world." (3 Ne. 27:16.)

The first principles alone are not sufficient: man is thereafter accountable in the eternal judgment for what he has done in life, whether good or evil. The atonement was for this very purpose, to bring about the resurrection and subsequent judgment of all men. The Master made it very clear by saying: "And for this cause have I been lifted up; therefore, according to the power of the Father I will draw all men unto me, that they may be judged according to their works." (3 Ne. 27:15.)

Gospel divided into two parts

An analysis divides the gospel plan into two parts:

First, that which is preparatory and administered under the authority of the Aaronic Priesthood. The 84th section of the Doctrine and Covenants states it this way: "And the lesser priesthood continued, which priesthood holdeth the key of the ministering of angels and the preparatory gospel; Which gospel is the gospel of repentance and of baptism, and the remission of sins. . . ." (D&C 84:26-27.)

Second, the fullness of the gospel administered by the authority of the Melchizedek Priesthood. The same revelation makes this statement: "And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God.

"Therefore, in the ordinances thereof, the power of godliness is manifest.

"And without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh;

"For without this no man can see the face of God, even the Father, and live." (D&C 84:19-22.)

Gospel plan unfolded

From the teachings of the Savior to the Nephites during this brief period after his resurrection, the gospel plan is unfolded. The pathway of the preparatory gospel for the forgiveness of sins and entrance to the kingdom is clearly marked. The way is pointed out for the fullness of the everlasting gospel to be enjoyed by man, blessed by the Spirit of the Holy Ghost, to so live as to obtain a knowledge of God and

receive his approbation upon resurrection.

We should be grateful, as Easter approaches, for the record of the people of the western world, which has preserved for us the teachings of the resurrected Savior to the Nephites. It is an additional witness to his divine mission. I know the Book of Mormon is the word of God.

It is my witness that Jesus is the Christ. If the world would follow

the principles of the gospel proclaimed by him, a real peace, beyond the cessation of hostilities, would come to all people, for he said, "Peace I leave with you, my peace I give unto you. . . ." (John 14:27.)

May this peace come to us by living the commandments of the Savior and by following the counsel of his prophet here upon the earth, I humbly pray, in the name of the Lord and Master, Jesus Christ. Amen.

President Harold B. Lee

We are grateful to all who have contributed to the success and inspiration of this conference, especially to our General Authorities who have delivered such timely, inspired messages. Sitting where we do as the First Presidency, we have been aware these last six months that there has been such a feeling of need to have questions answered, to have spoken from this pulpit at this conference things that are needed by so many in this mixed-up world, to help them to set guidelines for their own lives.

Appreciation for brethren

I believe I have never known when the General Authorities have so completely covered the various areas where we have had great concern. If you want to know what the Lord has for this people at the present time, I would admonish you to get and read the discourses that have been delivered at this conference; for what these brethren have spoken by the power of the Holy Ghost is the mind of the Lord, the will of the Lord, the voice of the Lord, and the power of God unto salvation. I am sure all who have

listened, if they have been in tune, have felt the sincerity and the deep conviction from those who have spoken so appropriately and so effectively.

My soul is filled with joy as I think of these great men whom the Lord has brought to the service of the Church as General Authorities and all others who have served, our Regional Representatives of the Twelve, our Mission Representatives of the Twelve and the First Council of Seventy, and all who serve in the various organizations. As we have seen them being brought into key positions, we have marveled as to how, when we have need of a man or person for a particular office, the man of the hour seems to have been brought to us, almost in a miraculous way.

Instruction of Alma

As I have listened to the brethren, and feeling the concern that has been so frequently referred to, I have remembered the instruction that was given by the prophet Alma as a group of those who had been converted waited on the banks for baptism; and as he explained to them

the nature of the covenant in which they were to enter as baptized members, he said:

"... as ye are desirous to come into the fold of God, and to be called his people, and are willing to bear one another's burdens, that they may be light;

"Yea, and are willing to mourn with those that mourn; yea, and comfort those that stand in need of comfort, and to stand as witnesses of God at all times and in all things, and in all places that ye may be in, . . .

"Now I say unto you, if this be the desire of your hearts, what have you against being baptized in the name of the Lord, as a witness before him that ye have entered into a covenant with him, that ye will serve him and keep his commandments, that he may pour out his Spirit more abundantly upon you?" (Mosiah 18:8-10.)

I call your attention to one of these requirements, particularly that which has been stressed by direct and indirect words in this conference: "are willing to bear one another's burdens that they may be light." If I were to ask you what is the heaviest burden one may have to bear in this life, what would you answer? The heaviest burden that one has to bear in this life is the burden of sin. How do you help one to bear that great burden of sin, in order that it might be light?

Forgiveness of sins

Some years ago, President Romney and I were sitting in my office. The door opened and a fine young man came in with a troubled look on his face, and he said, "Brethren, I am going to the temple for the first time tomorrow. I have made some mistakes in the past, and I have gone to my bishop and my stake president, and I have made a clean disclosure of it all; and after a period of repentance and assurance that I

have not returned again to those mistakes, they have now adjudged me ready to go to the temple. But, brethren, that is not enough. I want to know, and how can I know, that the Lord has forgiven me, also."

What would you answer one who would come to you asking that question? As we pondered for a moment, we remembered King Benjamin's address contained in the book of Mosiah. Here was a group of people who now were asking for baptism, and they said they viewed themselves in their carnal state:

"... And they all cried aloud with one voice, saying: O have mercy, and apply the atoning blood of Christ that we may receive forgiveness of our sins, and our hearts may be purified; . . .

"... after they had spoken these words the Spirit of the Lord came upon them, and they were filled with joy, having received a remission of their sins, and having peace of conscience. . . ." (Mosiah 4:2-3.)

There was the answer.

Peace of conscience

If the time comes when you have done all that you can to repent of your sins, whoever you are, wherever you are, and have made amends and restitution to the best of your ability; if it be something that will affect your standing in the Church and you have gone to the proper authorities, then you will want that confirming answer as to whether or not the Lord has accepted of you. In your soul-searching, if you seek for and you find that peace of conscience, by that token you may know that the Lord has accepted of your repentance. Satan would have you think otherwise and sometimes persuade you that now having made one mistake, you

might go on and on with no turning back. That is one of the great falsehoods. The miracle of forgiveness is available to all of those who turn from their evil doings and return no more, because the Lord has said in a revelation to us in our day: "... go your ways and sin no more; but unto that soul who sinneth [meaning again] shall the former sins return, saith the Lord your God." (D&C 82:7.) Have that in mind, all of you who may be troubled with a burden of sin.

And to you who are teachers, may you help to lift that great burden from those who are carrying it, and who have their conscience so seared that they are kept from activity, and they don't know where to go to find the answers. You help them to that day of repentance and restitution, in order that they too may have that peace of conscience, the confirming of the Spirit of the Lord that he has accepted of their repentance.

Temporal and spiritual aid

The great call has come now in the sermons of the brethren to aid those who are in need of aid, not just temporal aid, but spiritual aid. The greatest miracles I see today are not necessarily the healing of sick bodies, but the greatest miracles I see are the healing of sick souls, those who are sick in soul and spirit and are downhearted and distraught, on the verge of nervous breakdowns. We are reaching out to all such, because they are precious in the sight of the Lord, and we want no one to feel that they are forgotten.

Experience at gate beautiful

I read again and again the experience of Peter and John, as they went through the gate beautiful on the way to the temple. Here was one who had never walked, impotent

from his birth, begging alms of all who approached the gate. And as Peter and John approached, he held out his hand expectantly, asking for alms. Peter, speaking for this pair of missionaries—church authorities—said, "Look on us." And, of course, that heightened his expectation. "Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." (Acts 3:4, 6.)

Now in my mind's eye I can picture this man, what was in his mind. "Doesn't this man know that I have never walked? He commands me to walk." But the biblical record doesn't end there. Peter just didn't content himself by commanding the man to walk, but he "took him by the right hand, and lifted him up." (Acts 3:7.)

Will you see that picture now of that noble soul, that chiefest of the apostles, perhaps with his arms around the shoulders of this man, and saying, "Now, my good man, have courage, I will take a few steps with you. Let's walk together, and I assure you that you can walk, because you have received a blessing by the power and authority that God has given us as men, his servants." Then the man leaped with joy.

Lifting another

You cannot lift another soul until you are standing on higher ground than he is. You must be sure, if you would rescue the man, that you yourself are setting the example of what you would have him be. You cannot light a fire in another soul unless it is burning in your own soul. You teachers, the testimony that you bear, the spirit with which you teach and with which you lead, is one of the most important assets that you can have, as you help to strengthen those who need so much, wherein you have so much

to give. Who of us, in whatever station we may have been in, have not needed strengthening?

Help from powers divine

May I impose upon you for a moment to express appreciation for something that happened to me some time ago, years ago. I was suffering from an ulcer condition that was becoming worse and worse. We had been touring a mission; my wife, Joan, and I were impressed the next morning that we should get home as quickly as possible, although we had planned to stay for some other meetings.

On the way across the country, we were sitting in the forward section of the airplane. Some of our Church members were in the next section. As we approached a certain point en route, someone laid his hand upon my head. I looked up; I could see no one. That happened again before we arrived home, again with the same experience. Who it was, by what means or what medium, I may never know, except I knew that I was receiving a blessing that I came a few hours later to know I needed most desperately.

As soon as we arrived home, my wife very anxiously called the doctor. It was now about 11 o'clock at night. He called me to come to the telephone, and he asked me how I was; and I said, "Well, I am very tired. I think I will be all right." But shortly thereafter, there came massive hemorrhages which, had they occurred while we were in flight, I wouldn't be here today talking about it.

I know that there are powers divine that reach out when all other help is not available. We see that manifest down in the countries we speak of as the underprivileged countries where there is little medical

aid and perhaps no hospitals. If you want to hear of great miracles among these humble people with simple faith, you will see it among them when they are left to themselves. Yes, I know that there are such powers.

Assistance of noble men

As I came to realize the overwhelming magnitude of the responsibility that now has been given to me, if I were to have sat down and tried to think of the burden, I would have been devastated and wholly incapable of carrying it. But when I was guided by the Spirit to name two noble men, whose powerful words of teaching and testimony you have heard today, President N. Eldon Tanner and President Marion G. Romney, I realized that mine was not the responsibility to carry these responsibilities alone. And then as we meet week by week in the temple and look across the room and see twelve stalwart men, men chosen from out the world and given the power of the holy apostleship, I am aware that no greater men walk the earth than these men.

Once each month on the first Thursday (it was a week ago last Thursday because of conference), we meet with all the General Authorities, except a few that are not able to be with us.

We have been glad that we had the appearance briefly of President Hugh B. Brown at this conference. We wish that Brother Alvin R. Dyer could have been here. Brother Alma Sonne has been able to be with us. We have talked with Sister Dyer, and we are praying earnestly that Brother Dyer may soon be recovered to his normal strength. These men and their families are carrying great burdens and responsibilities.

Regional and Mission Representatives

The other day we met in the seminar for Regional Representatives of the Twelve. These are men who are fanning out over the whole earth now, to every corner of the earth. Newly baptized members who know little about the gospel and much less about the disciplines of the Church must be taught if the Church is to be safely led. These men who have been chosen from out of the strongest men we have in the Church now are going out now under the direction of the Council of the Twelve. And there are also the Mission Representatives of the Twelve and the First Council of the Seventy associated with them. They are going out to the humblest everywhere and teaching them these fundamental principles, teaching them, as the Prophet Joseph answered when asked, "How do you govern your people?" His answer was, "I teach them correct principles, and they govern themselves."

They are not going out to do the work themselves. As we have said to them, they are standing as "coaches" rather than as "quarterbacks" on the football team, teaching the quarterbacks how to direct, teaching them correct principles. They are men of faith. And how grateful we are for all these auxiliary workers who have gone out, likewise at great expense, great travel, and sacrifice on the part of their businesses and their families.

To you great leaders, stake presidencies, mission presidencies, bishoprics, priesthood quorum leaders, all of you, the faithful Saints everywhere, you who pray for us, I want you to know that we pray earnestly at the altars of the temple for all of you faithful who pray for us. How grateful we are for you!

Experience at temple dedication

As I come to you at the closing moments of this conference, I would like to take you back now to just one incident, and I am sorry that I can tell you only a part of it because of the limitations of some things contained therein.

It was just before the dedication of the Los Angeles Temple. We were all preparing for that great occasion. It was something new in my life, when along about three or four o'clock in the morning, I enjoyed an experience that I think was not a dream, but it must have been a vision. It seemed that I was witnessing a great spiritual gathering, where men and women were standing up, two or three at a time, and speaking in tongues. The spirit was so unusual. I seemed to have heard the voice of President David O. McKay say, "If you want to love God, you have to learn to love and serve the people. That is the way you show your love for God." And there were other things then that I saw and heard.

And so I come to you today, with no shadow of doubting in my mind that I know the reality of the person who is presiding over this church, our Lord and Master, Jesus Christ. I know that he is. I know that he is closer to us than many times we have any idea. They are not an absentee Father and Lord. They are concerned about us, helping to prepare us for the advent of the Savior, whose coming certainly isn't too far away because of the signs that are becoming apparent.

All you need to do is to read the scriptures, particularly the inspired translation of Matthew, the twenty-fourth chapter, found in the writings of Joseph Smith in the Pearl of Great Price, where the Lord told his disciples to stand in holy places and be not moved, for he comes quickly,

but no man knows the hour nor the day. That is the preparation.

Serving the Lord

Go home now to your people, I pray you, and say as did Joshua of old: "... as for me and my house, we will serve the Lord." (Josh. 24:15.) Teach your families in your family home evening, teach them to keep the commandments of God, for therein is our only safety in these days. If they will do that, the powers of the Almighty will descend upon them as the dews from heaven, and the Holy Ghost will be theirs, which has been spoken of so excellently by Elder Franklin D. Richards. That can be our guide, and that kind of Spirit shall guide us and direct us to his holy home.

Blessing

And so as it is my privilege to do, I give you faithful members of the Church everywhere my blessing. God bless you, take care of you, preserve you as you travel home, that there may be no accident or no untoward experience. Take to your people out in the far reaches the feeling of love that we have for all of them; and indeed, as the missionaries go out, that love extends not only to those of our Father's children who are already members of the Church, but those who are our Father's children to whom he would have us bring the gospel of truth; make them also to enjoy all the blessings that we now have.

May the Lord help us so to understand and do, and fill our stations, and not be found wanting in the day of judgment that we have not done all we know how to do to advance his work in righteousness, I humbly pray in the name of the Lord Jesus Christ. Amen.

President Harold B. Lee

As we come to the closing minutes of this great conference, I wish to express in behalf of all who listened to the singing during the sessions of this General Conference our sincere appreciation and thanks to the members of the Tabernacle Choir for once again bringing to us the beautiful and inspirational music heard in this conference. And also our appreciation to the conductors and choirs and choruses who have generously rendered the beautiful, inspired music of this conference.

My experience of a lifetime, and particularly the last thirty-two years as a General Authority, convinces me that the most effective preaching of the gospel is when it is accompanied by beautiful, appropriate music. Thank God for these wonderful musicians who give so liberally of their time.

We appreciate the attention that has been given by the local and the national press representatives, and by the representatives of radio and television in reporting the sessions of this conference. They have been so gracious and we do appreciate all of them. To our city officials, for the cooperation they have given; to the traffic officers for the courteous and efficient handling of the increased traffic; to the fire department and the Red Cross who have been on hand to render service throughout the conference; to our ushers, those who serve behind the scenes, unheralded, unsung, oftentimes forgotten; we don't forget you and appreciate your great service and your courteous manner; and to those who have given public service time. If it were to be multiplied by the usual cost of the coverage, it would amount to untold thousands of dollars. Many radio and television stations have carried the sessions of this conference from

coast to coast in the United States, in Hawaii, Alaska, Mexico, Central America, Canada, and by satellite to Australia and countries of South America.

The Tabernacle Choir will now conclude this conference by singing, "The Link Divine."

The benediction will then be offered by Elder W. James Mortimer, former president of the Butler Stake,

following which this conference will stand adjourned for six months.

The Tabernacle Choir sang, "The Link Divine."

The benediction was offered by Elder W. James Mortimer.

The General Conference was adjourned for six months.

SALT LAKE TABERNACLE CHOIR AND ORGAN BROADCAST

The following broadcast, written and announced by J. Spencer Kinard, and originating with Station KSL, Salt Lake City, Utah, was presented from 9:30 to 10 o'clock a.m. on Sunday, April 8, 1973 through the courtesy of the Columbia Broadcasting System's network throughout the United States, parts of Canada, and through other facilities to several points overseas.

(At 9:30 on signal Organ and Choir break into "Gently Raise" singing words to end of second line, and humming to end of verse for announcer's background.)

Announcer: Once more we welcome you within these walls with Music and the Spoken Word from the Crossroads of the West.

CBS and its affiliated stations bring you at this hour the Tabernacle Choir from Temple Square in Salt Lake City, with Richard Condie conducting the Choir, Alexander Schreiner, Tabernacle Organist, and the Spoken Word by Spencer Kinard.

The Choir sings first a hymn by Evan Stephens with the words of William Goode: "Lo, the mighty God appearing; From on high Jehovah speaks! . . . Earth behold him!"

(Choir: "Lo! The Mighty God Appearing"—Stephens)

Announcer: The Tabernacle Choir sings next from the music of Flaxington Harker, with words from an Old Testament text: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that publisheth salvation; that saith unto Zion, *Thy God reigneth!*"

(Choir: "How Beautiful Upon the Mountains"—Harker)

Announcer: With music by Lowell Mason, Alexander Schreiner brings to us an improvisation on the hymn "O my Father, thou that dwellest In the high and glorious place, When shall I regain thy presence, And again behold thy face?"

(Organ: "Improvisation on 'O My Father'"—Mason)

Announcer: From Temple Square—"O My Father" presented by Alexander Schreiner at the Tabernacle Organ.

The Choir recalls now a familiar hymn from the music of Samuel McBurney: "'Come, follow me,' the Savior said, Then let us in his footsteps tread, For thus alone can we be one, With God's own loved, begotten Son."

(Choir: "Come, Follow Me"—McBurney)

"Come, Follow Me"

By J. Spencer Kinard

Of all the precepts taught by the Savior none was of fewer words, yet more difficult to live, than His simple admonition to come, "follow me."¹ Indeed, to follow the teachings and example of the Savior is a great challenge, and the reward is everlasting. As the Lord Himself pointed out "... this is my work and my glory—to bring to pass the immortality and eternal life of man."²

We all seek, or should seek, eternal life. Preparation for it is our purpose on earth, and the only way this goal can be achieved is through Jesus Christ. Remember the words of His prayer on the way to Gethsemane, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."³ One wise diplomat and spiritual leader pointed out, "To know the Christ is the duty of all of us, and not alone our duty, but our privilege; . . ."⁴

Unfortunately, one of the goals we probably lose sight of more than any other is our own individual salvation. We become so involved with life that we overlook its purpose; we fail to understand what it is all about. Rightfully, we should be concerned with education and occupation, with marriage and parenthood with recreation and leisure—all the important activities which fill our days. But sometimes we forget that all of them are a part of the Savior's challenge to us. In-

deed, the sum total of all we do in life will determine our final grade.

The final examination in this great eternal school begins the day we are born. Some of us may nearly have finished it, others may be just beginning. None of us know exactly where we are for it varies with each individual. However, one thing is certain: It is the most important examination we will ever take and no makeups will be allowed.

Our opportunity to follow the Savior is *now*, for we never know what temptation, or challenge, or experience awaits us; but if we always remember why we are here, why the Savior invited us to follow Him—that is to earn our own salvation—then we will be less likely to be caught in one of life's pitfalls.

(Organ: Without announcement "Improve the Shining Moments"—Baird)

Announcer: Alexander Schreiner has presented a hymn by R. B. Baird: "Improve the shining moments; Don't let them pass you by; . . . Let prudence guide your actions; Be honest in your heart; . . . God will love and bless you And help to you impart."

The women's voices of the Tabernacle Choir with Richard Condie conducting are heard now in a chorus by Handel: "Daughter of Zion, now rejoice! Lo, thy King now comes to thee; And words of peace He brings to thee: . . ."

(Women's Chorus: "Daughter of Zion, Now Rejoice!"—Handel, arr. Warren)

Announcer: "The Lord bless you and keep you, the Lord lift His countenance upon you; and give you peace, . . ."

(Men's Chorus: "The Lord Bless You and Keep You"—Lutkin)

Announcer: We have heard the Men's Chorus of the Tabernacle Choir.

Now in closing, the Choir turns

¹New Testament, Matthew 16:24; Mark 8:34; Luke 9:59, etc.

²Pearl of Great Price, Moses 1:39

³New Testament, John 17:3

⁴J. Reuben Clark, Jr., Address delivered at Brigham Young University, December 11, 1951

to a sacred song of our Lord and Savior by Charles Gounod: "O Divine Redeemer."

(Choir: "O Divine Redeemer"—Gounod)

Announcer: Again we leave you within the shadows of the everlasting hills. May peace be with you, this day—and always.

This concludes the two thousand two hundred seventy-seventh performance continuing the 44th year of this traditional broadcast

from the Mormon Tabernacle on Temple Square, brought to you by CBS and its affiliated stations, originating with Station KSL in Salt Lake City, Utah.

Richard Condie conducted the Tabernacle Choir, Alexander Schreiner was at the Organ. The Spoken Word by Spencer Kinard.

In another seven days, at this same hour, Music and the Spoken Word will be heard again from the Crossroads of the West.

This is the CBS Radio Network.

SUMMARY OF CONFERENCE MUSIC

The Salt Lake Tabernacle Choir furnished the choral numbers for the Friday morning, Saturday morning, Sunday morning and Sunday afternoon sessions of the conference, with Richard P. Condie, conductor, and Jay E. Welch, assistant conductor.

The Ogden Institute of Religion Combined Choruses, directed by Ladd Cropper, furnished the music at the Friday afternoon session.

The choral music for the Saturday afternoon session was provided by the Combined Primary Children's Chorus from the Bountiful, Kaysville, and Woods Cross Regions, with Sister Pat Maughan conducting.

An Aaronic Priesthood Chorus from the Oquirrh and Tooele

Regions, with Jerold Ottley conducting, furnished the music at the General Priesthood Meeting on Saturday night.

Richard P. Condie directed the singing of the Tabernacle Choir on the Choir and Organ Broadcast on Sunday morning, with Alexander Schreiner at the organ console.

Prelude and postlude music, and accompaniments on the Tabernacle organ throughout the conference sessions were played by Alexander Schreiner, Robert Cundick, and Roy M. Darley, Tabernacle Organists.

FRANCIS M. GIBBONS

Clerk of the Conference

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ONE HUNDRED FORTY-THIRD
SEMI-ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

HELD IN THE TABERNACLE
SALT LAKE CITY, UTAH

OCTOBER 5, 6, 7, 1973

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THE ONE HUNDRED FORTY-THIRD SEMI-ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

The 143rd Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle on Temple Square in Salt Lake City, Utah, on Friday, October 5, 1973, at 10 o'clock a.m.

The general sessions of the conference were held at 10:00 a.m. and 2:00 p.m. on Friday, October 5, Saturday, October 6, and Sunday, October 7. The General Priesthood Meeting was held in the Tabernacle on Saturday, October 6, at 7 o'clock p.m.

President Harold B. Lee was present and presided at and conducted all sessions of the conference. All General Authorities of the Church were present at the opening session.

The proceedings of the conference sessions were given extensive coverage in the United States and Canada over many television and radio stations, coast to coast, originating with KSL in Salt Lake City, and also in major cities of Mexico and Central America. By means of satellite transmission, sessions of the conference were heard over the facilities of nearly 100 radio stations in Australia and countries of South America.

The Sunday morning session was broadcast by many radio and television stations in the United States and Canada, and by short-wave radio to England, Europe, Mexico, Central America, Africa, and parts of Asia. The proceedings of this session were also carried from the Tabernacle over direct oceanic cables to a large number of members and friends assembled in chapels throughout Great Britain, Germany, France, Switzerland, Holland, Belgium and Austria.

Rebroadcasts of all sessions of the

conference were sent by KSL Radio in Salt Lake City and KIRO Radio in Seattle, Washington, beginning at midnight, on Friday, Saturday, and Sunday, October 5, 6, and 7, to many parts of the United States and the world.

The General Priesthood Meeting held on Saturday evening was transmitted over closed-circuit from the Salt Lake Tabernacle to over 185,000 men of the priesthood assembled in approximately 850 buildings throughout the United States and Canada, and via closed-circuit television to ten buildings in Salt Lake City, and on the campus at Brigham Young University.

This report of the conference also includes the continuity of the Tabernacle Choir and Organ Broadcast over the Columbia Broadcasting System on Sunday morning from 9:30 to 10 o'clock, immediately preceding the general conference session.

GENERAL AUTHORITIES PRESENT

The following General Authorities of the Church attended one or more of the general sessions:

The First Presidency: Harold B. Lee, N. Eldon Tanner, and Marion G. Romney.

The Quorum of the Twelve Apostles: Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, LeGrand Richards, Hugh B. Brown, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson, Boyd K. Packer, Marvin J. Ashton, and Bruce R. McConkie.

Patriarch to the Church: Eldred G. Smith.

Assistants to the Twelve: Alma Sonne, ElRay L. Christiansen, Sterling

W. Sill, Henry D. Taylor, Alvin R. Dyer, Franklin D. Richards, Theodore M. Burton, Bernard P. Brockbank, James A. Cullimore, Marion D. Hanks, Joseph Anderson, David B. Haight, William H. Bennett, John H. Vandenberg, Robert L. Simpson, O. Leslie Stone, James E. Faust, and L. Tom Perry.

The First Council of Seventy: S. Dilworth Young, Milton R. Hunter, A. Theodore Tuttle, Paul H. Dunn, Hartman Rector, Jr., Loren C. Dunn, and Rex D. Pingar.

The Presiding Bishopric: Victor L. Brown, H. Burke Peterson, and Vaughn J. Featherstone.

OTHER AUTHORITIES PRESENT

Other authorities of the Church in attendance at the conference included the Presidents of Temples; Regional Representatives; Mission Representatives; Presidents of Stakes and their counselors; Patriarchs; Bishoprics of wards; and presidencies and members of Melchizedek and Aaronic Priesthood quorums.

Many auxiliary officers, general, stake and ward, from all parts of the Church were also in attendance.

FIRST DAY MORNING MEETING

FIRST SESSION

The opening session of the conference convened in the Tabernacle on Temple Square in Salt Lake City, Utah, on Friday, October 5, 1973, at 10 o'clock a.m., with President Harold B. Lee presiding and conducting.

The music for this session was provided by the Tabernacle Choir, with Richard P. Condie conducting. Alexander Schreiner was at the organ.

Before the opening of the meeting the Tabernacle Choir sang the number, "Glory to God." President Lee then made the following remarks:

President Harold B. Lee

To all who are present in this historic building and to all who have joined with us by radio and television, we extend a cordial greeting at the commencement of this, the first general session of the 143rd Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the historic Tabernacle on Temple Square in Salt Lake City.

We are delighted to announce that seated on the stand are all of the General Authorities of the Church. We particularly are pleased to have Brother Brown, Brother Sonne and Brother

Dyer with us. In attendance also are regional representatives, mission representatives, stake, mission and temple presidencies, bishoprics, and other general and local officers of the Church, and members of the Church from many foreign lands. We extend a special welcome to government, educational and civic leaders who are present, and to the thousands of members and friends of the Church who are tuned to these proceedings by radio and television in many areas of the world.

The Tabernacle Choir, which opened these services singing "Glory to God", under the direction of Richard Condie with Alexander Schreiner at the organ, will now render, "Achieved Is the Glorious Work," from "The Creation" by Hayden.

Following the singing, the invocation will be offered by Elder Hugh B. Brown of the Council of the Twelve.

The Tabernacle Choir sang "Achieved Is the Glorious Work."

The invocation was offered by Elder Hugh B. Brown of the Council of the Twelve.

The Tabernacle Choir without announcement then sang the hymn "Lord, Accept Our True Devotion."

President Harold B. Lee

My beloved brothers and sisters and friends who are listening by radio and television. May I now for a few moments make some comments about a condition which is of great concern to all of us today. I speak of the shocking lack of self-respect by so many individuals, as is evidenced by their dress,

their manner, and engulfing waves of permissiveness which seem to be moving over the world like an avalanche.

Standards of decency

We see among us so many who seem to be forsaking standards of decency or an understanding of the mean-

ing of time-honored words which, since the beginning of time, have had real meaning to our forebears; words that have made for strength of character and righteousness and harmony and unity and peace in the world.

There are eternal words which, if understood and taught and practiced, would bring salvation to every man, woman, boy and girl who does now live or has lived or will yet live in the world.

To some it may seem old-fashioned to speak of virtue and chastity, honesty, morality, faith, character, but these are the qualities which have built great men and women and point the way by which one may find happiness in the living of today and eternal joy in the world to come. These are the qualities which are the anchors to our lives, in spite of the trials, the tragedies, the pestilences, and the cruelties of war which bring in their wake appalling destruction, hunger, and bloodshed.

Like the troubled sea

To those who fail to heed the warnings of those who are striving to teach these principles and choose to go in the opposite course, they will eventually find themselves in the pitiable state which you are witnessing so often among us. The prophet Isaiah described the tragic result most dramatically when he repeated the words of God which came to him as he sought to fortify his people against the wickedness of the world, and I quote his words:

"... Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him. But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." (Isa. 57:19-21.)

Other prophets have declared likewise, so forcibly as to not be misunderstood, that "wickedness never was happiness." (Al. 41:10.)

Self-respect

As I have prayerfully thought of the reasons why one chooses this course which is dramatically described by the prophet Isaiah—when one who has departed from the path which would have given him peace is like the troubled sea, casting up mire and dirt—it seems to me that it all results from the failure of the individual to have self-respect. Listen to these words of wisdom from those whose lives have been worthy of emulation and who have experienced the realities of the periods of time from which they speak. I quote:

"Self-respect—that corner-stone of all virtue."

—Sir John Frederick
William Herschel

Others have declared:

"Self-respect is the noblest garment with which a man can clothe himself, the most elevating feeling with which the mind can be inspired."

—Samuel Smiles

"Every man stamps his value on himself. The price we challenge for ourselves is given us by others.—Man is made great or little by his own will."

—Johann von Schiller

A lovely mother in a nearby community wrote this to me, "I love America, I love my husband, I love my children, I love my God, and why is this possible? Because I truly love myself."

Such are the fruits of self-respect. Conversely, when one does not have that love for himself of which this sister speaks, other consequences can be expected to follow. He ceases to love life. Or if he marries, [he] has lost his love for his wife and children—no love of home or respect for the country in which he lives, and eventually he has lost his love of God. Rebellion in the land, disorder and the lack of love in the family, children disobedient to parents, loss of contact with God, all because that person has lost all respect for himself.

Who Am I?

I recall an invitation I had to speak to men who, for the most part, had not been advanced in the Church because of their lack of desire or their lack of understanding of the importance of conforming to certain standards required for advancement. The subject on which I was to speak was "Who Am I?" As I pondered this subject and searched the word of God to prepare for this assignment, I immediately sensed that I was to talk about a subject that is of first importance to each of us as it was to those men among whom, no doubt, there were some who had not found themselves and lacked the basis of a solid foundation upon which to build their lives.

The rowdiness of children, the incorrigibility of adolescents are more often than not a bid for a kind of attention or popularity that physical and mental endowments do not invite. So the blasé girl [and] the unkempt boy are often but a reflection of an individual who is seeking, by superficial adornment or by abnormal conduct (in a strange way), to supply that indefinable quality they may think is charm—a clumsy attempt to draw attention by conduct which certainly reflects that inward frustration because of the lack of understanding of their true identity as a human being.

Well, then, "Who am I?" Those lacking in that important understanding, and, consequently, in some degree [those] failing to hold themselves in the high esteem which they would have if they did understand, are lacking self-respect.

Scriptural questions

May I begin to answer that question by posing two questions from scriptural texts which should be impressed upon every soul.

The psalmist wrote: "What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast

crowned him with glory and honour." (Ps. 8:4-5.)

And the next is the question the Lord posed to Job: "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. . . . [of] when the morning stars sang together, and all the sons of God shouted for joy?" (Job 38:4-7.)

Reduced to more simple language than the words of those questions from the scriptures, the prophets in these quotations are simply asking each of us, "Where did you come from? Why are you here?"

Belief in one's worth

A great psychologist, MacDougall, once said: "The first thing to be done to help a man to moral regeneration is to restore if possible his self-respect." Also I recall the prayer of the old English weaver, "O God, help me to hold a high opinion of myself." That should be the prayer of every soul; not an abnormally developed self-esteem that becomes haughtiness, conceit, or arrogance, but a righteous self-respect that might be defined as "belief in one's own worth, worth to God, and worth to man."

Now, consider these answers to the searching questions which must be burned into the consciousness of all those who have strayed away or who have not arrived at a true evaluation of themselves in this world of chaos. In the limited time allotted me, I hope that in some measure my voice will be heard above the dismal dreariness of this troubled world.

The apostle Paul wrote: "Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?" (Heb. 12:9.)

Father of spirits

This suggests that all who live upon the earth, who have fathers on earth, likewise have a father of their spirits. So did Moses and Aaron, as

they fell upon their faces, cry out: "O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation? (Num. 16:22.)

Note how they addressed the Lord, "... the God [Father] of the spirits of all flesh [mankind]. . . ."

Definition of a spirit

From the revelations through Abraham, we get a glimpse of who and what the spirit is:

"Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;

"And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born." (Abr. 3:22-23.)

There we are told that the Lord promised that those who were faithful in that premortal world would be added upon, by having a physical body in this second estate of this earth's existence and, furthermore, if they would keep the commandments as God taught by the revelations, they would have "glory added upon their heads for ever and ever." (Abr. 3:26.)

Now, there are several precious truths in that scripture. First, we have a definition of what a spirit is, as it relates to our physical body. What did it look like in that premortal world (if we could see it apart from our mortal body)? A modern Latter-day prophet gives us an inspired answer:

"... that which is spiritual being in the likeness of that which is temporal; and that which is temporal in the likeness of that which is spiritual; the spirit of man in the likeness of his person, as also the spirit of the beast, and every other creature which God has created." (D&C 77:2.)

Privilege of mortality

The next truth we learn from this scripture [is] that you and I, having been spirits and now having bodies, were among those who passed that first test and were given the privilege of coming to earth as mortal individuals. If we hadn't passed that test, we wouldn't be here with mortal bodies, but would have been denied this privilege and would have followed Satan or Lucifer, as he came to be known, as did one-third of the spirits created in that premortal existence who were deprived of the privilege of having mortal bodies. These are now among us, but only in their spiritual form, to make a further attempt to thwart the plan of salvation by which all who would obey would have the great glory of returning to God our Father who gave us life.

So the Old Testament prophets declared with respect to death: "Then shall the dust (meaning our mortal bodies) return to the earth as it was; and the spirit shall return unto God who gave it." (Eccles. 12:7.)

Obviously we could not return to a place where we had never been, so we are talking about death as a process as miraculous as birth, by which we return to "our Father who art in heaven," as the Master taught his disciples to pray.

Foreordination

A further truth is clearly set forth in that scripture [Abr. 3:22-23], that many were chosen, as was Abraham, before they were born, as the Lord told Moses and also Jeremiah. This was made still more meaningful by the Latter-day Prophet, Joseph Smith, who declared, "I believe that every person who is called to do an important work in the kingdom of God, was called to that work and foreordained to that work before the world was." Then he added this, "I believe that I was foreordained to the work that I am called to do." (See *Documentary History of the Church*, vol. 6, p. 364.)

But now there is a warning: Despite that calling which is spoken of in the scriptures as "foreordination," we have another inspired declaration: "Behold, there are many called, but few are chosen. . . ." (D&C 121:34.)

This suggests that even though we have our free agency here, there are many who were foreordained before the world was, to a greater state than they have prepared themselves for here. Even though they might have been among the noble and great, from among whom the Father declared he would make his chosen leaders, they may fail of that calling here in mortality. Then the Lord poses this question: ". . . and why are they not chosen?" (D&C 121:34.)

Two answers were given—First, "Because their hearts are set so much upon the things of this world. . . ." And second, they ". . . aspire to the honors of men." (D&C 121:35.)

Paul's sermon

Now then, to make a summary of what I have just read, may I ask each of you again the question, "Who are you?" You are all the sons and daughters of God. Your spirits were created and lived as organized intelligences before the world was. You have been blessed to have a physical body because of your obedience to certain commandments in that premortal state. You are now born into a family to which you have come, into the nations through which you have come, as a reward for the kind of lives you lived before you came here and at a time in the world's history, as the Apostle Paul taught the men of Athens and as the Lord revealed to Moses, determined by the faithfulness of each of those who lived before this world was created.

Hear now the significant words of that powerful sermon to "The Unknown God" preached by the apostle Paul, to those who were ignorantly worshipping images of stone and brass and wood, and I quote:

"God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

"And hath made of one blood all nations of men for to dwell on all the face of the earth [now mark you this], and hath determined the times before appointed, and the bounds of their habitation;

"That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us." (Acts 17:24, 26-27.)

Children of Israel

Here then again we have the Lord making a further enlightening declaration to Moses as recorded in the Book of Deuteronomy:

"When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel." (Deut. 32:8.)

Now, mind you, this was said to the children of Israel before they had arrived in the "Promised Land," which was to be the land of their inheritance.

Then note this next verse: "For the Lord's portion is his people; Jacob is the lot of his inheritance." (Deut. 32:9.)

It would seem very clear, then, that those born to the lineage of Jacob, who was later to be called Israel, and his posterity, who were known as the children of Israel, were born into the most illustrious lineage of any of those who came upon the earth as mortal beings.

All these rewards were seemingly promised, or foreordained, before the world was. Surely these matters must have been determined by the kind of lives we had lived in that premortal spirit world. Some may question these assumptions, but at the same time they will accept without any question the belief that each one of us will be judged when we leave this earth according to his

or her deeds during our lives here in mortality. Isn't it just as reasonable to believe that what we have received here in this earth [life] was given to each of us according to the merits of our conduct before we came here?

Free agency

Now there is another important understanding that we have from the scriptures. We are all free agents, which means to some people who manifest a spirit of rebellion that they are free to do anything they please, but that is not the correct meaning of free agency as the prophets have declared in the scriptures where free agency has been defined. I quote:

"Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself." (2 Ne. 2:27.)

The temple of God

The apostle Paul impressed the sacredness of our individual bodies in this statement: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (1 Cor. 3:16-17.)

And, again, he said further to those who had been baptized members of the church that they had received the gift of a special endowment known as the Holy Ghost. This was his teaching: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? . . . therefore glorify God in your body, and in your spirit, which are God's." (1 Cor. 6:19-20.)

Restoring self-respect

If we can get a person to think what those words mean, then we can begin to understand the significance of the words of the renowned psychologist, MacDougall, from whom I have previously quoted, "The first thing to be done to help a man to moral regeneration is to restore, if possible, his self-respect." How better may that self-respect be restored than to help him to fully understand the answer to that question, "Who am I?"

When we see one devoid of respect for himself, as indicated by his conduct, his outward appearance, his speech, and his utter disregard of the basic measures of decency, then certainly we are witnessing the frightening aspect of one over whom Satan has achieved a victory, as the Lord declared he would try to do "to deceive and to blind men, and to lead them captive at his will . . . to destroy the agency of man." (See Moses 4:1-4.) This is the fate of "even as many as would not hearken unto my voice" (Moses 4:4), so declared the Lord to Moses.

Some years ago I read a report from a survey made by ministers who had studied a number of cases of students who had committed suicide. This was their firm conclusion after an exhaustive study: "The philosophy of the students who took their lives was so lacking that when a severe crisis came in their lives, they had nothing to hold fast to, and so they took the coward's way out."

Such could be the awful state of those described by the Master in a parable with which he concluded the Sermon on the Mount:

"And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." (Matt. 7:26-27.)

The Lord's eternal purpose with

respect to his plan of salvation was declared to Moses: "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

Eternal plan

The first goal in that eternal plan was for each of us to come to earth and gain a physical body, and then, after death and the resurrection which would follow, the spirit and the resurrected body would not thereafter be subject to death. All of this was a free gift to every living soul as Paul declared: "For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:22.)

What this means to one dying with a malignant malady or to a mother bereft of a child may be illustrated by the expressions of a young mother whom I visited in the hospital some years ago. She said to me, "I have thought all this through. It doesn't make any difference whether I go now or whether I live to 70, 80, or 90. The sooner I can get to a place where I can be active and doing things that will bring me eternal joy the better for all concerned." She was comforted by the thought that she had lived such a life as to be worthy to enter into the presence of God, which is to enjoy eternal life.

A mother's teachings

The importance of taking advantage of every hour of precious time allotted to each of us here was impressed forcibly upon me by an incident in my own family. A young mother came with her beautiful flaxen-haired six-year-old daughter to her grandparents. The mother asked if we would like to hear a beautiful new children's song which the daughter had just learned in her Primary class. While the little mother accompanied her, she sang:

"I am a child of God,
And he has sent me here,

Has given me an earthly home
With parents kind and dear.

"I am a child of God,
And so my needs are great;
Help me to understand His words
Before it grows too late.

"I am a child of God,
Rich blessings are in store;
If I but learn to do His will
I'll live with him once more.

(*Chorus*)

"Lead me, guide me, walk beside me,
Help me find the way.
Teach me all that I must do
To live with him some day."

—*Sing With Me*, no. B-76

Her grandparents were in tears. Little did they know then, that hardly before that little girl would have had the full opportunity for her mother to teach her all that she should know in order to return to her heavenly home, that [the] little mother would be suddenly taken away in death, leaving to others the responsibility of finding the answer to the pleadings of that childhood prayer, to teach and train and to lead her through the uncertainties of life.

Divine relationship

What a difference it would make if we really sensed our divine relationship to God, our Heavenly Father, our relationship to Jesus Christ, our Savior and our elder brother, and our relationship to each other.

Contrasted with the sublime peace to one such as that wonderful sister I visited in the hospital is that terrifying state of those who do not, as they approach death, have that great comfort, for as the Lord has told us plainly: "And they that die not in me, wo unto them, for their death is bitter." (D&C 42:47.)

It was George Bernard Shaw who said, "If we all realized that we were

the children of one father, we would stop shouting at each other as much as we do."

Goal of eternal life

Now, as I come to the closing of this address, I trust that I might have given to you and others who have not yet listened to such counsel, something to stimulate some sober thinking as to who you are and from whence you came; and, in so doing, that I may have stirred up within your soul the determination to begin now to show an increased self-respect and reverence for the temple of God, your human body, wherein dwells a heavenly spirit. I would charge you to say again and again to yourselves, as the Primary organization has taught the children to sing "I am a [son or a daughter] of God" and by so doing begin today to live closer to those ideals which will make your life happier and more fruitful because of an awakened realization of who you are.

God grant that each of us here today may so live that all among us, and with us, may see, not us, but that which is divine and comes from God. With that vision of what those who have lost their way may become, my prayer is that they may receive strength and resolution to climb higher and higher and upward and onward to that great goal of eternal life and also that I may do my part in seeking to show by example, as well as by precept, that which will be the best of which I am capable of doing.

Witness of Christ

I again bear my solemn witness to the great truth of the Master's pro-

found words to the sobbing Martha: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." (John 11:25.)

I thank God that I too can say, with the same spirit as did Martha, who bore her testimony as the Spirit witnessed to her from the depths of her soul:

"Yea, Lord: I [too know] that thou art the Christ, the Son of God, which [came] into the world." (See John 11:27.)

In the name of our Lord and Master, Jesus, the Christ, the Savior of the world, even so. Amen.

After President Lee's talk, the Tabernacle Choir without announcement sang the song "How Beautiful Upon the Mountain."

President Harold B. Lee

The Tabernacle Choir has sung that stirring song, "How Beautiful Upon the Mountain," by my measure one of the most beautiful pieces of music that has ever been written. Thank you for that wonderful rendition.

We shall now hear from Bishop H. Burke Peterson, first counselor in the Presiding Bishopric of the Church.

For the benefit of the television and radio audience who have just joined with us, we are gathered in the historic Tabernacle on Temple Square in Salt Lake City in this, the first session of the 143rd Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints.

Bishop Peterson will now speak to us.

Bishop H. Burke Peterson

First Counselor in the Presiding Bishopric

I thrill with you, brethren and sisters, as we have listened this morning to a prophet's voice and heard the word of God; and I pray that the Lord will continue to sustain his mouthpiece on the earth for the blessing of all of his children throughout the world.

One young mother once said to me, "It seems in our home we go from one crisis to another. We never seem to be in calm waters. Either it's sick children, a Primary lesson to prepare, a car that breaks down before meetings, a flooded bathroom—you name it, we've had it."

I suppose there are many of us whose life pattern would echo that refrain, even though the experiences will vary with each of us.

Why adversity

Because of the countless problems surrounding us and because of the trials and tribulations we are all confronted with, I've felt a need to be built up again in our understanding—of why we have adversity and what we can do—to weather its storm. It seems that life is filled with a variety of difficult experiences that test us and try us.

We should understand that a life filled with problems is no respecter of age or station in life. A life filled with trials is no respecter of position in the Church or social standing in the community. Challenges come to the young and to the aged—to the rich and to the poor—to the struggling student or the genius scientist—to the farmer, carpenter, lawyer, or doctor. Trials come to the strong and to the weak—to the sick and to the healthy. Yes, even to the simplest child as well as to a prophet of God. At times they seem to be more than we can bear.

Answers in scriptures

Now, some will say, "Why would a Father in heaven who calls us his children—who says he loves us above all of his creations—who says he wants only the best for us—who wants us to be happy and enjoy life to the fullest—why does he let these things happen to us—if we are really that dear to him?" The scriptures and the prophets have some needed answers for us:

We read in Helaman: "And thus we see that except the Lord doth chasten his people with many afflictions, yea, except he doth visit them with death and with terror, and with famine and with all manner of pestilence, they will not remember him." (Hel. 12:3.)

Blessing of understanding

At a recent stake conference the stake president called a young father, who had just been ordained an elder, from the audience to bear his testimony. The father had been active in the Church as a boy, but during his teenage years had veered somewhat from his childhood pattern. After returning from the military service he married a lovely girl and presently children blessed their home. Without warning an undisclosed illness overcame their little four-year-old daughter. Within a very short time she was on the critical list in the hospital. In desperation and for the first time in many years the father went to his knees in prayer—asking that her life be spared. As her condition worsened and he sensed that she would not live, the tone of the father's prayers changed—he no longer asked that her life be spared—but rather for a blessing of understanding—"Let thy will be done," he said. Soon the child was in a coma,

indicating her hours on earth were few. Now, fortified with understanding and trust, the young parents asked for one more favor of the Lord. Would he allow her to awaken once more that they might hold her closely. The little one's eyes opened, her frail arms outstretched to her mother and then to her daddy for a final embrace. When the father laid her on the pillow to sleep till another morning, he knew their prayers had been answered—a kind, understanding Father in heaven had filled their needs as he knew them to be. His will had been done—they had gained understanding—they were determined now to live that they might live again with her.

Test of faith

Do you remember the words of the Lord to the Prophet Joseph Smith when he was having that great test of his faith in the Liberty Jail? The Lord said,

"If thou art called to pass through tribulation . . ." and then the Lord called to mind a series of possibilities that would test any man to the utmost—and he then concluded: "Know thou, my son, that all these things shall give thee experience and be for thy good." (D&C 122:5, 7.)

It is interesting to note that from the depths of trial and despair have come some of the most beautiful and classic passages of modern-day scripture—not from the ease of a comfortable circumstance. Might this also be the case in our own lives! From trial comes refined beauty.

Opportunities for growth

We could cite Beethoven or Abraham Lincoln or Demosthenes who won out in a most difficult struggle to become a magnificent orator—but closer to us we see the great beauty and wisdom in the speaking and teaching of President Spencer W. Kimball and we

see the price he's paid that our lives might be blessed.

In speaking of the Savior, the scriptures tell us: "Though he were a Son, yet learned he obedience by the things which he suffered." (Heb. 5:8.)

From Hebrews we also read: "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." (Heb. 12:5.)

Let us remember—trials are an evidence of a Father's love. They are given as a blessing to his children. They are given as opportunities for growth.

Strength from the Lord

Now, how do we approach them? How do we overcome them? How are we magnified by them? There seems to be a reason why we lose our composure in adversity—why we think we can no longer cope with what we're faced with here in this life. There is a reason why we give up, why we "fall apart at the seams" so to speak. The reason may be so simple that we lose sight of it.

Could it be it's because we begin to lose contact with our greatest source of strength—our Father in heaven? He is the key to our enjoying sweetness in adversity—in gaining strength from our trials—he and he alone.

As a reassurance to us, let us read from the New Testament: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." (1 Cor. 10:13.)

Did you get the significance of that scriptural promise—we will have no temptation or trial beyond our ability to overcome—he will provide a way for us to rise above—whatever it may be.

Help through prayer

May I suggest the best way I know to keep close to the source of this great strength is through prayer. No man can stand alone in his struggle through life. Sometimes in discouragement our prayers, at best, become occasional or maybe not at all. Sometimes we forget or just don't care. Brigham Young once said, "Prayer keeps man from sin, and sin keeps man from prayer."

Some may be thinking that because they have a Word of Wisdom problem or because they have been dishonest or immoral—because they have not prayed for years—because of any reasons they now feel unworthy—they may say, "It's too late, I've made so many mistakes—so why even try?" To these we say, "For your own sake, give yourself another chance."

Sincere prayer is the heart of a happy and productive life. Prayer strengthens faith. Prayer is the preparation for miracles. Prayer opens the door to eternal happiness. The Father of us all is personal, ever waiting to hear from us, as any loving father would his children. To learn to communicate with him, to learn to pray effectively, requires diligence and dedication and desire on our part. I wonder sometimes if we are willing to pay the price for an answer from the Lord.

As we learn to develop this two-way communication, the standard of our life will improve. We will see things more clearly, we will try harder to do better, we will see the real joy that can come through trials and testing. Although problems will still be with us, peace, contentment, and true happiness will be ours in abundance.

Improving quality of prayer

As you feel the need to confide in the Lord or to improve the quality of your visits with him—to pray, if you

please—may I suggest a process to follow: go where you can be alone, go where you can think, go where you can kneel, go where you can speak out loud to him. The bedroom, the bathroom, or the closet will do. Now, picture him in your mind's eye. Think to whom you are speaking, control your thoughts—don't let them wander, address him as your Father and your friend. Now tell him things you really feel to tell him—not trite phrases that have little meaning, but have a sincere, heartfelt conversation with him. Confide in him, ask him for forgiveness, plead with him, enjoy him, thank him, express your love to him, and then listen for his answers. Listening is an essential part of praying. Answers from the Lord come quietly—ever so quietly. In fact, few hear his answers audibly with their ears. We must be listening so carefully or we will never recognize them. Most answers from the Lord are felt in our heart as a warm comfortable expression, or they may come as thoughts to our mind. They come to those who are prepared and who are patient.

Gains from trials

Yes, the trials will still be there; but with the companionship of the Spirit, our approach to trials will change frustrations and heartaches to blessings.

Just for a moment, think with me. Forget the trials you now have. Remember back to those trials you had last year, five years ago, ten years ago. What did you gain? What did you learn? Aren't you better prepared now because of them?

I testify he is ready and waiting to help us. For our own good we must take the first step and this step is prayer. I know he lives, brothers and sisters, I know Jesus is the Christ. I know he established his church here for our blessing. I know his mouthpiece is before us this morning, in the name of Jesus Christ. Amen.

Without announcement, the Tabernacle Choir sang the number, "Sing Unto God."

President Harold B. Lee

Bishop H. Burke Peterson of the Presiding Bishopric of the Church has just spoken to us. If you parents have been listening, you have an excellent basis for a wonderful family home evening in teaching your children how to pray. Thank you, Bishop.

The Tabernacle Choir has sung "Sing Unto God" by Handel.

The choir and the congregation will now join in singing "Redeemer of Israel."

Following the singing, Elder Marion D. Hanks, Assistant to the

Council of the Twelve, will speak to us.

The congregation and choir sang the hymn, "Redeemer of Israel."

President Lee

To those of the television and radio audience who have just joined us, we announce that we are gathered in the Tabernacle on Temple Square in Salt Lake City, Utah in the first session of the 143rd Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints.

Elder Marion D. Hanks, Assistant to the Council of the Twelve, will now address us. Elder Hanks will be followed by Elder James E. Faust, Assistant to the Twelve.

Elder Marion D. Hanks

Assistant to the Council of the Twelve

After a meeting with a group of students recently one young man waited to ask a question. "Elder Hanks," he said, "what are *your* goals? What do *you* want to accomplish?" I observed his seriousness of purpose and answered in the same spirit that my strongest desire is to qualify to be a friend of Christ.

I had not responded to such a question just that way before, but the answer did put into words the deep yearnings of my heart.

Friendship of God

In ancient times Abraham was called the "friend of God." Jesus, shortly before his crucifixion, said to his disciples, "Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants . . . but I have called you friends. . . ." (John 15: 14-15.)

In 1832, to a group of elders returning from missionary service, he repeated the message: ". . . from henceforth I shall call you friends. . . ." (D&C 84:77.)

Lesson of forgiveness

Today I would like to speak of one lesson among many that he taught us and that you and I must learn if we are to merit his friendship.

Christ's love was so pure that he gave his life for us: "Greater love hath no man than this, that a man lay down his life for his friends." (John 15:13.) But there was another gift he bestowed while he was on the cross, a gift that further measured the magnitude of his great love: he forgave, and asked his Father to forgive, those who persecuted and crucified him.

Was this act of forgiveness less difficult than sacrificing his mortal life?

Was it less a test of his love? I do not know the answer. But I have felt that the ultimate form of love for God and men is forgiveness.

He met the test. What of us? Perhaps we shall not be called upon to give our lives for our friends or our faith (though perhaps some shall), but it is certain that every one of us has and will have occasion to confront the other challenge. What will we do with it? What *are* we doing with it?

Someone has written: “. . . the withholding of love is the negation of the spirit of Christ, the proof that we never knew him, that for us he lived in vain. It means that he suggested nothing in all our thoughts, that he inspired nothing in all our lives, that we were not once near enough to him to be seized with the spell of his compassion for the world.”

Christ's example and instructions to his friends are clear. He forgave, and he said: “. . . Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.” (Matt. 5:44.)

Response to offenses

What is our response when we are offended, misunderstood, unfairly or unkindly treated, or sinned against, made an offender for a word, falsely accused, passed over, hurt by those we love, our offerings rejected? Do we resent, become bitter, hold a grudge? Or do we resolve the problem if we can, forgive, and rid ourselves of the burden?

The nature of our response to such situations may well determine the nature and quality of our lives, here and eternally. A courageous friend, her faith refined by many afflictions, said to me only hours ago, “Humiliation must come before exaltation.”

Forgiveness required

It is required of us to forgive. Our

salvation depends upon it. In a revelation given in 1831 the Lord said:

“My disciples, in days of old, sought occasion against one another and forgave not one another in their hearts; and for this evil they were afflicted and sorely chastened.

“Wherefore, I say unto you, that ye ought to forgive one another; for he that forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin.

“I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men.” (D&C 64:8-10.)

Therefore, Jesus taught us to pray, “And forgive us our trespasses as we forgive those who trespass against us.” (See Matt. 6:14-15.)

Does it not seem a supreme impudence to ask and expect God to forgive when we do not forgive?—openly? and “in our hearts”?

The Lord affirms in the Book of Mormon that we bring ourselves under condemnation if we do not forgive. (See Mosiah 26:30-31.)

But not only our eternal salvation depends upon our willingness and capacity to forgive wrongs committed against us. Our joy and satisfaction in this life, and our true freedom, depend upon our doing so. When Christ bade us turn the other cheek, walk the second mile, give our cloak to him who takes our coat, was it to be chiefly out of consideration for the bully, the brute, the thief? Or was it to relieve the one aggrieved of the destructive burden that resentment and anger lay upon us?

Separation from God

Paul wrote to the Romans that nothing “shall be able to separate us from the love of God, which is in Christ Jesus our Lord.” (Rom. 8:39.)

I am sure this is true. I bear testimony that this is true. But it is also true that we can *separate ourselves* from his spirit. In Isaiah it is written: “. . . your iniquities have separated between you

and your God. . . ." (Isa. 59:2.) Again, ". . . they have rewarded evil unto themselves." (Isa. 3:9.)

Through Helaman we learn that "whosoever doeth iniquity, doeth it unto himself . . ." (Hel. 14:30); and from Benjamin, ". . . ye do withdraw yourselves from the Spirit of the Lord. . ." (Mosiah 2:36.)

In every case of sin this is true. Envy, arrogance, unrighteous dominion—these canker the soul of one who is guilty of them. It is true also if we fail to forgive. Even if it appears that another may be deserving of our resentment or hatred, none of us can afford to pay the price of resenting or hating, because of what it does to us. If we have felt the gnawing, mordant inroads of these emotions, we know the harm we suffer.

So Paul taught the Corinthians that they must "see that none render evil for evil unto any man. . ." (1 Thess. 5:15.)

It is reported that President Brigham Young once said that he who takes offense when no offense was intended is a fool, and he who takes offense when offense was intended is usually a fool. It was then explained that there are two courses of action to follow when one is bitten by a rattlesnake. One may, in anger, fear, or vengeance, pursue the creature and kill it. Or he may make full haste to get the venom out of his system. If we pursue the latter course we will likely survive, but if we attempt to follow the former, we may not be around long enough to finish it.

Examples of forgiveness

Years ago on Temple Square I heard a boy pour out the anguish of his troubled heart and make a commitment to God. He had been living in a spirit of hatred toward a man who had criminally taken the life of his father. Nearly bereft of his senses with grief, he had been overcome with bitterness.

On that Sabbath morning when others and I heard him, he had been

touched by the Spirit of the Lord, and in that hour through the pouring in of that spirit had flooded out the hostility that had filled his heart. He tearfully declared his determined intent to leave vengeance to the Lord and justice to the law. He would no longer hate the one who had caused the grievous loss. He would forgive and would not for another hour permit the corrosive spirit of vengefulness to fill his heart.

Sometime later, touched with the remembrance of that moving Sabbath morning, I told the story to a group of people in another city. Before I left that small community the next day I had a visit from a man who had heard the message and understood it. Later a letter came from him. He had gone home that night and prayed and prepared himself and had then made a visit to the place of a man in his community who had years before imposed upon the sanctity of his home. There had been animosity and revenge in his heart and threats made. That evening when it was made known that he was at the door, his frightened neighbor appeared with a weapon in his hand. The man quickly explained the reasons for his visit, that he had come to say that he was sorry, that he did not want hatred to continue to consume his life. He offered forgiveness and sought forgiveness and went his way in tears, a free man for the first time in years. He left a former adversary also in tears, shaken and repentant.

The next day the same man went to the home of a relative in the town. He said, "I came to ask your forgiveness. I don't even remember why we have been so long angry, but I have come to tell you that I am sorry and to beg your pardon and to say that I have learned how foolish I have been." He was invited in to join the family at their table, and was reunited with his kin.

When I heard his story I knew again the importance of qualifying ourselves for the forgiveness of Christ by forgiving.

Strength to forebear

Robert Louis Stevenson wrote: "The truth of Christ's teaching seems to be this: In our own person and fortune, we should be ready to accept and pardon all; it is our cheek we are to turn and our coat we are to give to the man who has taken our cloak. But when another's face is buffeted, perhaps a little of the lion will become us best. That we are to suffer others to be injured and stand by, is not conceivable and surely not desirable."

So there are times when, in defense of others and principle, we must act. But of ourselves, if we suffer injury or unkindness, we must pray for the strength to forebear.

Christ gave his life on a cross; and on that cross he fully, freely forgave. It is a worthy goal to seek to qualify for the friendship of such a one.

Addison's comment

More than 250 years ago Joseph Addison printed in *The Spectator* a paragraph of sobering thoughtfulness:

"When I look upon the tombs of the great, every emotion of envy dies in me; when I read the epitaphs of the beautiful, every inordinate desire goes out; when I meet with the grief of parents upon a tombstone, my heart melts with compassion; when I see the tombs

of the parents themselves, I consider the vanity of grieving for those whom we must quickly follow; when I see kings lying by those who deposed them, when I consider rival wits placed side by side, or the men that divided the world with their contests and disputes, I reflect with sorrow and astonishment on the little competitions, factions, and debates of mankind. When I read the several dates of the tombs, of some that died yesterday, and some six hundred years ago, I consider that great Day when we shall all of us be contemporaries, and make our appearance together."

God help us to rid ourselves of resentment and pettiness and foolish pride; to love, and to forgive, in order that we may be friends with ourselves, with others, and with the Lord.

"... even as Christ forgave you, so also do ye." (Col. 3:13.)

In the name of Jesus Christ. Amen.

President Harold B. Lee

Elder Marion D. Hanks, Assistant to the Twelve, has just spoken to us. Here is a man who has been a friend to so many of our youth. The Lord bless his name to be always in their minds.

Elder James E. Faust, Assistant to the Twelve, will now address us. He will be followed by Elder Boyd K. Packer of the Council of the Twelve.

Elder James E. Faust

Assistant to the Council of the Twelve

My beloved brothers and sisters and friends: Because of a great desire to be understood, I have humbly prayed for the Spirit of the Lord, and I also earnestly seek your sustaining spirit in what I have to say.

A dad who cares

Recently a father of a family of six children, who has had the sole responsibility for raising the family, beginning when the youngest was in

diapers, told of the struggles in raising the family alone. One night he came home from work, faced with the problems of being both father and mother and felt unusually burdened with his responsibilities. One of his appreciative little girls, age 12 years, approached him eagerly, after having laid a rock on his dresser, which she had painted at school. On the flat portion of the rock she had written, "Happiness is having a dad who cares." This painted rock and its sublime message instantly and permanently lightened the burden of this father.

Head of the family

Some years ago, from this pulpit, President Stephen L. Richards quoted Judge Samuel S. Liebowitz, to both of whom I give full acknowledgement, in an article appearing in the *Reader's Digest* entitled "Nine Words That Can Stop Juvenile Delinquency." The nine words suggested by the judge were, "Put father back at the head of the family." President Richards concluded from the article "that the primary reasons for reduced percentages of juvenile delinquency in certain European countries, was a respect for authority in the home, which normally reposes in the father as head of the family." President Richards continued: "For generations in the Church, we have been endeavoring to do just what the Judge advocates, to put and keep the father at the head of the family, and with all our might, we have been trying to make him fit for that high and heavy responsibility." Since the primary purpose of the Church is to help the family and its members, how well the father functions in his responsibility is of utmost importance.

In urging that the fathers be put back at the head of their homes, we wish to take nothing away from mothers. In all the world, there is no higher or greater honor or responsibility than motherhood. It is to be hoped that they too will have their powerful influence

extended to even a greater degree within the home and beyond the home.

Strengthening the father

In order to strengthen the father in his position, I make two simple suggestions: first, sustain and respect the father in his position; second, give him love, understanding, and some appreciation for his efforts.

There are some voices in our society who would demean some of the attributes of masculinity. A few of these are women who mistakenly believe that they build their own feminine causes by tearing down the image of manhood. This has serious social overtones, because a primary problem in the insecurity of both sons and daughters can be the diminution of the role of the father image.

Let every mother understand that if she does anything to diminish her children's father or the father's image in the eyes of the children, it may injure and do irreparable damage to the self-esteem and personal security of the children themselves. How infinitely more productive and satisfying it is for a woman to build up her husband rather than tear him down. You women are so superior to men in so many ways that you demean yourselves by posturing or belittling masculinity and manhood.

In terms of giving to fathers love and understanding, it should be remembered that fathers also have times of insecurity and doubt. Everyone knows fathers make mistakes—especially they themselves. Fathers are in need of all the help they can get; mostly they need love, support, and understanding from their own.

Priorities to guide

President Harold B. Lee has said, "Most men do not set priorities to guide them in allocating their time and most men forget that the first priority should be to maintain their own spiri-

tual and physical strength; then comes their family; then the Church and then their professions, and all need time." (*Bishop's Training Course and Self-Help Guide*, sec. 2, p. 7.) In giving time to his children, a father should be able to demonstrate that he has enough love for his children to command as well as discipline them. Children want and need discipline. As they approach some dangers, they are silently pleading, "Don't let me do it." President [David O.] McKay said that if we do not adequately discipline our children, society will discipline them in a way we may not like. Wise discipline reinforces the dimensions of eternal love. This reinforcement will bring great security and stability into their lives.

Interest in families

All society, including the adult single members, for whom I have special concern, have a vested interest in fathers and mothers and families. Recently, Elder Boyd K. Packer said to the single members of the Church, "We talk a lot about families. Sometimes in bitterness, you will want to say 'all this talk about families, but I don't have a family, and . . .,' stop there! Don't add that extra phrase, 'I wish they would stop talking so much about families.' You pray that we do keep talking about families; about fathers and mothers and children and family home evening, temple marriage and companionship and all of the rest, because all of that will be yours. If we stop talking about it, then you, among all others, will be the losers." (Melchizedek Priesthood MIA Conference, June 1973.)

Relationship with bishop

In this Church we have another fatherlike relationship with our bishops who are the spiritual fathers of the wards. Recently I set apart the chief of police of a large city to serve as bishop for the second time. One of the women

who was in the room at the time commented afterwards that she found it a little strange for the chief of police to be a bishop. The next morning in a conference meeting, the bishop responded by saying that he found nothing incompatible as chief of police with being bishop. He said that as chief of police he needed all of the help and guidance he could get from his ecclesiastical office as a spiritual father. He further said that he recommended the same source of help for all police chiefs.

Pride of a father

The exalted position of a father was well stated by General Douglas MacArthur who said, "By profession, I am a soldier and take pride in that fact, but I am prouder, infinitely prouder, to be a father. A soldier destroys in order to build. A father only builds, never destroys. The one has the potentiality of death; the other embodies creation and life. And while the hordes of death are mighty, the battalions of life are mightier still. It is my hope that my son, when I am gone, will remember me, not for the battle, but in the home repeating with him, our simple, daily prayer, 'Our Father Who art in Heaven.'" (Emerson Roy West, *Vital Quotations*, Bookcraft, Inc., 1968.)

Priesthood of God

It is important to remember that in this Church, the husbands and fathers, and members of the family through them, enjoy a power and influence in their lives, far beyond the natural gifts of intellect and character of the father. I refer to the priesthood of God, which every worthy man and boy over 12 years of age enjoys.

A prominent Church and business leader in this community was born without life. His father, exercising his priesthood, made a promise that if his firstborn could live, that he, the father, would do all in his power to provide the

proper example and teachings for his son. After a few minutes his infant son began to breathe and is well and vigorous to this day.

It is through the power of the priesthood that marriage and the family unit can extend into and continue throughout all eternity. The conscientious women of this Church wish to have such a righteous influence in abundance in their homes.

Just a few weeks ago, in a stake conference, one gracious mother joyously recounted a marvelous experience of being in one of the temples with her husband and with all of her children but one and being sealed together as husband and wife and family for time and all eternity. Her husband, newly involved in the priesthood, sat in the conference audience a few rows back. For a moment she seemed to forget all of the rest of us and spoke only to him. Over the pulpit, and through the loudspeaker, with over 1,000 people in tears watching and listening, she said, "John, the children and I don't know how to tell you what you mean to us. Until you honored the priesthood, the greatest blessings of eternity would not open up for us. Now they have. We all love you very much and we thank you with all our hearts for what you have made possible for us."

You may recall the story about a child being trapped in a hole in the ground, who could only be extricated by sending another smaller child into the tunnel. One little fellow was approached to see if he would be willing to go down and rescue the one who was lodged. The lad said, "I am scared to go in that hole, but I will go if my father will hold the rope."

What fathers are for

Elder Richard L. Evans gave the proper dimension for all fathers in this faith when he said, "First of all, fathers are for giving a name and a heritage to their children—clean and honorable. Fathers are for long, hard work. Mostly

their own kind of work. For not being home so much as mothers; for seeming to be pretty busy; and for trying to give their children the things their fathers never had. Fathers are for talking with, for encouraging; for putting arms around; for understanding mistakes, but not condoning them; for disciplining when needed, then loving all the more; for being strong and forceful, and for being tender and gentle." (Emerson Roy West, *Vital Quotations*.)

It is always appropriate in all family relationships to ask, "What would Jesus do?" Having turned to the scriptures for the answer to this question, President [Marion G.] Romney testifies, "There in the gospel as recorded by St. John, I found the clear and certain answer: Jesus would always do the will of his Father. 'For I do always those things that please him.'" (John 8:29.)

Blessing

God bless you children to have listening ears and understanding hearts.

God bless you mothers for the endless dimension of your love and for all of the help you give the fathers of your children.

God bless you fathers to be equal to your overwhelming responsibilities and to have a father's special caring for each one under your protective arms. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

That this may be so; I pray, in the name of the Lord, Jesus Christ. Amen.

The Tabernacle Choir rendered the song, "God So Loved the World," without announcement following which Alexander Schreiner played an organ interlude.

President Harold B. Lee

We have just listened to Elder James E. Faust, Assistant to the Council of the Twelve, who has delivered a most meaningful talk to fathers. We would hope that all the careless fathers have listened also.

He was followed by the Taber-

nacle Choir singing "God So Loved the World."

We welcome those joining us on television and radio in this first session of the 143rd Semi-Annual Conference of the Church.

Elder Boyd K. Packer of the Council of the Twelve will be our concluding speaker.

Elder Boyd K. Packer

Of the Council of the Twelve

President Lee concluded our last conference in April, with the statement that in his 32 years as a General Authority he had learned that the most inspired preaching is always accompanied by beautiful, inspired music. I am grateful this morning to be sustained by the beautiful renditions of the choir.

Use of music

"Music," Addison said, "is the only sensual gratification in which mankind may indulge to excess without injury to their moral or religious feelings."

If that were true in his day, it is not in ours. Music, once that innocent, now is often used for wicked purposes.

It has been obvious for centuries that lyrics of the worst kind can be set to music that is innocent of itself. Words which are bad can be set to music which is otherwise good, and lead men astray.

Recently the First Presidency restated this counsel:

"Through music, man's ability to express himself extends beyond the limits of the spoken language in both subtlety and power. Music can be used to exalt and inspire or to carry messages of degradation and destruction. It is therefore important that as Latter-day Saints we at all times apply the principles of the gospel and seek the guidance of the Spirit in selecting the

music with which we surround ourselves." (*Priesthood Bulletin*, August, 1973.)

Music corrupted

In our day music itself has been corrupted. Music can, by its tempo, by its beat, by its intensity, dull the spiritual sensitivity of men.

Studies citing physiological effects from some of the extreme music of today neglect the most serious thing concerning it.

Our youth have been brought up on a diet of music that is loud and fast, more intended to agitate than to pacify, more intended to excite than to calm. Even so, there is a breadth of it, some soft enough to be innocent and appealing to our youth, and that which is hard, and that is where the problem is.

Willingness to compromise

One of the signs of apostasy in the Christian churches today is the willingness of their ministers to compromise and introduce into what had been, theretofore, the most sacred religious meetings the music of the drug and the hard rock culture. Such music has little virtue and it is repellent to the Spirit of God.

The pity of it is, their foolishness has not accomplished the ends they sought. Their young people are not

drawn to them as they hoped and expected. Rather, young people are inventing so-called churches of their own, groping and seeking for something that they find missing in their lives.

Better standards for youth

Some have been critical when our leaders have exercised restraint on the kind of music we will allow at church activities.

"Do you want to lose your youth?" they ask.

I would remind all such that it is not the privilege of those called as leaders to slide the Church about as though it were on casters, hoping to put it into the path that men or youth will be safe within it.

President J. Reuben Clark said: "We may not, under our duty, provide or tolerate an unwholesome amusement on the theory that if we do not provide it the youth will go elsewhere to get it. We could hardly set up a roulette table in the Church amusement hall for gambling purposes, with the excuse that if we do not provide it the youth would go to a gambling hall to gamble. We can never really hold our youth thus. Our task is to help the home to plant better standards in the minds of the youth."

And so we urge parents in the Church to show as much interest in the records and tapes their children purchase as they would the books and magazines they bring into the home. There are many parents who would not for one moment tolerate a pornographic magazine in their homes who unwittingly provide money for music, some of which in its influence can be quite as damaging.

Hard music

Someone said recently that no music could be degrading, that music in and of itself is harmless and innocent.

If that be true, then there should

be some explanation for circumstances where local leaders have provided a building—expansive, light, and inviting—and have assembled a party of young people dressed modestly, well-groomed, with manners to match. Then overamplified sounds of hard music are introduced and an influence pours into the room that is repellent to the Spirit of God.

The youth of the Church, by and large, have found a sensible and reasonable adjustment to the grooming and dress styles of our day. Our young men and women can dress with decency and modesty and yet not be unstylish or look all that different or odd.

We have said a good deal through our youth organizations and at our Church schools about dress and grooming standards and have been successful.

By comparison, we have not given sufficient counsel and attention, I think, to the music that our young people consume. And "consume" is a proper word. There is much of today's music that they may well enjoy, if they avoid the hard kind.

Wise counseling

Parents and Church leaders who counsel young people in this area soon learn that they must move very wisely.

If a little child picks up a sharp object, sometimes a foolish adult will grab for it, frightened for the safety of the child. Instinctively, the child will grip it more tightly and perhaps be injured. The wise parent will trade him for it—some equally appealing, but harmless object, given in exchange, so that he lets go willingly and without tears.

Keep that in mind when you have a problem with young people and their music. To change it may take some time and require inspiration.

Confidence in youth

In the Church we have great confidence in our youth; and, particu-

larly in the last year or two, we have moved to a pattern of programming where their desires and wishes are more dominant in our activities.

This places great responsibility on you, our young people. Pay careful attention to the music you program for your activities.

It is not that we lack confidence in you. However, the breach between the world and the extremes of its music and the Church is wider in our day than ever in generations past. And the middle of the road runs through an entirely different valley now than it did a few years ago.

Remember, young leaders, He is your Lord, and it is your Church quite as much as it is ours.

Keep the best

I would recommend that you go through your record albums and set aside those records that promote the so-called new morality, the drug, or the hard rock culture. Such music ought not to belong to young people concerned about spiritual development.

Why not go through your collection? Get rid of the worst of it. Keep just the best of it. Be selective in what you consume and what you produce. It becomes a part of you.

If you are blessed with musical talent, develop a wide range of good music.

There is so much wonderful, uplifting music available that we can experience to our advantage. Our people ought to be surrounded by good music of all kinds.

Parents ought to foster good music in the home and cultivate a desire to have their children learn the hymns of inspiration.

Musical training

The time for music lessons seems to come along when there are so many other expenses for the family with little children. But we encourage parents to

include musical training in the lives of their children.

Somehow Andrew and Olive Kimball did, and Spencer learned to play. Somehow Samuel and Louisa Lee managed to do it, and Harold learned to play. And now, as the leaders of the Church assemble for our sacred meetings in the upper room of the temple, we always sing a hymn. At the organ is President Spencer W. Kimball or President Harold B. Lee.

How wonderful is the music instructor who will teach children and youth to play and will acquaint them with good music in their formative years, including the music of worship. To have such music as a part of one's life is a great blessing.

The Lord has said, "For my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads." (D&C 25:12.)

I think I would like to share with the young people something about how such music has been very important in my life, although I am not trained as a musician.

Controlling your thoughts

Probably the greatest challenge to people of any age, particularly young people, and the most difficult thing you will face in mortal life is to learn to control your thoughts. As a man "thinketh in his heart, so is he." (Prov. 23:7.) One who can control his thoughts has conquered himself.

When I was about ten years old, we lived in a home surrounded by an orchard. There never seemed to be enough water for the trees. The ditches, always fresh-plowed in the spring, would soon be filled with weeds. One day, in charge of the irrigating turn, I found myself in trouble.

As the water moved down the rows choked with weeds, it would flood in every direction. I raced through the puddles trying to build up the bank.

As soon as I had one break patched up, there would be another.

A neighbor came through the orchard. He watched for a moment, and then with a few vigorous strokes of the shovel he cleared the ditch bottom and allowed the water to course through the channel he had made.

"If you want the water to stay in its course, you'll have to make a place for it to go," he said.

I have come to know that thoughts, like water, will stay on course if we make a place for them to go. Otherwise our thoughts follow the course of least resistance, always seeking the lower levels.

I had been told a hundred times or more as I grew up that thoughts must be controlled. But no one told me how.

I want to tell you young people about one way you can learn to control your thoughts, and it has to do with music.

Mind like a stage

The mind is like a stage. Except when we are asleep the curtain is always up. There is always some act being performed on that stage. It may be a comedy, a tragedy, interesting or dull, good or bad; but always there is some act playing on the stage of the mind.

Have you noticed that without any real intent on your part, in the middle of almost any performance, a shady little thought may creep in from the wings and attract your attention? These delinquent thoughts will try to upstage everybody.

If you permit them to go on, all thoughts of any virtue will leave the stage. You will be left, because you consented to it, to the influence of unrighteous thoughts.

If you yield to them, they will enact for you on the stage of your mind anything to the limits of your toleration. They may enact a theme of bitterness, jealousy, or hatred. It may be vulgar, immoral, even depraved.

When they have the stage, if you let them, they will devise the most clever persuasions to hold your attention. They can make it interesting all right, even convince you that it is innocent—for they are but thoughts.

What do you do at a time like that, when the stage of your mind is commandeered by the imps of unclean thinking?—whether they be the gray ones that seem almost clean or the filthy ones which leave no room for doubt.

If you can control your thoughts, you can overcome habits, even degrading, personal habits. If you can learn to master them you will have a happy life.

Inspiration of sacred music

This is what I would teach you. Choose from among the sacred music of the Church a favorite hymn, one with words that are uplifting and music that is reverent, one that makes you feel something akin to inspiration. Remember President Lee's counsel; perhaps "I Am A Child of God" would do. Go over it in your mind carefully. Memorize it. Even though you have had no musical training, you can think through a hymn.

Now, use this hymn as the place for your thoughts to go. Make it your emergency channel. Whenever you find these shady actors have slipped from the sidelines of your thinking onto the stage of your mind, put on this record, as it were.

As the music begins and as the words form in your thoughts, the unworthy ones will slip shamefully away. It will change the whole mood on the stage of your mind. Because it is uplifting and clean, the baser thoughts will disappear. For while virtue, by choice, *will not* associate with filth, evil *cannot* tolerate the presence of light.

In due time you will find yourself, on occasion, humming the music inwardly. As you retrace your thoughts, you discover some influence from the world about you encouraged an unworthy thought to move on stage in

your mind, and the music almost automatically began.

"Music," said Gladstone, "is one of the most forceful instruments for governing the mind and spirit of man."

I am so grateful for music that is worthy and uplifting and inspiring.

Hard music not harmless

Once you learn to clear the stage of your mind from unworthy thoughts, keep it busy with learning worthwhile things. Change your environment so that you have things about you that will inspire good and uplifting thoughts. Keep busy with things that are righteous.

Young people, you cannot afford to fill your mind with the unworthy hard music of our day. It is *not* harmless. It can welcome onto the stage of your mind unworthy thoughts and set the tempo to which they dance and to which you may act.

You degrade yourself when you identify with all of those things which seem now to surround such extremes in music: the shabbiness, the irreverence, the immorality, and the addictions. Such music as that is not worthy of you. You should have self-respect.

You are a son or a daughter of Almighty God. He has inspired a world full of wonderful things to learn and to do, uplifting music of many kinds that you may enjoy.

Courage from pioneer hymn

The choir, I think, will sing in conclusion, that pioneer hymn, "Come, Come, Ye Saints."

I have a brother who became a brigadier general in the Air Force. During World War II he was a bomber pilot and took part in some of the most dangerous and desperate raids in Europe. He returned to an assignment in Washington, D.C., about the time I finished pilot training in the same B-24 bombers and was heading for the Pacific. We had a day or two together in Washington before I left for overseas.

We talked of courage and of fear. I asked how he had held himself together in the face of all that he had endured.

He said, "I have a favorite hymn—'Come, Come, Ye Saints,' and when it was desperate, when there was little hope that we would return, I would keep that on my mind and it was as though the engines of the aircraft would sing back to me:

*'Come, come, ye saints,
No toil nor labor fear;
But with joy wend your way.
Though hard to you
This journey may appear,
Grace shall be as your day.'*"

—Hymns, no. 13

From this he clung to faith, the one essential ingredient to courage.

Influence of good music

There are many references in the scriptures, both ancient and modern, that attest to the influence of righteous music. The Lord, Himself, was prepared for His greatest test through its influence, for the scripture records: "And when they had sung an hymn, they went out into the mount of Olives." (Mark 14:26.)

I bear witness that God is our Father, that we are His children, that He loves us and has provided great and glorious things in this life. I know this, and I thank Him for the uplifting influence of good music in my life and in the lives of my children. There are many things we can do together as a family; inspired music we can feel together. In the name of Jesus Christ. Amen.

Following Elder Packer's address, the hymn, "Come, Come Ye Saints," was sung by the Tabernacle Choir without announcement.

President Harold B. Lee

I suppose there has never been a time when more people are asking for the answers to questions. Brothers and sisters, you who have listened have been receiving answers this morning to some of the most important questions that many are trying to find the answers for today. The Lord bless these brethren.

Elder Packer of the Council of the Twelve has just spoken to us in the concluding address, followed by the choir who sang, "Come, Come Ye Saints."

We are grateful to the managers and operators of the many television and radio stations for offering their facilities to bring the proceedings of this conference to millions throughout many parts of the world.

We shall conclude this session of the conference with the Tabernacle Choir singing that great anthem, "Hallelujah Chorus," by Beethoven.

Following the singing, the benediction will be pronounced by Elder Franklin D. Richards, Assistant to the Twelve, and this conference will then be adjourned until 2 o'clock this afternoon.

The Tabernacle Choir sang Beethoven's "Hallelujah Chorus."

The benediction was pronounced by Elder Franklin D. Richards, Assistant to the Council of the Twelve.

The conference was adjourned until 2 o'clock p.m.

FIRST DAY AFTERNOON MEETING

SECOND SESSION

The second session of the conference convened at 2 p.m. on Friday, October 5, 1973, with President Harold B. Lee presiding and conducting.

The choral music for this session was provided by the Relief Society Chorus, with Ellen N. Barnes conducting and with Robert Cundick at the organ.

President Lee made the following introductory remarks:

President Harold B. Lee

To all assembled here this afternoon in this historic Tabernacle, and to the many members and friends tuned to these proceedings by radio and television, we extend our warm greetings and welcome to this, the second session of the 143rd Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints.

There are in attendance officers

and members of the Church from many lands who have assembled to worship and counsel together in the traditional setting of the historic Tabernacle on Temple Square in Salt Lake City.

We are grateful to the managers and operators of radio and television stations throughout many parts of the world for the extensive coverage being given to this session of the conference.

During the past two days the general officers and teachers of the Relief Society have been convened in their annual conference. We are grateful to these sisters for the outstanding and devoted service they are rendering to this great women's organization of the Church.

We are favored this afternoon by the presence of the Relief Society Chorus under the direction of Sister Ellen N. Barnes with Robert Cundick at the organ. The chorus will begin this service by singing "O My Father."

The invocation will then be offered by Elder Eugene D. Bryson, form-

er president of the Germany North Mission.

The Relief Society Chorus sang the hymn, "O My Father."

The opening prayer was offered by Elder Eugene D. Bryson, former president of the Germany North Mission.

pleased to hear from Elder Thomas S. Monson of the Council of the Twelve.

The song, "Omnipotence," was sung by the Relief Society Chorus.

President Lee

The Relief Society Chorus will now favor us by singing Schubert's "Omnipotence."

Following the singing, we shall be

President Lee

Elder Thomas S. Monson of the Council of the Twelve will be our first speaker. He will be followed by Elder Rex D. Pinegar of the First Council of Seventy.

Elder Thomas S. Monson

Of the Council of the Twelve

One summer day I stood alone in the quiet of the American War Memorial Cemetery of the Philippines. A spirit of reverence filled the warm tropical air. Situated among the carefully mowed grass, acre upon acre, were markers identifying men, mostly young, who in battle gave their lives. As I let my eyes pass name by name along the many colonnades of honor, tears came easily and without embarrassment. As my eyes filled with tears, my heart swelled with pride. I contemplated the high price of liberty and the costly sacrifice many had been called upon to bear.

My thoughts turned from those who bravely served and gallantly died. There came to mind the grief-stricken mother of each fallen man as she held in her hand the news of her precious son's supreme sacrifice. Who can measure a mother's grief? Who can probe a mother's love? Who can comprehend in its entirety the lofty role of a mother? With perfect trust in God, she walks, her hand in his, into the valley of the shadow of death that you and I might come forth unto life.

"The Name of Mother"

*"The noblest thoughts my soul can claim,
The holiest words my tongue can frame,
Unworthy are to frame the name
More sacred than all other.
An infant when her love first came,
A man, I find it just the same:
Reverently I breathe her name—
The blessed name of mother."*

—George Griffith Fetter

In this spirit, let us consider mother. Four mothers come to mind: first, mother forgotten; second, mother remembered; third, mother blessed; and finally, mother loved.

Mother forgotten

"Mother forgotten" is observed all too frequently. The nursing homes are crowded, the hospital beds are full, the days come and go—often the weeks and months pass—but mother is not visited. Can we not appreciate the pangs of loneliness, the yearnings of mother's heart when hour after hour, alone in her age, she gazes out the window for the loved one who does not visit, the

letter the postman does not bring. She listens for the knock that does not sound, the telephone that does not ring, the voice she does not hear. How does such a mother feel when her neighbor welcomes gladly the smile of a son, the hug of a daughter, the glad exclamation of a child, "Hello, Grandmother."

There are yet other ways we forget mother. Whenever we fall, whenever we do less than we ought, in a very real way we forget mother.

Last Christmas I talked to the proprietress of a Salt Lake City nursing home. From the hallway where we stood, she pointed to several elderly women assembled in a peaceful living room. She observed, "There's Mrs. Hansen. Her daughter visits her every week, right at 3:00 p.m. on Sunday. To her right is Mrs. Peek. Each Wednesday there is a letter in her hands from her son in New York. It is read, then reread, then saved as a precious piece of treasure. But see Mrs. Carroll; her family never telephones, never writes, never visits. Patiently she justifies this neglect with words which are heard but do not convince or excuse, 'They are all so busy.'" Shame on all who thus make of a noble woman "mother forgotten."

"Hearken unto thy father that begat thee," wrote Solomon, "and despise not thy mother when she is old." (Prov. 23:22.) Can we not make of a mother forgotten a "mother remembered"?

Mother remembered

Men turn from evil and yield to their better natures when mother is remembered. A famed officer from the Civil War period, Colonel Higgenson, when asked to name the incident of the Civil War that he considered the most remarkable for bravery, said that there was in his regiment a man whom everybody liked, a man who was brave and noble, who was pure in his daily life, absolutely free from dissipation

in which most of the other men indulged.

One night at a champagne supper, when many were becoming intoxicated, someone in jest called for a toast from this young man. Colonel Higgenson said that he arose, pale but with perfect self-control, and declared: "Gentlemen, I will give you a toast which you may drink as you will, but which I will drink in water. The toast that I have to give is, 'Our mothers.'"

Instantly a strange spell seemed to come over all the tipsy men. They drank the toast in silence. There was no laughter, no more song, and one by one they left the room. The lamp of memory had begun to burn, and the name of "Mother" touched every man's heart.

Mother's Day

As a boy, I well remember Sunday School on Mother's Day. We would hand to each mother present a small potted plant and sit in silent reverie as Melvin Watson, a blind member, would stand by the piano and sing, "That Wonderful Mother of Mine." This was the first time I saw a blind man cry. Even today, in memory, I can see the moist tears move from those sightless eyes, then form tiny rivulets and course down his cheeks, falling finally upon the lapel of the suit he had never seen. In boyhood puzzlement I wondered why all of the grown men were silent, why so many handkerchiefs came forth. Now I know. You see, mother was remembered. Each boy, every girl, all fathers and husbands seemed to make a silent pledge: "I will remember that wonderful mother of mine."

Some years ago I listened intently as a man well beyond middle age told me of an experience in his family history. The widowed mother who had given birth to him and his brothers and sisters had gone to her eternal and well-earned reward. The family assembled at the home and surrounded

the large dining room table. The small metal box in which Mother had kept her earthly treasures was opened reverently. One by one each keepsake was brought forth. There was the wedding certificate from the Salt Lake Temple. "Oh, now Mother could be with Dad." Then there was the deed to the humble home where each child had in turn entered upon the stage of life. The appraised value of the house had little resemblance to the worth Mother had attached to it.

Then there was discovered a yellowed envelope which bore the marks of time. Carefully the flap was opened and from inside was taken a home-made valentine. Its simple message, in the handwriting of a child, read, "I love you, Mother." Though she was gone, by what she held sacred, Mother taught yet another lesson. A silence permeated the room, and every member of the family made a pledge not only to remember, but also to honor mother. For them it was not too little and too late, as in the classic poem of Rose Marinoni entitled "At Sunrise":

*"They pushed him straight against the wall,
The firing squad dropped in a row;
And why he stood on tiptoe,
Those men shall never know.
He wore a smile across his face
As he stood primly there,
The guns straight aiming at his heart,
The sun upon his hair.
For he remembered in a flash
Those days beyond recall,
When his proud mother took his height
Against the bedroom wall."*

Mother blessed

Now that we have considered "mother remembered," let us turn to "mother blessed." For one of the most beautiful and reverent examples, I refer to the holy scriptures.

In the New Testament of our Lord, perhaps we have no more moving account of "mother blessed" than the

tender regard of the Master for the grieving widow at Nain.

"And it came to pass . . . that he went into a city called Nain; and many of his disciples went with him, and much people.

"Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

"And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

"And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise.

"And he that was dead sat up, and began to speak. And he delivered him to his mother." (Luke 7:11-15.)

What power, what tenderness, what compassion did our Master and exemplar thus demonstrate. We, too, can bless if we will but follow his noble example. Opportunities are everywhere. Needed are eyes to see the pitiable plight, ears to hear the silent pleadings of a broken heart. Yes, and a soul filled with compassion that we might communicate not only eye to eye or voice to ear, but in the majestic style of the Savior, even heart to heart. Then every mother everywhere will be "mother blessed."

Mother loved

Finally, let us contemplate "mother loved." Universally applicable is the poem recalled from childhood and enjoyed by children even today, "Which Loved Best?"

*"I love you, Mother, said little John;
Then, forgetting his work, his cap went on,
And he was off to the garden swing,
Leaving his mother the wood to bring.*

*"I love you, Mother, said rosy Nell;
'I love you better than tongue can tell';
Then she teased and pouted full half the day,*

Till her mother rejoiced when she went to play.

*"I love you, Mother," said little Fan;
"Today I'll help you all I can;
How glad I am that school doesn't keep!"
So she rocked the baby till it fell asleep.*

*"Then, stepping softly, she took the broom,
And swept the floor, and dusted the room;
Busy and happy all day was she,
Helpful and cheerful as child could be,*

*"I love you, Mother," again they said—
Three little children going to bed;
How do you think that Mother guessed
Which of them really loved her best?"*

—Joy Allison

Demonstration of love

One certain way each can demonstrate genuine love for mother is to live the truths mother so patiently taught. Such a lofty goal is not new to our present generation. On this continent, in times described in the Book of Mormon, we read of a brave, a good, and noble leader named Helaman who did march in righteous battle at the head of 2,000 young men. Helaman described the activities of these young men: "... never had I seen so great courage, ... as ... they said unto me: ... behold our God is with us, and he will not suffer that we should fall; then let us go forth; ... Now they never had fought, yet they did not fear death; ... yea, they had been taught by their mothers, that if they did not doubt, God would deliver them. And they rehearsed unto me the words of their mothers, saying: We do not doubt our mothers knew it. (Al. 56:45-48.)

At the end of the battle, Helaman continued his description: "... behold, to my great joy, there had not one soul of them fallen to the earth; yea, and they had fought as if with the strength of God; yea, never were men known to have fought with such miraculous strength; and with such mighty power." (Al. 56:56.)

Miraculous strength, mighty power—mother's love and love for mother had met and triumphed.

"Behold thy mother!"

The holy scriptures, the pages of history are replete with tender, moving, convincing accounts of "mother loved." One, however, stands out supreme, above and beyond any other. The place is Jerusalem, the period known as the Meridian of Time. Assembled is a throng of Roman soldiers. Their helmets signify their loyalty to Caesar, their shields bear his emblem, their spears are crowned by Roman eagles. Assembled also are natives to the land of Jerusalem. Faded into the still night, and gone forever are the militant and rowdy cries, "Crucify him, crucify him."

The hour has come. The personal earthly ministry of the Son of God moves swiftly to its dramatic conclusion. A certain loneliness is here. Nowhere to be found are the lame beggars who, because of this man, walk; the deaf who, because of this man, hear; the blind who, because of this man, see; the dead who, because of this man, live.

There remained yet a few faithful followers. From his tortured position on the cruel cross, he sees his mother and the disciple whom he loved standing by. He speaks: "... woman, behold thy son! Then saith he to the disciple, Behold thy mother!" (John 19:26-27.)

From that awful night when time stood still, when the earth did quake and great mountains were brought down—yes, through the annals of history, over the centuries of years and beyond the span of time, there echoes his simple yet divine words, "Behold thy mother!"

Honoring God and mother

As we truly listen to that gentle command and with gladness obey its

intent, gone forever will be the vast legions of "mothers forgotten." Everywhere present will be "mothers remembered," "mothers blessed," and "mothers loved" and, as in the beginning, God will once again survey the workmanship of his own hand and be led to say, "It [is] very good."

May each of us treasure this truth; One cannot forget mother and remember God. One cannot remember mother and forget God. Why? Because these two sacred persons, God and mother, partners in creation, in love, in sacrifice, in service, are as one.

May we, by our thoughts and our actions, honor God and mother, I pray humbly yet earnestly, in the name of Jesus Christ. Amen.

President Harold B. Lee

We have just listened to Elder Thomas S. Monson of the Council of the Twelve. Elder Rex D. Pinegar of the First Council of Seventy will now address us. He will be followed by Elder ElRay L. Christiansen, Assistant to the Council of the Twelve.

Elder Rex D. Pinegar

Of the First Council of the Seventy

It is a great blessing to be here today. After briefing the office staff at our mission in Virginia, I turned to leave, and our treasurer and fleet coordinator said: "President, just tell President Lee we're behind him." On behalf of all the missionaries throughout the world who testify daily that Jesus is the Christ and of your prophetic calling, President Lee, we want you to know, "We are behind you."

The human measure

William Jennings Bryan wrote:

*"The human measure of a human
life is its income;
the divine measure of a life is its outgo,
its overflow—
its contribution to the welfare of all."
(From The Prince of Peace, by William
Jennings Bryan.)*

In our search for happiness we may get so involved with the "human measure of life" that we fail to recognize the temporary value of such riches. Christ warned that we can become spiritually "choked" with the "cares and riches and pleasures of this life,

and bring no fruit to perfection." (Luke 8:14.)

The Savior also said, "... a man's life consisteth not in the abundance of the things which he possesseth.

"And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

"And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

"And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

"And I will say to my soul, Soul, thou has much goods laid up for many years; take thine ease, eat, drink, and be merry.

"But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

"So is he that layeth up treasure for himself, and is not rich toward God." (Luke 12:15-21.)

Rich toward God

It is, then, our blessing and re-

sponsibility to become rich toward God. We are to go beyond acquiring something for ourselves. The Savior also taught us how to do this when he said, "... seek ye the kingdom of God; and all these things shall be added unto you" (Luke 12:31), and, "... whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God." (D&C 6:3.)

This means we may gain eternal life. "Behold, he that hath eternal life is rich." (D&C 11:7.)

Sharing the gospel

The significance of this truth was brought to the heart of a certain man when his friend approached him with a plan to obtain the riches of this life. He wrote:

"Dear friend,

"During one of our conversations you said something which has been on my mind ever since. In fact, you might say that it has really 'troubled' me and has caused me to do some real 'soul' searching. In explaining why you felt compelled to make the sales plan known to me, you said, 'I would feel real bad a few years from now if I knew about this, got rich from it, and did not tell my friends about it.'

"You will never know how that statement has troubled me because I have made no attempt to share something more precious than money with you. I am speaking of the true gospel of Jesus Christ.

"Now hold on a minute. I know what is going through your mind. 'This kook has lost his cool and gone off the deep end.' T'ain't so. I believe we spent enough time together in the past couple of years for you to know that I haven't turned into a freak or something. *But* I am sure you have noticed a change. I no longer do many of the earthly things you probably

remember of me. I have a great love for my family and mankind in general. I am truly sorry for many things in my past and will do my best to never do them again. But this isn't the most important thing.

"The most important thing in all this world is that I know that I existed in the preexistence as a spirit child of my Heavenly Father; that I am here in mortality as part of his great plan for me in order that I may prove my worthiness to him by constantly making the proper choices between good and evil; and that if I prove myself worthy I will return to his presence.

"I further know that there is a prophet, Harold B. Lee, here upon the earth today who communicates regularly with the true and living Jesus Christ, the son of God. Through this prophet I can learn everything necessary to help me live my life and guide my family in the proper manner to return to his presence.

"Oh, there is so much more that I could tell you, but suffice it to say that there is absolutely no unanswered question in my mind concerning my reason for being here at this time, nor what reward I will earn if I obey the teachings of my Father in heaven.

"Of course, I have learned all of these things through study and prayer and the teachings of the Mormon Church (The Church of Jesus Christ of Latter-day Saints). It is this that I have never shared with you that has troubled my conscience so.

"Now I am going to do something about it. At the same time this letter is mailed I am sending your name to the Church representatives in your area and asking them to contact you. They will undoubtedly send a couple of young men (or lady) missionaries to see you. These will be people who are dedicating a couple of years of their lives at their or their family's expense to tell people like yourselves of this gospel. They have about six one-hour lessons they will want to teach you. I beg of you

to listen to their message. I testify to you that it is true."

I also testify that this is the true Church, that Harold B. Lee is a prophet of the true and living God, and that this gospel of Jesus Christ is more precious than money.

"Walk in the Light"

A recent Relief Society film, "Walk in the Light," highlights the incident of a young granddaughter who desired to become the heir to her grandmother's watch. It seemed to the grandchild a real treasure. Here are the soul-stirring words of her grandmother's reply:

"The watch is of small value. But I do want to leave you something very precious. It is something I brought with me all the way from Scotland. I carried it with me across the plains. It is something that will be of value to you all the days of your life and into the eternities. I want to leave to you my testimony—my testimony of the gospel. I know that the gospel is true. I know that God lives and that Jesus is the Christ."

It is said that many grandchildren honor the name of that grandmother and recall her testimony with joy. How great are the riches she has laid up in store in our Heavenly Father's kingdom.

Wealth of testimony

I am grateful to the Lord for you members of the Church who desire to share the wealth of the gospel of Jesus Christ with your family and friends. Not only are you becoming rich toward God, but you are making other lives rich also. You are giving them the true Christian religion.

Patrick Henry, a great American patriot, said:

"I have now disposed of all my property to my family. There is one thing more I wish I could give them, and that is the Christian religion. If they had that, and I had not given them one shilling they would have been rich, and if they had not that, and I had given them all the world, they would be poor."

May we all share our wealth of testimony with others that we and they may become rich toward God, I pray in the name of Jesus Christ. Amen.

President Harold B. Lee

You can understand the fire that comes from a mission president when he comes home to bear his testimony. We have just listened to Elder Rex D. Pinegar of the First Council of Seventy, fresh from the mission field.

We shall now hear from Elder ElRay L. Christiansen, Assistant to the Twelve.

Elder ElRay L. Christiansen

Assistant to the Council of the Twelve

So many timely subjects have been discussed today, beginning with the great address by President Lee, that I have been edified and I am sure that you have been as well. Now I humbly pray that I may not detract from but may add a little bit to your thinking and doing as we consider the second great principle of the gospel. I feel there is need for it.

A pattern for living

The primary purpose of the gospel and of the Church is to provide a pattern for living and a prescription for happiness and success—here and hereafter. President McKay declared on many occasions that next in importance to life itself is the privilege of directing that life. To direct one's life is a privilege. It is also a real personal responsibility.

Speaking to his sons, Lehi explained this by saying: "Wherefore, men are free. . . . They are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself.

"And now, my sons, I would that ye should look to the great Mediator, and hearken unto his great commandments; and be faithful unto his words, and choose eternal life, according to the will of his Holy Spirit;

"And not choose eternal death, according to the will of the flesh and the evil which is therein, which giveth the spirit of the devil power to captivate, to bring you down to hell, that he may reign over you in his own kingdom." (2 Ne. 2:27-29.)

Principle of repentance

Because sin is such a devastating, destructive force, the great principle

of repentance was provided by our Lord and Savior, Jesus Christ, to extricate ourselves from the clutches of sin. Without the blessed privilege of repentance, we would have but little incentive to improve our lives.

Repentance isn't easy. It takes ability. It takes self-discipline and humility.

Repentance is not a negative teaching, but rather it is a positive process of building good character.

Repentance could become a remedy for most spiritual ills. However, it is not a mere superficial, shallow-rooted expression of regret.

True repentance

What, then, is true repentance?

President Joseph F. Smith declared that: "True repentance is not only sorrow for sins, and humble penitence and contrition before God, but it involves the necessity of turning away from them [sins], a discontinuance of all evil practices and deeds, a thorough reformation of life, a vital change from evil to good, from vice to virtue, from darkness to light. Not only so, but to make restitution, so far as it is possible, for all the wrongs we have done, to pay our debts, and restore to God and man their rights—that which is due to them from us. This is true repentance, and the exercise of the will and all the powers of body and mind is demanded, to complete this glorious work of repentance; [only] then God will accept it." (*Gospel Doctrine*, p. 123.)

If one truly repents, it will be manifested by his works, for, "By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them." (D&C 58:43.)

Thus repentance calls for a heartfelt sorrow for sin resulting not only in a cessation thereof but also in

reformation of life. That's the important thing—a reformation of life!

Goal of perfection

To repent isn't exactly popular these days. Yet the Lord expects each of us to repent, to improve, and to conscientiously reform our lives. In fact, he set for us a lofty goal, saying:

"Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.)

Admittedly, this is an imperfect world. Nevertheless, each of us should be constantly striving toward perfection.

1. "Let him that stole steal no more. . . ." (Eph. 4:28.)
2. ". . . let virtue garnish thy thoughts unceasingly. . . ." (D&C 121:45.)
3. ". . . pray for them which despitefully use you, and persecute you." (Matt. 5:44.) Destroy your enemies by making them your friends.
4. Let the unkind among us become considerate.
5. Let the truth be spoken always, no matter what the consequences may be.

I would like to add Brother Packer's recommendation that we rid ourselves of the unmusical music and adopt some that does the soul and the heart good and which is pleasing to the Lord. We can at least do that in our own homes.

To practice such virtues as these gives evidence of forsaking wrong. We ought not to let personal faults, bad habits, and moral weaknesses persist. They should be overcome and corrected without delay. I have often said: "You can't repent too soon because you don't know how soon it will be too late."

Story of convert

One of my distant Scandinavian relatives who was thriving financially in Denmark came with his family as

converts to the Church to America and his family was directed to settle in Sanpete County. He was quite well-to-do, as I said, and he sold his lands, herds, and flocks for what he could and came without complaint. For a while he did well as far as the Church and his activities were concerned; and amazingly, even without the abundant rainfall and the water and the resources, he began to thrive again. He accumulated wealth again. He became so interested and involved in his possessions that he forgot about the purpose of his coming to America. They waited upon him as ward teachers. The bishop would call upon him and implore him to become active as he used to be, and he would promise them that in the future when he got certain things settled that he would do it. Finally he was growing old, and they came and said to him, "Now, Lars, the Lord was good to you when you were in Denmark. He has been good to you since you have come here. See all of the things that you possess. We think now, since you are growing a little older, that it would be well for you to spend some of your time in the interests of the Church. After all, you can't take these things with you when you go."

He stopped. He was shocked, and he said, "Vell, den, I vill not go." But he did. And so will we. It is time today to begin the program and process of repenting!

Power of the destroyer

Brothers and sisters, you know and I know that the power of the destroyer is persistently, relentlessly operating upon the minds and hearts of the children of men, young and old, in the Church and out of the Church, and too many are yielding to his evil enticements.

We have been warned by the Lord and by our leaders through the years to repent. President Lee this morning urged us to begin with ourselves and develop self-respect, and beginning

there, set out on the real purpose of life.

We have been supplied with heaven-sent programs such as the family home evening program, to keep families secure and our homes intact. It has been predicted that in the last days men shall become "lovers of pleasures more than lovers of God." (2 Tim. 3:4.)

"For behold, at that day shall he rage in the hearts of the children of men, and stir them up to anger against that which is good.

"And others will he pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away carefully down to hell." (2 Ne. 28:20-21.)

I like that word *carefully* because that is the way he operates. He never jerks. He never pulls—just misleads us gradually, step by step. Now in this situation and in the world today, let us remember the admonition of James:

"Submit yourselves therefore to God. Resist the devil, and he will flee from you.

"Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.

"Humble yourselves in the sight of the Lord, and he shall lift you up." (James 4:7-8, 10.)

May we all repent and place our lives and our homes in order and in perfect harmony with the gospel of Jesus Christ, I pray, testifying to the truthfulness of the restored gospel and in the name of Jesus Christ. Amen.

President Harold B. Lee

We rejoice in the strength of Brother Christiansen as manifested here today.

The congregation and the chorus will now join in singing "How Firm A Foundation." After the singing, Elder Henry D. Taylor, Assistant to the Council of the Twelve, will address us.

"How Firm a Foundation" was sung by the congregation.

President Lee

Elder Henry D. Taylor, Assistant to the Council of the Twelve, will now address us. He will be followed by Elder O. Leslie Stone, Assistant to the Council of the Twelve.

Elder Henry D. Taylor

Assistant to the Council of the Twelve

After the Lord had created Adam, he made it crystal clear that he did not intend that Adam should go through life without a companion, when he said: "It is not good that the man should be alone; I will make him an help meet for him." (Gen. 2:18.) So Eve was created and given to Adam to be his wife and companion.

Period of courtship

Many of you young people in the Church have reached an age where you are old enough to look for a companion and mate. As you commence dating on a steady basis, you will enter a period known as courtship. This will be a thrilling and important time in your

lives. President McKay referred to it in these words:

"Courtship is a wonderful period. It should be a sacred one. That is the time in which you choose your mate. Young men, your success in life depends upon that choice. Choose prayerfully the one who inspires you to your best and always remember that no man injures the thing he loves. . . . The seeds of a happy marriage are sown in youth. Happiness does not begin at the altar; it begins during the period of youth and courtship. . . ."

Young people, choose prayerfully and carefully. Don't rush hastily into marriage. Determine that you have common goals and interests. Especially be certain that you possess the same religious convictions and beliefs.

A wise man once counseled: "Before marriage keep thine eyes wide open, then after marriage keep them half closed."

Making a successful marriage

Marriage brings adjustments, because each has his or her own personality. Reared in homes with varying backgrounds, marriage naturally will require the making of adjustments.

Marriage, my beloved young brothers and sisters, should not be just taken for granted. It must be worked at, but realize that you can have the kind of marriage that you earnestly desire and for which you are willing to work. Marriage will require giving and taking; it will mean sharing, because life was meant to be shared. A happy and successful marriage means forgetting oneself and thinking of ways in which to make one's companion happy. It might be well each day for the husband to think, "What can I do today to make Mary happy?" And Mary should say to herself, "What can I do today to make John happy?" A happy home is where the wife is treated like a queen and the husband is treated like a king. And so, it is not only marrying the right partner, it is *being* the right partner.

Principle of love

A happy and successful marriage will be one that is built on the important principle of love; a love recognizing not only a fleeting physical attraction, but more importantly a deeply spiritual love that will continue forever. At the dedication of the beautiful Oakland Temple, the prophet of the Lord, David O. McKay, emphasized the fact that love is eternal in these words: "One great purpose carried out by those who come into the temple is the sealing of man and wife in the sacred bonds of matrimony. That purpose is based upon the fact that man and woman truly love each other. That means that a couple coming to the altar should be sure that there is love in each heart. It would be a terrible thing to be bound for eternity to one whom you do not love, but it is a glorious thing to be sealed for time and eternity to one whom you do love." President McKay then continued, saying: "Let us ever remember that love is the divinest attribute of the human soul. . . . love must be fed; . . . Love must be nourished; love can be starved to death just as literally as the body can be starved without daily sustenance. . . . If that love is fed daily and monthly and yearly throughout a lifetime, the husband's attention will not be drawn to somebody else. . . ." He then concluded with these words: "If your spirit lives after death, as it does, then that attribute of love will persist. . . ." (David O. McKay, "Responsibilities of Those Who Enter the Temple," *Improvement Era*, vol. 68 [1965], p. 92.)

"Wedded courtship"

Honeymoons should not end right after the marriage ceremony, but should never cease. President and Sister McKay set a wonderful example to the Church and to the world. On their 65th wedding anniversary President McKay referred to their married life as 65 years of "wedded courtship."

There are many kinds of mar-

riages, but Latter-day Saints should realize that there is only one place on earth where one can obtain a first-class marriage, and that is in a House of the Lord, and it is one of the purposes for which temples are built. What a worthwhile and splendid tradition it is for those who are married and sealed in the temple to return each year on or near their wedding anniversary and recall the promises they have made to each other and to the Lord. Of course, this will be in addition to the many other times that they will attend the temple.

A happy home

We are mindful that the Church has constantly stressed the importance of the home. Many valuable and worthwhile suggestions and programs have been introduced to point to ways in which a happy home may be realized.

I am convinced that a happy home is the result of a happy marriage: that is why it is so important to select a suitable companion and mate.

In our world today there is an apparent disregard for the marriage vows made, and we view with concern and alarm the noticeable increase in divorces throughout the land. This would indicate that homes are not happy and, as a result, marriages are failing. Too many men and women become discontented and develop a "roving eye" as their attention is attracted to someone else. Hence, too many divorces are a result of unfaithfulness on the part of the wife, the husband, or both. There would be fewer divorces if the counsel and guidance given by the Lord were followed. In a revelation to the Prophet Joseph he said: "Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else." (D&C 42:22.)

Divorce to be avoided

I am persuaded that many divorces today could be avoided and are not justifiable. President Stephen L. Richards, a former counselor in the

First Presidency, once aptly remarked: "In the case of marital disagreement, which may lead to separation, the proper remedy is not divorce, but *repentance*—repentance usually on the part of both husband and wife, repentance for both acts committed and harsh words which have made a 'hell' instead of a 'heaven' out of the home."

In order for a married couple to make a "heaven" out of their home, they must realize that repentance, love, faithfulness, humility, and forgiveness are basic essentials in achieving this noble and lofty goal.

A serene home must also be a place where the Spirit of the Lord will dwell and abide. The Spirit of the Lord will not dwell nor abide in a home where there is constant bickering, quarreling, arguing, discord, or disharmony.

Experience of Joseph Smith

The Prophet Joseph had to learn many of these valuable lessons, as we will likewise have to do. David Whitmer, a close associate of the Prophet and one of the Three Witnesses for the Book of Mormon, related an enlightening experience which occurred while the prophet was translating the gold plates. These are Brother Whitmer's words:

"He [Joseph] was a religious and straightforward man. He had to be; for he was illiterate and could do nothing himself. He had to trust in God. He could not translate unless he was humble and possessed the right feelings towards everyone. To illustrate so you can see: One morning when he was getting ready to continue the translation, something went wrong about the house and he was put out about it. Something that Emma, his wife, had done. Oliver and I went upstairs and Joseph came up soon after to continue the translation but he could not do anything. He could not translate a single syllable. He went downstairs, out into the orchard, and made supplication to the Lord; was gone about an hour—came back to the house, and

asked Emma's forgiveness and then came upstairs where we were and then the translation went on all right. He could do nothing save he was humble and faithful." (Brigham H. Roberts, *A Comprehensive History of the Church*, vol. 1, p. 131.)

It is my sincere and humble prayer that we may all live in such a way that we will have happy and serene homes where love abounds and the Spirit of the Lord is ever present, for

which I pray in the name of Jesus Christ, our Lord and Savior. Amen.

President Harold B. Lee

We have just listened to Elder Henry D. Taylor, Assistant to the Council of the Twelve.

Elder O. Leslie Stone, Assistant to the Twelve, will now address us. He will be followed by Elder David B. Haight, also an Assistant to the Council of the Twelve.

Elder O. Leslie Stone

Assistant to the Council of the Twelve

It is an inspiration to all of us to remember the teachings of our Savior and the many wonderful things that he gave to the world. He lived long before recorded history. He was in the great council in heaven—he helped his Father in the shaping of the heavens, in the creation of the earth, and in the making of man.

In opposition to Satan's plan, it was he who proposed man's free agency—giving him the glorious privilege of choice which means so much to all of us.

The teachings of Jesus

He lived on earth in the meridian of time—in the promised land.

He went about teaching and doing good. Men followed him, not for worldly riches but to gain treasures in heaven.

He set up a new code for living—to love one another—even one's enemies. He enjoined us to judge not, to forgive, and to give all men a second chance.

In the Doctrine and Covenants section 64, verses 8-11, he tells us that it is our duty to forgive one another and that he who does not forgive his brother stands condemned and is *the greater sinner*.

He gave our society our most undying formula for getting along together when he made this statement found in Matt. 7:12:

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

There are very few of us that are fully living up to this. Yet I am sure we all agree that if men followed this principle they would solve the problems that we are now facing in all the nations of the earth. Yes, if we lived this principle it would be easy to love and forgive those who trespass against us.

The great commandment

In Matt. 22:36-39, we read about an instance where Christ was approached by some of the leading lawyers of the day who said:

"Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself."

It should be remembered that our nearest neighbors are the members of our own family. Next are those living

next door to us, in the same block, the same city, the same state, the nation, yes, even the whole world. All whom we associate with or influence in any way are our neighbors.

Can a man reach the celestial kingdom if he does not love his neighbor as himself? When Jesus gave the second commandment, He said it was like unto the first and repeating both of them he said, "On these two commandments hang all the law and the prophets." (Matt. 22:40.)

He made them very important—so important that all other laws and commandments rest upon them.

Let us ask another question. Can a man live the first and great commandment if he does not live the second? In other words, can he love God with all his heart if he does not love his neighbor?

John the apostle said:

"If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also." (1 John 4:20-21.)

Spirit of contention

In third Ne. 11:29-30 we find this statement:

"For verily, verily I say unto you, he that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another.

"Behold, this is not my doctrine, to stir up the hearts of men with anger, one against another; but this is my doctrine, that such things should be done away."

These statements and many others should make it clear to all of us that the Lord desires us to love and forgive one another. It behooves us to conquer our pride and settle our differences with our fellowmen. As just quoted from third

Nephi, contentions and disputations are of the devil and are not approved by our Heavenly Father. Loving our neighbors as ourselves will bring great joy and happiness into our lives.

Demonstration of forgiveness

Christ practiced forgiveness. You remember the story of the woman that had sinned. The law was that she should be stoned to death. They brought her before the Savior to see how he would judge her. In John 8:6-7 it is recorded:

"This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.

"So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her."

Not any in the group could qualify, and the crowd dispersed. He then turned to the woman and said: "Neither do I condemn thee: go, and sin no more." (John 8:11.) He certainly did not approve of what she had done, but he demonstrated forgiveness and left it up to his Father in heaven to judge her.

He forgave those who would take his life. At the very time when he was suffering the most, he said: "Father, forgive them; for they know not what they do." (Luke 23:34.)

Plan of salvation

The gospel he brought to earth and which was restored in this dispensation provides us with a beautiful plan of salvation. We know that we had a previous existence and were valiant there. The Lord permitted us to come to earth that we might *obtain a body, gain knowledge, develop our skills and our characters, learn to overcome evil, and see if we can remain true and faithful to him*, and be sufficiently diligent and obedient to the commandments as to be worthy to return and abide in his presence.

Many of our problems are bless-

ings in disguise. They are provided so that we might gain the experiences intended for us on this earth and thus prepare us for meeting and solving problems in the next phase of our eternal existence.

Keeping the commandments

Today, as I contemplate the many, many blessings that have been given us, I recall the words of King Benjamin in the Book of Mormon when, after enumerating the blessings which had been poured down upon his people by the Lord, he said this to them: "And behold, all that he requires of you is to keep his commandments." (Mosiah 2: 22.)

Yes, the only thing the Lord requires of us is that we keep his commandments! This sounds relatively simple, doesn't it? But we all know that it isn't simple, nor was it intended to be. Where much is given, much is expected. The Lord requires of those who dwell with him the ability to overcome weaknesses and imperfections. He requires self-denial and self-discipline.

Some of us may feel from time to time that some of the Lord's commandments are an impediment to happiness in this life, but this isn't so; and deep down in our hearts we know that so long as we adhere to the commandments, just as surely as night follows day, we will reap the blessings that are promised to the faithful. Sometimes the way of fulfillment may not be apparent to us, but the actuality of it is assured. The Lord said:

"I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D&C 82: 10.)

Enduring to the end

How many of us on judgment day would like to be told that we had failed to do our part—that we had been unworthy servants of the Lord because our own lives had been such a poor ex-

ample in keeping the commandments?

In Matt. 5:16 the Lord gives us a very important message:

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

To fail to keep the commandments of the Lord not only brings condemnation, but actually deprives us of many blessings here on this earth—to say nothing of those eternal blessings for which we are all striving. In 1 Cor. 2:9 we read this statement:

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Think of that great promise. And finally, the wonderful promise given to all men:

"And, if you keep my commandments and endure to the end you shall have eternal life, which gift is the greatest of the gifts of God." (D&C 14: 7.)

Our late President Heber J. Grant told us how to endure to the end when he said:

"Let us do the will of our Father in heaven today—we will then be prepared for the duties of tomorrow and for the eternities to come."

Doers of the word

Christ repeatedly emphasized the fact that the gospel is one of *work and service*. To gain blessings, we must be doers of the word and not hearers only. In Matt. 7:21 we read: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

This means if we are to gain salvation, exaltation, and eternal life we must live in accordance with the principles of the gospel. We must love and forgive all men and keep the commandments of God.

I leave my testimony with you today that I know the true gospel of

Jesus Christ has been restored in this dispensation, that Joseph Smith was an instrument in the hands of the Lord in bringing this about. He was and is a prophet of God. I testify that we are led today by a prophet, President Harold B. Lee. May we all give him and his associates our love and support, and pray continually that they may be blessed with health, strength, and inspiration to carry their tremendous responsibilities. May we have courage and determination to keep the commandments and live in accordance with the principles of the

gospel, I pray in the name of Jesus Christ. Amen.

President Harold B. Lee

Thank you, Elder Stone. Elder O. Leslie Stone, Assistant to the Twelve, has just addressed us.

Elder David B. Haight, Assistant to the Council of the Twelve, will now address us and will be followed by Elder Delbert L. Stapley of the Council of the Twelve.

Elder David B. Haight

Assistant to the Council of the Twelve

May I share in the prayers expressed for all of us that I may say some words of encouragement to our youth.

A Brigham Young University student wrote the editor of the *Daily Universe* following President Oaks' recent address to the students on standards of dress and conduct: "Why must we always tag along behind the rest of the world, trying to get as close as our religion will let us? 'A style of our own' is not an empty phrase."

A chosen generation

Today's teenagers live in a world far different from that experienced by their parents. Though the world is becoming more wicked, the youth of Christ's church can become more righteous *if they understand who they are*, understand the blessings available, and understand the promises God has made to those who are righteous, who believe, who endure. All of our youth are entitled to and need this knowledge to combat the forces of deception that would lead them captive into darkness.

Peter, writing from Rome to the scattered saints, understood their trials and temptations to desert the faith and go back to their old ways. He encour-

aged the saints as he wrote: "That the *trial of your faith, being much more precious than of gold that perisheth. . .*" (1 Pet. 1:7, italics added.)

Peter then adds a broader dimension with stirring words to help us understand who we are when he wrote: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people;" and as a chosen and peculiar people, ". . . ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." (1 Peter 2:9, italics added.) What a wonderful declaration of identity for our youth to ponder—"chosen generation"—"royal priesthood"—"a peculiar people."

Recently, while attending a stake conference and having the added blessing of meeting with the young people, some of whom had driven long hours, I learned that several of them were the only Latter-day Saints in their high schools. When I asked, "You set the right example for the rest of the students, don't you?" they replied, "We really try." As they said "we really try," I could see the light of belief and conviction in those youthful faces. I could begin to understand what Peter meant by our being "called out of the darkness into his marvellous light."

Events that make a difference

Our youth, with all of their distractions, must realize that through their membership they are very special; that the Lord is counting on them that the prophecies might be fulfilled. You of a noble birthright are different from your friends who are not members of Christ's true church. You are a "chosen generation"; you live "in the world" but you do not follow worldly trends or habits which are contrary to your beliefs. May I remind you of only a few of the very special events in your life that cause you to be different. You have made some promises, and some eternal promises have been made to you.

(a) Many of you were born under the covenant, your parents having made a covenant with God. You can, if worthy, "... inherit thrones, kingdoms, principalities," and have "... exaltation and glory ... sealed upon [your] heads, ... forever and ever." (D&C 132:19.) Chances are your nonmember friends wouldn't understand these terms. In today's world they may sound rather strange.

(b) You have been baptized "even by water, and ... of fire and of the Holy Ghost" (D&C 33:11), making your salvation possible if you endure and are faithful to the end.

(c) You partake of the sacrament at our meetings, symbolic of the torn flesh and spilled blood of our Savior, giving you an opportunity to renew your covenant to keep the Lord's commandments that his spirit may continue to be with you as it did with a teenage girl in Scotland who told of being with nonmember friends. She wanted to be part of the group and thought, "Surely one little drink wouldn't hurt—why not?" Then she realized her celestial kingdom goal. After that, she said, the ridicule didn't matter. She had felt of his spirit and could feel of his influence at that moment.

You are surrounded with temptation and wickedness, but you don't succumb to them. A Chinese scholar

wrote: "The gem cannot be polished without friction, nor man perfected without trials."

(d) You young men have received the priesthood of God with the authority to perform special ordinances in his name, this right delegated to you, to be his fully qualified servants with the power to bind on earth and in heaven—to administer spiritual things.

Just this week we received a letter from a mother telling of her Navy son, now stationed on a small island 1,200 miles south of India out in the Indian Ocean. It has only the military base and a small coconut plantation. This young man has located six other LDS boys and they are now holding regular Church services. He wrote his mother telling of his opportunity now to prepare lessons for their priesthood meetings—young men on a tiny speck of land in a vast ocean recognizing and using their priesthood authority. They are different.

The Lord said:

"For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies." (D&C 84:33.)

Such an experience these young men are having!

(e) You can, if you qualify, go to the temple with your sweetheart—the one you love dearly—to be married in a manner prescribed by the Lord to continue forever as husband and wife in the celestial kingdom of God; and, if you live worthily, to gain eternal life—the greatest of all God's gifts to man.

At times I wonder if you fully comprehend the far-reaching, eternal significance of temple marriage. If you really understand, you will never settle for less. Marriage is a divine ordinance, not to be performed by a justice of the peace or to be taken lightly; but, "... ordained of God unto man." (D&C 49:15.)

(f) You can, if worthy, even perform miracles—which makes you different from the rest of your friends; to

heal the sick, cure all manner of disease. Healings are among the signs that follow true believers. Faithful young elders have this power.

These are only a few of the eternal principles that distinguish you from the materialistic style being developed by worldly men today. As you place the weight of your influence on the side of good, truth, and beauty, your life will achieve an endless splendor, nobler than you might imagine.

Paul, writing to his beloved Timothy and realizing the pressure Timothy was experiencing, said: "... God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." (2 Tim. 1:7.)

A light on a hill

Some of you attend schools where there are few Church members; others, where we are a majority. But if you conduct yourselves properly and develop your personalities along Church standards, your candle will be high on a hill and will burn brightly for all to see. Dare to think for yourself. Have the strength of character to act the way you know to be right.

Debbi Brown, the *only* Mormon in her Roanoke, Virginia, high school senior class, said: "It is *so* important for us to live the standards of the Church. Most people who know anything about our Church know that it maintains the highest moral standards.

"There is never a need to apologize. We are so lucky to have the true gospel. By making the Church standards *our* standards, we can share this gospel with others."

She continues: "A good friend (not a member of our church) invited me to a party celebrating our victorious football season. He was a popular football player. I was hesitant. He knew I was a Mormon. My hesitation must have been evident. He quickly added, 'No drinking allowed.' People know our standards and respect us for them. To be different from the crowd is a privilege."

Freedom through knowing truth

Now to our young friends, you may feel at times that the Lord's commandments restrict your freedom as compared with others. Freedom does not mean license, nor does it imply the absence of all restrictions and discipline. The Savior did not teach undisciplined, permissive-type freedom. When he said, "know the truth, and the truth shall make you free" (John 8:32), he is telling us that his truth, if followed, would free us from falsity, from deception; that his gospel, if followed, would free us to gain eternal life. As the light of the gospel fills our souls, our abilities will increase. We will love our neighbors and be of sincere service in helping others.

Youth who are different

We have a young military chaplain, a former missionary who is happily married, who lives the gospel as he should. His superior officer at his first duty assignment was so impressed with his spirit that he wrote: "I want you to know how much we chaplains and the thousands of men have appreciated his presence. To describe him like a breath of fresh, clean air would be poetic and not intended to demean other chaplains who labor at our large base. He has a special charisma that radiates love."

The officer then went on to say: "We have benefited in many ways from this young chaplain. We not only admire him but renew our own enthusiasm. Thousands have derived great spiritual and social benefit from his service."

I testify to our noble youth who will be the future leaders of our society and the Church that you are different. You need not look just like the world; you need not entertain like the world; your personal habits should be different; your recreation will be different; your concern for your family will be vastly different. If you establish this distinctiveness firmly in your life pattern, only blessings await you for doing what is right.

It is written: "If you speak and act with pure thoughts, happiness will follow like a shadow." (Anonymous.)

Divine guidance

Remember, my young friends, that Christ is the only one through whom we can reach the divine destiny. You and I must believe in him—believe that his Church was founded and established upon divine revelation, that we have presiding over his Church a true and living prophet through whom revelation is received for the world today—for all of his people—now—today—1973.

President Harold B. Lee sits here with us now. We have heard his voice, listened to his counsel and wisdom, knowing we will never be lead astray, but encouraged by him to live as we should, to obey God's commandments down to the latest day.

President Lee once remarked that President Heber J. Grant counseled: "Brethren, keep your eye on the President of this Church. If he tells you to do anything and it is wrong and you do it, the Lord will bless you for it. But you don't need to worry; the Lord will never

let his mouthpiece lead this people astray." (Brigham Young University address, April 19, 1961, quoted in the *ENSIGN*, October, 1972, p. 7.)

President Lee recently said in a most moving address to the Brigham Young University student body: "The measure of your true conviction is whether or not you see the power of God resting on the leaders of this Church and that testimony goes down into your heart like fire." May these words of his have a deep impact on all, but especially on you—our youth. The world may not comprehend what he said, but you can. You are different. You are a chosen generation. May you see the power of God resting on him as His prophet, as I testify to you it does, I humbly pray in the name of Jesus Christ. Amen.

President Harold B. Lee

He to whom you have just listened is Elder David B. Haight, Assistant to the Council of the Twelve.

Elder Delbert L. Stapley of the Council of the Twelve will be our concluding speaker.

Elder Delbert L. Stapley

Of the Council of the Twelve

I feel confident, brothers and sisters, that we are most grateful for the splendid and timely message given by President Lee in this morning's session of conference. He gave encouragement and counsel for all of us to walk uprightly before the Lord and to keep his laws and commandments. It is the only way we can find our way to the eternal life that God has held out to the faithful of his people. In fact, our God gave this promise: "... if you keep my commandments and endure to the end you shall have eternal life, which gift is the

greatest of all the gifts of God." (D&C 14:7.)

Eternal life

"Behold, he that hath eternal life is rich." (D&C 6:7.) Very few people give enough thought to eternal life. Yet it is something each of us should keep uppermost in our minds and hearts. As children of God, we cannot afford to forget our origin and destiny if we desire the realms of celestial glory.

Through revelation, God has given

the gospel plan of salvation and exaltation for men to live by. Eternal life is God's life, which he hopes to share with all his children. But we are free to act for ourselves, "... to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself." (2 Ne. 2:27.)

First step on the path

The first step on the path to eternal life is baptism. Our Savior set the example when he went into the water with John the Baptist, who was authorized of God to baptize Jesus by immersion. This sets the mode of baptism for all men to follow.

The apostle Paul taught that there is "one Lord, one faith, one baptism." (Eph. 4:5.)

Christ is the one Lord, the gospel plan taught by him is the one faith, and his baptism by immersion is the one baptism.

Nephi, a Book of Mormon prophet, stated it this way: "... For the gate by which ye should enter is repentance and baptism by water; and then cometh a remission of your sins by fire and by the Holy Ghost.

"And then are ye in this straight and narrow path which leads to eternal life. . . ." (2 Ne. 31:17-18.)

"Enter ye in at the strait gate: . . ." said our Lord, "because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." (Matt. 7:13-14.)

Christ made this positive statement: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6.) If we believe in Christ and his mission, we cannot bypass him and obtain eternal life. The Savior gave his life as an atoning sacrifice for the sins of the world, thus opening the door for man who, through faithfulness, may gain eternal life and exaltation.

Abiding the full law

However, conversion and baptism alone are not sufficient to one's assurance of eternal life. To receive exaltation in the kingdom of God, a person must abide the fulness of celestial law. (See D&C 76:50-70.)

Some people erroneously think if they receive all the ordinances of the gospel, regardless of their transgressions, they will inherit the celestial mansions of our God. What a rude awakening awaits such false-thinking individuals, "... for the Lord cannot look upon sin with the least degree of allowance." (Al. 45:16.)

Listen to the teachings of Nephi on this subject: "Yea, and there shall be many which shall say: Eat, drink, and be merry, for tomorrow we die; and it shall be well with us.

"And there shall also be many which shall say: Eat, drink, and be merry; nevertheless, fear God—he will justify in committing a little sin; yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this; and do all these things, for tomorrow we die; and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God.

"Yea, and there shall be many which shall teach after this manner, false and vain and foolish doctrines, and shall be puffed up in their hearts, and shall seek deep to hide their counsels from the Lord; and their works shall be in the dark." (2 Ne. 28:7-9.)

We must not fall to the misleading precepts of man and foolishly break God's laws and thus lose our opportunity for exaltation. Jesus stated:

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21.)

Two opposite forces

A person earnestly seeking eternal

life must avoid the pitfalls of temptation and sin. He is never safe from committing sin unless he has fully prepared himself and decided on the course he will take *before* temptation comes into his life.

There are two great opposite forces at work in the world. One is the force of evil which takes away man's agency, destroys freedoms, and makes the nonvaliant a follower of Satan; which can only lead to unhappiness in life and eternal misery. The second is the force of God. This is the power to do good; to live righteously, to enjoy freedom of choice, and to be courageous, faithful followers of Christ through whom only is salvation and exaltation assured.

We should determine whose side we are on and then have the courage, in spite of evil persuasion, to faithfully stay on the Lord's side.

Light and truth

We cannot mix evil with good and attain the eternal mansions of our Heavenly Father. Our duty is to constantly do the works of righteousness. The Lord has said that light and truth, which is the word of God, forsake the evil one. (See D&C 93:37.) Without light and truth in our lives, we are subject to the powers of Satan.

We must be ever aware of the deceiving servants of the Satanic hosts. The stratagems of Satan are many to entrap mankind in his powerful clutches. Some of the more obvious ones are apathy, complacency, immorality, drugs, greed for money, dishonesty, and corruptive practices.

The Savior taught his disciples: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." (Matt. 6:24.)

This can be stated another way: You cannot serve both God and Satan. Life is a real challenge, but blessed with God-given powers, we can over-

come every stratagem and obstacle Satan may place in our path. The path to eternal life may not be an easy one to follow with all the worldly enticements about us, but when we consider the rewards and blessings we gather if we travel the narrow way, it is worth every sacrifice we make.

The time to repent

Alma taught his people that this life is the time for men to perform their labors and to prepare for eternity. He warned those who procrastinate their repentance: "Ye cannot say, when ye are brought to that awful crisis, that I will repent, that I will return to my God. Nay, ye cannot say this; for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world.

"For behold, if ye have procrastinated the day of your repentance even until death, behold, ye have become subjected to the spirit of the devil, . . . therefore, the Spirit of the Lord hath withdrawn from you, and hath no place in you. . . ." (Al. 34:34-35.)

We need the constant companionship of the Holy Spirit. Without it we are deprived of its spiritual guidance and lose our sense of eternal values and drift further into disbelief and evil practices.

The Lord is displeased with those who do not forsake their wicked ways, the pride of their hearts, their covetousness, and all their detestable things, which keep them from the eternal life he has offered unto them. (See D&C 98:20.)

"But this much I can tell you," said King Benjamin to his people, "that if ye do not watch yourselves, and your thoughts, and your words, and your deeds, and observe the commandments of God, and continue in the faith. . . even unto the end of your lives, ye must

perish. And now, O man, remember, and perish not." (Mosiah 4:30.)

Invitation for eternal life

The invitation for eternal life is open to all who are willing to pay the price. The Lord has said: "Yea, blessed are they . . . who have obeyed my gospel; for they shall receive for their reward the good things of the earth, . . . and . . . shall also be crowned with the blessings from above . . . they that are faithful and diligent before me." (D&C 59:3-4.)

Entering into sacred covenants and obligations with God is not all that is required. Nephi stated: "And now, my beloved brethren, after ye have gotten into this straight and narrow path, I would ask if all is done? Behold, I say unto you, Nay; for ye have not come thus far save it were by the word of Christ with unshaken faith in him, relying wholly upon the merits of him who is mighty to save.

"Wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life." (2 Ne. 31:19-20.)

We cannot stand idly by, being merely an interested spectator, rather than a participating member, and still receive the blessing of eternal life. It is our duty to gain an appropriate witness and testimony which will change and improve our lives for good.

Blessings through the church

The gift of eternal life cannot be obtained outside of the Church established by the Father and the Son. The church set up by Christ in the meridian of time became apostate following the ministry of his apostles, and thus was steeped in error by false gospel teachings, changing ordinances, and loss

of divine authority. The same condition prevailed during the dark ages, requiring a new gospel dispensation—the restoration of Christ's church to earth. I testify this restoration occurred in the year 1830, through the Prophet Joseph Smith.

The Church of Jesus Christ of Latter-day Saints stands firmly on divine principles of eternal truth. It is meeting the temporal and spiritual needs of its members. It is not liberalizing its standards nor the teachings of Christ. Mormonism is growing because of its disciplines. The old-fashioned virtues of honesty, integrity, morality, and fidelity are God-given standards to live by. Unfortunately, these qualities are fast disappearing in the world, and wickedness is rising.

Promise for the faithful

I bear witness there is a future life that holds much in promise for the faithful of God's children. It is time for all men to turn fully to God. Our trust and faith in him assures his protective care and guiding influence which will lead us, if faithful and true, to his holy presence.

I hope, brothers and sisters, we will all be worthy of this wonderful gift and blessing. I know God lives. I know this is his church. I know it is directed by divine inspiration. We are most blessed in having a living prophet in our beloved Harold B. Lee. He is a great individual and one whom we can admire, respect, and look up to for teaching, counsel, and guidance. May God bless us to be faithful and true to all the covenants and obligations we have entered into with him, I ask in the name of Jesus Christ. Amen.

President Harold B. Lee

Elder Delbert L. Stapley of the Council of the Twelve has been our concluding speaker. I might say that he has been laboring under great stress. His lovely companion is in the hospital

having had a serious accident. We ask that the one who offers the closing prayer remember her especially as we close this meeting.

We remind you of the Sunday School Conference general meeting to be held here in the Tabernacle at seven o'clock. All Sunday School officers and teachers and their families are invited to attend, and also members of the priesthood who have Sunday School responsibilities should be in attendance at this meeting.

We also remind you of a special Welfare meeting to be held tomorrow morning, Saturday, in the Tabernacle on Temple Square at 7:00 a.m. Invited to attend this session are regional representatives, stake presidencies, high councilors involved in welfare work, bishoprics and stake and ward Relief Society presidencies, and others responsible for operating welfare production projects.

This session will be rebroadcast from midnight tonight over many radio stations so that those in Europe, Alaska,

Canada, United States, Central and South America and the Islands of the Pacific will be able to hear this session.

We are grateful to you sisters of the Relief Society Chorus, and to Sister Barnes for your presence here today. The beautiful numbers that you have rendered will long linger in our memory. They will now sing in closing "Come, Come Ye Saints," with Sister Barnes conducting and Brother Robert Cundick at the organ.

Following the singing, the benediction will be offered by Elder Milton R. Hunter of the First Council of Seventy, and this conference will then be adjourned until ten o'clock tomorrow morning.

The Relief Society Chorus sang "Come, Come Ye Saints."

The benediction was offered by Elder Milton R. Hunter of the First Council of Seventy.

The conference was then adjourned until ten o'clock the next day.

SECOND DAY MORNING MEETING

THIRD SESSION

The third session of the conference convened in the Salt Lake Tabernacle on Saturday, October 6, 1973, at 10 o'clock a.m.

President Harold B. Lee presided and conducted.

The Tabernacle Choir furnished the music for this meeting. Richard P. Condie directed the choir. Alexander Schreiner was at the organ.

President Lee made the following opening statement:

President Harold B. Lee

At this, the third session of the 143rd Semi-Annual Conference of The Church of Jesus Christ of Latter-day

Saints, we extend warm greetings to all assembled in this historic Tabernacle and to the many members and friends tuned to these proceedings by radio and television.

We also extend a cordial welcome to all of our special guests here this morning, government and educational leaders, regional representatives and mission representatives, stake and mission presidencies, temple presidencies, bishoprics, members of the general auxiliary boards, and others.

The sessions of this conference will be received, it is estimated, by millions in the United States and Canada over hundreds of radio and television stations cooperating to provide the extensive coverage of this conference.

The Tabernacle Choir under the

direction of Richard P. Condie, with Alexander Schreiner at the organ, will now sing "The Morning Breaks, the Shadows Flee" by George Careless following which Elder Joseph Anderson, Assistant to the Twelve, will offer the invocation.

"The Morning Breaks, the Shadows Flee" was sung by the Tabernacle Choir.

Elder Joseph Anderson, Assistant to the Twelve, offered the invocation.

President Lee

The Tabernacle Choir will now favor us with the anthem, "Welcome.

Welcome Mighty King" by Handel after which President Marion G. Romney, second counselor in the First Presidency, will address us.

The anthem, "Welcome, Welcome Mighty King," was sung by the Tabernacle Choir.

President Lee

It will now be our privilege to hear from President Marion G. Romney, second counselor in the First Presidency.

Following President Romney, we shall hear from Elder Bruce R. McConkie of the Council of the Twelve.

President Marion G. Romney

Second Counselor in the First Presidency

My beloved brothers and sisters, far and near, members of the Church and nonmembers:

The first Article of Faith of The Church of Jesus Christ of Latter-day Saints reads: "We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost."

Last spring in general conference I spoke about "God, the Eternal Father." Today I shall speak about "His Son, Jesus Christ," our Redeemer. Since this is such a sacred theme I invite each of you to join with me in a prayer that our Heavenly Father will help each of us to get a deeper understanding and a greater appreciation of his Only Begotten Son—our Savior.

Pre-earth council

Chronologically, we get our earliest information about Jesus from the scriptures, which tell of a great pre-earth council attended by the spirit children of God. In that council the Father's plan

for man's eternal progression was presented. Whereupon, Jesus volunteered and was appointed to make the atonement required to make possible man's salvation and exaltation. Abraham records the proceedings of that council as he had seen them in vision.

"Now the Lord had shown unto me, Abraham," he says, "the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;

"And God saw these souls that they were good, . . . for he stood among those that were spirits . . ." (Abr. 3:22-23.)

In the following lines from his "Elias: An Epic of the Ages," the late Elder Orson F. Whitney paraphrased what Abraham and other seers have revealed concerning the proceedings and consequences of that heavenly council and the role Jesus played in it. Now listen to these majestic lines of Brother Whitney:

"In solemn council sat the Gods, . . .

*" . . . That awful hour was one
When thought doth most avail;
Of worlds unborn the destiny
Hung trembling in the scale.
Silence self-spelled; and there arose,
Those kings and priests among,
A power sublime, than whom appeared
None nobler 'mid the throng.*

*"A stature mingling strength with grace,
Of meek though godlike mien;
The glory of whose countenance
Outshone the noonday sheen . . .
He spake;—attention grew more grave,
The stillness e'en more still.*

*" 'Father!'—the voice like music fell, . . .
'Father,' it said, 'since one must die,
Thy children to redeem,
From spheres all formless now and void,
Where pulsing life shall teem;*

*" 'And mighty Michael [Adam] foremost
fall
That mortal man may be;
And chosen saviour Thou must send,
Lo, here am I—send me!
I ask, I seek no recompense,
Save that which then were mine;
Mine be the willing sacrifice,
The endless glory Thine! . . . '*

*"Still rang that voice, when sudden rose
Aloft a towering form,
Proudly erect as lowering peak
'Lumed by the gathering storm; . . .*

*" 'Send me! 'coiled 'neath his courtly
smile
A scarce concealed disdain—
'And none shall hence, from heaven to
earth,
That shall not rise again.
My saving plan exception scorns.
Man's will?—Nay, mine alone.
As recompense, I claim the right
To sit on yonder Throne!'*

*"Ceased Lucifer. The breathless hush
Resumed and denser grew.
All eyes were turned; the general gaze*

*One common magnet drew.
A moment there was solemn pause—
Listened eternity,
While rolled from lips omnipotent
The Father's firm decree:*

*" 'Jehovah, thou my Messenger!
Son Ahman, thee I send;
And one shall go thy face before,
While twelve thy steps attend.
And many more on that far shore
The pathway shall prepare,
That I, the first, the last may come,
And earth my glory share*

*" 'Go forth, thou Chosen of the Gods,
Whose strength shall in thee dwell!
Go down betime and rescue earth,
Dethroning death and hell.
On thee alone man's fate depends,
The fate of beings all.
Thou shalt not fail, though thou art free—
Free, but too great to fall.*

*" 'By arm divine, both mine and thine,
The lost thou shalt restore,
And man, redeemed, with God shall be,
As God forevermore.
Return, and to the parent fold
This wandering planet bring,
And earth shall hail thee Conqueror,
And heaven proclaim thee King.'*

*" 'Twas done. From congregation vast,
Tumultuous murmurs rose;
Waves of conflicting sound, as when
Two meeting seas oppose.
'Twas finished. But the heavens wept;
And still their annals tell
How one was choice of Elohim,
O'er one who fighting fell."*

Chosen as Redeemer

All the prophets, from Adam to President Harold B. Lee, our present prophet, have testified that Jesus Christ, the firstborn spirit Son of God, was so chosen to be and is our Redeemer.

The prophets who preceded Jesus into mortality bore witness to the fact that he had been so chosen and that he

would come to earth and fulfill his mission.

In the very beginning, as Adam offered sacrifice in obedience to divine command, "... an angel of the Lord appeared unto [him], saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me.

"And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father. . . ." (Moses 5:6-7.)

From that time until Christ's mortal ministry, all people who understood God's plan for man's eternal progression offered like sacrifice. This the Father required them to do that they might constantly be reminded of the coming of Christ and the atonement he would make in his role as Redeemer.

God's divine program

The Lord further said to Adam: "... If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized, even in water, in the name of mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men, ye shall receive the gift of the Holy Ghost. . . ." (Moses 6:52.)

"Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son forevermore.

"And Adam and Eve . . . made all things known unto their sons and their daughters." (Moses 5:8,12.)

From Adam to the meridian of time the inhabitants of the earth were repeatedly reminded of God's divine program for the salvation of men—the gospel of Jesus Christ. Enoch, Noah, Melchizedek, Abraham, Moses, Isaiah, Jeremiah, and other prophets taught it.

Christ in America

During the 2,000 years immediately preceding the birth of Christ there flourished in America two great civilizations. To them also the mission of Christ was made known. The Book of Mormon reveals the fact that to one of the leaders of a colony being divinely led from "the great tower" to America, "the Lord showed himself . . . and said . . . :

"Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ. . . . In me shall all mankind have light, and that eternally, even they who shall believe on my name. . . .

"Behold, this body, which ye now behold, is the body of my spirit; . . . and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh." (Eth. 3:13-14,16.)

The Book of Mormon further records that some 2,200 years later, on the night before Christ was born, "the voice of the Lord came unto" another American prophet, saying:

"Lift up your head and be of good cheer; for behold, the time is at hand, . . . and on the morrow come I into the world, to show unto the world that I will fulfill all that which I have caused to be spoken by the mouth of my holy prophets." (3 Ne. 1:13.)

Christ's earthly ministry

Every one of us, of course, knows of the angelic announcement on the fields of Bethlehem, "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." (Luke 2:11.)

Both the Father and the Son have repeatedly borne convincing witness that Jesus is our Redeemer. At Christ's baptism the Father said: "... Thou art my beloved Son; in thee I am well pleased" (Luke 3:22); and later on the Mount of Transfiguration, "... This is my beloved Son, in whom I am well pleased; hear ye him" (Matt. 17:5).

The New Testament repeatedly makes record of Christ's own witness to his identity and mission. One of the most impressive declarations of both the Father and the Son was to the Nephites in America, whom Christ visited following the close of his post-resurrection ministry in the land of Jerusalem. To them the Father introduced the resurrected Jesus with these words:

"Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him." (3 Ne. 11:7.)

Whereupon, Jesus himself, the resurrected Jesus, descended from heaven "... and stood in the midst of them. ...

"... and spake unto [them], saying:

"Behold, I am Jesus Christ, whom the prophets testified shall come into the world." (3 Ne. 11:8-10.)

"Behold, I have come unto the world to bring redemption unto the world, to save the world from sin.

"Therefore, whoso repenteth and cometh unto me as a little child, him will I receive; ... therefore repent, and come unto me ye ends of the earth, and be saved." (3 Ne. 9:21-22.)

Testimony of Christ's mission

Since time will permit but one more testimony to Christ's appointment and mission as Redeemer, I now want to bear my own testimony.

I bear personal witness to the truth of all the testimonies I have cited. I testify that through the atonement wrought by Jesus Christ men are to be resurrected to immortality and, conditioned upon obedience to the gospel of Jesus Christ, to eternal life.

I know that Jesus Christ was the firstborn spirit child of God the Father: that he is the Only Begotten Son of God in the flesh, that, as the scriptures teach in the spirit world before this earth was created he sponsored the Father's plan for the mortality, the death, the resur-

rection, and the eternal life of men; that, commissioned of the Father, he was the creator of this earth; the *Jehovah* of the Old Testament. "the God of Adam and of Noah, the God of Abraham, Isaac, and Jacob, the God of Israel, the God at whose instance the prophets of the ages have spoken, the God of all nations, and [that] He shall yet reign on earth as King of kings and Lord of lords." (James E. Talmage, *Jesus the Christ*, p. 4.)

He came to earth as the Babe of Bethlehem, begotten of the Father, born of Mary; the gospel he taught is the one and only means by which men can fulfill the full measure of their creation. "His immaculate life in the flesh" and "his voluntary death as a consecrated sacrifice for the sins of mankind," with his victory over death, secured for all men resurrection and immortality and, upon the conditions specified by him, eternal life.

Modern theophany

I bear personal witness to these truths and to the further fact that in the spring of 1820 this same Jesus Christ, in company with his Father, appeared to Joseph Smith, Jr., in a grove near Palmyra, New York, in one of the greatest theophanies ever given to man. The Prophet thus spoke of it:

"... When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*" (Joseph Smith 2:17.)

Light of the world

Jesus is as he said, "the life and light of the world" (D&C 10:70): "... Jesus Christ is the name which is given of the Father, and there is none other name given whereby man can be saved" (D&C 18:23). His "Spirit giveth light to every man that cometh into the

world” and continues to enlighten “every man through the world, that hearkeneth to the voice of the Spirit.

“... every one that hearkeneth to the voice of the Spirit cometh unto God, even the Father.” (D&C 84:46-47.)

I further testify that The Church of Jesus Christ of Latter-day Saints—presently presided over by the Lord’s prophet, President Harold B. Lee—is Christ’s church, established at his direction, endowed with his authority, and charged by him to teach his gospel and administer its saving ordinances, all to the end that men may qualify for the blessings, joy and glory placed within their reach by Jesus Christ, their Lord and their Redeemer. I bear witness to all these things in the holy name of Jesus Christ, our Redeemer. Amen.

Without announcement and following President Romney’s address, the Tabernacle Choir sang “O Lord Most Holy.”

President Harold B. Lee

We have heard from President Marion G. Romney, second counselor in the First Presidency of the Church, who has delivered a remarkable testimony of the mission of the Lord and Savior Jesus Christ, not only scripturally but his own personal witness.

It will now be our privilege to hear from Elder Bruce R. McConkie of the Council of the Twelve.

Elder Bruce R. McConkie

Of the Council of the Twelve

If the Lord himself had chosen to come down, open the conference, and address the Saints, what message would he have delivered? If he had elected and chosen to come and speak at this session, what word would he have given us for our blessing and benefit and salvation?

Such an appearance is not wholly outside the realm of possibility. The Prophet Joseph Smith said that if we would come together and strip ourselves of jealousies and have perfect faith, that the veil might as well be rent today as at any time. (See D&C 67:10; *Teachings of the Prophet Joseph Smith*, p. 9.) I think that when the Lord dwelt in the city of Enoch, without question he spoke in their congregations; and when in due course he will reign in millennial splendor on the earth, he will do exactly the same thing again.

The Lord’s representatives

But we also operate under the principle that the word of eternal truth

which is given to the children of men, whether it comes by his own voice or the voice of his servants, it is the same. And I had it impressed upon me, when President Lee opened the conference yesterday, and again when President Romney bore the persuasive and powerful and true witness that has just come from his lips, that if the Lord himself were here, those statements which came from them are the very things that he would say at this time.

These brethren who stand in the First Presidency of the Church are the Lord’s agents, his representatives. They hold the keys of the kingdom of God on earth at this hour and from them come the words of life and truth and revelation that will give us, if we conform to them, peace in this life and eternal glory in the life to come.

Affirmative attitude

Now I desire very much to have the same spirit attend me that has rested so mightily upon these others

who have stood here so that what I say will be what the Lord wants said on this occasion. I desire, if I may be so guided, to counsel the Latter-day Saints to take an affirmative, wholesome attitude toward world and national conditions; to turn their backs on everything that is evil and destructive; to look for that which is good and edifying in all things; to praise the Lord for his goodness and grace in giving us the glories and wonders of his everlasting gospel.

In view of all that prevails in the world, it might be easy to center our attention on negative or evil things, or to dissipate our energies on causes and enterprises of doubtful worth and questionable productivity.

Support of good causes

I am fully aware of the divine decree to be actively engaged in a good cause; of the fact that every true principle which works for the freedom and blessing of mankind has the Lord's approval; of the need to sustain and support those who espouse proper causes and advocate true principles—all of which things we also should do in the best and most beneficial way we can. The issue, I think, is not *what* we should do but *how* we should do it; and I maintain that the most beneficial and productive thing which Latter-day Saints can do to strengthen every good and proper cause is to live and teach the principles of the everlasting gospel.

There may be those who have special gifts and needs to serve in other fields, but as far as I am concerned, with the knowledge and testimony that I have, there is nothing I can do for the time and season of this mortal probation, that is more important than to use all my strength, energy and ability in spreading and perfecting the cause of truth and righteousness, both in the Church and among our Father's other children.

I think the Latter-day Saints have a great obligation pressing in upon

them to rejoice in the Lord, to praise him for his goodness and grace, to ponder his eternal truths in their hearts, and to set their hearts on righteousness.

Counsel of Isaiah

Now for a text I take these words of Isaiah, words which he addressed to us, to the House of Israel, to the members of the Lord's Kingdom. He asked:

"... Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? (Isa. 33:14.)

That is, who in the Church shall gain an inheritance in the celestial kingdom? Who will go where God and Christ and holy beings are? Who will overcome the world, work the works of righteousness, and enduring in faith and devotion to the end hear the blessed benediction, "Come, and inherit the kingdom of my Father."

Isaiah answers:

"He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; He shall dwell on high. . . ." (Isa. 33:15-16.)

Present application

Now if I may, I shall take these words of Isaiah, spoken by the power of the Holy Ghost in the first instance, and give some indication as to how they apply to us and our circumstances.

First, "He that walketh righteously, and speaketh uprightly." That is, building on the atoning sacrifice of the Lord Jesus Christ, we must keep the commandments. We must speak the truth and work the works of righteousness. We shall be judged by our thoughts, our words and our deeds.

Second, "... he that despiseth the gain of oppressions." That is, we must

act with equity and justice toward our fellowmen. It is the Lord himself who said that he, at the day of his coming, will be a swift witness against those that oppress the hireling in his wages.

Third, "... he that shaketh his hands from holding of bribes." That is, we must reject every effort to buy influence, and instead deal fairly and impartially with our fellowmen. God is no respecter of persons. He esteemeth all flesh alike; and those only who keep his commandments find special favor with him. Salvation is free; it cannot be purchased with money; and those only are saved who abide the law upon which its receipt is predicated. Bribery is of the world.

Fourth, he "... that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil." That is, we must not center our attention on evil and wickedness. We must cease to find fault and look for good in government and in the world. We must take an affirmative, wholesome approach to all things.

Man reaps as he sows

There is an eternal law, ordained by God himself before the foundations of the world, that every man shall reap as he sows. If we think evil thoughts, our tongues will utter unclean sayings. If we speak words of wickedness, we shall end up doing the works of wickedness. If our minds are centered on the carnality and evil of the world, then worldliness and unrighteousness will seem to us to be the normal way of life. If we ponder things related to sex immorality in our minds, we will soon think everybody is immoral and unclean and it will break down the barrier between us and the world. And so with every other unwholesome, unclean, impure, and ungodly course. And so it is that the Lord says he hates and esteems as an abomination, "an heart that deviseth wicked imaginations. . . ." (Prov. 6:18.)

On the other hand, if we are

pondering in our hearts the things of righteousness, we shall become righteous. If virtue garnishes our thoughts unceasingly, our confidence shall wax strong in the presence of God and he in turn will rain down righteousness upon us. Truly as Jacob said, "... to be carnally-minded is death, and to be spiritually-minded is life eternal." (2 Ne. 9:39.) And as Paul said, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Gal. 6:7-8.)

And yet again from Paul:

"... whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (Phil. 4:8.)

Concentration on righteousness

To enable us to keep our minds centered on righteousness, we should consciously elect to ponder the truths of salvation in our hearts. Brother Packer yesterday pleaded with eloquence that we sing the songs of Zion in order to center our thoughts on wholesome things. I would like to add that we can also—after we have had the opening song—call on ourselves to preach a sermon. I have preached many sermons walking along congested city streets, or tramping desert trails, or in lonely places, thus centering my mind on the Lord's affairs and the things of righteousness; and I might say they have been better sermons than I have ever preached to congregations.

If we are going to work out our salvation, we must rejoice in the Lord. We must ponder his truths in our hearts. We must rivet our attention and interests upon him and his goodness to us. We must forsake the world and

use all our strength, energies and abilities in furthering his work.

Gratitude to God

I think the Lord's people should rejoice in him and shout praises to his holy name. Cries of hosannah should ascend from our lips continually. When I think of the revealed knowledge we have about him whom it is life eternal to know, and of the great plan of salvation which he ordained for us; when I think about his Beloved Son, who bought us with his blood, and who brought life and immortality to light through his atoning sacrifice; when I think of the life and ministry of the Prophet Joseph Smith, who has done more save Jesus only for the salvation of men in this world, than any other man who ever lived in it, and who crowned his mortal ministry with a martyr's death—my soul wells up with eternal gratitude and I desire to raise my voice with the choirs above in ceaseless praise to him who dwells on high.

When I think that the Lord has a living oracle guiding his earthly kingdom, and that there are apostles and prophets who walk the earth again; when I think that the Lord has given us the gift and power of the Holy Ghost so that we have the revelations of heaven and the power to sanctify our souls; when I think of the unnumbered blessings—the gifts, the miracles, the promise that the family unit shall go on everlastingly, all the blessings that are poured out upon us, and offered freely to all men everywhere—my desire to praise the Lord and proclaim his goodness and grace knows no bounds. And so in this spirit of praise and thanksgiving, which is the same spirit that attended the expressions made by President Romney this morning, I shall conclude with these words of my own psalm:

*Praise ye the Lord:
Praise him for his goodness;*

*Praise him for his grace;
Exalt his name and seek his face—
O praise ye the Lord.*

*Blessed is the Lord:
Bless him for his mercy;
Bless him for his love;
Exalt his name and seek his face—
O blessed is the Lord.*

*Praise ye the Lord:
Praise him who all things did create;
Praise him who all things did redeem;
Exalt his name and seek his face—
O praise ye the Lord.*

*Seek ye the Lord:
Seek him who rules on high;
Seek him whose will we know;
Exalt his name and seek his face—
O seek ye the Lord.*

And we have the promise that if we seek him with full purpose of heart, keeping his commandments and walking uprightly before him, we shall indeed see his face and eventually be inheritors with him of eternal life in his Father's kingdom. Of this I testify, and for this I pray for all of us, in the name of Jesus Christ. Amen.

Following Elder McConkie's address, and without announcement, the song, "Softly Beams the Sacred Dawn," was sung by the Tabernacle Choir.

President Harold B. Lee

We have heard from Elder Bruce R. McConkie of the Council of the Twelve, who has given us the key by which we can continue to spiritualize ourselves. May we follow his counsel.

The Tabernacle Choir has just sung "Softly Beams the Sacred Dawn."

The choir and congregation will now join in singing "Hope of Israel" after which we shall hear from Elder S. Dilworth Young of the First Council of Seventy.

"Hope of Israel" was sung by the congregation and choir.

President Lee

For the benefit of the television and radio audience who have just joined

us in this the third session of the 143rd Semi-Annual Conference of the Church, we are convened in the historic Tabernacle on Temple Square in Salt Lake City, Utah.

Elder S. Dilworth Young of the First Council of Seventy will now address us. He will be followed by Elder L. Tom Perry, Assistant to the Twelve.

Elder S. Dilworth Young

Of the First Council of the Seventy

In about the year A.D. 30 there came to the banks of the River Jordan a man—young, strong, and rustic in appearance. He began to baptize people, but he was not like others who were baptizing in Jordan; and there were others, for they baptized only to bring people into their particular religious sect.

He was different. He preached repentance from sin and said that he baptized for repentance, but that there would come one after him who would baptize with fire and with the Holy Ghost, one who would be so much greater than he, John, that he would not be worthy to perform the most menial of tasks, that of stooping down and loosening the fastenings of his sandals.

So powerful was John's preaching and so important was the message he bore that people flocked to him to be taught and to be baptized.

In addition he bore witness that they must do good, must share their goods with the poor; and he witnessed that they were about to see their salvation.

Those who heard him were much affected by what he said, and some asked him if he were the Christ. (See Luke 3:11-15.)

Beginning of earthly ministry

Then one day there came to him a man asking to be baptized. When John saw him, he recognized him to be the Son of God and protested that the

situation should be reversed. He said: "... I have need to be baptized of thee, and comest thou to me?" (Matt. 3:14.) The Lord, for it truly was he, said: "Suffer it to be so now: for thus it becometh us to fulfill all righteousness. . . ." (Matt. 3:15.)

Then John witnessed that the Holy Ghost fell upon Jesus like a dove, and he heard the voice of the Father from heaven say: "This is my beloved Son, in whom I am well pleased." (Matt. 3:17.)

In this manner the earthly work of the Lord began. A prophet testified and identified him, after which the voice of God confirmed the identification.

You have already heard from Brother Romney of the beginning, when the preexistent Savior appeared to the brother of Jared, and I shall not repeat that. You have also heard how in the beginning Adam was taught to make a sacrifice, the reason for it being that the Lord Jesus Christ was that sacrifice to be consummated in the meridian of time.

A Savior provided

It was the purpose of the Father and the plan that men on earth should not forget what Adam taught. There was to be a Savior, and he was to do what his father intended—to be a lamb without blemish slain from before the foundation of the world—that is, the whole plan for the sacrifice of the Savior and for the redemption of men on earth

was completed long before the earth was made.

Enoch asked the Lord when the great sacrifice would be made and was told that it would "be in the meridian of time, in the days of wickedness and vengeance." (Moses 7:46.)

By the mouths of the prophets as the time drew closer to the eventful year, the Lord spelled out to the people how they might know of the coming of the true Redeemer. Witness: "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." (Isa. 7:14.)

He was to be despised and rejected and bruised for our iniquity. He was to bear our grief and carry our sorrows; he was himself to be a man of sorrow and acquainted with grief. He was to be brought as a lamb to the slaughter, yet he would open not his mouth, even as sheep brought to be sheared are dumb. He was to make his grave with the wicked and the rich. He was to be an offering for sin. (See Isa. 53.)

It was prophesied also that this son should "be called Wonderful, Counselor," and with a final burst of inspired words Isaiah revealed him as "The mighty God, The everlasting Father, The Prince of Peace." (Isa. 9:6.)

God revealed anew

And now in our day, our message is that once more the voice of God, the Eternal Father, has been heard. In this dispensation he has revealed himself in his own glory, his majesty, his person. With him also was revealed his Beloved Son Jesus Christ, the Lamb of God, the Counselor and Wonderful of Isaiah; the Lord who met Moses on the mountain amid thunders and lightnings; the Lord who stood transfigured with glory before Peter and James and John on the mount; who, having arisen on the third day, after suffering the most painful death ever devised by man, appeared

to Mary, then to the eleven apostles, and later to upwards of 500; and who, after a cloud had received him out of their sight, sent an angel to tell them that he would return even as he had ascended into heaven.

The visit of these two to Joseph Smith, their persons filling the forest aisle with heavenly light, testified that indeed they live. The young prophet heard the heavenly voice of the Father affirm his Son: ". . . *this is My Beloved Son. Hear Him!*" (Joseph Smith 2:17.) Joseph Smith heard! He saw! He bore solemn testimony of the great revelation.

We bear witness that this revelation is true. From that glorious morning until now The Church of Jesus Christ of Latter-day Saints, which Joseph Smith was commanded to organize, has journeyed 143 years on its divine and destined mission to fill the earth.

Invitation to listen

We invite all men to listen to the message of salvation which is offered by the Lord through his servants, some of whom you have heard yesterday and today. By repentance from sin and baptism by immersion by those having divine authority from the Lord, anyone may find the peace which the Lord has promised to those who will accept him and obey his word.

You may ask: "How may I know The Church of Jesus Christ of Latter-day Saints is the true church which Christ the Lord accepts as his?" He, the Lord, has prepared an infallible witness that you may know. Nearly four thousand years ago the Lord began to prepare this witness by showing himself as a preexistent spirit to the brother of Jared, a prophetic leader in the days of the Tower of Babel. The Lord inspired his people who followed this prophet to be led to America, an unknown land in that day; and later he caused groups of the House of Israel in Palestine to migrate also. Of them all he commanded

that records be kept of their travels and their knowledge of the Lord.

Christ's appearance in America

At the appointed time, his birth in Bethlehem was marked in America by three days of light in which there was no darkness, and at his crucifixion there were three days of total darkness with mighty destruction of the wicked and their cities and habitations. The righteous received a visit from the Lord. Listen to the description given by the prophet who compiled the record:

"... they heard a voice as if it came out of heaven; and they cast their eyes round about, for they understood not the voice which they heard; and it was not a harsh voice, neither was it a loud voice; nevertheless, and notwithstanding it being a small voice it did pierce them that did hear to the center, insomuch that there was no part of their frame that it did not cause to quake; yea, it did pierce them to the very soul, and did cause their hearts to burn.

"And it came to pass that again they heard the voice, and they understood it not. . . .

"And behold, the third time they did understand the voice which they heard; and it said unto them:

"Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him.

"And it came to pass, as they understood they cast their eyes up again towards heaven; and behold, they saw a Man descending out of heaven; and he was clothed in a white robe; and he came down and stood in the midst of them; . . .

"And it came to pass that he stretched forth his hand and spake unto the people, saying:

"Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

"And behold, I am the light and the life of the world. . . ." (3 Ne. 3-4, 6-11.)

I shall not take time to describe

his visit except to say that he taught them his gospel and organized his church here in America among them. He taught the same principles as he had taught in his earthly ministry in Palestine. He blessed their children and blessed them, stating that he would come again. You will be interested to know that the promise to come again lingers in the legends handed down to this day by the descendants of those people. Cortez easily conquered Mexico because the Mexican people thought he was that God returning.

Moroni's testimony

Moroni, the last prophet to keep the records, seeing the destruction of the people by war and contention about four hundred years later, said:

"And now I, Moroni, bid farewell unto the Gentiles, yea, and also unto my brethren whom I love, until we shall meet before the judgment-seat of Christ, where all men shall know that my garments are not spotted with your blood.

"And then shall ye know that I have seen Jesus, and that he hath talked with me face to face, and that he told me in plain humility, even as a man telleth another in mine own language, concerning these things." (Eth. 12:38-39.)

The Book of Mormon

This prophet sealed his record and deposited it in a stone box in a hill. In 1827 this same prophet, resurrected, delivered the record to Joseph Smith, who by the power of God translated it. In it is a promise that any man who will read the book with a contrite heart and desire to know the truth will receive a witness that it is true. (See Moro. 10:4-5.) This book is called the Book of Mormon. It could not have been written by a man without divine help. It is an abridgment of more than a thousand years of records kept, yet it rings true. No person mentioned in the book is out of place or out of character. The Lord

stands forth as sharp and vivid as in Palestine, and he completed his witness when the translation was published in 1830, a witness began two thousand years before Christ. Anyone reading this book, the Book of Mormon, with a desire to know, and who will ponder as he reads and then ask the Lord if it be true, will know that it is a true account. He will know too that this Church is Christ's Church and he will know that Joseph Smith was a prophet, a true prophet of the Lord Jesus Christ and his Father, the living God. Jesus Christ is the God of this earth, and he has carried its destiny in his hands from the beginning and will continue to do so until he gives the work complete to his Father, who is our Father in heaven.

Anyone who will do these things will also know that President Harold

B. Lee is a prophet of God. I add my witness to that of the others, that I know he is as I know the others have been, and I know that God will see that this work goes on to its end as he plans it, in the name of the Lord Jesus Christ. Amen.

President Harold B. Lee

We have just listened to Elder S. Dilworth Young of the First Council of Seventy, a quorum which the Lord designates as one principally charged with the responsibility of missionary work.

Elder L. Tom Perry, Assistant to the Twelve, will now address us. He will be followed by Elder Howard W. Hunter of the Council of the Twelve.

Elder L. Tom Perry

Assistant to the Council of the Twelve

There is a section in old Boston town where the gas lanterns still adorn the streets to remind us of a bygone era of "the old lamplighter"—a profession that has become obsolete with the modern age. But the service of bringing light to a troubled world must never end.

Let us examine some histories of those who were not afraid to be lamplighters and give of their light for the benefit of mankind.

Book of Mormon story

The first few pages of the *Book of Mormon* record an exciting story of a family living in an environment where wickedness abounded to such an extent the Lord sent his prophets to warn the people they must repent or face destruction. Troubled with this admonition, the father inquires of the Lord concerning the course he should follow to safeguard his family from the prophesied destruction. He was instructed to

take his family and leave the city. The scriptures record: "And it came to pass that he departed into the wilderness. And he left his house, and the land of his inheritance, and his gold, and his silver, and his precious things, and took nothing with him, save it were his family, and provisions, and tents. . . ." (1 Ne. 2:4.)

So they were instructed to leave with just the bare essentials of food, clothing, and a tent for shelter. All of the other worldly accumulations were considered nonessentials and were to be left behind; that is, save one. For they had not traveled a great distance when the Lord reminded them that they had left one essential behind and were not to proceed until they had acquired it. It is interesting to note what the Lord considered that essential to be. He instructed them to return for the record of their people and also the genealogy of their forefathers. This was not an easy assignment. They had been asked to return to an unfriendly city to ask

for a favor. The father made the request of his sons to undertake this dangerous assignment. The two older sons murmured at such a difficult task but Nephi recognized it to be inspired of the Lord and makes this declaration: "... I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." (1 Ne. 3:7.)

Their first approach on this dangerous mission was to reason with Laban, the keeper of the record. This brought the response from him, "... Behold thou art a robber, and I will slay thee..." (1 Ne. 3:13), and they were forced to flee for their lives. The second approach was to go to their former home and gather up all of the riches they had left behind in an attempt to purchase the record. This approach also failed, for Laban recognized that he could have both. He took their riches from them and drove them away. After much internal strife and contention, Nephi decides to put his complete trust in the Lord and under the cover of night, seeks after the record. Laban is delivered into his hands in a drunken state and the Lord teaches Nephi a great lesson about the value of history. He declared to him that, "... It is better that one man should perish than that a nation should dwindle and perish in unbelief." (1 Ne. 4:13.) Frightening results occur if a nation does not preserve and safeguard its sacred history. Nephi must have then realized that this sacred history would serve as a lamp to give light and direction to future generations. Certainly he was a lamplighter and willing to carry the torch to establish a new nation.

America's 200th birthday

There comes a time when commemorations and anniversaries of historical events give us special signi-

ficance and highlight the great heritage which has been given to us. In 1976, the United States of America will celebrate its 200th birthday—a time to pause and reflect on that which has been bestowed on us.

I marvel at the faith and courage of our early leaders. Among them were many lamplighters who carried the torch of freedom. Ben Franklin was one of them. He was born in Boston in 1706, the fifteenth child and the youngest son in a family of 17. His parents were hard-working and God-fearing folk. His father made soap and candles in a shop at the sign of the blue ball on Milk Street. Ben was permitted to attend school for only two years, but he made the most of that short school experience. At the age of ten, he was put to work in his father's shop helping to make candles. After two years of making candles he became restless and wanted to try something else. His older brother gave him the opportunity of learning the printing trade. His brother was a good teacher and Ben was a good student. But he was not content to be just a printer. He started to write under an assumed name of "Silence Dogood." He would write an article and slip it under the door of the print shop at night. His brother would find it the following morning and was so impressed with many of the articles that he published them, until he found his younger brother was the author, and that was the end of "Silence Dogood." At 17, Ben left home and moved to Philadelphia where he soon had a job with a printing firm. At the age of 24, he owned his own newspaper which soon became one of the most noted in the colonies.

Formula for success

Franklin had a simple formula for business success. He believed that a successful man had to work a little harder than his competitors. Ben Franklin never actually sought public office, although he had a keen interest in pub-

lic affairs which led him to civic service. When he found the postal service to be poor, he made several suggestions which led to his appointment as postmaster. He established the first subscription library. When fire losses were high, he reorganized the fire department. He reformed the city police when he found that criminals were getting away without punishment. The people of Philadelphia shamefully neglected the sick and the insane in Franklin's time. He raised money to build a city hospital, the Pennsylvania Hospital for the unfortunates. Scientists in this city were not organized, so Franklin set up the first American Philosophical Society to bring them together. The city had no school for higher education, so he helped them form an academy which later grew into the University of Pennsylvania. As a result of these and other projects, Philadelphia became the most advanced city in the 13 colonies and Pennsylvania was one of the leading colonies. What happened to the 13 colonies literally affected free people throughout the world. One man touched a city, a city touched a state, a state touched a nation, and a nation touched the world. This was the man who said he would like to come back in 200 years to see if Americans still valued their freedom. I wonder what his reaction would be if he were granted that privilege. I believe his scientific mind would be excited with our growth and progress. But I believe that his civic pride would be wounded and hurt if he witnessed how content we are to fill the role of spectator rather than player on the field, making our contribution to the betterment of mankind.

I am certain, however, Ben Franklin's hurt feelings would not last long. He would see the opportunities around him in the world today, and off would come his coat, up would go his sleeves, and he would be at the job of creating something better. Here is a lamplighter who set an example for us to follow.

Doing good

There is a familiar hymn I would like to have you adopt as a theme song for the next three years as we prepare for our year of celebration. I would like to have you sing it each morning as you arise to lift the hearts and spirits of your family. Whistle it as you go down the street on your way to work to remind you that the path you take will be a cleaner, happier place because you passed that way. Hum it in your shops or offices to encourage all around you to make a greater contribution. Meditate on it as you retire and kneel in prayer of thanksgiving for the opportunities you have had that day to make the world a better place.

"Have I done any good in the world today?

Have I helped any one in need?

Have I cheered up the sad, and made someone feel glad?

If not, I have failed indeed.

Has any one's burden been lighter today,

Because I was willing to share?

Have the sick and the weary been helped on their way?

When they needed my help was I there?

Then wake up, and do something more

Than dream of your mansion above:

Doing good is a pleasure, a joy beyond measure,

A blessing of duty and love."

—*LDS Hymns*, no. 58.

Lamplighters

Let us sound the call today to revive the old profession of lamplighters. Let us each pick up our torch and illuminate the sacred histories, the eternal truths that divine providence has bestowed on us. Let us have the faith and courage of Nephi, roll up our sleeves like Ben Franklin, and "go and do the things which the Lord hath commanded." May we be prepared and ready to celebrate with pride and thanksgiving our 200th anniversary with the comforting knowledge that we have

made a worthy contribution to safeguard and protect those divinely inspired principles upon which this nation was established. I humbly pray, in the name of Jesus Christ. Amen.

The Tabernacle Choir sang "Link Divine" without announcement following Elder Perry's address.

President Harold B. Lee

We have just heard from Elder L. Tom Perry, Assistant to the Twelve, followed by the Tabernacle Choir singing "Link Divine".

We shall now be pleased to hear from Elder Howard W. Hunter of the Council of the Twelve, who will be our concluding speaker.

Elder Howard W. Hunter

Of the Council of the Twelve

In the short period of time I stand at this pulpit, I would like to testify to you of my knowledge of the truthfulness of the doctrines and teachings of The Church of Jesus Christ of Latter-day Saints.

Modern achievements

We live in what is described as the period of most enlightenment since the creation of the world. Scientific achievements of today are staggering to the human mind. We realize that the law under which these achievements have been accomplished has always been in existence, but it was not until this era that man's learning and understanding have sufficiently increased to make use of natural laws to produce the accomplishments of today's world.

A few generations ago, goods were produced with hand tools from crude materials; but in our day, mass production has replaced the old methods with greater efficiency and better quality because of the genius and skills of man and the machines he has developed.

Agriculture is the means of livelihood for more than half of the world's population. As we pass through modernized farming areas, we no longer see farmers tilling the land with horse and plow, cutting one furrow at a time, or

families working together in the fields at harvest time. These things seem to have disappeared. Today large pieces of mechanical equipment with the strength of a hundred horses plow many furrows at one time. Not many years ago the hand sickle was used to harvest the fields of ripened grain. The sheaves were flailed by hand and tossed into the wind to separate the chaff. Large combines now do all of the work in one operation as they mow the fields.

Happenings in faraway places are viewed in the quiet of our own homes, a phenomenon which would have been considered a miracle in the generations preceding ours. Modern living requires that we have instantaneous communications at our side so that we may quickly dial and transact business or have the luxury of visiting, regardless of long intervening distances. Animals provided man's transportation for centuries, but these have now been replaced by vehicles of great speed and comfort. There has always been a curiosity as to what lies beyond the river. Today's rapid flight through the air has made the oceans no wider than the rivers of years past and man has quick access to the world.

We take great pride in modern accomplishments—the fact that we are better housed and fed, have greater conveniences, improved medical facili-

ties, greater advantages in education, and the highest standard of living ever enjoyed in the history of the world.

Life of ancestors

Many of my ancestors were engaged in the world's most followed occupation of tilling the soil. Some of them left their old moorings in England and came to the shores of the New World, settling in the Plymouth and Massachusetts colonies. I get a warm feeling when I read the soul-stirring accounts of their conquest against hardship and the difficulties that faced them and their families.

Early missionaries of the Church went to Scotland, Denmark, and Norway, where other of my early ancestors lived. They accepted the teachings of the gospel, gave up the security of their homelands, and participated in the gathering to Zion. These people faced even greater hardships as they walked across the dusty plains of the Middle West and over the Rockies to the desert valleys of the mountains, pushing all of their earthly belongings in self-styled carts. The difficulties they endured bring tears to the eyes of those who are their beneficiaries today.

The stories of these people who have gone before us are ones of faith, devotion, and dedication. Although there were trials, hardships, and lack of the conveniences we think necessary in our world today, there seems to have been a happiness in their living, in their individual lives, and in their families. In their homes there was faith and prayer—faith in the Lord Jesus Christ and prayers to God asking for their needs and thanking him for his goodness to them. The Bible was read in the home and there was profound belief in its teachings. Life was more simple, but can we say that there was less happiness in simplicity?

Effects of modernization

Society has made a great effort to

modernize the world in education, communication, travel, health, commerce, housing, and in many other ways, so as to increase the standard of living; but what has this socialization and modernization done to the family—the basic institution of society? Never before has there been greater instability. The divorce rate is higher now than at any time in history. Modernization has transferred the responsibility of education from the family to public institutions where modern thought has become paramount and moral principles have become abandoned. The crime rate has increased alarmingly. Drug addiction, disobedience to law, increase in venereal disease, and corruption in all forms seem to be accepted. In this day of modernization, freedom of thought and action is sponsored and promoted without consideration of the responsibilities that must accompany such freedoms if society is to be stabilized. Surely we would agree that the family institution has been seriously, if not irreparably, damaged in our society.

Modernism and religion

In the past, churches have taken a leading role in teaching men to have faith in God and to develop moral stability. What is happening to organized religion as a stabilizing force in society? Many of the largest of the Christian churches have reported losses in membership and also in income to carry on the work of their religious endeavors. Here again modernization has taken a heavy toll.

Modernism has become the order of the day in some religious thought. Modernists advocate a restatement of traditional doctrine on the grounds that today's modern scholastic and scientific advances require a new critical interpretation of the Bible and the history of dogma. The term "modernism" is often used interchangeably with "liberalism." Its advocates claim that religious truths are subject to constant reinterpretation in the light of modern knowledge;

therefore, new and more advanced concepts are required to express modern thought and progress.

The Bible has been the subject of attack by modernists. It is said by some that science refuses to support the authenticity of such Biblical accounts as the creation of the world, placing life upon the earth, Adam and Eve and the Garden of Eden, the flood, and many other happenings in the Old and New Testaments. What is claimed to be superior knowledge in this day of enlightenment causes some men to look upon these accounts as fables. Because of this, can believers in Christ repudiate them? In an attempt to regain the confidence of communicants who have ceased to believe, many liberal churches have abandoned one doctrine after another, even to the extent of failing to stand by the doctrine of the existence of a personal God. They no longer uphold as a reality the resurrection of the crucified Savior, and the doctrine of the atoning sacrifice has lost its credibility. Under such circumstances, how can organized religion maintain its place as a stabilizing influence in society?

Fundamental truths

In this day of increased knowledge, higher thought, and a modernization of the old, the simple has been overlooked and the profound sought after. The basic, simple, fundamental truths of the gospel are being ignored. Paul taught the true gospel of Jesus Christ to the people of Galatia and, after he left them, spurious teachers came and turned them from his teachings. This gave rise to the letter written by Paul in strong language of criticism, denouncing those who would pervert his teachings. He said to them:

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other

gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1:6-8.)

From the earliest days of the Christian church, spurious gospels have been taught—not really gospels, as Paul pointed out, for there is only one gospel of Christ. Today is not different. We are surrounded by frustrations and advances in thought and learning which raise questions and doubts. These seem to drag men down and destroy faith and morality. Where, then, is hope in this world of frustration and moral decay? It lies in the knowledge and understanding of the truths taught by the Master, which must be taught by the Church of Christ without deviation and believed in and lived by its membership. These are eternal truths and will be so in perpetuity regardless of changing circumstances in society, development of new scientific achievements, or increase of man's knowledge.

Truth never changing

I believe we can be modern and enjoy the fruits of a modern world and its high standard of living, and I believe we can have the benefits of modern scholarship and scientific advances without turning to the theories of the modernist. I believe the principles of the gospel announced by the Savior in his personal ministry were true when they were given and are true today. Truth is eternal and never changing, and the gospel of Jesus Christ is ever contemporary in a changing world.

The knowledge explosion of which the world is so proud is not of man's creation. It is his discovery of portions of the unlimited knowledge and information which is part of God's knowledge. How we use it is determined by whether we are of the eternal kingdom of God or a part of the temporary understanding of the world. The question is simply this: are we seeking to find our place in the world in the realm of worldly thought, or are we seeking to

find our place in the unchanging kingdom of God?

Undeviating course

How grateful I am for my membership and association in The Church of Jesus Christ of Latter-day Saints, which takes an undeviating course in the world of change, believing in being modern, of course, but not subjecting the doctrines and truths announced by the Savior to reexamination and alteration to express "so-called" modern thought and modern progress. We take no such course.

Contrary to the views of many modernists, I know that God our Eternal Father lives; that the Bible is inspired and the Book of Mormon is also an inspired writing; that Jesus Christ, the Son of God, is real and also lives, having shed his blood for us, and is truly and literally resurrected. I also bear witness that there is a prophet of God on the earth today.

May the Lord bless us in our righteous endeavors to shun the influences that lead into the ways of the world, that we may take our place, in faith and believing, in the kingdom of God, I humbly pray in the name of Jesus Christ. Amen.

Without announcement, the Tabernacle Choir sang "By the Waters of Babylon" following Elder Howard W. Hunter's address.

President Harold B. Lee

Elder Howard W. Hunter of the Council of the Twelve has just delivered a powerful and tremendously important message. His talk was followed by the Tabernacle Choir singing "By the Waters of Babylon" by James.

We are grateful to the owners and managers of over 350 television and radio stations for offering their facilities as a public service to make the proceedings of this conference available to millions throughout many areas of the world.

We also express gratitude to the Tabernacle Choir for their great service and the beautiful music that we have listened to today, and to the conductors and organists for the spiritual uplift which their beautiful music always gives, stirring us with emotions which have touched our souls. The Lord bless the Tabernacle Choir.

We shall conclude this third session of the conference with the choir singing "How Excellent Thy Name" by Hansen after which the benediction will be pronounced by Elder John H. Vandenberg, Assistant to the Twelve, and this conference will then be adjourned until two o'clock this afternoon.

"How Excellent Thy Name" was sung by the Tabernacle Choir.

Elder John H. Vandenberg, Assistant to the Council of the Twelve, offered the benediction.

The conference was then adjourned until two o'clock p.m.

SECOND DAY AFTERNOON MEETING

FOURTH SESSION

The fourth session of the conference convened in the Salt Lake Tabernacle on Saturday, October 6, 1973, at 2 o'clock p.m.

President Harold B. Lee presided and conducted.

The music for this session was rendered by the Wilford Region Choir, with Brother Lowell Durham conducting. Brother Roy M. Darley was at the organ.

President Lee began the meeting with the following statement:

President Harold B. Lee

We extend to all a cordial welcome to this, the fourth general session of the 143rd Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints. We are convened in the historic Tabernacle on Temple Square in Salt Lake City.

Again we sincerely thank the owners and operators of numerous radio and television stations for the extensive coverage they have given to the proceedings of this conference, originating with KSL in Salt Lake City.

By means of satellite transmission, sessions of this conference will be heard over the facilities of nearly 100 radio stations in Australia and countries of South America.

The General Priesthood Conference to be held this evening will be transmitted over closed circuit from the Salt Lake Tabernacle to over 185,000 men of the priesthood assembled in approximately 850 buildings throughout the United States and Canada, and by way of closed-circuit television to ten buildings in Salt Lake City and on the campus at Brigham Young University.

The music for this session will be

rendered by the Wilford Region Choir, with Brother Lowell Durham conducting. Brother Roy M. Darley is at the organ. We shall begin this service by the choir singing, "God of Our Fathers We Come Unto Thee."

The invocation will then be offered by President Gerald L. Ericksen, former president of the Emigration Stake.

The Wilford Region Choir sang "God of Our Fathers We Come Unto Thee."

The opening prayer was given by Elder Gerald L. Ericksen, former president of the Emigration Stake.

President Lee

The Wilford Region Choir will now sing, "The Heavens Are Telling."

"The Heavens Are Telling" was rendered by the Wilford Region Choir.

President Lee

President N. Eldon Tanner of the First Presidency will now present the General Authorities, General Officers, and General Auxiliary Officers of the Church for the sustaining vote of the General Conference.

President N. Eldon Tanner

As President Lee has said, we will ask for your sustaining vote or otherwise.

President Tanner then presented the General Authorities, General Officers and General Auxiliary Officers of the Church for the sustaining vote of the conference as follows:

GENERAL AUTHORITIES AND OFFICERS OF THE CHURCH

THE FIRST PRESIDENCY

Harold B. Lee, Prophet, Seer, and Revelator, and President of
 The Church of Jesus Christ of Latter-day Saints
 Nathan Eldon Tanner, First Counselor in the First Presidency
 Marion G. Romney, Second Counselor in the First Presidency

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Spencer W. Kimball

QUORUM OF THE TWELVE APOSTLES

Spencer W. Kimball	Howard W. Hunter
Ezra Taft Benson	Gordon B. Hinckley
Mark E. Petersen	Thomas S. Monson
Delbert L. Stapley	Boyd K. Packer
LeGrand Richards	Marvin J. Ashton
Hugh B. Brown	Bruce R. McConkie

PATRIARCH TO THE CHURCH

Eldred G. Smith

The Counselors in the First Presidency, the Twelve Apostles, and
 the Patriarch to the Church as Prophets, Seers, and Revelators.

ASSISTANTS TO THE TWELVE

Alma Sonne	Marion D. Hanks
ElRay L. Christiansen	Joseph Anderson
Sterling W. Sill	David B. Haight
Henry D. Taylor	William H. Bennett
Alvin R. Dyer	John H. Vandenberg
Franklin D. Richards	Robert L. Simpson
Theodore M. Burton	O. Leslie Stone
Bernard P. Brockbank	James E. Faust
James A. Cullimore	L. Tom Perry

TRUSTEE-IN-TRUST

Harold B. Lee
 as Trustee-in-Trust for The Church of Jesus Christ of Latter-day Saints.

THE FIRST COUNCIL OF SEVENTY

Seymour Dilworth Young	Hartman Rector, Jr.
Milton R. Hunter	Loren C. Dunn
Albert Theodore Tuttle	Rex D. Pinegar
Paul H. Dunn	

THE PRESIDING BISHOPRIC

Victor L. Brown, Presiding Bishop
 H. Burke Peterson, First Counselor
 Vaughn J. Featherstone, Second Counselor

REGIONAL REPRESENTATIVES AND MISSION REPRESENTATIVES

All Regional Representatives of the Quorum of the Twelve and Mission Representatives of the Quorum of the Twelve and the First Council of Seventy as they are at present constituted.

HISTORICAL DEPARTMENT

Howard W. Hunter and Bruce R. McConkie, Advisors
 Alvin R. Dyer, Managing Director
 Joseph Anderson, Assistant Managing Director
 Leonard J. Arrington, Church Historian
 Earl E. Olson, Church Archivist
 Donald T. Schmidt, Church Librarian

WELFARE SERVICES

Marvin J. Ashton, Advisor
 Victor L. Brown, Chairman
 Robert L. Simpson, Managing Director, Social Services
 Junior Wright Child, Managing Director, Church Welfare
 Dr. James O. Mason, Commissioner of Health Services

FAMILY HOME EVENING COMMITTEE

Boyd K. Packer, Advisor
 James A. Cullimore, Managing Director

PRIESTHOOD MISSIONARY COMMITTEE

Spencer W. Kimball, Chairman of Executive Committee;
 Gordon B. Hinckley, Thomas S. Monson, and Bruce R. McConkie, Vice Chairmen
 Loren C. Dunn, Managing Director

MELCHIZEDEK PRIESTHOOD COMMITTEE

Thomas S. Monson	Marvin J. Ashton
Boyd K. Packer	Bruce R. McConkie

GENEALOGICAL DEPARTMENT

Mark E. Petersen and Howard W. Hunter, Advisors
 Theodore M. Burton, Managing Director

MUSIC DEPARTMENT

Mark E. Petersen and Boyd K. Packer, Advisors
 O. Leslie Stone, Managing Director

PHYSICAL FACILITIES DEPARTMENT

Marvin J. Ashton, Advisor
John H. Vandenberg, Managing Director

DEPARTMENT OF INTERNAL COMMUNICATIONS

Thomas S. Monson, Boyd K. Packer, Marvin J. Ashton, and
Bruce R. McConkie, Advisors
J. Thomas Fyans, Managing Director

DEPARTMENT OF PUBLIC COMMUNICATIONS

Mark E. Petersen and Gordon B. Hinckley, Advisors
Wendell J. Ashton, Managing Director

CHURCH BOARD OF EDUCATION

Harold B. Lee	Thomas S. Monson
Nathan Eldon Tanner	Boyd K. Packer
Marion G. Romney	Marvin J. Ashton
Spencer W. Kimball	Bruce R. McConkie
Ezra Taft Benson	Alvin R. Dyer
Mark E. Petersen	Marion D. Hanks
Delbert L. Stapley	A. Theodore Tuttle
LeGrand Richards	Paul H. Dunn
Hugh B. Brown	Victor L. Brown
Howard W. Hunter	Belle S. Spafford
Gordon B. Hinckley	

COMMISSIONER, CHURCH EDUCATIONAL SYSTEM

Neal A. Maxwell

CHURCH FINANCE COMMITTEE

Wilford G. Edling
Harold H. Bennett
Weston E. Hamilton
Lee S. Bickmore

CHURCH AUDITOR

James A. Norberg

TABERNACLE CHOIR

Isaac M. Stewart, President
Richard P. Condie, Conductor
Jay E. Welch, Assistant Conductor
Alexander Schreiner, Chief Organist
Robert Cundick, Organist
Roy M. Darley, Organist
Frank W. Asper, Organist Emeritus

MELCHIZEDEK PRIESTHOOD MIA

Thomas S. Monson, Boyd K. Packer, Marvin J. Ashton, and
 Bruce R. McConkie, Advisors
 James E. Faust, Managing Director
 Marion D. Hanks and L. Tom Perry, Assistant Managing Directors
 with all members of the Board as at present constituted.

AARONIC PRIESTHOOD MIA

Under the direction of the Presiding Bishopric:
 Victor L. Brown, H. Burke Peterson, and Vaughn J. Featherstone

Young Men's Mutual Improvement Association

Robert L. Backman, President
 LeGrand R. Curtis, First Counselor
 Jack H. Goaslind, Jr., Second Counselor
 with all members of the Board as at present constituted.

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Ruth Hardy Funk, President
 Hortense H. Child, First Counselor
 Ardith G. Kapp, Second Counselor
 with all members of the Board as at present constituted.

RELIEF SOCIETY

Belle Smith Spafford, President
 Marianne Clark Sharp, First Counselor
 Louise Wallace Madsen, Second Counselor
 with all members of the Board as at present constituted.

SUNDAY SCHOOL

Russell M. Nelson, President
 Joseph B. Wirthlin, First Counselor
 Richard L. Warner, Second Counselor
 with all members of the Board as at present constituted.

PRIMARY ASSOCIATION

LaVern Watts Parmley, President
 Naomi Ward Randall, First Counselor
 Florence Reece Lane, Second Counselor
 with all members of the Board as at present constituted.

President Tanner

Thank you very much for your support. President Lee, it seems that the voting has been unanimous.

President Harold B. Lee

Thank you, President Tanner; and I thank President Tanner for supporting me.

We shall now hear from Elder LeGrand Richards of the Council of the Twelve. He will be followed by

Elder Sterling W. Sill, Assistant to the Council of the Twelve.

Elder LeGrand Richards

Of the Council of the Twelve

I rejoice, my brethren and sisters, in the privilege of attending this great conference with you. I thank the Lord that in the establishment of his latter-day kingdom, he made provision for these conferences where we can come together and be fed the bread of life eternal, and in the words of the song: *Come, listen to a prophet's voice, And hear the word of God, And in the way of truth rejoice, And sing for joy aloud.*

—LDS Hymns, no. 46

We have been listening to the prophet's voice in this conference. We will go back to our fields of labor strengthened in our faith and with a greater desire to help build his kingdom, and prepare the way for the coming of our Lord and Savior Jesus Christ.

A marvelous work and a wonder

The prophet Isaiah saw our day when men would worship Him through the precepts of men, and said because of that He would "proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isa. 29:14.) Now I take it that that marvelous work and a wonder was to correct the precepts of men, because Isaiah indicated that it was for that reason that He would do a marvelous work and a wonder.

There isn't time to discuss all of the wonderful corrections that have come through the restoration of the gospel, this marvelous work and a wonder. However, the first and great correction, I think, was the knowledge

that came through the vision of the Father and the Son to the Prophet Joseph Smith, that President Marion G. Romney so beautifully described this morning. Instead of being a God which is an essence everywhere present, without body, parts, or passions (and this means he has no eyes, he cannot see; no ears, he cannot hear; no voice, he cannot speak), they were two glorified beings, as we will be following the resurrection. What a marvelous thing to have this commitment and to know that we are his children—the children of God the Eternal Father—and that we will be able to live in his presence and know who he is, and his Son Jesus Christ, who arose from the dead, and who atoned for the sins of the world.

Organization of Church

The next great correction, I think, came in the great organization of the Church. Just think of the priesthood in this Church, and all of the auxiliary organizations, reference to which has been made here in this meeting as we have sustained the directing officers thereof. President Lee pointed out that the priesthood meeting tonight would be broadcast in 850 different buildings.

Where in all the world can you find an organization of priesthood like that, for every man and every man's son can bear the priesthood of God and help to build his kingdom in the earth? Thus they lay away treasures in heaven, where moth and rust doth not corrupt and where thieves cannot break through and steal (see Matt. 6:19), and where they can develop their gifts and talents, because the kingdom is here for that very express purpose.

Eternal marriage

Now there is another beautiful tenet of the Church today that I would like to mention a few words about, and that is our belief in the eternal duration of the marriage covenant and the family unit. It seems incredible that, as plainly as that principle is taught in the holy scriptures, we should be the only church that so believes. Here a few years ago, one of our brethren wrote a book called *Do Men Believe What Their Churches Prescribe?* (Rulon S. Howells, Deseret Book Co., 1932.) In that book he had a chart prepared showing various doctrinal principles. He had inquired and obtained first-hand comments from the major churches (ten of them, including our own church) and there wasn't one of those other nine churches that believed in the eternal duration of the marriage covenant and the family unit. They indicated that marriage was "until death do you part," which in substance is a bill of divorce. If it is to last only until death parts us, then what are we going to do from that time on? Where are the ties that bind us together, particularly in this church where we brethren work in the priesthood all the time, leaving our wives to raise our families for us, and all of that just to be parted when death comes along?

Beliefs of other churches

I spoke in a meeting down in Quitman, Georgia, when I was president of the mission down there, and I quoted the statement that I have referred to from the chart prepared in this book, and at the close of the meeting I stood at the door to greet the people as they left. A man came up and introduced himself to me as a Baptist minister, and I said: "Did I misquote you here tonight?"

"No, Mr. Richards," he said. "It is just like you say. We don't all believe all the things our churches teach."

I said, "You don't believe them either. Why don't you go back and

teach your people the truth? They will take it from you, and they are not ready to take it from the Mormon elders yet."

He said, "I will see you again."

The next time I went there, about four months later, as I walked up to that little church, there stood that Baptist minister. As we shook hands I said, "I would certainly be interested to know what you thought of my last sermon here." He said, "Mr. Richards, I have been thinking about it ever since. I believe every word you said, only I would like to have heard the rest of it." You know we never get talked out when we start talking about these beautiful principles that the Lord has given us through the restoration of the gospel, through the bringing forth of this marvelous work and a wonder.

Interview with Dr. Marshall

While I was president of the mission in Atlanta, Georgia, I went to the study of Dr. Peter Marshall. He was the pastor of the Presbyterian Church there and we spent an hour or two together. When he died he was the chaplain of the United States Senate. You may have read his book, *A Man Called Peter*, or may have seen the movie depicting his life. Many of the things he stood for he learned from us down in Atlanta. He used to send over to the mission office to get the MIA books and other Church material for his young people because he felt we were stealing them all away from him.

As I sat in his study with him, I asked him what was the attitude of his church with respect to the principle of eternal marriage, and the eternal duration of the marriage covenant. He said, "Well, Mr. Richards, we are not allowed to teach that in our church, but in my mind I have some stubborn objections." He went on, "When you take the kitten away from the cat, in a few days the cat has forgotten all about the kitten; when you take a calf away from the cow, in a few days the cow has forgotten all about the calf; but when you

take the child away from its mother's bosom, though she live to be a hundred years old, she never forgets the child of her bosom." He added, "I find it difficult to believe that God created love like that to perish in the grave." Thank God we know that he didn't create love like that to perish in the grave. Love is eternal.

"I wed thee forever"

Now while the other churches don't teach that principle, there are some people who believe it. For instance, Anderson M. Baten said this in a little verse he wrote to his wife Beulah on the mysteries of life:

*I wed thee forever, not for now
Not for the sham of earth's brief years.
I wed thee for the life beyond the tears,
Beyond the heartache and clouded brow.
Love knows no grave, and it shall guide
us, dear
When life's spent candles flutter and burn
low.*

Now that is what we believe. We believe that the marriage tie is eternal.

We have had quoted in the conference today the statement made by the Lord when Adam was placed in the garden. He said that "it was not good that the man should be alone;" and he made a help meet for him, and he said "they shall be one flesh," (Moses 3:18, 24), not two halves but one flesh, because he couldn't have peopled this earth without the man and the woman, and it took two to make a complete person in that sense. Then I say this: if it wasn't good for man to be alone *before* death came into the world, it certainly won't be good for man to be alone *after* we are resurrected from the dead and restored to the condition that Adam was in before the fall.

Heirs of eternal life

That is what Paul meant when he said, "... as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:22.) If it wasn't good to be

without a wife before the fall, it certainly won't be good to be without a companion after the resurrection, and anyone who repudiates that actually repudiates the great atonement, because in that event the Savior would only have atoned in part for the loss that came through the fall of Adam and Eve.

These are great eternal truths that the Lord understood, and so the Savior said, "For this cause shall a man leave his father and mother, and cleave to his wife; And they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder." (Mark 10:7-9.) It couldn't be written much plainer than that, could it? What did he really mean when he said that they should be one flesh and never be put asunder if it wasn't that the marriage tie should project itself beyond the grave?

Paul said, "... neither is the man without the woman, neither the woman without the man, in the Lord." (1 Cor. 11:11.) They might get along here in mortality without each other, but not in the eternities that are to come.

Peter said that the husband should live with his wife "according to knowledge, . . . as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered." (1 Pet. 3:7.) Now what does it mean "being heirs together of the grace of life?" What life? They already had their lives here in mortality, but they are to become heirs together of the blessings of eternal life. How could it be written any plainer than that?

Then we remember when Isaiah saw the new heaven and the new earth, when the lamb and the wolf should feed together, and "the lion shall eat straw like the bullock. . . ." (Isa. 65:25.) He saw that men "shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.

"They shall not build, and another inhabit; they shall not plant, and

another eat: . . . and mine elect shall long enjoy the work of their hands . . . for they are the seed of the blessed of the Lord, and their offspring with them." (Isa. 65:21-23.) How could you make it any more plain than that, that they and their offspring with them would inhabit the houses that they would build?

Eternal family ties

Now this great eternal principle is one of the great truths that has been revealed through the restoration of the gospel. Personally I would just as soon believe that death was a complete annihilation of both body and spirit as to think that I would have to live on forever and forever without a continuation of the love ties that bind my wife and me together, and our family and our loved ones here in this life. Heaven will only be a projection of our life here.

That helps us to understand the statement and the counsel and the advice of President [David O.] McKay when he said that no success in life can compensate for failure in the home. President Lee has emphasized the same thing by saying that our greatest responsibility is within the walls of our own home, not just because those homes should be good until death parts us, but because we are building a foundation of a kingdom over which we will be privileged to preside throughout the eternities that are to come, if we are true and faithful. And that is one of the glorious principles of the gospel that has come through the restoration here in our day and in our time.

We have read in the papers in time past where children have been kidnapped, and their parents in some

cases have offered hundreds of thousands of dollars to get them back just so they could enjoy them during this period of mortality. Yet through the new and everlasting covenant and the sealing ordinances of the holy priesthood in God's holy temples, we can have our children throughout the countless ages of eternity. The Lord has indicated through the Prophet Joseph that they should come forth in the morning of the first resurrection and "grow up without sin unto salvation." (D&C 45:58.) To those of us who have laid away children in their infancy, just think of the joy and happiness that comes from this, compared with feeling that there would be no family relationship in the eternal world.

Personal witness

Brethren and sisters, I thank God for this great truth that has come to us in the restoration of his gospel. That is only just a beginning. And to this great audience here today, and all that are listening in over the radio and those who will listen in tonight, and those in whose hearts God has planted a witness and a testimony of the divinity of this work, I bear you my witness. I know that it is the marvelous work and a wonder that our Father promised through his great prophet that he would send to us, and I leave you my love and blessing and witness, in the name of the Lord Jesus Christ. Amen.

President Harold B. Lee

We shall now hear from Elder Sterling W. Sill, Assistant to the Council of the Twelve. He will be followed by Elder Eldred G. Smith, Patriarch to the Church.

Elder Sterling W. Sill

Assistant to the Council of the Twelve

In the greatest sermon that was ever preached, the greatest man who ever lived gave what was probably the wisest counsel that has ever been given when he said that we should lay up for ourselves treasures in heaven. And that is probably our most profitable idea.

Earthly treasures

However, the thing that we spend more time doing than about anything else in our lives is laying up for ourselves treasures upon the earth. And that is also a great idea, providing we know how to handle it. Many people have contended for the treasures in heaven on the grounds that they have much greater value, they are a lot more satisfying, they are a lot more permanent. Someone has complained that one of the disadvantages of the treasures of the earth is that you can't take them with you. Someone else has pointed out that with taxes like they are, you can't even keep them while you are here. This man put this idea in rhyme. He said:

"You can't take them with you,
That's practically sure;
For they're generally gone,
Quite a long time before you're."

Now that may not be very good poetry, but it is a striking idea. And some pessimist has added that even if you could take them with you, they would only melt. However, it seems to me that frequently we spend a lot more time than is necessary in downgrading these great treasures that we get from the earth. We sometimes refer to our medium of exchange by calling it such unsavory names as "filthy lucre" or "tainted money," and sometimes that may be an accurate description, but it need not necessarily be so.

Money

Somebody said, "Money can't buy happiness," but his friend said, "Maybe not, but it does enable one to pick out the particular kind of misery that he enjoys the most." And someone has pointed out that if there is anyone who can't buy happiness with money it must be that he just doesn't know where to shop. We can build temples with money, we can send out missionaries with money, we can erect educational institutions, operate hospitals, and pay our tithing with money. We can feed and clothe our families with money, and in many ways we can build up the kingdom of God with money.

Someone said, "Money ain't everything," and his friend said, "Just name me three things that it ain't." But we also should think of some of those things that it is. Money is preserved labor, it is industry made negotiable, it is stored up accomplishment. It is the medium of exchange that we can trade for things that we can take with us and a great many of them we can actually send on ahead. We can take our families with us. We can take our education with us. We can take our great character qualities with us. And money is the medium that we can use to share the treasures of the earth with others who need our help.

"A Fortune to Share"

In 1931, Vashni [H.P.] Young wrote a popular best-seller entitled *A Fortune to Share* (Bobbs-Merrill). Vashni Young had worked as a salesman during the lush, easy, prosperous years of the late 1920s, and then the market crash of October 1929 had plunged Vashni Young, with a few million other people, into the bottomless economic pit of the early 1930s. But he did not like the depression and he had

become pretty sour on this world generally. And so he bought a gun and decided to have a look at the next world by committing suicide. But before he pulled the trigger, he spent a little time thinking about his wife and children and he decided that suicide was not a very manly way to solve a problem. And so instead of shooting himself, he did a little analyzing and he discovered that his mind had been operating like a giant junk factory, turning out all kinds of mental, emotional, and spiritual junk.

Then he remembered William James, the great Harvard psychologist who said, "The greatest discovery of my generation is that you can change your circumstances by changing your attitudes of mind." And while everybody wants to change his circumstances, Vash Young decided to change himself. He said: "I got tired of being a fool." He wanted to get out of the junk business and so he dumped overboard a lot of his bad habits of liquor, tobacco, and irresponsibility. He decided to adopt some good attitudes, think like a man, be responsible, and go to work.

It wasn't long before Vash Young discovered that life was much more pleasant and that his prosperity level was going up by leaps and bounds. And then he made a great discovery that he had personal possession of a vast fortune which he could share with every other person in the world without lessening his own supply.

He wrote his great book, *A Fortune to Share*, and gave it as wide a circulation as possible, telling people about his discovery. Then he set aside one day each week which he called "trouble day" during which he worked with other troubled people trying to persuade them to get out of the junk business and share in this great fortune which was so readily available.

Treasures in heaven

If I were asked to give the best idea of which I am capable, it would be closely related to this, that we should

get out of the junk business and then start laying up treasures in heaven by sharing with others that vast fortune which each of us has or can get possession of.

Yesterday President Rex D. Pinegar mentioned Patrick Henry, one of our early American patriots who lived a long, useful, and successful life. Just before his death he said, "I have now finished distributing all of my property to my children. However, there is one more thing that I wish I could give them, and that is the Christian religion. If I could give them that, though I had not given them a single shilling, they would be rich. And if they did not have that, though I had given them the whole world, they would be poor."

The Holy Bible

I hold in my hand a copy of the Holy Bible. In this is written the word of the Lord. It contains the covenants that he has made and would like to make with every person who has lived or who ever will live upon the earth. This book gives an account of one occasion some 34 centuries ago when the God of creation came down on to the top of Mt. Sinai in a cloud of fire, and to the accompaniment of the lightnings and thunders of that sacred mountain gave us the Ten Commandments, in which he enumerated ten ways that we can get out of the junk business. Just think what would happen in our world if we all fully observed the Ten Commandments. That would mean that we would stop cheating and lying and stealing and killing and being immoral and violating the Sabbath day. Then this earth would soon be God's paradise and our material prosperity would go up like a skyrocket. The Lord has also included in the Bible a great credenda of those soul-saving truths that we can share with other people. The Bible is the Lord's own fortune-to-share book.

As Sir Walter Scott lay dying, he said to his son-in-law, "Lockhart, read to me from the book." His son-in-law said, "Which book?" Sir Walter

said, "Lockhart, there is only one book. Read to me from the book."

Treasures to share

But in our own day, the Lord has given to the world three great volumes of new scripture outlining in every detail the simple principles of the gospel of Christ, with a "thus saith the Lord" attached to each one. Therefore, the Lord now has four fortune-to-share books.

However, one of the shortcomings of even the holy scriptures is that they are not automatic. That is, they will not work unless we do. More than anything else the great message of the Lord needs messengers. The Lord has invited us to have as large a share as we like in his important family concern which Jesus referred to as "my Father's business." Now that is the business of building integrity and character and righteousness and eternal life into the lives of his children. The Lord has told us many things about the importance of the family. He has given us this miraculous power of procreation where we can create children in God's own image and share with them the tremendous blessings of life itself. Then during our family home evenings we may share with them the great treasures of the gospel of salvation. And through the missionary program we can share the blessings of eternal life with all of our friends and neighbors. God has promised us that if we will effectively be his messengers he will share his fortune with both those who give it and those who receive it.

In speaking of the oath and covenant of the priesthood, he has said: "For he that receiveth my servants receiveth me;

"And he that receiveth me receiveth my Father;

"And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him." (D&C 84:36-38.) If you can think of something more

exciting than that, I don't know what it would be.

Inheritance from God

God is a very wealthy personage. We all like to inherit from a wealthy parent and what could be more exciting than to inherit from God, to get everything that God has. Someone has said that thrift is a great virtue, especially in an ancestor. And God has been very thrifty, he has also been very wise and he has been very generous. To begin with, he created us in his own image and has endowed us with a set of his attributes and potentialities, the development of which is one of the purposes for which we live. He desires that every one of us should be rich. He has said: "... the fulness of the earth is yours. . ." (D&C 59:16), and it pleaseth God that he has given all these things unto men to be used with judgment and thanksgiving. He has shared with us the fulness of the treasures of the earth and he desires to share with us the fulness of the treasures of heaven. He wants us to inherit the celestial kingdom and belong to that celestial order of which he himself is a member. And he has said that the greatest of all the gifts of God is the gift of eternal life in his presence.

And so we come back to the place where we began and hear again those great words as they come down to us from the mount in which the Lord of Hosts has said, "... lay up for yourselves treasures in heaven. . ." (Matt. 6:20.)

And that we may be fully successful in this greatest of all enterprises, I humbly pray in the name of Jesus Christ. Amen.

President Harold B. Lee

He to whom you have just listened is Elder Sterling W. Sill, Assistant to the Twelve.

We shall now be pleased to hear from Elder Eldred G. Smith, Patriarch to the Church.

Elder Eldred G. Smith

Patriarch to the Church

In the heavens, before the earth was formed, the plan of this earth life was explained to all of us. We were then but spirit offspring of our Father and Mother in heaven.

We all learned then that through this earth life experience we would have the opportunity of going through the same type of experiences they had done and so become as they are.

The records tell us that we all shouted for joy at this glorious news.

We also learned that to attain such lofty goals, we would have to be found true and faithful in all things and withstand the trials and tests which would be put upon us by Satan. In spite of all the warnings, I'm sure we were still anxious to come to this earth.

Adam and Eve

Adam and Eve were the first to come. They were given their free agency without the capacity of knowing right from wrong until after they had partaken of the fruit of "the tree of knowledge of good and evil. . . ." (Moses 3:17.)

In consequence thereof, the Lord declared to Adam: ". . . cursed shall be the *ground for thy sake*. . . ." (Moses 4:23; italics added.) We often hear it said that Adam was cursed because he partook of the forbidden fruit. The record says "the ground" was cursed, not Adam. Then the Lord added "for thy sake." This means for his benefit; also for your benefit and mine.

Adam and Eve had been in a state of stagnation: no progress—no growth—no reproduction. Without a change, they would have remained in that state forever. It was necessary for a change to take place. This change meant that Adam and all his posterity would have to *work* and overcome obstacles to provide the necessities of life.

After Adam and Eve were driven

out of the Garden of Eden, an angel of the Lord came and explained to them the gospel plan. He explained the plan of life and salvation. He told them of a Savior who would come and redeem all mankind so that all could return to our Father in heaven.

In the Book of Moses we read: "And Eve, his wife, heard all these things and was glad, saying: Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient." (Moses 5:11.)

The bitter and the sweet

Modern revelation tells us: ". . . it must needs be that the devil should tempt the children of men, or they could not be agents unto themselves; for if they never should have bitter they could not know the sweet." (D&C 29:39.)

So it is with us today, we must also have the bitter in order to know the sweet. Sometimes some of us think we have the bitter and not enough of the sweet. This is normal. We all have our trials of life to *strengthen* us. Each thinks he has the hardest or most severe trials. It may be that they are the most difficult only because they are the hardest or most difficult for you. The diamond is enhanced and made more valuable with polishing. Steel is made harder and more valuable through tempering. So also opposition builds the character of man.

Meeting opposition

All progress is made by overcoming an opposing force. Lehi said to his son Jacob: "For it must needs be, that there is an opposition in all things. . . ." (2 Ne. 2:11.)

"Adam fell that men might be; and men are, that they might have joy." (2 Ne. 2:25.)

"God . . . shall consecrate thine afflictions for thy gain." (2 Ne. 2:2.)

Opposition, then, is good for us as long as we don't seek it for opposition's sake.

This reminds me of one of President Lee's favorite sayings: "It's all right to pull the cow out of the mud on Sunday, provided that you don't push him in on Saturday night."

Henry Kaiser, of the steel industry, said that if you want to find who your leaders are, load them up with work, pour it on. You'll then find who the leaders are.

It may be that's just what the Lord does with us. He too is trying to develop leaders.

I remember a brass plaque I had on the wall in my room when I was much younger. It depicted a tramp going over the top of a fence. A piece out of the seat of his pants was missing. A bulldog was in close pursuit with the missing piece of pants in his teeth. The verse read:

*"Tis easy enough to be pleasant
When life goes by with a song,
But the man worthwhile
Is the man who can smile
When everything goes dead wrong."*

Helps in overcoming

God would be very unjust if he were to turn Lucifer loose to tempt man without giving him help to overcome. God will not permit Satan to have power over you, to tempt you beyond the strength He will give you if you will seek and accept His help.

In the beginning, an angel of the Lord taught Adam and Eve. He instructed them in all things so they would know the will of the Lord.

I think it is the same today. We must study the scriptures, learn what God's plan is for us. We must learn the consequences of obedience and

disobedience. He has provided prophets and teachers in each dispensation to teach us God's will concerning us. He has provided us with scriptures—the Bible, the Book of Mormon, and modern-day revelations. He has restored the gospel with the fulness of the priesthood. He has given us the Holy Ghost to reveal to us the will of the Father and the Son and to enlighten us in all truth. He has given us temples and the keys to officiate in the ordinances thereof.

The Prophet Joseph Smith has said: "God shall give unto you knowledge by his Holy Spirit, yea, by the unspeakable gift of the Holy Ghost, that has not been revealed since the world was until now;

"Which our forefathers have awaited with anxious expectation to be revealed in the last times, which their minds were pointed to by the angels, as held in reserve for the fulness of their glory." (D&C 121:26-27.)

This means that even our forefathers came ahead of us for our benefit, with a promise we would render a service to them.

Yes, the Lord will help us, if we do our part. We must do something more than just resist Satan. We must render service to our fellowmen. Are you doing your part?

Blessings for the individual

God has said: "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

Remember that this world was created and all the development and the progress on this earth from Adam till now have been primarily for *you* as much as anyone else.

Christ came to atone for *you*.

The gospel was restored for *you*.

The Lord will answer *your* prayers.

God is mindful of *you*, for *you* are a son or daughter of God.

It is true—each has a different life

to live and a different task to fill. Some tasks may be more important than others, but you—a son or daughter of God—are just as important to God as anyone else.

I think the song written by William Clayton is as important for our encouragement today as it was to the pioneers.

*"Come, come, ye Saints, no toil nor labor
fear;*

But with joy wend your way.

*Though hard to you this journey may
appear,*

Grace shall be as your day.

'Tis better far for us to strive

Our useless cares from us to drive;

Do this, and joy your hearts will swell—

All is well! All is well!

*"Why should we mourn or think our lot
is hard?*

'Tis not so, all is right.

*Why should we think to earn a great
reward,*

If we now shun the fight?

Gird up your loins; fresh courage take;

Our God will never us forsake;

And soon we'll have this tale to tell—

All is well! All is well!"

—Hymns, no. 13.

May the Lord bless each one of you to accomplish your goal in life, I pray in the name of Jesus Christ. Amen.

President Harold B. Lee

He to whom we have just listened is Elder Eldred G. Smith, Patriarch to the Church.

The congregation and the choir will now join in singing, "We Thank Thee, O God, for a Prophet."

After the singing Elder William H. Bennett, Assistant to the Twelve, will address us.

The congregation sang the hymn, "We Thank Thee, O God, for a Prophet."

President Lee

Elder William H. Bennett, Assistant to the Twelve will now address us. He will be followed by Elder A. Theodore Tuttle of the First Council of Seventy.

Elder William H. Bennett

Assistant to the Council of the Twelve

At one of the stake conferences to which I was assigned, a home teacher was invited to be a speaker at the general session on Sunday morning. He began by telling about a man who accidentally fell into the waters of the Niagara River some distance above the falls. As he was carried downstream by the current, he called out repeatedly, "Which way to shore? Which way to shore?" There were people along the banks on both sides of the river who saw and heard this man but they were slow to act. They noticed that he could swim and was keeping himself afloat, so they concluded that he was engaged in

some kind of a publicity stunt and gave him no further attention. However, when he reached the point where he was precariously close to the falls some of the people along the banks went into action and tried to get ropes to him to pull him from the water. But they had waited too long and he went over the brink of the falls and was killed. When his body was recovered and identification made, the horizons of those along the banks of the river were pushed back and their understandings improved and increased. Yes, the man could swim, but he could not swim with purpose or direction because he was blind.

Involvement

That illustration used by a home teacher to motivate the members of his stake to become more actively engaged in discharging their responsibilities in doing missionary work with their nonmember friends and neighbors had a missionary thrust; but I found many other messages there also. There are many people in the world today who are in distress, and who, in their hearts, are calling out, "Which way to shore?" All too often those of us who are around them do not even hear them, or if we do, we do not respond because we allow ourselves to become so busy doing this, that, or the other, that we are not tuned in properly, or perhaps it is because we just don't want to get involved.

Let me say, my brothers and sisters, that if we want to save individuals, to save the souls of our Father's children, we must be willing to get involved and to help others get involved in meaningful ways also.

Some of those who are calling out for help are the honest in heart who are earnestly seeking the truth, but they do not know where to find it. They fit into the category referred to in the Doctrine and Covenants, Section 123, verse 12, which reads as follows:

"For there are many yet on the earth among all sects, parties, and denominations, who are blinded by the subtle craftiness of men, whereby they lie in wait to deceive, and who are only kept from the truth because they know not where to find it."

Our responsibility

My brothers and sisters, the Church of Jesus Christ of Latter-day Saints has the truth, the fulness of the gospel of Jesus Christ, restored to the earth in these the last days through the Prophet Joseph Smith. Furthermore, this Church has received a charge from the Lord to proclaim the restored gospel message to all the world. Obe-

dient to that charge the Church is carrying out a vigorous missionary program in many countries of the world. In addition, the members of the Church everywhere have been challenged to do missionary work with their nonmember friends and neighbors, and to do a better job of living the gospel, so that their lives are shining examples of the gospel of Jesus Christ in action. This will open the doors to the honest in heart and the teaching of the precepts can then be done most effectively.

An invitation to others

We say to the honest in heart everywhere: Listen to our message; give it prayerful, careful consideration, and then seek a witness from on high through the power of the Holy Ghost that our message is true. There is just too much at stake to do otherwise. We make some strong claims in our Church; we do not apologize for that. We have that responsibility. We have the truth. We are proclaiming the truth. Give it careful, prayerful consideration.

Some of those who are calling out for help are confused and disturbed by this complex, somewhat contradictory world in which we live, a world that has many crosswinds and crosscurrents, and even some eddies and whirlpools that can entrap and destroy. Let us remember that. Many of these people are yearning for the inner peace and joy that really can come only through love of God and love of fellowmen and from keeping God's commandments. We have been promised in Deuteronomy, in chapter 4, verse 29, that if we seek the Lord diligently we shall surely find him, and these are the words:

"But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul."

Remember that, you, the honest in heart, wherever you may be and listen to our message.

Those who need help

In some cases those who are seeking help are young people who are the products of broken homes or who have been raised under conditions where force has been used instead of love and where there is contention and strife and bickering and quarreling, instead of unity and harmony. It has been my privilege to work with young people all my life, and I know that oftentimes young people who are raised under such conditions frequently lack purpose and direction in their living.

Some who need help are in bondage to sin and seemingly cannot break those bonds without help from others. Many of them are crying out in their hearts for assistance. Some of them haven't yet reached the stage where they have truly repented, and they need assistance in that, too. Others are having difficulty reconciling science and religion, perhaps because they have pulled the horizons in too close, and haven't brought into the picture all they should bring into the picture in order to see relationships clearly, to interpret correctly, and draw sound conclusions; and perhaps because they have used man's measuring sticks instead of God's measuring sticks.

Some who need help are disillusioned because they have been taken advantage of by dishonest individuals. Then there are those who do not have loved ones or friends, and who are lonely and discouraged, and need the hand of fellowship extended to them.

Blessings of the Church

My brothers and sisters, how fortunate we are to have the gospel of Jesus Christ in its fulness, and the marvelous programs of this Church, and a living prophet, a true prophet of God to guide us and direct us in these troubled times. I say to you, my brothers and sisters, that *the gospel of Jesus Christ is the way to shore and to safety, to happiness in this life and to eternal life and*

eternal joy in the life to come. It can light the way for all who will open their eyes, their ears, and their hearts. But it isn't enough for us to just look and listen. We must listen and apply. We must act. This has been stated very effectively by the poet, Longfellow, in his poem, "Psalm of Life," which is one of my favorites. I should like to repeat part of that at this time:

*Trust no Future, howe'er pleasant!
Let the dead Past bury its dead!
Act, act in the living Present!
Heart within, and God o'erhead!*

*Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time.*

*Footprints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.*

*Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.*

Gospel to be lived

Let us remind ourselves, my brothers and sisters, that the gospel of Jesus Christ is to be lived, not just read about or talked about or thought about. It is to be lived. That is when it takes on its great power in the lives of men and women, and in building the kingdom of God. As we learn to do that, my brothers and sisters, we are blessed, for the Lord has said, "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D&C 82:10.)

As we are able to perfect our lives, the blessings of the gospel of Jesus Christ become more and more meaningful, and we experience that inner joy and peace for which there is no substitute.

Now we all know we do not have to obey the laws of God or keep the

commandments because we have our free agency, but I should like to emphasize that none of us have our free agency to determine the consequences of the choices we make, because laws operate, and along with the exercising of our free agency, we become accountable and responsible for our acts.

The scriptures are replete with examples of what happens when people do not heed the words of the prophets and do not keep the commandments. Let your minds recall what happened to the wicked when the flood came in the days of Noah, of what happened when Jerusalem was destroyed, and what happened to the Jaredites and the Nephites in Book of Mormon days because they did not keep the commandments and did not listen to the voices of the prophets.

Blessings through obedience

I think we should also remember that the scriptures, and even the pages of secular history, are replete with examples of what can happen when people do keep the commandments of God. Those great blessings have been referred to in various ways during this conference.

Reference was made, I believe, in the welfare meeting this morning to Enoch and the righteousness of the people who were associated with him. Let me just read verse 67 from chapter 7 of Moses in the Pearl of Great Price:

"And the Lord showed Enoch all things, even unto the end of the world; and he saw the day of the righteous, the hour of their redemption; and received a fulness of joy."

There are many other things that could be said, but let me just summarize some of the things that have already been said pertaining to the great blessings that come through keeping the commandments and obeying the laws.

President Lee in his opening message talked about *self-respect*. That is a great blessing we can get if we really keep the commandments and we won't

have self-respect unless we do. Other great blessings I should like to mention are: a clear conscience, inner peace, the companionship of the Holy Ghost to guide us and direct us, and the blessings promised to those who keep the Word of Wisdom.

The Word of Wisdom

The Word of Wisdom has had special meaning in my life because of my involvement in athletics, my interest in education, and the appreciation I have had for good health. Let us remind ourselves of the promises given in verses 18 to 21 of the 89th section of the Doctrine and Covenants:

"And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

"And shall find wisdom and great treasures of knowledge, even hidden treasures;

"And shall run and not be weary, and shall walk and not faint.

"And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them."

What great promises! My brothers and sisters, let me just end by emphasizing the great blessings of eternal happiness, eternal joy, and eternal life, and those are related of course; they are tied together. They cannot be separated.

I leave you my testimony, my brothers and sisters, that the gospel of Jesus Christ is the way to shore, and to safety, and to happiness here and to joy eternally. I bear testimony that God does live, his Son Jesus Christ lives. The gospel of Jesus Christ is true, and we have a true and living prophet guiding us today, pointing the way under guidance and direction from on high in the troubled conditions under which we live. I leave you that testimony, my brothers and sisters, in all humility, and in the name of the Lord Jesus Christ. Amen.

President Harold B. Lee

Elder William H. Bennett, Assistant to the Twelve, has just addressed us.

We shall now be pleased to hear from Elder A. Theodore Tuttle of the First Council of Seventy. He will be followed by Elder Ezra Taft Benson of the Council of the Twelve.

Elder A. Theodore Tuttle

Of the First Council of the Seventy

There is genuine concern over the diminishing role of the father in the home. His influence is fading. Presiding responsibilities formerly assumed are left either to the mother or to agencies outside the home. This diminishing role is at the root of a multitude of our problems. Numerous things go awry when the scriptural family organization is upset!

Patriarch in the home

The father is the patriarch in the home. This means that the father is the presiding authority. This does not mean that he should be dictatorial. Modern scriptures set forth qualifications for all who preside:

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned. . . ." (D&C 121:41.)

In reality, each family is a dominion within itself. Father heads that government. In the beginning it was the only government on the earth and was passed down from Adam to his descendants. Properly organized in the Church, the father is the patriarch of an eternal family unit. Heaven, to us, will be simply an extension of an ideal home. As the presiding priesthood officer, the father fills an irreplaceable role.

A worthy father who holds the Melchizedek Priesthood should be encouraged to name and bless his children. He should administer to the sick in his home. The father may baptize,

confirm, and ordain his children, at the invitation of his file leader in the Church. He may give a father's blessing. President Joseph Fielding Smith has said:

"A faithful father who holds the Melchizedek Priesthood may bless his own children, and that would be a patriarchal (father's) blessing. Such blessing could be recorded in the family records, but it would not be preserved in the archives of the Church. . . . In addition, children may receive a blessing by an ordained patriarch. A father blessing his own child could, if he received the inspiration to do so, declare the lineage of the child. As the Patriarch of his home, a father is also a revelator to his family . . . and, . . . in this sense stands in line to receive the revelations from the Lord for the good and blessing of that family." (Doctrines of Salvation, 3:172.)

The father exercises his spiritual leadership in the home by calling his family to prayer each morning and evening. Weekly family home evening, likewise, is called and presided over by the father, though all others participate.

Protector of the home

The father is the protector of the home. He guards it against the intrusion of evil from without. Formerly he protected his home with weapons and shuttered windows. Today the task is more complex. Barred doors and windows protect only against the intrusion of a corporeal creature. It is not an easy thing to protect one's family against in-

trusions of evil into the minds and spirits of family members. These influences can and do flow freely into the home. Satan can subtly beguile the children of men in ways we have already mentioned in this conference. He need not break down the door.

Fathers, you will have to live close to the Lord. Develop a sensitivity to the impressions of the Spirit.

There is yet another intrusion into the home that needs to be mentioned. It is an unwise father who carries to his family his daily business cares. They disturb the peace existing there. He should leave his worries at the office and enter his home with the spirit of peace in his heart and with the love of God burning within him. If there is friction, his presence should soothe it. If there is turmoil, he should resolve it.

I have a friend, a businessman in this city, who does special ordinance work in the temple. One day I passed him on the street and asked where he was going. "I'm going to the temple. Inside those thick walls, in the quiet serenity of that lovely building," he said, "I find peace." Then he added, "There is only one other place in the world where I can find peace—in my own home." What a compliment to his wife! What a compliment to his children! What a credit to him. This should be the ideal for all fathers—to so live that we can find peace in our homes.

Learning to communicate

Fathers, draw close to your children. Learn to communicate. Learn to listen. This means giving a father's most valuable commodity—time! Only good results occur when a father interviews his sons and daughters regularly. He can know their problems and their hopes. He can align himself with them as their unconditional friend. To the extent we become friends with our children in unconditional love, to that extent we become like our Heavenly Father.

The story is told of an elementary teacher who had students write essays

in hopes that it would motivate the fathers to attend a PTA meeting. The fathers came in \$4,000 cars and \$400 cars—bank president, laborer, clerk, salesman, meter reader, baker, etc.—"every man with a definite estimate of himself in terms of money, skill, and righteousness or looks. . . . The children's essays were read at random.

"I like my daddy, . . . he built my doll house, took me coasting, taught me to shoot, helps with my schoolwork, takes me to the park, gave me a pig to fatten and sell.' Scores of the essays could be reduced in essence to: 'I like my daddy. He plays with me.'

"Not one child mentioned his family house, car, neighborhood, food, or clothing.

"The fathers went into the meeting from many walks of life; they came out in two classes: companions to their children or strangers to their children." ("The Savior, the Priesthood, and You," Melchizedek Priesthood quorums' course of study for 1973-74, p. 226.)

God help us to be real companions.

The father a teacher

A father is a teacher. The Lord has commanded sons and daughters to honor their parents and to give heed to their counsel. The words that open that great volume of scripture, the Book of Mormon, ought to be our guide as fathers: "... having been born of goodly parents, therefore I was taught somewhat in all the learning of my father." (1 Ne. 1:1.)

Enos, likewise, credited his father for his teachings: "... knowing my father that he was a just man—for he taught me in his language, and also the nurture and admonition of the Lord—and blessed be the name of my God for it. . . ." (Enos 1:1.)

Have you fathers noticed that the present Melchizedek Priesthood lessons are like father-training lessons? I cite an example:

"One father and son have an

agreement that the son will be in at a specified time. Before the parents retire they set the alarm for that time with the understanding that the son is to turn the alarm off before it rings when he comes home. If it does go off, the son knows that his parents will be waiting for him and further, he will not have the privilege of going out for two weeks. Follow-through on the agreement between them is the key that creates better understanding." ("The Savior, the Priesthood, and You," Melchizedek Priesthood quorums' course of study for 1973-74, p. 237.)

Someone has said: "There is no need of searching out your genealogy if you do not know where your children were last night." Many inspiring suggestions enliven this practical course of study for fathers. I heartily commend this course to strengthen fathers for better spiritual leadership.

Discipline

Discipline is part of the process of governing children. The Lord has told us how:

"Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy." (D&C 121:43.)

There has been no better statement of a father-child relationship. When a father wisely corrects his son, it proves his love. Only the unwise foolishly indulge their sons and withhold proper discipline.

Example of righteousness

And finally, the father is to be an example of the highest Christian virtues. To walk uprightly in the admonition of the Lord requires not only patience and forbearance, but an exercise in constant practice of all the Christian virtues

by each family member. Perhaps the Lord knew this when he instituted the family. A man needs the responsibility of a wife and family. He needs the responsibility of being an example of righteousness. There is wisdom in this requirement. This kind of gentle persuasion is needed to keep a father "on course" and gently guide him toward perfection.

In the family relationship, we find our best laboratory in which to practice celestial living. While this task is fraught with much challenge and some adversity, it is, nevertheless, blessed with that supreme joy that can come only to a father.

Place of fathers

It should have great meaning that of all the titles of respect and honor and admiration that could be given him, that God himself, he who is the highest of all, chose to be addressed simply as "Father."

I am grateful indeed to see the emphasis given by the Church leaders today on the place and position of fathers. There has never been a time in the history of the Church when the importance and place of the Melchizedek Priesthood quorums have been emphasized more and where the activity of fathers has been stressed so much. I know that this is inspired direction by our leaders today.

I know that God lives. I know that Jesus is the Christ. I know that he guides this Church through a living prophet on the earth today, in the name of Jesus Christ. Amen.

President Harold B. Lee

We have just listened to Elder A. Theodore Tuttle of the First Council of Seventy.

Elder Ezra Taft Benson of the Council of the Twelve will be our concluding speaker.

Elder Ezra Taft Benson

Of the Council of the Twelve

My brethren and sisters, seen and unseen; we are all brothers and sisters, children of the same Father in the spirit. Humbly and gratefully I stand before you this afternoon. I have been on my knees, in fasting and prayer, as have members of my family, that I may have the blessing of the Spirit.

Preparation for calamities

My text today is from a revelation of the Lord to Joseph Smith, the Prophet, at a conference of the Church January 2, 1831, as follows: "... if ye are prepared ye shall not fear." (D&C 38:30.)

In section 1 of the great Doctrine and Covenants, a volume of modern scripture, we read these words: "Prepare ye, prepare ye for that which is to come. . . ." (D&C 1:12.) Further in this same revelation are these warning words: "... I the Lord, knowing the calamity which should come upon the inhabitants of the earth . . ." (D&C 1:17.)

What are some of the calamities for which we are to prepare? In section 29 the Lord warns us of "a great hail-storm sent forth to destroy the crops of the earth." (D&C 29:16.) In section 45 we read of "an overflowing scourge; for a desolating sickness shall cover the land." (D&C 45:31.) In section 63 the Lord declares he has "decreed wars upon the face of the earth. . ." (D&C 63:33.)

In Matthew, chapter 24, we learn of "famines, and pestilences, and earthquakes. . ." (Matt. 24:7.) The Lord declared that these and other calamities shall occur. These particular prophecies seem not to be conditional. The Lord, with his foreknowledge, knows that they will happen. Some will come about through man's manipulations; others through the forces of nature and nature's God,

but that they will come seems certain. Prophecy is but history in reverse—a divine disclosure of future events.

Yet, through all of this, the Lord Jesus Christ has said: "... if ye are prepared ye shall not fear." (D&C 38:30.)

Looking to the prophets

What, then, is the Lord's way to help us prepare for these calamities? The answer is also found in section 1 of the Doctrine and Covenants, wherein he says:

"Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments;

"And also gave commandments to others. . . ." (D&C 1:17-18.) He has also said: "Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled." (D&C 1:37.)

Here then is the key—look to the prophets for the words of God, that will show us how to prepare for the calamities which are to come. For the Lord, in that same section, states: "What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same." (D&C 1:38.)

Again, the Lord warned those who will reject the inspired words of his representatives, in these words: "... and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people." (D&C 1:14.)

Church welfare program

The present-day Church welfare program was instituted by revelation from God to his mouthpiece, the prophet and earthly president of The Church of Jesus Christ of Latter-day Saints. It was inaugurated by the First Presidency at a general conference of the Church held in October, 1936, thirty-seven years ago. It is significant that the man who served for a quarter century as the first managing director of the General Church Welfare Committee is today the Lord's mouthpiece on earth, President Harold B. Lee, and that President Marion G. Romney, who was so closely associated with him in that endeavor, now stands as a counselor at his side.

At the April 1937 general conference of the Church, President J. Reuben Clark, Jr., of the First Presidency, asked: "What may we as a people and as individuals do for ourselves to prepare to meet this oncoming disaster, which God in his wisdom may not turn aside from us?" President Clark then set forth these inspired basic principles of the Church welfare program:

"First, and above and beyond everything else, let us live righteously. . . .

"Let us avoid debt as we would avoid a plague; where we are now in debt, let us get out of debt; if not today, then tomorrow.

"Let us straitly and strictly live within our incomes, and save a little.

"Let every head of every household see to it that he has on hand enough food and clothing, and, where possible, fuel also, for at least a year ahead. You of small means put your money in foodstuffs and wearing apparel, not in stocks and bonds; you of large means will think you know how to care for yourselves, but I may venture to suggest that you do not speculate. Let every head of every household aim to own his own home, free from mortgage. Let every man who has a

garden spot, garden it; every man who owns a farm, farm it." (*Conference Report*, April 1937, p. 26.)

Refuge for righteous

For the righteous the gospel provides a warning before a calamity, a program for the crises, a refuge for each disaster.

The Lord has said that "the day cometh, that shall burn as an oven . . ." (Mal. 4:1), but he assures us that "he that is tithed shall not be burned. . . ." (D&C 64:23.)

The Lord has warned us of famines, but the righteous will have listened to prophets and stored at least a year's supply of survival food.

The Lord has set loose the angels to reap down the earth (see *Discourses of Wilford Woodruff*, p. 251), but those who obey the Word of Wisdom along with the other commandments are assured "that the destroying angel shall pass by them, as the children of Israel, and not slay them. . . ." (D&C 89:21.)

The Lord desires his Saints to be free and independent in the critical days ahead. But no man is truly free who is in financial bondage. "Think what you do when you run in debt," said Benjamin Franklin, "you give to another power over your liberty." ". . . pay thy debt and live . . ." said Elisha. (2 Kings 4:7.) And in the Doctrine and Covenants the Lord says, ". . . it is my will that you shall pay all your debts." (D&C 104:78.)

Food storage

For over 100 years we have been admonished to store up grain. "Remember the counsel that is given," said Elder Orson Hyde, ". . . Store up all your grain," and take care of it! . . . And I tell you it is almost as necessary to have bread to sustain the body as it is to have food for the spirit; for the one is as necessary as the other to enable us to carry on the work of God upon the earth." (*Journal of Discourses*, vol. 5,

p. 17.) And he also said: "There is more salvation and security in wheat, than in all the political schemes of the world. . . ." (*JD*, vol. 2, p. 207.)

As to the foodstuffs which should be stored, the Church has left that decision primarily to the individual members. Some excellent suggestions are available from the Church Welfare Committee. "All grain is good for the food of man . . ." (D&C 89:16) the Lord states, but he particularly singles out wheat. Dry, whole, hard grains, when stored properly, can last indefinitely, and their nutritional value can be enhanced through sprouting, if desired.

It would be well if every family have on hand grain for at least a year. And may I remind you that it generally takes several times as much land to produce a given amount of food when grains are fed to livestock and we consume the meat. Let us be careful not to overdo beef cattle and other livestock projects on our welfare farms.

From the standpoint of food production, storage, handling, and the Lord's counsel, wheat should have high priority. Water, of course, is essential. Other basics could include honey or sugar, legumes, milk products or substitutes, and salt or its equivalent. The revelation to store food may be as essential to our temporal salvation today as boarding the ark was to the people in the days of Noah.

President Harold B. Lee has wisely counseled that "Perhaps if we think not in terms of a year's supply of what we ordinarily would use, and think more in terms of what it would take to keep us alive in case we didn't have anything else to eat, that last would be very easy to put in storage for a year . . . just enough to keep us alive if we didn't have anything else to eat. We wouldn't get fat on it, but we would live; and if you think in terms of that kind of annual storage rather than a whole year's supply of everything that you are accustomed to eat which, in most cases, is utterly impossible for the average family, I think we will come

nearer to what President Clark advised us way back in 1937." (Welfare conference address, October 1, 1966.)

There are blessings in being close to the soil, in raising your own food, even if it is only a garden in your yard and/or a fruit tree or two. Man's material wealth basically springs from the land and other natural resources. Combined with his human energy and multiplied by his tools, this wealth is assured and expanded through freedom and righteousness. Those families will be fortunate who, in the last days, have an adequate supply of each of these particulars.

Word of Wisdom

Concerning human energy, we can be grateful for the Word of Wisdom, which tells us it is possible to "run and not be weary, and . . . walk and not faint." (D&C 89:20.) The Lord has advised us to "retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated." (D&C 88:124.) He has also counseled, "Do not run faster or labor more than you have strength. . . ." (D&C 10:4.)

Healthful foods, proper rest, adequate exercise, and a clean conscience can prepare us to tackle the trials that lie ahead.

Clothing and other needs

Concerning clothing, we should anticipate future needs, such as extra work clothes and clothes that would supply warmth during winter months when there may be shortages or lack of heating fuel. Leather and bolts of cloth could be stored, particularly for families with younger children who will outgrow and perhaps outwear their present clothes.

"The day will come," said President Wilford Woodruff, "when, as we have been told, we shall all see the necessity of making our own shoes and clothing and raising our own food

...” (*Discourses of Wilford Woodruff*, p. 166.)

In a message to the Saints in July of 1970, President Joseph Fielding Smith stated that the pioneers “were taught by their leaders to produce, as far as possible, all that they consumed . . . This is still excellent counsel.” (*Improvement Era*, vol. 73 [1970], p. 3.)

Wood, coal, gas, oil, kerosene, and even candles are among those items which could be reserved as fuel for warmth, cooking, and light or power. Some may be used for all of these purposes and certain ones would have to be stored and handled cautiously. It would also be well to have on hand some basic medical supplies to last for at least a year.

Men should seek honorable employment and do their work well in order to provide for their own. Men who can perform useful skills with their hands will be in increasing demand. Handymen, farmers, builders, tailors, gardeners, and mechanics can and will prove a real blessing to their families and their fellowmen.

Reserves with value

The Saints have been advised to pay their own way and maintain a cash reserve. Recent history has demonstrated that in difficult days it is reserves with intrinsic value that are of most worth, rather than reserves, the value of which may be destroyed through inflation. It is well to remember that continued government deficits cause inflation; inflation is used as an excuse for ineffective price controls; price controls lead to shortages; artificial shortages inevitably are used as an excuse to implement rationing.

When will we learn these basic economic principles? However, “. . . when we really get into hard times,” said President Clark, “where food is scarce or there is none at all, and so with clothing and shelter, money may be no good for there may be nothing to buy, and you cannot eat money, you

cannot get enough of it together to burn to keep warm, and you cannot wear it.” (*Church News*, November 21, 1953, p. 4.)

The strength of the Church welfare program lies in every family following the inspired direction of the Church leaders to be self-sustaining through adequate preparation. God intends for his Saints to so prepare themselves “that the church [as the Lord has said] may stand independent above all other creatures beneath the celestial world.” (D&C 78:14.)

Early preparation

“How on the face of the earth could a man enjoy his religion,” said Elder George A. Smith many years ago, “when he had been told by the Lord how to prepare for a day of famine, when, instead of doing so, he had fooled away that which would have sustained him and his family.” (*JD*, vol. 12, p. 142.)

And President Brigham Young said, “If you are without bread, how much wisdom can you boast, and of what real utility are your talents, if you cannot procure for yourselves and save against a day of scarcity those substances designed to sustain your natural lives? . . . If you cannot provide for your natural lives, how can you expect to have wisdom to obtain eternal lives?” (*JD*, vol. 8, p. 68.)

When will all these calamities strike? We do not know the exact time, but it appears it may be in the not-too-distant future. Those who are prepared now have the continuing blessings of early obedience, and they are ready. Noah built his ark before the flood came, and he and his family survived. Those who waited to act until after the flood began were too late.

Let us not be dissuaded from preparing because of a seeming prosperity today, or a so-called peace.

Ravages of destitution

I have seen the ravages of infla-

tion. I shall never forget Germany in the early 1920s. In December 1923 in Cologne, Germany, I paid six billion marks for breakfast. That was just 15 cents in American money. Today, the real inflation concern is in America and several other nations.

Brethren and sisters, I know that this welfare program is inspired of God. I have witnessed with my own eyes the ravages of hunger and destitution as, under the direction of the president of the Church, I spent a year in war-torn Europe at the close of World War II, without my family, distributing food, clothing, and bedding to our needy members. I have looked into the sunken eyes of Saints, in almost the last stages of starvation. I have seen faithful mothers carrying their children, three and four years of age, who were unable to walk because of malnutrition. I have seen a hungry woman turn down food for a spool of thread. I have seen grown men weep as they ran their hands through the wheat and beans sent to them from Zion—America.

Inspired program

Thanks be to God for a prophet, for this inspired program, and for Saints who so managed their stewardship that they could provide for their own and still share with others. What a marvelous way to become a savior on Mount Zion!

"The time is about ripe," said President Lee, "for the demonstration of the power and efficacy of the Lord's Plan which He designed as 'a light to the world, and to be a standard for my people, and for the Gentiles to seek to it.'" (*Deseret News*, Church section, December 20, 1941, p. 7; see also D&C 45:9.) May we ever remember the Lord's promise: "... if ye are prepared ye shall not fear." (D&C 38:30.)

Let us live the gospel fully, and may we recognize the infallibility of God's inspired word—whether by his "... own voice ..." or the "voice of [his]

my servants, it is the same." (D&C 1:38.) The days ahead are sobering and challenging. Oh, may we be prepared spiritually and temporally, I pray humbly in the name of Jesus Christ. Amen.

President Harold B. Lee

Thank you, Elder Benson, for that thoughtful and thought-provoking counsel. We have Brother Benson as the chairman of our Budget Committee. Because of his long experience, I am sure he is well placed in our organization. Brother Benson has been our concluding speaker.

We remind the brethren of the General Priesthood Meeting which will convene here in the Tabernacle this evening at 7 p.m.

The Sunday morning session will be broadcast by many radio and television stations in the western United States, and by short-wave radio to England, Europe, Mexico, South America, Central America, Africa, and parts of Asia.

The nationwide CBS Radio Tabernacle Choir Broadcast tomorrow morning will be from 9:30 to 10:00 a.m. Those desiring to attend this broadcast must be in their seats no later than 9:15 a.m.

We are grateful to the members of this Wilford Region Choir for rendering the inspiring music we have heard here today. Thank you, brothers and sisters, for your presence, and for your willingness to sing at this session of the conference this afternoon. We are sure you have sung from your hearts, for you seem to enjoy singing, and we enjoy listening to your singing. The Lord bless you, Brother Durham, who has conducted this chorus and Brother Roy M. Darley who is at the organ.

The choir will now sing in closing, "O My Father," especially arranged by Brother Durham.

The benediction will then be offered by Elder George I. Cannon, Regional Representative of the Twelve.

The Wilford Region Choir sang the hymn, "O My Father."

The benediction was given by

Elder George I. Cannon, Regional Representative of the Twelve.

The conference was adjourned until 7 o'clock p.m.

GENERAL PRIESTHOOD MEETING

FIFTH SESSION

The General Priesthood Meeting of the Church convened at 7 o'clock p.m., Saturday, October 6, 1973, with President Harold B. Lee presiding and conducting.

The Mormon Youth Men's Chorus furnished the choral music for this session, with Jay E. Welch and Had Gundersen conducting. Roy M. Darley was at the organ.

President Lee made the following opening remarks:

President Harold B. Lee

Brethren, we are assembled in this, the General Priesthood Session of the 143rd Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints.

These services are being relayed by closed circuit transmission, and will reach members of the priesthood gathered in the Assembly Hall and in approximately 850 other separate locations from coast to coast and in Canada. It is estimated that 185,000 brethren of the priesthood will participate in this meeting by direct wire.

We extend our greetings and blessings to all you priesthood members assembled here in the Tabernacle and in the various buildings throughout the United States and Canada. We trust that even though you are at some distance from us, that the spirit will carry over into your respective gatherings. We commend all members of the priesthood who have made arrangements to be in attendance here tonight.

The singing during this session will be furnished by the Mormon Youth Men's Chorus, with Jay E. Welch and

Had Gundersen conducting, and Roy M. Darley at the organ.

We shall begin this service by the chorus singing, "Awake Ye Saints of God."

Following the singing, Elder Paul H. Dunn of the First Council of Seventy will offer the invocation.

The Mormon Youth Men's Chorus sang "Awake Ye Saints of God."

The opening prayer was offered by Elder Paul H. Dunn of the First Council of Seventy.

President Lee

The Mormon Youth Men's Chorus will now favor us with "That Story of Old," after which we shall be pleased to hear from Bishop Vaughn J. Featherstone of the Presiding Bishopric of the Church.

"That Story of Old" was sung by the Mormon Youth Men's Chorus.

President Lee

We thank you brethren for that most beautiful rendition.

Bishop Vaughn J. Featherstone of the Presiding Bishopric of the Church will be our first speaker this evening.

Bishop Featherstone will be followed by Elder Robert L. Simpson, Assistant to the Twelve.

Bishop Vaughn J. Featherstone

Second Counselor in the Presiding Bishopric

At a news conference in Mexico City after the area conference, President Marion G. Romney was invited by a newsman to answer a question. The question was this: Do you have a welfare program in your church? And President Romney responded, "Yes, and if you join the Church, you can contribute to it also."

That is a true principle of welfare and one that we should understand. Welfare is literally giving and not receiving in the Church of Jesus Christ.

In the 107th section of the Doctrine and Covenants, we read: "The office of a bishop is in administering all temporal things;" and also to be a judge in Israel, "to do the business of the church, to sit in judgment upon transgressors. . . ." (D&C 107:68, 72.)

The bishops storehouse

And then in the 72nd section, we read that he is to keep the bishops storehouse. (D&C 72:10.)

Now in the Church in order to fill the bishops storehouse we have a commodity budget, and we assign this out to the regions; they in turn assign it to the stakes and the wards. In some cases it is in commodities and in some cases it is in money, cash in lieu. And as these funds come into the Church, then we use them to take care of the needs of the poor throughout the regions of the Church.

Now, brethren, during the past year we have not taken sufficient into the bishops storehouse to have a full year's inventory. We have about an eight and a half months' inventory. This is partially due to the commodity price index rising from .185 on January 1 to .285 on August 1, 1973, on the wholesale index. Now you can see we had to use cash in lieu funds to buy products which are not produced in the storehouse. We used many of these funds for

that purpose and this has been a factor in reducing our inventory to eight and a half months. We will build this back to a full year inventory at the end of this year.

The storehouse is to furnish the food for approximately 3 percent of the Church. Around 96,000 people receive commodities from the storehouse. We have a one-year inventory to supply needs for this 3 percent drawing from the storehouse. Brethren, bishops, those who administer these great funds and commodities, would you recall with me some principles that I think are urgent?

For example, in the bishops storehouse we have foods that are going to the homes of our less fortunate Saints. We feel possibly as you deal with these commodities you may need to make some slight adjustments. We feel the best commodities that are produced on our projects should be brought into the storehouses, not the culls from the farm or from the flocks or from the herds of cattle. We think it ought to be the very best, for do we not recall the scripture, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." (Matt. 25:40.) I believe that is a two-edged sword, and if we give to the Lord, or give to these fine Saints who receive from the bishops storehouse the culls, I believe then that we might be dealt with justly by the Lord in a like manner.

Giving our best

Now there are some principles we also need to understand. One is this: when stake presidents and bishops contribute to the general committee from your projects, would you consider that we must have the very best. For example, we had one stake president in a nearby stake who the central storehouse called and said, "We need a few head of cattle." The wholesale index

that the Church was working on was a little under that which represented the present market. He said, "No, we won't furnish you the cattle. We will sell them and then we will give you the cash in lieu," which he did. They gave us the cash in lieu, brethren. We had to go out on the wholesale market and buy dressed beef at an up price. Now you think about that. It is all the Lord's money. I don't believe he would be pleased with that kind of a transaction. I wouldn't want to offend anyone. I just think we ought to give the best we have to the Lord's storehouse.

Our eating habits

I think there is another thing we must consider: have your eating habits changed a little over the past year? Ours have, greatly. We used to eat potatoes regularly, but when they got up to \$1.69 for ten pounds, we decided to not eat as much of that product as we used to. We switched to rice. Our meat diet has considerably decreased. Our grocery mix has changed at home. However, we understand that those who are receiving commodities through the storehouse are receiving just as much meat as they were previously. Now we don't want them to be treated any better or any worse than anyone else in the Church. We just want them to be treated with dignity, and so it might be well for you to adjust that mix a little bit as you are doing in your own home.

Changing the product mix

Let me give you a better example. In the business world every groceryman understands that in a particular section, if you want to raise the gross you don't have to raise the price. You can raise the gross profit by changing the product mix. A very simple mathematical example will tell you how to do this. Let's take for example, in one section you had a product markup of zero on 60 percent of your products in that

section. Sixty percent times zero is zero. It contributes no gross points to the overall gross mark up. If you had a 20 percent mark up on the remaining 40 percent, 40 percent times 20 equals 8 percent, so you contributed eight gross points to your overall gross in that section.

Now, brethren, let's say we reversed things and took those high mark up items at 20 percent and displayed them on the heavy traffic impulse ends where the customers are more likely to buy, and took the low mark up items off those ends and put them on the shelf in a less favorable position, then we change the product mix. Now, say we get 20 percent markup on 60 percent of our gross and 0 percent on 40 percent. We get 40 percent times nothing is still nothing; 60 percent times 20 is 12 gross points, so we have increased our gross by four points by just changing the mix without having raised the price.

Brethren, that is a great principle in welfare. Our home food bill is no more than it was six months ago or a year ago. We had to change the mix. We feel, bishops, you might well change the mix on those who are eating out of your bishops storehouse. When potatoes are \$1.69 for ten pounds, let's switch to rice. When meat is as high as it is, let's not do as one bishop did, continue to give one family 67 pounds of beef each month. I don't know that there are too many families here that are eating 67 pounds of beef each month. Those Saints receiving commodities through the bishops storehouse should not be receiving more than you are using in your homes. I hope this is a principle that we will remember and use very wisely.

Now to those who raise beef and potatoes, please don't be disenchanted with the Church. This is just Vaughn Featherstone speaking, not the prophet. We are trying to spend the Lord's sacred funds in the best possible way. Use your Relief Society president as she goes into the homes to help determine how much should be used.

Promise to contributors

In Isaiah, the 58th chapter, the 6th verse, the Lord gives a great promise to those who contribute to the good of the Saints' welfare. He said: "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?"

"Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"

Then if you do this, he promises this: "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall answer; thou shalt cry, and he shall say, Here I am." (Isa. 58: 6-9.)

Now brethren, if I gave to a fast offering fund or contributed to a welfare production project, I want to tell you that if I did it for no other reason than to know that when I would cry the Lord would say, "Here I am," that would be motivation enough.

Wisdom in distribution

Now a great, pure-in-heart King Benjamin said: "And ye will not suffer that the beggar putteth up his petition to you in vain, and turn him out to perish.

"Perhaps thou shalt say: The man has brought upon himself his misery; therefore I will stay my hand, and will not give unto him of my food, nor impart unto him of my substance that he may not suffer, for his punishments are just--

"But I say unto you, O man, whosoever doeth this the same hath great cause to repent; and except he repenteth of that which he hath done he perisheth forever, and hath no interest in the Kingdom of God.

"For behold, are we not all beggars?" (Mosiah 4:16-19.)

I believe King Benjamin laid it on the line with us, brethren. Now think about that principle. I believe if we would use wisdom as we deal with the bishops storehouse, I think the Lord would be pleased. Let's use wisdom in distributing those sacred funds, those sacred commodities, and change the mix if necessary, but let's do it righteously and with the best wisdom with which the Lord has blessed us.

No substitute for work

Now I would like to switch to a subject that I feel is welfare service-oriented. As President Lee discussed in his talk the great compromise in many different areas, I want to tell you what is going on in the area of work. The subject I would like to address myself to the young men of the Church is *work*. Brethren, there is no substitute for work. You cannot be lazy. Businesses who say, "Come with us and work for us; the wages are high and the labor is easy; the work week has been reduced considerably," have only shame to offer. You are destroying your soul and character when you accept such an offer. The Lord expects us to be industrious; he expects us to be mentally and physically ambitious with all our hearts and souls. And I promise you this—that this compromise work attitude never was what the Lord intended.

President J. Reuben Clark said: "We must purge our hearts of the love of ease; we must put from our lives the curse of idleness." And then President Lee has said, "The greatest poverty is the poverty of desire." President Kimball said, "Only the mediocre person is always at his best." And Brother Thomas S. Monson has said in his W formula: "Work will win when wishy-washy wishing won't." Dorothea Brande in her book *Wake Up and Live* (Cornerstone Library, Inc., New York, 1968), says that we ought to "act as though it were impossible to fail." That is true, brethren, in the Church. The Lord wants us to be successful, and it is especially true here.

There is a modern-day version of "The Little Red Hen" that I would like to leave with you. I think it is very impressive. It is simply this:

"Said the big white rooster, 'Gosh all hemlock; things are really tough, Seems that worms are getting scarcer and I cannot find enough; What's become of all those fat ones is a mystery to me; There were thousands through the rosy spell but now where can they be?'"

The little red hen who heard him didn't grumble or complain, She had gone through lots of dry spells, she had lived through floods of rain; So she flew up on the grindstone and she gave her claws a whet, As she said: 'I've never seen the time there were no worms to get.' She picked a new and undug spot--the earth was hard and firm, The big white rooster jeered, 'New ground! That's no place for a worm.'"

"The little red hen just spread her feet, she dug both fast and free, 'I must go to the worms," she said, "the worms won't come to me.'

"The rooster vainly spent his day, through habit, by the ways Where fat worms have passed in squads, back in the rainy days. When nightfall found him supperless, he growled in accents rough, 'I'm hungry as a fowl can be--conditions sure are tough.'"

He turned then to the little red hen and said, 'It's worse with you, 'For you're not only hungry but you must be tired, too.

'I rested while I watched for worms so I feel fairly perk, 'But how are you? Without worms, too? And after all that work.'

"The little red hen hopped to her perch and dropped her eyes to sleep, And murmured in a drowsy tone, 'Young man, hear this and weep,

I'm full of worms and happy, for I've dined both long and well, The worms are there as always—but I had to dig like heck.'"

"Oh, here and there, white roosters still are holding sales positions, They cannot do much business now, because of poor conditions, But soon as things get right again, they'll sell a hundred firms— Meanwhile the little red hens are out a-gobbling up the worms."

"The Countess and the Impossible"

I am indebted to a good friend of mine, Aldin Porter, for a story and I would like to share it with you. He shared it with me about two years ago.

"No one in our Utah town knew where the Countess had come from; her carefully precise English indicated that she was not a native American. From the size of her house and staff we knew that she must be wealthy, but she never entertained and she made it clear that when she was at home she was completely inaccessible. Only when she stepped outdoors did she become at all a public figure—and then chiefly to the small fry of the town, who lived in awe of her.

"The countess always carried a cane, not only for support, but as a means of chastising any youngster she thought needed disciplining. And at one time or another most of the kids in our neighborhood seemed to display that need. By running fast and staying alert, I had managed to keep out of her reach. But one day when I was about thirteen, as I was short-cutting through her hedge, she got close enough to rap my head with her stick.

"Ouch!" I yelled, jumping a couple of feet.

"Young man, I want to talk to you," she said. I was expecting a lecture on the evils of trespassing, but as she looked at me, half smiling, she seemed to change her mind.

"Don't you live in that green house with the willow trees in the next block?"

"Yes, ma'am." . . .

"Good. I've lost my gardener. Be at my house Thursday morning at seven, and don't tell me you have something else to do; I've seen you slouching around on Thursdays."

"When the Countess gave an order, it was carried out. I didn't dare not come on that next Thursday. I went over the whole lawn three times with a mower before she was satisfied, and then she had me down on all fours looking for weeds until my knees were as green as the grass. She finally called me up to the porch."

"Well, young man, how much do you want for your day's work?"

"I don't know. Fifty cents, maybe."

"Is that what you figure you're worth?"

"Yes'm. About that."

"Very well. Here's the fifty cents you say you're worth, and here's the dollar and a half more that I've earned for you by pushing you. Now I'm going to tell you something about how you and I are going to work together. There are as many ways of mowing a lawn as there are people, and they may be worth anywhere from a penny to five dollars. Let's say that a three-dollar job would be just what you have done today, except that you'd have to be something of a fool to spend that much time on a lawn. A five-dollar lawn is—well, it's impossible, so we'll forget about that. Now then, each week I'm going to pay you according to your own evaluation of your work."

"I left with my two dollars, richer than I remembered being in my whole life, and determined that I would get four dollars out of her the next week. But I failed to reach even the three dollar mark. My will began to falter the second time around her yard."

"Two dollars again, eh? That kind of job puts you right on the edge of being dismissed, young man."

"Yes'm. But I'll do better next week."

"And somehow I did. The last time around the lawn I was exhausted, but I found I could spur myself on. In the exhilaration of that new feeling, I had no hesitation in asking the Countess for three dollars."

"Each Thursday for the next four or five weeks, I varied between a three- and a three-and-a-half dollar job. The more I became more acquainted with her lawn, places where the ground was a little high or a little low, places where it needed to be clipped short or left long on the edges to make a more satisfying curve along the garden, the more I became aware of just what a four-dollar lawn would consist of. And each week I would resolve to do just that kind of a job. But by the time I had made my three dollar or three and-a-half dollar mark I was too tired to remember even having had the ambition to go beyond that."

"You look like a good consistent \$3.50 man," she would say as she handed me the money.

"I guess so" I would say, too happy at the sight of the money to remember that I had shot for something higher.

"Well, don't feel too bad," she would comfort me. "After all, there are only a handful of people in the world who could do a four-dollar job."

"And her words were a comfort at first, but then, without my noticing what was happening, her comfort became an irritant that made me resolve to do that four-dollar job, even if it killed me. In the fever of my resolve, I could see myself expiring on her lawn, with the Countess leaning over me, handing me the four dollars with a tear in her eye, begging my forgiveness for having thought I couldn't do it."

"It was in the middle of such a fever, one Thursday night when I was trying to forget the day's defeat and get some sleep, that the truth hit me so hard that I sat upright, half choking in my excitement. It was the *five-dollar* job I

had to do, not the four-dollar one! I had to do the job that no one could do because it was impossible.

"I was well acquainted with the difficulties ahead. I had the problem, for example, of doing something about the worm mounds in the lawn. The Countess might not even have noticed them yet, they were so small; but in my bare feet I knew about them and I had to do something about them. And I could go on trimming the garden edges with shears, but I knew that a five-dollar lawn demanded that I line up each edge exactly with a yard stick and then trim it precisely with the edger. And there were other problems that only I and my bare feet knew about.

"I started the next Thursday by ironing out the worm mounds with a heavy roller. After two hours of that I was ready to give up for the day. Nine o'clock in the morning, and my will was already gone! It was only by accident that I discovered how to regain it. Sitting under a walnut tree for a few minutes after finishing the rolling, I fell asleep. When I woke up minutes later, the lawn looked so good and felt so good under my feet, I was anxious to get on with the job.

"I followed this secret for the rest of the day, dozing for a few minutes every hour to regain my perspective and replenish my strength. Between naps, I mowed four times, two times lengthwise, two times across, until the lawn looked like a green velvet checkerboard. Then I dug around every tree, crumbling the big clods and smoothing the soil with my hands, then finished with the edger, meticulously lining up each stroke so that the effect would be perfectly symmetrical. And I carefully trimmed the grass between the flagstones of the front walk. The shears wore my fingers raw, but the walk never looked better.

"Finally about eight o'clock that evening . . . it was all completed. I was so proud I didn't even feel tired when I went up to her door.

"Well, what is it today?" she asked.

"Five dollars," I said, trying for a little calm and sophistication.

"Five dollars? You mean four dollars, don't you? I told you that a five-dollar lawn job isn't possible."

"Yes it is. I just did it."

"Well, young man, the first five-dollar lawn in history certainly deserves some looking around."

"We walked about the lawn together in the light of evening, and even I was quite overcome by the impossibility of what I had done.

"Young man," she said, putting her hand on my shoulder, "what on earth made you do such a crazy, wonderful thing?"

"I didn't know why, but even if I had, I could not have explained it in the excitement of hearing that I had done it.

"I think I know," she continued, "how you felt when this idea first came to you of caring for a lawn that I told you was impossible. It made you very happy when it first came, then a little frightened. Am I right?"

"She could see she was right by the startled look on my face.

"I know how you felt, because the same thing happens to almost everyone. They feel this sudden burst in them of wanting to do some great thing. They feel a wonderful happiness, but then it passes because they have said, 'No, I can't do that. It's impossible.' Whenever something in you says, 'It's impossible,' remember to take a careful look and see if it isn't really God asking you to grow an inch, or a foot, or a mile, that you may come to a fuller life.' . . .

"Since that time, some 25 years ago, when I have felt myself at an end with nothing before me, suddenly, with the appearance of that word, 'impossible,' I have experienced the unexpected lift, the leap inside me, and known that the only possible way lay through the very middle of impossible." (Richard Thurman, "The Countess and the Impossible," *Reader's Digest*, June, 1958.)

All things possible

Now, my brethren in the Church, all things are possible in the Church. We can accomplish anything. This is the Lord's work. I want to testify to you that we must be wise. Don't be a sluggard. Do a day's work. Give it your heart and soul, and the Lord will bless you with success and prosper you. This is his kingdom.

Emma Lazarus has written words which describe the great Statue of Liberty. These words have special meaning to us in the Church, for truly these same words entreating all to come to America may well apply to the Church. I will just quote the last few lines. She said:

"Give me your tired, your poor,

*Your huddled masses yearning to breathe free;
The wretched refuse of your teeming shore,
Send these, the homeless, tempest-tossed to me,
I lift my lamp beside the golden door."*

The gospel of Jesus Christ is the golden door, in the name of Jesus Christ, Amen.

President Harold B. Lee

I think Bishop Featherstone is a man that I would trust speaking for me any time anywhere. Bishop Vaughn J. Featherstone has just addressed us.

We will next hear from Elder Robert L. Simpson, Assistant to the Council of the Twelve.

Elder Robert L. Simpson

Assistant to the Council of the Twelve

Tonight we meet in what is possibly the largest gathering of priesthood members in the history of this world. May we congratulate each of you for being here where the Lord would have you be. Your very presence is an indication of your faith and your desire to be a vital part of the kingdom of God.

Our message to the world is that he lives, that the heavens have been opened, that priesthood authority has been restored, and that a living prophet stands at our head.

We regard as scripture that chapter of the Pearl of Great Price that records the precious thoughts and words of the Prophet Joseph Smith as he recounts the astounding events that occurred in the spring of 1820. He said he did it to "put all inquirers after truth in possession of the facts, as they have transpired. . . ." (Joseph Smith 2:1.) He further states: ". . . I shall present the various events . . . in truth and righteousness. . . ." (Joseph Smith 2:2.)

The First Vision

You will remember, that after recounting some family history and commenting about religious unrest in the community, the Prophet tells of being impressed by the scripture found in James, chapter 1, verse 5, which reads: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." Then the Prophet said:

"Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. . . .

". . . I at length came to the determination to 'ask of God,' concluding that if he gave wisdom to them that lacked wisdom, and would give liberally, and not upbraid, I might venture.

"So, in accordance with this, my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful, clear

day, early in the spring of eighteen hundred and twenty. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally." (Joseph Smith 2:12-14.)

Does this sound like a 14 1/2-year-old boy? Then he said:

"After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the desire of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction.

"But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

"It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*" (Joseph Smith 2:15-17.)

Now, brethren, we have just recounted together the most significant singular event in the world since the resurrection of the Lord and Savior Jesus Christ. The First Vision is the very foundation of this Church, and it is

my conviction that each member of this Church performs his duty in direct ratio to his personal testimony and faith in the First Vision. How well do you believe this story? No man having heard the Joseph Smith testimony can, in good conscience, remain on neutral ground.

Restoration of priesthood

Joseph Smith was an ordinary boy with a rather ordinary name, but he was now to become an extraordinary prophet. For nine long years following the First Vision Joseph prepared for the privilege of the priesthood. As you remember, it was John the Baptist who appeared on the banks of the Susquehanna in answer to a fervent prayer offered by Joseph Smith and Oliver Cowdery. How simple the words for such a historic occasion:

"Upon you my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth until the sons of Levi do offer again an offering unto the Lord in righteousness.

"He said this Aaronic Priesthood had not the power of laying on hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter; and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and that afterwards he should baptize me.

"Accordingly," continues the Prophet, "we went and were baptized. I baptized him first, and afterwards he baptized me—after which I laid my hands upon his head and ordained him to the Aaronic Priesthood, and afterwards he laid his hands on me and ordained me to the same Priesthood—for so we were commanded." (Joseph Smith 2:69-71.)

It was just a few weeks later that Peter, James, and John appeared to confer the Melchizedek Priesthood and

the apostleship upon these same two men. That priesthood authority remains today in an unbroken chain. How reassuring to know that God's house is a house of order and that the same great leaders of 2,000 years ago were privileged to reestablish true priesthood authority on the earth. The logical sequence of events and the personages involved help to confirm the divine nature of all that transpired on that historic occasion.

It was in the following year, 1830, that the Church was organized. At last truth was established and continuing revelation was assured.

Visions in Kirtland Temple

Then nearly six years later at the Kirtland Temple on a Sabbath afternoon, the Lord himself appeared in glorious vision to Joseph and Oliver. That same day Moses, Elias, and Elijah also appeared, each ancient prophet restoring an important function of the gospel. Listen again to the glorious description of the Savior's appearance as recounted by the Prophet Joseph Smith:

"The veil was taken from our minds, and the eyes of our understanding were opened.

"We saw the Lord standing upon the breastwork of the pulpit, before us; and under his feet was a paved work of pure gold, in color like amber.

"His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing of great waters, even the voice of Jehovah. . . ." (D&C 110:1-3.)

The Savior then delivered a message that we should all read on occasion. It is recorded in the 110th section of the Doctrine and Covenants.

No excuse for failure

We attending this meeting tonight have accepted the obligation of priesthood. The commitment has been made,

and there is really no excuse for failure because ". . . the Lord giveth no commandments [or commission] unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." (1 Ne. 3:7.) With a promise like that, there is really no excuse for us to fail.

Now, brethren of the priesthood, after reviewing these divine appearances—God the Father; Jesus Christ, his Son; John the Baptist; Peter, James, and John; and other ancient prophets—doesn't this make you excited about this great work!

Importance of priesthood duties

Knowing that these events transpired, if I were a young deacon all over again, I would pass the sacrament like it was one of the most important things I had to do all week. My every act and my appearance would be in strict harmony with the dignity and honor of the position entrusted to me by the Savior.

The gathering of fast offerings would take on a rich, new meaning, and I would remind myself as I approached each home that I was the bishop's personal representative, that poor and needy people would be blessed more abundantly as a result of my efforts to participate in what James described as "pure religion and undefiled." (See James 1:27.)

If I were a young teacher or priest again, I would strive to really be an asset to my home teaching companion. I would try harder to cement friendships with the members we visit. I would attempt to lift people like the Savior did. My responsibility toward the sacrament would be regarded as a rich, spiritual experience, never to be taken lightly. To participate in a sacred ordinance with anything but our highest respect and best effort is a disservice to the people of the ward and a betrayal of the true Spirit of Christ.

Preparing for family life

If I were one of you young adults over 25 and still unmarried, I would start looking for someone who has the potential for perfection instead of someone who has already achieved it. Just off the record, and quite confidentially, it is my understanding that there is only one perfect girl produced in each century, and I have already found her; she is all mine.

If I were a young father just starting out, I would practice kindness, patience, and love unfeigned. I would check my priority system constantly just to make certain that my course was true and that eternal life was my destiny.

If I were a prospective elder, I would give myself to some kind of Church service and at the same time set out to improve my gospel scholarship on a daily basis so that my family could be sealed to me for all eternity.

If I were an active Melchizedek Priesthood holder, high councilor, member of the stake presidency, member of a bishopric, and especially if I had children at home, knowing all that I know about eternity, I would remember above all else the wise counsel of the past: that if you spend all your days and save the whole world but lose your own family, you will be counted as an unprofitable servant.

Four great statements

Brethren, four great statements I leave with you to ponder. First, the words of God the Eternal Father, "This is My Beloved Son. Hear Him!" Not 2,000 years ago, but in our time.

Next, the memorable words of John the Baptist who declared with authority: "Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron . . ." (D&C 13) in our day.

Third, the Savior's statement

about: "Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you. . ." (D&C 27:12) happening in our time of the world's history.

And fourth, from Kirtland, as recorded by the Prophet Joseph: "We saw the Lord standing upon the breastwork of the pulpit, before us; and under his feet was a paved work of pure gold, in color like amber." (D&C 110:2.)

Indeed, fellow priesthood holders, these statements are not the idle words of men. We live in a remarkable time. The Lord has spoken in our day. You and I have received the message. Our fundamental obligation is to the priesthood of God which cannot be regarded casually, as though it were a man-made club or a mere fraternal organization.

Accomplishment assured

I testify with all the sobriety of my heart and soul that we are committed, that we are depended upon. All things are possible in the Lord; President Lee made this crystal clear this morning in his masterful discourse at the welfare services meeting. As we unite in our faith and determination, His work will be accomplished. May this obligation burn within us. May it never be dimmed. May we be excited about the opportunity that is ours as we move forward deliberately, in humility, and with constant preparation, and do what we have to do. And I pray it in the name of Jesus Christ, the Master. Amen.

President Harold B. Lee

Thank you, Brother Simpson, Brother Robert L. Simpson, Assistant to the Council of the Twelve, has just addressed us.

We will now be pleased to hear from President Marion G. Romney of the First Presidency.

President Marion G. Romney

Second Counselor in the First Presidency

Brethren, you who were at the welfare meeting this morning heard President Tanner say that we had installed approximately 1,400 new bishops during this last year. It is therefore thought advisable that we say something about the fundamentals of Church welfare. As I talk to you, I shall quote from handbooks and speeches given in the past. Sources are noted in my manuscript.

Enoch and his people

Church welfare is an approach to the law of consecration—the Lord's perfect economic program. Of Enoch and his people who implemented that perfect program it is written:

"... the Lord blessed the land, and ... called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them.

"... and lo, Zion, in process of time, was taken up into heaven. . . ." (Moses 7:17-18, 21.)

Of the Nephites who survived the cataclysm which accompanied the crucifixion of Jesus and thereafter lived the program, the record says:

"And it came to pass [that] . . . the people were all converted unto the Lord, . . . and there were no contentions and disputations among them, and every man did deal justly one with another.

"And they had all things common among them; therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift.

"... and surely there could not be a happier people among all the people who had been created by the hand of God." (4 Ne. 2-3, 16.)

Working to live

The basis of God's perfect eco-

nomic program is labor. In Eden the Lord said to Adam:

"... Because thou hast ... eaten of the fruit of the tree of which I commanded thee, saying—Thou shalt not eat of it, cursed shall be the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life.

"By the sweat of thy face shalt thou eat bread, until thou shalt return unto the ground. . . ." (Moses 4:23, 25.)

Now this was not a vindictive decree. The Lord was not retaliating against Adam. He was simply placing Adam in a situation where he would have to work to live.

The ground was cursed in the manner prescribed for Adam's sake, not to his disadvantage. Had Adam and his posterity been able to live without working, the human race would never have survived. Idleness is pernicious.

An experimental paradise

Recently my secretary put on my desk an article which reported an experiment carried on by the National Institute of Mental Health. "A tiny Eden for mice" was built. In it was placed everything that could be included "in a mouse's dream of paradise. Food, housing supplies—everything was there in abundance." In it were placed four pair of mice. There was room for "4,000 mice. Every 55 days the population doubled. But when there were a little over 600 mice things began happening. Not only did the population fall off; but big problems arose in the mouse society. . . . the mice were becoming lazy. Many appeared greatly distressed, some utterly frustrated. Their behavior became quite unpredictable. The making of nests dropped off. Some of the mice began to eat each other!

"The planned mouse population never did climb to 4,000. They had reached slightly more than half that figure when reproduction came to a

complete halt. The mouse society turned into an emotional mob!

"The population in mouse-Eden has now dropped to a little more than 600. No new baby mice are being born. The mouse society is doomed. And not a mouse shows any interest in saving his dying paradise." (Lon Woodrum, *Applied Christianity*, Sept. 1973, pp. 28-30.)

Idleness

Idleness is just as devastating to men as it is to mice.

"Give [men] everything they ask for while making no demands on their own efforts, and they will deteriorate into an unfit mob." (Ibid.)

This is the lesson of all history. "My experience has taught me," said President Brigham Young, "and it has become a principle with me, that it is never any benefit to give, out and out, to man or woman, money, food, clothing, or anything else, if they are able-bodied, and can work and earn what they need. . . . This is my principle and I try to act upon it. To pursue a contrary course would ruin any community in the world and make them idlers." (*Discourses of Brigham Young*, 1925 edition, p. 422.)

The Lord himself in revealing the gospel in this dispensation, said:

"Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer." (D&C 42:42.)

And to the missionaries, he said, "Thou shalt not idle away thy time. . . ." (D&C 60:13.)

"... the inhabitants of Zion," he added, "... shall remember their labors ... in all faithfulness; for the idler shall be had in remembrance before the Lord." (D&C 68:30.) And finally he decreed:

"Let every man be diligent in all things. And the idler shall not have place in the church, except he repent and mend his ways." (D&C 75:29.)

Payment of tithing

Perhaps we can appropriately say concerning the implementation of this edict what President Brigham Young said about the payment of tithing:

"They say we cut people off the Church for not paying tithing; we never have yet, but they ought to be. God does not fellowship them." (*Discourses of Brigham Young*, 1925 edition, p. 274.)

Think about that, you who have trouble paying tithing. "God does not fellowship them."

Pursuant to the foregoing principles and instructions, "... welfare workers . . . [must] earnestly teach and urge Church members to be self-sustaining to the full extent of their powers. No true Latter-day Saint will, while physically able, voluntarily shift from himself the burden of his own support. So long as he can, under the inspiration of the Almighty and with his own labors, he will supply himself with the necessities of life. We should not forget these principles when we administer the Church Welfare Program.

Family obligation

"Obviously no person should become a charge upon the public [or upon the Church] when his relatives are able to care for him. Every consideration of kinship, of justice and fairness, of the common good, and even of humanity itself, requires this. Therefore all Church welfare workers will urge to the utmost the caring for the needy by their kin, if they have sufficient funds or supplies to enable them to do so. Where Church relatives, financially competent to take care of their kin, refuse to do so, the matter should be reported to the bishop of the ward in which such relatives reside." (*Welfare Plan Handbook*, 1952, p. 2.)

This last statement was approved by the First Presidency of the Church years ago. We must not forget or ne-

glect our family obligations in this respect.

Paul writing to Timothy declared that "... if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." (1 Tim. 5:8.)

To the Church in this dispensation, the Lord gave this law:

"Women have claim on their husbands for their maintenance, until their husbands are taken; . . .

"All children have claim upon their parents for their maintenance until they are of age." (D&C 83:2, 4.)

Although each of us is under divine command to work and sustain ourselves and our families, the varied circumstances under which we live make it impossible for all Church members and families to be at all times self-sustaining.

Care of the poor

Before the Church had been organized a year, the Lord made it abundantly clear that such poor, that is, those who by their efforts and the help of their families cannot sustain themselves, are to be cared for by the Church.

"... for your salvation [he said] I give unto you a commandment, [speaking to the Church] for I have heard your prayers, and the poor have complained before me [this was when the Church was but nine months old], and the rich I have made, and all flesh is mine, and I am no respecter of persons.

"... I say unto you, be one; and if ye are not one ye are not mine."

We hear this quoted, and properly so, about being *one* in many ways, but when this was given, the Lord was talking about the poor and the rich. He continued:

"And now, I give unto the church in these parts a commandment, that certain men among them shall be appointed, and they shall look to the poor and the needy, and administer to

their relief that they shall not suffer. . . ." (D&C 38:16, 27, 34-35.)

"... repeatedly [thereafter, He emphasized] the duty of the Saints to look after the poor. . . ."

"... the law of my church"

In the revelation referred to by the Lord as "the law of my church," he said:

"... behold, thou wilt remember the poor, and consecrate of thy properties for their support. . . . And inasmuch as ye impart of your substance unto the poor, ye will do it unto me." (D&C 42:30, 31.)

"... later the Lord said:

"Behold, I say unto you, that ye must visit the poor and the needy and administer to their relief. . . ." (D&C 44:6.)

"Still later:

"Wo unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation: The harvest is past, the summer is ended, and my soul is not saved!" (D&C 56:16.)

"And when giving instructions regarding the united order, the Lord said:

"Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment." (D&C 104:18.) (*Church Relief Activities*, 1933, p. 4.)

In light of these teachings it seems to me that every Church member, and particularly every priesthood bearer who wishes peace and joy here and eternal life hereafter, would give bounteously of his sustenance to the poor.

Duty of the bishop

While all Church members are re-

quired to give, the bishop is the Lord's authorized representative to administer Church relief to the needy. On this aspect of Church welfare I quote President Clark:

"... By the word of the Lord the sole mandate to care for and the sole discretion in caring for, the poor of the Church is lodged in the bishop. . . . It is his duty and his only to determine to whom, when, how, and how much shall be given to any member of his ward from Church funds and as ward help. . . .

"Help given by the bishop is different from help given by other organizations and agencies.

"Relief by public agencies is given primarily from political, social, or economic considerations. Moral and spiritual considerations play a secondary part. The welfare of the State, not the upbuilding of the individual, is the measure. . . .

"Relief by private non-church agencies and individuals is often motivated by the highest considerations. . . . But in this giving, the emphasis is rather on the giver than the receiver. . . .

"But the help given by the bishop is wholly different from either [public agencies or private charities]. . . ."

"In the first place, the church is expressly and directly commanded to care for its poor and needy, and the bishop is charged with the responsibility of carrying it out, and is given all the rights, prerogatives, and functions necessary therefor.

"In the next place, the standard of care has been indicated. The bishop has been directed [by the Lord] 'To keep the Lord's storehouse; to receive the funds of the church . . . and to administer to their wants. . . .' (D&C 72:10-11.)" (Unpublished article by President J. Reuben Clark, Jr., on the role of bishops and the Relief Society, July 9, 1941.)

The Lord's way

In his administering aid to the needy the bishop must ever keep in mind that in doing so he is the Lord's agent and that the Lord said:

"... it is my purpose to provide for my saints. . . .

"But it must needs be done in mine own way; and behold this is the way that I, the Lord, have decreed to provide for my saints, that the poor shall be exalted, in that the rich are made low." (D&C 104:15-16.)

And the bishops must never forget that the only way the poor can be exalted in receiving assistance is to be given the opportunity and be required to work, to the extent of their ability, for what they receive. The dignity and self-respect of the receiver must be preserved.

We shall have taken a long stride forward in the Lord's perfect economic program when (1) everyone contributes to Church welfare in the spirit of the widow's mite; (2) everybody works individually to sustain himself and discharge his family responsibilities in this respect; and (3) when everyone helped through the bishops storehouse desires, and is assisted to obtain, the opportunity to work; for after all, the real purpose of caring for the poor and the needy according to the Lord's plan is not merely to give temporal help but to save souls.

Rule of love

"The rule of the bishop in all these matters is the rule of the priesthood—a rule of kindness, charity, love [and] righteousness." (Unpublished article by President J. Reuben Clark, Jr., on the role of bishops and the Relief Society, July 9, 1941.)

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowl-

edge, which shall greatly enlarge the soul without hypocrisy, and without guile." (D&C 121:41-42.)

God bless us in performing this great service, I pray, in the name of Jesus Christ. Amen.

President Harold B. Lee

I am sure you realize that few men are more qualified to speak on this subject than President Marion G. Romney.

The congregation and chorus will now join in singing "Praise to the Man."

The congregation sang the hymn, "Praise to the Man."

President Lee

We shall now be pleased to hear from President N. Eldon Tanner, first counselor in the First Presidency.

President N. Eldon Tanner

First Counselor in the First Presidency

What a tremendous thing it is to think of 180,000 priesthood holders meeting in 800 different groups throughout Canada and the United States to listen to a prophet's voice and to be instructed. This is the greatest gathering of priesthood holders in the history of the Church.

I am always humbled and inspired and encouraged as I stand before a body of the priesthood, realizing that they have been chosen, ordained, and set apart and authorized to act in the name of the Lord, to be a light unto the world, and to so live and use their influence to thwart the ways of Satan. There are many young boys in our priesthood gatherings tonight.

One of my grandsons said just this week, when it was mentioned what he needed to do to gain certain things, "Well, that is a long way in the future." I think when we are talking about our duties in the priesthood, especially with our younger people, and I am sorry to say with so many old people, too, who think they will never die, they think it is a long way in the future. They seem to think they can live this way today, and they can live the way the Lord wants them to tomorrow.

Magnifying the priesthood

I would like to have these young men try to listen to what I have to say because it is in your best interest. You hold the priesthood; you have been chosen to come forward in these latter days to hold the priesthood of God in the only church in the world which has the priesthood of God. You are given the opportunity to act in his name; you have made covenants with the Lord to magnify your priesthood, and help build the kingdom of God here upon the earth. You have been given this promise:

"For whoso is faithful unto the obtaining of these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies.

"They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God.

"... therefore all that my Father hath shall be given unto him." (D&C 84:33, 34, 38.)

Now note the commandment the Lord gives unto all priesthood holders: "And I now give unto you a com-

mandment to beware concerning yourselves, to give diligent heed to the words of eternal life.

"For you shall live by every word that proceedeth forth from the mouth of God." (D&C 84:43-44.)

Strength to combat evil

Never before has your strength and influence been needed more than now to combat the evils of the world which are as predicted and recorded in Second Nephi. Speaking of this day, and referring to the devil, Nephi says:

"For behold, at that day shall he rage in the hearts of the children of men, and stir them up to anger against that which is good.

"And others will he pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away carefully down to hell." (2 Ne. 28:20-21.)

Brethren, we seem to think that is a long way away, and when we die we won't be well met unless we are prepared to do what the Lord has asked us to do.

If we are to accomplish what we have been called and set apart to do, we must honor our priesthood, magnify our calling, and as President Lee has admonished, love God and keep his commandments. To keep the commandments requires self-discipline and obedience to the law. Obedience is the first law of heaven, and it is obedience to the laws of God that I should like to talk about particularly, because these laws affect not only our happiness and well-being here upon the earth, but are essential to our eternal life.

Free agency

First I should like to emphasize that one of the greatest gifts that God has given to man is his *free agency*. You may choose your life and what you will be. But the Lord has said; "If ye love me, keep my commandments"

(John 14:15), whether you are boys or men.

I should like to read a little poem which most of you have heard—some, many times:

"Know this, that every soul is free
To choose his life and what he'll be,
For this eternal truth is given
That God will force no man to
heav'n.

"He'll call, persuade, direct aright,
And bless with wisdom, love and
light,
In nameless ways be good and kind,
But never force the human mind.

"Freedom and reason make us
men;
Take these away, what are we then?
Mere animals, and just as well
The beasts may think of heav'n
or hell."

We have the laws, we may choose how we will apply them. We must be prepared, however, to take the consequences of our choices. All laws of God are for our good and welfare and benefit. Through obedience we will be blessed. If disobedient, we will suffer, though sometimes the consequences may be much later.

Self-discipline

Self-discipline is the basis of our success. Man has been given a mind to think, to ponder, and to understand and decide what he wants to do and whether or not the sacrifice and discipline is worth it; and, in the Church, whether or not he can stand the ridicule and pressure of those with whom he associates. You have been called. You have been given the priesthood. You have been given the gospel. You are an example to the world. Be a good one.

The measure of our success depends on our decision, our determination, discipline, and dependability. But let us always remember that the Lord has said:

"When we obtain any blessing from God, it is by obedience to that

law upon which it is predicated." (D&C 130:21.)

He also said:

"I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D&C 82:10.)

Laws of nature

The laws of nature are inflexible and rigid and right. Through ignorance or deliberate intent, if you touch a hot stove, you are going to be burned; or if you touch a high voltage wire, you will suffer the consequences. If you say, I am going to defy gravity and jump off a high building or a high precipice, you might say halfway down, "All is going well."

When you think of the sun, the moon, the stars, and when you think of the eclipse of the sun and the moon, though years may pass between one time and another, still the scientists can tell you to the exact minute when the sun will be eclipsed and where you can see it best. What a terrible thing it would be if we couldn't depend upon the sun coming up in the morning. How uncomfortable we would be if it were just a few hours late. We would freeze, and there would be very little life, if any, left upon the earth, just because the sun said, "Well, I won't do it today."

Those who were in the Skylab and Apollo programs never thought of laws as restricting them in what they were doing, but they used them as a means by which they could determine how to do it. They and all who were associated with them spent years concentrating, trying to live and do those things which the laws of nature commanded.

Training to do right

It is an interesting thing when we are training animals, we expect those animals to do exactly what they are told, and we will spend hours, we will spend days, and we will spend weeks,

and we will spend months training a hunting dog or a sheep dog or a horse; and they do the same in a circus with their circus animals. Those men who are acrobats in a circus spend months and years in preparing to do those things that are necessary, using all the laws and obeying those laws to accomplish what they wish to do.

This is true with anything in life. But we are prepared to spend that time and give rewards to our animals when they do right and punish them otherwise, and if they won't do what we tell them and we can't train them, we dispose of them. How much more important that we take time to train our children to do what is right, and ourselves as children of God, to do what is right, and to be sure we are where we should be when we should be, doing the things we should be doing in keeping the commandments of God, being obedient in every way. As we do this, we can gain eternal life. How true this is!

Priesthood holders, how fortunate and how blessed to have the scriptures, the word of God, to guide us, and a prophet of God to direct us. We have our quorums and leaders to instruct and teach us correct principles and encourage us.

How important that we listen to the prophet's voice and govern ourselves and obey the teachings of our Lord and Savior Jesus Christ, who gave his life for us, and gave us the gospel as our guide. We should always remember what Joseph Smith, the Prophet, said:

"Whatever God requires is right, no matter what it is, although we may not see the reason thereof until all of the events transpire."

Obedience through faith

Often throughout the ages man has not known or understood why certain laws were given, but through faith in God, he has accepted and kept the commandments, if he were wise.

Adam, when asked why he offered sacrifice, said, "I know not, save the

Lord commanded me." (Moses 5:6.) That was enough for Adam, and he kept the commandments. Imagine yourself being in Noah's place when the Lord told him to go and build an ark. There was no rain or anything to worry about, but he was told to go and build an ark; and he set about to build the ark and he followed directions. But there were many people who did not follow; they didn't believe; they thought it was a long way away and wouldn't happen, and you know the result.

Lehi was directed to leave Jerusalem, and you know objections were raised by his family. Some questioned his sanity, but he followed and accepted the words of the Lord and was obedient to them, and the Lord directed Nephi to build a ship to take them across the waters.

I wonder if anyone here can tell us why the Lord has said that we should be baptized by immersion. We are obedient to that. Why the laying on of hands? Why can't we just say, "Yes, I would like to be a member of this Church," and let it go at that?

Word of Wisdom

When the Word of Wisdom was given, many people questioned it, and many didn't accept it as the word of the Lord. Some say it was not a commandment, but when the Lord said he would like you to do it, to me that is commandment enough. I have an article here that refers to the use of nicotine. It was written 140 years after the Word of Wisdom was given. At the beginning of the article these statements appear:

"It attacks the lungs, the heart, and the brain. It has killed more people than the great epidemics of typhoid, tuberculosis and yellow fever."

At the conclusion of the article it says that "all of the epidemics of typhoid throughout Western Europe since the beginning of the 16th century have caused fewer estimated deaths than the total number known to be caused by

cigarettes in one year in the United States."

Did the Lord know what he was talking about? Should the people listen to the commandments, whether or not they realize just why they are given? Brethren, we as priesthood holders, members of his Church and kingdom here upon the earth—and I bear testimony that this is his Church and he directs it through a prophet of God—should keep the commandments.

The same article tells of a woman on the autopsy table and states: "Her scalp has been peeled back . . . and there is only a cavity where her brain once functioned."

It also tells of a prominent lawyer in a large southern city who died of a heart problem caused by the smoking of cigarettes. It tells of the suicide of the dean of a community college who had blown off the top of his head when the agony of smoker's emphysema had become too much to bear.

The article goes on to say that the use of nicotine and tobacco often leads to the use of heroin, other drugs, and alcohol. In the face of all these facts and this information, thousands and thousands of people continue to use cigarettes. This is another example of how important it is to listen to the Prophet of God and keep the commandments given through him. The Lord has said of his prophet:

"Wherefore, meaning the church, thou shalt give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me;

"For his word ye shall receive, as if from mine own mouth, in all patience and faith.

"For by doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory." (D&C 21:4-6.)

Is that promise enough, brethren?

Keeping Sabbath holy

Regarding the Sabbath day, surely the members of the Church and priesthood holders will listen to the Lord when he commands us to keep the Sabbath day holy:

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;

"For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High." (D&C 59:9-10.)

Surely we can give one day out of seven serving the Lord who came and gave his life for us. Surely we can follow the teachings of the Lord, where he says that we should do these things, worshipping him, expressing our gratitude and thanks for the sacrifice he has made. It seems that this commandment is being ignored and broken more often all the time by men who hold the priesthood.

Brethren, in many, many areas it is time we take stock of ourselves and do what the Lord wants us to do. A man said to me the other day, not long ago, "This Church just demands too much of us."

I said, "Brother, this Church demands nothing of you. It just offers you a better way of life." He said, "But it is awfully hard." I said, "Let's see if it is. Let's go and get a cigar and have a good smoke. Let's go and hold up a bank and see what happens. Let us go and join a group tonight as they go out on a big drunk." He said, "President Tanner, don't be ridiculous." I said, "All right, I won't if you won't." Then I said, "Just name one commandment that you think you shouldn't keep, or you would advise your son not to keep." He could not.

Payment of tithing

Regarding our tithing, surely, brethren, we should be prepared to pay

one-tenth of what the Lord has given us, especially when we realize that it could be taken away from us overnight with fire or hurricane, or any other thing that might take it away from us.

When I was presiding over the Edmonton Branch a man came to me and said, "I can't pay a full tithing this year. I have had to do some building, some remodeling, and so on." I told him that the Lord had said that he would pour out blessings that we would hardly be able to contain. He said, "I still can't do it." Right after the first of the year that man spent several days in the hospital with a high doctor bill, and he paid it. I am not suggesting that he was there because he didn't pay a full tithing, but I am suggesting that the evidence is there that he could have paid a full tithing.

How would you like the Lord to figure out his blessings on the same basis that you do when you are figuring out your tithing? If you were in deep trouble, had physical or mental illness, or your family were suffering and causing you much concern, would you want him to say, "Well now, just how much can I keep from giving him? How close can I figure this blessing?"

Obedience to commandments

Brethren, let us be obedient to the commandments of God. Let us prove faithful, let us be an example to the world, a light unto the world. Appreciate the priesthood which we have and the calling that is ours. We have been given the great privilege of holding the priesthood and the responsibility of taking the gospel to the world. We can do it by our actions as well as by precept, which is much more effective. Only as we live and keep the commandments of God, being obedient in all things can we fully enjoy life here and eternal life in the world to come, and be able to influence the world for good, and help build the kingdom of God here upon the earth.

May we do this, as members of the Church of Jesus Christ, which we

are, and follow the prophet of God who has been chosen and through whom the

Lord speaks, I humbly pray in the name of Jesus Christ. Amen.

President Harold B. Lee

My brethren of the priesthood: We have met here tonight in a great assembly. You didn't come here to be entertained. You came here, presumably, because you wanted to be instructed, and you wanted some guidelines. You have received from those who have spoken to you some very important things for you to think about. I commend all that has been said for your very serious thinking.

There are a few matters that I should like to talk about before we close this meeting.

Conference in Munich

We have just come from a great experience at an area conference in Munich, Germany. There we had 14,000 saints gathered from more than eight European countries, including Germany, France, Spain, Italy, Austria, Belgium, Holland, and Switzerland. Besides that, there was a large representation from the German Democratic Republic. They permitted a number of our people to come from behind what we call the "iron curtain." In addition, of course, were a number of us from America. This required some very careful and extensive preparations for translating into five different languages, six including English.

It was a tremendous challenge, and we said as we closed the conference, "Now brothers and sisters, it is impossible for the General Authorities to learn seventeen different languages, the number of languages in which we are teaching the gospel today. But how simple it would be if all of you would try to learn English besides your own mother tongue. Surely you could learn one language, English, rather than

to expect the General Authorities to learn seventeen different languages."

Apparently somebody listened because we have been hearing since that in their fast and testimony meetings in these countries they have said, "Now we have been told that we should learn English, so we had better get busy and do something about it." And I think that is the feeling that has been engendered. These people came wanting to know clear signals of what they ought to do.

All one in Christ

Think of the wars in the past, involving these very countries, political differences where some of these countries have been at war, and now we assemble them all under one roof. We quoted to them what the Apostle Paul had said to the Galatians, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. . . and heirs according to the promise." (Gal. 3:28-29.)

Then we paraphrased saying, "Now you are neither English, nor German, nor French, nor Spanish, nor Italian, nor Austrian, nor Belgian, nor Dutch, but you are all one as members of The Church of Jesus Christ of Latter-day Saints. Despite the political differences that you have had with various countries, in you now, because you are all members of The Church of Jesus Christ, the war must end so far as you are concerned."

If we could think of that as we felt the united brotherhood as these from various countries mingled together, we came away with a feeling that if—as I quoted in my first talk at this conference—as George Bernard Shaw said, "If we all realized that we were

the children of one father, we would stop shouting at each other as much as we do." We are all of one great family. And that should apply not only in political matters, but it should apply in our dealings with each other. What we may do as politicians, or as those who are engaged in competitive temporal activities, we must say, "Because I am a holder of the priesthood of the living God, I am a representative of our Heavenly Father and hold the priesthood by which He can work through me; I can't stoop to do some of the things that I might have done otherwise because of my fellowship with the priesthood of God."

Other area conferences

As we witnessed the feeling that was there, we have felt that we should continue these area conferences. The first such conference was held in Manchester, England, where we had about 14,000 there. We were in Mexico City next, where we had representatives from all the Central American countries and from Mexico. There we had 16,000, and to see what had happened from the time I first went down there in 1945 was an inspiration. To see congregations that at that time were meeting many times in houses with dirt floors! Many of the women came barefooted, showing the extremes of poverty; very few leaders—and now to go back after these few years and see under one roof well-dressed, fine-looking leaders taking their own responsibilities as bishops, stake presidencies, high councilors, stake mission presidents—it is one of the miracles. The world is asking the question, "How are you able to do it?" and there is only one answer: that when we become fellow citizens in the kingdom of God we must be men and women different. And that is what the holders of the priesthood must say to themselves: "We can't be holders of the priesthood and be like other men. We must be different, because priesthood means a fellowship in the royal household of the kingdom of God."

New MIA program

There is another matter I would like to talk about. Last June we announced some changes in the structuring of the MIA. The Aaronic Priesthood MIA is now for those 12 to 18 years of age; and the Melchizedek Priesthood MIA is for those from 18 to 25 for Young Adults; those 26 and over for Special Interest. And the announced purpose of this last grouping was to focus attention upon those who have not, up to this time, been involved. They have come to us many times in the last few years saying, "We have nowhere to go. We don't relate to the Relief Society. We are not young adults. We go to sacrament meeting, we go to Sunday School. Why can't we have a program that is suited to our needs?" And so this organization, as set up, is now moving forward and is designed to focus on every individual, and to make everyone feel that they are wanted; and the leaders of the Church must be in the forefront in carrying out these programs suited to the needs of those in these age groups.

Feedback on program

There is evidence of much enthusiasm for those who are now involved, but unfortunately we are getting some feedback over the Church, where some who have heard of this program are writing to us. Brethren, may I read one or two comments, and if these could be true as a sampling, I hope would not be repeated too many times.

Here is a sister who writes to us and says, "While I have greater peace of mind, there are times I do get discouraged. My bishop informed me of the Special Interest group in the Church. In this area, the program is still quite new and many people have never heard of it yet. I didn't know it existed until about a month ago. I am sure there are many who need this program but they have been cheated because many of the bishops where we are are not

converted to it. Therefore, they are not really trying to take the leadership in getting this thing started."

"If anyone is to attain the highest degree of the celestial kingdom, one has to be married to a worthy companion," another sister writes, "as well as being worthy individually. We sometimes make mistakes in choosing a companion, which sometimes results in a divorce. Or we may be widowed, and there are some who just haven't found the right companion at twenty-five years of age."

"Whatever the reason," another writes, "The want to be 'needed' is a very strong force. Without the Special Interest group a single person after the age of 25 is like a fifth wheel. As a Church, most of the talks are centered around the complete family unit. This concept I fully agree with, and certainly should be encouraged."

Need for Special Interest

Then we have here a sister who tells about her experience. Her husband passed away, and then she writes, "After the funeral services were over, I took my five children and went home, and was left to sink or swim. And I sank; I was all alone. How was I going to look after those five children? Oh, sure, the bishop would see that I didn't go hungry and that we were taken care of, and we had enough food to eat, and so on, but we needed something more than that."

And then she said this, "I need Special Interests because I need to know that there are other people in the world with feelings like mine. I need to meet other widows who have managed to raise their children alone successfully, without the hang-ups psychologists insist they will have. I need to know that some people's problems are worse than mine, so I can recognize and count my blessings. I need people to talk to who fully understand my problems and needs. I need Special Interests because I have to

learn how to handle my own problems. The first thing I learned as a widow was that no one else will help except in emergencies, and sometimes not then. As soon as the funeral was over, I repeat, I was left on my own either to sink or swim.

"Then," she said, "your classes geared to the whole families don't help us a bit, but a class I took this fall with the Special Interests showed me how I can communicate with my family and friends. There is no way you can fully understand our needs or problems, except you go through it yourself. Do you know what it is like to lose your wife or husband in death? It is nothing like losing your father or even your daughter. I know; I lost both before I lost my husband. Do you know what it is like to go through the hell of a divorce? Do you know what it is like to be a girl over 26, and still be single? You can't know. We need each other. Some of us need small group activities. Some of us need large group activities where we can go and have to talk to people and visit. Sometimes we don't feel like talking. Special Interests is not a dating bureau or a marriage bureau. As such it would be a complete failure. There are women in our stake who like to go places, but not alone. They come to our small activities hoping to meet other women with similar interests to go places with. One lady buys a season pass to the symphony every year, and she is still looking for someone to go with her.

"We resent being invited to the Young Marrieds activities. To me it is like a slap in the face to have the Young Marrieds or elders announce that Special Interests are invited to their party. I know you may not understand why I feel so strongly about it, but other Special Interests I have talked to understand, and most of the others feel the same way. I feel like this new Special Interest program is inspired of God. It is what we need, if it is done like it should be. I needed it eight-and-a-half years ago. Thank the Lord my

president is working hard on it to do his part. Will you recognize us as a special group of people, long ignored and neglected with special problems and special needs and special interests? Some of us are raising special children, boys without fathers, girls without mothers. They have special problems and special needs. If our needs aren't met, you are also neglecting some of their needs."

Support of priesthood

Now brethren of the priesthood, if you knew the processes by which these new programs came into being, you would know that this just didn't come out of a brainstorm, the figment of somebody's imagination; this was done after some of the most soulful praying and discussing that I believe I have ever experienced. We know, and we announced when it was given that this came from the Lord. This was an evidence of a thing that the Lord was giving us to do to meet a special need. But it troubles me when I read some of these things where sisters are pleading with us to try to do something to stimulate the activities where the bishops or stake presidents have not caught on to what it is all about.

In the early days of the Welfare Program, everywhere I went people were saying to me, "Brother Lee, how is the Welfare Program going?" And I would answer, "Just as well as the individual bishop of each ward makes it go. In some wards it is an absolute failure. In other wards it is going great guns." And that is exactly what is happening with what we are now launching.

In some places we see the enthusiasm; if you were to start these activities now, you would catch the enthusiasm of the young people, and these young widows, divorcees, those who haven't found companions. If we can catch them while their enthusiasm and anticipation are great, great things will come out of it; and we must ask you brethren now to remember that these

things come from a source from which you brethren want to receive instruction. Please, I beg of you, don't let these people down, who are pleading that you listen to your leaders, and follow the counsel that has been given in these Special Interest activities.

The duty of marriage

Now, there is another matter that I would like to talk about. There are some examples that point up an area of need which applies directly to young men in the past-25-age, who for some reason, and hard to understand, as holders of the priesthood, are shirking their responsibilities as husbands and fathers.

President Joseph F. Smith said, "The house of the Lord is a house of order and not a house of confusion; and that means," as the Lord has said, "that the man is not without the woman in the Lord, neither is the woman without the man in the Lord; and that no man can be saved and exalted in the kingdom of God without the woman, and no woman can reach perfection and exaltation in the kingdom of God, alone. That is what it means. God instituted marriage in the beginning." (*Conference Report*, April 1913, p. 118.)

President Joseph F. Smith further said this, which strikes right at the heart of what I want to emphasize: "I desire to emphasize this. I want the young men of Zion to realize that this institution of marriage is not a man-made institution. It is of God. It is honorable, and no man who is of marriageable age is living his religion who remains single. It is not simply devised for the convenience alone of man, to suit his own notions, and his own ideas; to marry and then divorce, to adopt and then to discard, just as he pleases. . . . Marriage is the preserver of the human race. Without it, the purposes of God would be frustrated; virtue would be destroyed to give place to vice and corruption, and the earth would be void and empty.

" . . . Now, every young person

throughout the Church should understand this very thoroughly. The Church authorities and the teachers of our associations should inculcate the sacredness, and teach the duty of marriage, as it has been revealed in the latter days to us. There should be a reform in the Church in this regard, and a sentiment created in favor of honorable marriage, and that would prevent any young man, or any young woman, who is a member of the Church, from marrying except by that authority which is sanctioned of God. And no man holding the priesthood who is worthy and of age should remain unmarried. . . .

"Many people," he continues, "imagine that there is something sinful in marriage; there is an apostate tradition to that effect. This is a false and very harmful idea. On the contrary, God not only commends but he commands marriage." (Joseph F. Smith, *Gospel Doctrine*, 5th ed., pp. 270-274.)

Divorce avoided

I had come to my office the other night a beautiful mother and seven children. I think I am far enough away, and probably no one would guess of whom I am speaking. She is a very talented young woman, but she said, "I have come to a time where I believe that I must think of divorcing my husband." So I began to ask about her husband. In answer to my questions, she said he was kind to her. He was a good provider, but somehow the luster of the romance of marriage, now that their children were pretty well grown, had now brought her to a point where she had begun to think that maybe if she were footloose she could do better than she was able to do with the husband who was the father of her children. We had quite a talk about it; but the other morning, after the first session of the conference, this lovely young woman met me and she said, with tears rolling down her cheeks, "I have had the answer to every problem. This session has changed my life. I am a woman

different now, because I have understanding that I never had before. I am going back. I am going to take care of my family. I am going to love my husband, and I am going to correct the mistakes that are in me, where I think most of the problem lies."

Brethren, we are living where there may be many like that, where a husband now may be in the change of life like women are at a certain age, and maybe the zest for the intimacies of married life has passed him. But here she is now and she might say, "Well I yet have some good looks and some youth left; maybe I should cut loose and find other companionship." That is the frivolous sort of thinking that some women go through, so we are told by psychologists. That must never find root in this Church.

Counsel from bishop

I performed a marriage some ten or fifteen years ago for a couple. I received a letter not long ago from this mother. As the letter began I thought, "Well, here goes another one of the temple marriages that has failed." But then the tone of the letter began to change. She said, "When we thought that the end was here and that there was only one thing to do and that was to get a divorce, we had been told that we should counsel with our bishop. At first thought we hesitated, because he was just a young man. He was younger than we are. But he was our bishop so we went to see him. We poured out our souls to our young bishop. He sat and listened silently, and when we ran out of conversation he said, simply, 'Well, my wife and I, we had problems, too, and we learned how to solve our problems.' That is all in the world he said. But you know there was something that happened as a result of that young bishop's statement. We walked out of there and we said, 'Well, if they can solve their problems, what is the matter with us?'"

Teach those who are having prob-

lems to go to the father of the ward, their bishop, for counsel. No psychiatrist in the world, no marriage counselor, can give to those who are faithful members of the Church the counsel from one any better than the bishop of the ward. Now, you bishops don't hesitate to say, marriage is the law of God, and is ordained by him and man and wife are not without each other in the Lord, as the apostle Paul declared.

Sanctity of marriage

Now, let me say just a bit more about this matter of marriage. This may sound a little bit bold to urge marriage for those who are past the marriageable age; but in some of our countries, where we are bringing in new converts, we are shocked to know that some men are delaying marriage until their later thirties or into their forties, and they have never talked of marriage. Here I have quoted from a president of the Church, President Joseph F. Smith, who has told us in plainness that today a flood of iniquities is overwhelming the civilized world and that one great reason therefore is the neglect of marriage. It has lost its sanctity in the eyes of the great majority. It is at best a civil contract, but more than often an accident, or a whim, or a means of gratifying the passions; and when the sacredness of the covenant is ignored or lost sight of, then a disregard of the marriage vows under the present moral training of the masses is a mere triviality, a trifling indiscretion.

Problems of single women

Brethren, we must again think of our responsibilities as holders of the priesthood. I believe I have a letter here from a sister that pinpoints something that some of these girls are going through. I think I can read this without divulging any confidence, without telling her name. She is talking about an experience she has gone through, and others she meets with tell her the same

thing. There is a man who has been dating her for years and he comes especially at meal time. She is a 27-year-old woman.

Here is another one who says, "I am a 40-year-old single woman." Another one says, "I am a 30-year-old single woman." And then they all say about the same thing, and without repeating these stories, they all read about the same: "For the past year and a half I have been dating a fellow who is 33. We see each other almost every day. I have sought counsel from my bishop; and although he has been very kind, patient, and understanding, he really doesn't know how or what to advise me. I have tried to terminate the relationship, but it seems to drag on. There is no commitment; realistically, there is also very little hope."

Pages could be filled with similar cases, each a little different and yet all so similar.

"He has a job; he hangs around; he is playing marriage. His lifestyle seems to be an adaptation of that of worldly couples who live together without benefit of or commitment to marriage. There probably is no immorality involved in many cases, but it is a degenerative condition and does not by any means 'avoid the appearance of evil.' And the girls are probably as guilty as the fellows for allowing such conditions to exist; however, they are limited in their efforts to bring about satisfactory solutions."

Responsibility to marry

I think that is enough to give you the other side of the story from the girls who are frustrated. All women have a desire for companionship. They want to be wives; they want to be mothers; and when men refuse to assume their responsibility of marriage, for no good reason, they are unable to consummate marriage. Brethren, we are not doing our duty as holders of the priesthood when we go beyond the marriageable age and withhold ourselves from an

honorable marriage to these lovely women, who are seeking the fulfillment of a woman's greatest desire to have a husband, a family, and a home.

Now don't misunderstand me. I am not trying to urge you younger men to marry too early. I think therein is one of the hazards of today's living. We don't want a young man to think of marriage until he is able to take care of a family, to have an institution of his own, to be independent. He must make sure that he has found the girl of his choice, they have gone together long enough that they know each other, and that they know each other's faults and they still love each other. I have said to the mission presidents (some of whom have been reported to us as saying to missionaries, "Now, if you are not married in six months, you are a failure as a missionary"), "Don't you ever say that to one of your missionaries. Maybe in six months they will not have found a wife; and if they take you seriously, they may rush into a marriage that will be wrong for them."

Please don't misunderstand what we are saying; but, brethren, think more seriously about the obligations of marriage for those who bear the holy priesthood at a time when marriage should be the expectation of every man who understands the responsibility; for remember, brethren, that only those who enter into the new and everlasting covenant of marriage in the temple for time and eternity, only those will have the exaltation in the celestial kingdom. That is what the Lord tells us.

Now, brethren, will you think seriously about that, and take from us our counsel, and don't rush hastily into it. Take time, yes, but don't neglect your responsibility and your obligations as holders of the holy priesthood.

Banner of holy priesthood

Brethren, we look to you to carry the banner of the holy priesthood of God. What a force, 185,000 is the estimated number of you who are within

the sounds of our voices tonight. Brethren, let us have our eyes fixed on the eternal value of things, with an eye single to the glory of God, and say each to himself, that "from now on, God being my helper, I am not going to engage in any activity unless it helps me to move myself further toward that goal of eternal life, eventually to return back to the presence of my Heavenly Father."

Brethren of the priesthood, you who are home teachers, when you see families that are on the verge of divorce, when you see incorrigible children that haven't found their way, parents who seem to have lost contact with their children—brethren of the priesthood, you have a responsibility to stay with those families and not let them drift apart until you have done everything within your powers to stop this trend of divorce.

Moral cleanliness

One of the painful things that I have as a responsibility is to have a flood of recommendations for cancellations of sealings of those who have been married in the temple. It is frightening, brethren, and much of it stems from one of the greatest of all the sins next to murder, the sin of adultery, that is running rampant throughout the Church. Brethren, we must ourselves resolve anew that we are going to keep the law of chastity; and if we have made mistakes, let's begin now to rectify these mistakes. Let's walk towards the light; and for goodness sake, brethren, don't prostitute the wonderful opportunity you have as men, as those who may link hands with the Creator in the procreation of human souls, by engaging in a kind of unlawful relationship that will only go down to disgrace and break the hearts of your wives and your children. Brethren, we plead with you to keep yourselves morally clean, and walk the path of truth and righteousness, and thereby gain the plaudits of a Heavenly Father whose sons you are.

Rising to responsibilities

I bear you my witness, brethren, and want you to know of our love for you brethren of the priesthood. But we want you to rise to your responsibilities, brethren, and keep yourselves in tune with the Spirit of the Lord. One of the greatest and saddest things that we can see is one who has had the Spirit of the Lord and then has lost it by sin, and they stand now in the dark and are turned over to the buffetings of Satan, and then experience the torture chambers of the hell in which they must live, which is terrible indeed as the Lord has warned. Brethren, let us try to catch people on the way down before they reach that kind of a goal, and where you see them going in that direction, brethren, rise to your responsibilities and try to save the manhood of this Church.

I plead with you, my brethren, and leave with you my blessing, and bear you my witness this night, in the name of the Lord Jesus Christ. Amen.

President Harold B. Lee

Now, brethren, we come to the end of this priesthood meeting.

The Sunday morning session tomorrow will be received by millions in all parts of the United States over the many television and radio stations cooperating to provide extensive coverage of this conference.

Over 90 radio stations will broadcast the conference tomorrow morning in major cities of Mexico and Central America, and by satellite in countries of

South America, to a potential Latin American audience of 60 million people.

The Tabernacle Choir Broadcast will be from 9:30 to 10:00 tomorrow morning. Those desiring to attend must be in their seats before 9:15 a.m.

In leaving this priesthood meeting tonight with all the traffic jams, brethren we remind you, as we always do, to obey the traffic rules, use caution, and be courteous in your driving.

Brother Welch, we thank you and your associates of the Mormon Youth Men's Chorus for the beautiful music rendered at this priesthood session. We are grateful for this outstanding chorus, and express sincere thanks for the service you handsome young men have rendered here tonight.

The chorus, with Jay E. Welch conducting and Roy M. Darley at the organ, will now close this meeting with "O Home Beloved, Where'er I Wander," following which Elder J. Stuart McMaster, former president of the Kansas-Missouri Mission, will offer the benediction.

This conference will then be adjourned until 10 o'clock tomorrow morning.

The Mormon Youth Men's Chorus sang "O Home Beloved, Where'er I Wander."

The benediction was pronounced by Elder J. Stuart McMaster, former president of the Kansas-Missouri Mission.

The conference was adjourned until Sunday morning at 10 o'clock.

THIRD DAY MORNING MEETING

SIXTH SESSION

The sixth session of the conference convened in the Tabernacle on Sunday, October 7, 1973, at 10 o'clock a.m.

President Harold B. Lee presided and conducted.

The Salt Lake Tabernacle Choir, under the direction of Richard P. Condie, with Alexander Schreiner at the organ, furnished the music.

Prior to the opening of the meeting, the Tabernacle Choir sang "All Hail the Power of Jesus' Name."

President Harold B. Lee

We are assembled in another session of the General Conference of The Church of Jesus Christ of Latter-day Saints. We are pleased to extend a cordial welcome and our warmest greetings to all present this morning in this historic Tabernacle at this, the sixth session of the conference.

We acknowledge the presence of special guests, government, educational, and civic leaders, and thousands of Church leaders and members from far and near gathered here for this conference.

We are pleased to have the Commanding General of Hill Air Base here with us, with his wife and some of his staff. We assure you, General, that you are welcome and we are pleased to have you with us.

We also acknowledge the pres-

ence of all others who may not have been mentioned in the categories that I have just read.

We extend greetings to friends attending these proceedings from other churches, together with the vast audience tuned to this conference by radio and television throughout many areas of the world.

The Tabernacle Choir, which opened these services singing "All Hail the Power of Jesus' Name," under the direction of Richard P. Condie with Alexander Schreiner at the organ, will now favor us with "Arise, Shine Thy Light Is Come" following which Elder Loren C. Dunn of the First Council of Seventy will offer the invocation.

"Arise, Shine Thy Light Is Come" was sung by the Tabernacle Choir.

Elder Loren C. Dunn of the First Council of Seventy offered the invocation.

After the invocation and without announcement, the Tabernacle Choir sang "Lovely Appear."

President Lee

The Tabernacle Choir has sung "Lovely Appear."

It will now be our great privilege to hear from President N. Eldon Tanner, first counselor in the First Presidency of the Church.

President N. Eldon Tanner

First Counselor in the First Presidency

Those two beautiful songs, "All Hail the Power of Jesus' Name," and "Arise, Shine, Thy Light is Come," together with that comprehensive prayer, have made me feel this morning to bear testimony to the world that I know that Jesus is the Christ, the Son of the Living God, who came and gave his life for us. Though he gave us the plan of life and salvation, he was crucified. Through his resurrection it is possible for us to enjoy eternal life. Prophets of God have always been persecuted, and many of them killed when they taught the word of the Lord. What a serious situation to think of!

Also, I wish to bear my testimony to you today that his Church, with the gospel in its fulness, has been re-established through one of his chosen prophets; that the Church of Jesus Christ is here upon the earth today; and that Jesus is directing his Church through a living prophet, Harold B. Lee. I would appeal to men everywhere to listen to the word of the Lord as given unto us by the voice of his Prophet for the salvation of all mankind. Do not ignore, ridicule, or try to destroy.

Role of womanhood

Today I should like to speak about the role of womanhood in this Church, where we have such a great body of wonderful women—wives, mothers, and single women engaged in the work of the Lord and in the service of their fellow men. They are affiliated with the Relief Society, the principal women's organization; the Primary, where our children are instructed; the Sunday School, where the gospel is taught to all members; the MIA (Mutual Improvement Association), which is the activity and social organization for youth and

adults; and in various other capacities our women serve with dedication and skill.

After discussing business matters with some men the other day, the conversation took on a more personal, informal note, during which one man said: "I have the most wonderful wife in the world." Another said: "That's what *you* think. I think *I* have the best." A third man said: "Isn't it a great blessing to have a wife you love, who loves you, one who is a good mother and homemaker, with high ideals, who believes in God and wants to help her family accept and live the teachings of the gospel of Jesus Christ?"

What woman could want any greater glory or tribute than that which comes from an appreciative and loving husband? The applause and homage of the world fades into insignificance when compared with the approbation of God and expressions of love and appreciation which come from the hearts and lips of those who are nearest and dearest to her.

From the beginning God has made it clear that woman is very special, and he has also very clearly defined her position, her duties, and her destiny in the divine plan. Paul said that man is the image and glory of God, and that woman is the glory of the man; also that the man is not without the woman, neither the woman without the man in the Lord. (See 1 Cor. 11:7,11.) You will note that significantly God is mentioned in connection with this great partnership, and we must never forget that one of woman's greatest privileges, blessings, and opportunities is to be a co-partner with God in bringing his spirit children into the world.

Present-day allurements

It is of great concern to all who

understand this glorious concept that Satan and his cohorts are using scientific arguments and nefarious propaganda to lure women away from their primary responsibilities as wives, mothers, and homemakers. We hear so much about emancipation, independence, sexual liberation, birth control, abortion, and other insidious propaganda belittling the role of motherhood, all of which is Satan's way of destroying woman, *the home, and the family—the basic unit of society.*

Some effective tools include the use of radio, television, and magazines where pornography abounds and where women are being debased and disgracefully used as sex symbols—sex-ploited, some call it. Immodest dress, drugs, and alcohol daily take a tremendous toll through the destruction of virtue and chastity and even lives. With modern electronic devices of communication and speedy transportation, much more is being heard throughout the world by many more people than would be possible otherwise, and it is having its degrading influence and effect.

Yes, pornography, drugs, and alcohol are available to young and old in alarming quantity, and are destroying the moral values, and further deteriorating the minds and thought processes of those who succumb to these devilish wiles.

Effects of pornography

President Dallin Oaks recently said to the student body at Brigham Young University: "We are surrounded by the promotional literature of illicit sexual relations on the printed page and on the screen. For your own good, avoid it. Pornographic or erotic stories and pictures are worse than filthy or polluted food. The body has defenses to rid itself of unwholesome food, but the brain won't vomit back filth. Once recorded it will always remain subject to recall, flashing its perverted images across your mind, and drawing you away from the wholesome things in life."

It is so important that our young girls keep themselves from this kind of pollution. The girls of today will be the women of tomorrow, and it is necessary that they prepare for that role. Can you imagine the kind of world we will have in the future if the girls of today are weakened morally to the extent that virtue will not be taught in their homes, and their children, if any, are not nurtured within the walls of homes sanctified by the holy laws of matrimony?

Challenging responsibilities

Marriage is ordained of God, and we must do everything we can to strengthen the ties that bind, to strengthen our homes, and to prepare ourselves by exemplary living to teach our children the ways of God, which is the only way for them to find happiness here and eternal life hereafter.

As we enumerate the many important responsibilities a woman has in connection with her duties as a wife, a mother, a homemaker, a sister, a sweetheart, or a good neighbor, it should be evident that these challenging responsibilities can satisfy her need to express her talents, her interests, her creativity, dedication, energy, and skill which so many seek to satisfy outside the home. It is impossible to estimate the lasting influence for good a woman can have in any of these roles. Let me remind us all of her primary responsibilities.

Co-partner with God

First of all, as I mentioned before, she is a co-partner with God in bringing his spirit children into the world. What a glorious concept! No greater honor could be given. With this honor comes the tremendous responsibility of loving and caring for those children so they might learn their duty as citizens and what they must do to return to their Heavenly Father. They must be taught to understand the gospel of Jesus Christ and to accept and live his teachings. As they understand the purpose of life,

why they are here and where they are going, they will have a reason for choosing the right and avoiding the temptations and buffetings of Satan, who is so very real and determined to destroy them.

A mother has far greater influence on her children than anyone else, and she must realize that every word she speaks, every act, every response, her attitude, even her appearance and manner of dress affect the lives of her children and the whole family. It is while the child is in the home that he gains from his mother the attitudes, hopes, and beliefs that will determine the kind of life he will live, and the contribution he will make to society.

President Brigham Young expressed the thought that mothers are the moving instruments in the hands of Providence and are the machinery that give zest to the whole man, and guide the destinies and lives of men and nations upon the earth. He further said, "Let mothers of any nation teach their children not to make war, and the children would not grow up and enter into it." (*Discourses of Brigham Young*, p. 199.)

An helpmeet for man

When the Lord God said, "It is not good that the man should be alone; I will make him an help meet . . .", he meant just that, and so presented Eve to Adam. (Gen. 2:18.) We are taught that a man should leave his father and mother, and cleave unto his wife, and that they should be one flesh, and thus is described the relationship that should exist between husband and wife. (Gen. 2:24.) It is said that behind every good man there is a good woman, and it is my experience and observation that this is generally true.

It is interesting to note that when executives of companies look for new employees, or are planning promotions for their experienced ones, they always want to know what kind of wife a man has. This seems to be very important. In

the Church when men are being considered for new priesthood offices, the question is always raised about the worthiness of the wife and whether or not she can give him full support.

Women, you are of great strength and support to the men in your lives, and they sometimes need your help most when they are least deserving. A man can have no greater incentive, no greater hope, no greater strength than to know his mother, his sweetheart, or his wife has confidence in him and loves him. And men should strive every day to live worthy of that love and confidence.

Influence of women

President Hugh B. Brown once said at a Relief Society conference: "There are people fond of saying that women are the weaker instruments, but I don't believe it. Physically they may be, but spiritually, morally, religiously, and in faith, what man can match a woman who is really converted to the gospel! Women are more willing to make sacrifices than are men, more patient in suffering, more earnest in prayer. They are the peers and often superior to men in resilience, in goodness, in morality, and in faith." (Relief Society Conference, Sept. 29, 1965.)

And girls, don't underestimate your influence on your brothers and your sweethearts. As you live worthy of their love and respect you can help greatly to determine that they will be clean and virtuous, successful and happy. Always remember that you can go much further on respect than on popularity. I was reading the other day of a report of a conversation between two young prisoners of war in Vietnam. One said: "I am sick of war, bombers, destruction, prison camps, and everything and everybody."

"I feel much like that myself," said the other. "But there is a girl back home who is praying that I will come back. She cares, and it really helps me endure all these atrocities."

A heritage of virtue

To mothers, daughters, and women everywhere, let me stress the fact that because of your great potential and influence for good in the lives of all of us, Satan is determined to destroy you. You cannot compromise with him. You must have the courage, the strength, the desire, and the determination to live as the Lord would have you live—good clean lives. Girls, keep yourselves virtuous and worthy of a fine young man who has likewise kept himself clean, so that together you can go to the House of the Lord to be sealed in the holy bonds of matrimony for time and all eternity, and prepare a home where God will be pleased to send his spirit children. Then you will be able to face your children secure in the knowledge that your own example is the way to happiness and eternal progression. They are entitled to this heritage. I humbly pray that you will so live as to give it to them.

The whole purpose of the creation of the earth was to provide a dwelling place where the spirit children of God might come and be clothed in mortal bodies and, by keeping their second estate, prepare themselves for salvation and exaltation. The whole purpose of the mission of Jesus Christ was to bring to pass the immortality and eternal life of man. The whole purpose of mothers and fathers should be to live worthy of this blessing and to assist God the Father and his son Jesus Christ in their work. No greater honor could be given to woman than to assist in this divine plan, and I wish to say without equivocation that a woman will find greater satisfaction and joy and make a greater contribution to mankind by being a wise and worthy mother raising good children than she could make in any other vocation.

The Lord has promised us great blessings if we will do our part in this divine plan. President Herbert Hoover gave this incentive: "If we could have but one generation of properly born, trained, educated and healthy children,

a thousand other problems of government would vanish. We would assure ourselves of healthier minds, more vigorous bodies, to direct the energies of our nation to greater heights of achievement." (Quoted by President David O. McKay, Conference Report, April 1931, pp. 79-80.)

The Church program

How fortunate we are to have the Church of Jesus Christ established in these latter days, with a prophet of God upon the earth to receive divine revelation and direction for the children of men! We are blessed to know the personality of God, his attributes, and his characteristics. We have been given the plan of life and salvation. We are continually directed as to how we should live so we may have happiness here and eternal life hereafter. We have organizations set up to instruct and educate us in all matters pertaining to our temporal and spiritual welfare.

One of the finest programs the Church has instituted is what we call Family Home Evening, where all members of the family are called together once a week. It is quite thrilling to me when I contemplate that each Monday evening all over the Church throughout the world our families are gathered together in their homes, and the father, where possible, as head of the house, is directing his family in a discussion of all problems pertaining to their spiritual and temporal welfare, using a manual which has been carefully prepared and distributed to each family in the Church. Where these gatherings are held regularly and properly, they are of inestimable value to the family unit, as is evidenced by the many testimonies we receive. I wish to urge every family to follow this program, and I can promise you that as you do so you will be greatly blessed in unity, love, and devotion, and delighted with the outcome. Of course, family prayer should be a significant part of this evening, as well as regular family and individual prayer every day.

An ideal home

I can think of nothing sweeter than a home where a man is living his religion, magnifying his priesthood, with his wife supporting him in every way, where love and harmony exists, and where together they are trying to raise a family of righteous sons and daughters whom they can take back into the presence of their Heavenly Father. This may sound like an impossible dream, but I can assure you that there are thousands of such families within the Church, and it is something that can be a reality for every one of us as we accept and live the teachings of Jesus Christ. How fortunate a child is to live in such a home, and how great will be the joy of the parents in their posterity!

I repeat: Satan is trying to keep us from the full enjoyment which comes from keeping the commandments of God. We must never forget, and we must teach our children to know, that Satan is real and determined to destroy us. He knows the importance and significance of the family unit. He knows that entire civilizations have survived or disappeared depending on whether the family life was strong or weak. We can keep him out of our homes by living and teaching our children to live the principles of the gospel of Jesus Christ, thereby resisting temptation when it comes, as it surely will.

Roles of mothers

Girls, prepare yourselves to assume the roles of mothers by gaining knowledge and wisdom through a good education. We teach that the glory of God is intelligence, and so we must all be aware of what is going on around us and be prepared to thwart Satan in his attempts to divert us from our divine destiny. With knowledge, wisdom, determination, and the Spirit of the Lord to help us we can succeed.

We also believe that women should involve themselves in community affairs and in the auxiliary organizations

of the Church, but always remember that home and children come first and must not be neglected. Children must be made to feel that mother loves them and is keenly interested in their welfare and everything they do. This cannot be turned over to someone else. Many experiments have been made and studies carried out which prove beyond doubt that a child who enjoys mother's love and care progresses in every way much more rapidly than one who is left in institutions or with others where mother's love is not available or expressed.

Responsibility of fathers

Fathers, too, must assume their proper role and responsibility. Children need both parents. While they are at home fathers should assume with mothers the duties attendant upon the young children, the discipline and training of the older ones, and be a listening ear for those who need to discuss their problems or want guidance and counseling. Through love establish a good relationship and line of communication with your children.

I would urge all husbands, fathers, sons, and brothers to show our great respect and love and try to be worthy of the women who are our wives, mothers, daughters, sisters, and sweethearts. There is no surer way for a man to show his lack of character, good breeding, and quality than for him to show lack of respect for woman or to do anything that would discredit or degrade her. It is unchristianlike, unfair, and displeasing to God for any husband or father to assume the role of dictatorship and adopt the attitude that he is superior in any way to his wife.

At the Area Conference in Munich, Germany, President Lee said: "If you husbands remember that the most important of the Lord's work you will ever do will be within the walls of your own home, you can maintain close family ties. . . . If you will strengthen your family ties and be mindful of your children, be sure that home is made a

strong place in which children can come for the anchor they need in this day of trouble and turmoil, then love will abound and your joy will be increased."

Importance of home and family

As women realize the importance of the home and family, and with their husbands keep the commandments of God to multiply and replenish the earth, to love the Lord and their neighbors as themselves, to teach their children to pray and to walk uprightly before him, then will their joy be increased and their blessings multiplied to the extent that they will hardly be able to contain them.

These blessings will be joy and rejoicing in our posterity of healthy, happy children, which blessings those who reject this way of life will never know. There will be peace and satisfaction in the accomplishments of children who succeed, and in turn make their own contribution to making this a better world for generations yet unborn. What a joyous privilege and blessing it will be for those families who, through obedience and love, have prepared themselves to go back into the presence of

our Heavenly Father and have it said of each of them: "Well done, thou good and faithful servant . . . enter thou into the joy of thy lord." (Matt. 25:21.)

May this be our privilege and blessing I pray in the name of Jesus Christ. Amen.

Without announcement following President Tanner's address, the Choir sang "Glorious Is the King."

President Harold B. Lee

We have just listened to President N. Eldon Tanner, first counselor in the First Presidency of the Church, who has delivered a message that should be heralded to the far ends of the earth, a message that would help combat the ugliness that is being portrayed in such a vicious way to downgrade the place of women in the home.

The Tabernacle Choir has just sung "Glorious Is the King."

We shall now hear from Elder Marvin J. Ashton of the Council of the Twelve.

Elder Marvin J. Ashton

Of the Council of the Twelve

Last evening in our priesthood meeting President Lee recalled some of the blessings that came from the recently completed great Munich conference. In my mind one of the highlights of this conference came in sharing the heartwarming statement and spirit of a beautiful young adult Latter-day Saint lady.

She was neatly dressed, with her head held just a little higher than would seem to be usual. Her eyes were still dropping meaningful tears following the soul-stirring closing Sunday afternoon session. In her best

limited English—and incidently I don't know now and I didn't know then from which country she came, and it made no difference then, it makes no difference now except to say that she was one of us—as she shook my hand she said, "President Lee has lifted my soul to new heights. I feel I can now walk in strength beyond my own."

This touching declaration reminded me of a similar quotation found in the book of Mark: "... Jesus took him by the hand, and lifted him up; and he arose." (Mark 9:27.)

The need to lift

Certainly the day is here when, if we are to follow in his paths, we must take the weary, lonely, depressed, the troubled soul, and the gospel-hungry by the hand and lift and help. Yes, we also need to lift the dishonest, the self-condemning, and those who have chosen expediency over correct principles. Countless numbers today will be able to take their first steps in the right direction when we are willing to provide the lift of confidence and encouragement and give them back that self-respect spoken of by President Lee in the opening session of this conference and to help others retain that self-respect.

"For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." (Matt. 25:35-36.)

Today we can appropriately add, "I was down and ye lifted me up. My soul was sick and ye comforted me. My steps were unsteady and ye took my hand. I was uncertain and ye lifted me to paths of security."

Spiritual healing

How beautiful in the eyes of the Lord are the spiritually well, those who have been taken by the hand and lifted up and made spiritually whole. How beautiful in the eyes of the Lord are those who take the time to lift the needy hand. Peace of mind only comes to us when we are spiritually healed. True joy comes from within. Freedom from a troubled soul is a worthy goal of all.

Many were healed physically from ailments and suffering during the Savior's ministry, but real joy and happiness were not always realized. People may be healed but not lifted. Happiness does not come from physical, social, or economic success. "... a man's life consisteth not in the abundance of the things which he possesseth." (Luke 12:15.)

Frequently the Savior admonished the physically healed to boast not of their new strength, but rather to go their ways, walking in truth and using their new powers to lift others. Evidence teaches us many were healed physically but remained undisciplined and spiritually ill. "... return unto me, and repent of your sins, and be converted, that I may heal you" (3 Ne. 9:13), the Savior said.

Healings are not to be made the subject of pride and boasting. Rather, healings should be used to lift self and others to greater heights and service. May we not appropriately conclude the lift can be more important than the healing.

Adherence to correct principles

Certainly the greatest miracles of our day are the lifting and healing of troubled souls. Spiritual strength is a priceless possession available to those who will endure in righteousness. The healing of the troubled soul gives health and strength to those dead in things righteous. Purity, faith, hope, and charity are restored, making the once spiritually sick whole.

This healing comes through conversion to truth and adherence to correct principles. We have the scriptural promise that Christ "shall rise from the dead, with healing in his wings; and all those who shall believe on his name shall be saved in the kingdom of God. . . ." (2 Ne. 25:13.)

Spiritual death and spiritual sickness vanish for those who would be healed by him and his atoning sacrifice.

President Lee, in speaking recently to the priesthood, admonished them with: "In your hands is given a sacred trust not only to have the authority to act in the name of the Lord, but to so prepare yourselves as clean and pure vessels so that the power of Almighty God may be manifested through you as you officiate in the sacred ordinances of the priesthood." Yes, in our hands is not

only the power and authority to act, but the strength to lift if we remain true and faithful.

Brothers and sisters, we must learn to look beyond the flesh and see the spirit, the soul, the attitude, the real human being.

Lifting the handicapped

May I share with you a recently published letter to "Dear Abby" that seems to clinch a point in this area of vision and values.

"Dear Abby: Cold chills ran up my spine when I read the letter from the heartbroken mother, whose daughter, a nurse, was marrying an amputee. (He lost both his legs when he stepped on a mine in Vietnam.) The mother said her daughter was beautiful and could just as easily have married 'a whole man.' I am sure many people think my husband could have married 'a whole woman' instead of me. You see, when I was three I was shot with a .22 rifle. Thank God I am still alive, although my left side is paralyzed. I can walk and do most things other women can do. But best of all, a wonderful man thought I was 'whole' enough to marry. He is handsome, kind, and faithful, and he treats me like a queen. We've been happily married for ten years. I still can't believe my good luck. Sign me, Freddy's wife."

"Dear Freddy's Wife: It's more than 'luck.' You must have a lot going for you. Congratulations."

May I add my congratulations to you, too, Abby, for taking someone by the hand and giving her a lift.

In this great Church we must try to lift those who need us economically, socially, physically, and spiritually as we earnestly link hands with the Lord in "this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

Experiences of Peter and John

"Now Peter and John went up to-

gether into the temple at the hour of prayer, being the ninth hour.

"And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

"Who seeing Peter and John about to go into the temple asked an alms.

"And Peter, fastening his eyes upon him with John, said, Look on us.

"And he gave heed unto them, expecting to receive something of them.

"Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

"And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength.

"And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

"And all the people saw him walking and praising God." (Acts 3:1-9.)

This scripture is used for many purposes, to put over many points, but this morning I would just like to say that this man did not know he could walk until Peter took him by the hand and lifted him. He didn't realize or believe he could now walk and go forth on his own. This initial lift started him on his way. Peter was able to lift him because he stood on high ground in God's service.

Support from family

In this area of thinking, lifting, and taking by the hand, it seems to me a scripture that is often misunderstood and one quoted by President Tanner so effectively earlier in this session is this:

"Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." (Gen. 2:24.)

Certainly a now-married man should cleave unto his wife in faithful-

ness, protection, comfort, and total support, but in leaving father, mother, and other family members, it was never intended that they now be ignored, abandoned, shunned, or deserted. They are still family, a great source of strength, a refuge, a delight, and an eternal unit. Wise parents, whose children have left to start their own families, realize their family role still continues, not in a realm of domination, control, regulation, supervision, or imposition, but in love, concern, and encouragement.

Many a full-time missionary has been heard to say, "I received some of my best letters while away, from a grandmother, an aunt, or a brother-in-law." Others have said: "My father passed away some years ago, but my uncle or grandfather is keeping me financially in the mission field." The whole family belongs to us and we to them. What a blessing. What a sacred obligation.

Joseph Smith's family

Joseph Smith, the Prophet, valued this continuing source of strength. He on many occasions fervently prayed for the improved health of his ailing father so "that I might be blessed with his company and advice, esteeming it one of the greatest earthly blessings to be blessed with the society of parents, whose mature years and experience render them capable of administering the most wholesome advice." (*Documentary History of the Church*, vol. 2, p. 289.) Can we not appropriately say this morning and remind ourselves that though he were a prophet, yet learned he from the wisdom and love of a good family?

Joseph once said of Hyrum: "There was Brother Hyrum who took me by the hand—a natural brother. Thought I to myself, Brother Hyrum, what a faithful heart you have got! Oh may the Eternal Jehovah crown eternal blessings upon your head, as a reward for the care you have had for my soul!"

(*DHC*, vol. 5, pp. 107-108.) "I could pray in my heart that all my brethren were like unto my beloved brother Hyrum, who possesses the mildness of a lamb, and the integrity of a Job, and in short, the meekness and humility of Christ; and I love him with that love that is stronger than death, for I never had occasion to rebuke him, nor he me." (*DHC*, vol. 2, p. 338.)

Family members to help

Often the greatest lifts we receive come from within the ranks of our families. Sometimes the hands needed most are those closest to us. Often the hands closest to us are the strongest. When we begin to realize this relationship, one family member to another, we begin to understand the basics of our great welfare services programs which are the gospel of Jesus Christ in action. God has decreed family members are to help family members. God has decreed family members are to be a blessing to family members. When some of us in a discouraged frame of mind identify a family member as not worth a hand or a lift, may I remind us that when we continue to lift, regardless of the apparent results, added strength is ours. The more we lift, the more we are able to lift.

Worthy Latter-day Saint marriages are forever, and as we cleave to the one most precious to us we are entitled to the blessings of the total family. The family lift will be available to us. We must take family members by the hand and show our love is real and continuing. When we take someone by the hand, both hands are left stronger. No one ever lifted someone else without stepping toward higher ground. We must make our home ties strong and available to all family members. Our homes should be places our children will want to come.

No need to walk alone

If we keep the commandments of

God and walk hand in hand with him in his paths, Satan cannot touch us. Faithful members of the Church do not have to walk alone. The troubled soul need not find its way back alone. God's hand is available to all if we will but reach out and up.

"... Jesus took him [one possessed of a foul spirit] by the hand, and lifted him up; and he arose.

"And when he [Jesus] was come into the house, his disciples asked him privately, Why could not we cast him out?

"And he said unto them, This kind can come forth by nothing, but by prayer and fasting." (Mark 9:27-29.)

I pray our Heavenly Father to help us so live that we may have that inner strength and power to take those about us by the hand and lift.

I leave you my witness that God lives. This is the Church of Jesus Christ, restored in these latter days for the benefit of all mankind. President Harold B. Lee is a prophet of God. He, as witnessed by that beautiful young woman in Munich and thousands of others, has the God-given capacity to take us all by the hand and lift us to new heights if we will keep the commandments and follow his counsel. To this I declare and testify in the name of Jesus Christ. Amen.

"Ye Simple Souls Who Stray" was sung by the Tabernacle Choir following Elder Ashton's address, without announcement.

President Harold B. Lee

May I say to Elder Ashton of the Council of the Twelve, what I think each one of you would say if you were here to say it, that he has lifted our appreciation of the first principles of the gospel of Jesus Christ. This truly exemplifies the Church in action. He has spoken as he lives. His has been a life of this kind of service.

The choir has just sung so appropriately following his talk "Ye Simple Souls Who Stray."

The choir and congregation will now join in singing "High on the Mountain Top" following which we shall hear from Elder Hartman Rector, Jr., of the First Council of Seventy.

The choir and congregation sang "High on the Mountain Top."

President Lee

To those of the television and radio audience who have just joined us, we announce that we are gathered in the historic Tabernacle on Temple Square in Salt Lake City, Utah in this the sixth session of the 143rd Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints.

Elder Hartman Rector, Jr., of the First Council of Seventy will now speak to us. He will be followed by Bishop Victor L. Brown, Presiding Bishop of the Church.

Elder Hartman Rector, Jr.

Of the First Council of the Seventy

I deem it a great honor and privilege to greet you in the name of the Lord Jesus Christ. We are met in his name and we act under his direction because this is his church, and we look to him as the only way—the truth and

the light. In the words of a great prophet recorded in the Book of Mormon:

"And moreover, I say unto you, that there shall be no other name given nor any other way nor means whereby salvation can come unto the children of

men, only in and through the name of Christ, the Lord Omnipotent." (Mosiah 3:17.)

Further, he said we must humble ourselves "and become as little children, and believe that salvation was, and is, and is to come, in and through the atoning blood of Christ, the Lord Omnipotent." (Mosiah 3:18.)

We are Christian. We want the whole world to know it. We look to Christ as the author and finisher of our faith, and he has not left us without direction for he has given us a living prophet and many revelations—revealing his will with respect to his church and kingdom on earth today.

Conditions for service

In Section 42 of the Doctrine and Covenants, the Lord sets forth the conditions for service in his kingdom. Beginning with verse 11, he says:

"Again I say unto you, that it shall not be given to any one to go forth to preach my gospel, or to build up my church, except he be ordained by some one who has authority, and it is known to the church that he has authority and has been regularly ordained by the heads of the church." (D&C 42:11.)

This indicates that the Lord will select those who are to act for him. No one is authorized to take this authority or honor to himself; rather, an authorized servant of the Lord will ordain them or set them apart to a specific assignment, and it will be known that the authorizing agent has such authority because he will have been regularly ordained to his position by the heads of the Church.

Gospel to be taught

The Lord next proceeds to indicate what he expects his authorized ministers to teach:

"And again, the elders, priests and teachers of this church shall teach the principles of my gospel, which are in the Bible and the Book of Mormon, in the

which is the fulness of the gospel." (D&C 42:12.)

Here the Lord specifically spells out what he wants preached and taught—the principles of the gospel—and further what he wants his servants to use as source materials—the standard works of the Church. He did not mention the Doctrine and Covenants and the Pearl of Great Price, possibly because they were not in existence in February of 1831 when this statement was received from the Lord.

From this it is plain that we are not called to preach the philosophies of men mingled with scripture or our own ideas or the mysteries of the kingdom, nor are we called to bring forth new doctrine. The president of the Church will do that. But we *are* to stick to the basic fundamental principles of the gospel.

The Prophet Joseph Smith re-emphasized this principle when he said:

"After all that has been said, the greatest and most important duty is to preach the gospel." (*Teachings of the Prophet Joseph Smith*, p. 113.)

President Joseph Fielding Smith reiterated this in his opening conference remarks in April of 1972 when he said:

"To those who are called to positions of trust and responsibility in the Church we say: Preach the gospel in plainness and simplicity as it is found in the standard works of the Church. Testify of the truth of the work and the doctrines revealed anew in our day. ("Counsel to the Saints and to the World," *ENSIGN*, July 1972, p. 28.)

This is a clear signal as to what the Lord would have taught by his servants today.

Keeping the commandments

The Lord next gives some specifics as to the conduct he expects of his authorized ministers:

"And they shall observe the covenants and church articles to do them. . . ." (D&C 42:13.)

Once again, these are very plain, clear instructions. He did not say it would be "nice" if we keep the commandments. He says "they *shall* observe the covenants and church articles to do them." Surely obedience is the first law of heaven. We are given to understand that there will be no disobedience in the celestial kingdom. It is therefore vitally important that we keep the commandments with exactness and not just "almost."

The account of the Lamanite striplings in the Book of Mormon as mentioned by Elder Monson is an excellent illustration of the blessings that flow from precise obedience. Helaman had formed them into an army of 2,060 young men who fought on the side of the Nephites, and when they were fighting for the Nephites, the Nephites could not lose.

At one time 200 of them were so badly wounded that they fainted from the loss of blood. When they were carried from the battlefield, it was thought they were dead, but they weren't. They came back to life again—it seemed they could not be killed. What was their secret? It is recorded in Alma 57:21: "Yea, and they did obey and observe to perform every word of command with exactness. . . ."

Yes, they gave their mothers credit for teaching them, but they kept the commandments with exactness. This is the great secret. It is so important that we be in condition to serve the Lord, and condition comes only through obedience. To be a great leader, we must first be a great follower.

The revelation continues:

"And they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit." (D&C 42:13.)

Being led by the Spirit

Here the Lord stresses the fact that his servants must be led by his Spirit.

Brigham Young's counsel to missionaries going into the field was to the effect that he would: "rather hear an Elder . . . speak only five words accompanied by the power of God . . . than to hear long sermons without the Spirit." (*Discourses of Brigham Young*, p. 330.)

It is true that the Spirit giveth direction. It is the Spirit that carries conviction to the hearts of those who are honest.

Our living prophet, President Harold B. Lee, made a significant statement on this subject and clearly illustrated the correct philosophy of a servant of the Lord. He did so shortly after he was ordained to the office.

The new First Presidency held a news conference in the administration building with many members of the press in attendance. One reporter asked President Lee if he would mind explaining what his goals were. He asked:

"What do you expect to accomplish during your administration as president of the Church?"

President Lee answered in his most characteristic way, substantially as follows:

"Well," he said, "I can only answer that question in the words of a great prophet when he was given an assignment by the Lord to secure an ancient record. He said:

"'And I was led by the Spirit, not knowing beforehand the things which I should do.'" (2 Ne. 4:6.)

Being led by the Spirit is vitally important because this is the Lord's church and he runs it. Those who are called to serve must *let* the Lord run his church. They must be led by his Spirit because man's thoughts are not God's thoughts and man's ways are not God's ways; therefore, for man to do God's work he must have the Spirit of the Lord or he won't know what to do or how to perform.

How to get the Spirit

To continue with the revelation,

now that the Lord has established the necessity for the Spirit, he proceeds to explain how to get the Spirit. The formula is apparently so simple:

"And the Spirit shall be given unto you by the prayer of faith; and if ye receive not the Spirit ye shall not teach." (D&C 42:14.)

On the surface it appears that all that is necessary to receive the Spirit is to ask for it, but it is not quite so easy a question! What is the difference between just ordinary prayer and a "prayer of faith"?

As we consider that question, the difference is immediately apparent. The difference is *faith*, and what *is* faith? Of course, there are many definitions of faith, but one definition is "a strong belief plus *action*." It is not perfect knowledge (as Alma explains in Alma 32), but real faith lets a man *act* as if he knows it is true when he really doesn't.

Therefore, faith in a real sense is power—power to act and perform without actual knowledge. The Lord's formula for receiving the Spirit, then, is to get on our knees and communicate with him. Tell him what we are going to do—make commitments with him—outline our program—and then get up off our knees and go and *do* precisely what we have told him we would do. In the *doing*, the Spirit comes.

Performance of callings

From the record, it is obvious that most home teachers do not really enjoy home teaching. I have been a home teacher for 21 years. I don't think I have missed a half dozen visits over the whole period. I cannot say that I love to home teach *until* I get to the first home, and then I do love it because I then get the spirit of a home teacher because I am acting like a home teacher—doing what a home teacher does.

In order for a bishop to get the spirit of a bishop, he must first be called, ordained, and set apart, and that is in accord with the revelation we have

just read. Does that give him the spirit of a bishop? Wouldn't it be grand if it did? But of course it doesn't. In order to get the spirit of a bishop, he must get on his knees and communicate with the Lord and then get up off his knees and go and do precisely what he has told the Lord he would do. Then he gets the spirit of a bishop as he acts like a bishop, and he is able to act for the Lord and do what the Lord would do if the Lord was the bishop.

Suppose he gets up off his knees after telling the Lord he is going to conduct a priesthood executive committee meeting, and instead of conducting the committee meeting he goes fishing. Do you suppose he will get the spirit of a bishop? No, probably not, but rather he will likely get the spirit of a fisherman instead. And while the spirit of a fisherman is not altogether bad, it is not the spirit that he needs to conduct a priesthood executive committee meeting. If a man never acts like a bishop, even though he is called, ordained, and set apart so to be, he will never get the spirit of a bishop.

If a missionary never acts like a missionary, even though he is called and set apart so to be, he will never get the spirit of a missionary and thus will never really be a missionary, because without the Spirit *he shall not teach*, and a missionary that cannot teach is not a missionary. Likewise, a stake president who cannot teach is not a stake president. A home teacher who cannot teach is not a home teacher. An MIA president who cannot teach is not an MIA president.

Is it any wonder that the Lord commands:

"Wherefore, now let every man learn his duty, and to *act* in the office in which he is appointed, in all diligence." (D&C 107:99.) Surely in the *action*, the Spirit comes as the Lord has promised.

Qualification of love

There is one additional qualifica-

tion that must be acquired in order to have success in the Lord's work. We must love the people we are called to serve. Without this, all else is vain, because they will not accept our offering to them unless they know we love them.

In "The Vision of Sir Launfal," an interesting story is told of a young knight who rode out into the world in search of the Holy Grail (the cup which the Master supposedly drank from at the Last Supper). He had dedicated his life to the quest. He was young, handsome, and strong, clothed in bright and shining armor, mounted on a gallant white charger. As he crossed the drawbridge riding out into the world, a beggar (who was a leper) put up his hand to him, begging alms. The young knight reached into his pouch, took out a gold coin and flung it to the beggar as he rode on, but he really did not give the beggar very much because no one would accept even a gold coin from a leper.

The young man searched for the cup; of course he didn't find it, although he spent his life in the quest. He did, however, learn a lot, and at the close of his life he was returning to his castle, no longer young. He is now shrunken with age. His armor is no longer bright; his mount is no longer a charger but just a tired old gray horse. As he was about to cross the drawbridge into the castle, once again a beggar put up his hand begging for alms. This time Sir Launfal stopped, got down from his horse, reached into his knapsack and took out the only thing he had—a crust of bread. He then dipped his cup into the stream and gave the crust of bread and one cup of cold water to the beggar.

The wooden cup from which the

beggar drank turned into the Holy Grail for which he had searched, and the beggar turned into a Christ and said a very interesting thing. He said:

"Not what we give, but what we share.

For the gift without the giver is bare;

Who gives himself with his alms feeds three,

Himself, his hungering neighbor, and me."

("The Vision of Sir Launfal,"

James R. Lowell.)

I long ago learned what all real missionaries must learn: "People do not really care how much you know until they know how much you care." If you love them, they will listen to you; they will let you serve them.

Because the Lord Jesus Christ loved us, he died for us, and we accept his sacrifice in our behalf as the only way back to our Heavenly Father. May we be qualified to bear his name and may we have his spirit as we *act* in the office in which we are appointed in all diligence, but *with love*. I pray in the name of Jesus Christ, the Redeemer. Amen.

President Harold B. Lee

We have just listened to Elder Hartman Rector, Jr., who is a military man and was brought into the Church because he found men who loved him as he is now teaching us to love others.

Bishop Victor L. Brown, Presiding Bishop of the Church, will now address us. He will be followed by Elder Mark E. Petersen of the Council of the Twelve.

Bishop Victor L. Brown

Presiding Bishop

A story is told in the Book of Mormon of 2,000 young men who responded to the call of their country to take up arms in its defense. Their leader's name was Helaman. They became known as the sons of Helaman. We read of them in the book of Alma.

"And they were all young men, and they were exceedingly valiant for courage, and also for strength and activity; but behold, this was not all—they were men who were true at all times in whatsoever thing they were entrusted.

"Yea, they were men of truth and soberness, for they had been taught to keep the commandments of God and to walk uprightly before him." (Al. 53:20-21.)

The lives of these exemplary young men are an inspiration to the youth of today. They displayed the traits of character needed so desperately today.

As I think of the sons of Helaman in relationship to our youth, I am impressed that many of the young men of this generation are endowed with the same traits of character as those of Helaman's time, and that there is even more danger today.

War between good and evil

At the present time, there are wars and rumors of wars. Yet, may I suggest that there is another war currently going on in the world—a war more destructive than any armed conflict—yes, a war between good and evil, between freedom and slavery, between the Savior and Satan. Satan's legions are many. In their battle to enslave mankind, they use weapons such as selfishness; dishonesty; corruption; sexual impurity, be it adultery, fornication, or homosexuality; pornography; permissiveness; drugs; and many others. I believe Satan's ultimate goal is to

destroy the family, because if he would destroy the family, he will not just have won the battle; he will have won the war.

Notwithstanding this influence among men, it is my conviction that a generation of youth is preparing for this battle as no generation has ever done before. I firmly believe the youth of today understand clearly, more clearly perhaps than their parents, the importance of the family. Just the other day a young lady said to me, and she was talking of so-called "responsible" parents as well as others, "Why can't parents realize how important the family is?"

May I emphasize that when I refer to this generation I include girls and boys, for if a generation is to thrive in righteousness, and if family unity is to be preserved, the boys must have the same standards and nobility of character as the girls. There is no double standard in the eyes of God.

Service projects

It is impressive and inspiring to see the many young men and young women of this generation who are endowed with the same traits of character as the 2,000 youth in Helaman's time: traits of honesty, courage, willingness to serve, etc.

Take for instance the 12- and 13-year-old deacons who raised money to buy lumber so they could build a doll house for a child in a fatherless home, or the young teenager who was addicted to drugs and sought the help of her Laurel class president, one of her peers. This president, through kindness, encouragement, and the work of other class members, helped this girl to freedom.

The examples are numerous. Some girls on their own initiative made a quilt for the baby of a blind couple.

Another group of young people in one ward were concerned about the elderly and visited them, offering to run errands, etc. In this same ward one elderly couple reported that every time it snowed, some person whom they did not know cleared their driveway.

A counselor in a bishopric who was responsible for the deacon-age youth lost his life in an accident. The deacons quorum president, 13 years old, immediately called a presidency meeting. As a presidency they called on the widow, assuring her that she need not be concerned about completing duties around the home or yard, but could count on all those duties being done.

In another case, a 12-year-old nonmember, motherless girl from an unfortunate environment was befriended by her peer group of Beehive girls and was made to feel welcome, wanted, and loved. Their adviser commented, "Many of the girls seemed more concerned about her happiness than about their own."

Another class of teenage girls, upon learning of a physical disability of a neighbor, did her home canning for her. A group of young teenagers spent nine months writing, rehearsing, and preparing a readers theater—the subject by their own choice, "How Do I Know God Really Cares About Me?"

Probably none of these activities would ever make the headlines; however, they are strong evidence that this generation of youth has the character to fight this battle against the forces of Satan.

Aaronic Priesthood MIA

A few months ago something wonderful happened. The Lord through a prophet gave a revelation pertaining to this generation of youth such as has not been given to any other generation. The foundation of The Church of Jesus Christ of Latter-day Saints is revelation—ancient and modern. Our message to the world is that God lives; the heavens are open; and he, the Lord,

speaks through a living prophet, President Harold B. Lee. It was through this process that the Lord directed that the Aaronic Priesthood MIA organization be established. It was inaugurated in the Church on September 1 of this year. In the short time since then, reports indicate that exciting things are happening in the lives of youth as they begin to understand the significant and important principles involved in this change. These are:

First, the programs and activities of youth between the ages of 12 and 18 have now come under the umbrella of the Aaronic Priesthood. In other words, the programs and activities for both boys and girls are now priesthood oriented. They have priesthood leadership which draws them closer than ever before to the very lifeline of the Church.

Second, it means involvement of youth to a degree never before experienced. The youth, with shadow leadership from adults, will plan and execute their own programs and activities.

Third, the activities of youth will be service as well as activity oriented. This means personal service to others, not just games and parties.

Fourth, the entire effort of the Church is now individual boy and girl oriented—not program oriented. The welfare of the individual is the important factor.

Fifth, the Aaronic Priesthood MIA is committed to strengthening the family, recognizing it as the basic unit in society and the most important unit in all eternity.

Now I should like to discuss in more detail some of these principles which are vital to the raising up of a generation of righteous, stalwart young men and women in these, the last days.

Priesthood oriented

What does it mean to be priesthood oriented? The priesthood is the power to act in the name of God. The

young men who hold the priesthood are organized into quorums with a president and two counselors. In the case of the priests, the bishop is president assisted by a group leader. The presidency presides over the other young men of their same age. As a presidency they are concerned with the total well-being of each member of their quorum. If the president has been properly introduced to his responsibility in the quorum, he will know he has been called of God through inspiration. He will know the bishopric prayed about his call beforehand. What stronger motivating force could a young man have than to know he is called of God?

To illustrate, one deacons quorum president, missing one of his quorum members at meeting, called him on the telephone. The boy's father, an elder, answered the phone. He was negative, not caring about his son's activity. This deacons quorum president immediately called the elders quorum president and said in effect, "You've got a problem, and so have I." He asked the elders quorum president to please labor with the father as he labored with the son and to report his progress.

Do we catch the significance of peer leadership as well as the example of a young man being true at all times in whatsoever thing he was entrusted?

Girls program

How about the girls? The bishop calls and appoints the class president of each age group. The president then chooses her counselors who are approved by the bishopric. These class presidencies also receive strength in knowing their callings have been inspired.

A 17-year-old girl, going through the trauma of having only one parent in the home as well as the normal problems of adolescence, was called to be president of her Laurel class. Her response to this responsibility was, "I have never been so excited and thrilled about the Church in my life. I love it

with all my heart and love every minute I have the privilege of serving." Then she made another statement equally impressive. She said, "Since having received this call and having felt the responsibility, I have wanted to purify and refine my life so that I would be worthy of the call."

And yet another example of a young president. May I quote her adviser: "The other night when I took a few of the girls home after our meeting, the Beehive class president was the last girl in the car and wanted to talk about her new calling to be a youth leader. When the bishop visited with her about her responsibilities, he emphasized the importance of her being an example to her class members. As we talked, she mentioned that she had always attended church meetings and kept the commandments but was concerned that her family did not hold family home evening. She knew that she should be involved in family home evening if she were to be an example in all things. She talked to her father, but he was still reluctant to bring the family together on Monday nights. As an alternative, so that she would feel good about fulfilling her responsibilities to her peers, this 13-year-old girl had been reading the Book of Mormon each Monday night."

Shadow leadership

Do we as adults see the powerful, motivating force when young people realize the tie they have with the priesthood? No wonder exciting things are happening as the youth are allowed to lead out under the wise direction of adult leaders. The greatest and perhaps the most difficult adjustment will come to these adults who are now to be shadow leaders. They must have the patience and the sensitivity to stand in the shadows watching the youth grow and develop—a little painfully at times. Nevertheless, these leaders need to stand back and yet have the insight to know when the opportunity is right to

take advantage of those choice teaching experiences which come occasionally, but come only once. I pray that adult leaders everywhere will work diligently to become this kind of shadow leader.

Earlier we talked about the increased emphasis on service. Youth today want meaningful, spiritual experiences. They will have them through service to others, not the kind that causes great excitement, but the kind that is simple and plain and good.

From what has been said I hope we all see the importance of the individual. Surely programs and activities are important, but they are important only as they influence for good the lives of individual boys and girls.

Strengthening the family

Finally, the Aaronic Priesthood MIA is committed to strengthening the family. The Church in no way intends to take the place of the family. Its entire effort is to strengthen the family. Parents, the greatest responsibility you will ever have is the responsibility for your family. We plead with you: love your children. Be interested in them. Be an example to them. Teach them correct principles. Bless them with discipline when appropriate and afterwards show forth a greater measure of love. I believe with all my heart that our sons and daughters have all the potential of the sons of Helaman if we as parents with the support of the Church will do our part.

May I paraphrase from Alma:

"And they are all young men and women, and they are exceedingly valiant for courage, and also for strength and activity; but behold this is not all, they are men and women who are true at all times in whatsoever thing they are entrusted.

"Yea, they are men and women of truth and soberness for they have been taught to keep the commandments of God and to walk uprightly before him."

May the Lord bless this royal generation that they may achieve that which he has foreordained for them, in the name of Jesus Christ. Amen.

Without announcement following Bishop Victor L. Brown's address, the Tabernacle Choir sang "Thou Art Repose."

President Harold B. Lee

We hope you bishops of the Church can catch the thrust of the enthusiasm of your file leader. The youth of this Church are going to be taken places and lifted by that kind of leadership. We have just listened to Bishop Brown who is the Presiding Bishop of the Church.

We shall now be pleased to hear from Elder Mark E. Petersen of the Council of the Twelve, who will be our concluding speaker.

Elder Mark E. Petersen

Of the Council of the Twelve

The Savior taught with many parables, and they are well known. But he also taught with pertinent and piercing questions. One of them was this: "... what shall a man give in exchange for his soul?" (Matt. 16:26.)

This is particularly important when we realize that the Lord defined

eternal life as the greatest of all the gifts of God.

Teachings of Savior

Each one of us has a soul to save. Each has the opportunity to obtain eternal life. Since our souls are so pre-

cious, we should leave no stone unturned in our effort to save them.

The Savior illustrated this great fact with some of his best-known parables. For example, he said:

"... The kingdom of heaven is like unto a merchant man, seeking goodly pearls; Who, when he had found one pearl of great price, went and sold all that he had, and bought it." (Matt. 13:45-46.)

"Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he... goeth and selleth all that he hath, and buyeth that field." (Matt. 13:44.)

In other words, he is telling us that salvation is the pearl of great price, salvation is the treasure in the field; and if we only realized its worth, we would give all that we have to obtain it.

Shall we not waken to this important lesson? It comes from the lips of God, who cannot lie.

Serving the Lord

The thing which is of most worth unto us is to be in the service of the Lord.

This means that we must not be blinded by the glitter of gold or the allurements of position or pleasure or even the false excitement of sin.

We must open our eyes to the fact that to serve God is the greatest career in the world.

To be saved in his presence is the greatest gift that can come to us, and to bring our family with us into the enjoyment of salvation will be the greatest achievement of our lives.

But we must understand that salvation is not a free gift. The offer is free indeed, through the atonement of the Savior. But its enjoyment must be earned, not with any halfhearted effort, but with wholesouled, undivided, concentrated application to a program of development which is called the gospel of the Lord Jesus Christ.

A pattern to live by

If we believe in immortality at all, we must also believe in God. And if we believe in him, we should accept the fact that it is possible for us to become like him. Actually, this is what God expects of us.

He gave us his Beloved Son Jesus Christ as a pattern to live by, and through him we can become perfect, even as God.

What a marvelous destiny! What an opportunity!

Is it any wonder that the scripture calls it the pearl of great price?

Then should we not make every effort to achieve it? But on the other hand, if we do not, what are we exchanging for our souls?

Degrees of glory

The Savior told us that in his house are many mansions. The apostle Paul gave us the further detail that in the world to come there are various degrees of glory. We will be assigned to them on a basis of our worthiness. We will be judged according to our works.

The rewards on the day of judgment will differ as one star differs from another star in glory. Paul said also that beyond the glory of the stars is another glory which he likened to the brightness of the moon, in contrast to the stars.

And still another is mentioned by him—the celestial glory—which is as superior to the others as the light of the sun outshines that of both the moon and the stars.

In modern revelation we are told that only those who are devoted to God and his way of life will reach the celestial glory. Only those who go there may become like him.

All others, going to the lesser glories, will be restricted in that they may not become like him.

Place to spend eternity

I ask you here today—where do you want to spend eternity? Where would you like your family to spend eternity?

If you knew that by living the gospel you may have celestial glory rather than a lesser one, would it not be worth the effort to obtain it?

Who would be satisfied with the subdued twinkle of a star if he could enjoy the brilliance of the sun?

Who would be content with the reflected light of the moon if he could have the radiance of the sun?

Who would exchange the privilege of becoming like God for the very questionable and temporary advantages of this world?

Who in his right mind would prefer the corruptions of the flesh, the sensual pleasures, and the false excitement of sin, rather than the opportunity of becoming like God; rather than having inspired intelligence, or of some day wielding some of the powers that God uses as he walks in his majesty?

Which of us would sell his birthright for a mess of pottage?

Isn't it advisable that we direct to our own selves the question raised by the Savior: "... what shall a man give in exchange for his soul?"

Whether we realize it or not, we answer that question every day of our lives by what we think and say and do. Our actions demonstrate whether we are working toward becoming like God or the world.

Worth of a soul

What will a man give in exchange for his soul?

What will a woman give in exchange for her soul?

What will parents barter for the souls of their little children, these tiny ones who are given into their care by the Almighty himself, to whom they should teach the principles of righteousness, and whom these parents

should lead into the proper pathways of life?

Are there any parents who are willing to trade their children's future for a mess of pottage to be consumed greedily by themselves? Dare they sacrifice the welfare of their little ones to gratify their own self-centered interests?

Child neglect! How widespread it is!

What is the value of a child's soul?

What is any soul-worth?

Would you exchange it for a thrill? Would you exchange it for advantage in business? Would you exchange it for social life, or for emancipation from home and family in a woman's liberation movement? Would you exchange it for any amount of money? What is your rate of exchange?

Whether we realize it or not, we are making this very kind of bargain if we prefer worldly things over our religion.

Putting God first

The only way to save our souls is to put God first in our lives.

If we reverse the process and relegate him to second, third, or fourth place, we make an exchange that we will rue throughout the eternities. It is possible to lose our salvation by default.

Realizing this, can we afford to be other than active in the Church? Can we afford to neglect our families? Can we afford to mix worldliness and Godliness, knowing very well that they will not blend and knowing, too, that Jesus said we cannot serve both God and mammon?

The Lord teaches that unless we are valiant in his service, we surrender the opportunity for celestial glory. To be valiant means to be anxiously engaged in the good cause. It means to serve him in all diligence, with an eye single to his glory, and to labor in his kingdom with all our heart, might, mind, and strength.

But it must be in *his* kingdom, not

in some other group, religious or otherwise.

So what will we exchange for our soul? Will it be worldly advantage, or money, or pleasure, or the corruption of sin, thinking that wickedness gives enough thrill to compensate for all its miseries?

What will a man give in exchange for his soul?

Listening to the Savior

Fathers and mothers, are you listening? Are you listening to the Savior calling to you and your little ones?

Do you hear his words: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (Matt. 11:28-30.)

And hear these words, too, from your Savior and your Redeemer:

"... inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of hands, when eight years old, the sin be upon the heads of the parents.

"For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized.

"And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands.

"And they shall also teach their children to pray, and to walk uprightly before the Lord." (D&C 68:25-28.)

Are we doing all of this, parents, or are we making an exchange that we will later regret?

Can you hear the words of the Savior, speaking by modern revelation and saying: "... thou shalt love the Lord thy God with all thy heart,

with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve him." (D&C 59:5.)

Are we doing this, or are we making an exchange for something else?

Do you hear him say, "Thou shalt love thy neighbor as thyself . . ." (D&C 59:6.)

Do you obey?

And do you hear him say, "... thou shalt not steal; neither commit adultery, nor kill, nor do anything like unto it?" (D&C 59:5.)

Obedience to the gospel

Do you comply? Or do you put aside his words in exchange for your personal desires? Do you suppose for one minute that you can separate the salvation of your soul from obedience to the gospel?

One of the greatest of all the commandments is the Golden Rule. Do we do unto others as we would be done by? And if not, what kind of exchange do we make?

What shall we say of those who cheat a little newsboy out of his collections? What kind of bargain do they make?

And what shall we say of those who refuse to pay their doctor bills or hospital bills, but in their hypocrisy go to Church on Sunday and sing praises to the Lord?

And then comes this appeal of the Savior:

"... the inhabitants of Zion shall also observe the Sabbath Day to keep it holy." (D&C 69:29.)

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day." (D&C 59:9.)

How many meet this requirement? It is a commandment from heaven, given to each of us. If we fail to keep it, do we tend to exchange our soul's welfare for worldly things such as Sunday business, Sunday pleasure, and weekend vacations?

What will a man give in exchange for his soul?

The riches of eternity

We should realize that the Lord means just what he says in dealing with us. He offers us the riches of eternity; and while we are in mortality, he offers us an abundant life, with peace of mind, true happiness, and freedom from the enslaving influences of sin.

But this can come only through obedience. And why obedience? Because he desires that we become like him—because we are his children—and because we cannot achieve perfection by imperfect means.

To become Christlike we must do the works of Christ.

The Lord does not take any free agency away from us in giving us this commandment. He gives us unlimited and unrestricted freedom of choice.

But he makes it abundantly clear that if we do not serve him, we shall not receive his reward.

Mere membership in the Church will not save us. The revelation says:

"... he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward.

"Verily I say, men should be anxiously engaged in a good cause. . . .

"... he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned." (D&C 58:26-27, 29.)

And again: "He that receiveth my law and doeth it, the same is my disciple; and he that saith he receiveth it and doeth it not, the same is not my disciple, and shall be cast out. . . ." (D&C 41:5.)

So you see, what we do or fail to do determines our status before him.

Worldliness or salvation

It is not Church membership alone that he asks. Nor is it reading the

scriptures alone, nor paying tithing alone. It is wholehearted obedience and faithfulness of heart that counts.

The choice is placed before us—worldliness or salvation. Which shall it be? There is no middle ground in this matter. Lukewarm obedience is spurned by the Lord. What shall a man give in exchange for his soul?

The Savior asked another pertinent question:

"... what is a man profited, if he shall gain the whole world, and lose his own soul? . . ." (Matt. 16:26.)

It must needs be that there is an opposition in all things.

It must needs be that we have complete freedom of choice.

But knowing the facts, will we exchange the divine blessings of both here and hereafter for the questionable things of this world? Is it really conceivable that we would choose darkness rather than light, or sorrow rather than joy?

Yet this is what we do if we turn away from active service in the Church. This is the exchange we make.

Let us never forget that the Lord has promised that if we seek first the kingdom of God and his righteousness, all that he has may be ours.

And this is my testimony to you, in the sacred name of the Lord Jesus Christ. Amen.

After Elder Mark E. Petersen's talk and without announcement, the Tabernacle Choir sang "Lead Kindly Light."

President Harold B. Lee

If the world could read and understand that challenging sermon of Elder Mark E. Petersen of the Council of the Twelve and if we would all take his sermon and compare it with our own activities, I think it would be a real exercise in character building. Thank

you, Elder Petersen, for that great sermon.

We extend our appreciation to the owners and managers of many television and radio stations for offering their facilities to make the proceedings of this conference available to millions throughout many areas of the world.

The proceedings of this session have been carried from the Tabernacle over direct oceanic cables to a large number of members and friends assembled in chapels throughout Great Britain, Germany, France, Switzerland, Holland, Belgium, and Austria.

We shall conclude this sixth session of the conference with the Tab-

ernacle Choir singing "O Divine Redeemer", after which the benediction will be pronounced by Elder Russell N. Horiuchi, former president of the Japan East Mission.

This conference will then be adjourned until two o'clock this afternoon.

The song, "O Divine Redeemer," was sung by the Tabernacle Choir.

Elder Russell N. Horiuchi, former president of the Japan East Mission, offered the benediction.

The conference was adjourned until two o'clock, p.m.

THIRD DAY AFTERNOON MEETING

SEVENTH SESSION

The seventh and concluding session of the General Conference began at 2 o'clock p.m. on Sunday, October 7, 1973.

President Harold B. Lee presided and conducted.

The choral numbers were provided by the Tabernacle Choir, with Jay E. Welch and Richard Condie conducting, and Robert Cundick at the organ.

President Lee made the following remarks at the beginning of the session:

President Harold B. Lee

We extend a most cordial welcome to all assembled this afternoon in the Tabernacle on Temple Square in Salt Lake City, Utah in the last general session of the 143rd Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints.

Sessions of this conference have been carried in the United States and to many parts of the world over hundreds of radio and television stations, cooperating to provide the extensive coverage

of this conference to what may be millions.

Many television and radio stations here in the western part of the United States will carry the proceedings of this session this afternoon.

Broadcasts of both sessions today will be scheduled by Radio Stations KSL Radio and KIRO Radio, Seattle, beginning at midnight tonight.

The Tabernacle Choir, with Jay Welch conducting and Robert Cundick at the organ, will begin this service by singing, "Of the Father's Love Begotten."

The invocation will then be offered by Elder Walter H. Kindt, regional representative of the Twelve, and mission representative of the Twelve and First Council of Seventy.

The Tabernacle Choir sang the number "Of the Father's Love Begotten."

The opening prayer was offered by Elder Walter H. Kindt, regional and mission representative.

President Lee

The Tabernacle Choir, directed by Jay Welch, will now sing, "Praise to the Man." Following the singing, we shall hear from President Spencer W. Kimball, president of the Council of the Twelve Apostles.

The number, "Praise to the Man,"

was rendered by the Tabernacle Choir.

President Lee

President Spencer W. Kimball, president of the Council of the Twelve Apostles, will now address us. He will be followed by Elder Theodore M. Burton, Assistant to the Council of the Twelve.

President Spencer W. Kimball

Of the Council of the Twelve

Beloved brothers and sisters:
Again we meet in a glorious conference.

In the sessions of this impressive conference we have had exhortation, instructions, and warning. The sermons were each mighty and sobering. We were instructed quite fully in the ways of the Lord. Very prominent in the sermons were the words like this: *Walk uprightly. Keep my commandments. Live my laws.* We were reminded about marriage—proper marriage—about repentance and forgiveness, about building self-esteem, and walking in the ways of righteousness. We have heard of the "troubled seas" and that "wickedness is never happiness."

Story of stranger at Crimean Castle

A story is written by Roy H. Stetler, publisher of a religious journal in the East:

"It occurred outside the Crimean Castle of Livadia. The castle was aglow with lights. A soldier was pacing in carefully measured steps back and forth, guarding the castle, which, at the moment, housed within its walls a most momentous conference of world men. The soldier appeared proud of his task, for what soldier would not like to tell his children, and grandchildren, that

he had once done guard duty for the momentous meeting of the 'Big Three.'

"Suddenly, out of the darkness, like a phantom, a figure appeared on the path that led to the entrance of the castle. As the figure approached, the guard commanded, 'Halt! Who goes there? Come hither and make yourself known!' And with that the guard quickly took his gun from his shoulder and poised it for any emergency.

"The stranger spoke. 'I wish to meet with the men who are in the castle.'

"'Preposterous!' exclaimed the guard. 'You cannot enter the castle. Do you not know that the "Big Three" are meeting to decide the course of the whole world? No one is permitted to enter.'

"The man replied, 'You say it is the "Big Three"? Why are they called the "Big Three"?'

"'They are they,' said the guard, who shall say how this world shall be ruled.'

"The stranger looked intensely at the guard. His eyes flashed as he said, 'That is why I must be with them, because I can help them. I have a plan that will really work, and will keep the peace of the world, if they will only adopt my plan.'

"The soldier laughed. 'Go on your way, man; you have no credentials.'

"The man replied, 'Credentials? Perhaps not—here.' And he raised his hand in salute as he left. The guard saw an ugly scar in his hand. Then he looked at the other hand, and it, too, had a scar.

"'You were in battle?' he asked, a little more gently. 'I see wounds in your hands.'

"The stranger turned again. 'No, I did not think you would notice,' he replied. 'No, I did not receive these wounds in battle.' With that, he disappeared suddenly, as if the darkness had enveloped him.

"The guard looked after him, and marveled. 'I should have known!' he exclaimed. 'If only I had let him in!' And he slumped to the ground in dismay."

This was he who brought blessings to all the inhabitants of the earth. This was he who spoke of those who would ask the stranger this question:

"What are these wounds in thine hands and in thy feet? Then shall they know that I am the Lord; for I will say unto them: These wounds are the wounds with which I was wounded in the house of my friends. I am he who was lifted up. I am Jesus that was crucified. I am the Son of God." (D&C 45:51-52.)

Rewards from obedience

And remembering that life is a time of rewards and punishments, may we consider the positive side today for a while, the rewards which come from him for obedience.

"And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

"And he said unto them, Follow me, and I will make you fishers of men.

"And they straightway left their nets and followed him." (Matt. 4:18-20.)

And two others, James and John, the sons of Zebedee, followed him.

And two sets of brothers became apostles of the Lord Jesus Christ.

And I assure you that is one of the greatest blessings of all blessings that can come to any man, and honor, too. Exactly 30 years ago today, October 7, 1943, almost to the hour, I knelt at the feet of President Heber J. Grant and I was ordained an apostle of Jesus Christ.

In the 76th revelation called The Vision, blessings are promised:

"That by keeping the commandments they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power;

"And who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true.

"They are they who are the church of the Firstborn.

"They are they into whose hands the Father has given all things—

"They are they who are priests and kings, who have received of his fulness, and of his glory;

"And are priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son.

"Wherefore, as it is written, they are gods, even the sons of God—

"Wherefore, all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ's, and Christ is God's.

"And they shall overcome all things." (D&C 76:52-60.)

"These shall dwell in the presence of God and his Christ forever and ever.

"These are they who shall come forth in the resurrection of the just.

"These are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood." (D&C 76:62, 65, 69.)

Sermon on the Mount

"Jesus went about all Galilee,

teaching in their synagogues, and preaching the gospel of the kingdom and healing. . .

"And there followed him great multitudes of people from Galilee. . . ." (Matt. 4:23, 25), and other places,

"And seeing the multitudes he went up into a mountain. . . his disciples came unto him: And he opened his mouth and taught them, saying:

"Blessed are the poor in spirit: for theirs is the kingdom of heaven.

"Blessed are they that mourn: for they shall be comforted.

"Blessed are the meek: for they shall inherit the earth.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

"Blessed are the merciful: for they shall obtain mercy.

"Blessed are the pure in heart: for they shall see God.

"Blessed are the peacemakers: for they shall be called the children of God.

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

"Rejoice, and be exceeding glad: for great is your reward in heaven. . . ." (Matt. 5:1-12.)

It seems that Jesus' heart was always filled with blessings.

Glory of the celestial

As the Prophet Joseph records:

"And thus we saw the glory of the celestial, which excels in all things—where God, even the Father, reigns upon his throne forever and ever;

"Before whose throne all things bow in humble reverence, and give him glory forever and ever." (D&C 76:92-93.)

"And the glory of the celestial is one, even as the glory of the sun is one." (D&C 76:96.)

And again:

"But great and marvelous are the works of the Lord, and the mysteries of his kingdom which he showed unto us, which surpass all understanding in glory, and in might, and in dominion." (D&C 76:114.)

"Neither is man capable to make them known, for they are only to be seen and understood by the power of the Holy Spirit, which God bestows on those who love him, and purify themselves before him;

"To whom he grants this privilege of seeing and knowing for themselves." (D&C 76:116, 117.)

The Vision

The revelation of 1832, known as The Vision, begins thusly:

"Hear, O ye heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord is God, and beside him there is no Savior.

"Great is his wisdom, marvelous are his ways, and the extent of his doings none can find out.

"His purposes fail not, neither are there any who can stay his hand.

"From eternity to eternity he is the same, and his years never fail.

"For thus said the Lord—I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end.

"Great shall be their reward and eternal shall be their glory." (D&C 76:1-6.)

Promises fulfilled

And when he gives a blessing, he fulfills it; when he makes a promise, it comes to pass. In 1831 the Lord said:

"What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same." (D&C 1:38.)

The message of the Lord was love and peace.

As the Lord began to prepare his apostles for his crucifixion, he said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." (John 14:12.)

Promise to Abraham and Sarah

And we remember the story of Abraham, when three persons came to him in the Plains of Mamre, and Abraham bowed himself to the ground. They asked, "Where is Sarah, thy wife?" and continued:

"Lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him.

"Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women.

"Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?

"And the Lord said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?

"Is any thing too hard for the Lord? . . . Sarah shall have a son." (Gen. 18:9-14.)

Certainly nothing is impossible with the Lord. His promises are fulfilled.

Promises made in 1833

In 1833 the Lord made promises which we should never take lightly:

He said, "... the destroying angel shall pass by them . . . and not slay them," bringing back to our memory the days of Egypt.

They shall have good health, he said, and strength and power with marrow in their bones and health in their navel.

And perhaps even greater promises than those: "And shall find wisdom and great treasures of knowledge, even

hidden treasures." (See D&C 89:18-21.)

All these blessings to all of us who remember the sayings and walk in obedience.

"If ye love me, keep my commandments," he told his people constantly. (John 14:15.)

There are depths in the sea which the storms that lash the surface into fury never reach. They who reach down into the depths of life where, in the stillness, the voice of God is heard, have the stabilizing power which carries them poised and serene through the hurricane of difficulties.

Other promises in scriptures

There are so many beautiful promises. To read the scriptures and turn the pages, and it seems that it is almost all rewards, evidence of living the commandments of the Lord.

And another solemn promise came from the Lord:

"And [he that liveth in righteousness] shall be changed in the twinkling of an eye. . . ." (D&C 101:31.)

"Hearken ye to these words. Behold, I am Jesus Christ, the Savior of the world. Treasure these things up in your hearts, and let the solemnities of eternity rest upon your minds.

"Be sober. Keep all my commandments." (D&C 43:34, 35.)

Another blessing promised:

"For in mine own due time will I come upon the earth in judgment, and my people shall be redeemed and shall reign with me on earth." (D&C 43:29.)

From the Psalms we have this promised blessing. He said:

"The earth is the LORD's, and the fulness thereof; the world, and they that dwell therein. . . .

"Who shall ascend into the hill of the LORD? or who shall stand in his holy place?

"He that hath clean hands, and a pure heart; . . . He shall receive the blessing from the LORD, and righteousness from the God of his salvation." (Ps. 24:1-5.)

Then in our own dispensation comes this great reward:

"For all who will have a blessing at my hands shall abide the law which was appointed for that blessing." (D&C 132:5.)

Blessings of eternity

Then he speaks about the blessings of eternity. He said of those who keep the commandments and live worthily:

"... and they shall pass by the angels, and the gods which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever.

"Then shall they be gods, because they have no end... then shall they be gods, because they have all power, and the angels are subject unto them. . .

"... if ye receive me in the world, then shall ye know me, and shall receive your exaltation; that where I am ye shall be also." (D&C 132:19, 20, 23.)

To the children of Israel he spoke. He promises this to us today.

"For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you.

"And ye shall eat old store, and bring forth the old because of the new.

"And I will set my tabernacle among you: and my soul shall not abhor you.

"And I will walk among you, and

be your God, and ye shall be my people." (Lev. 26:9-12.)

His peace promised

And as he left them, he promised:

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27.)

All this—what more could be desired or asked for? All these blessings and numerous others to every one of us who is willing to live the commandments and be truthful and honorable in our dealings.

I bear witness that God has given us conditionally all these and thousands of other good things. He has organized his true church upon the earth. This is his church. He has given us the total program which will carry us forward toward perfection; and he has given us prophets to lead and guide us. And President Harold B. Lee today is the leader of this kingdom and this people, and he is a prophet of God. This I know. To this I bear solemn witness in the name of Jesus Christ. Amen.

President Harold B. Lee

We have just listened to President Spencer W. Kimball, who is, I am sure the Church knows, one of the most beloved of all our leaders today. Brother Kimball's voice, his manner, his spirit have impressed all of us today.

We shall now hear from Elder Theodore M. Burton, Assistant to the Council of the Twelve.

Elder Theodore M. Burton

Assistant to the Council of the Twelve

My Church assignments require me to do considerable traveling throughout the world. When I arrive in a city, a stake president or one of his counselors usually meets me at the air-

port. Although seldom if ever have I met him before, I can invariably find him among the crowd of watchers at the gate and can walk up to him and greet him. He can also recognize me among

the crowd of deplaning passengers. A certain amount of publicity is associated with our work as General Authorities. Our pictures appear in various magazines and news articles, so I can explain how he can recognize me from having seen my picture. But how is it that I can so readily recognize him?

Experience in Rio de Janeiro

Just this January, Sister Burton and I were walking along a street in Rio de Janeiro, when I saw a man walk past us who appeared as though he would make a good Mormon. I thought to myself, "If I could only speak Portuguese, there would be a fine missionary contact." He stopped ahead of us to look in a shop window and as he did so, he turned facing us. When he saw us he waited until we came up to him and then spoke to us in English. We returned his greeting and he asked us if we were Americans. We replied in the affirmative and he asked, "Are you perchance Mormons?" I replied, "Yes. What do you know about the Mormons?" He told us he was a Mormon also and we had a lovely visit with him. We learned he was a bishop's counselor in one of the Rio Wards. We met him again in a conference session, along with other wonderful Latter-day Saints who lived in that beautiful city. How was it that we could recognize one another among the teeming thousands of people walking along that busy street?

A question asked by one of the ancient prophets in the Book of Mormon gives an answer. He was talking to church members when he said:

"And now behold, I ask of you, my brethren of the church, have ye spiritually been born of God? Have ye received his image in your countenances? Have ye received this mighty change in your hearts?" (Al. 5:14.)

Change in appearance

What a challenging question

not only to them, but to us also! If we truly accept God in our lives and live in accordance with his commandments, God will work a mighty change in our appearance and we will begin to appear more like our Heavenly Father, in whose image we have been created. Could it be this appearance we recognize when we meet men and women who are trying to live close to the Lord?

The prophet then goes on to say this about the final day of judgment which someday each one of us must face:

"I say unto you, can ye look up to God at that day with a pure heart and clean hands? I say unto you, can you look up, having the image of God engraven upon your countenances?" (Al. 5:19.)

A true saint

I dare not say that Mormons are perfect, for you know as well as I do that we each have many human faults. We do, however, call ourselves saints as did the members of the Church of Jesus Christ in the days of the original apostles. When those apostles wrote letters to the members of the Church they addressed them as saints. A saint is not necessarily a person who is perfect, but he is a person who strives for perfection—one who tries to overcome those faults and failings which take him away from God. A true saint will seek to change his manner of living to conform more closely to the ways of the Lord.

It is true that we each have imperfections to overcome. Life is a constant series of challenges and trials. Notwithstanding, we should never fail to strive for that perfection of life which can bring us closer into harmony with God. As the apostle Paul said in writing to the Philippians:

"I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as [would] be [come] perfect, be thus minded: and if in anything ye be other-

wise minded, God shall reveal even this unto you." (Phil. 3:14-15.)

Total commitment

Thus we should seek to overcome any discovered fault in our characters which tends to take us away from a total commitment to God.

I would like to speak about that principle of dedication or total commitment. It appears to me that when we join the Church of Jesus Christ and especially when we receive the oath and covenant of the priesthood, we should commit ourselves wholly and completely to the cause of God. By this I do not mean we need give up our daily occupations or our interests in the daily affairs of mankind unless we are called by authority from God to do so. I do mean that a true change must occur in our thinking so complete and so total that our very lives are changed for the better as far as our attitudes and our actions are concerned.

Changed attitude

A person's attitude is perhaps the hardest of all personal attributes to change. If your attitude is right, then your life is made right. If your heart is touched, your mind and way of thinking will change and your life will change for the better accordingly. I believe we must become so immersed in the gospel of Jesus Christ that we become physically as well as mentally more and more like the Lord himself. We must yield our whole hearts to him. What we then do is done not because we are asked to, nor because we are forced to, but because we want to. Neither pressure nor force can be exerted upon us from outside, when what we do is done because it is our own choice and desire. It then makes no difference to us what other men may think, or say, or do. Our hearts being committed wholly to God, what we do is done out of our love for and our trust in him. We then serve God in every way we can because we

have been converted, our attitude has been changed and we now desire to become like him both spiritually and physically.

If we believe in Jesus Christ that completely, then we can say as did the people of King Benjamin that we know of a surety of the truth of the gospel:

"... because of the Spirit of the Lord God Omnipotent, which has wrought a mighty change in us, or in our hearts, that we have no more disposition to do evil, but to do good continually." (Mosiah 5:2.)

Daily dedication

When I speak then of total commitment, I do not refer to a momentary dedication which comes from being filled with the Spirit of God only on certain occasions such as in this conference. I refer to a daily or continuing spirit of devotion and dedication which comes from keeping all the commandments of God every day. We must not pick and choose which commandment of God we will or will not obey. Every one is important. For example, we cannot postpone genealogical research, temple work, or missionary work until after we retire. When we accept Jesus Christ, we accept his apostles and prophets and his total concept of Christian living. We then gladly accept the admonition of God's servants and willingly have family prayer, hold family home evening, keep a year's supply of food on hand for emergencies, send our sons and daughters on missions, keep the fast, pay an honest tithe, care for the poor and the needy, and are kind and thoughtful and considerate of others. We willingly become saviors for our families and go to the temple regularly to officiate in behalf of our kindred dead who have sacrificed so much for us.

Genealogy and temple work

When we therefore understand this principle of commitment, we will

realize the importance of priesthood genealogy and temple work. The Lord said that unless the hearts of the fathers are turned to their children and unless the hearts of the children are turned to their fathers, this earth life would fail its purpose. Genealogical work is therefore important and we should get on with it. Yet it will succeed no faster than the bishops in the individual wards give leadership to this program. It will succeed no faster than stake presidents in their individual stakes become actively involved in priesthood genealogical work. There are those who say that they are too busy to give leadership to this program, but I believe such persons fail to understand that it is a basic priesthood program given us by God. Will God's work fail in its purpose? Is anything too difficult for God? The answer we all know. God's purposes will be fulfilled by those servants he has chosen to lead out in this work. It is this total commitment, this dedication of purpose, this unfailing faith in God's work that I am referring to, not only in this, but in all priesthood programs.

Whole-hearted service

From the following scripture, it is clear that the admonition to become totally committed to the cause of Jesus Christ is important to all, especially to those who regard themselves as members of the Church of Jesus Christ in good standing:

"And we know also, that sanctification through the grace of our Lord and Savior Jesus Christ is just and true, to all those who love and serve God with all their mights, minds and strength.

"But there is a possibility that man may fall from grace and depart from the living God;

"Therefore let the church take heed and pray always, lest they fall into temptation;

"Yea, and even let those who are sanctified take heed also." (D&C 20:31-34.)

As I understand this scripture, it means that Jesus Christ is kind and merciful to us when we serve him with our whole hearts, but not any of us can take refuge in past righteousness or service. It also means that there is a possibility that any one of us can fall out of good standing, even those who have already achieved a certain degree of righteousness. Therefore, we need to be on our constant guard, each of us, that we not allow ourselves to fall into habits of carelessness in our faith, in our prayers, or in our various Church activities or responsibilities. It is for this reason that I am resolving again to live closer to God each day and to follow his chosen prophets and apostles more diligently than I have ever done in the past.

As the coming of the Lord approaches, Satan's pressure on us will increase. We will thus have to live closer to the Lord than we have ever done before. I resolve to do this for I know that God lives. I know that Jesus Christ is his Only Begotten Son, and that these brethren who we sustain as our leaders are true apostles and prophets. They have been called and ordained of God to lead us back into his very presence. I invite all of you who hear my voice or who read this message to take heed as the scriptures have indicated, and that you rededicate yourselves in a total commitment to serve the Lord with all your heart, might, mind, and strength. I so pray in the name of Jesus Christ. Amen.

President Harold B. Lee

As one listens to Elder Burton, Assistant to the Twelve, one can readily understand why the students at the USU voted him one year as the most preferred professor, and most loved teacher. We commend him.

Elder Bernard P. Brockbank, Assistant to the Twelve, will now speak to us.

Elder Bernard P. Brockbank

Assistant to the Council of the Twelve

The Lord's thoughts and ways are higher than the thoughts and ways that come from men.

The Lord said to man: "... my thoughts are not your thoughts, neither are your ways my ways, ... for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. 55:8, 9.)

God's way

God's way was to create man, male and female, in his own image and likeness.

Man's way is that man came from a lower form of life. God's way justifies self-respect.

God's way provides man a divine way of life. The Lord promised his children salvation in the kingdom of God if they would live and follow his ways. It is important to know that man can become godlike through the thoughts and ways of the Lord.

The Lord's way was to send a savior who would live and teach the ways of a living God. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." (John 3:16, 17.)

Jesus Christ said, "... I came down from heaven, not to do mine own will, but the will of him that sent me." (John 6:38.)

"And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life. ..." (John 6:40.)

"... the Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." (John 5:19.)

"... all men should honour the

Son," he said, "even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. ... He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (John 5:23-24.)

Divine way of life

God has provided one way and only one way for his mortal children to attain godlike perfection. Jesus Christ proclaimed, "I am the way, the truth, and the life: No man cometh unto the Father, but by me." (John 14:6.)

Jesus Christ brought to this earth from heaven the Lord's ways and the Lord's truths.

Jesus Christ lived and exemplified the heavenly life, that the Father desires all of his children to live.

"... I am come," Jesus said, "that they might have life, and that they might have it more abundantly." (John 10:10.)

The full, abundant, divine way of life can be gained by following and walking in the light of Jesus Christ.

"... I am the light of the world"; Jesus said, "he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12.)

"That which is of God is light; and he that receiveth light, and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day." (D&C 50:24.)

Sons and daughters of God

By following the Son of God and by living worthy to receive the light of life we can take on the radiance of godliness. Not only can we be children of God, in his image and likeness, but we can be sons and daughters of God in this life and in the kingdom of heaven.

We have this promise from the Savior: "Behold, I am Jesus Christ, the

Son of God. I am the life and light of the world. . . . verily, I say unto you, that as many as receive me, to them will I give power to become the sons of God. . . ." (D&C 11:28, 30.)

God's greatest gift to his children is for them to be saved in the kingdom of God. The Lord said, "If thou wilt do good, yea, and hold out faithful to the end, thou shalt be saved in the kingdom of God, . . . for there is no gift greater than the gift of salvation." (D&C 6:13.) This is the gift of all gifts; this is the diploma of all diplomas. This is the degree in salvation that qualifies one for eternal life in the kingdom of God.

The strait gate

Jesus taught that few would find the way to salvation. He commanded his disciples to follow the Lord's way.

He said, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:13-14.)

Yes, our Heavenly Father so loved us that he sent his only begotten Son down from heaven to this earth that whosoever believeth in him should not perish but have everlasting life, but few find the divine way. Only a few will follow Jesus Christ. Only a few will love God first. Only a few will keep God's commandments. Because they love the lower thoughts and ways of men more than they love the higher thoughts and ways of God. "And this is the condemnation," Jesus said, "that light is come into the world, and men loved darkness rather than light because their deeds were evil." (John 3:19.)

Living by word of God

And again we read from the scriptures:

"For you shall live by every word that proceedeth forth from the mouth of God.

"For the word of the Lord is

truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ.

"And the Spirit giveth light to every man that cometh into the world: and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit.

"And every one that hearkeneth to the voice of the Spirit cometh unto God, even the Father." (D&C 84:44-47.)

The voice of the Lord continues, "And if your eye be single to my glory, your whole bodies shall be filled with light, and there shall be no darkness in you; and that body which is filled with light comprehendeth all things." (D&C 88:67.) What a glorious promise!

The light of the Savior is available to everyone who will follow him. This divine light, through repentance, will remove darkness and sin from the soul.

Divinity of Jesus

Jesus showed the light of brightness of his divinity to three of his apostles:

". . . Jesus taketh Peter, James, and John. . . and bringeth them up into an high mountain. . . .

"And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

"While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him." (Matt. 17:1-2, 5.)

Our Heavenly Father has commanded, "hear ye him."

Jesus Christ was truly a God, living in a mortal body, with divine power; he was sent from heaven, to show mankind God's way to celestial perfection.

The Lord's ways and his thoughts are found in his scriptures.

The true vine

In a parable, Jesus taught his

disciples how they could partake of his life, his light and his power.

He said, "I am the true vine, and my Father is the husbandman.

"Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

"Now ye are clean through the word which I have spoken unto you.

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

"I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

"If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

"As the Father hath loved me, so have I loved you: continue ye in my love.

"... even as I have kept my Father's commandments, and abide in his love.

"These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." (John 15:1-11.)

Jesus Christ is the vine and all who sincerely want to become godlike, prepared to live with their Heavenly Father in his kingdom, must receive their strength and power from the Savior. No man cometh unto the Father but by and through Jesus Christ.

The nonproducing branches on the vine, some lost in the darkness and sin of the world, some weak and sick from the blight of evil, some branches fluttering in the winds of worldly pleasure and disrespect for the power to produce godlike fruit through the divine

vine, having disrespect for Jesus Christ and for the Father and for their commandments, will be pruned from the vine. They will be cut away from their source of divine nourishment and their chance to become godlike. Pruned away from their divine opportunity, as a child of God, to partake of the light and divine way of life, their chance to live with God was foolishly dissipated away. They failed to feed on the living bread of life.

Godlike perfection

All of God's children are branches on the vine; all have the opportunity to partake of the life, example, and commandments of Jesus Christ and to become like him.

The Lord also commanded man to build godlike perfection into his life. He said, "... I would that ye should be perfect even as I, or your Father who is in heaven is perfect." (3 Ne. 12:48.)

Divine perfection can only come through and by Jesus Christ, by knowing and following his ways, his truths, and his life. To be perfect we should be charitable, loving, honest, virtuous, upright, clean, and possess every godlike attribute. To become perfect, a child of God should live like a child of God. We can attain perfection by knowing and loving God with all our heart, and with all our soul, and with all our mind; and by loving our neighbors as ourselves. This leaves no love for the devil or for the darkness of the world.

Perfection comes by seeking first the kingdom of God and his righteousness. Perfection comes by praying to a living God through a living Jesus Christ. Perfection comes by knowing and keeping all of God's ways and commandments.

Whole armour of God

The Apostle Paul, as he counseled the saints to completely and fully accept the Lord, said;

"Finally, my brethren, be strong in

the Lord, and in the power of his might.

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. 6:10-12.)

Yes, we wrestle against the thoughts and ways of men that are contrary to the thoughts and ways of God.

The whole armour of God will keep the divine light of Jesus Christ inside and the darkness of evil outside. All who wear the full armour of God will be filled with pure love, happiness, peace, and godlike self-respect.

It is a blessing to have a living prophet and living apostles of the Lord to help us to know the higher thoughts and ways of the Lord and to encourage us to put on the whole armour of God and to be perfect even as our Father in heaven is perfect.

My we radiate from our countenance the light of life and walk as Jesus

walked, in the name of Jesus Christ. Amen.

President Harold B. Lee

Elder Bernard P. Brockbank, Assistant to the Council of the Twelve, has just spoken to us.

The congregation and choir will now join in singing, "The Spirit of God Like a Fire Is Burning."

After the singing, Elder James A. Cullimore, Assistant to the Twelve, will address us.

The congregation sang the hymn, "The Spirit of God Like a Fire Is Burning."

President Lee

Elder James A. Cullimore, Assistant to the Twelve, will now address us. He will be followed by Elder Gordon B. Hinckley of the Council of the Twelve Apostles.

Elder James A. Cullimore

Assistant to the Council of the Twelve

In one of the most beautiful prayers ever offered, the Savior invoked the blessings of the Father upon his apostles. He sensed his time was near when he must leave them. He prayed:

"And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

"I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

"I pray not that thou shouldest take them out of the world, but that

thou shouldest keep them from the evil." (John 17:11, 14-15.)

The members of the Church are constantly being reminded that even though they are "in the world, they should not be of the world."

Meaning of "world"

What do we mean by the "world"? President McKay refers to it as those "... alienated from the Saints of God. They are aliens to the Church, and it is the spirit of this alienation that we should keep ourselves free from." (*Conference Report*, October 1911, p. 58.) Elder Bruce R. McConkie defines the

"world" as "The social conditions created by such of the inhabitants of the earth as live carnal, sensuous, lustful lives, and who have not put off the natural man by obedience to the laws and ordinances of the gospel." (Bruce R. McConkie, *Mormon Doctrine*, [Salt Lake City: Bookcraft, 1966], p. 847.)

John, in his epistle, describes the "world" as "the lust of the flesh, and the lust of the eyes, and the pride of life." (1 John 2:16.) He said:

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

"For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

"And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." (1 John 2:15-17.)

It is obvious the "world," as referred to by the Savior, does not mean the sphere on which we live, but an environment created by individuals who live contrary to his teachings.

Overcoming the world

Just as the Savior prayed that his apostles not be taken out of the world, but kept from the evil of the world, so are members of the Church everywhere praying that by the power of the Holy Ghost and the priesthood they may be strengthened to withstand the "world."

We would not want to be free of our responsibility of being in the world by being taken out of the world, for this life is a probationary state. The "world" is our opportunity to prove ourselves. This is a part of the great plan of the Lord, to be confronted with the things of the "world," that we might overcome them and be strengthened.

As the Lord showed Abraham the creation of the earth, he said: "... We will go down, for there is space there, and we will take of these materials, and

we will make an earth whereon these may dwell;

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them." (Abr. 3:24-25.)

It is important that each of us overcome the "world." "That every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto him, that every man may be accountable for his own sins in the day of judgment," says the Lord. (D&C 101:78.)

Lehi taught, "For it must needs be, that there is an opposition in all things. If not so, ... righteousness could not be brought to pass, neither wickedness, neither holiness nor misery, neither good nor bad. ..." (2 Ne. 2:11.)

It matters not what our nationality, our race, our culture, our academic degree, or our political or social standing. We build security and strength in our lives by living the gospel. President Joseph Fielding Smith said: "And there is no cure for the ills of the world except the gospel of the Lord Jesus Christ. Our hope for peace, for temporal and spiritual prosperity, and for an eventual inheritance in the kingdom of God is found only in and through the restored gospel." ("Counsel to the Saints and to the World," Joseph Fielding Smith, *ENSIGN*, July 1972, p. 27.)

Zion the pure in heart

May I say to members of the Church everywhere, this is how we establish Zion where we live, by living the gospel, by being pure in heart, by being worthy.

Zion is defined by the Lord as the "pure in heart." The Lord said, "... let Zion rejoice, for this is Zion—THE PURE IN HEART; therefore, let Zion rejoice, while all the wicked shall mourn." (D&C 97:21.)

Since Zion is defined as the "pure in heart," those who make up Zion

must be free from worldly practices and indulgences.

President Lee said to us in last April conference that "The rule by which the people of God must live in order to be worthy of acceptance in the sight of God" is indicated in this scripture: "For Zion must increase in beauty, and in holiness; her borders must be enlarged; her stakes must be strengthened; yea, verily I say unto you, Zion must arise and put on her beautiful garments." (D&C 82:14.) ("Strengthen the Stakes of Zion," Harold B. Lee, *ENSIGN*, July 1973, p. 3.)

President McKay referred to Zion as the pure in heart and said: "... the strength of this Church lies in the purity of the thoughts and lives of its members, then the testimony of Jesus abides in the soul, and strength comes to each individual to withstand the evils of the world." (*Conference Report*, October 1911, p. 58.)

A great leaven

The righteous lives of members of the Church throughout the world is a great leaven to the gospel loaf. There are many wonderful, honest men and women in the world whose lives are influenced by the teachings of the gospel, as seen in the virtuous lives of good members of the Church.

Everything in the world is not evil. There are many things of virtue, many great men and women working for the finer things of life, who have high standards and live righteously. Possibly a good definition of the world would be: "Exposure to things about us, whether good or bad—right or wrong."

President Lee said on one occasion to the youth of the Church: "We don't pray that you may be withdrawn into a 'Shangri-la' away from the evils of the world, because you are to be a leaven wherever you are, to bring about righteousness, but we are pleading with the Lord with all our might that while you are in the world, you may be kept from evil." (Harold B. Lee, *Decisions*

for Successful Living [Salt Lake City: Deseret Book Co., 1973], p. 223.)

Living the standards

There is a great challenge in living in the "world." The concern is not where we live—but how we live. Obedience to the laws of the Lord will bring happiness and peace. We never need apologize for living the standards of the Church. Listen to two stalwart members of the Church who have proven this in their lives.

John K. Edmunds, now president of the Salt Lake Temple, was an outstanding attorney in Chicago for over a quarter of a century. He said, "During all my years in Chicago, I have never felt the necessity for indulging in alcohol, tobacco, tea, or coffee, nor have I ever served or kept these things in our home. And I have never felt the need to apologize for the observance of our church standards. . . ."

"I have found no magic formula for keeping the standards of the Church. To me the observance of these standards is a matter of the will. . . . God gives to every man and woman, to every boy and girl who sincerely desire it the power to keep his commandments. . . ." ("Living in the World without Being a Part of the World," John K. Edmunds, *Improvement Era*, November 1965, p. 1053.)

De Witt J. Paul, who is now serving as a mission president in California and who was an executive of one of the nation's largest financial institutions, states:

"... Adhering to gospel standards has never stood in my way. Quite to the contrary, doing so has been an asset rather than a liability. Moreover, it has not been difficult or embarrassing.

"In a world of rather wishy-washy convictions, one who believes in something and lives in accordance with his beliefs is usually admired and respected. I never appreciated this so much as when the chairman of the board of directors of my company one

day said to the board members: 'I am retiring, and I propose Mr. Paul as my successor. As you know, Mr. Paul is a Mormon. Mormons have rather high standards to live by, and among other things they do not smoke or drink. I have kept an eye on this fellow for many years now, and never once have I seen him make a slip. I recommend him to you as a man of integrity. . . .'

"It is my experience that there are a lot of very fine people in the world. Just because they do not have my outlook on life has never given me reason to alienate them through prudish self-righteousness. Perhaps herein lies the secret of 'living in the world without being a part of the world.'" ("Living in the World without Being a Part of the World," De Witt J. Paul, *Improvement Era*, September 1965, p. 838.)

A glorious time

We are living in the most glorious time since the creation of the world. Never before has man been able to do so many remarkable things, see and know so much of the world, have so many conveniences, enjoy so many luxuries.

We are living in the Dispensation of the Fulness of Times, in which the Lord has said: ". . . in the which I will gather together in one all things, both which are in heaven, and which are on earth." (D&C 27:13.)

He said further, "For I deign to reveal unto my church things which have been kept hid from before the foundation of the world, things that pertain to the dispensation of the fulness of times." (D&C 124:41.)

The prophet Joel prophesied of the times in which we live when he said, "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

"And also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth. . . ." (Joel 2:28-30.)

Prophecy being fulfilled

The Lord has already commenced to pour out his spirit upon all flesh. Since the restoration of the gospel, the Spirit of the Lord has inspired men in the world to accomplish things almost unbelievable to those who behold them. We are able to travel all over the world at incredible speed. Inventions too numerous to mention bless the lives of the inhabitants of the world.

President Wilford Woodruff described this day when he said, "The day has already dawned when the light of heaven is to fill the earth; the day in which the Lord has said that nothing should be kept hidden, . . . the day in which everything that has been kept from the knowledge of man ever since the foundation of the earth, must be revealed; . . . It is a day in which the gospel is to be preached to every nation, tongue and people for a witness of what shall follow. . . ." (*Journal of Discourses*, vol. 24, p. 51.)

Building of Zion

The Prophet Joseph wrote an editorial in the *Times and Seasons* in May 1842 regarding the purpose of the Church in which he indicated the great joy of living in this day:

"The building up of Zion is a cause that has interested the people of God in every age; it is a theme upon which prophets, priests, and kings have dwelt with peculiar delight; they have looked forward with joyful anticipation to the day in which we lived; and fired with heavenly and joyful anticipations, they have sung, and wrote, and prophesied of this our day;—but they died without the sight. . . ." (*Times and Seasons*, vol. 3, p. 776.)

May we appreciate the privilege

that is ours in living in this time, in the beautiful, wonderful world in which we live. May we let the gospel light guide us that we may be in the world and yet not partake of the evil of the world. I so ask in the name of Jesus Christ. Amen.

President Harold B. Lee

We who associate with Brother Cullimore appreciate the great strength of his testimony and his service. He has just addressed us.

We will now hear from Elder Gordon B. Hinckley of the Council of the Twelve.

Elder Gordon B. Hinckley

Of the Council of the Twelve

Thirty-four gifted and inspired speakers have preceded me, and now on this autumn day I feel like the last leaf on the tree as I say a few words before President Lee gives his final counsel and blessing. It is not a new experience for me to speak immediately preceding President Lee. I have had that privilege a score of times recently. Each time I have felt like the freshman team before the varsity comes out for the big game.

But I regard this as a great opportunity to add my testimony. I humbly seek the direction of the Holy Spirit as I speak upon a sacred theme.

"We Thank Thee, O God, for a Prophet"

We have sung in this conference a marvelous hymn, a hymn we have sung in conferences for more than a century: "We Thank Thee, O God, for a Prophet." It is distinctive with us. As a people we sing some hymns that have come from other churches, and others sing some of ours. But only we can properly sing, "We thank thee, O God, for a prophet to guide us in these latter days."

It was written more than a century ago by a man of humble circumstances who lived in Sheffield, England. He worked in the steel mills and was discharged because he joined the Mormon Church. But there burned in his heart a great and fervent testimony; and out

of an overflowing spirit of gratitude, he penned these marvelous lines. They have become a grateful expression of appreciation for millions over the earth. I myself have heard them sung in 21 different languages as a reverent prayer of thanksgiving for divine revelation.

How thankful we ought to be, my brethren and sisters, how thankful we are, for a prophet to counsel us in words of divine wisdom as we walk our paths in these complex and difficult times. The solid assurance we carry in our hearts, the conviction that God will make his will known to his children through his recognized servant is the real basis of our faith and activity. We either have a prophet or we have nothing; and having a prophet, we have everything.

Work in the Philippines

Twelve years ago, in company with the mission president from Hong Kong, it was my opportunity to initiate the work in the Philippines. On April 28, 1961, we held a meeting that will never be forgotten by those of us who were present. We had no hall then in which to meet. We made a request of the United States Embassy for permission to meet on the beautiful porch of the marble memorial in the American military cemetery at Fort McKinley on the outskirts of Manila. We convened at 6:30 in the morning. In that hallowed

and sacred place, where are remembered the tragedies of war, we commenced the work of teaching the gospel of peace.

We called upon the only native Filipino member we had been able to locate. He recounted a story which I have never forgotten.

A living prophet

When he was a boy he found in a garbage can an old tattered copy of the *Reader's Digest*. It contained a condensation of a book giving the story of the Mormon people. It spoke of Joseph Smith and described him as a prophet. The word *prophet* did something to that boy. Could there actually be a prophet upon the earth? he wondered. The magazine was lost, but concern over the presence of a living prophet never left him during the long, dark years of war and oppression when the Philippines were occupied. Finally the forces of liberation came, and with them the reopening of Clark Air Base. David Lagman found employment there. His supervisor, he learned, was a Mormon, an Air Force officer. He wanted to ask him if he believed in a prophet, but was afraid to do so. Finally, after much inner turmoil, he mustered the courage to inquire.

"Are you a Mormon, sir?" the young man asked. "Yes, I am," was the forthright reply. "Do you believe in a prophet, do you have a prophet in your church?" came the anxious question.

"We do have a prophet, a living prophet, who presides in this church and who teaches the will of the Lord."

David asked the officer to tell him more, and out of that teaching came his baptism. He was the first native elder ordained in the Philippines and today serves as president of the Northern Luzon District of the Church, now knowing for himself that there is indeed a living prophet on the earth.

Revealers of truth

Could any people have a greater

blessing than to have standing at their head one who receives and teaches the will of God concerning them? We need not look far in the world to know that "the wisdom of the wise has perished and that the understanding of the prudent has come to naught." That wisdom for which the world should seek is the wisdom which comes from God. The only understanding that will save the world is divine understanding.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.)

It was so in the days of Amos and in all the years when holy men of God spake as they were moved upon by the Holy Ghost. (See 2 Pet. 1:21.) Those ancient prophets warned not only of things to come, but more importantly, they became the revealers of truth to people. It was they who pointed the way men should live if they were to be happy and find peace in their lives.

Modern prophets

I think today of a young man I know who, as a Christian, trying one church after another, could find none that taught of a prophet. Only among the Jewish people did he find reverent mention of the prophets, and so he accepted and embraced the Jewish religion.

In the summer of 1964, he went to New York City and visited the World's Fair. He entered the Mormon Pavilion and saw pictures of the prophets of the Old Testament. His heart warmed within him as he heard the missionaries speak with appreciation of these great men of ages past through whom Jehovah revealed his will. Then, as he progressed through the pavilion, he heard of modern prophets—of Joseph Smith who was called a prophet, a seer, and a revelator. Something stirred within him. His spirit responded to the testimony of the missionaries. He was baptized. He served a mission in South America where he had many converts. He re-

turned home and has since become the means of bringing his family and others into the Church. It is heartwarming to hear him testify that Joseph Smith was indeed a prophet of God and that all who have succeeded him have been legal successors in this high and sacred calling.

Foreteller of events

Could anyone, willing to read without bias the story of Joseph Smith, doubt that he was a great foreteller of events to come? Nearly thirty years before a shot was fired, he foretold the tragic American Civil War and stated that following that, war would be poured out upon all nations. You and I of this generation are witnesses to the fulfillment of those remarkable words.

He foretold that this people, then living in Illinois, would be driven out, would suffer much affliction, and would become a great and mighty people in the midst of the Rocky Mountains. Our presence today in this great Tabernacle on Temple Square in Salt Lake City is evidence of the fulfillment of those marvelous words of prophecy.

It has been so with his successors. On a cold winter day in 1849, when our forebears in this valley were hungry and living on sego roots and thistle tops, while gold was being found in California, Brigham Young stood in the old bowery on this square and spoke prophetic words to those who felt they might leave the hardships of life here to go to greener pastures in California. Among other things, he said:

"We have been kicked out of the frying pan into the fire, out of the fire into the middle of the floor, and here we are and here we will stay. . . .

"We shall build a city and a temple to the Most High God in this place. We will extend our settlements to the east and the west, to the north and south, and we will build towns and cities by the hundreds, and thousands of saints will gather in from the nations of the earth.

"This will become the great highway of the nations. Kings and emperors and the noble and the wise of the earth will visit us here. . . ."

Prophecy fulfilled

How could anyone stand in the Visitors Center to the north of us and witness the hundreds of thousands, yes, the millions, who come each year to visit us, and have any doubt that Brigham Young spoke other than as a prophet? Over the years there has been a veritable parade of notables who have found their way to the office of the First Presidency, there to meet particularly the man whom we sustain as the president of the Church and as the prophet of our day. They include leaders in the governments of the earth, in business and commerce, in education, in the professions. These are among "the noble and the wise of the earth" of whom Brigham Young spoke when we were an outcast people, isolated in a mountain wilderness.

An American prophet

Two weeks ago we were riding a plane from San Francisco to Sydney, Australia. We noted a young man in a nearby seat reading the book *Joseph Smith, an American Prophet*. When opportunity presented itself, I spoke to him. I told him that I had read the book, that I had known the author, and asked him what his interest was. He said, among other things, that he had an interest in prophets and that this matter of a possible modern prophet had intrigued him. He had picked up the book at the library. We had a lengthy conversation in which I bore my witness that Joseph Smith was indeed a prophet. Not only did he speak of things to come, but more importantly, he was a revealer of eternal truth and a testifier of the divine mission of the Lord Jesus Christ. I am hopeful that that young man, as he continues his studies, will have come into his heart a

similar testimony. I feel confident that he will.

Gratitude for prophets

I am profoundly grateful, my brethren and sisters, not only for Joseph Smith as the prophet who served as an instrument in the hands of the Almighty in restoring this work, but also for all of those who have followed him. A study of their lives will reveal the manner in which the Lord has chosen them, has refined them, and has molded them to his eternal purposes. Joseph Smith declared on one occasion: "I am like a huge, rough stone rolling down from a high mountain; . . . with all hell knocking off a corner here and a corner there, and thus I will become a smooth and polished shaft in the quiver of the Almighty."

He was hated and persecuted. He was driven and imprisoned. He was abused and beaten. And as you read his history, you see the evolution of which he spoke. There developed a power in his life. There came a refinement. There grew a love for others which even overcame his own love for life. The corners of that rough stone were knocked off, and he became a polished shaft in the hand of the Almighty.

President Harold B. Lee

It has been so with those who have succeeded him. Through long years of dedicated service, they have been refined and winnowed and chastened and molded for the purposes of the Almighty. Could anyone doubt this after reading the lives of such men as Brigham Young, Wilford Woodruff, and Joseph F. Smith? The Lord subdued their hearts and refined their natures to prepare them for the great and sacred responsibility later thrust upon them. It has been so with him who stands as President of the Church today, our beloved leader, President Harold B. Lee. I hope he will pardon

me. I do not wish to embarrass him. But can one who knows something of his life deny the same influences at work? He came out of circumstances that would today be classed as poverty. From firsthand experience he knows the meaning of hard manual labor. He served as a missionary and was rejected by most of those upon whom he called. He sacrificed for an education. He has known serious illness when life seemed to hang by a thread. He has walked through deep and dark valleys of sorrow. Looking back upon the history of his life, it all appears to be part of a pattern, a refining process that he might better understand the trials, the afflictions, the sorrows of others. And yet, with all of this, there is a great buoyancy of spirit that rises above the tragic and the sorrowful and lifts to higher ground all of those he touches and influences.

As one who recently walked with him as a junior companion in the missions of Europe and England, I have seen young people eagerly press about him with tears in their eyes and smiles, sweet and beautiful, upon their faces. I have seen missionaries sit enraptured as he taught from the scriptures, speaking, like the Master, "as one having authority." I have seen little children sit almost motionless as he spoke their language and led them to understand sacred truths of the sacrament. I have seen elderly men and women weep as he blessed them.

I have seen few things more touching than a strong young man embracing the President and then later with tear-moistened eyes saying, "Never have I been so near to heaven."

Prophetic calling

As one to whom the spirit has borne witness, I testify of his prophetic calling, and add my voice to the voices of our people over the earth, "We thank thee, O God, for a prophet to guide us in these latter days." I am grateful. I am satisfied that the peace and the

progress and the prosperity of this people lie in doing the will of the Lord as that will is articulated by him who shall speak to us as we close this great conference. If we fail to observe his counsel, we repudiate his sacred calling. If we abide his counsel, we shall be blessed of God.

*We ever pray for thee, our Prophet dear,
That God will give to thee comfort and
cheer;*

*As the advancing years furrow thy brow,
Still may the light within shine bright as
now. . . ."*

—LDS Hymns, no. 386

God lives and is a revealer of eternal truth. Jesus Christ is our Savior and stands at the head of this Church. We have a prophet upon the earth, a seer and a revelator to teach us. God give us the faith and the discipline within ourselves to follow that teaching. I humbly pray, in the name of Jesus Christ. Amen.

President Harold B. Lee

No one who has traveled with Brother Hinckley has ever thought of him as being on the second team. He is one of God's noblemen.

Now if I may collect my thoughts a little bit, and express gratitude; first to those who have rendered such beautiful music, this great Tabernacle Choir. These choruses have been wonderful; the conductors and members of the choruses, the organists,—they have all been great. Somehow when we listen to the Tabernacle Choir, they seem to have the talent to lift us to heaven. The Lord bless you wonderful people who give so much of yourselves, and inspire us so much with your great talents and your unselfish devotion. We don't won-

der that you musicians who are so gifted might have some temperamental disturbances among you. We wouldn't think you were professional if you didn't have some such to characterize your associations together. But we believe you are big enough to rise above all of that, and to sing glories and praises to God. Thank the Lord that you have the association in this great organization.

We thank all of you brethren of the General Authorities. I am never more proud than when I hear my brethren speak. All of you have contributed greatly to the conference with messages of inspiration.

And to you of the television and radio stations, press representatives, who so fairly report what is said and done, we express special thanks. The newspapers, even though they may not be connected with the Church, do such a remarkable job, we can't help but express our deep appreciation.

We thank our city officials, the traffic officers, the fire department and the Red Cross, the doctors here who sit in the wings, hoping that we don't have a heart attack, or some physical ailment, but standing by to help if anything should happen; the Tabernacle ushers with all the patience in the world, seating these great audiences in a courteous manner; the managers and owners of stations who have given, as a public service, the great coverage of the conference from coast to coast in this country, Hawaii, Alaska, Mexico, Central America, Canada; and by satellite, one of the great inventions of the world, to Australia and South America. To all of these we can't say enough to express our deep, grateful appreciation. The Lord bless all of you.

President Harold B. Lee

If the Lord will give me utterance, there are a few things I should like to say to you. We have members of the Church in all parts of the world. One of the anxious centers right today is over in Israel, where a war is raging. As yet we don't know very much about the extent of it, but it seems that Egypt and Syria are moving into areas of Israel.

Safety of members

We have a number of our BYU students there, and also we have a branch of the Church organized in Jerusalem. We have had anxious parents who have been wondering, watching, waiting. The word has come to us that they are all safe and they are being watched over. You can be sure that we have shepherds of the flock, and we will continue to pray with you that no harm will come to any of them.

There has been turmoil down in Chile, where we have thousands of members of the Church and almost two hundred missionaries. The word comes to us, from one of the presiding authorities who has been here from Santiago, that there has been no loss of life as far as we know. Our people are holding fast, not taking part in the political turmoil, rising above it, as true members of the Church of Jesus Christ are expected to do, giving allegiance to those who are in command, and not wishing to take sides, but merely to bow their heads and yield obedience to the authority of the government where they are.

Enemies within

We pray for our Saints everywhere, pray that they will hold steadfast. But, some of the greatest of our enemies are those within our own ranks.

It was the lament of the Master, as he witnessed one of those chosen men, who under inspiration he chose as one of the Twelve, betray him with a kiss and for a few paltry pieces of silver turn him over to his enemies. Judas then stood by and, realizing the enormity of what he had done, took the only escape out to sacrifice himself. And Jesus could only explain that of the Twelve, meaning Judas, he had a devil.

When we see some of our own today doing similar things, some who have been recognized and honored in the past as teachers and leaders who later fall by the wayside, our hearts are made sore and tender. But sometimes we have to say just like the Master said, "The devil must have entered into them."

Prophecy fulfilled

A few years ago, we had a woman who had written some scurrilous things about the Prophet Joseph Smith. (Mention was made of it here in the conference at that time.) Shortly thereafter, I met someone on the street and they asked me if there had been a revelation or an utterance at the recently concluded general conference that might be considered as a prophecy. And I said, "Did you hear the closing remarks of President George Albert Smith as he closed the conference? If you did, you heard a prophet speaking, and let me tell you what he said." I happened to have a clipping in my wallet. This is what President George Albert Smith said:

"Many have belittled Joseph Smith, but those who have will be forgotten in the remains of mother earth, and the odor of their infamy will ever be with them, but honor, majesty, and fidelity to God, exemplified by Joseph Smith and attached to his name, will never die."

No truer words were ever spoken,

and that person fell just as all others will fall who try to tear down the work of the Lord.

We have had some who, writing in the public press occasionally, are among those who have fallen by the wayside. They befool the honored family names that they have. They have disgraced the honors that we had given to them in times past. They are trying to join the forces of the enemy against the work of the Lord. And we can say to them, as President George Albert Smith said them, "Those who have will be forgotten in the remains of mother earth, and the odor of the infamy will ever be with them, but honor, majesty, and fidelity to God, exemplified by the leaders of this church and attached to their names, will never die."

Enemies to be confounded

I always remember the word of the Lord when I hear these things said by those who are trying to tear down his work. The Lord has said:

"Wherefore, confound your enemies; call upon them to meet you both in public and in private; . . ."

"Wherefore, let them bring forth their strong reasons against the Lord.

"Verily, thus saith the Lord unto you—there is no weapon that is formed against you, shall prosper;

"And if any man lift his voice against you he shall be confounded in mine own due time.

"Wherefore, keep my commandments. . . ." (D&C 71:7-11.)

What he is trying to have us understand is that he will take care of our enemies if we continue to keep the commandments. So, you Saints of the Most High God, when these things come, and they will come—this has been prophesied—you just say,

"No weapon formed against the work of the Lord will ever prosper, but all glory and majesty of this work that the Lord gave will long be remembered after those who have tried

to befool the name of the Church and those of its leaders will be forgotten, and their works will follow after them."

We feel sorry for them when we see these things happen.

Voice of the Lord

Now, one thing more I should like to say. I am sure that many people came to this conference with many questions on their minds, seeking to know the answers to some of the troublesome things about them, wanting to know what to do in this case or in that case, how to act under these circumstances. As we have listened to their questions, we have remembered what the Lord said here in the preface to the revelations. He said:

"And the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people." And then he continued, "What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same." (D&C 1:14, 38.)

In another great revelation he explained something else that we would have the Saints remember today. Where are you going to go to hear and find out what the Lord wants you to do today? The Lord declared again:

"And this is the ensample unto them [he is talking now to those who are leaders of the Church], that they shall speak as they are moved upon by the Holy Ghost.

"And whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the voice of the Lord, and the power of God unto salvation." (D&C 68:3-4.)

Foundation of church

To the Twelve shortly after the organization of the Church, he said something else that I would like you to remember before I draw one or two conclusions from what the Lord has told us. The Lord here is talking about the revelations that had been compiled up to that time in the Doctrine and Covenants.

First may I quote something that the Prophet Joseph Smith said about the Book of Mormon: "I told the brethren that the Book of Mormon was the most correct book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts, than by any other book." (*Documentary History of the Church*, vol. 4, p. 461.) And then he added, "If we didn't have the Book of Mormon and the revelations of God, we would have nothing." (See *DHC*, vol. 2, p. 52.)

It is that foundation upon which the Church and kingdom of God is built in our day; and so with respect to these revelations the Lord said this, as may be found in the eighteenth section of the Doctrine and Covenants:

"And now I speak unto you, the Twelve—Behold my grace is sufficient for you; you must walk uprightly before me and sin not.

"And I, Jesus Christ, your Lord and your God, have spoken it.

"These words [meaning the revelations] are not of men nor of man, but of me; wherefore, you shall testify they are of me and not of man;

"For it is my voice which speaketh them unto you; for they are given by my Spirit unto you, and by my power you can read them one to another; and save it were by my power you could not have them." (D&C 18: 31, 33-35.)

And then he added this: "Wherefore, you can testify [meaning that one stands in the pulpit and reads from these revelations] that you have heard my voice, and know my words." (D&C 18:36.) For as I have already quoted, he

said, "... whether by mine own voice or by the voice of my servants, it is the same." (D&C 1:38.)

Revelation for today's needs

Now, you Latter-day Saints, I think you have never attended a conference where in these three days you have heard more inspired declarations on most every subject and problem about which you have been worrying. If you want to know what the Lord would have the Saints know and to have his guidance and direction for the next six months, get a copy of the proceedings of this conference, and you will have the latest word of the Lord as far as the Saints are concerned. And [also] all others who are not of us, but who believe what has been said has been the mind of the Lord, the will of the Lord, and the voice of the Lord, and the power of God unto salvation." (See D&C 68:4.)

As I say, realizing that is a very bold statement to make, I have thought of a great revelation where the Lord said something about the creation of the universe. In the eighty-eighth section of the Doctrine and Covenants, the Lord said:

"The earth rolls upon her wings, and the sun giveth his light by day, and the moon giveth her light by night, and the stars also give their light, as they roll upon their wings in their glory, in the midst of the power of God.

"Unto what shall I liken these kingdoms, that ye may understand?

"Behold, all these are kingdoms, and any man who hath seen any or the least of these hath seen God moving in his majesty and power." (D&C 88:45-47.)

Moving hand of God

Likewise I say to you, as I stand with you and see the moving hand of the Lord in the affairs of the nations of the world today, we are seeing the signs of our times as foretold by the

prophets and by the Master himself, and we see what is happening and the things transpiring before us in our day. In the Church, we have been witnessing some of the most dramatic things, and I can testify that you are seeing what the Lord is revealing for the needs of this people today.

May I paraphrase what the Lord has said in this great revelation from which I have quoted: any man who has seen any of the least of these happenings among us today, has seen God today moving in his majesty and in his power. Let us make no mistake about that.

Where else can you go for guidance? Where is there safety in the world today? Safety can't be won by tanks and guns and the airplanes and atomic bombs. There is only one place of safety and that is within the realm of the power of Almighty God that he gives to those who keep his commandments and listen to his voice, as he speaks through the channels that he has ordained for that purpose.

Signs of second coming

In the answer that he gave to his disciples, when he told them that he was coming again, he explained some important things to them. The disciples asked him, "... Tell us, when shall these things be and the end of the world or the destruction of the wicked, which is the end of the world?" (See Matt. 24:3.) In their question, you have the definition of what it means to say "the end of the world."

And then he gave to his disciples what we read in the twenty-fourth chapter of the Book of Matthew, what may be better understood from the Inspired Version, which is found in the Pearl of Great Price. He said, when the fig tree "begins to put forth leaves, you know that summer is nigh at hand." (Joseph Smith 1:38.)

He gave them certain signs by which they might know that his coming was nigh, even at their very doors.

There will be great tribulation upon the Jews and upon the inhabitants of Jerusalem, "such as was not before sent upon Israel, of God, since the beginning of their kingdom until this time; no, nor ever shall be sent again upon Israel." (Joseph Smith 1:18.)

"And except those days should be shortened, there should none of their flesh be saved; but for the elect's sake, according to the covenant, those days shall be shortened.

"Behold, these things I have spoken unto you concerning the Jews; and again, after the tribulations of those days which shall come upon Jerusalem, if any man shall say unto you, Lo, here is Christ, or there, believe him not;

"For in those days there shall also arise false Christs, and false prophets, and shall show great signs and wonders, insomuch, that, if possible, they shall deceive the very elect, who are the elect according to the covenant." [That means the members of this Church.]

"Wherefore, if they shall say unto you: Behold, he is in the desert; go not forth; Behold, he is in the secret chambers; believe it not;

"For as the light of the morning cometh out of the east and shineth even unto the west, . . . so shall also the coming of the Son of Man be." (Joseph Smith 1:20-22, 25-26.)

"Then he speaks of the wars that shall come: ". . . for nations shall rise against nation, and kingdom against kingdom; there shall be famines, and pestilences, and earthquakes, in divers places.

"And again, because iniquity shall abound, the love of many shall wax cold; but he that shall not be overcome, the same shall be saved.

"And again, this Gospel of the Kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come, or the destruction of the wicked;

"And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from

heaven, and the powers of heaven shall be shaken.

"Verily, I say unto you, this generation, in which these things shall be shown forth, shall not pass away until all I have told you shall be fulfilled.

"But of that day, and hour, no one knoweth; no, not the angels of God in heaven, but my Father only.

"But as it was in the days of Noah, so it shall be also at the coming of the Son of Man;

"For it shall be with them, as it was in the days which were before the flood; for until the day that Noah entered into the ark they were eating and drinking, marrying and giving in marriage;

"And knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be.

"Then shall be fulfilled that which is written, that in the last days, two shall be in the field, the one shall be taken, and the other left;

"Two shall be grinding at the mill, the one shall be taken, and the other left;

"And what I say unto one, I say unto all men; watch, therefore, for you know not at what hour your Lord doth come.

"Therefore be ye also ready, for in such an hour as ye think not, the Son of Man cometh." (Joseph Smith 1:29-31, 33-34, 40-46.)

Nearness of the Lord

Brothers and sisters, this is the day the Lord is speaking of. You see the signs are here. Be ye therefore ready. The Brethren have told you in this conference how to prepare to be ready. We have never had a conference where there has been so much direct instruction, so much admonition; when the problems have been defined and also the solution to the problem has been suggested.

Let us not turn a deaf ear now, but listen to these as the words that have come from the Lord, inspired of him,

and we will be safe on Zion's hill, until all that the Lord has for his children shall have been accomplished.

And so, in the closing moments of this conference, I have been moved as I think I have never been moved before in all my life. If it were not for the assurance that I have that the Lord is near to us, guiding, directing, the burden would be almost beyond my strength, but because I know that he is there, and that he can be appealed to, and if we have ears to hear attuned to him, we will never be left alone.

I am grateful for strong men like President Tanner and President Romney and the Twelve and all the General Authorities, who are united more so than I have ever experienced before during my lifetime. The General Authorities are united and working together and are speaking with one voice to the world.

Follow the Brethren, listen to the Brethren. I bear you my witness as one whom the Lord has brought to this place, as Brother Gordon Hinkley has said. I thank the Lord that I may have passed some of the tests, but maybe there will have to be more before I shall have been polished to do all that the Lord would have me do.

Sometimes when the veil has been very thin, I have thought that if the struggle had been still greater that maybe then there would have been no veil. I stand by, not asking for anything more than the Lord wants to give me, but I know that he is up there and he is guiding and directing.

Blessings extended

I extend my blessings to you wonderful Saints. Go back to your homes now. Take the love of the General Authorities to your people. We extend to those who are not members of the Church the hand of fellowship. May we reach out to those who have lost their sense of direction and, before it is too late, try to win them back into the fold;

because they are all God's children, and he wants us to save all of them.

Peace be with you, not the peace that comes from the legislation in the halls of congress, but the peace that comes in the way that the Master said, by overcoming all the things of the world. That God may help us so to understand and may you know that I know with a certainty that defies all doubt that this is his work, that he is guiding us and directing us today, as he has done in every dispensation of the gospel, and I say that with all the humility of my soul, in the name of the Lord, Jesus Christ. Amen.

President Harold B. Lee

The Tabernacle Choir will sing "Glorious Everlasting," and the benediction will then be offered by Elder Wilford W. Kirton, regional representative of the Twelve.

We will then stand adjourned from this conference for the next six months.

The Tabernacle Choir sang "Glorious Everlasting."

The benediction was offered by Elder Wilford W. Kirton, regional representative of the Twelve.

The conference was adjourned for six months.

SALT LAKE TABERNACLE CHOIR AND ORGAN BROADCAST

The following broadcast, written and announced by J. Spencer Kinard, and originating with Station KSL, Salt Lake City, Utah, was presented from 9:30 to 10 o'clock a.m. on Sunday, October 7, 1973, through the courtesy of the Columbia Broadcasting System's network throughout the United States, parts of Canada, and through other facilities to several points overseas.

(At 9:30 on signal Organ and Choir break into "Gently Raise" singing words to end of second line, and humming to end of verse for announcer's background)

Announcer: Once more we welcome you within these walls with Music and the Spoken Word from the Crossroads of the West.

CBS and its affiliated stations bring you at this hour the Tabernacle Choir from Temple Square in Salt Lake City, with Richard Condie conducting the Choir, Alexander Schreiner, Tabernacle Organist, and the Spoken Word by Spencer Kinard.

The music of Ebenezer Beesley brings to the Choir these words by Philo Dibble; "The happy day has rolled on. The truth restored is now made known. . . . The lands, which long benighted lay, Have now beheld a glorious day: . . ."

(Choir: "The Happy Day Has Rolled On" —Beesley)

Announcer: From a setting by Scott Wilkinson, the Tabernacle Choir voices words from the Beatitudes: "Blessed are the poor in spirit: for theirs is the Kingdom of Heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are the pure in heart: for they shall see God."

(Choir: "Blessed Are They" —Wilkinson)

Announcer: With Alexander Schreiner at the Tabernacle Organ, we hear the quietly moving phrases of "Communion" by Eduardo Torres.

(Organ: "Communion" —Torres)

Announcer: The Tabernacle Choir next recalls a chorus from Mendelssohn's "Elijah" with words taken from the First Book of Kings: "Behold, God the Lord passed by. . . . [He was] not in the tempest. . . . [nor] in the earthquake. . . . [nor] in the fire, [but] in the still small voice."

(Choir: "Behold God the Lord" —Mendelssohn)

The Spoken Word

The Innocence of Children

By J. Spencer Kinard

Little in the world is as awe-inspiring as the birth of a child. To see such a tiny creation function as it does —instilled with the spirit and soul of an individual—should be testimony enough for any man that God lives.

As children grow and we witness the beauty and innocence of their character, we have further understanding of the Lord's statement that "of such is the kingdom of heaven."¹ Who else can love without needing reasons why, or offer help without expecting something in return? Yes, some of life's greatest joys are discovered through children.

What is a boy? Or what is a girl? A few lines from the writings of Alan Beck point out some of the delightful pleasures of children.

"A boy is Truth with dirt on its face, Beauty with a cut on its finger, Wisdom with bubble gum in its hair, and the Hope of the future with a frog in its pocket . . . [And] when you come home at night with only the shattered

pieces of your hopes and dreams, he can mend them like new with two magic words, 'Hi Dad!'"

"A girl is Innocence playing in the mud, Beauty standing on its head, and Motherhood dragging a doll by the foot. . . . But when your dreams tumble down and the world is a mess . . . she can make you a king [or queen] when she climbs on your knee and whispers, 'I love you best of all!'"²

Indeed, children are the light of the world. They are a continual reminder of many important attributes we should all strive to develop. The Savior told us, "Except . . . [we] become as little children, [we] shall not enter into the kingdom of heaven."³ If only we could remember that counsel. The poet put it this way:

Last night my little boy confessed to me
Some childish wrong;
And kneeling at my knee,
He prayed with tears—
"Dear God, make me a man
Like Daddy—wise and strong;
I know you can."
Then while he slept
I knelt beside his bed,
Confessed my sins,
And prayed with low-bowed head—
"O God, make me a child
Like my child here—
Pure, guileless,
Trusting Thee with faith sincere."⁴

But, children grow up, and the innocence which was once ours and now is theirs will soon be left for still another generation. And so the challenge: to live our lives with some portion of that child-like innocence that we may always be teachable and may some day inherit a place in our Father's kingdom.

(Choir: Without Announcement
"Come, Ye Children of the Lord"—
Anon.)

Announcer: The Choir has sung the words of James H. Wallis: "Come, ye children of the Lord, Let us sing with one accord, . . ."

And now Alexander Schreiner recalls one of the stirring hymns of Evan Stephens: "What Was Witnessed In the Heavens."

(Organ: "What Was Witnessed In the Heavens"—Stephens)

Announcer: With the music of Gretchaninoff and the words of Leo Tolstoi, the Tabernacle Choir sings a song of the gleaming fields, of hill tops—and all that has life and breath awakening, now in new creation. "After the Storm."

(Choir: "After the Storm"—Gretchaninoff)

Announcer: In closing, the Choir recalls the reassuring words of W. W. Walford: "In seasons of distress and grief My soul has often found relief And oft escaped the tempter's snare By thy return, sweet hour of prayer!"

(Choir: "Sweet Hour of Prayer"—Bradbury)

Announcer: Again we leave you within the shadows of the everlasting hills. May peace be with you, this day—and always.

This concludes the two thousand three hundred third performance continuing the 45th year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS and its affiliated stations, originating with Station KSL in Salt Lake City, Utah.

Richard Condie conducted the Tabernacle Choir, Alexander Schreiner was at the organ. The Spoken Word by Spencer Kinard.

In another seven days, at this same hour, Music and the Spoken Word will be heard again from the Crossroads of the West.

This is the CBS Radio Network.

¹New Testament, Matthew 19:14

²Alan Beck, copyright 1950 by New England Mutual Life Insurance Company

³New Testament, Matthew 18:3

⁴Andrew Gillies (1870-1942), "Two Prayers," published in *Masterpieces of Religious Verse*, ed. by James Dalton Morrison, copyright by Harper and Row

SUMMARY OF CONFERENCE MUSIC

The Salt Lake Tabernacle Choir furnished the choral numbers for the Friday morning, Saturday morning, Sunday morning and Sunday afternoon sessions of the conference, with Richard P. Condie, conductor, and Jay E. Welch, assistant conductor.

The Relief Society Chorus, under the direction of Sister Ellen N. Barnes, sang at the Friday afternoon session.

The choral music for the Saturday afternoon session was provided by the Wilford Region Choir, with Lowell Durham conducting.

At the General Priesthood Meeting on Saturday evening, the Mormon Youth Men's Chorus furnished the music, directed by Jay E. Welch and Had Gundersen.

Prelude, postlude and interlude music, and accompaniments on the Tabernacle organ throughout the conference sessions were played by Alexander Schreiner, Robert Cundick and Roy M. Darley, Tabernacle Organists.

FRANCIS M. GIBBONS

Clerk of the Conference

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ONE HUNDRED FORTY-FOURTH
ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

HELD IN THE TABERNACLE
SALT LAKE CITY, UTAH

APRIL 5, 6, 7, 1974

WITH REPORT OF DISCOURSES

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THE ONE HUNDRED FORTY-FOURTH ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

The 144th Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle on Temple Square in Salt Lake City on Friday, April 5, 1974, at 10 o'clock a.m.

The general sessions of the conference were held at 10:00 a.m. and 2:00 p.m. on Friday, Saturday and Sunday, April 5, 6, and 7. The General Priesthood Meeting was held in the Tabernacle on Saturday, April 6, at 7 o'clock p.m.

President Spencer W. Kimball presided at, and conducted all sessions of the conference. All General Authorities of the Church were present at the opening session, with the exception of Elder Milton R. Hunter of the First Council of Seventy, who was convalescing in the hospital.

President Harold B. Lee, the eleventh president of the Church, having passed away on Wednesday, December 26, 1973, the session on Saturday morning, April 6, at 10 o'clock was a solemn assembly at which the First Presidency of the Church was reorganized, with Spencer Woolley Kimball being sustained as president, Nathan Eldon Tanner as first counselor, and Marion George Romney as second counselor.

Also at the solemn assembly, Elder Ezra Taft Benson was sustained as president of the Council of the Twelve Apostles. Elder L. Tom Perry was sustained as a member of the Council of the Twelve, and Elders J. Thomas Fyans and Neal A. Maxwell were sustained as Assistants to the Council of the Twelve.

The proceedings of all sessions of the conference were given extensive coverage in the United States and Canada over many television and radio

stations, coast to coast, originating with KSL in Salt Lake City.

By means of satellite transmission, sessions of the conference were heard over radio in countries of Central and South America, Mexico, and Australia. Over ninety radio stations broadcast translations of the Sunday sessions in Spanish and Portuguese to major cities of Mexico, Central and South America to a wide Latin American audience. Special transmission of the Sunday morning session was carried by oceanic cable to Europe and received by members assembled in 105 chapels in England, France, Germany, Austria, Holland, Switzerland, and Belgium. Through special arrangements of the Armed Forces Radio and Television Network the Friday morning session was televised to bases of the Armed Forces throughout the Pacific.

Rebroadcasts of all sessions of the conference were sent by KSL Radio in Salt Lake City, and KIRO Radio, Seattle, Washington, beginning at midnight on Friday, Saturday and Sunday, April 5, 6 and 7, to many parts of the United States, Canada and the world.

The General Priesthood Meeting held on Saturday evening was transmitted over closed circuit from the Salt Lake Tabernacle to over 190,000 men of the priesthood assembled in approximately 875 buildings throughout the United States and Canada, and via closed-circuit television to ten buildings in Salt Lake City and on the campus at the Brigham Young University.

This report of the conference also includes the addresses given by the First Presidency at the Welfare Services meeting held on Saturday morning at 7 o'clock, and also the continuity of the

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Tabernacle Choir and Organ Broadcast over the Columbia Broadcasting System on Sunday from 9:30 to 10:00 a.m. immediately preceding the general conference session.

General Authorities Present

The following General Authorities of the Church attended one or more of the general sessions:

The First Presidency: Spencer W. Kimball, N. Eldon Tanner, and Marion G. Romney.

The Quorum of the Twelve Apostles: Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, LeGrand Richards, Hugh B. Brown, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson, Boyd K. Packer, Marvin J. Ashton, Bruce R. McConkie, and L. Tom Perry.

Patriarch to the Church: Eldred G. Smith.

Assistants to the Twelve: Alma Sonne, ElRay L. Christiansen, Sterling W. Sill, Henry D. Taylor, Alvin R. Dyer, Franklin D. Richards, Theodore M. Burton, Bernard P. Brockbank, James A. Cullimore, Marion D. Hanks, Joseph Anderson, David B. Haight,

William H. Bennett, John H. Vandenberg, Robert L. Simpson, O. Leslie Stone, James E. Faust, J. Thomas Fyans, and Neal A. Maxwell.

The First Council of Seventy: S. Dilworth Young *, A. Theodore Tuttle, Paul H. Dunn, Hartman Rector, Jr., Loren C. Dunn, and Rex D. Pinegar.

The Presiding Bishopric: Victor L. Brown, H. Burke Peterson, and Vaughn J. Featherstone.

Other Authorities Present

Other authorities of the Church in attendance at the conference included the presidents of temples, regional representatives, mission representatives, presidents of stakes and their counselors, patriarchs, bishoprics of wards, and presidencies and members of Melchizedek and Aaronic Priesthood quorums.

Many auxiliary officers, general, stake and ward, from all parts of the Church were also in attendance.

*Elder Milton R. Hunter of the First Council of Seventy was excused because of illness.

FIRST DAY MORNING MEETING

FIRST SESSION

The opening session of the conference convened in the Tabernacle on Temple Square in Salt Lake City on Friday, April 5, 1974, at 10 o'clock a.m. with President Spencer W. Kimball presiding and conducting.

The choral music for this session was provided by the Salt Lake Tabernacle Choir, with Richard P. Condie conducting. Alexander Schreiner was at the organ.

Before the opening of the meeting the Tabernacle Choir sang the number, "The Heavens Resound."

President Kimball made the following remarks at the opening of the conference:

President Spencer W. Kimball

We are convened in this the opening session of the 144th Annual Conference of the Church of Jesus Christ of Latter-day Saints. The Tabernacle Choir has just sung from the glorious music of Beethoven, "The Heavens Resound." We excuse this morning Brother Isaac M. Stewart, president of the choir, because of illness.

We cordially welcome all who have assembled here this morning in this historic Tabernacle on Temple Square, and in the Assembly Hall and the Salt Palace. We acknowledge the presence of special guests, educational and civic leaders, and the thousands of members of the Church from far and near who are gathered here for this conference.

May we express our deep sympathy to all those who have lost loved ones in the disastrous storms of the past week.

Seated on the stand are all the General Authorities of the Church

except Elder Milton R. Hunter of the First Council of Seventy, who is convalescing in the hospital. We extend our love and a special blessing to Elder Hunter.

In attendance also are regional representatives, mission representatives, stake and temple presidencies, patriarchs, bishoprics, and other general and local officers of the Church.

To the thousands of members and friends of the Church who are tuned in to these proceedings by radio and television throughout many areas of the world, we especially extend our warmest greetings.

We note with sadness the death of President Harold B. Lee, the eleventh president of the Church, who died unexpectedly on Wednesday, December 26, 1973 in his seventy-fifth year, after having served as an apostle of the Lord Jesus Christ for a period of over thirty-two years. We pay our honor and respect to this great deceased leader whose ministry blessed the lives of millions.

With Richard Condie conducting and Alexander Schreiner at the organ, we will now be pleased to hear the Tabernacle Choir sing, "Thanks Be to God."

Following the singing, the invocation will be offered by Elder James E. Faust, Assistant to the Twelve Apostles.

The number, "Thanks Be to God," was rendered by the Tabernacle Choir.

Elder James E. Faust, Assistant to the Twelve, offered the opening prayer.

After the invocation, the Tabernacle Choir sang the hymn, "How Great the Wisdom and the Love."

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President Spencer W. Kimball

My brothers and sisters and friends,
another April has come, and with it
the birthdate of the Church, organized
on the birthday of our Lord and Savior
Jesus Christ, which we have celebrated
on the sixth of April. This weekend, we
conduct the 144th Annual Conference
of The Church of Jesus Christ of Latter-day
Saints.

President Harold B. Lee

The last three conferences we had
as our leader President Harold B. Lee,
whom we miss greatly today. He was a
man of many talents, of great strength
and courage, and with an obsession to
follow the instructions of the Lord.

Since December 26, we have been
lonely without him. He was as a high
peak in a mighty range of impregnable
mountains. He has become an important
part of eternity.

Sister Jo M. Shaw has written
lines in memory of him, and may I quote
those words as I express humbly, but
sincerely, our love and affection for
President Harold B. Lee. We are grate-
ful to have Sister Lee with us today.

In Memory of a Prophet of God
President Harold B. Lee

A prophet died, and at his grave
Stood mourning Saints of God.
We wept, and heaven wept; her tears
Splashed on the winter sod.

Some lived and died and never knew
The value of his word
Because they never knew he was
A prophet of the Lord.

Some found his comfort, far away
And never saw his face,
Nor touched his hand, nor heard his
voice;
Still, knew his gentle grace.

Some lived near the prophet's heart
And knelt with him in prayer;

Acquainted with a noble man,
They knew his kind watch-care.

I bless his name because I knew!
And know! And shall remember
The day I wept, and heaven wept,
One sad day in December.

We would not have had it thus,
but now the only thing for us to do is
press forward firmly.

Consolidation of efforts

In the press conferences an ever-
recurring question has been asked us:
"Mr. President, what are you going to
do now that you have the leadership
of the Church in your hands?"

My answer has been that for the
past 30 years, as a member of the Coun-
cil of the Twelve Apostles, I have had a
little to do with the making of policies
and the formation of the present ex-
tensive, full, and comprehensive pro-
gram. I anticipate no major changes
in the immediate future, but do hope to
give increased emphasis to some of the
programs already established. This is a
day of consolidating our efforts, and
firming up our programs, and reaffirming
our policies.

We recognize our greatest problem
is our rapid growth. Our increase in
numbers is phenomenal, for the popu-
lation has doubled in these past few
years. Thirty years ago we counted our
members in hundreds of thousands, and
today over three million. There were
146 stakes in 1943 when I first visited
stakes, and today there are some 635
stakes. There were 38 missions in 1943;
today there are 107. In 1943 there were
no stakes overseas, and now 70. This
unprecedented growth pleases us, but
challenges us tremendously. We are
interested in numbers only incidentally.
We are obsessed first to see that all men
obtain eternal life.

The monumental challenge in 1974, then, is to provide trained leadership for the fast-multiplying units of members and to help that membership to keep clean from that world in which they must live. May we then reaffirm some vital matters which concern us.

Civil obligations

One is our civil obligations. We are approaching election time, when we must choose again those persons who will represent us in positions of responsibility in our civil government—federal, state, and local.

Early in this dispensation the Lord made clear the position his restored church should take with respect to civil government. In the revelation he gave to the Prophet Joseph Smith, he said: "And now, verily I say unto you concerning the . . . law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, [that it] belongs to all mankind, and is justifiable before me.

"Therefore, I, the Lord, justify you . . . in befriending that law which is the constitutional law of the land." (D&C 98:4-6.)

In harmony with this statement, the Church later adopted as one of its Articles of Faith: "We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law." (12th Article of Faith.)

Governments and laws

In 1835 at a general assembly the Church adopted by unanimous vote a "Declaration of Belief regarding Governments and Laws in general," in which it said:

"We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same; and that such as will administer the law in equity and justice should be sought for and upheld by the voice

of the people if a republic, or the will of the sovereign." (D&C 134:3.)

In 1903 President Joseph F. Smith said, "The Church [as such] does not engage in politics; its members belong to the political parties at their own pleasure. . . ." ("The Probable Cause," *Improvement Era*, June 1903, p. 626.)

And in the October conference in 1951, the First Presidency said:

"A threat to our unity derives from unseemly personal antagonisms developed in partisan political controversy. The Church, while reserving the right to advocate principles of good government underlying equity, justice, and liberty, the political integrity of officials, and the active participation of its members, and the fulfillment of their obligations in civic affairs, exercises no constraint on the freedom of individuals to make their own choices and affiliations . . . any man who makes representation to the contrary does so without authority and justification in fact." (President Stephen L. Richards, *Conference Report*, October 1951, pp. 114-15.)

Now these statements we reaffirm as setting forth the position of the Church today concerning civil government and politics.

Furthermore, in order to implement our divine charge to seek for such "civil officers . . . as will administer the law in equity and justice," we urge Church members to attend the mass meetings of their respective political parties and there exercise their influence.

Every Latter-day Saint should sustain, honor, and obey the constitutional law of the land in which he lives.

Pattern of life

Along with our unprecedented growth, our next problem is definitely the world—not the high ranges and the wide valleys and the hot deserts and the deep oceans, but the pattern of life to which too many of our people gear their lives.

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"Love not the world, neither the things that are in the world," said John. "If any man love the world, the love of the Father is not in him."

"For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." (1 John 2:15-16.)

The encroachment of the world into our lives is threatening! How hard it seems for many of us to live *in* the world and yet not *of* the world.

Through Isaiah the word of the Lord comes:

"And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible." (Isa. 13:11.)

When Satan took the Lord into an exceeding high mountain, he promised, "All these things will I give thee, if thou wilt fall down and worship me." (Matt. 4:9.)

"These things" were the dens of vice and areas of sin and physical gratification and lustful temptations.

Long ago the Lord made his plans with great precision and announced them, saying, "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

His further words: "... that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory." (Moses 6:59.)

Works of the flesh

Now the works of the flesh are many, as given by Paul: "... Perilous times shall come [They are upon us!] For men shall be lovers of their own selves, ... Without natural affection ... incontinent ... " (2 Tim. 3:1-3), "... [with] vile affections: for even their women did change the natural

use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another ... inventors of evil things. ..." (Rom. 1:26, 27, 30), thieves, drunkards, extortioners.

"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." (James 4:4.)

These are some of the ugly acts and activities that we call the world.

Just before the crucifixion, the Lord pleaded, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." (John 17:15.)

This is the prayer we continually utter, and our major effort is to see that the members of the Church are sanctified through their righteousness.

These ugly transgressions Paul called "doctrines of devils," and their authors "seducing spirits." (See 1 Tim. 4:1.) These distortions of the normal life have not changed in this century, except possibly to grow more vile and permissive and vulgar and degenerate.

"Submit yourselves ... to God"

And we plead with our people everywhere, "Submit yourselves therefore to God. Resist the devil, and he will flee from you." (James 4:7.)

Our sermon is one of reaffirmation and reassurance. We urge our people to "stand in holy places." (D&C 45:32.)

What we are saying today is not new doctrine, but as old as the day of creation.

There may be some who have a general feeling of uneasiness because of world conditions and lengthening shadows of evil, but the Lord said, "... if ye are prepared ye shall not fear" (D&C 38:30), and again, "Peace I leave with you. ... Let not your heart be troubled, neither let it be afraid." (John 14:27.)

You have come here seeking guid-

ance. It is the purpose of your leaders to give that direction. As the brethren speak, you will feel the inspiration of our Lord. The gospel gives purpose in our lives. It is the way to happiness.

Sister Eliza R. Snow wrote of our Lord:

"He marked the path and led the way,
And every point defines
To light and life and endless day
Where God's full presence shines."
LDS Hymns, no. 68.

The lighted way

Now the family is basic. We are children of our Heavenly Father, and as he loves us, so our souls are bound up in our posterity. All the morals are woven into the warp and woof of the gospel of Christ.

The lighted way, then, brings us to normal, clean courting of young men and women, coming eventually to a virtuous union at an altar where a fully authorized servant of God seals the union for eternity. The Hebrew saints were properly taught, "Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge." (Heb. 13:4.)

And to those who might decry marriage or postpone it or forbid it Paul spoke, condemning them. It is generally selfishness, cold and self-centered, which leads people to shun marriage responsibility. There are many who talk and write against marriage. Even some of our own delay marriage and argue against it. To all who are deceived by these "doctrines of devils," we urge the return to normalcy. We call upon all people to accept normal marriage as a basis for true happiness. The Lord did not give sex to man for a plaything. Basically marriage presupposes a family. The psalmist said:

Children an heritage

"Lo, children are an heritage of

the Lord; and the fruit of the womb is his reward.

"Happy is the man that hath his quiver full of them. . . ." (Ps. 127:3, 5.)

Certainly anyone who purposely denies himself or herself honorable parenthood is to be pitied, for the great joy of parenthood is fundamental in the normal, full life, and we remember the command of God in the beginning, ". . . Be fruitful, and multiply, and replenish the earth, and subdue it. . . ." (Gen. 1:28.)

Then the recorder writes: "And God saw every thing that he had made, and, behold, it was very good. . . ." (Gen. 1:31.)

In our dispensation comes the doctrine: ". . . for [virgins] are given unto [man] to multiply and replenish the earth, according to [God's] commandment, . . . and for their exaltation in the eternal worlds, that they may bear the souls of men; for herein is the work of my Father continued, that he may be glorified." (D&C 132:63.)

Leadership in the home

We decry the prevalence of broken homes. Every man should love his wife and cherish and protect her all the days of their lives and she should love, honor, and appreciate her husband; and we hear the historian Moses quoting his Lord: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." (Gen. 2:24.)

Paul says: "Wives, submit yourselves unto your own husbands, as unto the Lord.

"For the husband is the head of the wife, even as Christ is the head of the church. . . .

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it. . . .

"So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

"For no man ever yet hated his own flesh; but nourisheth and cher-

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isheth it, even as the Lord the church." (Eph. 5:22, 23, 25, 28-29.)

This is often misunderstood, both by husbands and by wives. Consider it well, and do not contend nor argue with your Heavenly Father. When a man gives leadership in his home as Christ gives leadership in his church, little else can be desired.

Most divorces unwarranted

Analyze the divorces of which you know, and you will find so often selfishness is in them.

Most divorces are unwarranted and come of weakness and selfishness and often result in great unhappiness for the divorced persons and also almost irreparable damage and frustration to the unfavored children, who are torn and disturbed.

Certainly, selfishness is near its greatest peak when innocent children must suffer for the sins of their parents. Almost like a broken record come from divorcees that it is better to have them grow up in a single-parent home than a fighting home. The answer to that specious argument is: there need be no battling parents in fighting homes.

Someone checked a long list of divorces and found that almost all of them came about through selfishness, where people were determined to *get* as much as they could and *give* as little as possible. It was found in this survey that about 90 percent gave as the reason for the breakup immorality on the part of one or both of the participants.

Immorality is totally selfish. Can you think of a single unselfish element in that sin? Accordingly, if two good people will discard selfishness, generally they can be compatible.

Growing evil of abortion

Again, abortion is a growing evil that we speak against. Certainly the terrible sin of premeditated abortion would be hard to justify. It is almost

inconceivable that an abortion would ever be committed to save face or embarrassment, to save trouble or inconvenience, or to escape responsibility. How could one submit to such an operation or be party in any way by financing or encouraging? If special rare cases could be justified, certainly they would be rare indeed. We place it high on the list of sins against which we strongly warn the people.

"Abortion must be considered one of the most revolting and sinful practices in this day, when we are witnessing the frightful evidence of permissiveness leading to sexual immorality." (*Priesthood Bulletin*, February 1973, p. 1.)

Drug addiction

As to drugs ". . . the Church has consistently opposed the improper and harmful use of drugs or similar substances under circumstances which would result in addiction, physical or mental impairment or in lowering moral standards." We reaffirm this positive statement.

Improper use of body

Then in the area of one of Satan's most destructive evils, we strongly warn all our people from childhood to old age to beware of the chains of bondage, suffering, and remorse which come from improper use of the body.

The human body is the sacred home of the spirit child of God, and unwarranted tampering with or defilement of this sacred tabernacle can bring only remorse and regret. We urge: stay clean, uncontaminated, undefiled.

Jude says: ". . . There should be mockers in the last time, who should walk after their own ungodly lusts." (Jude 18.)

We urge, with Peter, ". . . Abstain from fleshly lusts, which war against the soul." (1 Pet. 2:11.) No indecent exposure or pornography or other aberrations to defile the mind and spirit. No

fondling of bodies, one's own or that of others, and no sex between persons except in proper marriage relationships. This is positively prohibited by our Creator in all places, at all times, and we reaffirm it. Even in marriage there can be some excesses and distortions. No amount of rationalization to the contrary can satisfy a disappointed Father in heaven. In this connection, we quote a paragraph from a popular evangelist, Billy Graham:

"... The Bible celebrates sex and its proper use, presenting it as God-created, God-ordained, God-blessed. It makes plain that God himself implanted the physical magnetism between the sexes for two reasons: for the propagation of the human race, and for the expression of that kind of love between man and wife that makes for true oneness. His command to the first man and woman to be 'one flesh' was as important as his command to 'be fruitful and multiply.'

"The Bible makes plain that evil, when related to sex means not the use of something inherently corrupt but the *misuse* of something pure and good. It teaches clearly that sex can be a wonderful servant but a terrible master: that it can be a creative force more powerful than any other in the fostering of a love, companionship, happiness or can be the most destructive of all of life's forces." (Billy Graham, "What the Bible Says About Sex," *Reader's Digest* May 1970, p. 118.)

We reaffirm again our strong, unalterable stand against unchastity in all of its many manifestations.

Sacred role of mothers

Now our mothers have a sacred role. The following is a partial quote from the First Presidency of the Church. We reaffirm it strongly:

"Motherhood thus becomes a holy calling, a sacred dedication for carrying out the Lord's plans, a consecration of devotion to the uprearing and fostering,

the nurturing in body, mind, and spirit, of those who kept their first estate and who come to this earth for their second estate 'to see if they will do all things whatsoever the Lord their God shall command them.' (Abr. 3:25.) To lead them to keep their second estate is the work of motherhood, and 'they who keep their second estate shall have glory added upon their heads for ever and ever.'

"This divine service of motherhood can be rendered only by mothers. It may not be passed to others. Nurses cannot do it; public nurseries cannot do it; hired help cannot do it—only mother, aided as much as may be by the loving hands of father, brothers, and sisters, can give the full needed measure of watchful care.

"The mother who entrusts her child to the care of others, that she may do non-motherly work, whether for gold, for fame, or for civic service should remember that 'a child left to himself bringeth his mother to shame.' (Prov. 29:15.) In our day the Lord has said that unless parents teach their children the doctrines of the Church 'the sin be upon the heads of the parents.' (D&C 68:25.)

"Motherhood is near to Divinity. It is the highest, holiest service to be assumed by mankind. It places her who honors its holy calling and service next to the angels. To you mothers in Israel we say, God bless and protect you, and give you the strength and courage, the faith and knowledge, the holy love and consecration to duty, that shall enable you to fill to the fullest measure the sacred calling which is yours. To you mothers and mothers-to-be we say: Be chaste, keep pure, live righteously, that your posterity to the last generation may call you blessed." ("Message of the First Presidency," *Deseret News Weekly Church Edition*, October 1942, p. 5.)

Our program

This, then, is our program: to re-

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affirm and boldly carry forward the work of God in cleanliness, uprightness, and to take that gospel of truth to that world that needs so much that godly life.

Eternal life is our goal. It can be reached only by following the path our Lord has marked out for us.

I know this is true and right. I love our Heavenly Father and I love his Son, and I am proud to be even a weak vessel to push forward their great eternal work. I testify to all this humbly, sincerely, in the name of Jesus Christ. Amen.

Following President Kimball's address, the Tabernacle Choir without announcement sang the following two

numbers: "Father in Heaven," and "I Need Thee Every Hour."

President Spencer W. Kimball

The Tabernacle Choir has just sung "Father in Heaven" by Friedrich Fleming, followed by Robert Lowry's worshipful, "I Need Thee Every Hour."

For the benefit of the television and radio audience who have just joined with us, we are gathered in the historic Tabernacle on Temple Square in Salt Lake City in this, the first session of the 144th Annual Conference of the Church of Jesus Christ of Latter-day Saints.

We shall now hear from Elder Joseph Anderson, Assistant to the Council of the Twelve Apostles.

Elder Joseph Anderson

Assistant to the Council of the Twelve

As we listened to the remarks of President Kimball, there came into my mind the words of the hymn Latter-day Saints love to sing:

"We thank thee, O God, for a prophet
To guide us in these latter days.
We thank thee for sending the gospel
To lighten our minds with its rays."

LDS Hymns, no. 196.

Spiritual assets

It would seem of the utmost importance that thinking people everywhere should conscientiously reflect upon their spiritual assets. Man is a dual being, spiritual and physical. Whether it be an individual or a nation, he or it cannot achieve permanent success or happiness without spirituality. Paul said: "For to be carnally minded is death; but to be spiritually minded is life and peace." (Rom. 8:6.)

There is a constant battle between

the things of the flesh and the things of God—the desire for peace and the attractions of the flesh. It is also a well-known fact that in times of prosperity man is often tempted to forget God, but in days of trial and sorrow he prays unto the Lord that his countenance may smile upon him and that the Lord will remember him in the days of his affliction. This pertains to peoples as well as individuals.

A return to faith in God

The world needs today a return to the outmoded standards of character. We need to return to a faith in God and a determination to serve him.

The following excerpt from a statement in the *Evening and Morning Star* of July 1832 is as pertinent today as it was at the time it was first published:

"The old world was destroyed for rejecting the revelations of God given

to them through Noah. The Israelites were destroyed in the wilderness for despising the revelations given to them through Moses; and Christ said that the world, in the days of the apostles, would be condemned for not receiving the word of God through them: thus we see that the judgments of God in the past ages have come upon the people, not so much for neglecting the revelations given to their forefathers, as for rejecting those given immediately to themselves." (*Documentary History of the Church*, vol. 1, pp. 277-78.)

We are living in an important time in the history of mankind and in the history of the Church. People are confused. There was a time when they were willing to accept the word of their ministers and religious advisers, but that time is changing. Regretfully, some ministers of religion are as confused as are the members of their flocks, and, among other mistaken ideas, have come out against the Ten Commandments, declaring that they are out of date and irrelevant to modern society.

Law to be fulfilled

As recorded by Matthew, the Lord said to the people at that time:

"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." (Matt. 5:18-19.)

In our own modern scriptures, we read:

"And now, behold, I speak unto the church. Thou shalt not kill; and he that kills shall not have forgiveness in this world, nor in the world to come.

"Thou shalt not steal; and he that stealeth and will not repent shall be cast out." (D&C 42:18, 20.)

And again:

"Thou shalt love thy neighbor as thyself. Thou shalt not steal; neither commit adultery, nor kill, nor do anything like unto it." (D&C 59:6.)

Time of unrest

We are living in a time of unrest, or fear, in many respects. Men with money are in doubt as to how they should invest it so that it may be safe. Parents of children are concerned as to where their children are and what they are thinking and doing. Men and women of religious faith are seeking a church, a doctrine that will satisfy their longing and their desire to find a religion that will satisfy their yearning.

"But as the days of Noe were, so shall also the coming of the Son of man be.

"For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

"And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be . . .

"Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." (Matt. 24:37-39, 44.)

Peace through obedience

We cannot expect permanent peace, nor will it come until such time as the hearts of men are turned to peace, and men will not have peace in their hearts until they no longer permit selfishness to be their ruling power. Until men recognize God as the ruler of the universe and his Son Jesus Christ to be the Savior and Redeemer of the world, Satan will reign in the hearts of men. Man must love God and his neighbor as himself. Man the world o'er must recognize that we are all the children of God, truly brothers and sisters, before peace

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in the true sense will prevail upon the earth.

The following is an excerpt from President McKay's remarks at the Christmas program in the Church Office Building, December 22, 1961:

"Jesus taught that God-like character is not a thing of favor or chance, it is a natural result of continued effort and right thinking, the effect of long cherished association with God-like thoughts. . . . That man is not at peace who is untrue to the whisperings of Christ and the promptings of his conscience. He cannot be at peace when he is untrue to his better self, when he transgresses the law of righteousness in any way, either in dealing with himself or indulging his passions, his appetites, yielding in any way to the temptations of the flesh, or whether he is untrue to a trust imposed upon him, transgressing the law of righteousness in dealing with his fellowmen. Peace does not come to the transgressor of law; peace comes by obedience to law, and it is that message which Jesus would have us portray among men. Peace is to the individual that he may be at peace with his God, perfect harmony existing between himself and law, the righteous laws to which he is subject and from which he can never escape. . . . Life is a struggle, really a struggle to gain mastery over these tendencies, the animal part of our being."

No one can have complete peace in his heart who shuts out of his heart and soul, by harboring immoral thoughts or indulging in improper conduct, those thoughts and actions that pertain to a godlike life. By neglecting to give heed to the will of God as revealed through the prophets of the Lord, by succumbing to the wiles of the adversary and indulging in unrighteous behavior, by yielding to evil passions, and destructive appetites, by failure to give heed to the revealed will of the Lord, one cannot enjoy the peace of which the Lord spoke when he said: "Peace I leave with you, my peace I give unto you. . . ." (John 14:27.)

Lord's will in our time

The commandments which have been given by the Lord to his prophets in this dispensation pertain to eternal truth and set forth the mind and will of the Lord to his people in this day and age, which is the dispensation of the fulness of times, preparing a people to be worthy to meet the Lord when he shall come again in power and in glory. There are those who would desire to destroy this great nation and its liberties for which our forefathers struggled and fought and bled, and there are also those whose great ambition is to cast reflection and doubt upon the revelations and teachings of the Church. They seriously question God's revealed word and seem to have no desire for or interest in matters pertaining to the Spirit, which are of an eternal nature.

The Lord has revealed to us in our time a life-shaping purpose in the restored gospel of Jesus Christ. It is given to us to bless mankind. It is our responsibility to carry its message, the message of salvation and exaltation, the message of freedom and happiness, to all mankind, that none may be left without excuse. He that is warned must warn his neighbor. While it is only natural and proper that we should desire and seek those things of a temporal nature that tend to make mortal life wholesome and pleasurable, it is of the utmost importance that we keep in mind the great purpose of life, which is to prepare us for eternal life—the salvation and exaltation of the souls of God's children.

Like ancient Israel, modern Israel is a peculiar people in that we believe and know that we have constant revelation from God, revealing to us those things that are of eternal value, those things which pertain to the salvation of our own souls. There is no greater service in which we can be engaged than that of helping our fellowmen and ourselves to attain the glorious salvation which is dependent upon obedience to the principles of righteousness which he has revealed.

Building of Hoover Dam

Many years ago with President Heber J. Grant and others it was my privilege to witness work that was being carried forward in the construction of the Hoover Dam near Las Vegas, Nevada. Some of those present at that time, including President Grant, went to the top of the dam on a makeshift elevator as far as it was completed at that time, and they then climbed a ladder still higher where the concrete was being poured. This concrete, which consisted of boulders and rocks, was held together by cement. Without the cement, which held the rocks together, the dam could not have been made effective in holding back that great stream of water. There would be just a pile or mass of boulders which would have been washed away when the flood waters came against it. But with the cement, a dam curving between the deep sides of the canyon was built in accordance with mathematical principles, one that now holds back the water and brings it into control and provides water for the thirsty land and makes possible, through the great turbines that were built, the creation of electricity to bring light and blessing to peoples far and wide.

Spiritual cement

Our lives consist of this act and that act, this experience and that, one accomplishment after another. But if we are to accomplish the great purpose of our earth life, we must have power to resist the forces of the evil one; we must overcome the weaknesses of the flesh; we must distinguish between the physical desires and the spiritual strength, which latter provides the cement that makes possible the accomplishment of life's purposes and goal.

And what is that life-giving purpose, that goal toward which we should all be striving? It is the gospel of Jesus Christ as restored to man in this great dispensation. It is, of course, necessary

that we have the physical necessities of life. It is natural that we should want the things that make life, physical life, desirable and pleasurable. But if in obtaining such things we neglect those things that are of eternal worth, the spiritual part of life, then we have mistaken the chaff for the wheat of life. We have failed to recognize the eternal purpose of our existence. We have neglected the cement which is necessary if we are to build a life that will make our calling and election sure—yes, eternal life in the presence of our Heavenly Father.

Again may I say it is of the utmost importance that people everywhere reflect upon their spiritual assets and spiritual strength, thus preparing themselves for eternal life in the kingdom of our Heavenly Father. That we may do this I humbly pray in the name of Jesus Christ. Amen.

Following Elder Anderson's address, without announcement, the Tabernacle Choir sang "He Who Would Valiant Be."

President Spencer W. Kimball

Elder Joseph Anderson, Assistant to the Council of the Twelve Apostles, has just spoken to us. He was followed by the Tabernacle Choir singing "He Who Would Valiant Be."

The choir and congregation will now join in singing, "How Firm a Foundation."

Following the singing, Elder John H. Vandenberg, Assistant to the Council of the Twelve Apostles, will speak to us.

The hymn, "How Firm a Foundation," was sung by the congregation and choir.

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President Kimball

For the benefit of the television and radio audience who have just joined us, we again announce that we are gathered in the historic Tabernacle on Temple Square in Salt Lake City, Utah

in the first session of the 144th Annual Conference of the Church.

Elder John H. Vandenberg, Assistant to the Council of the Twelve Apostles, will now address us.

Following Elder Vandenberg, we will hear from Elder Paul H. Dunn of the First Council of Seventy.

Elder John H. Vandenberg

Assistant to the Council of the Twelve

Visiting with some of the members of the Church at the Munich conference last summer, a young lady, a recent convert, queried: "Since we are members of The Church of Jesus Christ of Latter-day Saints, why do we refer to ourselves as Mormons?"

Joseph Fielding Smith, in responding to a similar question, said: "The Nephites believed in Christ; they wrote and prophesied of him and his mission, and while there is no opprobrium that can justly be attached to one who believes in the Book of Mormon, there is no valid reason why Latter-day Saints should speak of themselves as 'Mormons' or of the Church as the 'Mormon Church.' . . . The mission of [the Church is] persuading people to believe in Christ, the Son of God, and of becoming members of His Church—the [true] church of Jesus Christ [of Latter-day Saints]." (Joseph Fielding Smith, *Answers to Gospel Questions*, Deseret Book Co., 1971, vol. 4, pp. 174-75.)

The name "Mormon"

A flashback in my mind recalled to my memory an incident when two business acquaintances entered my office and greeted me with, "You're a Mormon; tell us, where does the word *Mormon* come from and what is its meaning?" My response was, "The

word *Mormon* was the name of an ancient prophet of God. He lived on the American continent a few hundred years after the advent of Christ. He had at his disposal a continuous religious and historical record of the people who had migrated to, and lived for hundreds of years on, the American continents. Mormon made an abridgment of these records, which contained the fullness of the gospel of Jesus Christ. The record was engraved on gold plates and deposited in a hill known as Cumorah, located in what we now know to be the state of New York. In this latter day, under divine direction, Joseph Smith obtained the plates and translated them by the power of God. This abridgment was titled the Book of Mormon. The meaning of the word, as given by Joseph Smith, is 'more good.'" (See *Teachings of the Prophet Joseph Smith*, p. 300.) The gentlemen seemed interested, thanked me, and departed without further comment.

In retrospect I have recalled this experience and pondered over the words *more good*, which undoubtedly mean "an extension of the good." Joseph Smith, in commenting on the subject, referred to the Bible as being "good." As to the Book of Mormon, he stated: "It may be well to observe here, that the Lord greatly encouraged and strengthened the faith of his little flock, which had embraced the fulness of the

everlasting Gospel, as revealed to them in the Book of Mormon, by giving some more extended information upon the scriptures. . . ." (*Documentary History of the Church*, vol. 1, pp. 131-32.)

True doctrine lost

Religious history confirms through the Bible that the very basic truths—(1) the nature of the Godhead and (2) revelation through the prophets—which are essential to the salvation of mankind, were available to the religious leaders through the centuries before and after the advent of the Savior. Yet because of transgressions there was a turning away from these truths, and there was a fulfillment of the prediction of the apostle Paul, who said: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

"That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that day of Christ is at hand.

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." (2 Thess. 2:1-3.)

President Joseph Fielding Smith summed up well what had happened as he said: "It should be remembered that the entire Christian world in 1820 had lost the true doctrine concerning God. The simple truth which was understood so clearly by the apostles and saints of old had been lost in the mysteries of an apostate world. All the ancient prophets, and the apostles of Jesus Christ had a clear understanding that the Father and the Son were separate personages, as our scriptures so clearly teach. Through apostasy this knowledge was lost, and in the year 325 A.D., a strange doctrine was introduced and soon spread throughout the Christian world. This doctrine confounded the persons of the Godhead, and distorted the true doctrine of God." (Joseph Fielding

Smith, *Answers to Gospel Questions*, vol. 3, p. 117.)

There is no question that Jesus taught the very nature of God the Father, God the Son, and God the Holy Ghost—three personages of form and substance, individual and distinct. He taught that the true knowledge of the Godhead was essential to eternal life. He included in a prayer to his Father in heaven: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.) Other references in the scriptures substantiate the individuality of the Holy Ghost. (See Matt. 3:15.)

Yet in the light of this truth there was a "strange doctrine" introduced of man-made creeds. Says one: "There is but one God, the Creator of heaven and earth, the supreme, incorporeal, uncreated being, who exists of himself and is infinite in all his attributes. . . ." Says another: "There is one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness." Yet another says: "God is as he reveals himself. He is creative reality . . . He is expressive act . . . He is responsive power . . . He is one God experienced in a trinitarian fashion." (Alvin R. Dyer, *The Meaning of Truth*, Deseret Book Co., 1961, p. 50.)

Nature of Godhead

These are but a few examples of the extent of the departure from the true teachings of the scriptures. Now the Book of Mormon gives us an extension and reaffirmation of the true corporeal nature of a member of the Godhead. Jesus speaks to the brother of Jared, saying: ". . . therefore I show myself unto you. . . .

"Behold, I am Jesus Christ . . .

"And never have I showed myself unto man whom I have created, for never has man believed in me as thou hast. Seest thou that ye are created after mine own image? . . .

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"Behold, this body, which ye now behold, is the body of my spirit; . . . and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh." (Eth. 3:13-16.)

Two thousand years later, this same Jesus came to earth in the same form and said: ". . . he that hath seen me hath seen the Father. . . ." (John 14:9.)

This corporeal individuality was substantiated by the Prophet Joseph Smith, who had the revealing experience of seeing the Father and the Son in corporeal form and conversing with them. He specifically states: "The Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit. . . ." (D&C 130:22.)

Founded upon revelation

Another basic scriptural truth is that Jesus taught that his church was founded upon the rock of revelation (see Matt. 16:16-18), in harmony with the words of the prophet Amos, who declared: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.)

There seems to be astonishment among mankind generally that God would speak again in this latter day. "The heavens are closed," they declare. It was a dark day when the religious leaders declared that revelation had ceased and when they presumed that mankind could negotiate his way by his own wisdom, leaning on the arm of flesh. But "'The world by wisdom know not God,' so the world by speculation are destitute of revelation. . . ." (DHC, vol. 5, p. 400.) It was a glorious day when the doctrine of revelation was again restored to mankind in this latter day.

Again the Book of Mormon gives us this expansion of this doctrine:

"Behold, great and marvelous are the works of the Lord. How unsearch-

able are the depths of the mysteries of him; and it is impossible that man should find out all his ways. And no man knoweth of his ways save it be revealed unto him; wherefore, brethren, despise not the revelations of God.

"Wherefore, brethren, seek not to counsel the Lord, but to take counsel from his hand. For behold, ye yourselves know that he counseleth in wisdom, and in justice, and in great mercy, over all his works." (Jác. 4:8, 10.)

Purpose of Gospel

The whole purpose of the gospel is to teach men that the most important thing in life is life itself and that man may pursue happiness. ". . . Men are, that they might have joy" (2 Ne. 2:25) is the decree of the Lord. The purpose of the Book of Mormon is to convince both Jew and gentile that Jesus is the Christ, for only through him can salvation, eternal life, and eternal joy be obtained.

There is great comfort in the knowledge of truth, for truth has the quality of certainty and authority. It has been said that "'no pleasure is comparable to the standing upon the vantage ground of truth' (a hill not to be commanded, and where the air is always clear and serene), 'and to see the errors, and wanderings, and mists, and tempests, in the vale below': so always that this prospect be with pity, and not with swelling pride. Certainly, it is heaven upon earth, to have a man's mind move in charity, rest in providence, and turn upon the poles of truth." (Francis Bacon, "On Truth.")

Tested by truth

The Prophet Joseph Smith stood upon that vantage ground and spoke with authority. He said: ". . . The boldness of my plans and measures can readily be tested by the touchstone of . . . truth, for truth is a matter of

fact; and the fact is, that by the power of God I translated the Book of Mormon from hieroglyphics, the knowledge of which was lost to the world; in which wonderful event I stood alone, an unlearned youth, to combat the worldly wisdom and multiplied ignorance of eighteen centuries with a new revelation, which (if they would receive the everlasting Gospel) would open the eyes of more than eight hundred millions of people, and make 'plain the old paths,' wherein 'if a man walk in all the ordinances of God blameless' he shall inherit eternal life. . . ." (George Q. Cannon, *Life of Joseph Smith the Prophet*, Deseret Book Co., 1964, p. 460.)

And further he said: "I told the brethren that the Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts, than by any other book." (*DHC*, vol. 4, p. 461.)

Promise to every man

The promise is to every man that he may know the truth if he will accept the challenge to test it by the "touchstone of truth."

So were the words of Jesus: "... My doctrine is not mine, but his that sent me.

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:16-17.)

So were the words of Mormon: "... I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in

Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost." (Moro. 10:4.)

Many souls who have directed their inquiries in this manner can attest to the truth.

The Book of Mormon

With certainty the Book of Mormon is a pure and holy record, having been recorded by prophets under the guidance of our Heavenly Father, having been hid up for hundreds of years unto the Lord, having been revealed and translated by the power of God in the latter day. It is an undeveloped record, undisturbed by the wisdom of man, uncorrupted by the designs of men—a light on a hill to beckon all to come unto Christ.

Yes, we talk of Mormon; we respect him as a man of God. We accept his recorded doctrine as divine. He stands among the great men of God. His great book written under divine command stands without blemish. It is truth. Its teachings give strength and gladness to the heart. Yet it is not likely that Mormon would desire the true church to be called after him, for he testified of Jesus Christ and his mission.

May we ponder the privilege of being members of the Church of Jesus Christ and live according to its precepts, I humbly pray, in the name of Jesus Christ. Amen.

President Spencer W. Kimball

Elder John H. Vandenberg, Assistant to the Council of the Twelve Apostles, has just spoken to us.

We will now hear from Elder Paul H. Dunn of the First Council of Seventy.

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Elder Paul H. Dunn

Of the First Council of the Seventy

I am grateful this morning, my brothers and sisters, for the uplifting and inspired message we have heard from our president. As he spoke, I thought in my mind that if all the world would heed this counsel, most all of its problems would be resolved.

Mind and will of the Lord

One of the basic tenets of The Church of Jesus Christ of Latter-day Saints is that we believe in continuous revelation. It is our testimony to the world that God communicates to prophets today the same as he did in ancient times. God's revelations in times past have been sustained and revered in holy scripture. New revelation is the mind and will of the Lord through current prophets, and when they speak when moved upon by the Holy Ghost, it is "the will of the Lord, . . . the *mind* of the Lord, . . . the *word* of the Lord, . . . the *voice* of the Lord, and the *power* of God unto salvation." (D&C 68:4. *Italics added.*)

This morning we heard from a prophet of God, and he communicated the mind and will of the Lord to all who would listen and receive counsel. Concerning the importance of such an occasion as this, it was President Kimball some years ago who made this observation.

"Sunday night, April 7, the great Tabernacle was closed, the lights turned out, and the record machines stopped, the door locked, and another historical conference became history. It will have been lost motion—a waste of time, energy, and money—if its messages *are not heeded*. In the seven two-hour sessions and in the several satellite meetings, truths were taught, doctrines expounded, exhortations given, enough to save the whole world from all its

ills—and [he concluded] I mean from *all* its ills. . . ." (Spencer W. Kimball, "In the World But Not of It," *Speeches of the Year*, Provo, Utah: Brigham Young University Press, 1968, pp. 2-3.) He reaffirmed that in our hearts and minds this morning.

I remember hearing President Kimball just the other day quote from Samuel:

"And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle." (1 Sam. 3:11.) Today our president has caused our ears to tingle.

Obligation of parents

Now for a few moments I would like to direct some remarks to parents everywhere in this great listening audience.

An oft-quoted passage of scripture and revelation of the Latter-day Saints is one referred to a few moments ago by President Kimball. It's contained in the Doctrine and Covenants:

"And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the Living God, and of baptism and the gift of the Holy Ghost by the laying on of hands, when eight years old, the sin be upon the heads of the parents." (D&C 68:25.)

I don't know how many times you have heard this passage of scripture, and appropriately so, but certainly no counsel could be more timely or pertinent to the problems besetting families throughout the world. How many times have parents said to themselves after hearing this message, "I know it's true and I know what the Lord expects, but how do I *do* it?" In other words, how

do I become an effective teacher of the gospel to my own children?

As I have thought about this, it has been my observation that most parents really want to be good parents. Most want to do a better job.

Parental precept

May we consider this morning four things that parents can do that will help them to better achieve success in rearing their children in righteousness?

First, I would itemize the power of parental precept. Parents teach two ways. The first is by precept—or what we say by way of teaching correct principles to our children.

I am reminded of the father who, in gathering his children together one morning, asked, "What would you learn of me?"

The reply came, "How shall we care for our bodies? How shall we play? How shall we work together? How shall we live with our fellowmen? How shall we pray? How shall we know God? For what ends shall we live?"

And the father pondered these words and sorrow was in his heart, for his own life and teaching touched not these things.

You may recall the old farmer who had quite a reputation for being a philosopher. He said, "You can no more teach what you ain't got than you can go back to where you ain't been."

I recall as a young man when I first heard our text quoted from the Doctrine and Covenants, I went to my own mother and exclaimed, "Well, Mom, how does it feel to have all my sins on your head?" Then she taught me the lesson of that passage. She said, "Ah, Paul, you forgot to read carefully what the Lord said. He said that the sin be upon the head of parents if they do not teach their children the principles of the gospel. And you've been taught!"

And I had been taught! Thank the Lord for parents who realize their responsibility to instill in their children

the principles of the gospel and who follow the counsel of the Lord's prophets. Parents in the Church today have been counseled to regularly, consistently, and inspiringly hold family home evenings and to take advantage of other great teaching moments to so acquaint their children.

Parental example

The second way would be the power of parental example. Ralph Waldo Emerson said, "What you do thunders so loudly in my ears I cannot hear what you say." Will you remember this little couplet:

Parents can tell but never teach
Until they practice what they preach.

I'm grateful for the example of a father who, as a busy executive of a great supermarket chain, still found the time to demonstrate by his concern that groceries were less important than his boy.

Like many young men, I once had a paper route; and I had to get up early in the morning to deliver them. One morning I woke up and looked outdoors to see one of those torrential Arkansas downpours. I thought we were in for another flood! As I prepared to go out in that rain, my father came into the room dressed in his business suit. "Get in the car, Paul," he said. "I'll drive you around your route this morning." This meant that he would have to go without his own breakfast.

On that morning, in addition to the heavy rain, the papers came late. By the time we had them delivered, it was considerably past the hour that my father had to be to work. And on this particular morning he had scheduled a very important board meeting.

He arrived at the meeting late, walked into the board room, and announced, "I'm sorry I'm late, gentlemen, but I had to deliver my papers this morning."

Do you think that there was ever

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any doubt in my mind as to my father's greatest concern? Interestingly, I don't recall too many lessons my parents verbally taught, but their example is still a part of me till this day.

Parental love

Third, the power of parental love. Recently I came across a little article by Doris Jehnke, entitled "Saturday with a Teenage Daughter." It seems all too typical of parent-daughter relationships these days. Let me share it with you.

"Are you going to sleep all day? . . . Who said you could use my hairspray? . . . Clean the dishes off the table. . . Turn down the radio. . . Have you made your bed? . . . That skirt is much too short. . . Your closet is a mess. . . Stand up straight. . . Somebody has to go to the store. . . Quit chewing your gum like that. . . Your hair is too bushy. . . I don't care if everybody else does have one. . . Turn down the radio. . . Have you done your homework? . . . Don't slouch. . . You didn't make your bed. . . Quit banging on the piano. . . Why don't you iron it yourself? . . . Your fingernails are too long. . . Look it up in the dictionary. . . Sit up straight. . . Get off the phone now. . . Why did you ever buy that record? . . . Take the dog out. . . You forgot to dust that table. . . You've been in the bathroom long enough. . . Turn off the radio and get to sleep now.

"Another day gone, and not once did I say, 'I love you.'" (Stanley E. Miller, comp., *Especially for Mormons*, Kellirae Arts, Provo, Utah, 1971, vol. 1, p. 141.)

Too often it is easier to criticize, to point out the faults, than to praise or give love. Mothers and dads, when was the last time you told your children "I love you"?

A good friend of mine makes it a point every day to find something positive that he can compliment in his children so that he can truly say, "I love you." Will you make the opportunity soon?

Parental prayer

Finally, the power of parental prayer. The Book of Mormon provides a great example of a father who recovered a lost son by the power of personal prayer. The conditions of his time are akin to our own day.

"Now it came to pass that there were many of the rising generation that could not understand the words of king Benjamin, being little children at the time he spake unto his people; and they did not believe the tradition of their fathers.

"They did not believe what had been said concerning the resurrection of the dead, neither did they believe concerning the coming of Christ.

"And now because of their unbelief they could not understand the word of God; and their hearts were hardened." (Mosiah 26:1-3.)

One of these of the "rising generation" was Alma the Younger. He was "a man of many words, and did speak much flattery to the people," leading away "many . . . to do after the manner of his iniquities." (Mosiah 27:8.)

We are further told that he was "a great hinderment to the prosperity of the church of God" because of the dissension that he caused. (Mosiah 27:9.)

I suppose the tendency then, as it often seems to be today, was to "write him off." But you know the miraculous story of how an angel of the Lord appeared to that young man and how he became one of the greatest missionaries in the church of Christ. What was it that caused that great change to occur? The angel testified to Alma the following: ". . . Behold, the Lord hath heard the prayers of his people, and also the prayers of his servant, Alma, who is thy father. . . ." (Mosiah 27:14.)

Think of it! The power of parental prayer! As we consider the challenge of rearing children in a world fraught with temptations, false ideologies, and materialistic enticements, do you not feel the need for guidance and inspiration beyond your human capacity?

There is no greater help or strength that a father or mother can obtain than through securing that help from the Lord.

Just the other day I had a sweet experience. I stood in the presence of a mother and a father who had just greeted their long-lost son home from the wars—I mean the worldly wars. What a tender moment! I can tell you their prayers were heard and answered.

Remember what Alma said: "Counsel with the Lord in all thy doings, and he will direct thee for good. . . ." (Al. 37:37.)

Personal witness

May I testify to all parents in Zion everywhere to the efficacy of these great principles in rearing our children righteously: the power of precept, the power of example, the power of love, and the power of prayer. I add my personal witness that Jesus Christ really lives, that his kingdom is here upon the earth, and that this morning we

heard from his appointed prophet and servant, Spencer W. Kimball. May we abide by the counsel and teachings given to us by the Lord through his servants, I humbly pray as I testify to these things in the name of Jesus Christ. Amen.

The Tabernacle Choir sang "Turn Back O Man" following the address of Elder Paul H. Dunn.

President Spencer W. Kimball

Elder Paul H. Dunn has just spoken to us followed by the Tabernacle Choir singing, "Turn Back O Man."

We welcome those joining us on television and radio in this first session of the 144th Annual Conference of the Church.

Elder Howard W. Hunter of the Council of the Twelve Apostles will be our concluding speaker.

Elder Howard W. Hunter

Of the Council of the Twelve

A few years less than 2,000 years ago this very day, the initial events of the most important week in human history began to unfold outside of Jerusalem near the little village of Bethany. Jesus of Nazareth, with scarcely a three-year ministry among his countrymen, left the home of his friends Mary, Martha, and Lazarus and walked resolutely toward the gates of Jerusalem. Some of the inhabitants of that ancient city considered him to be a blasphemer, a demon, a transgressor of Jewish law. Others believed him to be a prophet, the Messiah, the Son of the living God. Whatever the opinions may have been, all Judea knew of this man who taught with power and authority

though he was neither Scribe nor Pharisee.

Jesus at passover feast

"And the Jews' passover was nigh at hand:" John records, "and many went out of the country up to Jerusalem before the passover, to purify themselves.

"Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?" (John 11: 55-56.)

Jewish law required the attendance of all adult males at this, the most sacred of Israel's ceremonial commem-

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orations. But members of the Sanhedrin had openly vowed to put Jesus to death, and the likelihood of his appearance at such a public gathering was doubted by many.

The feeling of danger for him was everywhere present, but Jesus *did* come to Jerusalem for the feast of the Passover, not with pomp and ceremony, but on a lowly donkey—the symbol of humility and peace. A great multitude went out of Jerusalem to greet him, spreading branches of palm trees before his path and crying: “. . . Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord. . . .” (Matt. 21:9.)

Matthew records that “all the city was moved, saying, Who is this?”

“And the multitude said, This is Jesus the prophet of Nazareth of Galilee.” (Matt. 21:10-11.)

Burden of Jesus

To all who had knowledge of the law, this was the triumphant entry of Israel's king, long predicted by the prophets and long awaited by Israel's seed. The multitude was jubilant and vocal; Jesus was regal and silent. Indeed, as he approached this city so highly favored of God, he wept for Jerusalem saying:

“For the days shall come upon thee, that thine enemies shall . . . compass thee round, and keep thee in on every side,

“And shall lay thee even with the ground . . . ; and they shall not leave in thee one stone upon another.” (Luke 19:43-44.)

Jesus also knew of his own impending fate. He spoke in parables of grain that had to die in order to bring forth fruit, and of a chosen son sent by his father into the family vineyard only to be killed as the father's servants before him had been killed. At times the burden seemed almost too heavy to bear.

“Now is my soul troubled;” he admitted. “. . . Father, save me from this hour: but for this cause came I unto this hour.” (John 12:27.) His singleness of purpose and unwavering commitment to do the will of his Father carried him forward.

As his own mortal future dimmed, he gently declared: “I am come a light into the world, that whosoever believeth on me should not abide in darkness.” (John 12:46.) Such statements were uniting his enemies against him, yet he proclaimed: “For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.” (John 12:49.)

Diabolic question

Hoping to trap Jesus in his utterances, some of the shrewdest of his adversaries posed double-edged questions on political and rabbinic law. One group of Pharisees and Herodians asked him a most diabolic question:

“. . . Master, we know that thou art true, and teachest the way of God in truth. . . .

“Tell us therefore, . . . Is it lawful to give tribute unto Caesar, or not?” (Matt. 22:16-17.) If he were to answer yes, he would easily be accused of betraying his heritage among Abraham's seed, the very group staggering under the oppression of Roman law. If he were to answer no, he would immediately be apprehended as a political agitator. He answered neither, but rather asked to be shown a coin by which such tribute money commonly was paid.

Holding the piece of money up to his accusers, he asked: “Whose is this image and superscription?” Of course, they answered as any child in the street could have: “It is Caesar's.” With that single question he had taken command of the confrontation. He returned the coin saying: “. . . Render therefore

unto Caesar the things which are Caesar's" (Matt. 22:20-21), as if to say: "The man's name and picture are on the coin. Surely it belongs to him. Please be kind enough to return it to its rightful owner."

Brilliantly he had destroyed the ploy of his oppressors, but that was never his true mission or desire. These, too, were sons of God. These, too, were among those he came to save. He feared for them and loved them even in their malice. As they turned away he added a plea: "... and [render] unto God the things that are God's." As the coin bore the image of Caesar, so these and all men bore the image of God, their Heavenly Father. They had been created by him in the likeness of his image, and Jesus was to provide a way for them to return to him. Yet, "When they heard these words, they marvelled, and left him, and went their way." (Matt. 22:21-22.)

Theological trap

A short time later a lawyer baited a theological trap for him, saying: "Master, which is the great commandment in the law?" (Matt. 22:36.) Legal scholars had divided, subdivided, and categorized the original Mosaic code so minutely that some parts of the law seemed to be in direct opposition to other parts. But Jesus would not be paralyzed by the jots and tittles of legal debate. In a single stroke he penetrated to the heart of the law and integrated those several parts into its one great whole: "... Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it: Thou shalt love thy neighbour as thyself." (Matt. 22:37-39.)

Again Jesus had turned a question full of venom and envy and technical deceit into an answer of love, compassion, and lofty vision.

Final teachings

As the final hours of his earthly mission came upon him, Jesus turned away from the multitudes and sought only to strengthen his disciples. He warned them of what lay ahead. He spoke of Jerusalem's destruction and of the distress and apostasy that would precede his latter-day return to the earth. He spoke of a master who would, after a long time in a distant country, come and make a reckoning with his servants, each according to his ability and the talents given him for investment in a worthy cause. He spoke of a shepherd who would separate his sheep from the goats, the former being those followers who gave meat to the hungry, drink to the thirsty, clothing to the naked, and attention to the afflicted. He spoke of virgins attending a wedding, some of whom had sufficient oil for trimming their lamps while others saw their meager supply depleted because the bridegroom tarried longer than they supposed. Thus Jesus taught his disciples to watch and pray; however, he taught them that prayerful watching does not require sleepless anxiety and preoccupation with the future, but rather the quiet, steady attention to present duties.

In upper chamber

As the hour of sacrifice approached, Jesus retreated with his twelve apostles to the peace and privacy of an upper chamber. There the Master sought to fortify his special witnesses against the snares of the evil one by laying aside his outer garment, girding himself with a towel, and washing the apostles' feet.

This magnificent gesture of love and unity was a fitting prelude to the paschal meal that followed. From the time the firstborn of the faithful children of Israel had been "passed over" in the destruction brought on Egypt by Pharaoh's intransigence, the Passover meal, with all its symbolic emblems

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and gestures, had been faithfully observed by Israel's families. How fitting it was during the observance of this ancient covenant of protection that Jesus should institute the emblems of the new covenant of safety—the emblems of his own body and blood. As he took the bread and broke it, and took the cup and blessed it, he was presenting himself as the Lamb of God who would provide spiritual nourishment and eternal salvation.

With the new covenant came a new commandment. Jesus said his disciples must "love one another; as I have loved you. . . .

"By this shall all men know that ye are my disciples, if ye have love one to another." (John 13:34-35.)

Words of comfort

To the very end of his mortal life Jesus was demonstrating the grandeur of his spirit and the magnitude of his strength. He was not, even at this late hour, selfishly engrossed with his own sorrows or contemplating the impending pain. He was anxiously attending to the present and future needs of his beloved followers. He knew their own safety, individually and as a church, lay only in their unconditional love one for another. His entire energies seem to have been directed toward their needs, thus teaching by example what he was teaching by precept. He gave them words of comfort and commandment and caution.

"Let not your heart be troubled," he said, for he sensed their fear and sorrow. "In my father's house are many mansions. . . . I go to prepare a place for you. . . . I am the way, the truth, and the life. . . . Whatsoever ye shall ask in my name, that will I do. . . . I will pray the Father, and he will give you another Comforter, that he may abide with you for ever. . . . I will not leave you comfortless: I will come to you. . . . Ye are my friends, if ye do whatsoever I command you. . . . These things I command

you, that ye love one another." (John 14, 15. *Passim*.)

Garden of Gethsemane

On this night of nights, as the little group approached the Garden of Gethsemane, Jesus might have asked his apostles to pray for him, to strengthen him for the unutterable task ahead. But instead Jesus prayed for them and for those like them:

"I pray not that thou shouldest take them out of the world," records John, who was there to hear it, "but [I pray] that thou shouldest keep them from . . . evil. . . . They are not of this world. . . . Sanctify them through thy truth. . . . Neither pray I for these alone, but for them also which shall believe on me through their word: that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." (John 17. *Passim*.)

Having offered that magnificent intercessory prayer, Jesus went on to face alone his anguish of body and spirit. A modern apostle of the Lord Jesus Christ has written:

"Christ's agony in the garden is unfathomable by the finite mind, both as to intensity and cause. . . . In that hour of anguish Christ met and overcame all the horrors that Satan . . . could inflict. . . .

"In some manner, actual and terribly real though to man incomprehensible, the Savior took upon Himself the burden of the sins of mankind from Adam to the end of the world." (James E. Talmage, *Jesus the Christ*, Deseret Book Co., 1962, p. 613.)

Death and resurrection

From there it was only a matter of hours until he was falsely accused, illegally tried, and unjustly crucified. He did what no other has ever done—he arose the third day from his own tomb,

a tomb once again filled with the light and the life of the world, and he ascended to his Father. Jesus of Nazareth was now Jesus the Christ; he had conquered death.

In contrast to the haste and busy affairs of our day, his life was one of simplicity. He lived in humble circumstances. He had not surrounded himself with the proud and mighty of the earth, but with the poor, the humble, and those of modest circumstances. There was nothing complicated about his life or teaching. The words he spoke relate to people of all walks of life—to all those who listened in his day and to all those who will listen today.

History bears well the burden of providing ample evidence of his death. As surely as I know he died, I have the quiet yet positive assurance that he lives today—the Savior of every person who has been born or will be born upon this earth. As we now enter the Passover week of old, may we think on the resurrected Christ, the living Son of the living God. May we, in his name, unite our hearts, love one another, and keep his commandments is my prayer in the name of Jesus Christ. Amen.

President Spencer W. Kimball

Elder Howard W. Hunter of the Council of the Twelve Apostles has just given the concluding address.

We are grateful for the cordial response from the managers and operators of over 350 television and radio stations in offering their facilities to bring this conference to millions throughout many areas of the world.

These proceedings are being broadcast over stations in countries of Latin America by means of satellite transmission.

Through special arrangements of the Armed Forces Radio and Television Network this session will be televised to bases of the Armed Forces throughout the Pacific.

We shall conclude this session of the conference with the Tabernacle Choir singing "Crossing the Bar."

Following the singing, the benediction will be pronounced by Elder George Lee, president of the College of Ganado on the Navajo Indian Reservation, and also counselor to President Felt of the New Mexico-Arizona Mission.

This conference will then be adjourned until two o'clock this afternoon.

The Tabernacle Choir sang "Crossing the Bar."

The benediction was offered by Elder George Lee, president of the College of Ganado, and counselor in the New Mexico-Arizona Mission presidency.

The conference was adjourned until 2 o'clock p.m.

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FIRST DAY AFTERNOON MEETING

SECOND SESSION

The second session of the conference convened at 2 p.m. on Friday, April 5, 1974, with President Spencer W. Kimball presiding and conducting.

The choral music for this session was provided by the Brigham Young University Priesthood Choir, with Ralph Woodward conducting and with Robert Cundick at the organ.

President Kimball made the following introductory remarks:

President Spencer W. Kimball

At this the second session of the 144th Annual Conference of The Church of Jesus Christ of Latter-day Saints, we extend warm greetings to all assembled in this historic Tabernacle and to the many members of the Church and friends tuned to these proceedings by radio and television.

There are in attendance officers and members of the Church from many lands who have assembled to worship and counsel together in this historic Tabernacle on Temple Square in Salt Lake City.

During the past two days the general officers and teachers of the Primary Association have been holding their annual conference. May the Lord's choicest blessings be with these faithful sisters for their devoted service rendered to the children of the Church.

The proceedings of this conference will be carried from coast to coast in the United States and Canada over many television and radio stations, originating with KSL in Salt Lake City.

Through the miracle of satellite transmission, sessions of this conference will be heard over radio in countries of Central and South America, Mexico, and Australia.

Countries in Europe, South and

Central America, Africa, and parts of Asia will be able to receive broadcasts of these proceedings over International Shortwave Radio.

We are grateful to the owners and operators of many radio and television stations for their cooperation in making possible such an extensive coverage of this conference.

We are grateful this afternoon for the presence of the Brigham Young University Priesthood Choir with Ralph Woodward conducting. Robert Cundick is at the organ.

The choir will begin this service by singing "We Praise Thee, We Bless Thee, O Lord." Brandt Curtis is the tenor soloist.

The invocation will then be offered by Elder Kan Watanabe, former president of the Japan West Mission.

The Brigham Young University Priesthood Choir sang the song, "We Praise Thee, We Bless Thee, O Lord."

The opening prayer was offered by Elder Kan Watanabe, former president of the Japan West Mission.

President Kimball

The chorus will now sing the hymn, "Come, O Thou King of Kings."

The hymn, "Come, O Thou King of Kings," was sung by the choir.

President Kimball

Elder Francis M. Gibbons will now present the statistical report of the Church for the year 1973. This will be followed by the reading of the Finance Committee report by Elder Wilford G. Edling of the Church Finance Committee.

Elder Francis M. Gibbons

Statistical Report 1973

For the information of the members of the Church:

The First Presidency issued the following statistical report concerning the membership of the Church at the end of the year 1973.

Church Units:

Number of Stakes of Zion at the Close of 1973	630
Number of Wards	4,580
Number of Independent Branches in Stakes	1,127
Total Wards and Independent Branches in Stakes at the Close of the Year	5,707
Number of Mission Branches at the Close of the Year	1,817
Number of Full-time Missions at the End of the Year	108

Church Membership, December 31, 1973:

In the Stakes	2,856,210
In the Missions	465,346
Total Membership	3,321,556

Church Growth During 1973:

Children Blessed in Stakes and Missions	68,623
Children of Record Baptized in Stakes and Mission	48,578
Converts Baptized in Stakes and Missions	79,603

Social Statistics: (Based on 1973 data from the stakes)

Birth Rate per Thousand	25.64
Number of Persons Married per Thousand	14.72
Death Rate per Thousand	4.91

Priesthood

Members Holding the Aaronic Priesthood, December 31, 1973

Deacons	140,549
Teachers	102,924
Priests	164,668
Total Number Holding Aaronic Priesthood	408,141

Members Holding the Melchizedek Priesthood, December 31, 1973

Elders	280,351
Seventies	24,490
High priests	99,886
Total Number Holding Melchizedek Priesthood	404,727

Grand Total, Members Holding Aaronic or Melchizedek Priesthood --- 812,868
An increase of 25,932 during the year

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Church Organizations (Enrollment):

Relief Society -----	785,000
Sunday School -----	2,564,134
Aaronic Priesthood MIA—Young Men -----	171,377
Aaronic Priesthood MIA—Young Women -----	212,040
Primary Association -----	471,538
Melchizedek Priesthood MIA -----	625,000

Welfare Plan:

Number of Persons Assisted During the Year -----	103,100
Number Placed in Remunerative Employment -----	16,159
Man-days of Work Donated to the Welfare Plan -----	154,306
Unit-days of Equipment Use Donated -----	4,756

Genealogical Society:

Names Cleared in 1973 for Temple Ordinances -----2,718,421

Genealogical records microfilmed in 27 countries during the year brought the total to 796,804 100-foot rolls of microfilm for use of the Church which are the equivalent of over 3,801,373 printed volumes of 300 pages each.)

Temples:

Number of Ordinances Performed During 1973 in the 15 Operating Temples:	
For the Living -----	71,555
For the Dead -----	8,836,044
Total Number of Ordinances -----	8,907,599

Church School System:

Total 1973 Cumulative Enrollment in Church Schools, including	
Institutes and Seminaries -----	307,086

Those Who Have Passed Away

President Harold B. Lee, eleventh president of The Church of Jesus Christ of Latter-day Saints, at the age of 74 on December 26, 1973;

Arthur V. Watkins, former United States Senator and prominent Church leader;

Frank W. Asper, Salt Lake Tabernacle organist emeritus;

Roy A. Welker, Church official, educator, author, and teacher;

Roland L. Jaussi, director of the San Diego Visitors Center and former director of the Missionary Home in Salt Lake City.

Elder Wilford G. Edling

To the First Presidency
Dear Brethren:

We have reviewed the annual financial report of the Church for the fiscal year ended August 31, 1973, which includes operations involving the general funds of the Church and funds of other organizations controlled by the Church whose accounts are maintained by the Financial Department of the Church. We have also examined the budgeting, accounting, and auditing procedures employed and the manner in which funds are received and expenditures are controlled. We have determined that expenditures of general Church funds were authorized by the First Presidency and by budgetary procedures and that the budget is authorized by the Council on Disposition of Tithes comprised of the First Presidency, the Council of the Twelve, and the Presiding Bishopric. The Committee on Expenditures, in weekly meetings, administers the expenditure of funds under the budget.

Modern accounting technology and equipment are employed by the Financial Department in keeping abreast of rapid Church expansion and changing methods of electronic data processing. The Auditing Department, which is independent of all other departments, conducts a regular program of auditing the organizations referred to above, including the missions, on a worldwide basis. The extent and scope of its operations in safeguarding the resources of the

Church are increasing commensurate with the growth and widening activities of the Church.

The audit of local funds of wards and stakes is assigned to stake-appointed auditors. Incorporated businesses owned or controlled by the Church, for which accounts are not maintained in the Financial Department, are audited by professional auditing firms or by governmental regulatory agencies.

Based on our review of the annual financial report of the Church and our study of the accounting and auditing methods by which financial operations are controlled, together with continuing discussions with personnel of the Financial and Auditing Departments, we are of the opinion that the general funds of the Church have been properly accounted for and expenditures of funds during the fiscal year ended August 31, 1973, were made in accordance with established procedures outlined herein.

Respectfully submitted,
CHURCH FINANCE COMMITTEE
Wilford G. Edling
Harold H. Bennett
Weston E. Hamilton

President Kimball

Elder Gordon B. Hinckley of the Council of the Twelve Apostles will be our first speaker. He will be followed by Elder ElRay L. Christiansen, Assistant to the Council of Twelve.

Elder Gordon B. Hinckley

Of the Council of the Twelve

My beloved brethren and sisters, I'm grateful for that invocation offered by Brother Kan Watanabe, my friend and associate with whom I have traveled many thousands of miles up and down

Japan in the ministry of the Lord. And I have been inspired by the music of this chorus of priesthood holders of Brigham Young University students.

There is something stirring and

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beautiful about their voices. If the Holy Spirit will direct me, I think I should like to address my remarks to them, even though they are seated behind me. In so doing, I also speak to youth across the entire Church.

It is springtime in this part of the world, the season when "a young man's fancy . . . turns to thoughts of love." (Alfred Lord Tennyson, "Locksley" Hall.") It is April when young men and women dream of June weddings.

As an introduction may I tell of two experiences.

Purposes of temples

The first happened not long ago when I was at the new Washington, D.C., Temple. A number of newsmen were present on that occasion. They were curious concerning this beautiful building, different from other church buildings—different in concept, different in purpose, different concerning those who will be permitted within its sacred precincts.

I explained that, after the building is dedicated as the house of the Lord, only members of the Church in good standing will be authorized to enter, but that prior to its dedication, for a period of from a month to six weeks, visitors will be made welcome to tour the entire structure; that we are not disposed to hide it from the world, but that, following the dedication, we shall regard it as being of so sacred a nature that purity of life and strict adherence to standards of the Church become qualifications for admittance.

We talked of the purposes for which temples are built. I explained those purposes, particularly emphasizing that purpose which appeals to all thoughtful men and women, namely, marriage for eternity. As I did so, I reflected on an experience at the time of the prededication showing of the London Temple in 1958.

Marriage for eternity

On that occasion thousands of curious but earnest people stood in long lines to gain entry to the building. A policeman stationed to direct traffic observed that it was the first time he had ever seen the English eager to get into a church.

Those who inspected the building were asked to defer any questions until they had completed the tour. In the evenings I joined the missionaries in talking with those who had questions. As a young couple came down the front steps of the temple, I inquired whether I could help them in any way. The young woman spoke up and said, "Yes. What about this 'marriage for eternity' to which reference was made in one of the rooms?" We sat on a bench under the ancient oak that stood near the gate. The wedding band on her finger indicated that they were married, and the manner in which she gripped her husband's hand evidenced their affection one for another.

"Now to your question," I said. "I suppose you were married by the vicar."

"Yes," she responded, "just three months ago."

"Did you realize that when the vicar pronounced your marriage he also decreed your separation?"

"What do you mean?" she quickly retorted.

"You believe that life is eternal, don't you?"

"Of course," she replied.

I continued, "Can you conceive of eternal life without eternal love? Can either of you envision eternal happiness without the companionship of one another?"

"Of course not," came the ready response.

"But what did the vicar say when he pronounced your marriage? If I remember the language correctly, he said, among other things, 'in sickness and in health, for richer or for poorer, for better or for worse, till death do ye

part.' He went as far as he felt his authority would permit him and that was till death separates you. In fact, I think that if you were to question him, he would emphatically deny the existence of marriage and family beyond the grave."

"But," I continued, "the Father of us all, who loves his children and wants the best for them, has provided for a continuation, under proper circumstances, of this most sacred and ennobling of all human relationships, the relationships of marriage and family."

"In that great and moving conversation between the Savior and his apostles, wherein Peter declared, 'Thou art the Christ, the Son of the living God,' and the Lord responded, 'Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.' The Lord then went on to say to Peter and his associates, 'And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.' (Matt. 16:13-19.)

"In that marvelous bestowal of authority the Lord gave to his apostles the keys of the holy priesthood, whose power reaches beyond life and death into eternity. This same authority has been restored to the earth by those same apostles who held it anciently, even Peter, James, and John." I continued by saying that following the dedication of the temple on the following Sunday, those same keys of the holy priesthood would be exercised in behalf of the men and women who come into this sacred house to solemnize their marriage. They will be joined in a union which death cannot dissolve and time cannot destroy.

Family relationships

Such was my testimony to this young couple in England. Such it is to you today, my dear young friends,

and such it is to all the world. Our Father in heaven, who loves his children, desires for them that which will bring them happiness now and in the eternities to come, and there is no greater happiness than is found in the most meaningful of all human relationships—the companionships of husband and wife and parents and children.

A few days ago I was called to the hospital bedside of a mother in the terminal stages of a serious illness. She passed away a short time later, leaving her husband and four children, including a little boy of six. There was sorrow, deep and poignant and tragic. But shining through their tears was a faith beautiful and certain that as surely as there was now a sorrowful separation, there would someday be a glad reunion, for that marriage had begun with a sealing for time and eternity in the house of the Lord under the authority of the holy priesthood.

Enduring companionship

Every man who truly loves a woman, and every woman who truly loves a man, hopes and dreams that their companionship will last forever. But marriage is a covenant sealed by authority. If that authority is of the state alone, it will endure only while the state has jurisdiction, and that jurisdiction ends with death. But add to the authority of the state the power of the endowment given by Him who overcame death, and that companionship will endure beyond life if the parties to the marriage live worthy of the promise.

When I was much younger and less brittle, we danced to a song whose words went something like this:

Is love like a rose
That blossoms and grows,
Then withers and goes
When summer is gone?

It was only a dance ballad, but it was a question that has been asked through the centuries by men and

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women who loved one another and looked beyond today into the future of eternity.

To that question we answer no, and reaffirm that love and marriage under the revealed plan of the Lord are not like the rose that withers with the passing of summer. Rather, they are eternal, as surely as the God of heaven is eternal.

Gift with a price

But this gift, precious beyond all others, comes only with a price—with self-discipline, with virtue, with obedience to the commandments of God. These may be difficult, but they are possible under the motivation that comes of an understanding of truth.

Brigham Young once declared: "There is not a young man in our community who would not be willing to travel from here to England to be married right, if he understood things as they are; there is not a young woman in our community, who loves the Gospel and wishes its blessings, that would be married in any other way." (*Discourses of Brigham Young*, p. 195.)

Many have traveled that far and even farther to receive the blessings of temple marriage. I have seen a group of Latter-day Saints from Japan who had denied themselves food to make possible the long journey to the Hawaii Temple. In London we met those who had gone without necessities to afford the 7,000 mile flight from South Africa to the temple in Surrey, England. There was a light in their eyes and smiles on their faces and testimonies from their lips that it was worth infinitely more than all it had cost.

And I remember hearing in New Zealand the testimony of a man from the far side of Australia who, having been previously sealed by civil authority and then joined the Church with his wife and children, had traveled all the way across that wide continent, then across the Tasman Sea to Auckland,

and down to the temple in the beautiful valley of the Waikata. As I remember his words, he said, "We could not afford to come. Our worldly possessions consisted of an old car, our furniture, and our dishes. I said to my family, 'We cannot afford to go.' Then I looked into the faces of my beautiful wife and our beautiful children, and I said, 'We cannot afford *not* to go. If the Lord will give me strength, I can work and earn enough for another car and furniture and dishes, but if I should lose these my loved ones, I would be poor indeed in both life and in eternity.'"

Sanction of divine authority

How shortsighted so many of us are, how prone to look only at today without thought for the morrow. But the morrow will surely come, as will also come death and separation. How sweet is the assurance, how comforting is the peace that come from the knowledge that if we marry right and live right, our relationship will continue, notwithstanding the certainty of death and the passage of time. Men may write love songs and sing them. They may yearn and hope and dream. But all of this will be only a romantic longing unless there is an exercise of authority that transcends the powers of time and death.

Speaking from this pulpit many years ago, President Joseph F. Smith said, "The house of the Lord is a house of order and not a house of confusion; and that means . . . that there is no union for time and eternity that can be perfected outside of the law of God and the order of His house. Men may desire it, they may go through the form of it in this life, but it will be of no effect except it be done and sanctioned by divine authority, in the name of the Father and of the Son and of the Holy Ghost." (*Gospel Doctrine*, 1971-72 Melchizedek Priesthood course of study, vol. 2, p. 1.)

Until death comes

In conclusion may I leave you a story. It is fiction, but in principle it is true. Can you imagine two young people at a time when the moon is full and the roses are in bloom and a sacred love has matured between them? Johnny says to Mary, "Mary, I love you. I want you for my wife and the mother of our children. But I don't want you or them forever. Just for a season and then goodbye." And she, looking at him through tears in the moonlight, says, "Johnny, you're wonderful. There's nobody else in all the world like you. I love you, and I want you for my husband and the father of our children, but only for a time, and then farewell."

That sounds foolish, doesn't it? And yet isn't that in effect what a boy says to a girl and a girl says to a boy in a proposal of marriage when given the opportunity of eternal union under "the new and everlasting covenant," but, rather, they choose to set it aside for a substitute that can last only until death comes.

Life eternal

Life is eternal. The God of heaven has also made possible eternal love and eternal family relationships.

God bless you, my dear young friends, that as you look forward to marriage, you may look not only for rewarding companionship and rich and fruitful family relationships through all of your mortal days, but to an even better estate where love and treasured associations may be felt and known under a promise given of God.

I bear witness of the living reality of the Lord Jesus Christ through whom this authority has come. I bear witness that his power, his priesthood, is among us and is exercised in his holy houses. Do not spurn that which he has offered. Live worthy of it and partake of it, and let the sanctifying power of his holy priesthood seal your companionship. For these blessings I humbly pray in your behalf, as I bear testimony and witness of these truths in the name of the Lord Jesus Christ. Amen.

President Spencer W. Kimball

We have just listened to Elder Gordon B. Hinckley of the Council of the Twelve Apostles. Elder ElRay L. Christiansen, Assistant to the Council of the Twelve, will now address us. He will be followed by Elder Loren C. Dunn of the First Council of Seventy.

Elder ElRay L. Christiansen

Assistant to the Council of the Twelve

I'm grateful, my brothers and sisters, for the much-needed down-to-earth counsel given us this morning by the Lord's spokesman, President Spencer W. Kimball, as well as for the timely and helpful remarks of the other speakers who have preceded me. Timely, because the Lord has said, "For I will raise up unto myself a pure people, that will serve me in righteousness." (D&C 100:16.) "Purge ye out the iniquity which

is among you; sanctify yourselves before me, . . . and ye shall be endowed with power." (D&C 43:11, 16.)

Three important questions

Brothers and sisters, you will soon see that our subjects are not assigned.

All I can say, since I will talk about the same things Elder Hinckley has talked about, is somebody here needs a

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double dose. On that premise, I shall proceed. And in what I shall say I also have in mind those of your particularly who have yet to answer and resolve three important questions:

Whom shall I marry?
Where shall I marry?
By whom shall I be married?

There are different ways of doing things, but surely, in anything we do, there's no better way than the right way—and the Lord's way is the right way. Fortunately, his way has been made plain and is plainly revealed. Seldom is the problem one of knowing what to do; it's a matter rather of having the wisdom and the will to do what we know is right.

Probably the most consequential event in your lives takes place when you are united in marriage. It will have a far-reaching effect upon your future. Like the ripples caused by a pebble cast upon a placid pool, the decision you make in regard to where, with whom, and by whom this event will take place will affect not only you, but the lives of many others, especially your children. In fact, it will likely affect generations to come!

Designed for divine purpose

In a matter of such vast importance, it is imperative that sober thought be given to marriage long before it takes place.

We must realize that marriage is designed by the Lord for a divine purpose, whereby a servant and handmaiden of the Lord may prepare themselves in righteousness to receive chosen spirits coming from our Eternal Father, and give them bodies of flesh for their mortal probation, and then undertake with all the power at their command to lead these spirit children entrusted into their care back into the presence of God from whence they came. Such "... children are legal heirs

to the Kingdom and to all its blessings and promises. . . ." (*Discourses of Brigham Young*, p. 195.)

Love not earthbound

True love is not earthbound. It is as eternal as our spirits, which never die. A continuing association in this life, as well as in the next, with those we love, should be the great desire of every person. It is the ultimate. It is the great purpose of mortality.

Persons who are satisfied with a temporary legal arrangement which terminates at death, when it could be an everlasting contract, are basing their marriage on shallow and fleeting love. Such a marriage looks to the moment, not to the future. Under the stress of life, it is more likely to crumble and fall. True love pleads for endless association of those we love.

But an eternal relationship of families does not come about automatically, as some suppose. It must not only be planned for; it must be earned. We must realize that only when we have lived in complete harmony with all the laws and ordinances of the priesthood, including those received in holy temples, should we expect to find ourselves prepared to dwell in what I sometimes refer to as the "kingdom of families"—the celestial world.

Fulness of joy

In a revelation given to the Prophet Joseph Smith, the Lord has said:

"And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom.

"For he who is not able to abide the law of a celestial kingdom cannot abide a celestial glory." (D&C 88:21, 22.) He would just not feel at home.

Surely then our desire and our goal should be to prepare ourselves, not for

a fragment of joy but for the fullness thereof, which is to be found only in the celestial world.

Eternal marriage

How fortunate it is that, after its absence from the earth for hundreds of years, the Lord has revealed anew the principle of eternal marriage and has restored the divine authority to administer it. It is here. It is ours to embrace. And it is disappointing to see that in too many instances those who live close to these holy places pass them by and go the way of the world when it comes to the most momentous event in their lives. With the knowledge that it is the Lord's way and, therefore, the right way, no Latter-day Saint with a concordant spirit would deviate from it. Some may say, "Why not try a civil marriage first, and then if it works out, we will go to the temple later?"

Well, in my opinion, the time to be married right is when you're married. Can we consign the Lord's prescribed way to a secondary position? We cannot! When you consider the incomparable blessings and promises that may be realized in a marriage that may be perpetuated through the eternities ahead of you, as compared with a temporary association, your desire, your determination, should be to take hold of and ensure these blessings and promises. If ever there is a time to be realistic and to act in the light of things as they really are, if ever there is a time to use your heads, so to speak, and plan wisely, it is when the thought of marriage first enters your minds.

When two souls have a true love for each other, a genuine, tender affection (not merely physical attraction), when they are really united in spirit, having the same lofty ideals, the same beliefs and standards, trusting each other, confiding in each other; when there is sincere respect one for the other along with virtue and purity of life; when such people are joined together through the

sealing ordinances, their marriage (if continued on such a basis) should give them the assurance and comfort in the thought that even though death may separate them, yet in the resurrection shall they come forth and live in the family relationship forever.

Your future destiny

It is your earthly life that you are now living, my young friends. You will live it but once. There will be no reruns, no repeat performances. What you are in this life determines where you will be throughout eternity.

It is your future, your destiny that you are now molding.

You made good in that pre-earth life. You were valiant there. You must not now "fumble the ball" on the 20-year line. When you do take the wrong course, you are undoing the work of your prior existence, for there you struggled for ages to prepare for mortality where you now are.

I urge you to carefully consider these things as you make preparations for the future.

Sealing by right authority

You who stand on the threshold of marriage, you who have been taught the eternity of life should strive with all your might to be worthy of entering a temple of the Lord there to be sealed to your companion for endless time in the right way, in the right place, by the right authority. I testify to the truths and the reality that these powers to seal on earth and to have them binding in heaven are with us. They have been restored by heavenly messengers and we have the power amongst us. Let us not pass it by. I testify to my knowledge that God lives, that he is our Father, that Jesus is the Savior of the world, and that the gospel has been restored in the fulfillment of prophecy, both of the Old and the New Testament prophets. And I do it in the name of the Lord Jesus Christ. Amen.

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President Spencer W. Kimball

Elder ElRay L. Christiansen, Assistant to the Council of the Twelve, has just spoken to us.

We shall now hear from Elder Loren C. Dunn of the First Council of Seventy.

Elder Loren C. Dunn

Of the First Council of the Seventy

I should like to spend the few minutes I stand before you today to salute a group of people who have developed what I believe to be a Christlike characteristic, and that is the ability to "hang on." At this very moment, there is a man, a good member of the Church, who hovers between life and death in a nearby hospital. In the last few weeks he has withstood crisis after crisis; and yet to the amazement of all, he still hangs on. I know not whether the Lord will ordain that he should ultimately live or die at this time, but I do know there is something noble about his tenacious fight for life and the desire to hang on. In the lives of each of us come these trials—trials of all kinds which shake us to the very core and cause us to explore to the very depths our ability to hang on.

Ability to hang on

I think of the person who, in the quiet of night, could not be persuaded to compromise virtue and decides instead to hang on, though the temptation is great.

I think of those who have withstood the test of many years, some of whom are confined and bedridden and who, in spite of the infirmities that age brings, will not give up. I see etched in the faces of these wonderful older people something of our pioneer heritage—lives so filled with determination and faith, lives so filled with the overcoming of adversity and trial that by their nature they simply can't let go.

It reminds me of two trees that were close to my home when I was growing up. The one was a Russian olive and grew right in our yard. It was watered every time the lawn was watered, and in that kind of protected environment it grew to be a beautiful tree. Yet one night a tremendous wind came up. Trees all over town were blown down, and with them went our Russian olive. We had watered it so well that the roots did not have to reach down into the soil; and because they were so close to the surface, the tree toppled over.

The second tree withstood the gale. It was a tremendous cottonwood, which still stands in the lane just half a block from where I was born. This tree was in the fullness of its growth when I was a child. It has always stood by itself, completely exposed to the elements, with nothing but a ditch running by, which most of the time is dry. It is gnarled and tough, and its roots have had to sink deep in order to drink of the water of life; but because its roots were forced downward, it lives. I was out home the other day and noticed that most of the trees around this cottonwood are gone. But in all of its power and majesty, it still hangs on.

Deep roots of faith

I see in many people this same kind of beauty. Adversity and trial have driven the roots of faith and testimony deep in order to tap the reservoir of spiritual strength that comes from such

experiences. By nature they know how to stand and fight and hang on.

One person who has sunken deep the roots of faith and testimony because of the trials and affliction of years is the man whom we will sustain tomorrow as prophet, seer, and revelator. His branches can offer shade because his roots are deep.

My own mother and mother-in-law are characteristic of these kinds of people. One suffered a broken hip and the other underwent a severe sickness. But they have both fought back and, like so many others, are enjoying active, useful lives. When we as a family are with them, we draw strength from them and their ability to hang on in severe crises.

Missionary's decision

A few years ago, while on a mission tour in Europe, I was asked to interview a young man who was recently out and wanted to go home. He had not been away from home before in his life and he was homesick and in despair in a strange country. He had actually run away once, but had come back.

I had quite a conversation with this young man, and from my own missionary experience I knew something of the despair that can come into the life of a missionary when he first goes into the field and begins to make that initial adjustment. If he can just hang on through those early trials, then gradually he will get into the spirit of his mission and find the peace and joy that every missionary has a right to experience.

At first he was adamant in his desire to return home, but gradually the spirit of the conversation began to change. We talked about his call from a prophet. We talked about the love of his parents and their desire for him to stay and succeed. We talked about those he had been called among to teach, and finally I asked, "Elder, do

your father and mother want you home?"

His answer was, "No."

"Well, do your brothers and sisters want you home?"

And he said, "No."

Then I said, "Does your girl friend really want you home?"

And he said, "I guess not."

I then said, "Elder, does anyone want you home right now?"

He said, "I guess not," and then he said with a new determination, "Brother Dunn, I think maybe I better try to stay." He had made a vitally important decision in his life—he had decided to hang on.

The months passed and one day my secretary asked if I could take a minute to see a recently returned missionary. As I walked out of my office, there was this same missionary. I didn't recognize him at first, he seemed taller because he was standing straight. Unlike the first time, he looked me right in the eye, and his whole countenance was smiling. I can't remember what we talked about, but I shall never forget his image. He was going home now, a servant of the Lord, having completed an honorable mission. His roots were reaching downward; and although there will be the usual trials ahead, he knows something of what it means to hang on for a while longer when everything looks its darkest.

Reasons for trials

I don't know all the reasons the Lord tries us in this life, but there are two or three that come to mind. First, I think he wants to know whom he can trust. The Lord found he could trust Abraham because he was willing to offer his own son as a sacrifice if that was what the Lord wanted. Many thought that Zion's Camp was a tragic waste of time, until it was later demonstrated that the Lord used this ordeal to find whom he could trust. He wanted to know who had roots of faith and testimony that

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reached deep into the ground and who had such shallow roots that the first wind of adversity would blow them over.

Secondly, the Lord tells us in the Doctrine and Covenants section 122 that adversity came to Joseph Smith to give him experience. There is something about the eternal purpose of life that requires us to meet and experience trial and sorrow as we seek to overcome, for the Lord has told us also, "... for if they never should have bitter they could not know the sweet. . . ." (D&C 29:39.)

Thirdly, I believe that only through such experiences can a person develop true charity. And I mean by *charity* the pure love of Christ.

Let me read the following from Moroni in the Book of Mormon: "... if a man be meek and lowly in heart, and confesses by the power of the Holy Ghost that Jesus is the Christ, he must needs have charity; for if he have not charity he is nothing; wherefore he must needs have charity.

"And charity *suffereth long*, and is kind, and envieth not, and is not puffed up, seeketh not her own, is not easily provoked, thinketh no evil, and rejoiceth not in iniquity but rejoiceth in the truth, *beareth all things*, believeth all things, hopeth all things, *endureth all things*.

"Wherefore, my beloved brethren, if ye have not charity, ye are nothing, for charity never faileth. Wherefore, cleave unto charity, which is the greatest of all, for all things must fail—

"But charity is the pure love of Christ. . . ." (Moro. 7:44-47. Italics added.)

Patience in tribulation

May I say then to those who are now or will be facing deep trials: May the

Lord bless you that you may continue to hang on. There is purpose in it all, and he has promised us that the severity of it all will not be greater than we can endure, for as the words of the song tell us:

"When through fiery trials thy pathway shall lie,

My grace, all sufficient, shall be thy supply.

The flame shall not hurt thee; I only design

Thy dross to consume and thy gold to refine."

("How Firm a Foundation," *LDS Hymns*, no. 66.)

And finally this promise from the Master: "And again, be patient in tribulation until I come; and, behold, I come quickly, and my reward is with me, and they who have sought me early shall find rest to their souls. . . ." (D&C 54:10.) In the name of Jesus Christ. Amen.

President Spencer W. Kimball

Elder Loren C. Dunn of the First Council of Seventy has just addressed us.

The congregation and choir will now join in singing "Redeemer of Israel."

After the singing, Elder James A. Cullimore, Assistant to the Council of the Twelve Apostles, will speak to us.

The choir and congregation sang the hymn, "Redeemer of Israel."

President Kimball

We will now be pleased to hear from Elder James A. Cullimore, Assistant to the Council of the Twelve. He will be followed by Bishop H. Burke Peterson, first counselor in the Presiding Bishopric.

Elder James A. Cullimore

Assistant to the Council of the Twelve

I would like to direct your attention, my brethren and sisters, to the principles of mercy and justice. I have taken my text today from the Proverbs of Solomon: "My son, despise not the chastening of the Lord; neither be weary of his correction:

"For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth." (Prov. 3:11-12.)

Corrections of Lord

The Lord found it necessary to call to the attention of some of the brethren in the early days of the Church their negligence in doing all that they should. To the Prophet Joseph, he said: "... I have commanded you to bring up your children in light and truth.

"But verily I say unto you, my servant Frederick G. Williams, ... You have not taught your children light and truth, according to the commandments; and that wicked one hath power ... over you. ...

"Verily, I say unto my servant Sidney Rigdon, that in some things he hath not kept the commandments concerning his children; therefore, first set in order thy house. ...

"My servant Newel K. Whitney also ... hath need to be chastened, and set in order his family, and see that they are more diligent and concerned at home, and pray always, or they shall be removed out of their place." (D&C 93:40-42, 44, 50.)

Reproof of Prophet Joseph

When the Prophet Joseph reluctantly permitted Martin Harris to take part of the manuscript of the Book of Mormon, and they were lost, the Lord reproved the Prophet for his disobedience. He said, "The works, and the designs, and the purposes of God can-

not be frustrated, neither can they come to naught.

"For God doth not walk in crooked paths, neither doth he turn to the right hand nor to the left, neither doth he vary from that which he hath said, therefore his paths are straight, and his course is one eternal round.

"Remember, remember that it is not the work of God that is frustrated, but the work of men;

"For although a man may have many revelations, and have power to do many mighty works, yet if he boasts in his own strength, and sets at naught the counsels of God, and follows after the dictates of his own will and carnal desires, he must fall and incur the vengeance of a just God upon him. ...

"For, behold, you should not have feared man more than God. Although men set at naught the counsels of God, and despise his words—

"Yet you should have been faithful; and he would have extended his arm and supported you against all the fiery darts of the adversary; and he would have been with you in every time of trouble. ...

"But remember, God is merciful; therefore, repent of that which thou hast done which is contrary to the commandment which I gave you, and thou art still chosen, and art again called to the work." (D&C 3:1-4, 7-8, 10.)

Repentance and forgiveness

One of the basic concepts of forgiveness is that one must be truly repentant, having satisfied justice before forgiveness can take place. The Prophet Joseph said: "There should be no license for sin, but mercy should go hand in hand with reproof." (*Documentary History of the Church*, vol. 5, p. 24.)

President Kimball has said: "There are many people who seem to rely sole-

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ly on the Lord's mercy rather than on accomplishing their own repentance. . . . The Lord may temper justice with mercy, but he will never supplant it. Mercy can never replace justice. God is *merciful*, but he is also *just*." (Spencer W. Kimball, *The Miracle of Forgiveness*, Bookcraft, 1969, p. 358.)

Gospel founded on law

An eternal aspect of justice has been decreed by divine law, that ". . . God is not mocked: for whatsoever a man soweth, that shall he also reap." (Gal. 6:7.)

The gospel of Jesus Christ is founded on law for the salvation and blessing of its people. For every law the Lord gives us, there is also a penalty for its violation. The prophet Alma explained this very plainly: "Now," he said, "how could a man repent except he should sin? How could he sin if there was no law? How could there be a law save there was a punishment?" (Al. 42:17.)

President Stephen L. Richards said: "The Savior himself declared that he came to fulfill the law, not to do away with it, but with the law he brought the principle of mercy to temper its enforcement, and to bring hope and encouragement to [the] offenders for forgiveness through repentance." (CR April 1954, p. 11.)

Church courts

God's laws, as given for the government of the Church, must be supported and endorsed to win salvation and respect of those within the Church and without. The bishops of the Church have been designated as common judges and, together with their counselors, are authorized to deal with cases of serious transgression coming under their jurisdiction. Other cases go before the high council court under the direction of the stake president. These judges are expected to deal with all

cases of infraction against the laws of the Church mercifully and justly.

Mercy and justice

I'm sure the most difficult problem for the priesthood leaders to determine and for the transgressor to understand is: When does repentance become effective? When are the demands of justice satisfied? When does the principle of mercy take over? I suppose there is no answer as clear as that given by Alma:

"For behold, justice exerciseth all his demands, and also mercy claimeth all which is her own; and thus, none but the truly penitent are saved.

"What, do ye suppose that mercy can rob justice? I say unto you, Nay; not one whit. If so, God would cease to be God." (Al. 42:24-25.)

How plain, then, is the logic as to the necessity of taking appropriate action in case of serious transgression. The need is to cleanse the Church and to help to bring about full repentance to the individual.

President Lee said as he spoke to the Brethren in 1972: "Now, this doesn't mean when we have to take action that we turn our backs on him who has sinned, . . . we don't do [that]—we should try not to do it. But we have to be like fathers—sometimes we have to discipline. . . . we have to spank them, then we have to love them. It is the doctrine of the Lord, and we should do that in kindness. It seems to me, that there comes a time in the lives of those who have sinned so seriously that, short of disciplinary action, I think some men can't repent until they are turned over to the buffetings of Satan by the loss of the Spirit of the Lord." (Priesthood Board Meeting, March 1, 1972, p. 12.)

Way to repentance

President Stephen L. Richards has said: "What good to the Church, what real benefit to erring members, can

come from ignoring this obligation, and as we sometimes say, winking at and 'white-washing' the offenders? Can the judges thus help in setting people on the way to repentance and forgiveness?" (CR, April 1954, p. 11.)

Many who have violated the laws of the Lord feel unjustly dealt with if they are called before proper Church courts and appropriate action is taken in reference to their transgressions. Many priesthood leaders, whose responsibility it is to watch over the Church and take action in cases of serious transgression, are remiss in convening courts and taking action that one might be put in a position where he can be forgiven. What might be thought to be a kindness in not taking proper action may really be the most unkind thing that could have been done.

President Lee has said: "Never must we allow supposed mercy to the unrepentant sinner to rob the justice by which the true repentance from sinful practices is predicated." (*Strengthening the Home*, 1973, p. 5.)

How then, does forgiveness become operative? When is repentance recognized?

Confession of sins

True godly sorrow, which the scriptures tell us "worketh repentance to salvation . . .," is the first step in repentance. (2 Cor. 7:10.) Confession of sins logically follows godly sorrow, prompted by an earnest desire for relief from the suffering brought about by positive realization of wrongdoing. Confession should be made to demonstrate one's humility and his determination to make restitution for the transgressions.

To whom should confession be made? To quote President Richards, "To the Lord, of course, whose law has been violated. To the aggrieved person or persons, as an essential in making due retribution if that is necessary. And then certainly to the Lord's representa-

tive, his appointed judge in Israel, under whose ecclesiastical jurisdiction the offender lives and holds membership in the Kingdom." (CR, April 1954, pp. 11-12.)

Period of probation

Closely associated with confession is the matter of probation—of demonstration. The Lord said: "By this may ye know if a man repenteth of his sins—behold, he will confess them and forsake them." (D&C 58:43.)

How may the judge know when repentance is adequate? The individual might become impatient as he demonstrates his repentance. But it has been said that "sufficient time [should] elapse to permit a period of probation for the one seeking forgiveness. This probation serves a double purpose: First, . . . it enables the offender to determine for himself whether he has been able to so master himself as to trust himself in the face of ever-recurring temptation; and secondly, to enable the judges to make a more reliable appraisal of the genuineness of repentance and worthiness for restored confidence." (CR, April, 1954, p. 12.)

Yes, "for whom the Lord loveth he correcteth; even as a father the son in whom he delighteth." (Prov. 3:12.)

Atonement of Christ

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

Were it not for the atonement of Jesus Christ, in which he assumed our sins on condition of our repentance, man could not be forgiven. Even though we were offered mercy, yet justice must be satisfied for he cannot save us in our sins.

Alma explained to his son Corianton God's role in the principle of mercy and justice:

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"But there is a law given," he said, "and a punishment affixed, and a repentance granted; which repentance mercy claimeth; otherwise, justice claimeth the creature and executeth the law, and the law inflicteth the punishment; and if not so, the works of justice would be destroyed, and God would cease to be God.

"But God ceaseth not to be God, and mercy claimeth the penitent, and mercy cometh because of the atonement; and the atonement bringeth to pass the resurrection of the dead; and the resurrection of the dead bringeth back men into the presence of God; and thus they are restored into his presence, to be judged according to their works, according to the law and justice.

"For behold, justice exerciseth all his demands, and also mercy claimeth all which is her own; and thus, none but the truly penitent are saved.

"What, do ye suppose that mercy can rob justice? I say unto you, Nay; not one whit. If so, God would cease to be God." (Al. 42:22-25.)

The prophet Alma said, in recounting the words of Amulek, "... If ye will repent, and harden not your hearts, then will I have mercy upon you, through mine Only Begotten Son;

"Therefore, whosoever repenteth, and hardeneth not his heart, he shall have claim on mercy through mine Only Begotten Son, unto a remission of his sins; and these shall enter into my rest." (Al. 12:33-34.)

May we so enjoy the blessings of the gospel. I leave you my testimony of the divinity of this great work in the name of Jesus Christ. Amen.

President Spencer W. Kimball

We have just listened to Elder James A. Cullimore, Assistant to the Council of the Twelve.

Bishop H. Burke Peterson, first counselor in the Presiding Bishopric of the Church, will now address us. He will be followed by Elder William H. Bennett, Assistant to the Council of the Twelve.

Bishop H. Burke Peterson

First Counselor in the Presiding Bishopric

A few years ago there appeared in a large city newspaper a true story of a young boy, then fourteen years old. The story was titled "The Evolution of a Delinquent." After rehearsing the many serious involvements the boy had had with the law, the reporter posed the question, "What twisted paths of childhood lead to the tortuous road of delinquency?" Interviews with the boy's neighbors began to supply at least part of the answer.

Children left alone

One neighbor lady said, "I try not to think of him the way he is now, but how he was when he came to our home

and played with our children years ago." Tears filled her eyes as she recalled one afternoon when the young boy, then a small child, rushed to her home after his father had picked him up at a day nursery. As the little boy held on to her hand, she asked, "Why do you always come running to our house when you come home from the nursery?" The tot replied sorrowfully, "Because there is no mommy at my house."

The woman said that this answer almost broke her heart. There was a mommy at his house and a father also, but many times the children were left at home alone to care for themselves. Often the children would go to the neighbors' homes because there was not light

and companionship at their own home. They were afraid of the dark. This was not just a darkness that fades with the morning sunlight. You see, there is a darkness that comes when there is no mother there.

Influence of good mothers

Throughout my life I have seen the influence for good which dedicated mothers have had in their homes. Because of this, I should like to present my thoughts today in hopes of giving encouragement, strength, and guidance to those of your number who are confused and wondering about the importance of their call in the Lord's eternal plan.

President David O. McKay put it beautifully when he said, speaking of mothers, "This ability and willingness properly to rear children, the gift to love, and eagerness, yes, longing to express it in soul development, make motherhood the noblest office or calling in the world. She who can paint a masterpiece or write a book that will influence millions deserves the admiration and the plaudits of mankind; but she who rears successfully a family of healthy, beautiful sons and daughters, whose influence will be felt through generations to come, whose immortal souls will exert an influence throughout the ages long after paintings shall have faded, and books and statues shall have decayed or shall have been destroyed, deserves the highest honor that man can give, and the choicest blessings of God. In her high duty and service to humanity, endowing with immortality eternal spirits, she is co-partner with the Creator himself." (*Gospel Ideals*, Salt Lake City: Improvement Era, 1953, pp. 453-54.)

Working mothers

One of the great tragedies of our day is the confusion in the minds of some which would cause mothers to

go to work in the marketplace. Satan, that master of deceit, would have us believe that when we have problems with our children, the answer may be a nicer home in a finer neighborhood, that they might have their own bedroom, or better quality clothes, and maybe their own car. Satan would have us believe that money or the things money can buy are more important in the home than mother.

Now there are some mothers with school-age children who are the breadwinners of their family and they must work; they are the exception. Fathers and mothers, before you decide you need a second income and that mother must go to work out of the home, may I plead with you: first go to the Lord in prayer and receive his divine approbation. Be sure he says yes. Mothers with children and teenagers at home, before you go out of your homes to work, please *count the cost* as carefully as you count the profit. Earning a few dollars more for luxuries cloaked in the masquerade of necessity—or a so-called opportunity for self-development of talents in the business world, a chance to get away from the mundane responsibilities of the home—these are all satanic substitutes for clear thinking. They are counterfeit thoughts that subvert the responsibilities of motherhood. As you count the costs of mother working out of the home, please consider the following:

Counting the cost

—A mother gone when her children need her most or one who is too tired from a day spent in employment. Far better for a boy or girl to go to school in last year's shirts or hand-me-down dresses that are clean even though not in the height of fashion and come home to find mother there, than for a boy or girl to go to school in finer and newer clothes and come home to a new TV or a baby-sitter because Mother is away working.

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I like the poem of Esther H. Doolittle:

Mother

Sometimes when I get home from school
And mother isn't there,
And though I know she'll be back soon
And I don't really care,
Still all the furniture looks queer,
The house seems hushed and sad;
And then I hear her coming in,
And, oh boy, am I glad!

Neglect of calling

Count as the cost:

—A mother whose daily thoughts have been tinted gray by some whose morals are not as high as hers.

—A mother whose time is so filled that she can't give full measure to the most respected profession of all—motherhood.

—A mother whose energy is so sapped that she is sometimes neglecting her call from the Lord, a call that will one day prepare her to become an eternal mother—a cocreator of spiritual offspring.

—A mother who, in a moment of confusion, has forgotten that you learn to do by doing, you learn to be by being, that motherhood is an art to be developed through practice. This art isn't easy to learn, but learn you can because as you strive, the Lord will bless you with growth, patience, wider understanding, and loving warmth for your family's special needs.

Material comforts

Count as the cost:

—A home where the heart has been weakened, oftentimes destroyed because of the wish for so-called material comforts at the expense of spiritual necessities.

Remember, a loving Father in heaven sent some of his own for you to care for. As in the song "To a Child,"

children are not a gift to us, but a precious loan, a priceless loan to be returned—returned more valuable than when we received them, understanding more, better prepared to return to him who lent them to us. The charge is ours to increase their worth.

Our Father in heaven would rather have you comfort the scratched arm of a little boy in patched trousers than have a baby-sitter or older sister or brother do the same because you are away working. He would rather have you read stories in the afternoon to a little girl in a faded blue hand-me-down dress than have her entertained by a color TV because you are away working to make the payments. He would rather have a child come home from school to a mother ironing clothes or baking cookies, than to come home to a hired housekeeper because mother is away learning typing or shorthand to improve her job qualifications.

Importance of mothers

Brothers and sisters, do without if you need to, but don't do without mother. Mother is more important in the home than money or the things money can buy. Our Father in heaven wants you to be in your home to guide these spirits as no one else can, in spite of material sacrifices that may result. He created you to learn to be a good mother—an eternal mother. It is your first and foremost calling. No baby-sitter, no grandmother, no neighbor, no friend, no Relief Society sister, older brother or sister, or even a loving dad can take your place.

Again we say, unless the Holy Ghost has given you a confirmation that it is all right, don't go out of your home for hire.

Help for mothers

Now, to those of us who are husbands and children, let us help our mothers and wives be happy in our

homes. Let us love them, honor them, respect them, revere them. Let us help them fulfill their call from the Lord. Let us be sure we do our part to make our homes pleasant. Let us help them have time for mental improvement, for educational growth, for cultural pursuits, and for developing talents. A home will be blessed and enriched when a mother is encouraged in these paths.

I know a young mother who has a great talent in music. She sings beautifully and plays the piano with great feeling and ability. Every week she gives a lesson to each of her four little children. Every day she spends a few minutes *alone* with each child, sometimes sharing with them her love for art or music. Besides blessing her children and her husband with great talents, she leads a choir and gives joy to many with her singing. When women develop their talents, it is a blessing to themselves and their families.

Value of appreciation

Remember too, brethren, a cheery "please," "thank you," or "I'm sorry, dear" will go a long way to heal the wounds of a sometimes frustrating day. It's amazing what a two-minute phone call to your wife at midday can do for her spirits. You sons and daughters and husbands, it is important for our

exaltation that our wives and mothers enjoy and learn their profession well. Let us do our part to help them.

May the Lord bless mothers everywhere. You who stay home to tend and care for the little spirits that bless your home, may you feel that sweet spirit of peace, contentment, and satisfaction. To you mothers who are the breadwinners in your family and must be gone from your home, may you be blessed with an abundance of the spirit of heaven to strengthen and sustain you as you direct the lives of these beautiful little ones that lighten and enliven your home.

To you mothers who haven't yet caught the vision of your eternal call, may you especially be enlightened by the spirit of truth as you weigh carefully in the balance the things of real value in this life. In the name of Jesus Christ. Amen.

President Spencer W. Kimball

Bishop H. Burke Peterson of the Presiding Bishopric has just addressed us.

Elder William H. Bennett, Assistant to the Council of the Twelve Apostles, will now address us. He will be followed by Elder Marvin J. Ashton of the Council of the Twelve.

Elder William H. Bennett

Assistant to the Council of the Twelve

My beloved brothers and sisters, there is a property of matter, universally displayed in the heavens and in and on the earth, by which things and individuals remain at rest, or in uniform motion unless acted upon by some force that alters the course. We call this

property of matter *inertia*. Inertia is evidenced in various ways: in the things we work with and through; in our personal lives and in our homes; in our relations with our fellowmen, and with our Father in heaven and his Son Jesus Christ; and in the way we do or do not

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honor or magnify the priesthood and the offices and callings we hold in the Church.

Inertia

Inertia can work against us or for us depending on our starting point and our attitude. It works against us if we are at rest and are content to remain that way rather than getting into action. Procrastination, which is the practice of putting off, intentionally and habitually, those things that should be done in a timely manner, not only wastes time; but it leaves our lives empty, unfulfilled, and unhappy. Inertia works for us if we are in action and are moving forward and upward in meaningful ways toward all-important goals based on a clear understanding of who we are, where we came from, why we are here, and where we are going.

As we think about these things, perhaps it would be well to remind ourselves that, no matter who we are, we pass through life but once, and whatever record we make is made forever. Time keeps marching on. We live our lives, of course, in the present—one moment at a time. But with each tick of the clock the present becomes the past, and the past cannot be changed. It is also true, however, that with each tick of the clock a part of the future becomes the present. Thus, the key to a successful and happy life is to strive diligently always to make the most of the present—to make the most of each moment as it arrives. If we can just practice the self-discipline necessary to do this, our past can become glorious to behold and our future will be assured.

Purposeful action

The greatest loss of power that there is, is the loss that results from the failure of individuals to reach their potential. There are many reasons for this. But if we reduce them to a few common

denominators, we can say that some of the more important ones are failure to do adequate realistic planning; lack of desire, commitment, and dedication; failure to use time effectively; and failure to correct one's mistakes. Let us think for a moment about the 26 letters in our English alphabet. We can repeat them frontwards or backwards, but when we do, they have little meaning because they have not been put together with purpose and direction. But when they are given purposeful direction, the end product is great poetry, prose, heartwarming songs, sacred hymns, scripture, scientific writings, etc. Such results do not come without effort. Ernest Hemingway, a best-seller author, is reported to have said that he found it necessary to rewrite the opening chapters to his books 45 to 50 times before he felt they were ready for public consumption. When he put forth that kind of effort, he was able to produce what many people consider to be easy reading.

As it is in using the letters of the alphabet in writing, so it is in putting things together in our lives; action is all-important, but action alone is not enough. We need the right kind of action, purposeful action—the things we do should add up in meaningful ways and contribute to rich, purposeful living here and bring eternal joy hereafter. The wrong kind of action can destroy.

Richard L. Evans' quotations

Many poets, philosophers, and others have written about these things in meaningful ways, but today I should like to put the spotlight on some of the inspired utterances of our beloved Richard L. Evans as given in his "Sunday Morning from Temple Square" presentations:

"The past has its place and is valuable for lessons learned. The present also has its place, and what we cannot change should not needlessly keep

us from looking and moving forward. Nothing lost or left behind should keep us from now becoming what we can become, from learning what we now can learn.

"There are new decisions every day, every hour, and reasons to improve and to repent. Whatever we are, wherever we've been, each day we have some opportunity to determine direction. . . .

"Whatever the past or its meaning, or its length, or its losses, or its lessons learned or left unlearned, we go on from where we are—wherever it is—and become what we can become; with work, repentance, improvement; with faith in the future." (Richard L. Evans, Jr., *Richard L. Evans—The Man and the Message*, Bookcraft, Inc., 1973, pp. 124-25.)

"Some *things* we inherit. Some *things* are passed to us from others. But this doesn't make of *us* anything we aren't. We may enjoy the talents of others, but this doesn't develop our own. We do not suddenly become what we do not cooperate in becoming. We do not learn well what we are not willing to learn.

"In indifference, some things may remain in our minds, some things may attach themselves to us. But generally what we are, what we do, what we become is because we were willing to put in for what we want to get out.

"Basically we always were. And what we shall be is what we are, plus what we add to it—always and forever. And there would be no better time than now to decide to learn, to do, to develop, to work, to improve, to produce, to increase our competence, to extend ourselves in service.

" 'The darkest day in life,' said Allen Shawn, 'is the one in which we expect something for nothing.' 'Nothing comes from nothing. Nothing ever could.' " (*The Man and the Message*, pp. 101-102.)

Doers of the word

My brothers and sisters, if we are to make the most of our lives we must have a desire to do so and must work at it. We must recognize that we are spiritual children of our Father in heaven, that we are here on earth to be tested and to prove ourselves. We must heed the counsel given in the New Testament in James, chapter one, verses 22 through 24 as follows:

"But be ye doers of the word, and not hearers only, deceiving your own selves.

"For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

"For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was."

Meaningful involvement

One of the great challenges we face in The Church of Jesus Christ of Latter-day Saints today is that we have too many priesthood holders who are at rest. Because they are, oftentimes their wives and children are not as active in the Church as they could be and should be. I challenge all of you who are in this category to *awaken, arise, and advance*, so that the blessings of the gospel of Jesus Christ can be experienced in your personal lives and in the lives of your loved ones. Do not be content to just go through life and put in your time. Resolve that you will make the most of your life, live the gospel, keep the commandments, and set the proper example before your loved ones and before all with whom you come in contact. Do not shortchange yourselves and others by being too easy with yourselves. There is just too much at stake to take this matter lightly. Those of us who have leadership responsibilities for building the kingdom and for saving the souls of our Father's children—which is the main objective of all that we do in the Church—should be imag-

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inative and ingenious in seeking ways and means for getting through to the minds and the hearts of those for whom we have responsibility, and for getting them involved in meaningful ways. The key to activity is meaningful involvement. Truly we do learn to do by doing. Scamann A. Knapp, who is considered to be the father of the demonstration method of teaching, once said that a man may doubt what he hears, and possibly what he sees, but he cannot doubt what he does himself. How true that is.

Checking on ourselves

In conclusion let me suggest that each of us conduct a personal interview with ourselves periodically to see how well we are doing. To make this most meaningful we need to have challenging goals for ourselves that require us to stretch ourselves in order to attain them. Let us be truly objective with ourselves as we conduct these personal interviews. Some of the best planning and supervision that any of us can take part in is the planning and supervision that we do for ourselves as we take definite steps to chart a meaningful course in life by establishing goals and methods for reaching them and then checking

up on ourselves. In doing so we should let the gospel of Jesus Christ be our guide, and use the measuring sticks that the Lord himself, and his prophets—including our living prophets today—have given for our guidance.

My brothers and sisters, I pay tribute today to President Kimball as a great man and prophet of God, and I pledge my loyalty and full support to him, his counselors, the members of the Quorum of the Twelve, and all the other General Authorities. I know that God lives, and that his Son lives, and I am so grateful to be associated with the other Brethren in helping to build the kingdom here on earth. There is much important work to be done, and every one of us is needed. May we be diligent in keeping the commandments and being faithful Latter-day Saints, I humbly pray in the name of Jesus Christ. Amen.

President Spencer W. Kimball

We have just listened to Elder William H. Bennett, Assistant to the Council of the Twelve.

Elder Marvin J. Ashton of the Council of the Twelve Apostles will be our concluding speaker.

Elder Marvin J. Ashton

Of the Council of the Twelve

With you, I have been thinking over the past months about the fuel crisis, the energy crisis, and what it has meant to us. We have been through a few inconveniences, and fortunately the crisis has been relieved somewhat. But today my thoughts are with a crisis that has not been relieved, one that is with us, one that I feel needs our attention.

Spiritual energy

Picture with me in your mind's eye, if you will, a church building with a recently-placed sign reading, "Spiritual Fuel Available—No Rationing—No Stamps—No Quotas—Come and Prepare." Picture with me further a home with a welcome mat bearing the inscription, "Welcome Neighbor—Spiri-

tual Oil Available—Come In As You Are.” Picture with me still further an individual whose very countenance radiates, “I know God lives—my cup runneth over.”

Brethren and sisters, we are living in a time of urgency. We are living in a time of spiritual crisis. We are living in a time close to midnight. There is an urgency to meet the worldwide spiritual crisis through action now. It can only be accomplished by performance. Procrastination is a deadly weapon of human progress. Thank God there is no need of a shortage in the oil of preparedness. It is accumulated at will, drop by drop, in righteous living.

Parable of ten virgins

Jesus, our Redeemer, has given to us for our use in this day a powerful parable to stress the importance of constant personal preparedness. It is known as the parable of the Ten Virgins, a warning to all mankind everywhere.

“Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

“And five of them were wise, and five were foolish.

“They that were foolish took their lamps, and took no oil with them:

“But the wise took oil in their vessels with their lamps.

“While the bridegroom tarried, they all slumbered and slept.

“And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

“Then all those virgins arose, and trimmed their lamps.

“And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

“But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

“And while they went to buy, the bridegroom came; and they that were

ready went in with him to the marriage: and the door was shut.

“Afterward came also the other virgins, saying, Lord, Lord, open to us.

“But he answered and said, Verily I say unto you, I know you not.

“Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.” (Matt. 25:1-13.)

Analogy to church members

It can be properly and appropriately concluded that the ten virgins represent the people of the Church of Jesus Christ, and not alone the rank and file of the world. The wise and foolish virgins, all of them, had been invited to the wedding supper; they had knowledge of the importance of the occasion. They were not pagans, heathens, or gentiles, nor were they known as corrupt or lost, but rather they were informed people who had the saving, exalting gospel in their possession, but had not made it the center of their lives. They knew the way, but were foolishly unprepared for the coming of the bridegroom. All, even the foolish ones, trimmed their lamps at his coming, but their oil was used up. In the most needed moment there was none available to refill their lamps. All had been warned their entire lives.

Individual requirement

Today thousands of us are in a similar position. Through lack of patience and confidence, preparation has ceased. Others have lulled themselves to sleep to a complacency with the rationalization that midnight will never come. The responsibility for having oil in our personal lamps is an individual requirement and opportunity. The oil of spiritual preparedness cannot be shared. The wise were not unkind or selfish when they refused oil to the foolish in the moment of truth. The kind of oil needed

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by all of us to light up the darkness and illuminate the way is not shareable. The oil could have been purchased at the market in the parable, but in our lives it is accumulated by righteous living, a drop at a time.

How can one share the blessings that come through visiting the sick? How can one share in the blessings that come from assisting the widow or the fatherless? How can one share a personal testimony? How can one share the blessings of conference attendance? How can one share the lesson of obedience learned in living the principle of tithing? Certainly each must accumulate this kind of oil for himself. Let us not procrastinate. Midnight is so far and yet so close to those who have procrastinated. "But behold, your days of probation are past; ye have procrastinated the day of your salvation until it is everlastingly too late, and your destruction is made sure. . . . (Hel. 13:38.)

There is an urgency in this day for us to prepare for the coming of the Lord. For you who have heeded the warning and continue in your preparations to accumulate the oil of righteousness in your lamps, great blessings are yours.

Masterton Ward building

Now go back again with me in your thoughts to the church building about which we spoke earlier with its sign of "Spiritual Fuel Available—No Rationing—No Stamps—No Quotas—Come and Prepare." Each one of us undoubtedly has a different building in mind. Perhaps yours is the one you attend most frequently—your own ward or branch.

The one I have in mind today is the Masterton Ward in the Wellington New Zealand Stake. We had the opportunity of dedicating this choice house of worship in February. Never have I been in a building so immaculately clean. It

looked new. It smelled new. It was beautiful in its appropriate simplicity. It was worthy in appearance to be dedicated to the Lord. It was built by our people.

It was paid for by our people. It was polished to a fine finish by hands that took pride. It was tastefully landscaped and structurally sound. According to the town mayor, a nonmember, it was built by people who are happy. Three weeks before our arrival it was predicted by some that it couldn't possibly be ready for dedication. Those so inclined to doubt didn't know this good bishop and his ward family—people of humble circumstances but powerfully committed. Walls were painted, floors waxed, and so on by parents when their children had been put to sleep for the night. Young boys, appropriately encouraged, carried buckets of water to make the lawns green and the flowers bloom around the chapel, because New Zealand had been long without rain. It was not only completed, it was shining! Here was a group of people accumulating oil for their lamps a drop at a time through sacrifice, preparation, cooperation, faith, and works. As these ward members worked together to meet the midnight hour, their love for each other was nurtured. They, too, shined in their triumph.

Spiritual oil available

In all of our ward and stake buildings spiritual oil is available. Come and prepare. Join the ward members. Be involved. Don't simply give—give of yourself. Don't take without taking part. One who is thinking of others and serving others is filling his lamp with oil. While our worldwide fuel energy crisis is relieved by conservation, quite to the contrary, the spiritual crisis is corrected through use and preparation. I declare to you today that the more you give, the more drops of spiritual oil you will accumulate for yourself.

I am thinking now of a certain

home, the home of a neighbor—your friend and mine. He certainly is one whose home is appropriately identified as one carrying the greeting, "Welcome Neighbor—Spiritual Oil Available—Come In As You Are." I refer to the home of our beloved President Spencer W. Kimball. Wherever you are, wherever you have been, he is your friend. His is a home of prayer. When he prays, we feel the Lord's power near. Faith precedes his prayers. Those of us who have the great blessing of daily, intimate association with President Kimball have heard him observe in the very recent past that with each passing day, prayer in his life has a new dimension. Prayer is a learning experience. Prayer is a power experience. Prayer is a humbling experience. Prayer is a resource for spiritual fuel. To pray with President Kimball is a spiritual refreshment.

Adding oil to lamps

May we not appropriately conclude that though he, Spencer W. Kimball, is a prophet of God, yet learns he to pray by praying. He has wisely told us, "Attendance at sacrament meetings adds oil to our lamps, drop by drop over the years. Fasting, family prayer, home teaching, control of bodily appetites, preaching the gospel, studying the scriptures—each act of dedication and obedience is a drop added to our store. Deeds of kindness, payments of offerings and tithes, chaste thoughts and actions, marriage in the covenant for eternity—these, too, contribute importantly to the oil with which we can at midnight refuel our exhausted lamps." (Spencer W. Kimball, *Faith Precedes the Miracle*, Deseret Book Co., 1972, p. 256.)

I bear witness to you that God listens to humble prayer. If he didn't, he wouldn't ask us to pray. Part of our worthwhile, urgency prayers today can be a reverent, quiet, listening period. Can we not appropriately say that he

that goes to the well of prayer with faith unwavering is daily drawing oil for his lamp? It is also possible to help accumulate our supply in meaningful meditation.

Active dedication

Once more, think with me of those individuals of your acquaintance who radiate active dedication in God's kingdom. It is a thrill to associate with them. It is a lift to feel of their enthusiasm and preparation in being about His business. I am thinking now of a beautiful 22-year-old young lady, a convert of two years, Sister Ashton and I met recently in California. She is so excited about her recently discovered, priceless possession—the gospel of Jesus Christ—it is thrilling to be around her. There is a sincere urgency on her part to share the gospel with her associates, particularly her wonderful parents and family. As she prepares and performs, she accumulates oil for her lamp. There is no doubt in our minds she knows that God lives and Jesus is the Christ. Her cup truly runneth over with the blessed knowledge and conviction that she has.

When she so sweetly and yet so earnestly asked us if we couldn't find a few moments to come and visit with her parents in their lovely home, we felt an urgency at once to be there. There was good fellowship in the home. There was peace, unity, and love within its walls. "How wonderful my 22 years have been," she said, "so challenging and rewarding. My blessings have been countless and I am very thankful to my Heavenly Father. He blessed me with parents I love dearly and opportunities that I have received with them. The Church and the gospel inspire me to work very hard in everything I do—especially in living a good life and sharing my many blessings with others."

Here is one of God's choicest daughters aware of the importance now, right now, and the truths as

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recorded in Alma 34:32, "For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors."

Time of urgency

Brothers and sisters, we are living in a time of urgency. We are living in a time of spiritual crisis. We are living in a time close to midnight. "Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold, it cometh quickly, saith the Lord." (D&C 87:8.)

I pray our Heavenly Father to daily assist us in our preparations that we may accumulate the oil of spirituality drop by drop, thought by thought, and act by act as we walk forward. The signs are available to us if we will but look. Thanks to the mercy and kindness of God we can say, "Spiritual Fuel Available—No Rationing—No Stamps—No Quotas—Come and Prepare." Through proper preparing and performing from within the walls of our homes, we can appropriately indicate, "Welcome Neighbor—Spiritual Oil Available—Come In As You Are."

Finally, I leave with you my witness: your lamp too can runneth over with spiritual fuel if you will but let it accumulate day by day, drop by drop, in righteous service to God and man.

God lives. Jesus is the Christ. He is our Redeemer, and this is His kingdom here on the earth. To this I bear humble testimony in the name of Jesus Christ. Amen.

President Spencer W. Kimball

Elder Marvin J. Ashton of the Council of the Twelve has been our concluding speaker.

A special welfare meeting will be held at seven o'clock tomorrow morning (Saturday) here in the Tabernacle

on Temple Square. Invited to attend this special session are General Authorities, regional representatives, stake presidencies, high councilors involved in welfare work, bishoprics, and stake and ward Relief Society presidencies and others responsible for operating welfare production projects.

The third general session to be held in the morning at 10 a.m. will be the Solemn Assembly where the President and the other General Authorities and the general officers of the Church will be presented for the vote of the conference.

All sessions of the conference will be broadcast over KSL Radio and KIRO Radio-Seattle beginning at midnight tonight, and can be heard in many areas of the United States and the world—Canada, Alaska, Europe, Central and South America, and the islands of the Pacific.

The singing for this session has been furnished by the Brigham Young University Priesthood Choir. We are grateful for the presence of you devoted young men and for the stirring music you have rendered at this session of the conference.

With Ralph Woodward conducting and Robert Cundick at the organ, the choir will now sing from the music of Brahms "Let Nothing Ever Grieve Thee."

Following the singing, the benediction will be offered by Elder Scott B. Price, former president of the Ogden Utah East Stake.

This conference will then be adjourned until tomorrow morning.

The choir sang the song, "Let Nothing Ever Grieve Thee."

The benediction was offered by Elder Scott B. Price, former president of the Ogden Utah East Stake.

The conference was then adjourned until ten o'clock the next day.

SECOND DAY MORNING MEETING SOLEMN ASSEMBLY

THIRD SESSION

The third session of the conference convened in the Salt Lake Tabernacle on Saturday, April 6, 1974, at 10 a.m.

President Spencer W. Kimball presided and conducted. This session was a solemn assembly, at which the First Presidency of the Church was reorganized.

The music for this session was rendered by the Salt Lake Tabernacle Choir, under the direction of Richard P. Condie, with Alexander Schreiner at the organ.

President Kimball made the following opening remarks:

President Spencer W. Kimball

Many members and officers of the Church are gathered here from near and far to worship and participate in the proceedings of this conference. To all assembled in this historic Tabernacle this morning and to the thousands of members and friends of the Church tuned in by radio and television, we extend our blessings and warm greetings in this the 144th Annual Conference of The Church of Jesus Christ of Latter-day Saints.

This is an especially important meeting, being a Solemn Assembly where the President of the Church and other General Church Authorities and Officers will be presented for sustaining vote.

By means of satellite transmission, sessions of this conference will be heard over the facilities of nearly 100 radio stations in Australia and countries of South America originating with KSL in Salt Lake City.

We are grateful to the managers and operators of radio and television stations in many parts of the world who are cooperating to provide the extensive coverage of this conference.

The music for this session will be rendered by the Tabernacle Choir under the direction of Richard P. Condie with Alexander Schreiner at the organ. We shall begin this service by the Choir singing "Awake, Ye Saints of God, Awake!" with the words of Eliza R. Snow and music by Evan Stephens, following which Elder Hugh B. Brown of the Council of the Twelve Apostles will offer the invocation.

"Awake, Ye Saints of God, Awake!" was sung by the choir.

The invocation was offered by Elder Hugh B. Brown of the Council of the Twelve.

President Kimball

The Tabernacle Choir will now sing from the music of John Tullidge, the inspired words of Parley P. Pratt, "An Angel from on High," following which President N. Eldon Tanner, first counselor in the First Presidency, will present the General Authorities and General Officers of the Church for the vote of the conference.

The hymn, "An Angel from on High," was sung by the choir.

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President N. Eldon Tanner

This, brothers and sisters, is a very solemn occasion. We so approach it and should so conduct it. It will take quite a time; but if we are in the frame of mind and spirit which we should be in, I am sure it will not be tedious.

We are met in the Tabernacle on Temple Square, Salt Lake City, in a formal Solemn Assembly of the body of the Church to express the voice of the Church in a first sustaining vote for a new president of the Church. This proceeding is in accordance with the practice of the Church from the first sustaining vote cast by a general conference for President John Taylor, until the present time.

The priesthood of the Church, insofar as the Tabernacle can accommodate them, is seated here by priesthood quorums.

The First Presidency, the Council of the Twelve, with their Assistants, the Patriarch to the Church, the Presidents of the First Council of the Seventy, and the Presiding Bishopric occupy their usual seats on the Tabernacle stand.

The *Regional Representatives* of the Twelve and the *Mission Representatives* of the Twelve and the First Council of the Seventy occupy the seats to the north and south of the stand, both lower seats within the railing and those on the stand level, and the front seats in the body of the hall.

The *patriarchs* occupy the seats near the front in the body of the hall.

The *high priests* of the Church, including presidents of stakes and their counselors, the high councilors, the presidencies and members of quorums, and ward bishoprics, occupy the center of the building on the main floor, as far to the eastward as the galleries.

The *seventies* occupy the north part of the building on the main floor under the north gallery.

The *elders* occupy the south part of the building on the main floor under the galleries.

The *Aaronic Priesthood* (priests, teachers, and deacons) occupy the seats on the main floor, just back of the high priests, under the gallery on the east.

The *general membership* of the Church occupy the rest of the building.

Many are gathered in the Assembly Hall, the Salt Palace, and in their homes, and wherever you are, members of the Church may participate in the voting.

The voting will be by priesthood quorums first, and then by the conference assembly.

The quorums and groups of quorums will vote in the following order:

1. The First Presidency
2. The Quorum of the Twelve
3. The patriarchs
4. The high priests, including the

Assistants to the Twelve, Regional Representatives and Mission Representatives, the presidents of stakes and their counselors, the high councilors, presidencies of quorums, quorum members, the Presiding Bishopric, and ward bishoprics.

5. The seventies

6. The elders

7. The Aaronic Priesthood (priests, teachers, and deacons).

8. The whole congregation here assembled, including the priesthood.

The voting will be in the following manner:

As each quorum or group is called, they will be asked to vote to sustain the officer proposed. Those voting will when called upon arise to their feet. When the affirmative vote is called for, those so voting will bring their right arms to the square to manifest to the Lord that they sustain the officer for whom they are voting. They will then drop their hands. Then those opposing will be asked to bring their right arms to the square to bear witness to the Lord that they are not willing to sustain the officer whom they are called upon to sustain.

When both affirmative and nega-

tive votes are cast, the members of the quorum will resume their seats.

All of the quorums will vote in this manner.

Everyone is perfectly free to vote as he wishes. There is no compulsion whatsoever in this voting. When you vote affirmatively you make a solemn covenant with the Lord that you will sustain, that is, give your full loyalty and support, without equivocation or reservation, to the officer for whom you vote.

After all the quorums have so voted, a vote will then be called of the whole congregation, those bearing the priesthood and those not bearing it. All will arise. Those voting to sustain will raise their right arms to the square, to witness that they sustain the officers for whom they vote. After they lower their hands the opposing vote will be called for and will be manifested by raising the right arm to the square.

The officers so to be voted for by quorums are the following.

The president of the Church;

The first counselor to the president of the Church;

The second counselor to the president of the Church;

The president of the Quorum of the Twelve;

The Council of the Twelve;

The Patriarch to the Church;

The sustaining of the counselors in the presidency, the Council of the Twelve, and the Patriarch, as prophets, seers, and revelators to the Church.

After the vote by quorums to sustain these officers, the rest of the General Authorities, the general officers of the Church, and the general auxiliary officers of the Church will be sustained by voting as in the ordinary general conference. This is in accordance with the procedure set by President John Taylor.

Please be ready to begin voting. Only Church members are entitled to vote.

Only one quorum, or group of

quorums, as the case may be, will stand at a time in voting by quorums. Each quorum, or group of quorums, will please arise when requested and remain standing until requested to be seated.

May the Lord guide us and may his Spirit attend us as we go forward in this solemn service, established by the Lord so that each member of his Church may have a voice in sustaining those whom he has called to preside over it and to direct its work, to the salvation and exaltation of mankind.

We shall first vote by quorums to sustain the President of the Church and his Counselors.

VOTING ON FIRST PRESIDENCY

The *First Presidency* will please arise.

It is proposed that we sustain *Spencer Woolley Kimball* as prophet, seer, and revelator, and president of The Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain *Nathan Eldon Tanner* as first counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain *Marion George Romney* as second counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The First Presidency will please be seated.

The *Quorum of the Twelve* will please arise.

It is proposed that we sustain *Spencer Woolley Kimball* as prophet,

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seer, and revelator, and president of The Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain *Nathan Eldon Tanner* as first counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain *Marion George Romney* as second counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Council of the Twelve will please be seated.

The *patriarchs of the Church* here assembled, including the Patriarch to the Church, will please arise.

It is proposed that we sustain *Spencer Woolley Kimball* as prophet, seer, and revelator, and president of The Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain *Nathan Eldon Tanner* as first counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain *Marion George Romney* as second counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The patriarchs of the Church will please be seated.

The *high priests of the Church* here assembled, including the Assistants to the Twelve, the Regional Representatives and Mission Representatives, the presidents of stakes and their coun-

selors, the Presiding Bishopric, and ward bishoprics, will please arise.

It is proposed that we sustain *Spencer Woolley Kimball* as prophet, seer, and revelator, and president of The Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain *Nathan Eldon Tanner* as first counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain *Marion George Romney* as second counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The high priests of the Church will please be seated.

The *seventies of the Church* here assembled, including the Presidents of the First Council of the Seventy, the presidencies of other quorums of seventies, and quorum members, will please arise.

It is proposed that we sustain *Spencer Woolley Kimball* as prophet, seer, and revelator, and president of The Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain *Nathan Eldon Tanner* as first counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain *Marion George Romney* as second counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The seventies of the Church will please be seated.

The *elders of the Church* here assembled, including the presidencies of quorums and quorum members, will please arise.

It is proposed that we sustain *Spencer Woolley Kimball* as prophet, seer, and revelator, and president of The Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain *Nathan Eldon Tanner* as first counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain *Marion George Romney* as second counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The elders of the Church will please be seated.

The *Aaronic Priesthood of the Church* here assembled, including the presidencies of teachers and deacons quorums, and members of priests, teachers, and deacons quorums, will please arise.

It is proposed that we sustain *Spencer Woolley Kimball* as prophet, seer, and revelator, and president of The Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain *Nathan Eldon Tanner* as first counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain *Marion George Romney* as second coun-

selor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Aaronic Priesthood of the Church will please be seated.

The *entire congregation of the Church* here assembled, all the members of the Church, those bearing the priesthood, and those not bearing it, will please arise. We suggest that those seated in the Assembly Hall, in the Salt Palace, and elsewhere likewise arise and join in the voting, and likewise all those listening in on the air, or viewing these proceedings by television.

It is proposed that we sustain *Spencer Woolley Kimball* as prophet, seer, and revelator, and president of The Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain *Nathan Eldon Tanner* as first counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain *Marion George Romney* as second counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The congregation will please be seated.

President Kimball, so far as noted, the last vote and all the other votes preceding it were unanimous.

VOTING ON THE PRESIDENT OF THE TWELVE APOSTLES AND THE FULL QUORUM OF THE TWELVE APOSTLES

We shall next vote to sustain the president of the Quorum of the Twelve

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and then to sustain all the members of the Quorum.

The *First Presidency* will please arise.

It is proposed that we sustain *Ezra Taft Benson* as president of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints: *Ezra Taft Benson*, *Mark E. Petersen*, *Delbert L. Stapley*, *LeGrand Richards*, *Hugh B. Brown*, *Howard W. Hunter*, *Gordon B. Hinckley*, *Thomas S. Monson*, *Boyd K. Packer*, *Marvin J. Ashton*, *Bruce R. McConkie*, and *L. Tom Perry*.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The *First Presidency* will please be seated.

The *Quorum of the Twelve* will please arise.

It is proposed that we sustain *Ezra Taft Benson* as president of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints: *Ezra Taft Benson*, *Mark E. Petersen*, *Delbert L. Stapley*, *LeGrand Richards*, *Hugh B. Brown*, *Howard W. Hunter*, *Gordon B. Hinckley*, *Thomas S. Monson*, *Boyd K. Packer*, *Marvin J. Ashton*, *Bruce R. McConkie*, and *L. Tom Perry*.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Quorum of the Twelve will please be seated.

The *patriarchs of the Church* here

assembled, including the Patriarch to the Church, will please arise:

It is proposed that we sustain *Ezra Taft Benson* as president of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints: *Ezra Taft Benson*, *Mark E. Petersen*, *Delbert L. Stapley*, *LeGrand Richards*, *Hugh B. Brown*, *Howard W. Hunter*, *Gordon B. Hinckley*, *Thomas S. Monson*, *Boyd K. Packer*, *Marvin J. Ashton*, *Bruce R. McConkie*, and *L. Tom Perry*.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The patriarchs of the Church will please be seated.

The *high priests of the Church* here assembled, including the Assistants to the Twelve, Regional Representatives and Mission Representatives, the presidents of stakes and their counselors, the Presiding Bishopric, and ward bishoprics, will please arise.

It is proposed that we sustain *Ezra Taft Benson* as president of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints: *Ezra Taft Benson*, *Mark E. Petersen*, *Delbert L. Stapley*, *LeGrand Richards*, *Hugh B. Brown*, *Howard W. Hunter*, *Gordon B. Hinckley*, *Thomas S. Monson*, *Boyd K. Packer*, *Marvin J. Ashton*, *Bruce R. McConkie*, and *L. Tom Perry*.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The high priests of the Church will please be seated.

The *seventies of the Church* here assembled, including the Presidents of the First Council of the Seventy, the presidencies of other quorums, and quorum members, will please arise.

It is proposed that we sustain *Ezra Taft Benson* as president of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints: *Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, LeGrand Richards, Hugh B. Brown, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson, Boyd K. Packer, Marvin J. Ashton, Bruce R. McConkie, and L. Tom Perry.*

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The *seventies of the Church* will please be seated.

The *elders of the Church* here assembled, including the presidencies of quorums and quorum members, will please arise.

It is proposed that we sustain *Ezra Taft Benson* as president of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints: *Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, LeGrand Richards, Hugh B. Brown, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson, Boyd K. Packer, Marvin J. Ashton, Bruce R. McConkie, and L. Tom Perry.*

Those in favor will raise their right

hands; those opposed will manifest it by the same sign.

The elders of the Church will please be seated.

The *Aaronic Priesthood of the Church* here assembled, including the presidencies of teachers and deacons quorums, and members of priests, teachers, and deacons quorums will please arise.

It is proposed that we sustain *Ezra Taft Benson* as president of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints: *Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, LeGrand Richards, Hugh B. Brown, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson, Boyd K. Packer, Marvin J. Ashton, Bruce R. McConkie, and L. Tom Perry.*

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The *Aaronic Priesthood of the Church* will please be seated.

The *entire congregation of the Church* assembled here and elsewhere will please arise.

It is proposed that we sustain *Ezra Taft Benson* as president of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints: *Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, LeGrand Richards, Hugh B. Brown, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson, Boyd K. Packer, Marvin J. Ashton, Bruce R. McConkie, and L. Tom Perry.*

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Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The congregation will please be seated.

So far as observed, this voting was unanimous in the affirmative.

VOTING ON THE PATRIARCH TO THE CHURCH

We shall next vote to sustain the Patriarch to the Church.

The *First Presidency* will please arise.

It is proposed that we sustain *Eldred G. Smith* as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The *First Presidency* will please be seated.

The *Quorum of the Twelve* will please arise:

It is proposed that we sustain *Eldred G. Smith* as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The *Quorum of the Twelve* will please be seated.

The *patriarchs of the Church* here assembled, including the Patriarch to the Church, will please arise.

It is proposed that we sustain *Eldred G. Smith* as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The *patriarchs of the Church* will please be seated.

The *high priests of the Church* here assembled, including the Assistants to the Twelve, the Regional Representatives and Mission Representatives, the presidents of stakes and their counselors, the Presiding Bishopric and ward bishoprics will please arise.

It is proposed that we sustain

Eldred G. Smith as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The high priests of the Church will please be seated.

The *seventies of the Church* here assembled, including the Presidents of the First Council of the Seventy, the presidencies of other quorums, and quorum members, will please arise.

It is proposed that we sustain *Eldred G. Smith* as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The *seventies of the Church* will please be seated.

The *elders of the Church* here assembled, including the presidencies of quorums and quorum members, will please arise.

It is proposed that we sustain *Eldred G. Smith* as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The *elders of the Church* will please be seated.

The *Aaronic Priesthood* of the Church here assembled, including the presidencies of teachers and deacons quorums, and members of priests, teachers, and deacons quorums, will please arise.

It is proposed that we sustain *Eldred G. Smith* as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The *Aaronic Priesthood* of the Church will please be seated.

The *entire congregation of the Church* here assembled and elsewhere will please arise.

It is proposed that we sustain *Eldred G. Smith* as Patriarch to the Church.

Those in favor will raise their right

hands; those opposed will manifest it by the same sign.

The congregation will please be seated.

This vote was likewise unanimous in the affirmative.

VOTING ON PROPHETS, SEERS, AND REVELATORS

We shall next vote to sustain the prophets, seers, and revelators to the Church.

The *First Presidency* will please arise.

It is proposed that we sustain the counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as prophets, seers, and revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The First Presidency will please be seated.

The *Quorum of the Twelve* will please arise.

It is proposed that we sustain the counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as prophets, seers, and revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Quorum of the Twelve will please be seated.

The *patriarchs of the Church* here assembled, including the Patriarch to the Church, will please arise.

It is proposed that we sustain the counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as prophets, seers, and revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The patriarchs of the Church will please be seated.

The *high priests of the Church* here assembled, including the Assistants

to the Twelve, and others previously mentioned will please arise.

It is proposed that we sustain the counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as prophets, seers, and revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The high priests of the Church will please be seated.

The *seventies of the Church* here assembled, including the Presidents of the First Council of the Seventy, the presidencies of other quorums, and quorum members, will please arise.

It is proposed that we sustain the counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as prophets, seers, and revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The seventies of the Church will please be seated.

The *elders of the Church* here assembled, including the presidencies of quorums and quorum members, will please arise.

It is proposed that we sustain the counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as prophets, seers, and revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The elders of the Church will please be seated.

The *Aaronic Priesthood of the Church* here assembled, including the presidencies of teachers and deacons quorums, and members of priests, teachers, and deacons quorums, will please arise.

It is proposed that we sustain the counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as prophets, seers, and revelators.

Those in favor will raise their right

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hands; those opposed will manifest it by the same sign.

The Aaronic Priesthood of the Church will please be seated.

The *entire congregation of the Church* will please arise.

It is proposed that we sustain the counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as prophets, seers, and revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The congregation will please be seated.

President Kimball, so far as observed, the voting on this proposal was also unanimous in the affirmative.

Following the procedure used by President John Taylor, the voting to sustain the other General Authorities, the general officers of the Church, not heretofore sustained, and the heads of the auxiliary organizations will be in the form followed in regular general conferences. The audience will remain seated while voting; all the members will vote at the same time, by the up-lifted hand. We suggest that those in the Assembly Hall and elsewhere also join in this voting.

It is proposed that we sustain as the Assistants to the Twelve:

Alma Sonne
ElRay L. Christiansen
Sterling W. Sill
Henry D. Taylor
Alvin R. Dyer
Franklin D. Richards
Theodore M. Burton
Bernard P. Brockbank
James A. Cullimore
Marion D. Hanks
Joseph Anderson
David B. Haight
William H. Bennett
John H. Vandenberg
Robert L. Simpson
O. Leslie Stone
James E. Faust
J. Thomas Fyans
Neal A. Maxwell

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain *Spencer Woolley Kimball* as Trustee-in-Trust for The Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as *The First Council of the Seventy:

Seymour Dilworth Young
Milton R. Hunter
Albert Theodore Tuttle
Paul H. Dunn
Hartman Rector, Jr.
Loren C. Dunn
Rex D. Pinegar

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as the Presiding Bishopric of the Church: Victor L. Brown, Presiding Bishop
H. Burke Peterson, First Counselor
Vaughn J. Featherstone, Second

Counselor

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain all Regional Representatives of the Quorum of the Twelve Apostles and all Mission Representatives of the Quorum of the Twelve and First Council of the Seventy as they are at present constituted.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain the named individuals in the following departments, committees, and other general Church organizations.

Historical Department

Howard W. Hunter and Bruce R.

McConkie, Advisers

Alvin R. Dyer, Managing Director

Joseph Anderson, Associate Managing Director

Earl E. Olson, Assistant Managing
Director
Leonard J. Arrington, Church Historian
Donald T. Schmidt, Church Librarian-
Archivist

Welfare Services Department

Marvin J. Ashton, Adviser
Victor L. Brown, Chairman
Robert L. Simpson, Managing Director,
Social Services
Junior Wright Child, Managing
Director, Church Welfare
Dr. James O. Mason, Commissioner
of Health Services

Family Home Evening Committee

Boyd K. Packer, Adviser
James A. Cullimore, Managing
Director

Priesthood Missionary Committee

Ezra Taft Benson, Chairman of
Executive Committee
Gordon B. Hinckley, Thomas S.
Monson, and Bruce R. McConkie,
Vice-Chairmen
Loren C. Dunn, Managing Director

Melchizedek Priesthood Committee

Thomas S. Monson
Boyd K. Packer
Marvin J. Ashton
Bruce R. McConkie

Military Relations Committee

Boyd K. Packer, Adviser
David B. Haight, Managing Director

Priesthood Genealogical Committee

Mark E. Petersen and Howard W.
Hunter, Advisers
Theodore M. Burton, Managing
Director

Music Department

Mark E. Petersen and Boyd K. Packer,
Advisers
O. Leslie Stone, Managing Director

Tabernacle Choir

Isaac M. Stewart, President
Richard P. Condie, Conductor

Jay E. Welch, Assistant Conductor
Alexander Schreiner, Chief Tabernacle
Organist
Robert N. Cundick, Tabernacle
Organist
Roy M. Darley, Tabernacle Organist

Physical Facilities Department

Marvin J. Ashton, Adviser
John H. Vandenberg, Managing
Director

*Department of Internal
Communications*

Thomas S. Monson, Boyd K. Packer,
Marvin J. Ashton, and Bruce R.
McConkie, Advisers
J. Thomas Fyans, Managing Director

Department of Public Communications

Mark E. Petersen and Gordon B.
Hinckley, Advisers
Wendell J. Ashton, Managing Director

Church Board of Education

Spencer W. Kimball
Nathan Eldon Tanner
Marion G. Romney
Ezra Taft Benson
Mark E. Petersen
Delbert L. Stapley
LeGrand Richards
Hugh B. Brown
Howard W. Hunter
Gordon B. Hinckley
Thomas S. Monson
Boyd K. Packer
Marvin J. Ashton
Bruce R. McConkie
L. Tom Perry
Alvin R. Dyer
Marion D. Hanks
A. Theodore Tuttle
Paul H. Dunn
Victor L. Brown
Belle S. Spafford

*Commissioner,
Church Educational System*
Neal A. Maxwell

Church Finance Committee:
Wilford G. Edling

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Harold H. Bennett
 Weston E. Hamilton
 Lee S. Bickmore
 David M. Kennedy
 Warren E. Pugh
Church Auditor
 James A. Norberg

Melchizedek Priesthood MIA

Thomas S. Monson, Boyd K. Packer,
 Marvin J. Ashton, and Bruce R.
 McConkie, Advisers
 James E. Faust, Managing Director
 Marion D. Hanks, Associate Managing
 Director with all members of the
 board as at present constituted.

Aaronic Priesthood MIA

Under the direction of the Presiding
 Bishopric:
 Victor L. Brown, H. Burke Peterson,
 and Vaughn J. Featherstone

*Young Men's Mutual Improvement
 Association*

Robert L. Backman, President
 LeGrand R. Curtis, First Counselor
 Jack H. Goasling, Jr., Second
 Counselor
 with all members of the board as at
 present constituted.

*Young Women's Mutual Improvement
 Association*

Ruth Hardy Funk, President
 Hortense H. Child, First Counselor
 Ardeth G. Kapp, Second Counselor
 with all members of the board as
 at present constituted.

Relief Society

Belle Smith Spafford, President
 Marianne Clark Sharp, First Counselor
 Louise Wallace Madsen, Second
 Counselor
 with all members of the board as
 at present constituted.

Sunday School

Russell M. Nelson, President
 Joseph B. Wirthlin, First Counselor
 Richard L. Warner, Second Counselor
 with all members of the board as
 at present constituted.

Primary Association

LaVern Watts Parmley, President
 Naomi Ward Randall, First Counselor
 Florence Reece Lane, Second
 Counselor
 with all members of the board as
 at present constituted.

Those in favor please raise their
 right hands; those opposed will mani-
 fest it by the same sign.

President Kimball, so far as I have
 observed, the voting in each case was
 unanimous in the affirmative.

President Kimball has asked me to
 invite Elder L. Tom Perry to take his
 place on the stand with the Quorum of
 the Twelve. We shall also ask Elder
 J. Thomas Fyans and Elder Neal A.
 Maxwell to take their places on the
 stand with the Assistants to the Twelve.

President Spencer W. Kimball

Beloved brethren and sisters, all
 you who are near and you who are afar,
 today we have participated in a solemn
 assembly. Solemn assemblies have been
 known among the Saints since the days

of Israel. They have been of various
 kinds but generally have been associ-
 ated with the dedication of a temple or
 a special meeting appointed for the
 sustaining of a new First Presidency or

a meeting for the priesthood to sustain a revelation, such as the tithing revelation to President Lorenzo Snow.

The solemn assembly

The Prophet Joseph Smith spoke concerning the solemn assembly:

"Tarry ye, tarry ye in this place, and call a solemn assembly, even of those who are the first laborers in this last kingdom." (D&C 88:70.)

Joseph Smith and Brigham Young were first sustained by a congregation, including a fully organized priesthood. Brigham Young was sustained on March 27, 1846, and was "unanimously elected president over the whole Camp of Israel . . ." by the council. (B. H. Roberts, *A Comprehensive History of the Church*, vol. 3, p. 52.) Later he was sustained, and the Hosanna Shout was given.

Each of the presidents of the Church has been sustained by the priesthood of the Church in solemn assembly down to and including President Harold B. Lee, who was sustained October 6, 1972.

First solemn assembly

Joseph Smith led the first solemn assembly, and after closing his discourse, he called upon the several quorums, commencing with the presidency, to manifest by rising, their willingness to acknowledge him as the prophet and seer and uphold him as such by their prayers and faith. All the quorums in turn cheerfully complied with this request. He then called upon all the congregation of Saints also to give their assent by rising to their feet.

He then proceeded to have the quorums of the priesthood and then the Saints in general stand to signify their sustaining; the leaders of the Church and the councils of the Church were similarly approved.

Joseph Smith said:

"The vote was unanimous in every

instance, and I prophesied to all, that inasmuch as they would uphold these men in their several stations, (alluding to the different quorums of the Church), the Lord would bless them . . . in the name of Jesus Christ, the blessings of heaven should be theirs; and when the Lord's anointed go forth to proclaim the word, bearing testimony to this generation, if they receive it they shall be blessed, but if not, the judgments of God will follow close upon them until that city or that house which rejects them shall be left desolate." Then the Hosanna Shout was given. (See *Documentary History of the Church*, vol. 2, pp. 416-18.)

Church in action

Today you have seen the Church in action. You have seen the mighty works of the Lord, how that everything is done by common consent, and those who are led sustain those who lead them. This is a constituent assembly, and all members of the Church were invited to attend.

Those of us who have this day been sustained by you enter into our duties with full purpose of heart. We are grateful, deeply grateful, for your sustaining vote. Our only interest now is to advise and counsel the people aright and in total line with the counsels of the Lord as they have come through the generations and dispensations. We love you people and wish for you total progress and joy and happiness, which we know can come only through following the admonitions of God as proclaimed through his prophets and leaders.

Gospel of peace

As we incline our hearts to our Heavenly Father and his Son Jesus Christ, we hear a symphony of sweet music sung by heavenly voices proclaiming the gospel of peace.

As representatives of the people, we follow the suggestion of Paul, the

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apostle of long ago, as he urged the Colossian saints to “. . . Seek those things which are above, where Christ sitteth on the right hand of God.

“Set your affection on things above, not on things on the earth.” (Col. 3:1-2.)

“Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.” (Col. 3:16.)

And so with this melody of love in our hearts, unitedly we move forward to advance the work of the Lord, knowing that it is not for a century or a mill—that it is not for a century or a millennium but forever.

Voice of God to Adam

Now as we listen to the sweet melody of eternity, what do we hear?

We hear the voice of God calling on our father Adam, person to person, saying:

“I am God; I made the world, and men before they were in the flesh. . . .” (Moses 6:51.)

And our father Adam gave unto us truths which have been basic since the foundation of the world. The gospel is the same yesterday, today, and forever. It is eternal. He proclaimed to us: “. . . the Son of God hath atoned for original guilt, wherein the sins of the parents cannot be answered upon the heads of the children, for they are whole from the foundation of the world.” (Moses 6:54.)

Adam was baptized and received the Holy Ghost.

And from Adam we learned of the ultimate coming of the Son, Jehovah. We learned of the redemption of fallen man from the grave. We hear Adam say, “. . . In this life I shall have joy, and again in the flesh I shall see God.” (Moses 5:10.)

Mortality made it possible for them to have seed, and as a result, the

families of the earth have eternity in their grasp. This prophet and his wife “. . . ceased not to call upon God.” (Moses 5:16.)

“And thus all things were confirmed unto Adam, by an holy ordinance, and the Gospel preached, and a decree sent forth, that it should be in the world, until the end thereof; and thus it was. . . .” (Moses 5:59.)

And thus it is eternal.

Adam received the priesthood and kept his genealogies in a book of remembrance.

And we thank thee, O God, for this prophet who gave us this firm beginning.

Teachings of Enoch

Again, we thank thee, O God, for another prophet who helped to set the lines straight for us—Enoch, who had communion with God, who said to him as he prophesied and taught the ways of God:

“Behold my Spirit is upon you, wherefore all thy words will I justify; and the mountains shall flee before you, and the rivers shall turn from their course; and thou shalt abide in me, and I in you; therefore walk with me.” (Moses 6:34.)

This holy prophet did walk with God and beheld his creations back to the beginning and forward to the resurrection of Christ and of all men, and the scripture says:

“And Enoch and all his people walked with God, and he dwelt in the midst of Zion; and it came to pass that Zion was not, for God received it up into his own bosom. . . .” (Moses 7:69.)

Voice of Abraham

Again, what do we hear as we listen? The voice of righteous Abraham, the father of a race. We thank thee, O God, for this prophet Abraham, a holy and righteous man. He was our ances-

tor. He had close communion with our Lord, Jehovah.

He became an astronomer and was entrusted with numerous of the secrets of the heavens and the universe and conversed with the leading scientists of Egypt, the center of astronomy in those days. To Abraham was entrusted the history of the preexistent life which antedated the creation of this earth, and the peopling of this earth became a well-known story to this prophet-patriarch. He taught us pure trust in God.

When asked to sacrifice his son Isaac, with a superhuman faith, he offered the son, even though he had been promised that Isaac would live and would have an immense posterity, for Abraham had the unshakable faith to assure him that even if Isaac's life were taken, "... God was able to raise him up, even from the dead. . . ." (Heb. 11:19.) So we thank thee, O God, for this great prophet.

The Prophet Moses

Again we listen and what do we hear?

We hear the voice of Moses, the prophet. We hear him plead for the freedom of Israel from cursed bondage. We see Moses' acceptance by his Lord when the voice from the burning bush arrested his attention and commanded: "... put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

"... I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. . . ." (Exod. 3:5-6.)

And we sing again, "We thank thee, O God,"—for the prophet, the great Moses, who lighted the lamps before the Lord.

Peter's testimony

Again as we listen, what do we hear?

We hear the voice of Jehovah addressing Peter, the president of his

church, and when asked: "... Whom do men say that I the Son of man am?" (Matt. 16:13), we hear the great prophet Peter saying with a conviction that knew no doubt: "... Thou art the Christ, the Son of the living God." (Matt. 16:16.) And we hear him again giving his never waning testimony, recalling his experience on the Mount of Transfiguration, and he said:

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

"For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, this is my beloved Son, in whom I am well pleased.

"And this voice which came from heaven we heard, when we were with him in the holy mount." (2 Pet. 1:16-18.)

There followed an apostasy after the crucifixion, and centuries were to pass when gross spiritual darkness covered the earth. And then when the time was ripe, there came a great awakening, with visions and revelations as in early days.

Voice of God

We listen again and what do we hear?

We hear the voice of a kneeling boy in a forest asking vital questions: What is the truth? Which church shall I join? And another great prophet opens another final dispensation. We hear the voice of almighty God, the Father, saying of the one beside him in perhaps the most spectacular vision of the ages: "*This is My Beloved Son. Hear Him!*" (Joseph Smith 2:17.)

Then listening further, we hear the voice of another who says, "I am Jesus Christ, the son of God . . . the first and the last." (D&C 11:28, 110:4.)

The young prophet was advised that he would be an instrument in the hands of the Lord in restoring the eter-

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nal gospel with all that was lost in early centuries. Then these visions and revelations continued on through years in which the voice of Jehovah was heard again and again, restoring to the earth through this young prophet the truths of the gospel, the priesthood of God, the apostleship, the authorities and powers, the organization of the Church, so that again the revelations and the everlasting truths are upon the earth and available to all men who will accept them. The program of God has been restored that man may have its full power and glory.

Voice of Joseph Smith

Again we listen and hear the voice of the Prophet Joseph Smith, proclaiming: "Brethren, shall we not go on in so great a cause? Go forward and not backward. Courage, brethren; and on, on to the victory! Let your hearts rejoice, and be exceedingly glad. Let the earth break forth into singing. Let the dead speak forth anthems of eternal praise to the King Immanuel, who hath ordained, before the world was, that which would enable us to redeem them out of their prison; for the prisoners shall go free.

"Let the mountains shout for joy, and all ye valleys cry aloud; and all ye seas and dry lands tell the wonders of your Eternal King! And ye rivers, and brooks, and rills, flow down with gladness. Let the woods and all the trees of the field praise the Lord; and ye solid rocks weep for joy! And let the sun, moon, and the morning stars sing together, and let all the sons of God shout for joy! And let the eternal creations declare his name forever and ever! And again I say, how glorious is the voice we hear from heaven, proclaiming in our ears, glory, and salvation, and honor, and immortality, and eternal life; kingdoms, principalities, and powers!" (D&C 128:22-23.)

The day of the Lord

These voices have been heard. These prophets have spoken. This is the day of the Lord. We are in his hands. The restored gospel is here.

We shall serve you, our people, and love you and do our utmost to guide you to your righteous, glorious destiny, with our hearts overflowing with love and appreciation for you.

With our hands to the plow, looking forward; with our eyes to the light, looking upward; we enter into our "Father's business" with fear and trembling and love. We know our Heavenly Father lives. We know his glorified Son Jesus Christ lives. And we know his work is divine. And we bear this solemn testimony to you in the name of the Lord Jesus Christ. Amen.

President Spencer W. Kimball

The choir and congregation will now join in singing "We Thank Thee, O God, for A Prophet" following which we shall hear from Elder Thomas S. Monson of the Council of the Twelve Apostles.

The choir and congregation sang the hymn, "We Thank Thee, O God, for a Prophet."

President Kimball

To those of the television and radio audience who have just joined us in this third session of the 144th Annual Conference of the Church, we are convened in the historic Tabernacle on Temple Square in Salt Lake City, Utah.

We shall now hear from Elder Thomas S. Monson of the Council of the Twelve Apostles.

Elder Thomas S. Monson

Of the Council of the Twelve

My beloved brothers and sisters, my heart is full to overflowing. You and I, this memorable day, have been partakers of the Spirit of the Lord Jesus Christ. This is his church. It bears his name. His prophet has lifted each of us beyond the shackles of this earth to the lofty heavens above. Our raised hands are supported by our pledged hearts. The kingdom of God moves forward in its undeviating and eternal course.

Change in Presidency

On a chill day last December, we gathered into this historic Tabernacle to pay honor and tribute to a man whom we loved, honored, and followed—even President Harold B. Lee. Prophetic in his utterance, powerful in his leadership, devoted in his service, President Lee inspired in all of us a desire to achieve perfection. He counseled us, “Keep the commandments of God. Follow the pathway of the Lord.”

One day later, in a very sacred room on an upper floor of the Salt Lake Temple, his successor was chosen, sustained, and set apart to his sacred calling. Untiring in his labor, humble in his manner, inspiring in his testimony, President Spencer W. Kimball invited us to continue the course charted by President Lee. He spoke the same penetrating words, “Keep the commandments of God. Follow the pathway of the Lord. Walk in his footsteps.”

Walking in his footsteps

Later that same evening, I happened to glance at a travel brochure which had arrived at my home several days earlier. It was printed in breathtaking color and written with persuasive skill. The reader was invited to visit the fjords of Norway and the Alps of Swit-

zerland, all in one package tour. Yet another offering beckoned the reader to Bethlehem—even the Holy Land—cradle of Christianity. The closing lines of the brochure’s message contained the simple yet powerful appeal, “Come and walk where Jesus walked.”

My thoughts returned to the counsel God’s prophets—even President Lee and President Kimball—had provided: “Follow the pathway of the Lord. Walk in his footsteps.” I reflected on the words penned by the poet:

I walked today where
Jesus walked,
In days of long ago;
I wandered down each path
He knew,
With rev’rent step and slow.

Those little lanes, they have not
changed—
A sweet peace fills the air.
I walked today where Jesus
walked,
And felt His presence there.

My pathway led through
Bethlehem,
Ah, mem’ries ever sweet;
The little hills of Galilee,
That knew those childish feet;

The Mount of Olives:
hallowed scenes
That Jesus knew before.
I saw the mighty Jordan roll
As in the days of yore.

I knelt today where Jesus knelt,
Where all alone He prayed;
The Garden of Gethsemane—
My heart felt unafraid!

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I picked my heavy burden up,
And with Him by my side,
I climbed the Hill
of Calvary,
Where on the cross He died!

I walked today where Jesus
walked
And felt Him close to me!
—Daniel S. Twohig

We need not visit the Holy Land to feel him close to us. We need not walk by the shores of Galilee or among the Judean hills to walk where Jesus walked.

In a very real sense, all can walk where Jesus walked when, with his words on our lips, his spirit in our hearts, and his teachings in our lives, we journey through mortality.

I would hope that we would walk as he walked—with confidence in the future, with an abiding faith in his Father, and a genuine love for others.

The path of disappointment

Jesus walked the *path of disappointment*.

Can one appreciate his lament over the Holy City? "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!" (Luke 13:34.)

The path of temptation

Jesus walked the *path of temptation*.

That evil one, amassing his greatest strength, his most inviting sophistry, tempted him who had fasted for forty days and forty nights and was an hungry. Came the taunt: "... If thou be the Son of God, command that these stones be made bread." The reply: "Man shall not live by bread alone. ..." Again, "... If thou be the Son of God, cast thyself down: for it is written, He shall

give his angels charge concerning thee. ..." The answer: "... Thou shalt not tempt the Lord thy God." Still again: "... the kingdoms of the world, and the glory of them ... will I give thee, if thou wilt fall down and worship me. ..." The Master replied: "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matt. 4:3-4, 6-10.)

The path of pain

Jesus walked the *path of pain*.

Consider the agony of Gethsemane: "... Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. ..." And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground." (Luke 22:42, 44.)

And who among us can forget the cruelty of the cross. His words: "... I thirst. ... It is finished. ..." (John 19:28, 30.)

Yes, each of us will walk the path of disappointment, perhaps due to an opportunity lost, a power misused, or a loved one not taught. The path of temptation, too, will be the path of each. "And it must needs be that the devil should tempt the children of men, or they could not be agents unto themselves. ..." (D&C 29:39.)

Likewise shall we walk the path of pain. We cannot go to heaven in a feather bed. The Savior of the world entered after great pain and suffering. We, as servants, can expect no more than the Master. Before Easter there must be a cross.

While we walk these paths which bring forth bitter sorrow, we can also walk those paths which yield eternal joy.

The path of obedience

We, with Jesus, can walk the *path of obedience*.

It will not be easy. "Though he

were a Son, yet learned he obedience by the things which he suffered." (Heb. 5:8.) Let our watchword be the heritage bequeathed us by Samuel: "... Behold, to obey is better than sacrifice, and to hearken than the fat of rams." (1 Sam. 15:22.) Let us remember that the end result of disobedience is captivity and death, while the reward for obedience is liberty and eternal life.

The path of service

We, like Jesus, can walk the *path of service*.

Like a glowing searchlight of goodness is the life of Jesus as he ministered among men. He brought strength to the limbs of the cripple, sight to the eyes of the blind, hearing to the ears of the deaf, and life to the body of the dead.

His parables preach power. With the good Samaritan he taught: "... love ... thy neighbour. ..." (Luke 10:27.) Through his kindness to the woman taken in adultery, he taught compassionate understanding. In his parable of the talents, he taught each of us to improve himself and to strive for perfection. Well could he have been preparing us for our journey along his pathway. Why else would he counsel: "... Go, and do thou likewise." (Luke 10:37.)

The path of prayer

Finally, he walked the *path of prayer*.

Three great lessons from three timeless prayers. First, from his ministry: "... When ye pray, say, Our Father which art in heaven, Hallowed be thy name. ..." (Luke 11:2.)

Second, from Gethsemane: "... not my will, but thine, be done." (Luke 22:42.)

Third, from the cross: "... Father, forgive them; for they know not what they do. ..." (Luke 23:34.)

It is by walking the path of prayer that we commune with the Father and become partakers of his power.

Following our prophet leader

Shall we have the faith, even the desire, to walk these pathways which Jesus walked? God's prophet, seer, and revelator has this day invited us to do so. All we need do is follow him, for this is the pathway he walks.

My first acquaintance with this prophet leader was 24 years ago when I served as a young bishop here in Salt Lake City. One morning, upon answering my telephone, a voice said, "This is Elder Spencer W. Kimball. I have a favor to ask of you. In your ward, hidden away behind a large building on Fifth South Street, is a tiny trailer home. Living there is Margaret Bird, a Navajo widow. She feels unwanted, unneeded, and lost. Could you and the Relief Society presidency seek her out, extend to her the hand of fellowship, and provide for her a special welcome?" This we did.

A miracle resulted. Margaret Bird blossomed in her newly found environment. Despair disappeared. The widow in her affliction had been visited. The lost sheep had been found. Each who participated in the simple human drama emerged a better person.

In reality, the true shepherd was the concerned apostle who, leaving the ninety and nine of his ministry, went in search of the precious soul who was lost. Spencer W. Kimball had walked the pathway Jesus walked. He did so then. He does so now.

Coming to know Jesus

As you and I walk the pathway Jesus walked, let us listen for the sound of sandaled feet. Let us reach out for the Carpenter's hand. Then we shall come to know him. He may come to us as one unknown, without a name, as of old, by the lakeside he came to those men who knew him not. He speaks to us the same words, "... follow thou me. ..." (John 21:22), and sets us to the task which he has to fulfill for our

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time. He commands, and to those who obey him, whether they be wise or simple, he will reveal himself in the toils, the conflicts, the sufferings which they shall pass through in his fellowship; and they shall learn in their own experience who he is.

We discover he is more than the babe in Bethlehem, more than the carpenter's son, more than the greatest teacher ever to live. We come to know him as the Son of God. He never fashioned a statue, painted a picture, wrote a poem, or led an army. He never wore a crown or held a scepter or threw around his shoulder a purple robe. His forgiveness was unbounded, his patience inexhaustible, his courage without limit. Jesus changed men. He changed their habits, their opinions, their ambitions. He changed their tempers, their dispositions, their natures. He changed men's hearts.

Changing men's lives

One thinks of the fisherman called Simon, better known to you and to me as Peter, chief among the apostles. Doubting, disbelieving, impetuous Peter was to remember the night that Jesus was led away to the high priest. Present were the priests whose greed and selfishness the Master had reproved, the elders whose hypocrisy he had branded, the scribes whose ignorance he had exposed. And then there were the Sadducees, considered the most cruel and dangerous opponents. This was the night that the throng "began to spit on [the Savior], and to cover his face, . . . to buffet him, . . . and the servants did strike him with the palms of their hands." (Mark 14:65.)

Where was Peter, who had promised to die with him and never to deny him? The sacred record reveals, "And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire." (Mark 14:54.) This was the night that Peter, in fulfillment

of the Master's prophecy, indeed did deny him thrice. Amidst the pushing, the jeers, and the blows, the Lord, in the agony of his humiliation, in the majesty of his silence, turned and looked upon Peter.

As one chronologer described the change, "It was enough. Peter knew no more danger, he feared no more death. He rushed into the night to meet the morning dawn. This broken-hearted penitent stood before the tribunal of his own conscience, and there his old life, his old shame, his old weakness, his old self was doomed to that death of godly sorrow which was to issue in a new and a nobler birth." (Frederic W. Farrar, *The Life of Christ*, Portland, Oregon: Farrar Publications, 1964, p. 604.)

Saul of Tarsus

Then there was Saul of Tarsus, a scholar, familiar with the rabbinical writings in which certain modern scholars find such stores of treasure. For some reason, these writings did not reach Paul's need, and he kept on crying, "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7:24.) And then one day he met Jesus, and behold, all things became new. From that day to the day of his death, Paul urged men to "put off . . . the old man. . ." and to "put on the new man, which after God is created in righteousness and true holiness." (Eph. 4:22, 24.)

Come forth

The passage of time has not altered the capacity of the Redeemer to change men's lives. As he said to the dead Lazarus, so he says to you and me: ". . . come forth." (John 11:43.) Come forth from the despair of doubt. Come forth from the sorrow of sin. Come forth from the death of disbelief. Come forth to a newness of life. Come forth.

As we do, and direct our footsteps

along the paths which Jesus walked, let us remember the testimony Jesus gave: "Behold, I am Jesus Christ, whom the prophets testified shall come into the world. . . . I am the light and . . . life of the world. . . ." (3 Ne. 11:10-11.) "I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father." (D&C 110:4.)

To his testimony I add my witness: He lives. His prophet this day has been sustained—even President Spencer W.

Kimball. I so testify, in the name of Jesus Christ. Amen.

President Spencer W. Kimball

We have just listened to Elder Thomas S. Monson of the Council of the Twelve Apostles.

We will now be pleased to hear from President N. Eldon Tanner, First Counselor in the First Presidency, who will be our concluding speaker.

President N. Eldon Tanner

First Counselor in the First Presidency

Just a year and a half ago in our solemn assembly, I was asked to present for the sustaining vote of the members a new president of The Church of Jesus Christ of Latter-day Saints as a prophet, seer, and revelator—President Harold B. Lee—together with the other General Authorities and general Church officers.

President Lee was an outstanding, dynamic leader, loved and respected by all, and much was accomplished in the short time he presided over the Church. We were all shocked and saddened indeed at his passing. We realize, however, that the Lord has called him home to his great reward and to a different service. Following his passing, our beloved President Spencer W. Kimball was called, set apart, and ordained as prophet, seer, and revelator, and as president of The Church of Jesus Christ of Latter-day Saints.

President Kimball chosen

I should like to bear my witness that President Kimball was chosen by the Lord and foreordained to preside over the Church at this particular time. Miracles have been performed in his

behalf in order to make it possible for him to be here in good health to receive this high honor and to assume the heavy responsibility placed upon him. He has been enthusiastically sustained by the stakes in their stake conferences and in the solemn assembly this morning. It is truly an honor, privilege, and blessing for me to be called as his counselor, and I do hope and pray that the Lord will give me the wisdom, judgment, inspiration, and ability, together with my determination, to serve under his direction in an acceptable manner to him and to the Lord in helping to build the kingdom of God here upon the earth.

I call upon all members of the Church everywhere to close ranks and to accept and support him as one called of God as a prophet, seer, and revelator, an apostle of Jesus Christ and president of His church and kingdom, and to assume their individual responsibilities in helping to further the cause of righteousness and in working out their own salvation and exaltation.

Receiving his word

Further, as the Lord said:

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"Wherefore, . . . thou shalt give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me;

"For his word ye shall receive, as if from mine own mouth, in all patience and faith.

"For by doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory." (D&C 21:4-6.)

It was just 144 years ago that The Church of Jesus Christ of Latter-day Saints was organized under the direction of the Lord, and the Prophet Joseph Smith was called by him as the first president of his Church in these, the latter days, and the members were given the instructions I have just quoted. We all have the responsibility of going forward and helping to build the kingdom of God and furthering the cause of truth and righteousness, bringing souls unto Christ.

Miracle of resurrection

Also, we are reminded that next week we celebrate the day on which our Lord and Savior, by that great miracle of the resurrection, broke the bonds of death and was raised from the tomb as a resurrected being. It is natural, right, and proper that Christians everywhere should turn their minds and hearts in gratitude to the great sacrifice made by Jesus Christ, the Son of the living God, who gave his life for you and me and all mankind that our sins may be forgiven and that we might be resurrected and enjoy immortality and eternal life, for he said, ". . . This is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

He also said, ". . . this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

Then as recorded in John, "Jesus said . . . I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die. . . ." (John 11:25-26.)

Much has been said in this conference, and more will be said, I am sure, about the sacrifice of Jesus Christ and the great miracle of the resurrection and his message to the world. It is by him and through him only that we have hope of resurrection and life after death. Through his prophets and by his own teachings, he gave us the plan of life and salvation, which if accepted and lived will give us the greatest joy and success and happiness while we sojourn here upon the earth, and eternal life hereafter. While here he taught us the importance of prayer and how to pray, and it is on this subject that I should like to address you for just a few moments.

How to pray

He said:

". . . When thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. . . .

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

". . . Use not vain repetitions. . . .

"After this manner therefore pray ye [And he could well have said, "After this manner therefore *live* ye."] . . . Our Father which art in heaven, Hallowed be thy name.

"Thy kingdom come. Thy will be done in earth, as it is in heaven.

"Give us this day our daily bread.

"And forgive us our debts, as we forgive our debtors.

"And lead us not into temptation,

but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen." (Matt. 6:5-7, 9-13.)

This is often referred to as the Lord's Prayer, with the thought that it should be repeated regularly and verbatim, where in reality he said: "After this *manner* therefore pray ye," suggesting that the things he referred to should be in our minds and in our hearts, but prayer is a direct personal relationship in which we acknowledge our Father in heaven, and must be sincere, expressing simply in our own words our feelings of gratitude and asking for the guidance and blessings of which we stand in need.

Analysis of Lord's prayer

First, as the Lord said, the door must be shut against the distractions of the world so that we may concentrate on what we are saying to our Father in heaven. Let us analyze the meaning of the words in the sample prayer which our Lord has given us.

Acknowledgment as Father

He said, "Our Father which art in heaven." By these words we acknowledge God as our Father, the Father of all mankind; and all men, whoever they are and wherever they may be, are invited to call upon him as their Father which art in heaven. What a glorious thing it is to realize and to know that we can go to our Heavenly Father without appointment, pour out our souls to him in all simplicity and faith, knowing that he is there and can and will hear and answer our prayers. We know that he is a living God who dwells in heaven, that we are his spirit children, and that his Son Jesus Christ has instructed us, regardless of who we are, to call upon God and to acknowledge him as our *Father*.

Next he said, "Hallowed be thy name." How important it is that

God's name should be hallowed in our daily conduct, and particularly in our worship. We can best hallow the name of God by sanctifying his name and helping others to sanctify it. We should sanctify his name by showing love and reverence and in calling upon him in worship, doing all these things that would redound to his glory.

"Thy kingdom come"

As we think, "Thy kingdom come. Thy will be done in earth, as it is in heaven," we must realize there is only one way by which this can be accomplished, and that is by our accepting him as our God and by living his commandments and helping to build his kingdom here upon the earth. His church and kingdom has been established here upon the earth today, and it can be built up only as we accept his teachings, live them, and teach them to the world.

The Lord, speaking to the Prophet Joseph Smith in 1831, said:

"The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth. . . .

"Call upon the Lord, that his kingdom may go forth upon the earth, that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of Man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth.

"Wherefore, may the kingdom of God go forth, that the kingdom of heaven may come, that thou, O God, mayest be glorified in heaven so on earth, that thine enemies may be subdued; for thine is the honor, power and glory, forever and ever. Amen." (D&C 65:2, 5-6.)

If we pray that his will be done, we must be prepared to do our part. My

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father said to me when I was a boy, "If you want your prayers to be answered, you'd better get on your feet and go to work." There is no use praying for the kingdom to come and his will to be done unless we are prepared to do something about it.

Our daily bread

As we consider the words "Give us this day our daily bread," we might well say "our daily needs," as we should recognize that we are entirely dependent upon the Lord for all that we have. He is our Creator and the Giver of all things. He has given us a brain by which we can think and reason and learn, and he expects us to use our knowledge and the skills we develop to produce abundantly that we may supply our own needs and share with our neighbors. We are admonished to pray regarding all our personal needs and over everything that pertains to our welfare. How important it is to be worthy to call upon our Heavenly Father and ask for his help and express our gratitude for the bounties of life and all his wonderful blessings. As we pray, we should determine to use these blessings wisely for the benefit of ourselves and others, for furthering the Lord's work, and for the glorification of his name. Only as we do the will of God do we acknowledge his sovereignty.

Deliverance from evil

As we analyze the words "Lead us not into temptation, but deliver us from evil," we should realize that he has given us scripture and sent us prophets to teach us, and as we accept these teachings, we will be led away from and not into temptation. Keeping the commandments and following the teachings of Jesus Christ will give us the strength to resist temptation, and we will be delivered from evil because we will not be associating ourselves with evil or putting ourselves in a position where we will be tempted to do that which is wrong.

In the gospel of Mark we read, "Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak." (Mark 14:38.) We must pray for courage and strength, desire, determination, and ability to be honest, true, chaste, benevolent, virtuous, and to do unto others as we would have others do unto us. As we prayerfully and continually search for truth, we should seek after anything virtuous, lovely, or of good report or praiseworthy. By so living we will be helping the Lord answer our plea, "Lead us not into temptation," and we will be delivered from evil.

Forgiveness

Let us consider "Forgive us our debts, as we forgive our debtors." It is interesting to compare this version as recorded by Matthew with those of Luke and Mark. Luke says, "And forgive us our sins; for we also forgive every one that is indebted to us. . . ." (Luke 11:4.)

Mark expresses it this way:

"And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

"But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." (Mark 11:25-26.)

The Lord has said, "I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men." (D&C 64:10.) We are further admonished to forgive many times, even seventy times seven. We should stop and ask ourselves if we are prepared to ask the Lord to forgive us of our sins and trespasses only as we forgive our friends and neighbors. How wonderful it would be if we would all forgive and love our neighbors. Then it would be much easier for us to call upon the Lord to forgive us of any of our wrongdoings, and as we repent and bring forth fruits meet for repentance, we can expect God's forgiveness and mercy to be extended in our behalf.

The scriptures are clear concerning such forgiveness. We read: "For if ye forgive men their trespasses, your heavenly Father will also forgive you:

"But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. 6:14-15.)

Further: "Wherefore, I say unto you, that ye ought to, forgive one another; for he that forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin." (D&C 64:9.)

Our Lord gave us an example of the true spirit of forgiveness when he said from the cross, "... Father, forgive them; for they know not what they do." (Luke 23:34.) We read also of that faithful disciple, Stephen, who was persecuted and stoned, "And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep." (Acts 7:60.)

How important it is for us to apply in our lives those great principles of repentance and forgiveness. Let us always remember that the one who carries a grudge or ill feelings toward a neighbor and does not forgive is the one who is uncomfortable and unhappy and ill at ease, and continuing in this course will canker his soul, and in him will remain the greater sin. There are numerous stories with beautiful endings where persons who have carried grudges or harbored ill feelings toward others have had the courage and strength to, later on, go and apologize, showing love and making reconciliation, resulting in a beautiful new relationship where both are greatly relieved and happy together.

Closing of prayer

Now let us ponder the words "For thine is the kingdom, and the power, and the glory, for ever. Amen." Again we are reminded that God is our Father, and acknowledge that the kingdom we seek is his, and that all good is

accomplished not in and of ourselves, but by his power and to his glory. We must give thanks to him for all that we receive, realizing the importance of expressing our gratitude by the way we live and serve him and our fellowmen.

May we always remember and acknowledge that Jesus Christ, the Son of God, the Savior of the world, came and gave his life for you and me, and accept his teachings as the way of life and salvation, and be prepared to so live that we may be found worthy of his sacrifice as we prepare ourselves to enjoy immortality and eternal life. As we do this, we will bring glory to his name and salvation to ourselves.

"Amen" is a word used in closing to express solemn ratification or hearty approval of what has been said. Let us truly mean it and show it by our words and deeds.

Prayer in Gethsemane

As we pray, let us remember the prayer offered by Jesus Christ in the Garden of Gethsemane:

"Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

"And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

"Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

"And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." (Matt. 26: 36-39.)

How important it is that we are prepared to say, "Not as I will, but as thou wilt."

Let us listen to the word of the Lord in more recent times:

"Hearken, O ye people of my church, to whom the kingdom has been given; hearken ye and give ear to him

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who laid the foundation of the earth, who made the heavens and all the hosts thereof, and by whom all things were made which live, and move, and have a being.

"And again I say, hearken unto my voice, lest death shall overtake you; in an hour when ye think not the summer shall be past, and the harvest ended, and your souls not saved.

"Listen to him who is the advocate with the Father, who is pleading your cause before him." (D&C 45:1-3.)

I bear witness that God does live, that he stands ready to hear and answer our prayers through Jesus Christ, our Savior. We can glorify his name and help to build his kingdom which is established upon the earth only as we live his teachings and keep his commandments. May we do this, I humbly pray in the name of Jesus Christ. Amen.

President Kimball

President N. Eldon Tanner of the First Presidency of the Church has been our concluding speaker in this the third session of the 144th Annual Conference of the Church.

We sincerely appreciate government, educational, and civic leaders who have been present in this session this morning.

We are especially grateful for the large attendance of regional representatives, mission representatives, stake and temple presidencies, bishoprics, and other general officers of the Church.

We shall conclude this morning's proceedings with the Tabernacle Choir singing the beautiful "Still, Still with Thee" by Harry Rowe Shelly, which was one of the favorite songs of President Harold B. Lee.

Following the singing, the benediction will be pronounced by Elder Sterling W. Sill, Assistant to the Twelve Apostles.

This conference will then be adjourned until two o'clock this afternoon.

The song, "Still, Still with Thee," was sung by the Tabernacle Choir.

The benediction was offered by Elder Sterling W. Sill, Assistant to the Twelve Apostles.

The conference was adjourned until two o'clock, p.m.

SECOND DAY AFTERNOON MEETING

FOURTH SESSION

The fourth session of the conference convened in the Salt Lake Tabernacle on Saturday, April 6, 1974, at 2 o'clock p.m.

President Spencer W. Kimball presided and conducted.

The music was furnished by the Combined Primary Children's Chorus of the Granger, Hunter, and Taylorsville Regions, with Sister Patricia Maughan conducting. Roy M. Darley

was at the organ. Before the opening of the meeting, the chorus sang a group of quiet songs as prelude music.

President Kimball then made the following introductory comments:

President Spencer W. Kimball

We extend a most cordial welcome to all assembled this afternoon in the Tabernacle on Temple Square in Salt Lake City in this fourth general session of the 144th Annual Conference of

The Church of Jesus Christ of Latter-day Saints.

Sessions of this conference are being carried in the United States and to many parts of the world over hundreds of radio and television stations cooperating to provide the extensive coverage of this conference to potentially millions. We extend our blessings and sincere greetings to the many tuned in to these proceedings by radio and television.

Broadcasts of both of today's sessions will be carried by Radio Stations KSL Radio and KIRO Radio, Seattle, beginning at midnight tonight.

The General Priesthood Conference to be held this evening will be carried by closed-circuit from the Salt Lake Tabernacle to over 190,000 men of the priesthood assembled in approximately 875 buildings throughout the United States and Canada, and via closed-circuit television to ten buildings in Salt Lake City and on the campus at Brigham Young University.

The music for this session will be rendered by the Combined Primary Children's Chorus of the Granger, Hunter, and Taylorsville Regions, with Sister Patricia Maughan conducting. Roy M. Darley is at the organ. We thank you gracious children for the beautiful singing rendered at the beginning of this session.

We shall now call upon the Primary Children's Chorus to begin this service by singing, "The Light Divine."

The invocation will be offered by Elder Samuel Boren, regional representative and mission representative of the Twelve.

The Primary Children's Chorus rendered the song, "The Light Divine."

The invocation was offered by Elder Samuel Boren, regional representative and mission representative of the Twelve.

President Kimball

The Primary Children's Chorus will now render "Beautiful Savior", arranged by Lorin F. Wheelwright, after which Elder Mark E. Petersen of the Council of the Twelve Apostles will be our first speaker.

The song "Beautiful Savior" was sung by the Primary Children's Chorus.

President Kimball

We shall now hear from Elder Mark E. Petersen of the Council of the Twelve Apostles.

He will be followed by Elder Franklin D. Richards, Assistant to the Council of the Twelve Apostles.

Elder Mark E. Petersen

Of the Council of the Twelve

During this conference we have formally installed a new president of The Church of Jesus Christ of Latter-day Saints. It was a momentous occasion.

"All the people . . . say, Amen"

Only 12 times in the 144 years of our history has this been done. In the solemn assembly held this morning in

the Tabernacle, President Spencer W. Kimball was accepted by the vote of the people as the president of the Church, but also as the prophet, seer, and revelator of the Lord.

The voting was unanimous. The positive and affirmative confirmation of the Holy Spirit was here also. Everyone in the great Tabernacle felt the presence of that divine influence. It was experienced also by those who listened on the radio and witnessed the proceedings by television. And as was the case in the days of Moses, "All the people . . . say, Amen." (See Deut. 27.)

A new President

And what a wonderful man has been chosen. Having directed the Council of the Twelve for several years, and having served as president of the Church by action of the Council of the Twelve in the interim period from President Harold B. Lee's death until this conference, he now is sustained by the vote of the membership as their divinely appointed spiritual guide and the interpreter of the word and will of the Lord.

He has accepted this high position in deep humility. But although humble and unassuming, he is nevertheless a tower of strength, a man of great initiative and foresight, a doer in every sense.

Through the more than 30 years of his apostolic ministry, he has been known throughout the Church for his almost incredible energy, his boundless enthusiasm for the work, his selflessness, his full determination to place his all upon the altar as his contribution in the building of the kingdom of God.

Unbounded dedication

His dedication is without bounds. He is a fully consecrated servant of the Lord Jesus Christ. His health has been restored miraculously to permit him to fulfill this great ministry. His healing is one of the tangible evidences

of the divinity of his call. It was an act of God.

In the exercise of the unusual strength with which the Lord has endowed him, he never forgets its source and seeks constantly to know and to do the will of the Master.

With all of his energy and enthusiasm, he nevertheless is completely Christlike in his kindness and compassion, in his meekness, in the depth of his understanding of other people and their problems, and in his desire to help them.

Literally and individually he has taken the hands of thousands of wayward ones and brought them back to the path of salvation, showing them a new light, giving them new hope, making possible their return to the way of the Lord.

When correction has been needed, as he has seen that need, it has been given, but always in love and kindness, with a hand soft and sympathetic, yet firm in righteousness.

Secret of success

When difficult tasks confront him—and the present one is his greatest—he never flinches from duty but approaches it in faith and prayer and in the full strength of his noble personality. As a result, the work is always done and done very well.

Constantly aware of his own personal limitations, he nevertheless knows that this is God's work and that the Lord uses humble people to accomplish his purposes.

President Kimball is a firm believer in the words of Nephi who said, "... I know that the Lord giveth no commandment unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." (1 Ne. 3:7.) This is part and parcel of his faith. It is the secret of his success.

The program of the Lord will go forward now as it always has done, for

the Almighty will work through, and daily direct, President Spencer W. Kimball. The work will never fail, nor will it be given to another people.

Vote a covenant

As the Church members today by unanimous vote sustained our new President, they not only took upon themselves a great responsibility in pledging to follow him, but they also preserved a vital principle of the restored gospel of the Lord Jesus Christ.

Their vote was a covenant, made with uplifted hands before God and witnesses who were numbered in the hundreds of thousands in the Tabernacle, on the radio, and by television.

When we sustain our president, we agree to follow his direction. He is the mouthpiece of the Lord for today, and that has great and significant meaning. When this matter came up in the days of the Prophet Joseph Smith, the Lord, speaking of his leaders, said:

"... They shall speak as they are moved upon by the Holy Ghost.

"And whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation." (D&C 68:3-4.)

As members of the Church, by voting to sustain our new President, we have placed ourselves under a solemn covenant to give diligent heed to the words of eternal life as he gives them to us.

The Lord's mouthpiece

The modern word of the Lord says, "... You shall live by every word that proceedeth forth from the mouth of God." (D&C 84:44.)

And how are we to receive that word? Through his prophet!

That has been the divine pattern from the beginning. Through Amos came the revelation saying, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.)

This was the Lord's pattern throughout the Old Testament. It was true in New Testament times, and it is true today.

When the Church was organized 144 years ago, the Lord made this clear by restoring the principle that the leader of his Church on earth shall also be His spokesman and not any self-appointed individual seeking to build up a following of his own.

On April 6, 1830, speaking of the newly appointed president of the Church, the Lord declared that his President shall also be his mouthpiece.

Having done so, the Lord designated him also as prophet, seer, and revelator. And then the Lord commanded the membership as follows:

"Wherefore, meaning the church, thou shalt give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me;

"For his word ye shall receive, as if from mine own mouth, in all patience and faith." (D&C 21:4-5.)

Then followed this great promise if we will thus obey:

"For by doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory." (D&C 21:6.)

What more can we ask?

This points up a great principle—an added lesson—that we must learn from today's voting. It is that there can be only one head of Christ's church on earth at one time, and he must be chosen and sustained just as President Kimball was today. No man can take it unto himself. He must be called of God as was Aaron. (See Heb. 5:4.)

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Common consent

Neither does the Lord allow for any secret ordinations in his work. To be valid, everything is done publicly and by the vote of the people. Said the Savior, "... It shall not be given to any one to go forth to preach my gospel, or to build up my church, except he be ordained by some one who has authority, and it is known to the church that he has authority and has been regularly ordained by the heads of the church." (D&C 42:11. Italics added.)

And then the Lord said, "... All things shall be done by common consent in the church, ..." which means by public knowledge and public vote. (D&C 26:2.)

And he said further, "No person is to be ordained to any office in this church, where there is a regularly organized branch of the same, without the vote of that church." (D&C 20:65.)

And again, "And a commandment I give unto you, that you should fill all these offices and approve of those names which I have mentioned, or else disapprove of them at my general conference." (D&C 124:144.)

One directing voice

This rules out cultists of all kinds, false teachers and false leaders of every description, and puts the Lord's people on notice that there is but one clear directing voice in the Church, and that is the voice of the prophet, seer, and revelator duly chosen by revelation and accepted by the vote of the people in the general conference of the Church.

For today that man is Spencer W. Kimball.

President John Taylor, in speaking of the process of voting by which our President is sustained and which process we have followed today, said, "This is the order that the Lord has instituted in Zion, as it was in former times among Israel. . . . This is emphatically the voice of God, and the voice of the

people." (*The Gospel Kingdom*, Deseret Book Co., 1943, p. 143.)

When President Brigham Young discussed this subject, he said, "[The Lord] has but one mouth through which to make known his will to his people. When the Lord wishes to give a revelation to his people, when he wishes to reveal new items of doctrine to them, or administer chastisement, he will do it through the man whom he has appointed to that office and calling." (*Discourses of Brigham Young*, Deseret Book Co., 1925, p. 212.) *And that man is the President of the Church!*

Brigham Young further said, "The Lord Almighty leads this Church, and he will never suffer you to be led astray if you are found doing your duty." (*Discourses of Brigham Young*, p. 212.)

It was President Heber J. Grant who added, "You have no need to fear that any man will ever stand at the head of the Church of Jesus Christ unless our Heavenly Father wants him there." (G. Homer Durham, comp., *Gospel Standards*, Improvement Era, 1969, p. 68.)

Keys of authority

Now what authority does President Kimball have? As President of the Church, he holds all of the keys and powers ever given by the angels to the Prophet Joseph Smith in the restoration of the gospel in this last dispensation. He has received these powers by the laying on of hands of those in authority. I repeat, he has received all these powers by the laying on of hands of those previously possessing them and holding the authority to give them to President Kimball.

Every President of the Church has possessed these keys and powers. No President of the Church could function without them. The Church itself could not function without them.

If the Prophet Joseph Smith had taken these keys of authority with him into the grave, could we do our work

today? This work cannot be done without those keys. It was necessary that they be held in perpetuity by the leaders of the Church.

If Joseph had taken with him to the grave the keys of saving the dead, could we do our temple work?

Could we preach the gospel to every nation, kindred, tongue, and people without the authority to do so?

If Joseph had taken with him into eternity the keys of the gathering of Israel, could Israel be gathered?

Would our pioneers have come to the tops of the mountains in fulfillment of the prophecy of Isaiah and here established the headquarters of the Church unless they held the divine right to do so?

And there will yet be a worldwide gathering of the Lord's people before the second coming of the Savior. Could this be done without the keys of gathering delivered to us by the prophet Moses, who held those keys and delivered them to Joseph Smith?

Could organized stakes of the Church be established in the far-flung areas of the world without the divine right to do so?

The Lord's pattern

We readily see then that the powers given by the angels to the Prophet Joseph Smith remained with the Church, and they still remain with the Church. They are centered always in one man, the President of the Church, the prophet, seer, and revelator.

It could not be any other way. This

is the Lord's pattern. This is the way he directs and conducts his work.

Surely Amos spoke truly when he said, "... the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.)

In the words of President Wilford Woodruff, "Let me exhort all elders of Israel and Saints of God to rise up in the majesty and dignity of their calling, and make full proof of their ministry and covenant. Sustain by your works the authorities, keys, and priesthood; the eyes of God, angels and men are over you, and when the work is finished, you will receive your just recompense." (Matthias F. Cowley, comp., *Wilford Woodruff*, Salt Lake City: The Deseret News, 1909, p. 657.)

I know that my Redeemer lives. He has made known to me personally that what I have said here today is true. God our Heavenly Father lives. This Church is his church. Jesus our Savior directs the work. And President Kimball is his prophet! This I solemnly testify by all that I hold sacred and in the holy name of the Lord Jesus Christ. Amen.

President Spencer W. Kimball

Elder Mark E. Petersen of the Council of the Twelve has just addressed us.

We shall now hear from Elder Franklin D. Richards, Assistant to the Council of the Twelve.

He will be followed by Elder S. Dilworth Young of the First Council of Seventy.

Elder Franklin D. Richards

Assistant to the Council of the Twelve

My dear brothers and sisters, I have truly been inspired by the words of our beloved prophet as well as my brethren. The beautiful prayer and music have likewise contributed to making this conference another remarkable spiritual experience.

In The Church of Jesus Christ of Latter-day Saints members frequently use words that have a special meaning to them—one of which is testimony.

Bearing testimony

Members bear, or relate, their testimonies to other members at special testimony meetings and at times avail themselves of the opportunity to bear their testimonies to nonmembers. In bearing their testimonies, members generally testify that they know that God lives and that his Son Jesus Christ is our Savior and Redeemer and that the restored gospel of Jesus Christ is the divine plan of life that brings happiness and growth to those who accept it and make it a part of their daily lives.

President Harold B. Lee expressed it this way: "Within the Gospel of Jesus Christ may be found the solution of every problem confronting us, which will enable us to find happiness here and eternal life in the world to come." (*Church News*, March 9, 1974, p. 2.)

It has been stated that the purpose of the gospel is to change peoples' lives, to make bad people good and good people better, to change human nature; and how true this is!

President Brigham Young said, "You cannot find a compass on the earth, that points, so directly, as the Gospel plan of salvation. It has a place for every thing, and puts everything in its place." (*Journal of Discourses*, vol. 3, p. 96.)

Some members of the Church possess powerful and unfaltering testi-

monies, while others possess less forceful testimonies. It should be recognized that testimonies can be acquired, testimonies can be kept, and testimonies can be lost.

Most prized possession

It is not uncommon to hear Church members declare that their testimony is their most prized possession.

A convert from Seattle, in answering the question "What has the Church done for you?" replied, "Everything! My life now has purpose and meaning. Now what can I do for the Lord? I owe him my all."

Another convert living in Arizona had this to say:

"One brother was extremely instrumental in our becoming members of the Church. We will ever be indebted to him and thankful to him for asking us what we knew about the Mormon Church and would we like to know more. Through the missionary discussions we were thoroughly convinced that this was the true church. And the thing that has changed my life the most is that I have found a purpose in life and a certain peace of mind I have never felt before. I know with all my heart that this is the true church and that Christ lives and God lives."

These converts' testimonies are truly inspiring and emphasize the value of the gospel to them and to their families.

Formula to gain testimony

I have borne my testimony many times to people who were interested in knowing more about the Church, and they have asked me, "How can I obtain a conviction of the truthfulness of the restored gospel—yes, a testimony to this effect?" My answer has been,

"Study the gospel, pray and attend church."

This formula when followed will bring a conviction or testimony that the restored gospel of Jesus Christ is true, and when one accepts the gospel plan and lives its principles, it will bring him peace, happiness, growth, and development. However, to obtain a testimony one must have a real desire to know the truth and must be willing to exert considerable effort.

Study of gospel

The interested person must study the gospel, and the gospel is to be found primarily in the Bible, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price, the four standard works of The Church of Jesus Christ of Latter-day Saints.

In this dispensation the Lord has counseled us to "seek . . . out of the best books words of wisdom: seek learning, even by study. . . ." (D&C 88:118.)

Jesus said, ". . . know the truth, and the truth shall make you free." (John 8:32.)

I feel sure that part of this freedom Jesus refers to must be freedom from ignorance, as ignorance is a deterrent to happiness, growth, and development.

Through study of the scriptures we can understand our relationship to God and how the basic gospel principles apply to our daily lives. Our study, however, should be constant and intensive, for the gospel of Jesus Christ embraces all truth.

Prayer

Now regarding the second step to acquire a testimony—*prayer*—the Prophet Joseph Smith observed that "it is the first principle of the gospel to know for a certainty the character of God, and to know that we may converse with Him as one man converses with another. . . ." (*Documentary History of the Church*, vol. 6, p. 305.)

Near the end of the Book of Mormon, Moroni, a great leader, gave this promise:

"And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

"And by the power of the Holy Ghost ye may know the truth of all things." (Moro. 10:4-5.)

Although this promise specifically refers to the Book of Mormon, I am sure as you study the Bible, the Doctrine and Covenants, and the Pearl of Great Price you will find that the promise is likewise applicable to these scriptures.

Prayer plays a vital part in our religious thinking and in our daily lives. One of my convert friends told me, "Because the elders emphasized that we should pray, I did. I barely had asked the questions when this beautiful answer came. Yes, that was the start of my new life."

Another convert said, "I used to pray, not often, but I did pray before we became members. I prayed that someday my husband and I would grow closer together. I never thought it would come to be, but the Church was my answer. We found the power of prayer. I'm so thankful for the Church."

Prayer then must accompany study for one to obtain a testimony of the truthfulness of the restored gospel.

Activity in Church

The third part of the formula to obtain a testimony is to attend church and become involved in church activities. My Arizona convert friend also had this to say: "The first time we visited a ward meeting, I felt such a warm, loving feeling. All the people seemed to have smiles on their faces and hearty handshakes for us. We felt

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so welcome, and we knew we wanted to be a part of all this. This was the only way."

She continued: "Another aspect of the Church I love is its constant learning, developing, and growing power. I'm grateful for the opportunity to work in the Church because this constant contact is helping us to grow and develop in the gospel."

Another convert expressed it this way: "As my husband and I were baptized, I had no idea just how involved we would become. My first calling was that of chorister in sacrament meeting.

"Then I was asked to be a Mia Maid leader. I asked the question, 'What is a Mia Maid?' I learned from experience. That is a girl at the delightful age of 14. The girls have so much enthusiasm and energy. I am thrilled with my calling in MIA. It keeps me feeling young and needed and busy.

"My husband, too, has held many positions in the ward, and his determination and dedication have been a strength to me."

After listening to these converts' testimonies, it is easy to see why so many members of the Church declare that their testimony is their most prized possession.

Many thousands have received a testimony, a conviction of the truthfulness of the restored gospel, by following the formula: study, pray, and attend church. They have thus been able to better interpret the scriptures and find their place in the eternal scheme of things.

To those of you who feel that you have a firm testimony, remember: a testimony is never static; a testimony can

be lost. To keep it alive, it must be fed. Continue to study, pray, attend church, and be involved. This will not only keep your testimony alive, but it will expand and become more meaningful in your life.

Personal testimony

I bear my testimony to you that the Holy Ghost has borne witness to me that God lives and is the Father of our spirits, that Jesus Christ is our Redeemer and Savior, and that Joseph Smith was a great prophet chosen by God to restore the gospel in its fullness and the power to act in his name in this dispensation.

The Holy Ghost has also borne witness to me that President Spencer W. Kimball is a modern-day prophet who leads and directs The Church of Jesus Christ of Latter-day Saints today. May the Lord bless and sustain him in his great calling, and may we sustain him and have the courage and foresight to follow his counsel.

This testimony has a beneficial influence in every phase of my life, and I can readily understand why so many Church members bear witness that their testimony is their most prized possession.

I bear this witness to you in the name of Jesus Christ. Amen.

President Spencer W. Kimball

He to whom you have just listened is Elder Franklin D. Richards, Assistant to the Twelve.

We shall now be pleased to hear from Elder S. Dilworth Young of the First Council of Seventy.

Elder S. Dilworth Young

Of the First Council of the Seventy

One who reads through the books of Matthew and John finds in them not only the account of the life of the Lord Jesus Christ and the story of the establishment of his kingdom on earth, but the evidences that he fulfilled the prophecies concerning the promised Messiah. These two apostles seemed to have been concerned with the fact that the Lord fulfilled the prophecies, as well as doing wonderful and awe-inspiring works before people.

Prophecies of Messiah

The people were well acquainted with the scriptural basis of prophecy. "Surely," said Amos, "the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.) And so if this man who did such mighty works was truly the Messiah promised for nearly 2,000 years, he must fulfill all the prophecies which have been inspired of the Holy Ghost concerning him. There are numerous such prophecies in the Old Testament. I shall enumerate those called to our attention by Matthew and John. You will have no trouble affirming that they attest Jesus Christ, the only one whom they fit.

He was to be born of a virgin; he was to be named Immanuel, which means "God with us." (See Isa. 7:14 and Matt. 1:23.) He was to come out of Egypt (see Hosea 11:1 and Matt. 2:13-23), and yet be born in Bethlehem of Judea. (See Micah 5:2.) His enemies would cause great mourning for children in Bethlehem. (See Jer. 31:15 and Matt. 2:18.) And he would finally be called a Nazarene; the Nazarenes were despised, and so people could call him a Nazarene, meaning "despised." (See Isa. 53:3 and Matt. 2:23.) He was to do many marvelous acts which their recipients were not to make known in the

streets. (See Isa. 42:2 and Matt. 12:19.) He would cast out devils and heal the sick. (See Isa. 53:4 and Matt. 8:17.) He was to teach in parables. (See Ps. 78:2 and Matt. 13:35.) When he was proclaimed king, he would come lowly, and riding upon an ass, and upon a colt, the foal of an ass. (See Zech. 9:9 and Matt. 21:4-9.)

He would make the temple a house of prayer, driving the moneychangers from it in the process. (See Isa. 56:7 and Matt. 21:12.) He would suffer an ignominious death; his executioners would part his raiment among them and cast lots for his garment. (See Ps. 22:18 and Matt. 27:35.) And from the death price of thirty pieces of silver, a potter's field would be purchased. (See Zech. 11:12-13 and Matt. 27:6-9.) In the process of dying he would cry out, "I thirst." (See Ps. 69:21 and John 19:28-29.)

In spite of the Roman custom of breaking the bones of those they crucified, the prophets proclaimed that not one of his bones would be broken. (See Ex. 12:46, Ps. 34:20, and John 19:33-36.) He was to make his grave with the rich. (See Isa. 53:9.) And after all this he would be called by Isaiah, "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." (Isa. 9:6.)

As the two apostles wrote about the Lord, they pointed out that the Savior of mankind had fulfilled to the minutest detail those events foretold by the prophets. Luke summarized the Savior's life in these words, "... that all things which are written may be fulfilled." (Luke 21:22.)

Restoration predicted

While not in so much detail, other great events of importance to the progress of the Lord's work have been

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prophesied. Isaiah outlined the fact that some of his people would be brought down and that they should speak out of the dust and that this voice would be as a familiar spirit, speaking out of the ground. (See Isa. 29:4.) Ezekiel spoke of the sticks of Judah and Ephraim which, having been written on, should become one in the hand of the Lord. (See Ezek. 37: 16-17.)

The Lord said unto Enoch, as though to confirm what would be said by Isaiah, that "righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of mine Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood. . . ." (Moses 7:62.)

Lehi quotes Joseph, the son of Jacob, as speaking of a great prophet of the latter days who would be his descendant and be named after Joseph himself, and that the father of this great prophet would be named Joseph also. (See 2 Ne. 3:15.)

The only event that has welded all of these separate prophecies into a coherent whole has been the appearance of Moroni, an ancient Nephite prophet, to Joseph Smith, and his subsequent guidance of the young prophet as he literally brought forth out of the ground the Book of Mormon, which has indeed a familiar spirit, as one speaking out of the dust for a remnant of Israel long since dead. The later joining of this Book of Mormon, the history of the dealings of Christ with a people who were, as Ezekiel said, of Ephraim, with the account of Christ's dealings with Judah, the Bible, is a literal fulfillment of the prophecies I have just mentioned by Isaiah, Ezekiel, and Enoch.

While the choosing of Joseph Smith, a son of Joseph Smith, is a fulfillment of the prophecy of Joseph, son of Jacob, recorded in 2 Nephi, the

connection of these two histories with the Prophet Joseph Smith is miraculous. No man could have brought it about nor have foreseen the events by which it was restored to the earth. Nothing like it has ever been done before; and yet after its accomplishment, we know that it could have taken place in no other way.

Future events in prophecy

We can take comfort that the great events of the future have been prophesied in considerable detail, and that when they are fulfilled, the events of that fulfillment will occur as naturally and as surely as have those of the distant past. There will be scoffers and disbelievers in that day also, who will, up until the very moment of the appearance of the Son of Man, declare that the believers are fools for believing.

As though a great musical oratorio was being performed, there have been minor themes to accompany the greater prophecies. These have pointed to the local events which guided the way to those magnificent chords of the main theme. Jacob blessed Joseph to have his heritage extend to the utmost bounds of the everlasting hills; an angel visited Zacharias and informed him of the coming birth of John the Baptist; Samuel, called by the voice of the Lord to be his prophet instead of Eli, constantly raised his voice in prophecy over Israel.

The prophecy of Joseph Smith that the Saints would be driven to the Rocky Mountains, there to become a mighty people, was in confirmation of an earlier prophecy of Isaiah "that the mountain of the Lord's house shall be established in the top of the mountains." (Isa. 2:2.) This prophecy was fulfilled and further confirmed by Brigham Young, who, when entering the valley, rose from his sick bed in Wilford Woodruff's

carriage and said, "This is the right place!"

this conference as the President of the Church, President Spencer W. Kimball.

Prophecies about leaders

There have been prophecies about men in these latter days of equal import. Given by pure inspiration to loyal and pure people, they are as prophetic as if they were made by the major prophets.

Eliza R. Snow, seeing the small son of Rachel Ivins Grant playing on the floor in the home of William C. Staines, prophesied in tongues that he would grow up to become an apostle. Zina D. Young interpreted the prophecy. That small boy was President Heber J. Grant. (See *Conference Report*, April 1927, pp. 17-18.)

In 1887 Patriarch John Smith said to a young man, age 13, "For the eye of the Lord is upon thee—the Lord has a work for thee to do, in which thou shalt see much of the world. It shall be thy lot to sit in council with thy brethren, and preside among the people, and exhort the saints to faithfulness." (Llewelyn R. McKay, *Highlights in the Life of President David O. McKay*, Deseret Book Co., 1966, p. 38.) A confirmation of this took place in far-off Scotland, in a meeting high in spiritual manifestation, when a Latter-day Saint of Scotch ancestry spoke. Those who were there heard President James L. McMurrin address one of those present and prophesy that he would sit in the highest councils of the Church. That one sat in the highest councils of the Church in the person of President David O. McKay. (See *Highlights in the Life of President David O. McKay*, pp. 37-38.)

About 65 years ago, Sister Mary Kimball, wife of Crozier Kimball, watched a small boy climb into a buggy driven by his father, Andrew. As they drove away, she turned to her husband and was inspired to say, "That boy will some day be the prophet of the Lord." That boy sits here today, presiding over

Inspired promises

Constantly in the lives of the members, prophetic statements have been made. Is a person who is ill given a blessing? Inspired promises are often made by the elder pronouncing it. Is a baby given a name? The blessing following may be and is often prophetic. Does a father give what we call a "father's blessing"? Then in his patriarchal position, he may be as prophetic as was Jacob in blessing his twelve sons. Promises made when inspired of the Holy Ghost will be fulfilled if the persons to whom they are given keep in harmony with divine principles.

Personal revelation

There have been many occasions when people have had direct revelation to themselves as to important events to take place in their own lives about which they had no previous warning. Many men and women in this audience can testify that they knew beforehand of the call to be made upon them and the requirements of the call. As with Enos, "the voice of the Lord came into [their] mind[s]. . . ." (Enos 10.) In each case, the words were sure and clear to the recipient.

And finally unto many of the faithful comes the inspiration as to callings and positions to be given to people who are important to the Church. Men and women have known by the power of the Holy Ghost who would fill an apostolic vacancy or one of stake or ward importance. They do not voice these inspirations, but have the deep satisfaction of recognizing the source and the joy of having the Lord share with them, in advance, the foretold action.

All of these variations of the gift of prophecy come to those whose lives merit the presence of the Holy Ghost.

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Was it not the Prophet Joseph who said that the spirit of the Holy Ghost is the spirit of prophecy? All of us should court it and be enveloped in its beneficent influence.

End from the beginning

All of these prophecies, great and small, bear witness that the Lord has known the end from the beginning and has warned and forewarned those who would listen of the solemn and sure march of the work of Christ to its certain and ultimate conclusion. We who sit here today are a part of that great movement. If we play our part well and sustain the Lord Jesus Christ and his living prophet, all will be well with us.

I desire to include a prayer for President Spencer W. Kimball as I close these remarks.

Thy servant, Lord,
Has answered to thy call
To be thy mouthpiece
On the earth—unto its farthest part.
Give him strong heart
To bear thy burden well;
Enlarge his voice
That he may tell
Thy message to
Thy people, Lord,
And to the far-flung

Who have not yet heard.
O Lord, we know he is thy
chosen seer.
As he now speaks,
Give us the ear to hear.
In the name of Jesus Christ. Amen.

President Spencer W. Kimball

He to whom you have just listened is Elder S. Dilworth Young of the First Council of Seventy.

The congregation and chorus will now join in singing, "Do What Is Right."

After the singing, Elder Theodore M. Burton, Assistant to the Twelve Apostles, will address us.

The congregation sang the hymn "Do What Is Right."

President Kimball

Elder Theodore M. Burton, Assistant to the Twelve Apostles, will now address us.

He will be followed by Elder Rex D. Pinegar of the First Council of Seventy, who is currently serving as the president of the Virginia Mission.

Elder Theodore M. Burton

Assistant to the Council of the Twelve

My brothers and sisters, that which has transpired here today has my wholehearted approval. To these men who have been appointed of God as prophets, I give my wholehearted support and loyalty.

Elijah and the widow

The Old Testament speaks of many great prophets. The last of the prophets in old Israel who held a fullness of

divine authority was Elijah the Tishbite. A famine came in the land when Elijah, as commanded of God, sealed the heavens shut that it did not rain. During this famine, he was miraculously fed by ravens at the brook Cherith, which flowed into the Jordan River.

Then God sent Elijah to the city of Zarephath and told him he had appointed a widow there who would feed him. Elijah met this widow at the out-

skirts of the city and asked her to give him food to eat.

"And she said, As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die." (1 Kings 17:12.)

Elijah then promised her in the name of the Lord that if she would feed him, she would never lack for food. I have pondered on the faith of that woman, who, on the promise of a humble man of God, put her life and the life of her son in the balance. Obediently she baked food and fed Elijah, and then followed the miracle of the fulfillment of the prophet's promise: "And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah." (1 Kings 17:16.)

Willingness to obey

I have tried to compare her spirit of obedience with our willingness to obey the word of God as spoken by modern prophets. These prophets hold the same fullness of authority given to Elijah. They have told us to keep at least a year's supply of food on hand for any future emergency. We have only their word of prophecy to rely on, just as the widow relied on that of Elijah. We should obey as she did. By so doing, we will be able to save ourselves and our families from want.

Sharing with others

Some members of the Church have said to me, "Why should we keep a store of food on hand? If a real emergency came in this lawless world, a neighbor would simply come with his gun and take it from us. What would you do if a person came and demanded *your* food?" I replied that I would

share whatever I had with him, and he wouldn't have to use a gun to obtain that assistance either.

"I wouldn't," replied one man. "I have a gun, and I wouldn't hesitate to use it to defend my family. Anyone would have to kill me first in order to get food away from me! After all, they bring their own misery on themselves by not being prepared!"

Well, one way to solve this problem is to convert your neighbors to become obedient Latter-day Saints with their own supply of food. If every family were provided for, our stores would be safe for the use of our families. But not all people have sufficient faith to share with others as did the widow who shared with Elijah. I remember the words of another prophet who loved the poor and the unfortunate. He said:

Helping the needy

"And also, ye yourselves will succor those that stand in need of your succor; ye will administer of your substance unto him that standeth in need; and ye will not suffer that the beggar putteth up his petition to you in vain, and turn him out to perish.

"Perhaps thou shalt say: The man has brought upon himself his misery; therefore I will stay my hand, and will not give unto him of my food, nor impart unto him of my substance that he may not suffer, for his punishments are just—

"But I say unto you, O man, who-soever doeth this the same hath great cause to repent; and except he repenteth of that which he hath done he perisheth forever, and hath no interest in the kingdom of God.

"For behold, are we not all beggars? Do we not all depend upon the same Being, even God, for all the substance which we have, for both food and raiment, and for gold, and for silver, and for all the riches which we have of every kind?" (Mosiah 4:16-19.)

I sincerely believe if we do every-

thing in our power to be obedient to the will of God, we and our families will never lack. If we are obedient as true followers of Christ and share what we have with those less fortunate than we, the Lord will keep his promise to watch over us and care for us. I will then be glad that I have stores of food on hand so I can be of assistance to others. Perhaps like the widow who fed Elijah, the meal will then never fail in our barrels nor the oil ever fail in our cruses until prosperity comes again.

Elijah's spiritual power

If the power of Elijah is so important in temporal affairs, think of the spiritual power he possessed. You remember, he could bind or seal on earth and have it bound in heaven, or he could loose on earth and have it loosed in heaven. In his day, because of the wickedness of the people, he bound the heavens that it did not rain, and no rain fell until after he had shown the people the impotence and lack of power of the 450 priests of Baal. After they were destroyed and the people humbled, Elijah, by the power of God, opened the heavens again that rain fell to break the famine. This sealing power is characteristic of the prophets of God who hold full divine authority.

The keys of the kingdom

Jesus promised this sealing power to Peter and said: "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. 16:19.)

However, this power did not come to Peter until one week later, when Jesus took Peter, James, and John with him to the top of a high mountain. As they were there transfigured, Moses and Elias appeared to them and gave these apostles, under the direction of Jesus Christ, a fullness of divine

priesthood authority. Remember that Elias is the Greek name for Elijah. Elijah, who was the last prophet of the Old Testament to hold the keys of that sealing power, passed this power on to the prophets of the New Testament. There is great order in the priesthood, and the transfer of keys of authority is carried out carefully in the Lord's own way, under his direction. Once this power was restored, it was possible to pass it on to all the apostles, as recorded in the scriptures. Jesus told the Twelve: "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." (Matt. 18:18.)

The office of Elias

There is considerable confusion in the minds of students concerning the power of Elias and the power of Elijah. There was a prophet by the name of Elias whom we know more familiarly as Noah. (See Joseph Fielding Smith, *Answers to Gospel Questions*, Deseret Book Co., 1957-66, vol. 3, pp. 138-41.) This office of Elias is that of a precursor or forerunner. Those who have this power are forerunners, who prepare for greater things to follow. Such prophets carry the title of an Elias.

The Twelve, after they heard that Moses and Elijah had come, told Jesus they understood that Elias was to come first and asked for an explanation. Jesus told them the scriptures did teach that Elias must first come and this doctrine was true and correct. Then he explained that John the Baptist was that Elias, who was to prepare the way before him, but the people had not recognized him as such. Following this forerunner comes Elijah with the power to place the seals of the Melchizedek Priesthood upon the house of Israel. Then comes the culmination of the Messiah or Anointed One, who is the Savior or Redeemer with the greatest power of all.

So it has been done in our day also.

The forerunner of priesthood restoration was the return of John the Baptist as an Elias to restore the power of the Aaronic Priesthood. Then came Peter, James, and John, who restored the greater or Melchizedek Priesthood. But our generation is that generation of the fullness of times spoken of by Peter to be established in the last days. In this generation, therefore, there must be a "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:21.)

Restoration of sealing power

Therefore, before Jesus comes in all his power and glory, all things must be prepared beforehand, including the restoration of the sealing power of Elijah.

Thus, that prophecy given by Malachi must be fulfilled. I quote this promise as it was given by Moroni when he was sent to teach Joseph Smith at the beginning of this dispensation:

"Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

"And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers.

"If it were not so, the whole earth would be utterly wasted at his coming." (D&C 2.)

So important was this scripture, that it is the only one I know of which is quoted almost word for word in all four standard works. The prophet Elijah, with the keys of this sealing power, did come just as predicted. Those keys of the priesthood were restored in perfect order and harmony, as was done on the Mount of Transfiguration. Each prophet holding special keys of the priesthood appeared and restored them to prophets on the earth. Moses appeared. Elias came. Then Elijah appeared and said:

Malachi's prophecy fulfilled

"Behold, the time has fully come, which was spoken of by the mouth of Malachi—testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come—

"To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse—

"Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors." (D&C 110:14-16.)

With this fulfillment of prophecy, all former priesthood powers were restored again to earth. Temples have been erected in which a fullness of these priesthood ordinances is made available for those who qualify themselves to receive them through faith and righteous living. Before the Savior comes again, power has been given us to proceed with a great priesthood work. We are to bind together the families of men in true patriarchal order, so that through worthiness we may have the privilege to live in the celestial kingdom as children of God, with resurrected bodies of flesh and bone, to dwell eternally in the very presence of God the Eternal Father.

Sealing of families

Through this priesthood power which has been again restored to prophets of God, we can be sealed as families on earth and have that sealing be effective in heaven. As authorized disciples of Jesus Christ, we can become in turn saviors not only for our own living families, but also for our deceased progenitors. All it requires is the exercise of that simple faith to carry out this promise as the widow did for Elijah. She gave the last food she had as a token of her faith in God. Surely, out of the great abundance God has given us, we can share some of our time and our

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means to do this spiritual work for the living and for the dead under the direction of modern prophets who hold the same fullness of priesthood power as did Elijah the Tishbite. President Kimball holds the keys of this sealing power to bind on earth and to have it bound in heaven. He is a true prophet of God, of which I testify in the name of Jesus Christ. Amen.

President Spencer W. Kimball

Elder Theodore M. Burton, Assistant to the Twelve, has just addressed us.

We shall now be pleased to hear from Elder Rex D. Pinegar of the First Council of Seventy. He will be followed by Elder David B. Haight, Assistant to the Council of the Twelve Apostles.

Elder Rex D. Pinegar

Of the First Council of the Seventy

It is a great privilege to be here today to address you. My heart is filled with wonderful feelings as I contemplate the great blessings we enjoy as a result of the reestablishment by the Lord of his church 144 years ago today.

His church, The Church of Jesus Christ of Latter-day Saints, exists for the perfecting of the Saints and for the unifying and exalting of the family of our Father in heaven.

Significance of family

"To the members of our Church," President Stephen L. Richards has said, "the home [or family] has an enlarged significance that is subordinate to nothing else in life, for it constitutes not only the source of our greatest happiness here in this life, but also the foundation of our exaltation and glory in the life to come. After all, it is essentially a religious institution. It has its origin in [a] religious ceremony. It is the fulfillment of [a] divine command. Its government is of a religious nature and the finest of its products are spiritual." (Stephen L. Richards, *Where Is Wisdom?*, Deseret Book Co., 1955, p. 193.)

Head of the family

The Lord has said that in the ordinances of the Melchizedek Priest-

hood "the power of godliness is manifest." (D&C 84:20.) Thus, clothed with the holy priesthood of God and commissioned by the Lord, a man takes his place at the head of his family. Through his righteous leadership, the power of godliness may be manifest in his home. This sacred obligation and stewardship he shares with his wife, his helpmate. In partnership with our Heavenly Father, they experience the joy of creation as children bless their home and enlarge their family circle.

A wife and mother will be an inspiration to her family and to her husband and will honor him in his divine appointment as head of their family.

President Hugh B. Brown has said to the women of the Church:

"There is no better way to worship and glorify God than by assisting his sons on the upward and difficult climb. This takes patience, tolerance, forbearance and other typically feminine virtues." (Hugh B. Brown, "The Exalted Sphere of Woman," *Relief Society Magazine*, December 1965, p. 887.)

A husband and father will endeavor to be noble and faithful in carrying forth his sacred responsibility to teach correct principles to his children by precept and by example.

Father's testimony

Recently I heard a father tell of the

powerful influence his own testimony and example had in the life of his daughter. His lovely daughter was being pursued by an ardent admirer—one who had unfortunately turned away from the Church and who, through his wrongdoings, had been cut off from the blessings of the priesthood and Church membership. This girl thought she loved him and believed she might be happy with him.

Her concerned parents invited the young man into their home and tried to convince him of the need to put his life in order and to follow Christ. The father bore a fervent testimony of the reality of the Savior and of the joy that comes through obedience to his gospel. However, his words were rejected by the young man. In fact, the boy scoffed at such ideas and afterward tried to convince the girl that her father was old-fashioned and a hypocrite.

This accusation, the father said, was the young man's undoing. That daughter defended her father and his beliefs. She knew him. She knew the validity of his testimony. She knew her father lived as he believed—his sincere love of the gospel and his example of living its teachings she could not doubt nor deny.

Her love she would save for another whose testimony was like that of her father, whose life would be blessed with the joy and peace that comes from living the gospel of Jesus Christ.

Today she is the wife of such a man, a happy mother of a lovely family born in the covenant of an eternal marriage. Oh, how blessed is the influence of a righteous father!

The scriptures tell us that "nevertheless neither is the man without the woman . . . in the Lord." (1 Cor. 11:11.)

Robert E. Lee's training

It was said of the great General Robert E. Lee that if he was early trained in the way he should go, his

mother trained him. If he was "always good," as his father wrote of him, she labored to keep him so. If his principles were sound and his life a success, to her, more than to any other, should the praise be given. A family member wrote of him:

"As Robert grew in years he grew in grace; he was like the young tree whose roots firmly imbedded in the earth, hold it straight from the hour it was first planted till it develops into majestic proportions. With the fostering care of such a mother the son must go straight, for she had planted him in the soil of truth, morality, and religion, so that his boyhood was marked by everything that produces nobility of character in manhood." (Fitzhugh Lee, *General Lee*, New York: New York University Society, 1905, pp. 20-22.)

Tribute to mother

Following a 13-year-old girl's successful completion of a difficult and challenging assignment, she wrote this to her mother:

I have a secret
known only by me.
It helps me, it holds me,
It keeps me happy.
You will not believe this,
but surely it's true
'It' is my mother.
Yes, Mother, it's you.

You, you are my secret strength
And to you I'll always be true
And here is a message
Which comes from my heart:
Mother, I love you.
—Suzanne Pinegar, "Secret Strength"

A mother's inherent qualities of trust, courage, and faith lend strength to every member of the family.

Brotherly love

Children also provide strength to the lives of family members. As we cele-

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brate the Easter season, we reverence the most significant demonstration of brotherly love ever shown. The atoning sacrifice of Christ was the supreme example of unselfish love. While Jesus was our only brother who could make such a sacrifice for us, each of us can and should make Christlike sacrifices daily for one another through unselfish actions and willing service. It is in the home that we experience many opportunities to do this.

One day my older brother, Lynn, came hurrying home from high school basketball practice, bringing a teammate with him. Upon entering the house, both made a dash for the kitchen to satisfy their hungry appetites. My brother's friend loudly described his feeling of hunger by using a few vulgar and profane words to accent his anxious mood. Lynn quickly, quietly, but firmly said, "Hey, don't talk like that. My little brothers might hear you. I don't want them to learn words like that. Besides, they might think less of you than they ought to."

Unknown to my brother, my friend and I did hear that conversation, but the profane words were quickly erased from my mind by the thoughtful concern and courage shown by my older brother. That experience made a positive, lasting impression on my young mind. At the risk of sacrificing a friendship, his kindly chastisement of his friend taught me a lesson of love and concern for others and of courage to uphold the right.

Family home evening

So important are our relationships with our family members as we learn these lessons of life that family home evening has been revealed by the Lord as a prescribed means for the enduring development of all family members.

Each Monday evening families will gather together, with father presiding, to experience one of the highlights of

the week's activities. During this special time together, the family, regardless of size or circumstances, may receive instruction and inspiration. Here in the sacredness of home father and mother teach correct gospel principles to their children. The children also have opportunities to teach and to share their thoughts and talents. Often the most effective learning takes place as family members help each other prepare for family home evening. Parents and children increase in their love and appreciation for one another as they participate in family home evening and strive to apply the principles learned there throughout the following weeks and years.

President Kimball's home

President Kimball, whom we have sustained as president and prophet today and of whom I testify is a living prophet of the Lord Jesus Christ, has indicated that heaven was in his home when home evening was held. He has also said:

"While one objective is reached by merely being together, yet the additional and greater value can come from the lessons of life. The father will teach the children. Here they can learn integrity, honor, dependability, sacrifice, and faith in God. Life's experiences and the scriptures are the basis of the teaching, and this, wrapped up in filial and parental love, makes an impact nothing else can make. Thus, reservoirs of righteousness are filled to carry children through the dark days of temptation and desire, of drought and skepticism. As they grow up, the children cooperate in building this storage for themselves and the family. And so we have as a basic part of the Lord's programs the home evening and the family prayers and the teaching of gospel principles in our homes." (Spencer W. Kimball, *Faith Precedes the Miracle*, Deseret Book Co., 1972, p. 113.)

The Lord has blessed us with families that we might maintain our eternal relationship with him. May we recognize the importance of this divine blessing and do all in our power to fulfill this sacred responsibility. May the Spirit of the Lord be with us in our homes, I pray in the name of Jesus Christ. Amen.

President Spencer W. Kimball

He to whom we have just listened is Elder Rex D. Pinegar of the First Council of Seventy.

Elder David B. Haight, Assistant to the Council of the Twelve Apostles, will be our next speaker.

Elder David B. Haight

Assistant to the Council of the Twelve

This has been a glorious and inspiring day, and I ask for an interest in your faith and prayers that my remarks may be in harmony with the teachings of our Savior.

I have felt the Spirit of the Lord during this conference, particularly this morning in the solemn assembly.

Sustaining our leaders

One of the great privileges we have as members of the Church is the opportunity to sustain our leaders. It was a great blessing to me to be able to raise my hand and sustain President Spencer W. Kimball as the mouthpiece of God on earth and as the presiding high priest over the priesthood of the Church. The Lord says that he is "to be like unto Moses— . . . a seer, a revelator, a translator, and a prophet, having all the gifts of God which he bestows upon the head of the church." (D&C 107:91-92.)

I know that he has been prepared and raised up at this particular time, and I sustain him with all of my heart and with all of the faith that I have, and I will enthusiastically follow his direction. I also sustain the calling of Elder L. Tom Perry this day and Elder Fyans and Elder Maxwell. I know that these callings have been inspired of the Lord.

"Jesus Now"

Recently a new book was published with the rather startling title *Jesus Now*.

The reviewers announced that this is a brilliant book. The writer states, "Jesus is disappearing from the minds of men, and it is just as well that He is, for the Jesus that we are losing is the Jesus that we have created." The author asks the question "What does Jesus mean to modern man?"

Responses to this question will vary when Easter is celebrated next Sunday throughout the so-called Christian world. Services of various types will be held by some people paying their honor to the man known as Jesus of Nazareth. Some will think of Jesus as a prophet; some will think of him as a teacher; some will think of him as just an ordinary man. Unfortunately, not many will think of him as our Savior and Redeemer, and fewer still will believe the Father's words, ". . . This is my beloved Son, in whom I am well pleased." (Matt. 3:17.)

What does Jesus mean to you and to me?

The Son of God

The Jesus I know and believe in is Jesus the Christ, the Son of God. This witness has been revealed to me by the blessing and influence of the Holy Ghost. I know that he is the Author of the plan of salvation and exaltation, the Creator of the world and all that is in it, that he is our Savior who loves each of us and who died on the cross for us, who teaches us compassion and

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forgiveness, the friend of all, healer of the sick, the giver of peace to all who will listen and believe.

Modern man must not be led astray from ancient and latter-day truths—truths and spiritual experiences that occurred when prophets walked and talked with Jesus. What did Jesus mean to the ancient apostles? What did he mean to Peter?

Mark, writing of the events on the morning of the resurrection, states that Mary Magdalene and Mary the mother of James were directed by the young man they encountered as they entered the sepulcher, "Go . . . tell his disciples and Peter. . . ." (Mark 16:7.) They were directed specifically to inform Peter. Peter and John hurried to the sepulcher. Peter entered, saw the neatly folded linen cloths and the handkerchief that had been about his head. Peter was now a personal witness of this great event.

Testimony of ancient apostles

On the day of Pentecost, Peter witnessed the "rushing [of the] mighty wind" (Acts 2:2) and the pouring out of the Holy Ghost. He preached of the glorious gospel and testified of Jesus of Nazareth. People were pricked in their hearts and asked, ". . . Men and brethren, what shall we do?" (Acts 2:37.) And Peter, with that newly developed depth of conviction, replied, ". . . Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.) Three thousand souls believed and were baptized. They felt of the spirit and power of our Lord's senior apostle. Could we ever doubt what Jesus meant to Peter?

I am always strengthened by the fervor and magnitude of John's conviction. There was never any doubt. He testified, "In the beginning was the Word, and the Word was with God, and the Word was God. All things were

made by him. . . . In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not." (John 1:1, 3-5.)

The apostle Paul knew, understood, and testified of Jesus. The manifestation to Paul on the road to Damascus changed the course of his life as indicated by his own words: ". . . Lord, what wilt thou have me to do? . . ." (Acts 9:6.) And later testifying to the Corinthian saints he said, ". . . Christ died for our sins . . . was buried . . . rose again the third day . . . was seen of above five hundred. . . . And last of all he was seen of me also. . . ." (1 Cor. 15:3-4, 6, 8.)

Appearance on western continent

It may be beyond our own comprehension to realize what Jesus meant to Nephi when the resurrected Christ appeared on the western continent, saying, "Behold, I am Jesus Christ, whom the prophets testified shall come into the world. . . ."

". . . I am the light and the life of the world; . . . and have glorified the Father in taking upon me the sins of the world. . . . Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world."

Then Nephi writes, ". . . the multitude went forth, and thrust their hands into his side, and did feel the prints of the nails in his hands and in his feet; . . ."

"And when they had all gone forth and had witnessed for themselves, they did cry out with one accord, saying: Hosanna! Blessed be the name of the Most High God! And they did fall down at the feet of Jesus, and did worship him." (3 Ne. 11:10-11, 14-17.) They had been in his presence and they could testify.

Meaning to Joseph Smith

What did Jesus mean to the boy Joseph Smith? The appearance of God the Father and Jesus Christ to the boy prophet in modern times is described in his own words: "... I saw a pillar of light exactly over my head, above the brightness of the sun. . . . When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*" (Joseph Smith 2:16-17.)

President Joseph F. Smith declared, "The greatest event that has ever occurred in the world since the resurrection of the Son of God from the tomb and his ascension on high, was the coming of the Father and of the Son to that boy Joseph Smith. . . ." (Preston Nibley, *Joseph Smith the Prophet*, Deseret News Press, 1946, p. 28.)

During the Prophet's life he told but one story. In a little schoolhouse in Michigan in 1834, Edward Stevenson heard him testify: "I am a witness that there is a God, for I saw Him in open day. . . ." Stevenson then recorded, "Oh how these words . . . filled me with joy unspeakable, to behold one who, like Paul the Apostle . . . could with boldness testify, that he had been in the presence of Jesus Christ." (*Joseph Smith the Prophet*, p. 30.)

Spiritual knowledge and spiritual experiences must not and need not disappear from the mind of modern man, because the testimonies of ancient and modern prophets have been recorded for man's own benefit, and

today believers testify of these truths. Modern man must replace uncertainties and doubt with a desire to know more of Jesus.

Godship of Jesus

It is our responsibility and glorious opportunity to bear constant testimony of Jesus the Christ. We must testify to the world of his godship, the actuality of his birth in the flesh of both divine and mortal parentage. He was selected to perform the essential mission of the restoration and redemption. This he did—he was crucified and rose from the grave, thus making it possible for every human being to be resurrected through this marvelous atonement of Jesus, saint and sinner alike.

All can be placed on the pathway to eternal progression. Everyone who accepts him and is repentant receives forgiveness of his past sins and the opportunity to gain exaltation. "... I am the way, the truth, and the life: no man cometh unto the Father, but by me. . . ." (John 14:6.) Could the mind of man possibly develop a more noble concept for the destiny of man? Jesus Christ is the central figure.

To the question "What does Jesus mean to modern man?" I testify that he means everything. To this statement I bear solemn witness in his name. Amen.

President Spencer W. Kimball

We have just listened to Elder David B. Haight, Assistant to the Council of the Twelve.

Elder Bruce R. McConkie of the Council of the Twelve Apostles will be our concluding speaker.

Elder Bruce R. McConkie

Of the Council of the Twelve

I believe that Spencer W. Kimball was foreordained to be the president of The Church of Jesus Christ of Latter-day Saints; to be the prophet, seer, and revelator to the Lord's people; and to be the mouthpiece of God on earth for the time and season that lies ahead.

Calling of Spencer W. Kimball

I know he was called and chosen and ordained to this ministry by the spirit of prophecy and revelation and was present when the Spirit of the Lord testified to each member of the Council of the Twelve that it was the mind and will of him whose witnesses we are, and on whose errand we serve, that President Kimball should now step forward and lead his people.

It was as though the Lord by his own voice said: "My servant President Harold B. Lee was true and faithful in all things that I appointed him to do; his ministry among you is completed; and I have called him to other and greater labors in my eternal vineyard. And I, the Lord, now call my servant President Spencer W. Kimball to lead my people and to continue the work of preparing them for that great day when I shall come to reign personally upon the earth. And I now say of him as I said of my servant Joseph Smith: '... thou shalt give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me;

"For his word ye shall receive, as if from mine own mouth, in all patience and faith.

"For thus saith the Lord God: Him have I inspired to move the cause of Zion in mighty power for good, and

his diligence I know, and his prayers I have heard.'" (D&C 21:4-5, 7.)

Living oracles

It seems easy to believe in the prophets who have passed on and to suppose that we believe and follow the counsel they gave under different circumstances and to other people. But the great test that confronts us, as in every age when the Lord has a people on earth, is whether we will give heed to the words of his living oracles and follow the counsel and direction they give for our day and time.

"We be Abraham's children, the Jews said to Jove;

We shall follow our Father, inherit his trove.

But from Jesus our Lord, came the stinging rebuke:

Ye are children of him, whom ye list to obey;

Were ye Abraham's seed, ye would walk in his path,

And escape the strong chains of the father of wrath.

"We have Moses the seer, and the prophets of old;

All their words we shall treasure as silver and gold.

But from Jesus our Lord, came the sobering voice:

If to Moses ye turn, then give heed to his word;

Only then can ye hope for rewards of great worth,

For he spake of my coming and labors on earth.

"We have Peter and Paul, in their steps let us trod;

So religionists say, as they worship their God.

But speaks He who is Lord of the living
and dead:
In the hands of those prophets, those
teachers and seers,
Who abide in your day have I given the
keys;
Unto them ye must turn, the Eternal to
please."

—Bruce R. McConkie

Stature of present leaders

Accordingly it is my desire to lay before us the plain fact that these humble men who preside over the church and kingdom of God on earth in our day are like unto the prophets and apostles of old and are the ones whom God hath chosen to lead and direct his earthly kingdom in these last days. Those of us who sit almost daily at the feet of Presidents Spencer W. Kimball, N. Eldon Tanner, and Marion G. Romney marvel at the wisdom and judgment that attend their decisions and recognize them as preachers of righteousness of the same stature as Peter, James, and John, who were the First Presidency of the church in their day.

May I say that there is no chance in the call of these brethren to direct the Lord's work on earth. His hand is in it. He knows the end from the beginning. He ordained and established the plan of salvation and decreed that his everlasting gospel should be revealed to man in a series of dispensations commencing with Adam and continuing to Joseph Smith. And he—the Almighty—chooses the prophets and apostles who minister in his name and present his message to the world in every age and dispensation. He selects and foreordains his ministers; he sends them to earth at the times before appointed; he guides and directs their continuing mortal preparations; and he then calls them to those positions they were foreordained to receive from before the foundations of the earth.

Preparation of President Kimball

May I take President Spencer W. Kimball as an illustration and pattern of one who was prepared, foreordained, and called to leadership among the Lord's people. He was, it is true, born in the household of faith. Like Jacob, who inherited spiritual talents from Isaac and Abraham, so is he endowed by natural inheritance with those talents and abilities that prepare him for his present position of apostolic presidency.

But more than mortal birth, more than mortal preparation are involved. He was born in the household of faith for a reason, and it was not this life alone that prepared him to stand as a minister of light and truth and salvation to his fellow mortals. The fact is, he is a spirit son of God who was called and chosen and foreordained before the foundations of the earth were laid, and he is now fulfilling the destiny designed for him from the preexistence, and promised him, in our presence, as we sat with him in the grand council when God himself was there.

Joseph Smith said, "Every man who has a calling to minister to the inhabitants of the world was ordained to that very purpose in the grand council of heaven before this world was." Then the Prophet said of himself, "I suppose that I was ordained to this very office in that grand council." (*Teachings of the Prophet Joseph Smith*, p. 365.) President Kimball now wears the mantle of Joseph Smith and was a participant in the operation of the same law of foreordination.

Blessings of foreordination

Abraham, our father, who also was present in this council, was privileged to see in vision the hosts of preexistent spirits. "Among all these," he said, "... were many of the noble and great ones," whom he described as being

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"good." (Abr. 3:22.) Abraham saw that God the Eternal Father "stood in the midst" of those mighty ones and said, "These I will make my rulers; . . . and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born." (Abr. 3:23.)

And as with Abraham, so with all the prophets, and for that matter so, to one degree or another, with the whole house of Israel and with all the members of the Lord's earthly church—all are participants in the blessings of foreordination.

To Jeremiah the Lord said: "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." (Jer. 1:5.)

All those who receive the Melchizedek Priesthood in this life were, as Alma teaches, "called and prepared from the foundation of the world according to the foreknowledge of God," because they were among the noble and great in that premortal sphere. (Al. 13:3.)

Doctrine of election

And Paul says that through this law of foreordination, which he calls the doctrine of election, there came to the whole house of Israel "the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." (Rom. 9:4.) He says that the faithful members of the Church, those "that love God" and "are called according to his purpose," are foreordained "to be conformed to the image of his Son," to be "joint-heirs with Christ," and to have eternal life in our Father's kingdom. (Rom. 8:17, 28.)

He says also of members of the Church that God "hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love," and that we were foreordained to become the chil-

dren of Jesus Christ by adoption, thus gaining a "forgiveness of sins" in this life and an inheritance of eternal glory in the life to come. (Eph. 1:7.)

Law of foreordination

Our revelations, ancient and modern, abound in pronouncements relative to the law of foreordination, both as it applies to specific individuals called according to the foreknowledge of God to special labors in mortality and as it applies to the blessings promised that host of valiant souls who are born in the lineage of Israel and who hear the voice of the Good Shepherd and come into his sheepfold on earth.

Christ himself is the great prototype of all foreordained prophets. He was chosen in the councils of eternity to be the Savior and Redeemer. Of him Peter said he was "a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world" (1 Pet. 1:19-20), as the one who should come in the meridian of time to work out the infinite and eternal atonement. For 4,000 years all the prophets testified of his coming and proclaimed his goodness and grace.

Mary, the mother of our Lord "after the manner of the flesh" (1 Ne. 11:18); Moses, the greatest prophet ever to minister in Israel; John the Revelator, whose mission it was to see the visions of the end of the world; and Joseph Smith, the prophet and seer of the restoration, were all designated by name hundreds or thousands of years before their mortal ministries, because their foreordained work was known and envisioned in advance.

The work to be done by John the Baptist, by the ancient Twelve, by Columbus, by the signers of the Declaration of Independence, and by the framers of the Constitution of the United States was all known and arranged for in advance. And all these are but illustrations and patterns, for all of the Lord's work is planned and prepared in ad-

vance, and those who are called and chosen to do the work receive their commission and ordination from him, first in the preexistence and then, if they remain true and faithful, again here in mortality.

Noble in preexistence

What then of our President, the man whom the Lord has chosen to represent him and preside in his kingdom for the time and season ahead? Truly he is more than the offspring of faithful fathers. He is in fact a son of God, a spirit offspring of the Almighty. He dwelt with the Eternal Father, saw his face, heard his voice, and what is more important than all else, he believed his word and kept his law.

By obedience, by conformity, by personal righteousness, because he elected to follow in the path of the Chosen and Beloved Son, Spencer W. Kimball was noble and great in the preexistence. Above all his other talents, he developed the talent for spirituality—the talent to believe and accept the truth, the talent to desire righteousness.

He knew and worshiped the Lord Jehovah, who was “like unto God.” (Abr. 3: 24.) He was a friend of Adam and Enoch. He took counsel from Noah and Abraham. He sat in meetings with Isaiah and Nephi. He served in the heavenly kingdom with Joseph Smith and Brigham Young.

Preexistence not remote

Preexistence is not some remote and mysterious place. All of us are but a few years removed from the Eternal Presence, from him whose children we are and in whose house we dwell. All of us are separated by a thin veil only from the friends and fellow laborers with whom we served on the Lord’s errand before our eternal spirits took up their abodes in tabernacles of clay.

True, a curtain has been drawn so we do not recall our associations there.

But we do know that our Eternal Father has all power, all might, all dominion, and all truth and that he lives in the family unit. We do know that we are his children, created in his image, endowed with power and ability to become like him. We know he gave us our agency and ordained the laws by obedience to which we can obtain eternal life. We know we had friends and associates there. We know we were schooled and trained and taught in the most perfect educational system ever devised, and that by obedience to his eternal laws we developed infinite varieties and degrees of talents.

Talents acquired

And hence comes the doctrine of foreordination. When we come into mortality, we bring the talents, capacities, and abilities acquired by obedience to law in our prior existence. Mozart composed and published sonatas when but eight years of age because he was born with musical talent. Melchizedek came into this world with such faith and spiritual capacity that “when a child he feared God, and stopped the mouths of lions, and quenched the violence of fire.” (Gen. 14:26. Inspired Version.) Cain, on the other hand, like Lucifer, was a liar from the beginning and was told in this life: “. . . thou shalt be called Perdition; for thou wast also before the world.” (Moses 5:24.)

A chosen people

Now this is the doctrine of foreordination; this is the doctrine of election. This is the reason why the Lord has a chosen and favored and peculiar people on earth; and this is the reason he said: “My sheep hear my voice, and I know them, and they follow me:

“And I give unto them eternal life. . . .” (John 10:27-28.)

A knowledge of these wondrous truths places upon us a greater burden than rests upon any other people to

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follow Christ—to take his yoke upon us, to keep his commandments, to do ever those things that please him. And if we love and serve him, we will give heed to the words of the apostles and prophets whom he sends to reveal and teach his word among us.

A listening ear

The great need in the world today is not for the Lord to send a prophet to reveal his mind and will. He has done that; we have a prophet; we are guided by many men who have the spirit of inspiration. The great need today is for men to have a listening ear and to give heed to the words that fall from the lips of those who wear the prophetic mantle.

God be praised that there is a prophet in Israel!

God be implored that we may have a listening ear and give heed to the voice of his prophet!

God be thanked that he has poured out his Spirit upon us so that we know of the truth and divinity of the great latter-day work, and to its eternal verity I testify in the name of the Lord Jesus Christ. Amen.

President Spencer W. Kimball

Elder Bruce R. McConkie of the Council of the Twelve has been our concluding speaker.

We remind the brethren of the General Priesthood Meeting which will convene here tonight at 7 p.m. in the Tabernacle.

The Sunday morning session will be broadcast by many radio and television stations in the western United States, and by short-wave radio to England, Europe, Mexico, South America, Central America, Africa, and parts of Asia.

The nationwide CBS Radio Tabernacle Choir Broadcast tomorrow morning will be from 9:30 to 10:00 a.m. Those desiring to attend this broadcast must be in their seats no later than 9:15 a.m.

We are grateful to the lovely children of this Primary Chorus for the inspiring music they have rendered here today. Thank you, lovely children, for your presence at this session of the conference this afternoon.

The Children's Chorus, with Sister Patricia Maughan conducting and Brother Roy M. Darley at the organ, will now sing two hymns especially arranged for this occasion: "Come, Listen to a Prophet's Voice," and "We Thank Thee O God, for a Prophet." Ricky Tanner is the soloist.

The benediction will then be offered by Elder Charles A. Didier, regional representative and mission representative of the Twelve.

The Primary Children's Chorus sang two hymns as follows: "Come, Listen to a Prophet's Voice," and "We Thank Thee, O God, for a Prophet."

The benediction was pronounced by Elder Charles A. Didier.

The conference was then adjourned until 7 o'clock p.m.

GENERAL PRIESTHOOD MEETING

FIFTH SESSION

The General Priesthood Meeting of the Church convened at 7 o'clock p.m. Saturday, April 6, 1974, with President Spencer W. Kimball presiding and conducting.

The Mormon Youth Men's Choir, with Jay Welch as director, Had Gundersen as assistant director and Roy M. Darley as organist, provided the choral music for this session.

President Kimball made the following opening statement:

President Spencer W. Kimball

Brethren, we are assembled in this the General Priesthood Session of the 144th Annual Conference of The Church of Jesus Christ of Latter-day Saints.

These services are being relayed by closed-circuit transmission and will reach members of the priesthood gathered in the Assembly Hall, and in approximately 875 other separate locations from coast to coast and in Canada. It is estimated that 190,000 men and boys will participate in this meeting by direct wire. We also have an additional report that for the first time in Australia the people will be assembled at this same moment in the Adelaide, Sydney, Perth and Brisbane Stakes, and while it is Sunday noon over there, it is this same moment.

We extend our greetings and blessings to all the priesthood members assembled here in the Tabernacle, and in various buildings throughout the United States and Canada.

For the benefit of those in outlying areas of the Church, we announce that at this morning's Solemn Assembly, Elder L. Tom Perry was sustained as a member of the Quorum of the Twelve,

and Elders J. Thomas Fyans and Neal A. Maxwell were sustained as Assistants to the Twelve.

The singing during this session will be furnished by the Mormon Youth Men's Choir, with Jay Welch as director, Had Gundersen as assistant director, and Roy Darley, organist.

The choir, with Had Gundersen conducting, will begin this service by singing, "Rise Up O Men of God," by Frank W. Asper.

Following the singing, Elder Robert L. Simpson, Assistant to the Council of the Twelve Apostles, will offer the invocation.

The Mormon Youth Men's Choir sang the number, "Rise Up O Men of God."

The opening prayer was offered by Elder Robert L. Simpson, Assistant to the Council of the Twelve.

President Kimball

The Mormon Youth Men's Choir with Jay Welch conducting will now favor us with "A Poor Wayfaring Man of Grief."

"A Poor Wayfaring Man of Grief" was rendered by the Mormon Youth Men's Choir.

President Kimball

That beautifully rendered song takes us back to Carthage Jail.

Bishop Victor L. Brown, Presiding Bishop of the Church, will be our first speaker this evening.

Bishop Brown will be followed by Elder Marion D. Hanks, Assistant to the Council of the Twelve Apostles.

Bishop Victor L. Brown

Presiding Bishop

My dear brethren, I am deeply grateful to President Kimball for the opportunity to speak with you tonight. I think I would not be far wrong in estimating that approximately 90 percent of the bishops of the Church are present somewhere in this meeting tonight. I would hope that about the same percentage of Aaronic Priesthood quorum presidencies are present with their bishops. It is to the bishops and quorum presidencies I wish to direct my remarks.

Charge to Presiding Bishopric

At a meeting in the Salt Lake Temple, called by the First Presidency and attended by the Quorum of the Twelve and some of the other General Authorities on April 9, 1972, President Harold B. Lee charged the Presiding Bishopric with our responsibility in the following words:

"Now to the Presiding Bishopric, there are two great divisions of the priesthood as spelled out in the 107th section of the Doctrine and Covenants, the Melchizedek Priesthood and the Aaronic Priesthood. The ecclesiastical title of those who head the Melchizedek Priesthood is the First Presidency, but their priesthood title is the Presidency of the High Priesthood of the Church. The title Presiding Bishopric is your ecclesiastical title, but your priesthood title is the Presidency of the Aaronic Priesthood of the whole Church. Having that in mind then, you must have clearly in mind that first and foremost of all responsibilities you have is to look after the Aaronic Priesthood. . . . You will help to bring the focus of the time to young men of these critical ages; and when we refer to the young men, we mean the girls also. We can't save the boys without the girls.

So all through your ministry remember, nothing should be secondary to placing great emphasis on the work of the Aaronic Priesthood, to work with the auxiliaries to see to it that they function in an auxiliary capacity, but always with the thought in mind of magnifying the priesthood and of making certain that no auxiliary takes ascendancy over the priesthood."

In response to this injunction and through revelation given to a prophet, the Aaronic Priesthood MIA program was given birth. It was announced to the Church one year ago now at April Conference, 1973. It was inaugurated in September of the same year. In effect it brought two auxiliaries, the Young Men's Mutual Improvement Association and the Young Women's Mutual Improvement Association, directly under the umbrella of the Aaronic Priesthood. They then became priesthood oriented and priesthood directed.

Evidence that this change was divine is just now beginning to break over the horizon. In just over seven months of operation, we see miracles taking place in the lives of our youth. These wonderful things are happening in every ward and branch of the Church where the adult leaders have caught the vision of the program and understand its source. As to its source, may I quote from President Lee's address at June Conference:

"One or two thoughts have impressed themselves upon me as we have witnessed and have listened. During the year that has passed, we have pondered, we have prayed, we have searched, and now we come with a declaration to all of you that you may know with a certainty that defies all doubt that this which you have witnessed, this which you have heard has been divinely inspired.

"I have occasion to recall again

and again what the Lord said: 'And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments.'

"'But learn that he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come.' (D&C 59:21, 23.)

"I choose not to offend God by claiming that all of this has come by the will of men. I confess with all my soul that these things are of the Lord, and they have come through righteousness, through prayer, and through great needs." (*Ensign*, Sept. 1973, pp. 81-82.)

Basic principles of program

In my remarks tonight, I have nothing new to introduce, but if the Lord will bless me, I will attempt to discuss some of the basic principles of the program.

The guiding principle upon which we base all our efforts was given us by the Prophet Joseph Smith in response to a question of how he governed his people. As you know, he said, "I teach them correct principles, and they govern themselves." (*Priesthood and Church Government*, comp. John A. Widtsoe, Deseret Book Co., 1939, p. 100.) In all we and our associates, the general presidencies and their boards, are doing, we are merely trying to teach correct principles, adding a few suggestions and letting you stake presidencies, bishoprics, branch presidencies, and Aaronic Priesthood quorum presidencies govern yourselves.

Charge to all bishoprics

A moment ago I quoted President Lee's charge to the Presiding Bishopric. Except for scope, that same charge applies to every bishopric in the Church. As you bishops were ordained and set apart, in addition to being set apart as

the bishop of your ward, you were set apart as the president of the priests quorum of your ward and, with your counselors, as the presidency of the Aaronic Priesthood of your ward. As President Lee said, this is your priesthood title, and it is "first and foremost of all responsibilities." He further stated, "When we refer to the young men, we mean the girls also." In other words, the youth of your wards are your first and foremost responsibility.

Although the principles we shall discuss would apply to almost any leadership setting, tonight I would like to point them directly at you bishops and you presidencies of Aaronic Priesthood quorums. One of the most stimulating influences being felt in this program today is resulting from peer leadership. You presidents and counselors in Aaronic Priesthood quorums are the file leaders of all members of your quorums, active and inactive. You have a responsibility for the total well-being and activity of each of your quorum members. This means that you not only conduct the quorum meeting Sunday morning or make assignments at the sacrament table, but you provide leadership in all services and activities. This is why you have been appointed to positions of leadership in the Scouting organization. You see, Scouting is a part of priesthood responsibility. As you gain an understanding of your stewardship, you will recognize your responsibility to your members as clearly as elders quorum presidents recognize theirs for the elders and prospective elders in their quorums. The Lord revealed in section 107 of the Doctrine and Covenants:

"And again, verily I say unto you, the duty of a president over the office of a deacon is to preside over twelve deacons, to sit in council with them, and to teach them their duty, edifying one another, as it is given according to the covenants." (D&C 107:85.) And, of course, the same applies to the teachers quorum president.

Vital role of bishop

The bishop is president of the priests quorum. He is aided by a group leader. If these young men are to fulfill their stewardship and responsibilities, they must be taught correct principles. You bishops have a paramount role in seeing that they are taught properly. You have assistance, of course, from counselors and advisers, but your role is vital.

The most important and impressive lesson these young men will learn will be from you when you call them to these positions. If the call is casual, they will approach their responsibilities in a casual manner. If it is dignified and spiritual and you have by appointment invited the young man to your office for an interview, explaining to him as you call him that he is the one the Lord wants to fill this important office and that you have called him only after prayerful consideration, then he will understand the sacred nature of this important position and will make greater effort than ever to honor his priesthood. That first interview will have a lasting effect on his attitude toward his responsibility.

Personal interviews

Another very important teaching opportunity that you personally will have with him is the personal, private worthiness interview. Of course, this is not all. He will need to be taught the principles of leadership from other wise and understanding adult leaders. Here again, the adult leaders' responsibility is not just Sunday morning. It carries over into all church participation. As the boys participate in Scouting, they find the same adult and peer leaders as they saw in priesthood meeting Sunday morning. In other words, they find that priesthood responsibility goes far beyond the Sunday morning priesthood meeting.

Growth through experience

It is important that adult leaders create an environment that will permit these young men to learn and grow through experience. All too often we adults are impatient to get things done; so rather than letting these young men do them, we do them ourselves. At the same time, it is important that we do not leave them to their own resources. The wise adult leader will be where he should be when he should be there so he can take advantage of teaching opportunities. This, of course, will require great patience, and much of the time he will be in the background. As President Lee used to counsel, he should be a coach and not a quarterback. There needs to be sensitive and wise balance between the youth peer leadership and the adult leadership.

Bishops, one of the most essential and important resources you have in the Aaronic Priesthood area of responsibility is the bishop's youth committee. The degree to which you organize and properly use this committee will in large measure determine your success as the president of the Aaronic Priesthood in your ward. This is where you can make these youth leaders feel that they are a vital part of this great Church. If you will listen to them carefully, you will learn of their needs. This is where, by your example, you can teach them correct principles of leadership in a most receptive setting.

Importance of individual

In all that we do, regardless of the programs and activities, the center of our interest must be the boy. Programs are useful only to the degree that they affect each individual boy's life for good. As bishops, you and I have been given responsibility in perhaps one of the most unusual periods of time in the history of mankind. The spirits of this generation of youth are some of

the most valiant to ever come forth. The fact that the Lord would give a revelation pertaining specifically to their generation would indicate this. I have the utmost confidence that if we, the presidents of the Aaronic Priesthood, will carry the mantle of our offices, we will be blessed to provide a stewardship that will enable these young men to rise above the things of the world and be young men of character, integrity, virtue, and faith. Recently I learned of a group of young people in whose lives a miracle is taking place. They are setting an example for the world to follow. About 3 percent of the students in a particular high school are members of the Church. A few months ago the school principal and superintendent, neither of whom are members, granted permission for these young people to have released time during the school day for seminary. This is the first high school in the entire state in which it is located that has given this permission. Just a few weeks ago, the stake president and bishop reported that the school officials are most impressed with and grateful for the good influence the Latter-day Saint students are having on the entire student body.

The lives and influences of these young people justify the faith the Lord has in this generation. With the proper guidance from you bishops, your counselors, the advisers, and quorum presidencies, a new high in leadership and devotion of the young men of the Church will be assured. This then will

surely further prepare the world for the second coming of the Savior and ultimately assist him in bringing "to pass the immortality and eternal life of man." (Moses 1:39.)

Responsibility to family

There is another responsibility you bishops have that transcends all others that I feel impelled to mention, and that is the responsibility to your families. A bishop's wife carries an unusual responsibility in the home. May I caution you to be extra sensitive to her needs. Remember President McKay's counsel, "No success can compensate for failure in the home." (*Conference Report*, April 1964, p. 5.)

The bishops' responsibilities are heavy. However, with proper delegation and careful organization of your time, it is possible to successfully discharge your responsibilities to your family, as well as to the Lord. May your wives and your children and all of the youth over whom you preside be blessed with your wise and sound stewardship, I humbly pray in the name of Jesus Christ. Amen.

President Spencer W. Kimball

Bishop Victor L. Brown has just addressed us.

We will next hear from Elder Marion D. Hanks, Assistant to the Twelve Apostles.

Elder Marion D. Hanks

Assistant to the Council of the Twelve

I wonder how many of you young men and men who are a little older have heard the story of the man in the brown leather jacket. A famous surgeon received a phone call one night from a doctor friend who said he had a young child on the operating table and needed the surgeon's help in order to save the child. It was a long drive across town to the hospital and the surgeon drove as fast as he could with safety. As he pulled up to a stop sign, a man wearing a brown leather jacket opened the door and slid in beside him with his hand in his pocket as though he had a gun. The man was excited, demanded the surgeon's car, and obviously was in no mood to discuss it. The surgeon stood helplessly on the highway as the man in the brown leather jacket sped away in his car.

By the time the surgeon finally arrived at the hospital, it was too late. The child had died only moments before. The other doctor asked the surgeon to come with him to meet the child's father in the hope that together they might offer him words of comfort. As they entered the waiting room, the father came forward—he was the man in the brown leather jacket.

It occurs to me to wonder whether any of us here tonight are, in a different sense, men in brown leather jackets, who, through our lack of wisdom, perhaps not knowing it, certainly not wishing it, keep spiritual help from reaching our children when they need it. Or if we are young, we are tempted to follow a course that could damage the children that we will one day have.

Models of true manhood

This great meeting tonight is not only exciting and encouraging in its evidence of the tremendous priesthood potential in the kingdom of God, it also

manifests the capacity of the Church to exercise a powerful influence in helping to meet one of the most vital needs in the world today, and that is supplying models of true manhood for boys who are on their way to becoming men.

The absence of fathers from their homes, for one reason or another, and the lack of father-image and influence in the lives of boys are obvious factors in the large troubles that face our society. My firmly-held conviction is that in the homes of the Church, and through priesthood leadership in the Church, the problem is correctable; the challenge can be met, if we will.

Only God knows the worth of a boy, but we too are fathers, and we have an inkling. A boy is priceless not only for himself, but every individual is a kind of an omnibus carrying with him all the past that has gone into his making, all the potential in him for influencing the present, and he has, in addition, the sobering reality to face that he carries within himself the seeds of the future. Under every normal circumstance there will be one day those who call him father, and to them and their future he has a great and solemn responsibility.

Boys learn from men

Boys need men to learn from, men to be with who understand their need for activities that are challenging and socially and spiritually constructive and that stretch them and give them a chance to learn manly skills, men to love and who love them, men who are models of what a man ought to be. The father should be the first line of strength, and a boy blessed with such a father is fortunate indeed. But of course even such a family can use all the supportive influence they can get from good men

who genuinely care. But what of the boy who has no father, or whose father is not presently supplying what a father uniquely can give? To help him, the Lord has provided what I believe to be the finest program the world has ever known—a program of bishops and counselors, advisers, teachers, Scoutmasters, leaders, home teachers, coaches—strong men who really care. If the Lord's program is effectively operating, literally no boy in the whole Church should be without the blessing of choice men in his life, and every boy will, in fact, have several good men actively concerned for his well-being. I rejoice in the wonderful ward in which we live and in the great men who are interested in my son and the other lads they lead.

Now, it should be said that we have no lack of appreciation for the wonderful influence of mothers and other noble women in guiding boys—and no one in all the world is better qualified than I to understand that—but it takes men to make men. Even mothers cannot do it by themselves, and certainly none should have to undertake the effort alone; nor can schools or other institutions supply the need. Boys need men!

Implications for fathers

The implications of this for fathers and for men who hold the priesthood are clear indeed. In many homes, in every neighborhood, in every community, in every ward and branch of the Church, there are boys who need the help of men, mothers who need men to help their boys.

Is it fair to ask what will happen if boys don't get what they need from good fathers or conscientious men whose blessing it is to help them? The answer is that they must improvise or learn from other youth as ignorant and inexperienced as themselves. They will learn on street corners or in school corridors where success may be measured in terms of physical, sexual, or economic

prowess instead of in terms of character and quality relationships.

Now, brethren, if we need to do better than we are doing, and wish to do better, what program shall we follow? There is time here tonight to consider only the beginning of one answer among many, but that is a vital answer, and it needs to be understood.

Alma's message to Helaman

In chapter 36 of the book of Alma in the Book of Mormon is a remarkable lesson for every father, or for those who stand in place of a father. To his son Helaman, Alma bore a strong testimony of faith and repentance. Remember that Alma, in youthful rebelliousness, had made some serious mistakes. He wanted his sons to avoid those mistakes and to find what he, Alma, had discovered of the tender mercies of God, without the terrible, painful experiences through which he had gone. In this deeply honest account Alma bore record of the torment through which he had passed and shared with Helaman three great messages which every father would want to deliver to his own son. I deliver them tonight to my son and invite you to join me:

1. "And now, O my son Helaman, behold, thou art in thy youth, and therefore, I beseech of thee that thou wilt hear my words and learn of me; for I do know that whosoever shall put their trust in God shall be supported in their trials, and their troubles, and their afflictions, and shall be lifted up at the last day.

"And I would not that ye think that I know of myself—not of the temporal but of the spiritual, not of the carnal mind but of God." (Alma 36:3-4.)

Then Alma added something, and so do I:

2. "Yea, and . . . I have labored without ceasing, that I might bring souls unto repentance; that I might bring them to taste of the exceeding joy of which I did taste; that they might also

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be born of God, and be filled with the Holy Ghost.

"... And now behold, O my son, the Lord doth give me exceeding great joy in the fruit of my labors;

"For because of the word which he has imparted unto me, behold, many have been born of God, and have tasted as I have tasted, and have seen eye to eye as I have seen; therefore they do know of these things of which I have spoken, as I do know; and the knowledge which I have is of God." (Alma 36:24-26.)

But these messages were not enough. There is a third:

3. "But behold, my son, this is not all; for ye ought to know as I do know, that inasmuch as ye shall keep the commandments of God ye shall prosper in the land; and ye ought to know also, that inasmuch as ye will not keep the commandments of God ye shall be cut off from his presence...." (Alma 36:30.)

So a father testified to his son.

Teaching our own children

How foolish we are if we reserve to ourselves, or for others than our own children, the knowledge and testimony of the gospel we have gained. They, no less than others, need and deserve this from us.

Is it possible that some of us are in some measure men in brown leather jackets in this matter?

Do you remember that many of the most powerful teachings in the Book of Mormon are from fathers directly to their beloved sons? Lehi, Jacob, Benjamin, Alma, Helaman, Mormon, and others all taught wonderful lessons to their own sons.

Do you recall Alma's son Corianton and the sad mistake he made? He was proud, stubborn, willing to excuse himself because many others had also sinned. Alma plainly identified the seriousness of his son's actions, called him to repentance, taught him the mean-

ing of Christ's atonement, gave him a path to follow, and spoke the message of his heart:

"And now the Spirit of the Lord doth say unto me: Command thy children to do good, lest they lead away the hearts of many people to destruction; therefore I command you, my son, in the fear of God, that ye refrain from your iniquities." (Alma 39:12.)

In this marvelous lesson for sinners—and those who seek to help sinners—are some of the saddest and most moving words that I know from a faithful father who had tried to do missionary work in the very area where his son had been immoral: "... when they saw your conduct, they would not believe in my words." (Alma 39:11.)

Nephi's love for father

There are other accounts in the Book of Mormon, of course, like that of the boy who heeded his father's teachings and who made up his mind early in his life about what he really wanted. He wrote these words (You know him!):

"I Nephi, being exceeding young, nevertheless being large in stature, and also having great desires to know of the mysteries of God... I did cry unto the Lord; and behold he did visit me, and did soften my heart that I did believe all the words which had been spoken by my father...." (1 Nephi 2:16.)

Nephi performed many great tasks, and one I remember best was his help to his father who had murmured when the company lost its hunting equipment and faced starvation. Nephi, you will remember, had himself been blessed with marvelous spiritual experiences, but he loved his father so much that, instead of criticizing or taking over, he helped him regain his self-respect and confidence by going to his father and asking Lehi to inquire of God where he, Nephi, should hunt. With that support, the older man found his

faith and was again able to lead his people. The story itself is a minor incident in the Book of Mormon, but the lesson is not minor. It is no small thing to reestablish confidence and faith in a man at a critical point in his life when he has failed and is full of self-doubt.

So the scriptures are one remarkable and perhaps largely untapped source of strength for choice young men on their way to adult influence and responsibility, and for those who are now charged to guide them. How well are we using the source?

Liability in failure

Fiorello LaGuardia, an Italian immigrant to the United States, became one of the most respected and influential mayors in the history of New York. Early in his life, while he was a magistrate, a man was convicted of theft in his courtroom. The young judge felt compelled to impose a sentence of imprisonment. But when the man explained that he had stolen food to feed his impoverished family, the judge suspended the sentence and then levied a fine on every person in the courtroom for living in a city where a man had to steal bread to feed his family.

One wonders if some such liability may not, in justice, one day be imposed upon parents and teachers and other adults in the Church who have failed to feed our young the bread of life for whatever reason.

Automobile without key

Perhaps both boys and men will understand the analogy of an automobile which a young man desperately wanted and which his father promised him on his birthday if he merited it. "Just go with sensible people and do sensible things," said the father, "and on your birthday I'll see that you get the kind of car you want." The automobile was described in detail, with all the equipment a boy could imagine. So he

went with sensible people, and did sensible things, and prepared himself, hoping almost beyond hope for the big day. It arrived. He looked out the window of the house and saw the car of his dreams sitting there. It had everything on it which he in his imagination had conceived. He could scarcely contain himself with love and appreciation. He ran from the house, looked it over, and then went back to his dad for the key.

"The key?" said the father. "Oh, the key. Well, I'll tell you. The car is yours. I've been preparing you for it for a long time. It is very valuable and very important, and I know you'll make very good use of it, but for now I'll keep the key. I'll let you know when you can use it. You can tell everybody it's yours, but don't use it."

Boys need more than a promise and more than a name; they need to be permitted to test their strength, to use their abilities, to use their priesthood.

Responsibility of young men

You young men, of course, have a very great responsibility in these matters also. Many of you have been wonderfully blessed with gifts from the Lord and with opportunities to enjoy and use them. Your sense of appreciation, your respect for the blessings of God, your mature acceptance of responsibility, and your wonderful service, your sense of humor—they all strengthen and encourage us and make us very proud.

It was only a few days ago that a great stake president told of his distress when his son got a C- on his report card. He took the boy into the study and showed him the card. "What do you see on this card?" he said sternly. "Well, Dad, I see three A's," the boy said. I suppose a father has to be aware of the C's and that it is in the nature of the boy to see the A's. In understanding this, both will be additionally blessed.

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Now let me finish, if I may, with two very brief accounts of two great fathers.

A father's support

A young lad stood at the pulpit in Sunday School trying to give an assigned talk, but he could not get the words out. His giant of a father walked from the congregation to stand beside his son, put his arm around him, and said, "I know Larry has prepared his talk and that he'll be able to give it. He is a little frightened, so I'll just speak to you for a moment and then I know he'll be ready." The father stood by his boy with his arm around him, and in a moment the lad gave his talk. And many wept.

A while ago I met a special boy, and this week I had the privilege of spending some time with him and his family. This boy has muscular atrophy. He is a remarkable young man, loved by everyone in the ward. He has always wanted to do the things the other fellows do. He has succeeded in Cub Scouting. He is now a First Class Scout and is progressing.

While Jay was a deacon, he passed the sacrament with the others. He can't walk or stand on his feet, so his dad lined up with the other boys, holding Jay with his strong arm around his waist and helping him hold the tray, since his hands are not strong enough to support it. Jay's father thus assisted his son from row to row as he passed the sacrament. Jay did a great job as a deacon collecting fast offerings too. His dad carried him from door to door. Can you imagine that scene on the doorstep?

Jay bears a strong testimony; his attitude and outlook are amazing. He gives talks and does well. He has sung in Church, and always when he does these things, his dad is there to hold him in his arms and stand by him and support him.

In all my life I never heard a sweeter story nor a more moving one. God bless such a father, and God bless such a son, and God bless us who have so much and who have yet a little time, that we may take another look at our boy or at the boy who needs some additional help outside his home. God bless you boys to appreciate your dads, to be patient and gracious and forgiving. God bless us all, boys and men, now and in the future, always to act in a way that will help others enjoy the special blessings God wants them to have.

The unspoken sermon

Fathers, priesthood leaders, young men need models. The unspoken sermon is heard most clearly and learned most strongly by those near at hand. It is not through definition or diatribe that young men acquire values. "They do not learn ethical principles; they emulate ethical (or unethical) people. They do not analyze or list attributes they wish to develop; they identify with people who seem to have them." (John Gardner, *Self-Renewal*, p. 124.) What boys need is not lectures about notions of love, human relationships, or God—but to be exposed to unconditional love, unselfish service, to the reality of God in reverence, and worship, and humble prayer. And that is why they need models of what a man at his best can be. Will you young men, as I sit down, hear these words of Moroni:

"Condemn [us] not because of [our] imperfection. . . but rather give thanks unto God that he hath made manifest unto you our imperfections, that ye may learn to be more wise than we have been." (Mormon 9:31.)

And to those a little older, these words from ancient times:

"For how shall I go up to my father and the lad [is] not with me. . . ." (Gen. 44:34.)

In the name of Jesus Christ. Amen.

President Spencer W. Kimball

Elder Marion D. Hanks, Assistant to the Council of the Twelve, has just spoken to us.

We will now have the pleasure of hearing from President Marion G. Romney, second counselor in the First Presidency.

President Marion G. Romney

Second Counselor in the First Presidency

My beloved brethren, my theme for these remarks is “. . . Be ye clean that bear the vessels of the Lord.” (D&C 133:5.) It might just as appropriately be, magnify your calling in the priesthood. To begin with, I bear witness to you that I know by the power of the Spirit that President Kimball is a prophet, called by the Lord to be his mouthpiece, and that President Tanner was called by revelation to be his first counselor. I sustain them both with full purpose of heart.

As to you brethren, I feel as Peter expressed himself to the brethren of his day: “. . . ye are a chosen generation, a royal priesthood. . . .” (1 Pet. 2:9.) Of all men in the earth, we are the most honored.

As spirit sons of God, we stood in the great council in the preexistent world and heard the Father present the gospel plan. We heard him say that those who kept their first estate would be added upon, and those who kept their second estate should “have glory added upon their heads for ever and ever.” (Abr. 3:26.)

Now we know that we kept our first estate because we are here with our spirits “added upon” with these bodies.

Magnifying our callings

If we are to have glory added upon our heads for ever and ever, we must, while we are here, do two things. One of them is to receive the priesthood. The other is to magnify our calling in the priesthood. The Lord said that no one could receive this glory without the

priesthood. “And wo unto all those who come not unto this priesthood . . .,” he said. (D&C 84:42.)

We, having received the priesthood, shall receive the added glory if we magnify our callings in the priesthood. Now I want you to listen to the words the Lord used in giving us the covenant which belongeth to the priesthood.

Covenant of the priesthood

He said, “For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling [not just receive it, but those who receive it and magnify their calling], are sanctified by the Spirit unto the renewing of their bodies.

“They become the sons of Moses and of Aaron [In the early part of the revelation from which I am quoting, section 84, the Lord talks about men who hold the priesthood as being the sons of Moses, according to the order of the priesthood, and those who hold the Aaronic Priesthood as being sons of Aaron, according to the order of the Aaronic Priesthood.] and the seed of Abraham, and the church and kingdom, and the elect of God. [We talk about making our callings and elections sure. The only way we can do this is to get the priesthood and magnify it. And then the Lord gives the promise:]

“And also all they who receive this priesthood receive me, saith the Lord; [Think about that. Those who receive the priesthood and magnify it “receive me, saith the Lord.”]

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"For he that receiveth my servants receiveth me;

"And he that receiveth me receiveth my Father;

"And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him. [And this, glory added upon us for ever and ever and all the things that the Lord has, is promised unto us.]

"And this is according to the oath and covenant which belongeth to the priesthood.

"Therefore, all those who receive the priesthood, receive this oath and covenant [receive this promise from the Lord] . . . which he cannot break . . . [But we can, and a good many of us do. And this is the consequence:]

"But whoso breaketh this covenant [to honor the priesthood and magnify his calling] after he hath received it, and altogether turneth therefrom, shall not have forgiveness . . . in this world nor in the world to come. . . . [Now I don't think he is talking here necessarily about the unpardonable sin, but I am saying that those of us who receive this priesthood and understand what it is about and fail to magnify our callings will lose something we cannot recover hereafter.]

"And I now give unto you a commandment [says the Lord,] to beware concerning yourselves, to give diligent heed to the words of eternal life.

"For you [who have received the priesthood] shall live by every word that proceedeth forth from the mouth of God." (D&C 84:33-44.)

This charge brought to my mind the Lord's statement concerning "the Camp of Israel . . . near Council Bluffs, Iowa, January 14, 1847," in the great revelation given to Brigham Young. (D&C 136: Headnote.)

". . . ye are not yet pure [he said]; ye can not yet bear my glory; but ye shall behold it if ye are faithful in keeping all my words that I have given you, from the days of Adam to Abra-

ham, from Abraham to Moses, from Moses to Jesus and his apostles, and from Jesus and his apostles to Joseph Smith [And we could now add, to President Kimball]. . . ." (D&C 136:37.)

As I ponder the terms of the "oath and covenant which belongeth to the priesthood," which each one of us has entered into, I am awed by the superlative promised blessings. At the same time I am subdued as I consider the requirements upon which the receipt of those blessings is conditioned.

Sabbath day observance

It seems to me that there are many "words of eternal life" that have proceeded "forth from the mouth of God" to which we must give more "diligent heed" if we are to receive the promised blessings. Among them is the commandment, "Remember the sabbath day, to keep it holy." (Exod. 20:8.)

In this, our day, the Lord has put great emphasis on observance of the Sabbath day. When the Saints first went to Independence, Missouri, he gave them a list of standards which must be observed by those who are to build up and live in that Zion. One of them upon which he put great emphasis was observance of the Sabbath day. He said:

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;

"For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High;

". . . remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord.

"And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full." (D&C 59:9-10, 12-13.)

Because we live in a Sabbath-breaking society, we must—if we would magnify our callings in the priesthood—live in the world but not be of the world, for the Lord has said, “. . . the inhabitants of Zion shall . . . observe the Sabbath day to keep it holy.” (D&C 68:29.)

We need not shop on the Sabbath day. There will be no shopping in the city of Zion on the Sabbath.

We need not attend recreational events, nor hunt or fish on the Sabbath.

If we are really intent on magnifying our callings in the priesthood, we will on the Sabbath day live within the framework of the instructions given by the Lord in that section of the Doctrine and Covenants.

“Be ye clean”

Now other “words of eternal life” that have proceeded “forth from the mouth of God” to which we must give more “diligent heed” if we would “have glory added upon [our] heads for ever and ever” are these:

“. . . Be ye clean that bear the vessels of the Lord.” (D&C 133:5; see also 38:42.)

“. . . remember, O man, for all thy doings thou shalt be brought into judgment.

“Wherefore, if ye have sought to do wickedly in the days of your probation, then ye are found unclean before the judgment-seat of God; and no unclean thing can dwell with God; wherefore, ye must be cast off forever.” (1 Ne. 10:20-21.) Those are the words of Nephi.

“. . . behold, I say unto you, the kingdom of God is not filthy, and there cannot any unclean thing enter into the kingdom of God. . . .” (1 Ne. 15:34.)

Six hundred years later the resurrected Jesus told his Nephite disciples that “no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood,

because of their faith, and the repentance of all their sins, and their faithfulness unto the end.” (3 Ne. 27:19.)

At the very beginning of this last dispensation, Jesus said to the brethren in conference assembled, “. . . go ye out from among the wicked. Save yourselves. Be ye clean that bear the vessels of the Lord. . . .” (D&C 38:42.)

Within the same year he repeated, “Go ye out from Babylon. Be ye clean that bear the vessels of the Lord.” (D&C 133:5.)

These words call to mind Paul’s declaration to the Corinthians: “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

“If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.” (1 Cor. 3:16-17.)

There are many filthy practices rife in our present society which we must constantly be on guard against if we would live clean enough to magnify our callings in the priesthood.

The Lord warned us of some of them in the Word of Wisdom:

“. . . inasmuch as any man drinketh wine or strong drink among you, behold,” said he, “it is not good, neither meet in the sight of your Father. . . .

“. . . tobacco is not [good] for the body. . . .

“And again, hot drinks are not for the body. . . .” (D&C 89:5, 8, 9.)

The use of a habit-forming drug of any kind violates the spirit of the Word of Wisdom and defiles both body and spirit.

Priesthood bearers intent on magnifying their callings will shun as the plague the filth in our permissive society wherever it is—in literature, on the stage or screen, in recreational centers, or elsewhere. God will not countenance an unclean priesthood.

Unchastity

One of the most corrupting and debasing vices rampant in our society

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today is unchastity. Let us be ever mindful that from Sinai the Lord thundered, "Thou shalt not commit adultery." (Exod. 20:14.)

The penalty for so doing under the Mosaic law was death. Notwithstanding the fact that in this generation's corrupt permissiveness its violation is tolerated with impunity, under God's divine law it is as it has always been, a soul-destroying sin. Its self-executing penalty is spiritual death. No unforgiven adulterer is magnifying his calling in the priesthood; and, as President Clark used to say, the Lord has made no "fine distinctions . . . between fornication and adultery" (*Conference Report*, Oct. 1949, p. 194). Nor, may I add, between adultery and sex perversion.

Jesus set the standard for us to follow when he said:

"Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

"But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."

And then to emphasize the enormity of this sin, he continued, ". . . if thy right eye offend thee [or "cause thee to offend" says the marginal reading], pluck it out, and cast it from thee: for

it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." (Matt. 5:27-29.)

Certainly we priesthood bearers who would so magnify our callings in the priesthood as to obtain eternal life and "have glory added upon [our] heads for ever and ever" will diligently strive to keep the Lord's commandment, ". . . Be ye clean that bear the vessels of the Lord." (D&C 133:5.)

May it be so, I humbly pray in the name of Jesus Christ. Amen.

President Spencer W. Kimball

President Marion G. Romney, second counselor in the First Presidency has just spoken to us.

The congregation and choir will now join in singing "Praise to the Man," conducted by Jay Welch.

"The hymn, "Praise to the Man," was sung by the congregation.

President Kimball

We will be pleased next to hear from President N. Eldon Tanner, first counselor in the First Presidency.

President N. Eldon Tanner

First Counselor in the First Presidency

My beloved brethren, holders of the priesthood of God—so many assembled in so many places (nearly 200,000 in attendance tonight at this meeting)—this is a royal army, the greatest brotherhood and the greatest power in all the world. How fortunate and blessed we are to be holders of the priesthood and members of this great brotherhood in The Church of Jesus Christ of Latter-day Saints.

This evening we have been in-

structed, inspired, and built up in our faith and testimony and have enjoyed this lovely chorus. Now in a few minutes we will have the special privilege of listening to a prophet of God, who is the president of the Church of Jesus Christ and is his mouthpiece here upon the earth today. When he speaks, may we listen and have ears to hear and determination to follow this great leader, Spencer W. Kimball.

Having had the signal privilege

and blessing of serving as a counselor to four of the Lord's chosen prophets, I bear witness that they are truly prophets of God, and I should like to review with you how the Lord has chosen, ordained, and set apart the leaders of his church, and how smoothly the succession takes place.

Calling of Twelve

When Jesus was upon the earth, he entered into his ministry and organized his church, and "he called unto him his disciples: and of them he chose twelve, whom also he named apostles." (Luke 6:13.) And he said to his apostles, "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." (Matt. 18:18.)

From this it is evident that he conferred upon each the fullness of the apostleship with its keys and authorities so that, should the time come, each could serve as senior apostle or the president of the Church in his turn. Peter, James, and John were set apart as the head of the Church to act as the First Presidency after Christ's departure.

Latter-day organization

The Church in these latter days is based on that same principle. After Joseph Smith was chosen by the Lord, Peter, James, and John appeared and conferred upon him and Oliver Cowdery the Melchizedek Priesthood and ordained them apostles of the Lord Jesus Christ.

In the Doctrine and Covenants we read that Joseph Smith, Jr., was called to be the first elder of the Church. The Lord said, "... Thou shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church through the will of God the Father, and the grace of your Lord Jesus Christ,

"Being inspired of the Holy Ghost

to lay the foundation thereof, and to build it up unto the most holy faith." (D&C 21:1-2.)

Though it was made known to the Prophet and Oliver Cowdery in June of 1829, before the Church was organized, that there would be twelve apostles and how they were to be chosen, it was not until 1835 that the first Council of the Twelve was appointed. Then under the direction of the Lord through the Prophet Joseph Smith the Three Witnesses of the Book of Mormon were directed to select the twelve who were to be ordained apostles. (*Documentary History of the Church*, vol. 2, pp. 186-87, D&C 18.)

These men were chosen and ordained as apostles under the direction of Joseph the Prophet and were given the same authority as was given to Paul and other apostles during the time of Jesus Christ. It is recorded, "And they form a quorum, equal in authority and power to the three presidents previously mentioned" (D&C 107:24), meaning the Presidency of the Church.

Also we read in the *Documentary History of the Church*: "President Smith next proceeded to explain the duty of the Twelve, and their authority, which is next to the present Presidency, . . . also the Twelve are not subject to any other than the first Presidency, viz., myself, . . . Sidney Rigdon, and Frederick G. Williams, who are now my Counselors; and where I am not [meaning when he dies] there is no First Presidency over the Twelve." (*DHC*, vol. 2, pp. 373-74.)

President Wilford Woodruff said: "I say to the Latter-day Saints, the keys of the kingdom of God are here, and they are going to stay here, too, until the coming of the Son of Man. Let all Israel understand that. . . . No man who has ever breathed the breath of life can hold these keys of the kingdom of God and lead the people astray." (*Discourses of Wilford Woodruff*, G. Homer Durham, comp., Bookcraft, Inc., 1946, pp. 73-74.)

Keys with the Twelve

Following the death of the Prophet Joseph, Brigham Young called a meeting in these words: "I want to see this people, with the various quorums of the priesthood, assembled together in special conference. . . ." And at this meeting he said: ". . . I step forth to act in my calling in connection with the Quorum of the Twelve, as Apostles of Jesus Christ unto this generation—Apostles whom God has called by revelation through the Prophet Joseph, who are ordained and anointed to bear off the keys of the kingdom of God in all the world."

He then asked, "Does the church want, and is it their only desire to sustain the Twelve as the First Presidency of this people?" It was recorded that there was a universal vote. Then he asked for a contrary vote and no hands went up.

It is evident that Brigham Young intended to have the vote of the quorums of the priesthood in order, as we did in our solemn assembly this morning, for he said: "This [vote] supersedes the other question, and trying it by quorums." (*DHC*, vol. 7, pp. 230, 232, 240.) He then explained that the Twelve would remain and act in their place and that the keys of the kingdom were with them and that they would manage the affairs of the Church and direct all things aright until the organization of a new First Presidency. This procedure has been followed ever since the death of Joseph Smith. In this case the Twelve continued to direct the Church for three and a half years before the First Presidency was organized and Brigham Young was then made President of the Church.

President of the Twelve

When President Wilford Woodruff was asked if he knew of any reason why some person other than the president of the Twelve should not be called to pre-

side over the Church, he said he knew of several reasons. "First, when the President of the Church dies, who has the presiding authority of the Church? It is the Quorum of the Twelve Apostles, ordained and organized by the revelation of God and none else. Then while these Twelve Apostles preside over the Church, who is the President of the Church? It is the President of the Twelve Apostles, and he is virtually as much the President of the Church while presiding over the Twelve as he is when organized as the Presidency of the Church and presiding over two men." This information is taken from a letter which was written to Elder Heber J. Grant on March 28, 1887, and signed by Wilford Woodruff. This principle has been carried out now for over a hundred years.

Man for the hour

Throughout the history of the Church, it has been most evident that the man who is chosen as the president of the Church was foreordained and was the man for the hour. It is reported that Joseph the Prophet at his first meeting with Brigham Young said that Brigham Young would one day be president of the Church. When we reflect on the remarkable combination of events which caused Brigham Young to be president of the Twelve and then president of the Church, it is plain that long before he was born he was foreordained and chosen, just as Jeremiah and others were.

When Joseph the Prophet died, it seemed to all that there was no one ready and prepared to assume the responsibility as president of the Church. Joseph had been especially endowed to receive revelation for the Church and inspired beyond many of the prophets. He was especially fitted for the performance of his great mission. However, following his death, Brigham Young, who was made president of the

Church, proved to be the man of the hour. He too had peculiar gifts and endowments to do the things which needed to be done at that time. Brigham Young was a great leader, colonizer, and organizer. He was certainly the man to lead the Church and establish it in the Rocky Mountains, as previously predicted by Joseph the Prophet.

It is also most reassuring to see how President John Taylor was preserved. He was a man who had been a martyr, you might say, in that he bore to his grave wounds received when the Prophet Joseph was killed. Throughout his administration, there was great evidence that he was certainly the man needed at that time. The same can be said of others who followed as presidents of the Church.

We must realize that though President Lee presided over the Church for such a very short time, great progress was made under his direction, and much accomplished, and the foundation laid for further development and growth of the Church.

Called by the Lord

Now we have a new president of the Church who was chosen by the Lord and foreordained—one who as an apostle has been tried, tested, trained for over 30 years, and who has been miraculously saved on three different occasions for this high and holy position.

As we read in the *Teachings of the Prophet Joseph Smith*, "Every man who has a calling to minister to the inhabitants of the world was ordained to that very purpose in the Grand Council of heaven before this world was" (p. 365).

We must always remember, as has been said so many times, the Lord calls his prophets and the Lord releases his prophets. They cannot be called or released by any other power. As I have pointed out previously, at the passing

of the president of the Church, the Quorum of the Twelve takes over and the senior member, or the president of the Twelve, becomes the presiding officer.

President Lee's passing

It is significant to note just what took place at the time of the passing of President Harold B. Lee. President Romney had been called to the hospital and as they talked, President Lee, realizing that he might be incapacitated for some time, said to President Romney: "President Tanner is away, and I want you to take over and carry on the affairs of the Church." President Kimball, who came in later, offered his services to President Romney. However, immediately upon the announcement of President Lee's passing, President Romney turned to President Kimball and said: "You, as the president of the Quorum of the Twelve, are now in charge. I am at your disposal and prepared to do anything I can to help."

This was entirely in keeping with the order of the Church and is a great example of how the Church is never left without a presidency and how smoothly it passes from one to another. Immediately President Kimball, as president of the Twelve, became the presiding authority of the Church.

Birth of a prophet

I should like to outline the procedures followed at the time of his appointment and ordination as president of the Church. Before doing so, however, let me quote from President Kimball's conference address of April 4, 1960—14 years ago:

"What mother, looking down with tenderness upon her chubby infant does not envision her child as the president of the Church or the leader of her nation! As he is nestled in her arms, she sees him a statesman, a leader, a prophet. Some dreams do come true! One

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mother gives us a Shakespeare, another a Michelangelo, and another an Abraham Lincoln, and still another a Joseph Smith!

"When theologians are reeling and stumbling, when lips are pretending and hearts are wandering, and people are 'running to and fro, seeking the word of the Lord and cannot find it'—when clouds of error need dissipating and spiritual darkness needs penetrating and heavens need opening, a little infant is born." How prophetic! (*Conference Report*, Apr. 1960, p. 84.)

Just such an infant was born in Salt Lake City on March 28, 1895, and was named Spencer Woolley Kimball. You will find a most interesting account of the life of this great man from his birth until the present, as recorded in the *Ensign*, March 1974, pp. 8-24, written most beautifully by Elder Boyd K. Packer.

Reorganization of First Presidency

When Wilford Woodruff was the president of the Church, he said that it was the will of the Lord that no amount of time be allowed to pass between the death of the president of the Church and the time that the First Presidency was reorganized. Therefore, on December 30, 1973, just four days after President Lee's death, President Kimball, the president of the Twelve, called the members of the Twelve together in the upper room of the temple for the purpose of discussing the reorganization of the First Presidency and to take whatever action was decided upon. Those who had been counselors to the President—that is, President Romney and myself—took their respective places in the Quorum of the Twelve.

President Kimball, upon expressing his great sorrow at the passing of President Lee and his feeling of inadequacy, called upon the members of the Twelve in order of seniority to express themselves individually as to how they

felt about reorganizing the presidency of the Church.

As each member of the Twelve spoke, he expressed himself as feeling that now was the time to reorganize the First Presidency and that President Spencer W. Kimball was the one whom the Lord wanted to preside at this time. The sweet Spirit of the Lord was present in rich abundance and there was complete unity and harmony in the minds and spoken words of the Brethren. The only purpose and desire was to do the will of the Lord, and there was no question in anyone's mind but what the will of the Lord had been expressed.

Elder Ezra Taft Benson then made the formal motion that the First Presidency of the Church be reorganized and that Spencer W. Kimball be sustained, ordained, and set apart as the president, prophet, seer, revelator, and as trustee-in-trust of the Church. This motion was seconded and unanimously approved.

In all humility, President Kimball stepped forward and made his speech of acceptance, praying that the Spirit and blessings of the Lord would attend him that he might be made able to carry out the will of the Lord. He said he had always prayed for President Lee's health and strength and vigor and for the blessings of the Lord to attend him as he carried on as the president of the Church. He emphasized the fact that he had prayed sincerely with his lovely wife, Camilla, that this position would never come to him and that he felt sure that President Lee would certainly outlive him.

On this occasion I thought of the Savior in the Garden of Gethsemane as he prayed: "... O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." (Matt. 26:39.) And he so accepted.

He then chose and nominated as his first counselor N. Eldon Tanner and as his second counselor Marion G. Romney, each of whom expressed himself in

all humility and pledged himself to support and sustain President Kimball as the president of the Church and to fill his office to the best of his ability, and prayed for the blessings of the Lord to attend him.

President of the Twelve

Following this, President Benson was sustained as president of the Council of the Twelve. President Kimball then took his seat in the middle of the room, and as all those present placed their hands upon his head, we felt the Spirit of the Lord was truly with us, and this sweet Spirit filled our hearts. Then, with President Benson being mouth, in a beautiful prayer and blessing, Spencer Woolley Kimball was ordained and set apart as prophet, seer, and revelator and president of The Church of Jesus Christ of Latter-day Saints.

Plan and order followed

It is my testimony to you and to the world that the plan and order of the Church has been followed, that the will of the Lord has been done, and that Spencer W. Kimball is his prophet and president of his church and kingdom here upon the earth. In the stake conferences since his appointment and in the solemn assembly today, the people have enthusiastically sustained him. It is the great privilege, honor, and responsibility of each and every one of us to accept and support President Kimball as a prophet of God and under his direction do all in our power to help build the kingdom, to further the cause of righteousness, and prepare the world for the second coming of our Lord and Savior Jesus Christ.

However, as in the past, there are still some who question the procedure and the choice of the president, and one in particular has written expressing his feeling that he himself should be the president of the Church, but let me remind you that the procedures of the

Church and the teachings of Jesus Christ are not on trial. We as individuals are on trial, and have the great privilege and responsibility and blessing of being members of his church and kingdom, and of approving and sustaining the prophet, and it is up to us to prove ourselves worthy of the membership and priesthood which we hold.

Support of leadership

Let us always remember that leaders of the Church are responsible to the Lord, and it is for him to straighten them out if they go wrong and to release them when they have finished their mission. We have been warned and forewarned that if we raise ourselves against the authority which God has placed in the Church for its government, unless we repent, he will withdraw his Spirit from us.

Brethren, if we wish to be guided by the Spirit of the Lord and enjoy his blessings, we must be true to the one who has been chosen as our leader and never murmur, complain, or find fault, or feel that someone else should be in his position. Men in high places, even one of the Three Witnesses, Oliver Cowdery, who had also received the priesthood under the hands of heavenly beings, and then Sidney Rigdon, a counselor in the First Presidency, fell away from the Church because they criticized and questioned the prophet of God.

I pray that we may all remain true to the faith, support, sustain, and follow the one who has been chosen by God as our leader. As we do this, we will be blessed and the Spirit of the Lord will linger with us and with our families as we teach and encourage them to be faithful and active. God's work will be accomplished and his will will be done. As the Lord has said of his prophet:

"For his word ye shall receive, as if from mine own mouth, in all patience and faith.

"For by doing these things the

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gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory.

"For thus saith the Lord God: Him have I inspired to move the cause of Zion in mighty power for good. . . ." (D&C 21:5-7.)

In the name of Jesus Christ. Amen.

President Spencer W. Kimball

I am happy to be with you here tonight in this priesthood meeting. It is a particular delight to us to see the fathers and their sons coming early to the Saturday night priesthood meeting—many of them an hour or two early to be sure of a good seat, and thousands of others, fathers and sons, hurrying to the Tabernacle and to the numerous stake and ward buildings all over the country. This is a delightful extension of our family life which we celebrate and love and which the world is beginning to recognize as a basic family pattern—to have fathers and sons together.

We are grateful to have you present, and our appreciation for you is great and our affection sincere.

First, may we commend you for your devotion and faithfulness. The temples are generally full. The chapels are filling, and there is an increase in attendance and devotion. The families holding home evening are increasing, and we are happy with the display of faith and love which is manifested throughout the Church. We are particularly happy with the growth in numbers and effective activity in the stakes and missions overseas. It is a world Church; we believe we are getting nearer and nearer the universal church standing.

Elders quorums

Now, brethren, may I announce to you some matters which I discussed with other leaders on Thursday. The First Presidency and the Council of the Twelve have approved the organization

of an elders quorum in every ward and independent branch. The elders, regardless of number, up to 96, residing in a particular ward or independent branch, may be constituted as an elders quorum, with a presidency. Where there are more than 96 elders, the quorum should be divided. It is felt by the Brethren that this great reservoir of power and strength can best be used to its greatest value to have strong, active quorums of elders in the more local jurisdictions.

Seventy ordinations

Another priesthood item: Effective immediately, stake presidents may ordain seventies and set apart presidents of seventy in their stakes when such men have been properly processed and approved by the First Council of the Seventy. This should eliminate many long delays and create a good working relationship between the stake leaders and their seventies, and we hope that new emphasis may come to missionary work.

Brethren in leadership, you could save many, many letters if you would read your handbook and bulletins. May we call your attention especially to the matter of temple interviews. And will you urge your people to take their problems to their bishops.

We commend you men for your steadfastness in training your sons. We love you all. We prize your faith; we glory in your growth and worthiness. Many of you older sons have filled your missions, but numerous of you

younger ones are still prospective missionaries.

Planning your life

To be sure your life will be full and abundant, you must plan your life. What you plan now when you are deacons can assure you an abundant life. Have you already been saving money dedicated to your missions?

You may not yet have chosen your business or profession or life's work, but there are many generalities which you can already set up in your lives, even though you may not yet know whether you will be a lawyer or a doctor or a teacher or an engineer. There are decisions you should already have made or now be making. What are you going to do in the years between now and your marriage? And what will you do about your marriage?

You can determine now that you will be the most faithful deacon and teacher and priest. You can decide that now with an irrevocable covenant. You can be a good student; you can use your time properly and efficiently. All the balance of your life you can be happy if you use your time well.

You can make up your mind this early that you will fill an honorable mission when you reach mission age, and to that end that you will now earn money and save it and invest it for your mission, that you will study and serve and use every opportunity to properly prepare your mind and heart and soul for that glorious period of your life.

Mission program

The question has been often asked, Is the mission program one of compulsion? And the answer, of course, is no. Everyone is given his free agency. The question is asked: Should every young man fill a mission? And the answer of the Church is yes, and the answer of the Lord is yes. Enlarging this

answer we say: Certainly every male member of the Church should fill a mission, like he should pay his tithing, like he should attend his meetings, like he should keep his life clean and free from the ugliness of the world and plan a celestial marriage in the temple of the Lord.

While there is no compulsion for him to do any of these things, he should do them for his own good. We have often sung:

"Know this, that every soul is free
To choose his life and what he'll be,
For this eternal truth is given
That God will force no man to heav'n.

"He'll call, persuade, direct aright,
And bless with wisdom, love, and light,
In nameless ways be good and kind,
But never force the human mind."

—LDS Hymns, no. 90

No compulsion in gospel

There is no compulsion in any part of the gospel. The Lord said in 1833, "Behold, here is the agency of man, and here is the condemnation of man; because that which was from the beginning is plainly manifest unto them, and they receive not the light." (D&C 93:31.)

This means that since Adam the Lord has taught us correct doctrines and we may accept or reject them, but the responsibility is ours. It means that, having the Holy Ghost which we received at baptism time, we all know good from evil. The conscience whispers to us what is right and what is wrong. We cannot blame others or circumstances. We know what is right.

Every person has his free agency. He may steal or curse or drink; he may defile himself with pornographic material; he may lazy away his life, fail to do his duty, commit sexual sins, or even take life. There is no force, but

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he must know that sin brings its proper punishment, sooner or later and in total, so that one is stupid indeed to choose to do the wrong things.

Every person can fail to attend his meetings, fail to pay his tithing, fail to fill a mission, ignore his temple obligations and privileges, but if he is smart, he must know that he is the deprived one.

"Every man . . ."

Again the Lord answers the question: "And that every man should take righteousness in his hands and faithfulness upon his loins, and lift a warning voice unto the inhabitants of the earth; and declare both by word and by flight that desolation shall come upon the wicked." (D&C 63:37.) Did you note that he said "every man,"—and every boy that is becoming a man? Of course, we do not send young men steeped in uncleanness and sexual or other sins. Certainly such an one would need to be cleansed by deep repentance before he could be considered. And so we repeat it: Every LDS male who is worthy and able should fill a mission.

Then in order to have a full and abundant life that is clean and open, every lad needs to plan his course, and covenant with himself and his Heavenly Father what his life will be and what he will do to glorify it.

Value of time

Someone has given us this thought on time (I shall read it):

"And in my dreams I came to a beautiful building, somehow like a bank, and yet not a bank because the brass marker said, 'Time for Sale.'

"I saw a man, breathless and pale, painfully pull himself up the stairs like a sick man. I heard him say: 'The doctor told me I was five years too late in going to see him. I will buy those five

years now—and then he can save my life.'

"Then came another man; also who said to the clerk: 'When it was too late, I discovered that God had given me great capacities and endowments, and I failed to develop them. Sell me ten years so that I can be the man I would have been.'

"Then came a younger man to say: 'The company has told me that starting next month I can have a big job if I am prepared to take it. But I am not prepared. Give me two years of time so that I will be prepared to take the job next month.'

"So they came, ill, hopeless, despondent, worried, unhappy—and they left smiling, each man with a look of unutterable pleasure on his face, for he had what he so desperately needed and wanted—time.

"Then I awakened, glad that I had what these men had not, and what they could never buy—time. Time to do so many things I wanted to do, that I must do. If that morning I whistled at my work, it was because a great happiness filled my heart. For I still had time, if I used it well." (Author unknown.)

Goal of reading the Bible

Let me tell you of one of the goals that I made when I was still but a lad. When I heard a Church leader from Salt Lake City tell us at conference that we should read the scriptures, and I recognized that I had never read the Bible, that very night at the conclusion of that very sermon I walked to my home a block away and climbed up in my little attic room in the top of the house and lighted a little coal-oil lamp that was on the little table, and I read the first chapters of Genesis. A year later I closed the Bible, having read every chapter in that big and glorious book.

I found that this Bible that I was reading had in it 66 books, and then I was nearly dissuaded when I found

that it had in it 1,189 chapters, and then I also found that it had 1,519 pages. It was formidable, but I knew if others did it that I could do it.

I found that there were certain parts that were hard for a 14-year-old boy to understand. There were some pages that were not especially interesting to me, but when I had read the 66 books and 1,189 chapters and 1,519 pages, I had a glowing satisfaction that I had made a goal and that I had achieved it.

Now I am not telling you this story to boast; I am merely using this as an example to say that if I could do it by coal-oil light, you can do it by electric light. I have always been glad I read the Bible from cover to cover.

Obedience to Word of Wisdom

May I tell you another goal that I set when I was still a youngster.

I had heard all of my life about the Word of Wisdom and the blessings that could come into my life through living it. I had seen people chewing tobacco, and it was repulsive to me. I had seen men waste much time in "rolling their own" cigarettes. They would buy a sack of "Bull Durham" tobacco or some other brand and then some papers, and then they would stop numerous times in a day to fill the paper with tobacco and then roll it and then bend over the little end of it and then smoke it. It seemed foolish to me and seemed such a waste of time and energy. Later when the practice became more sophisticated, they bought their cigarettes readymade. I remember how repulsive it was to me when women began to smoke.

I remember as a boy going to the Fourth of July celebration on the streets of my little town and seeing some of the men as they took part in the horse racing as participator or as gambler, betting on the horses, and I noted that many of them had cigarettes in their lips and bottles in their pockets and some were ugly drunk and with

their bleary eyes and coarse talk and cursing.

It took a little time to match the ponies and arrange the races, and almost invariably during this time there would be someone call out, "Fight! Fight!" and all the men and boys would gravitate to the fight area which was attended with blows and blood and curses and hatreds.

Again I was nauseated to think that men would so disgrace themselves, and again I made up my mind that while I would drink the pink lemonade on the Fourth of July and watch the horses run, that I never would drink liquor or swear or curse as did many of these fellows of this little town.

And I remember that without being pressured by anyone, I made up my mind while still a little boy that I would never break the Word of Wisdom. I knew where it was written and I knew in a general way what the Lord had said, and I knew that when the Lord said it, it was pleasing unto him for men to abstain from all these destructive elements and that the thing I wanted to do was to please my Heavenly Father. And so I made up my mind firmly and solidly that I would never touch those harmful things. Having made up my mind fully and unequivocally, I found it not too difficult to keep the promise to myself and to my Heavenly Father.

Rotary banquet

I remember once in later years when I was district governor of the Rotary Clubs of Arizona that I went to Nice, France, to the international convention. As a part of that celebration there was a sumptuous banquet for the district governors, and the large building was set for an elegant meal. When we came to our places, I noted that at every place there were seven goblets, along with numerous items of silverware and dishes; and everything was the best that Europe could furnish.

As the meal got underway, an

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army of waiters came to wait on us, seven waiters at each place, and they poured wine and liquor. Seven glass goblets were filled at every plate. The drinks were colorful. I was a long way from home; I knew many of the district governors; they knew me. But they probably did not know my religion nor of my stand on the Word of Wisdom. At any rate, the evil one seemed to whisper to me, "This is your chance. You are thousands of miles from home. There is no one here to watch you. No one will ever know if you drink the contents of those goblets. This is your chance!" And then a sweeter spirit seemed to whisper, "You have a covenant with yourself; you promised yourself you would never do it; and with your Heavenly Father you made a covenant, and you have gone these years without breaking it, and you would be stupid to break this covenant after all these years." Suffice it to say that when I got up from the table an hour later, the seven goblets were still full of colorful material that had been poured into them but never touched an hour earlier.

Reaping as we sow

Again, my young brethren, in my boyhood I remember one time when the sheriff startled us when he came and announced that under the floorboards of the porch of the home just up the street from where we lived they had found a considerable cache of stolen articles. The young man who lived in that home was termed a kleptomaniac. He seemed to have a mania for stealing things, even items he had no use for himself. Numerous people in the town had been reporting that their buggy whips and their buggy robes were taken. Here they were under the porch, and this boy finally admitted to having stolen them. I remember how shocked we fellows were—how we pitied him because he had developed this terrible weakness!

Ralph Waldo Emerson said, "Every man takes care that his neighbor shall not cheat him. But a day comes when

he begins to care that he [does] not cheat his neighbor. Then all goes well. He has changed his market-cart into a chariot of the sun." (*The Complete Writings of Ralph Waldo Emerson*, New York: Wm. H. Wise and Co., 1929, p. 585.)

This boy did not know how our acts follow us and how that which we sow we are sure to reap. And every experience we have adds to or draws from our lives. We cannot think ugly thoughts or do ugly things without retribution.

"We believe in being honest. . ."

Recently in a paper was an account of a girl who found a very large check in excess of two million dollars. She immediately began spending it in her own mind, she said. But finally she returned the check to its owner, and the newspaper account revealed the reward was very much smaller than her dreams. Why should she want a reward for doing right? Why should she be disappointed in the amount offered? Must people be rewarded for doing right? Would you expect a reward if you returned a lost article? All of you boys are learning or have learned the Thirteenth Article of Faith: "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men. . . ."

I wish to say a few words about shoplifting, but time will not permit. It is a terrible disgrace that in our communities firms must set aside a rather distressing percentage of their profits to take care of the shoplifting. It is a horrible thing that in a Latter-day Saint community, where part of us at least are Latter-day Saints, this should be the case.

Fathers blessing sons

Now I would like to conclude with one other little experience. I was down in Toquepala, Peru. We were dedicating a chapel. Many of the men who were employed in that mining town were Americans. After the dedication they had a dinner at one of the homes. As we

moved around in the home, a young boy came to me and said, "Brother Kimball, I'm thinking about a mission. Would you give me a blessing?"

I said, "Why, of course. I'd be very happy to give you a blessing, but isn't that your father I met in the other room?"

He said, "Yes, that's Dad."

I said, "Well, why don't you ask him to give you your blessing?"

"Oh," he said, "Dad wouldn't want to give a blessing to me."

So I excused myself. In time I ran into the father, and I said, "You have a wonderful boy there. I think he would like to have a blessing from his father. Wouldn't you like to give him a blessing?"

He said, "Oh, I don't think my boy would want me to give him a blessing."

But as I mingled among these people and saw the father and the son a little later, close together, I could understand that they had come together in their thoughts and that the boy was proud to have his father bless him, and the father was delighted to be asked.

I hope you boys in this audience will keep that in mind. You have the best dad in the world, you know. He holds the priesthood; he would be delighted to give you a blessing. He would like you to indicate it, and we would like you fathers to remember that your boys are a little timid maybe. They know you are the best men in the world, but probably if you just made the advance, there would be some glorious moments for you.

Testimony

Brethren, it is wonderful to be with you here tonight. And may peace be with you, and as has been said so many times in these days, only righteousness pays dividends. God bless you, and I bear my testimony to you boys, to you men, that God lives and that Jesus is the Christ. It is a great program of salvation and exaltation, and it is the only way, and there never

was found happiness in unrighteousness. I bear my testimony to you in the name of Jesus Christ, our Lord. Amen.

President Spencer W. Kimball

The sessions of this General Conference will be received by millions in the United States and Canada over many television and radio stations co-operating to provide the extensive coverage of this conference.

Over 80 radio stations will broadcast conference Sunday morning in major cities of Mexico and Central America, and by satellite in countries of South America, to a potential Latin American audience of 60 million people.

The Nationwide CBS Radio Tabernacle Choir Broadcast will be from 9:30 to 10:00 tomorrow, Sunday morning. Those desiring to attend must be in their seats before 9:15 a.m.

In leaving this great Priesthood meeting tonight, we remind you, as we always do, to obey traffic rules, to use caution, and always to be courteous in driving.

The music for this priesthood session has been furnished by the Mormon Youth Men's Choir with Roy M. Darley at the organ. We deeply appreciate the inspiring music and the service you young men have rendered here tonight.

The choir, with Had Gundersen conducting, will now close this meeting with "Come Unto Me," following which Elder O. Leslie Stone, Assistant to the Council of the Twelve Apostles, will offer the benediction.

The conference will then be adjourned until ten o'clock tomorrow morning.

The Mormon Youth Men's Choir rendered the song, "Come Unto Me."

The closing prayer was offered by Elder O. Leslie Stone, Assistant to the Council of the Twelve.

The conference was adjourned until Sunday morning at 10 o'clock.

THIRD DAY MORNING MEETING

SIXTH SESSION

The sixth session of the conference convened in the Tabernacle on Sunday, April 7, 1974, at ten o'clock a.m.

President Spencer W. Kimball presided and conducted.

The Salt Lake Tabernacle Choir, under the direction of Richard P. Condie, with Alexander Schreiner at the organ, furnished the music.

Prior to the opening of the meeting, the Tabernacle Choir sang "Sleepers, Wake, A Voice Is Calling."

President Spencer W. Kimball

We are convened in this the sixth general session of the 144th Annual Conference of The Church of Jesus Christ of Latter-day Saints. We are pleased to welcome all present this morning in this historic Tabernacle and the members of the Church and friends tuned in to these proceedings by radio and television.

We excuse this morning Brother Isaac Stewart, President of the Tabernacle Choir, because of illness.

We express our warm greetings to special guests present this morning—government and educational leaders and to officers and members of the Church from many lands who have assembled to worship and counsel together.

Sessions of this conference will be received by a wide audience in the

United States and Canada over many radio and television stations co-operating to provide the extensive coverage of this conference.

The Tabernacle Choir, which opened these services singing from Mendelssohn's St. Paul "Sleepers, Wake, A Voice Is Calling," under the direction of Richard P. Condie, with Alexander Schreiner at the organ, will now favor us with an arrangement of Faure's "The Palms" by Roy Ringwald, following which Elder Arturo R. Martinez, regional representative and mission representative of the Twelve Apostles, will offer the invocation.

"The Palms" was sung by the Tabernacle Choir.

Elder Arturo R. Martinez, regional representative and mission representative of the Twelve, offered the opening prayer.

Following the invocation and without announcement, the choir sang "The Last Words of David."

President Kimball

The Tabernacle Choir has sung from the music of Randall Thompson "The Last Words of David."

We will be pleased now to hear from President Marion G. Romney, second counselor in the First Presidency of the Church.

President Marion G. Romney

Second Counselor in the First Presidency

My beloved brothers and sisters, wherever you are and whoever you are, I invite you to join in the request made in the opening prayer that the Spirit of the Lord will be with us during this meeting. Because of the subject I have chosen to speak about, it must be with us while I speak or my words will be but an exercise in futility.

First Article of Faith

The first Article of Faith of The Church of Jesus Christ of Latter-day Saints reads: "We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost."

A year ago we spoke of God, the Eternal Father. Six months later our theme was Jesus Christ, the Son of God. Today we shall call attention to some divinely revealed truths concerning the Holy Ghost.

The Holy Ghost

The scriptures all teach about the Holy Ghost. They frequently refer to him as the Comforter, the Spirit of God, the Holy Spirit, the Spirit of truth, or the Spirit of the Lord.

According to these scriptures the Holy Ghost is a person.

"The Father," said the Prophet Joseph Smith, "has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit. . . ." (D&C 130:22.)

Jesus referred to the Holy Ghost as a male person. Speaking to his disciples, he said:

" . . . It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send *him* unto you." (John 16:7. *Italics added.*)

And further,

" . . . when *he*, the Spirit of truth, is come, *he* will guide you into all truth: for *he* shall not speak of himself; but whatsoever *he* shall hear, *that* shall *he* speak: and *he* will shew you things to come.

"*He* shall glorify me: for *he* shall receive of mine, and shall shew it unto you." (John 16:13-14. *Italics added.*)

"That the [Holy Ghost] is capable of manifesting Himself in the form and figure of man," wrote Dr. James E. Talmage, "is indicated by the wonderful interview between the Spirit and Nephi, in which He revealed Himself to the prophet, questioned him concerning his desires and belief, instructed him in the things of God, speaking face to face with the man. 'I spake unto him,' says Nephi, 'as a man speaketh; for I beheld that he was in the form of a man; yet nevertheless, I knew that it was the Spirit of the Lord; and he spake unto me as a man speaketh with another.'" (*Discourses on the Holy Ghost*, comp. N. B. Lundwall, Bookcraft, Inc., 1959, p. 13.)

Unity of Godhead

" . . . there are three," says John the Beloved, "that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one" (1 John 5:7), signifying, of course, they are one in understanding and purpose. Of them the Prophet Joseph said:

" . . . these three are one; or, in other words, these three constitute the great, matchless, governing and supreme power over all things; by whom all things were created and made . . . , and these three constitute the Godhead, and are one." (Quoted in Bruce R. McConkie, *Mormon Doctrine*, 2nd ed., Bookcraft, Inc., 1966, p. 320.)

As a member of the Godhead, and being one with the Father and the Son, the Holy Ghost is, as are the Father and

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the Son, omniscient. He comprehends all truth having a "knowledge of [all] things." (D&C 93:24.)

Power of Holy Ghost

As the light of Christ "proceedeth forth from the presence of God to fill the immensity of space" (D&C 88:12), so the influence, power, and gifts of the Holy Ghost may be manifest everywhere at the same time.

Statements in the scriptures such as "the Holy Ghost fell on [him]" (Acts 11:15), "filled with the Holy Ghost" (Luke 1:15), "the gift of the Holy Ghost" (Acts 2:38), "receive . . . the Holy Ghost" (John 20:22), baptized by "fire and the Holy Ghost" (D&C 20:41) do not always refer to his person, but to his power, influence, and gifts.

One of the most important functions of the Holy Ghost is to testify of the Father and the Son. In the very day that the angel told Adam that the sacrifice he was offering was "a similitude of the sacrifice of the Only Begotten of the Father, . . . the *Holy Ghost* fell upon Adam" testifying to him of the Father and the Son. (Moses 5:7, 9. Italics added.)

Witness from Holy Ghost

At the baptism of Jesus, the Holy Ghost bore witness to his divinity by "descending like a dove, and lighting upon him." (Matt. 3:16.)

Every person who knows or has ever known that Jesus is the Christ has received that witness from the Holy Ghost.

"Wherefore I give you to understand," wrote Paul to the Corinthians, "that no man speaking by the Spirit of God . . . can say that Jesus is the Lord, but by the Holy Ghost." (1 Cor. 12:3.)

Jesus implied this when responding to Peter's declaration, ". . . Thou art the Christ, the Son of the living God." He said:

" . . . Blessed art thou, Simon Bar-

jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16:16-17.)

The Holy Ghost not only bears witness to the divinity of the Father and the Son; he also bears witness to truth, particularly to gospel truths.

" . . . when ye shall read these things [speaking of the gospel truths contained in the Book of Mormon], . . . I would exhort you," wrote Moroni, "that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost." (Moro. 10:3-4.)

And then he adds this great promise:

"And by the power of the Holy Ghost ye may know the truth of all things." (Moro. 10:5.)

Hundreds and thousands of people have accepted and acted upon this challenge and thereafter borne witness, by the power of the Holy Ghost, to its truth.

Revealer of truth

The Holy Ghost is not only a witness to the truth; he is also a great revealer and teacher of truth.

"If ye love me, keep my commandments" (John 14:15), said the Savior to his disciples.

"And I will pray the Father, and he shall give you another Comforter, . . . which is the Holy Ghost, . . . [and] he shall *teach* you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:16, 26. Italics added.)

"And when they bring you unto the synagogues, and unto magistrates, . . . take ye no thought how or what thing ye shall answer, or what ye shall say:

"For the Holy Ghost shall *teach* you in the same hour what ye ought to say." (Luke 12:11-12. Italics added.)

"Now we have received, not the

spirit of the world, but the spirit which is of God," wrote Paul to the Corinthians, "that we might know the things that are freely given to us of God.

"Which things also we speak, not in the words which man's wisdom teacheth, but which *the Holy Ghost teacheth*; comparing spiritual things with spiritual." (1 Cor. 2:12-13. Italics added.)

The spirit of prophecy

To the Holy Ghost we are indebted for our scriptures. Not only did he reveal the gospel truths they contain; he it was who gave the prophets the spirit of prophecy.

"... no prophecy of the scripture is of any private interpretation", said Peter.

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Peter 1:20-21.)

The record says that in the very beginning "the Holy Ghost fell upon Adam, . . .

"[And he] blessed God and was filled [with the Holy Ghost], and began to prophesy concerning all the families of the earth, . . ." (Moses 5:9-10.)

So it has ever been. Luke notes that Zacharias, the father of John the Baptist, "was filled with the Holy Ghost and prophesied, . . ." (Luke 1:67.)

The promise of the Lord in this last dispensation that "God shall give unto you knowledge . . . by the unspeakable gift of the Holy Ghost" (D&C 121:26) poses the question as to the manner in which one may receive this unspeakable gift.

Bestowal of Holy Ghost

The prescribed manner is by the laying on of hands following *faith* in the Lord Jesus Christ, *repentance* from sin, and *baptism* by immersion for the remission of sins.

This was the way the Holy Ghost was bestowed in the apostolic church.

"... when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

"Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

"(For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

"Then laid they their hands on them, and they received the Holy Ghost." (Acts 8:14-17.)

When Paul came to Ephesus and found certain disciples there, "He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

"And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

"Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

"When they heard this, they were baptized in the name of the Lord Jesus.

"And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied." (Acts 19:2-6.)

In prescribing the duties of elders in his latter-day church, the Lord said, among other things, that they were "to confirm those who are baptized into the church, by the laying on of hands for the baptism of fire and the Holy Ghost, according to the scriptures." (D&C 20:41.)

In calling several of the brethren to do missionary service, he said:

"... I give unto you a commandment that ye go among this people, and say unto them, like unto mine apostle of old, whose name was Peter:

"Believe on the name of the Lord Jesus. . . .

"Repent and be baptized in the

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name of Jesus Christ, according to the holy commandment, for the remission of sins;

"And whoso doeth this shall receive the gift of the Holy Ghost, by the laying on of the hands of the elders of the church." (D&C 49:11-14.)

Gift of the Holy Ghost

The gift of the Holy Ghost is an endowment which gives one the right to enjoy the enlightenment, companionship, and guidance of the Spirit and the influence of the Holy Spirit as long as he complies with the commandments of God.

The importance of receiving the gift of the Holy Ghost is beyond expression. It is the baptism of fire referred to by John. (See Luke 3:16.) It is the "spirit" birth of which Jesus spoke to Nicodemus:

"... Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.)

Receiving the Holy Ghost is the therapy which effects forgiveness and heals the sin-sick soul.

Distinguishing hallmark

The hallmark of the church of Christ, distinguishing it from all other churches and forms of worship, has ever been the receiving of the gift of the Holy Ghost by the membership of the Church.

This is what distinguishes The Church of Jesus Christ of Latter-day Saints from all other organizations.

Following an interview with President Van Buren, the Prophet Joseph Smith and Elias Higbee wrote in 1839 from Washington, D.C., a letter to Hyrum Smith, in which they said:

"In our interview with the President, he interrogated us wherein we differed in our religion from the other religions of the day. Brother Joseph said we differed in mode of baptism,

and the gift of the Holy Ghost by the laying on of hands. We considered that all other considerations were contained in the gift of the Holy Ghost. . . ." (*Documentary History of the Church*, vol. 4, p. 42.)

And so it is, because the Holy Ghost is a revelator. The gift of the Holy Ghost "is the spirit of revelation; . . . [it] is," said the Lord, "the spirit by which Moses brought the children of Israel through the Red Sea on dry ground." (D&C 8:3.)

It is the witness given by the Holy Ghost to the individual members of the Church that God lives; that Jesus Christ his son, is our Savior and Redeemer; that his gospel is the plan of salvation and the way to eternal life; and that The Church of Jesus Christ of Latter-day Saints is his church, possessing authority to preach the gospel and administer the saving ordinances thereof, which give vitality, strength, and power to the Church.

Personal witness

I bear to you, my brothers and sisters and friends, whoever you are and wherever you are, my personal witness to the truth of all these things to which I have called your attention.

The Holy Ghost has revealed to me that they are true. By his power I know that God lives; that we are his offspring; that Christ lives; that his gospel is true; that The Church of Jesus Christ of Latter-day Saints is his church; that President Spencer W. Kimball is a prophet called by the Lord to preside over his church; that the Holy Ghost is a revealer of and a witness to these things; and that by his power each of us may, as Moroni declared, "know the truth of all things." (Moro. 10:5.)

I humbly and sincerely invite all of you to believe on the Lord Jesus Christ, to repent and be baptized in his name, and receive the unspeakable gift of the Holy Ghost, by the laying on of the hands of the elders of his

Church; and I invite you to thereafter follow his guidance.

Preparation for great day

All who do this shall be prepared to meet the Savior when he comes, for he has said:

"... at that day, when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins.

"For they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived—verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day.

"And the earth shall be given unto them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation.

"For the Lord shall be in their midst, and his glory shall be upon them, and he will be their king and their law-giver." (D&C 45:56-59.)

That we may all, through following the guidance of the Holy Spirit, be prepared to "abide" that great day, I humbly pray in the name of Jesus Christ. Amen.

The Tabernacle Choir sang the song, "I Will Lift Up Mine Eyes," at the conclusion of President Romney's talk.

President Spencer W. Kimball

We have heard from President Marion G. Romney, second counselor in the First Presidency of the Church, followed by the Tabernacle Choir singing "I Will Lift Up Mine Eyes."

Many on television and radio have just tuned in on this conference, and we wish to extend to them our sincere greetings.

Elder Boyd K. Packer of the Council of the Twelve Apostles will now address us.

Elder Boyd K. Packer

Of the Council of the Twelve

I have been inspired, as you have I am sure, by the words of our beloved President Romney as he opened the revelations to us this morning on the subject of the Holy Ghost.

Flow of revelation

In a world that is unsteady, I thank God for the constant flow of revelation to the Church. We have, in this conference, sustained a new prophet, seer, and revelator. I am so grateful that we have a prophet authorized to receive revelation from God.

I am grateful, too, that revelation is not confined to the prophet. It is shared by the General Authorities.

And across the world, local leaders constantly report of the guidance that they receive when they have decisions to make or when needing further light and knowledge.

Fathers and mothers also may receive inspiration, revelation, indeed, through that agency that Brother Romney has reported, to help guide their families. And of course each of us, if we will live for it, may be the recipient of spiritual communications for our own personal guidance.

Books of scripture

The prophets of the past have recorded their revelations. And to-

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gether with the sacred history that surrounds their being given they constitute the scripture. The Bible is, of course, the best known example. In the Church we do something that very few do any more: We read the Bible.

And we are blessed with other scriptures, also books of revelation: the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price.

When we announce that we have scripture other than the Bible, we are asked of course, "Well, where did you get these revelations? Where did these books come from?"

In response to these questions, we immediately speak of translation through the use of the urim and thummim of records prepared by ancient prophets; we speak of visions; we speak of visitations of angelic messengers from the presence of God; and we speak without hesitation of interviews with the Lord himself.

Many consider these explanations to be strange stories and hesitate even to appear to take them seriously. They reject the idea that processes of revelation, which were matter-of-fact in Biblical times, operate today.

We have, nonetheless, these scriptures. We got them from somewhere. We say, "Handle them; read them; test them. See for yourself." Unfortunately, most men are reluctant even to examine them.

Parable by Hugh Nibley

They remind me of the characters in a parable written a few years ago by Dr. Hugh Nibley. And I would like to quote part of his parable:

"A young man once long ago claimed he had found a large diamond in his field as he was ploughing. He put the stone on display to the public free of charge, and everyone took sides. A psychologist showed, by citing some famous case studies, that the young man was suffering from a well-known

form of delusion. An historian showed that other men have also claimed to have found diamonds in fields and have been deceived. A geologist proved that there were no diamonds in the area but only quartz. The young man had been fooled by a quartz. When asked to inspect the stone itself, the geologist declined with a weary, tolerant smile, and a kindly shake of the head. An English professor showed that the young man in describing his stone used the very same language that others had used in describing uncut diamonds: He was, therefore, simply speaking the common language of his time. A sociologist showed that only three out of 177 florists' assistants in four major cities believed the stone was genuine. A clergyman wrote a book to show that it was not the young man but someone else who had found the stone.

"Finally an indigent jeweler . . . pointed out that since the stone was still available for examination the answer to the question of whether it was a diamond or not had absolutely nothing to do with who found it, or whether the finder was honest or sane, or who believed him, or whether he would know a diamond from a brick, or whether diamonds had ever been found in fields, or whether people had ever been fooled by quartz or glass, but was to be answered simply and solely by putting the stone to certain well-known tests for diamonds. Experts on diamonds were called in. Some of them declared it genuine. The others made nervous jokes about it and declared that they could not very well jeopardize their dignity and reputations by appearing to take the thing too seriously. To hide the bad impression thus made, someone came out with the theory that the stone was really a synthetic diamond, very skillfully made, but a fake just the same. The objection to this is that the production of a good synthetic diamond, for the farm boy, would have been an even more remarkable feat than the finding of a real one." (*Lehi in the*

Desert and the World of the Jaredites, Bookcraft, 1952, pp. 136-37.)

Origin of scriptures

The fact is that we have these books of scripture. We got them, I repeat, from somewhere.

Over the years, there have been many explanations and theories as to where they came from. These theories, which have been advanced, for the most part, by people who have never so much as read the books, generally group themselves under the idea that Joseph Smith produced them; that Joseph Smith authored them himself. He, then, deserves the blame.

This, however, lays far too much credit to him and makes all too much of him. This I cannot accept, for this would make him a genius beyond all measurements. I do not believe he was that. To assume that he produced them without help and without inspiration is preposterous.

The truth is, simply, that he was a prophet of God—nothing more and not one whit less!

The scriptures did not come so much from Joseph Smith as they did through him. He was a conduit through which the revelations were given. He was otherwise an ordinary man, as were the prophets in ancient times and as are the prophets in our day.

Changes in texts

Some have alleged that these books of revelation are false, and they place in evidence changes that have occurred in the texts of these scriptures since their original publication. They cite these changes, of which there are many examples, as though they themselves were announcing revelation, as though they were the only ones that knew of them.

Of course there have been changes and corrections. Anyone who has done even limited research knows that. When

properly reviewed, such corrections become a testimony for, not against, the truth of the books.

The Prophet Joseph Smith was an unschooled farm boy. To read some of his early letters in the original shows him to be somewhat unpolished in spelling and grammar and in expression.

That the revelations came through him in any form of literary refinement is nothing short of a miracle. That some perfecting should continue strengthens my respect for them.

Now, I add with emphasis that such changes have been basically minor refinements in grammar, expression, punctuation, clarification. Nothing fundamental has been altered.

Why are they not spoken of over the pulpit? Simply because by comparison they are so insignificant, and unimportant as literally to be not worth talking about. After all, they have absolutely nothing to do with whether the books are true.

After compiling some of the revelations, the ancient prophet Moroni said, "... if there be faults they be the faults of a man. But behold, we know no fault; nevertheless God knoweth all things; therefore, he that condemneth, let him be aware lest he shall be in danger of hell fire." (Morm. 8:17.) "And whoso receiveth this record, and shall not condemn it because of the imperfections which are in it, the same shall know of greater things than these. . . ." (Morm. 8:12.)

The right formula

A man might take a stone and, in order to verify precisely what it is, subject it to a test to identify slate or sandstone. After conducting these tests, he may conclude his research with the statement: "I did not discover that it was a diamond."

His conclusion, though accurate, has nothing to do with whether or not it is a diamond. Nor will it ever be verified by using the wrong formula.

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There may be a thousand tests he can apply and come to the same conclusion.

After, and only after, he subjects the stone to the correct formula can he know for sure. Until then, his conclusion, "I did not discover it to be a diamond," is relatively useless information.

There has, over the years, been an endless procession of those who would examine these revelations by every formula save the right one. Each becomes evidence, as Paul said, "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1 Cor. 2:14.)

Tests for scriptures

These scriptural diamonds, as we have described them, will stand the test. As surely as a man may determine whether a purported diamond is genuine by subjecting it to well-known tests for diamonds, the scriptures may be subjected to well-known tests for scriptures.

There is a very precise formula. To apply it, one must, of necessity, move from criticism to spiritual inquiry.

There are those who have made a casual, even an insincere effort to test the scriptures and have come away having received nothing, which is precisely what they have earned and what they deserve. If you think it will yield to a casual inquiry, to idle curiosity, or even to well-intentioned but temporary searching, you are mistaken. It likewise will not yield to the overzealous or to the fanatic.

It is when a lifetime is quietly committed with sincerity and humility that one can know for sure. Many elements of truth come only after a lifetime of preparation.

A testimony of them, however, can come very quickly. Do not belittle the possibility that many humble folk, young and old, possess such a testimony.

Many possess a testimony that transcends the knowledge to be gained in academic and scientific fields. When a humble man bears testimony based on spiritual inquiry and righteous living, be careful before you repudiate his witness because he is otherwise unlearned.

Spiritual pygmies

Many an academic giant is at once a spiritual pygmy and, if so, he is usually a moral weakling as well. Such a man may easily become a self-appointed member of a wrecking crew determined to destroy the works of God.

Beware of the testimony of one who is intemperate, or irreverent, or immoral, who tears down and has nothing to put in its place.

The prophet Nephi said, "...wherefore, the guilty taketh the truth to be hard, for it cutteth them to the very center." (1 Ne. 16:2.)

This ancient prophet said that he was not "mighty in writing, like unto speaking; for when a man speaketh by the power of the Holy Ghost the power of the Holy Ghost carrieth it unto the hearts of the children of men.

"But behold, there are many that harden their hearts against the Holy Spirit, that it hath no place in them; wherefore, they cast many things away which are written and esteem them as things of naught." (2 Ne. 33:1-2.)

He further said that the words that he had written were to persuade men to do good and "speaketh of Jesus, and persuadeth them to believe in him, and to endure to the end, which is life eternal.

"And it speaketh harshly against sin, according to the plainness of the truth; wherefore, no man will be angry at the words which I have written save he shall be of the spirit of the devil." (2 Ne. 33:4-5.)

Refraining from judgment

There is a warning in the New

Testament worthy of our attention. Peter and the other apostles were imprisoned by the Sanhedrin. They were released by an angel, but came a second time before that council. They bore testimony that, "... We are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." (Acts 5:32.)

Some of the Sanhedrin sought to kill the apostles, but Gamaliel, a doctor of law, wisely said, "Ye men of Israel, take heed to yourselves what ye intend to do as touching these men." (Acts 5:34-35.) He then cited two examples of preachers who "also perished; and all, even as many as obeyed [them], were dispersed.

"... Refrain from these men, and let them alone," Gamaliel cautioned, "... for if this counsel or this work be of men, it will come to nought:

"But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." (Acts 5:37-39.)

Continuation of revelation

Revelation continues in the Church: the prophet receiving it for the Church; the president for his stake, his mission, or his quorum; the bishop for his ward; the father for his family; the individual for himself.

Many revelations have been received and are found in evidence in the onrolling work of the Lord. Perhaps one day other revelations which have been received and have been recorded will be published, and we stand in expectation that "... He will yet reveal many great and important things pertaining to the Kingdom of God." (Ninth Article of Faith.)

I conclude with a verse in the Doctrine and Covenants which has within it a formula and a promise:

"Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth

my voice, and keepeth my commandments, shall see my face and know that I am." (D&C 93:1.)

I do not invite anyone to become a seeker after a sign, but to prepare a mind and a heart and a body that is clean.

"Therefore," the Lord has said, "sanctify yourselves that your minds become single to God, and the days will come that you shall see him; for he will unveil his face unto you, and it shall be in his own time, and in his own way, and according to his own will." (D&C 88:68.)

I bear witness that the revelations are true. I have tested them. There sit before us in this conference the General Authorities of the Church, fifteen men among them called and ordained as apostles, as special witnesses of the Lord Jesus Christ. I bear witness that he lives. I have that witness, and testify that the gospel of Jesus Christ is the power unto salvation, and that each of us through seeking can know that these diamonds are genuine, in the name of Jesus Christ. Amen.

Without announcement following Elder Packer's remarks, the choir sang the hymn, "O My Father."

President Spencer W. Kimball

He to whom we have just listened is Elder Boyd K. Packer of the Council of the Twelve, followed by the choir singing "O My Father."

The choir and congregation will now join in singing "Hope of Israel," following which we shall hear from Elder L. Tom Perry, who was sustained yesterday as the newest member of the Quorum of the Twelve Apostles.

The hymn, "Hope of Israel," was sung by the choir and congregation.

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President Kimball

To those of the television and radio audience who have just joined us, we are convened in the historic Tabernacle on Temple Square in Salt Lake City, Utah, in this the sixth session of the

144th Annual Conference of the Church.

We shall now hear from Elder L. Tom Perry, a new member of the Council of the Twelve Apostles. He will be followed by Elder Eldred G. Smith, Patriarch to the Church.

Elder L. Tom Perry

Of the Council of the Twelve

Thank you, President. This is a general conference in which I find my emotions very close to the surface. I have just been sustained by a vote of the membership of the Church to a position which is overwhelming. I hope under the circumstances it is permissible to be a little personal as I speak this morning.

Respect for General Authorities

I was reared in a home in which the children were taught great love and respect for the General Authorities of the Church. I remember as I was learning the names of the members of the Council of the Twelve as a Primary graduation requirement, my father spent time and patience to teach me about the lives of each, as well as the required memory work.

To this day, I think you can ask me at any time to recite the names of those great men from Rudger Clawson to Charles A. Callis; and I can repeat them rapidly and remember events in their lives.

As I was thinking about this assignment, I thought, what if there is some father in the Church who would like to spend some time in family home evening telling about the current members of the Council of the Twelve. This thought startled me. What could he ever tell about me?

Love of parents for gospel

As I thought and searched, I realized there is a theme to my life which is worthy of being repeated and I think would be of value to those young children in your homes. It is this: He was reared in a home in which his parents loved and appreciated the gospel of Jesus Christ. They understood the admonition of Paul to the Ephesian saints when he wrote, "Finally, my brethren, be strong in the Lord, and in the power of his might.

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

"Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

"And your feet shod with the preparation of the gospel of peace;

"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." (Eph. 6:10-11, 14-16.)

A shield of faith

We were dressed in our home each morning, not only with hats and rain-coats and boots to protect us from physical storm, but even more carefully our parents dressed us each day in the armor of God. As we would kneel in family prayer and listen to our father,

a bearer of the priesthood, pour out his soul to the Lord for the protection of his family against the fiery darts of the wicked, one more layer was added to our shield of faith. While our shield was being made strong, theirs was always available, for they were available and we knew it.

What a protection it was to travel through the journey of life knowing that a shield of faith is being carefully constructed for you by loving parents from our first moments on earth.

Incident in Los Angeles

Let me just give you a small example of how that shield would work. One day I was made an attractive offer by a group of marines, buddies of mine, as we were about to go on liberty. It wasn't until after we were on our way that I discovered this was not the best of company to be in. It was then that I found out the reason they had invited me. It was because they knew of my standards. They knew that I would be sober when it was time to return to the base, and I could guide them back.

We found ourselves in Los Angeles on a streetcar headed toward a dance hall. They had already started to drink a little, and I was ready to part their company. It was here that that protective shield took over and I knew of the prayers of my parents for my welfare. The streetcar stopped and allowed new passengers to come aboard. The new passengers separated me from my buddies and pushed me to the back of the car. It was there that I discovered a nice group of young people standing and seated. Immediately upon finding me in their company, one spoke up and said, "Hi, Marine! We're Mormons. What do you know about our Church?"

I answered, "Plenty," and got off the streetcar with them and went to a ward social.

You see, the shield of faith was there. It was protecting me from the

fiery darts of the wicked in order that in a proper time in my life I would be worthy to take an angel into the temple of the Lord and there at its altar be sealed together for time and all eternity.

I know by personal experience the value of having noble parents to build around their children a protective shield of faith of our Lord and our Savior Jesus Christ. I give you my witness that it works. Should not every child of God be given that opportunity in their lives—to start each day having their fathers blessing their home and giving them that protective shield of faith as they depart from the home to go about their every activity.

Acceptance of call

President Kimball, I publicly accept the call that you have conveyed to me to serve the Lord. I know of your divine call. I know within you there is the same attribute which distinguished Joseph of old to the Pharaoh of Egypt who declared to his servants that in Joseph was "a man in whom the Spirit of God is." (Gen. 41:38.)

I hope and pray that in some way I may be capable of helping you lift the great burden that you carry by my service in this quorum.

President Benson, I love and appreciate you and your great leadership. I am devoted to service in our Father in heaven's kingdom. Use me in any way that I am capable.

And to my two great colleagues whom I have worked so closely with, Elder Hanks and Elder Faust, there has been a special brotherhood develop between us. How patient they have been in helping to train me in the things that I should do in these great callings. I express to you my gratitude and thanks.

And to all who hear my voice today, I declare my witness that God lives, that Jesus is the Christ, and that Spencer W. Kimball is truly a prophet of the Lord. Come and join with us.

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Let us help you build your shield of faith that you may live with the peaceful assurance that you have a strong line of defense between you and the powers of the wicked one, I humbly pray in the name of Jesus Christ. Amen.

President Spencer W. Kimball

We have just listened to Elder L.

Tom Perry of the Council of the Twelve Apostles.

Elder Eldred G. Smith, Patriarch to the Church, will now address us. Following Elder Smith, Elder J. Thomas Fyans, Assistant to the Twelve, will be heard.

Elder Eldred G. Smith

Patriarch to the Church

Last spring my wife and I had the wonderful privilege of visiting the Holy Land. On the last day of our stay in Jerusalem, we left the hotel early in the morning and walked to the Garden Tomb. To our great delight, we were alone in the garden. A feeling of awesome reverence filled our hearts. We gazed at the hill Golgotha, the place of the skull. We could imagine the three crosses there and the sign "This is Jesus—the King of the Jews" over the agonized figure of Christ. (See Matt. 27: 37.) The thought comes, "Are we worth all his suffering for us?"

The tomb of Jesus

Then we turned to the tomb—historically the property of Joseph of Arimathea. Here Joseph and Nicodemus placed him, assisted by the women. His disciples had left him. The stone was rolled to cover the door, and everyone departed—all but Mary Magdalene and the other Mary. (See Matt. 27:60-61.) They sat huddled next to the sepulcher. Then a watch was placed at the tomb.

We are told there was great destruction in Jerusalem; the veil of the temple was "rent in twain." (Matt. 27:51.) The destruction was much greater, however, on this continent. There were great convulsions of the earth. In three hours cities were destroyed, some buried, some burnt.

Mountains appeared where cities had been. There was storm, then tempest, and a great dense darkness covered the entire land. At the conclusion of three hours of destruction, yet during the darkness, which lasted three days, a voice, only a voice, came to them. The voice identified itself as that of Jesus Christ, saying:

Appearance to Nephites

"Behold, I am Jesus Christ the Son of God. I created the heavens and the earth, and all things that in them are. I was with the Father from the beginning. I am in the Father, and the Father in me; and in me hath the Father glorified his name.

"I came unto my own, and my own received me not. And the scriptures concerning my coming are fulfilled." (3 Ne. 9:15-16.)

He told them the destruction had been because of their wickedness, and that only the more righteous had been spared. Possibly preparing them for his visit after his resurrection, he told them to repent and he would receive them.

The voice told them that the Law of Moses had been fulfilled by him. "And ye shall offer up unto me no more the shedding of blood; yea, your sacrifices and your burnt offerings shall be done away, for I will accept none of your sacrifices and your burnt offerings.

"And ye shall offer for a sacrifice unto me a broken heart and a contrite spirit. . . ." (3 Ne. 9:19-20.)

On two separate occasions during his ministry he had said, ". . . I will have mercy, and not sacrifice. . . ." (Matt. 9:13 and 12:7.)

Visit to spirits in prison

Another main activity, while his body lay in the tomb, was to visit the spirits of those who had died. He said on one occasion, "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." (John 5:25.)

While on the cross, to the condemned, believing thief, he said, ". . . Verily I say unto thee, To day shalt thou be with me in paradise." (Luke 23:43.)

Peter tells us, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

"By which also he went and preached unto the spirits in prison;

"Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." (1 Pet. 3:18-20.)

This is a great principle of the gospel. This gives all mankind an opportunity to hear and receive the gospel, and to make further progress after death.

Peter also tells us that, "for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (1 Pet. 4:6.)

So two great and marvelous things transpired while the body of Christ lay in the tomb. One, his voice was heard by the people on this continent preaching to them, declaring that sacrifices are

no longer accepted. Remember, he was not yet resurrected. He returned after his resurrection and showed himself and taught the people. Two, he preached to the spirits in prison.

The empty tomb

On the third day, an angel came and rolled away the stone that closed the tomb. While walking in the garden that morning, my wife and I could easily visualize the stone that was placed there. The entrance to the tomb was cut into a perpendicular face of the hill. There was a small door, in front of which was a trough in which the stone would fit to be rolled into position to close or cover the door.

We remembered how Mary Magdalene and the other women had come early in the morning of the first day of the week with spices to prepare the body and found the stone rolled away. As they looked in, an angel told them He had risen. He told them to go to the disciples and tell them He had risen.

Mary found and told Peter and John. They came running. John, the younger, arrived first, looked into the tomb, but did not enter until after Peter had entered. The body was gone, but the linens were there, neatly folded. John and Peter then returned to their home. "For as yet they knew not the scripture, that he must rise again from the dead." (John 20:9.)

Appearance of resurrected Lord

"But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre,

"And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

"And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my

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Lord, and I know not where they have laid him.

"And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

"Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away." In a voice so familiar to her she could not mistake it, "Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

"Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." (John 20:11-17.)

The other women who had come to the sepulcher had been told by the angel to go tell the disciples that He had risen. Jesus met them on their way, "saying, All hail. And they came and held him by the feet, and worshipped him." (Matt. 28:9.)

They, too, were instructed to go tell his brethren.

He appeared to all the disciples except Thomas and Judas, who had hanged himself. Later he appeared to all the disciples including Thomas.

"Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." (John 20:29.)

He not only appeared to his disciples on several occasions and to 500 in Galilee, he also appeared to those on *this* continent. The Book of Mormon gives us this account.

Personal witness

As we wandered in the garden, Jeanne and I were alone. We walked into the tomb. There we witnessed a spirit of peace, as he had said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27.)

We received a witness there, and then, as he said to Martha, "... I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." (John 11:25.)

Through his resurrection, eternal progress for all mankind has been made possible. He opened the way that we may go on and on and on forever.

I had the same feeling come over me when I first visited the Sacred Grove in western New York. As I walked into that grove early one morning all alone, the witness came to me that truly the Father and the Son did appear to the boy Joseph Smith just as Christ had appeared to Mary in the garden.

Truly he lives and has again established his kingdom upon the earth to prepare for his coming in glory to reign upon the earth.

May God give us knowledge and understanding to know his will and give us the desire and strength to abide by his teachings, I pray in the name of Jesus Christ. Amen.

President Spencer W. Kimball

We have heard from Elder Eldred G. Smith, Patriarch to the Church.

Elder J. Thomas Fyans, sustained yesterday as an Assistant to the Twelve, will now address us.

Elder J. Thomas Fyans

Assistant to the Council of the Twelve

I was born of goodly parents, and while they are on the other side, I have an assurance that my angel mother and my saintly father rejoice in this call. I love my family.

Reading of scriptures

In the past few months, for some reason I have had an insatiable desire to read the scriptures. Reflecting on the personal events of this conference, it could be that the Holy Spirit, referred to by President Romney, felt that this kind of spiritual preparation would be appropriate.

Through the Old Testament and the Pearl of Great Price, I shared a prophetic vision of the coming of the Savior. The blessings, responsibility, and challenge of Abraham and his posterity have become more clearly implanted in my heart.

Through the New Testament, I returned to Bethlehem to the site of the manger, saw in my mind's eye a reflection from the waters of the Sea of Galilee of past holy events, bowed my head in gratitude at the empty tomb, and all that intervened lifted me a little more heavenward.

Through the Book of Mormon, I saw the blessings of obedience and the suffering of disobedience in the lives of the eternal spirit posterity of Lehi and others who were led to this promised land, giving me a panorama of our Heavenly Father's desire to nurture and perfect—even by adversity—his children.

From the pages of modern scripture revealed in the tender years of the establishment of the Lord's kingdom in our day, the following truths seem most appropriate: "... three Presiding High Priests . . . form a quorum of the Presidency of the Church"; (D&C 107:22) and the Twelve, "under the direc-

tion of the Presidency . . . [are] to build up the church, and regulate all the affairs of the same in all nations. . . ." (D&C 107:33.) "... Whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture. . . ." (D&C 68:4.)

When these words distill upon my soul, I stand in reverential awe in the presence of these appointed brethren. Particularly am I indebted to the four members of the Council of the Twelve who serve as advisers to Internal Communications.

Because of dedicated associates, these scriptures of today—the sermons of this conference—will be within the covers of the *Ensign* and in your homes as April matures and May is born. We can know the will of the Lord, the mind of the Lord, and the word of the Lord as we ponder these modern scriptures.

At this moment, another area of Internal Communications is interpreting simultaneously these proceedings into a dozen languages.

I hope this detail will not seem inappropriate, but in the spirit of recognizing other wonderful associates, I am pleased to report that 93 percent of the materials you will use in the curriculum year beginning this coming September are already available. The remainder of the items will be ready this coming week. I love my associates.

Demonstration of love

The first commandment instructs us to love the Lord with all our heart, might, mind, and strength, "And the second is like unto it, Thou shalt love thy neighbor as thyself." (Matt. 22:37, 39.) We love our neighbors. We think they love us. I submit as evidence homemade lemon cream pies and salads that were brought to our home yesterday.

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As food moves from their home to ours and from our home to theirs, my eternal companion is responding to her desire to be in the service of her fellow beings. This outward action is but an indication of what flows deeply inside her. She stands on higher ground and constantly extends her hand to lift me and her children by her exemplary action. Our five daughters, four of whom are married, and their loved ones have been most responsive to her. As she beneficially influences these eternal spirits, she is showing her love for the Lord. In my lifetime of Church service, she has always smiled approbation and encouragement. No man could have a more congenial, supportive companion.

President Kimball and your inspired counselors, President Benson and the special witnesses who form your quorum, as we assist you we place on the altar before you our hearts, our

might, our minds, and our strength. In unity, my companion and I commit whatever we are to His service. In the name of Jesus Christ. Amen.

The choir without announcement following Elder Fyans sang the song, "Jesus, Our Lord, We Adore Thee."

President Spencer W. Kimball

We have just listened to Elder J. Thomas Fyans, newly sustained Assistant to the Twelve, followed by the Tabernacle Choir rendering the beautiful song, "Jesus, Our Lord, We Adore Thee."

We will now be pleased to hear from Elder Delbert L. Stapley of the Council of the Twelve Apostles, who will be our concluding speaker.

Elder Delbert L. Stapley

Of the Council of the Twelve

My beloved brothers and sisters and friends, the Savior announced, "Behold, I am Jesus Christ, whom the prophets testified shall come into the world." (3 Ne. 11:10.) "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12.)

There is much written and many sermons given concerning Christ—his ministry, teachings, miracles, atoning sacrifice, resurrection, and ascension to eternal glory. He is truly our Lord and Savior, our Redeemer and God. He said, "... I came down from heaven, not to do mine own will, but the will of him that sent me." (John 6:38.) "I am come that they might have life, and ... have it more abundantly." (John 10:10.) "And ... I will come again, and receive

you unto myself; that where I am, there ye may be also." (John 14:3.)

Purpose of Savior's ministry

This is the purpose of our Savior's ministry on earth: that we might have life eternal and dwell in the heavens with him and our Heavenly Father.

His teachings were given that we might know the way to life eternal. The many miracles he performed were given as a witness and testimony that he is indeed the Son of God. His atoning sacrifice, the giving of his life, shows his great love for all mankind. He said, "Greater love hath no man than this, that a man lay down his life for his friends." (John 15:13.) He has proven he is a friend to us. Yet, have we taken

the time through prayer and study to know our Savior and to make ourselves a friend to him? J. G. Small penned these words:

I've found a friend, oh, such a
friend,
So kind, and true, and tender,
So wise a counselor and guide,
So mighty a defender.

I've found a friend, oh, such a
friend.
He bled, he died to save me,
And not alone the gift of life,
But his own self he gave me.

I've found a friend, oh, such a
friend.
All power to him is given
To guide me on my onward course
And bring me safe to heaven.

The love of Jesus

Picture yourselves, if you will, among the multitudes to whom Jesus spoke—a lame child, a deaf man, a blind woman. Such an outpouring of love they felt for the Savior, and he for them. They shed tears of joy as he touched their hearts with his comforting words. He likewise felt of their spirit and was filled with compassion and mercy toward them. As he looked over the multitude, he said, "Have ye any that are sick among you? Bring them hither. Have ye any that are lame, or blind, or halt, or maimed, or leprous, or that are withered, or that are deaf, or that are afflicted in any manner? Bring them hither and I will heal them, . . .

" . . . for I see that your faith is sufficient that I should heal you." (3 Ne. 17:7-8.)

So they brought their afflicted, their lame, their blind, and their dumb, and he healed them, every one. And all who were there, those who were healed and those who were whole, bowed down

in gratitude and praise. (See 3 Ne. 17:10.)

Then Christ called the children around him and commanded the multitude to kneel down upon the ground. He likewise knelt and prayed to the Father. The record reads: "And no tongue can speak, neither can there be written by any man, neither can the hearts of men conceive so great and marvelous things as we both saw and heard Jesus speak; and no one can conceive of the joy which filled our souls at the time we heard him pray for us unto the Father.

" . . . when Jesus had made an end of praying unto the Father, he arose; but so great was the joy of the multitude that they were overcome.

"And . . . Jesus . . . bade them arise.

" . . . and he said unto them: Blessed are ye because of your faith. And now behold, my joy is full.

"And when he had said these words, he wept, . . . and he took their little children, one by one, and blessed them, and prayed unto the Father for them.

"And when he had done this he wept again." (3 Ne. 17:17-22.)

Lessons in prayer and repentance

Do we feel the sweet spirit of those gathered and the great love Christ expressed to these good faithful people? Here was the great Master Teacher himself giving a lesson in prayer. He was setting the example of being concerned enough about others to pray for them, to pray for their specific and individual needs. He admonished them, "Therefore ye must always pray unto the Father in my name;

"Pray in your families unto the Father, . . . that your wives and your children may be blessed." (3 Ne. 18:19, 21.)

Do we understand what Christ is saying? He is telling us that as he prayed to the Father and healed the sick and blessed the children, that we also have

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the right to pray for those in need and to bless our own families. This is not only a blessing to us, but a safeguard to family life, to bring us closer together in love and harmony through such a spiritual influence.

Let me repeat one scripture: "Blessed are ye because of your faith. And now behold, my joy is full." (3 Ne. 17:20.)

Christ's joy is made full when we are repentant, faithful, and keep God's commandments.

"Therefore, whoso repenteth and cometh unto me as a little child, him will I receive, for of such is the kingdom of God. Behold, for such I have laid down my life, and have taken it up again; therefore repent, and come unto me ye ends of the earth, and be saved." (3 Ne. 9:22.) And "whoso repenteth of his sins . . . and desireth to be baptized in my name, on this wise shall ye baptize them. . . ." (3 Ne. 11:23.)

Beauty of the gospel

Herein lies the beauty of the gospel: the opportunity for repentance, forgiveness, and life eternal, thus giving meaning to our Savior's atoning sacrifice.

"And thus God bringeth about his great and eternal purposes, which were prepared from the foundation of the world. And thus cometh about the salvation and the redemption of men, and also their destruction and misery.

"Therefore, . . . whosoever will come may come and partake of the waters of life freely; and whosoever will not come the same is not compelled to come; but in the last day it shall be restored unto him according to his deeds." (Al. 42:26-27.)

In other words, the choice is ours: If we do good, good will be restored; if we do evil, misery will be our reward. The Lord is desirous of saving us all, yet knows some will not heed his plea. His anguish is shown when he says, "O Jerusalem, Jerusalem, . . .

how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23:37.)

Other prophets have also cried repentance to the people, telling them to hearken unto the voice of the Lord:

"O ye workers of iniquity; ye that are puffed up in the vain things of the world, ye that have professed to have known the ways of righteousness nevertheless have gone astray, as sheep having no shepherd, notwithstanding a shepherd hath called after you and is still calling after you, but ye will not hearken unto his voice!" (Al. 5:37.)

Through his love and mercy, Jesus, the Good Shepherd, has called to each of us. To those who have sinned, he grants pardon. He rejoices in the salvation of man.

Gratitude for blessings

We can never fully repay our Savior for his sacrifice made to help us achieve salvation and exaltation. It would behoove each of us to search our hearts and lives and consider how good and gracious our Lord has been. George Herbert said, "Thou that has given so much to us, give us one thing more . . . a grateful heart."

This past week I received a letter wherein a woman wrote, "We love . . . our Heavenly Father with all our hearts. . . . If I were to work every minute for the rest of my life I could not repay the Lord for his precious gift of the gospel."

In an address to his people, King Benjamin said: "And again I say unto you . . . that as ye have come to the knowledge of the glory of God, . . . and have received a remission of your sins, . . . ye should remember . . . the greatness of God, and your own nothingness, and his goodness and long-suffering towards you, . . . and humble yourselves . . . calling on the name of the Lord daily, and standing steadfastly in the faith of that which is to come . . .

"... I say ... that if ye do this ye shall always rejoice, and be filled with the love of God, ... and ye shall grow in the knowledge of the glory of him that created you, ...

"And ye will not have a mind to injure one another, but to live peaceably, and to render to every man according to that which is his due.

"And ye will not suffer your children that they go hungry, or naked; neither will ye suffer that they transgress the laws of God, ...

"But ye will teach them to walk in the ways of truth and soberness; ye will teach them to love one another, and to serve one another." (Mosiah 4:11-15.)

Promise of the Lord

In our striving to do right, we are beset at times with trials and testing, but the Lord gives us this comforting assurance: "Come unto me, all ye that labour and are heavy laden, and I will give you rest.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." (Matt. 11:28-29.)

"I am the light and the life of the world. I am Alpha and Omega, the beginning and the end.

"Behold, I have come unto the world to bring redemption unto the world, to save the world from sin." (3 Ne. 9:18, 21.)

"And ... I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:3.)

Now is the time for us to prepare and be worthy for the fulfillment of this great promise. Many people have lost their proper sense of values and have sought wealth at the expense of spiritual growth. Every task, every duty, every assignment may well be first met by considering how the Son of God would have fulfilled it. Our Lord and Savior Jesus Christ has shown the way for us to gain eternal happiness through

the way we live. All of us must rely upon his merits for our salvation and glory.

Personal testimony

As one who has the responsibility of witnessing the reality of Christ in God's great plan of life and salvation, I bear solemn witness to these truths; also that the spirit of man never dies and that life continues beyond this mortal existence. I humbly testify that God lives; Jesus, his Son, lives; and the gospel as we teach it is true. I also bear witness to the divine calling of our beloved President Spencer W. Kimball. I have a great love, respect, and admiration for him. I will sustain him; I will uphold him; I will follow him, for I know that he is the Lord's anointed to His people today. God bless us all to be faithful and true to the covenants we have made with our Lord, I humbly pray in the name of Jesus Christ. Amen.

Without announcement and immediately following Elder Stapley, the Choir sang "How Wondrous and Great."

President Spencer W. Kimball

Elder Delbert L. Stapley of the Council of the Twelve has just spoken to us followed by the Tabernacle Choir singing "How Wondrous and Great."

We sincerely thank the owners and operators of numerous radio and television stations for the extensive coverage given to make proceedings of this conference available to a wide audience throughout North America, South America, Europe, and many other areas of the world.

By means of satellite transmission these services are being beamed over radio stations in Australia and countries of South America.

*Sunday, April 7**Third Day*

We shall conclude this sixth session of the conference with the Tabernacle Choir singing Gustav Holst's "Psalm 148," and then "God Moves in A Mysterious Way" after which the benediction will be pronounced by Elder A. Theodore Tuttle of the First Council of Seventy.

The conference will then be adjourned until two o'clock this afternoon.

The Choir sang "Psalm 148" and "God Moves in A Mysterious Way."

The benediction was offered by Elder A. Theodore Tuttle of the First Council of Seventy.

The conference was adjourned until two o'clock in the afternoon.

THIRD DAY AFTERNOON MEETING

SEVENTH SESSION

The seventh and concluding session of the General Conference began at 2 o'clock p.m. on Sunday, April 7, 1974.

President Spencer W. Kimball presided and conducted the meeting.

Special musical numbers were provided by the Tabernacle Choir, with Jay Welch conducting, and Robert Cundick at the organ.

President Kimball made the following remarks at the beginning of the session:

President Spencer W. Kimball

Members of The Church of Jesus Christ of Latter-day Saints are convened in the Tabernacle on Temple Square in Salt Lake City, Utah in the seventh and concluding general session of the 144th Annual Conference of The Church of Jesus Christ of Latter-day Saints.

Special transmission of this morning's session was carried by oceanic cable to Europe and received by members assembled in 105 chapels in England, France, Germany, Austria, Holland, Switzerland, and Belgium.

Over 90 radio stations in cities of Mexico, Central and South America broadcast translation of these services in Spanish and Portuguese to a wide Latin American audience.

We welcome all present this afternoon and extend our warm greetings to members of the Church and many friends everywhere who are tuned in by radio and television.

The Tabernacle Choir, with Jay Welch conducting and Robert Cundick at the organ, will begin this service by singing a text from 2 Nephi, with music by Robert Cundick, "The Lord Hath Been My Support."

The invocation will be offered by Elder Jacob de Jager, regional representative and mission representative of the Twelve.

The Tabernacle Choir sang the song, "The Lord Hath Been My Support."

The invocation was offered by Elder Jacob de Jager, regional representative and mission representative of the Twelve.

President Kimball

With the words and music of Evan Stephens, the women's chorus of the Tabernacle Choir, directed by Jay Welch, will now sing, "We Ever Pray for Thee."

Following the singing, we shall

hear from President Ezra Taft Benson of the Council of the Twelve.

The song, "We Ever Pray for Thee," was rendered by the women's chorus of the Tabernacle Choir.

President Kimball

President Ezra Taft Benson, president of the Council of the Twelve, will now address us.

He will be followed by Elder Henry D. Taylor, Assistant to the Council of the Twelve.

President Ezra Taft Benson

President of the Council of the Twelve

Humbly and gratefully I stand before you this glorious Sabbath day. I'm sure, President Kimball, that in addition to these lovely sisters of the Tabernacle Choir, we all join in praying for you, our prophet dear, as the song says. May I say to Elder L. Tom Perry, the new member of the Twelve, you are entering one of the sweetest associations among men this side of heaven. We welcome you into the Council of the Twelve and welcome in the same spirit also Elders J. Thomas Fyans and Neal A. Maxwell as Assistants to the Twelve.

Passing of a prophet

My brothers and sisters, my feelings have been made tender as have many thousands, through the passing of our beloved leader, President Harold B. Lee. For 55 years in mortal life we have been associated, and prior to that, I feel sure, in premortal life. I have received the sweet assurance also and the comforting assurance that there is no untimely passing of a prophet of God. President Lee's impressive earthly service is finished. He has been called to further important work in the great program of the Lord, which moves forward on both sides of the veil. He was a man with deep spiritual insight, with Christlike attributes.

His great objective has been to help save the souls of the children of men. The Lord said to the Prophet Joseph Smith:

"Remember the worth of souls is great in the sight of God." (D&C 18:10.)

This is our first interest as a church—to save and exalt the souls of the children of men. President Lee was interested in this great project above all others. I am grateful for the inspiration that he brought to the youth of Zion, to our Father's children everywhere, and to the great cause of truth throughout the world.

President Spencer W. Kimball

For 30 years I have sat at the side of President Spencer W. Kimball. We came into the Council of the Twelve together. I know this great man. I love him. I honor him. I respect him. He is truly one of God's noblemen—a humble, inspired prophet of God. With all my heart I sustain him. And with him I love all of our Father's children—of every race, creed, nationality, or political persuasion.

I rejoice in the program which President Kimball and his counselors have had a major part in developing under the leadership of President Lee. There is no richer program anywhere in the world for the building of men and women and providing the answers to the problems that face parents, families, and individuals. Through President Kimball's inspired leadership we will continue to strengthen and build on that program. It is a program that is needed today as never before.

*Sunday, April 7**Third Day*

The message of Mormonism, the restored gospel of Jesus Christ, has now been before the world for over 140 years.

The first missionary

In June 1830, Samuel Harrison Smith trudged down a country road in New York State on the first official missionary journey of the restored church. He had been set apart by his brother, the Prophet Joseph. This great missionary traveled 25 miles that first day without disposing of a single copy of the new and strange book which he carried on his back. Seeking lodging for the night, faint and hungry, he was turned away, after briefly explaining his mission, with the words: "You liar, get out of my house. You shan't stay one minute with your books." Continuing his journey, discouraged and with heavy heart, he slept that first night under an apple tree.

So began, in the most inauspicious way, the missionary work of this dispensation through the restored church, The Church of Jesus Christ of Latter-day Saints.

One hundred and forty-four years have come and gone since that first humble missionary set out to carry the message of salvation to a confused world. In fulfillment of the all-important, Godgiven mandate, this great work has gone forward through the years unabated. It is a dramatic chapter in the history of a "peculiar people." But in all the annals of Christendom there is no greater evidence of courage, willingness to sacrifice, and unbounded devotion to duty. Men, women, and children all have joined in this heroic effort with no hope of material reward.

Ambassadors of the Lord

These ambassadors of the Lord Jesus Christ, as they firmly believe themselves to be, have trudged through

mud and snow, swum rivers, and gone without the common necessities of food, shelter, and clothing in response to a call. Voluntarily fathers and sons have left homes, families, and jobs to go to all parts of the world, enduring great physical hardship and unrelenting persecution. Families have been left behind, often in dire straits, willingly laboring the harder to provide means for "their missionary." And through it all there has been a joy and satisfaction which has caused families at home to express gratitude for special blessings received and missionaries to refer to this period as "the happiest time of my life."

It has been conservatively estimated that between 140,000 and 150,000 full-time missionaries have served the Church since 1830, to say nothing of the thousands of local men and women who have performed valiant missionary services at home, numbering currently more than 20,000. These faithful emissaries, who have gone abroad, have expended from 98 to 105 million days of missionary effort at a cost, through loss of personal income and expense for living, of more than \$420 to \$450 million, and this does not include any costs of transportation to and from, or in the field, costs of administration at home or abroad, or expense of local missionary service.

Probably no group of people of comparable size in all the world has made such a free-will offering to the spreading of righteousness, and this from people who are not wealthy and who, in addition, are expected to contribute one-tenth of their interest annually to "the work of the Lord," according to the ancient-modern law of the tithe.

Willingness to sacrifice

Why? What is it that brings forth such sacrifice of time, means, and comforts and sweet associations of home?

Is it not the burning conviction that God has again revealed himself to man

on the earth, reestablished his church with all the gifts and blessings enjoyed in former days, and committed again to men his holy priesthood, with authority to exercise it for the blessings of his children? Yes, without doubt, it is the personal testimony of the divinity of this great latter-day work, faith in the commands of the Almighty, and our responsibility as his covenant children, the knowledge that God lives and loves his children, and the conviction that it is our mission to build and save men everywhere.

Preaching of the gospel

From the days of Father Adam to the days of the Prophet Joseph Smith and his successors, whenever the priesthood has been on the earth, a major responsibility has been the preaching of the saving, eternal principles of the gospel—the plan of salvation. Father Adam taught these things to his own children. (Moses 5:12.) Consider Noah's long years of missionary effort and the preachings of all the ancient prophets. (Moses 8:16-20.) Each in his day was commanded to carry the gospel message to the children of men and call them to repentance as the only means of escaping the pending judgments. The Master made crystal clear the great mission of his ancient apostles to "go ye therefore, and teach all nations. . . ." (Matt. 28:19.)

In the early visits of the resurrected Moroni to the Prophet Joseph Smith it was emphasized that the Prophet's name would be known for good or evil throughout the world and that the new volume of scripture and the restored gospel, which it contained, would have to be carried to the entire world "by the mouths of my disciples, whom I have chosen in these last days." (D&C 1:4.)

More than a year before the Church was organized, the Lord revealed through the Prophet that "a marvelous work is about to come forth among

the children of men" and that the field was "white already to harvest. . . ." (D&C 4:1, 4) The early converts were charged with the burden of the responsibility as follows: "Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day." (D&C 4:2.)

Promises made to missionaries

Great promises were made to these early missionaries. They were told that "the worth of souls is great in the sight of God," and that if they "should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!" (D&C 18:10, 15.)

All these and many other glorious promises were made even before the Church was formally organized on April 6, 1830.

Following the organization, men and women were baptized and worthy brethren ordained to the priesthood and set apart to cry repentance and to deliver the message of the restored gospel. Even greater promises were embodied in the revelations which followed, many of which referred in no uncertain terms to the solemn responsibility resting upon the restored church to preach the word. In the fall of that same year came the word of the Lord through the Prophet as follows:

"For verily, verily, I say unto you that ye are called to lift up your voices as with the sound of a trumpet, to declare my gospel unto a crooked and perverse generation.

"For behold, the field is white already to harvest; and it is the eleventh hour, and the last time that I shall call laborers into my vineyard." (D&C 33:2-3.)

Preparation for second coming

The Lord made it plain to these

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humble ambassadors that they were "preparing the way of the Lord for his second coming." (D&C 34:6.) They were promised that their words would be prompted by the power of the Holy Ghost and would be the will of the Lord and scripture unto the people, inasmuch as they were faithful. They were told in no uncertain terms that they were being sent "out to prove the world," that they should "not be weary in mind, neither darkened," and a hair of their head should "not fall to the ground unnoticed." (D&C 84:79-80.)

Is it any wonder, then, that with their personal testimonies that a new dispensation of the gospel was being opened; coupled with these stirring promises of the Lord, that they went forth in power and at great personal sacrifice, without monetary reward, even though their numbers were few and their circumstances poor. Add to this the fact that the heavenly pronouncements emphasized that this was the last time the gospel should be given to men as a witness in preparation for Christ's second coming and the end of the world—the end of wickedness. Theirs was the responsibility of warning the world of impending judgments, as it is ours today. They knew, as do we, that the Lord has said:

"For a desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out from time to time, if they repent not, until the earth is empty, and the inhabitants thereof are consumed away and utterly destroyed by the brightness of my coming.

"Behold, I tell you these things, even as I also told the people of the destruction of Jerusalem; and my word shall be verified at this time as it hath hitherto been verified." (D&C 5:19-20.)

Doctrine and Covenants Section 1

The time came, in late 1831, to consider the publication of the revelations

that the Lord had given to his church. By this time many revelations had been received and the Church had shown considerable growth in spite of persecution and drivings from the powers of evil. At the conference of elders the Lord revealed through the Prophet Joseph a great revelation addressed to the people of his church and "unto all men, and there is none to escape. . . ." (D&C 1:2.) No message heretofore given set forth in such clarity and power the worldwide nature of the message of the restored gospel. If there had been any question before, this left no room for doubt. Our message is a world message.

No person can read Section One of the Doctrine and Covenants, realizing that the Church accepts it as the word of the Lord, and ask why we send missionaries into all parts of the world. The responsibility, and a major one it is, falls squarely upon the membership of the Church, for "the voice of warning," says the Lord, "shall be unto *all people*, by the mouths of *my disciples*, whom I have chosen in these last days." (D&C 1:4. *Italics added.*) Then the Lord adds this great promise: "And they shall go forth and none shall stay them, for I the Lord have commanded them." (D&C 1:5.) The revelation further states that all these things he has given unto his disciple-missionaries "to publish unto you, O inhabitants of the earth." (D&C 1:6.) After declaring that his voice is unto the ends of the earth, the Lord points out that he, "knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven. . . ." (D&C 1:17.) The same as in all other dispensations, a means of escape, revealed through a prophet, is provided. Then the Lord emphasizes that he is "willing to make these things known unto all flesh" for he is "no respecter of persons." (D&C 1:34-35.)

As a closing admonition he invites all his children to "search these commandments," which have been revealed

for the blessing of all mankind, because "they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled." (D&C 1:37.) Though heaven and earth pass away, his word he says, "shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same." (D&C 1:38.) Two days after receiving this great revelation from which I have quoted, the Lord said this to his church: "Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations. . . ." (D&C 133:8.)

Spirit of missionary work

And so, as Latter-day Saints everywhere, with personal testimonies of these great events, we accept humbly, gratefully, this major responsibility placed upon the Church. We are happy to be engaged in a partnership with our Heavenly Father in the great work of the salvation and exaltation of his children. Willingly we give of our time and our means with which he may bless us to the establishment of his kingdom in the earth. This we know is our first duty and our great opportunity. This spirit has characterized the missionary work of the church of Jesus Christ in all ages. It has been an outstanding mark of the ushering in of the dispensation of the fulness of times—our time. Where-

ever faithful Latter-day Saints are to be found, this spirit of unselfish sacrifice for the greatest cause in all the earth exists. In a statement published to the world during the last world war, the First Presidency of the Church declared: "No act of ours or of the Church must ever interfere with this God-given mandate." (*Conference Report*, April 1942, p. 91.)

In a word, we dedicate our all to the work of the Lord—the establishment and growth of his kingdom and the spread of righteousness. This is a major responsibility. President Kimball emphasized this great responsibility in an inspired address to Regional Representatives last Thursday. We accept gratefully the challenge and pray ever for the Lord's sustaining power as we go forward.

This great work is divine—directed by the Lord Jesus Christ through his church, The Church of Jesus Christ of Latter-day Saints. To this I bear humble and grateful testimony in the name of Jesus Christ. Amen.

President Spencer W. Kimball

President Ezra Taft Benson, President of the Council of the Twelve Apostles, has just spoken to us.

We shall now hear from Elder Henry D. Taylor, Assistant to the Council of the Twelve. He will be followed by Elder Hartman Rector, Jr., of the First Council of Seventy.

Elder Henry D. Taylor

Assistant to the Council of the Twelve

With the rising cost of goods and services, inflation marches steadily onward. These increases result in hardships for many but especially upon individuals and families with fixed incomes. There are so many demands on each available dollar that constant adjustments are necessary to make ends meet. One frustrated person remarked: "I just get my affairs to the point where I think that I can make ends meet when something breaks loose in the middle."

Malachi's formula

Centuries ago the Lord through a prophet gave a formula that gives a solution for these problems, when he said to Malachi: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:10.)

A test of loyalty

Frequently we hear the expression "I can't afford to pay tithing." Persons who make such statements have not yet learned that they can't afford *not* to pay tithing. There are many members who from experience can and do testify that nine-tenths carefully planned, budgeted, and spent wisely, with the blessings of the Lord, will go much farther than ten-tenths spent haphazardly without planning and without the Lord's blessings.

The payment of tithing is a test of our faithfulness and loyalty. President Joseph F. Smith, many years ago, counseled: "By this principle (tithing) the loyalty of the people of this Church shall be put to the test. By this principle

it shall be known who is for the kingdom of God and who is against it." (Joseph F. Smith, *Gospel Doctrine*, Deseret Book Co., 1939, p. 225.)

A tithe one-tenth

Often the question is asked, "What is a tithe?" Joseph L. Wirthlin, a former Presiding Bishop of the Church, gave a clear definition when he explained: "The very word itself denotes one-tenth. A tithe is one-tenth of the wage earner's *full income*. A tithe is one-tenth of the professional man's *net income*. A tithe is one-tenth of the farmer's *net income*, and also one-tenth of the produce used by the farmer to sustain his family which is a just and equitable requirement, as others purchase out of their income such food as is needed to provide for their families. A tithe is one-tenth of the dividends derived from investments. A tithe is one-tenth of net insurance income less premiums if tithing has been paid on the premiums." (*Conference Report*, April 1953, p. 98. Italics added.)

A voluntary contribution

Several presidents of the Church have explained that the payment of tithing is an individual and a personal matter and that it is a voluntary contribution. Brigham Young in the early days of the Church taught the Saints, saying: "We do not ask anybody to pay tithing unless they are disposed to do so; but if you pretend to pay tithing, pay it like honest men." ("Brigham Young on Tithing," *Improvement Era*, May 1941, p. 282.)

Years later President Grant advised the people in these words: "The Lord, you know, does not send collectors around once a month to collect bills; He does not send us our account

once a month; we are trusted by the Lord; we are agents; we have our free will. . . ." (Heber J. Grant, "Settlement," *Improvement Era*, Jan. 1941, p. 9.)

Time of payment

There is merit in paying tithing when one receives the income or increase, although farmers and others operating their own businesses usually find it necessary to calculate their increase on an annual basis. Again, President Grant, speaking from years of experience and observation, suggested: "The payment of our tithing in the season thereof—when we get our income—makes it come easy. I find that those who pay tithing every month have very much less difficulty in paying it than those who postpone payment to the end of the year. . . ." (Heber J. Grant, *Gospel Doctrine*, p. 9.)

The law of tithing has come from the Lord as a commandment, and when we keep that law and commandment we are entitled to the blessings that are promised, for the Lord has said: "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D&C 82:10. *Italics added.*)

Example of Mary Smith

In the early days of the Church there was a good and faithful woman, Mary Smith, widow of the martyred patriarch Hyrum Smith. She firmly believed in the promises of the Lord. Her son, Joseph F., and her grandson, Joseph Fielding, lived to become presidents of the Church. President Joseph F. Smith related an incident that occurred when he was a 10-year-old boy:

"I recollect most vividly," he said, "a circumstance that occurred in the days of my childhood. My mother was a widow with a large family to provide for. One spring when we opened our potato pits she had her boys get a load of the best potatoes, and she took them

to the tithing office; potatoes were scarce that season. I was a little boy at the time, and drove the team. When we drove up to the steps of the tithing office, ready to unload the potatoes, one of the clerks came out and said to my mother, 'Widow Smith, it's a shame that you should have to pay tithing'. . . he chided my mother for paying her tithing, called her anything but wise or prudent; and said there were others who were strong and able to work that were supported from the tithing office. My mother turned upon him and said: '. . . you ought to be ashamed of yourself. Would you deny me a blessing? If I did not pay my tithing, I should expect the Lord to withhold His blessings from me. I pay my tithing, not only because it is a law of God, but because I expect a blessing by doing it. By keeping this and other laws, I expect to prosper and to be able to provide for my family.' " (CR, April 1900, p. 48.)

Faith of Maori sister

I recall sitting in this historical Tabernacle back on October 1948 when the semi-annual conference of the Church was in session. Elder Matthew Cowley of the Council of the Twelve was speaking. He related an incident that made a deep and lasting impression on me. While serving as president of the New Zealand Mission he visited a good Maori sister who sincerely believed and observed the principle of tithing. Brother Cowley told of this experience in these words:

"Now, on one occasion I called in as I always did when I visited that vicinity, to see this grand little woman, then in her eighties, and blind. She did not live in an organized branch, had no contact with the priesthood except as the missionaries visited there. We had no missionaries in those days. They were away at war.

"I went in and greeted her in the Maori fashion. She was out in the back yard by her little fire. I reached forth

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my hand to shake hands with her, and I was going to rub noses with her and she said: 'Do not shake hands with me. . . .'

"I said: 'Oh, that is clean dirt on your hands. I am willing to shake hands with you. I am glad to. I want to.'

"She said: 'Not yet.' Then she got on her hands and knees and crawled over to her little house. At the corner of the house there was a spade. She lifted up that spade and crawled off in another direction, measuring the distance she went. She finally arrived at a spot and started digging down into the soil with that spade. It finally struck something hard. She took out the soil with her hands and lifted out a fruit jar. She opened that fruit jar and reached down in it, took something out and handed it to me, and it turned out to be New Zealand money. In American money it would have been equivalent to [about] one hundred dollars.

"She said: 'There is my tithing. Now I can shake hands with the priesthood of God.'

"I said: 'You do not owe that much tithing.'

"She said: 'I know it. I do not owe it now, but I am paying some in advance, for I do not know when the priesthood of God will get around this way again.'

Then after a brief pause and with considerable emotion Brother Cowley

continued: "And then I leaned over and pressed my nose and forehead against hers, and the tears from my eyes ran down her cheeks. . . ." (CR, Oct. 1948, pp. 159-60.)

Promised blessings

My beloved brothers and sisters, the Lord does keep his promises. He truly opens the windows of heaven and pours out his blessings upon those who are faithful and who obey his commandments but it will be done in his own way. These blessings may come in a financial or temporal way or may be realized by a spiritual outpouring, bringing strength, peace, and comfort. His blessings may come in unusual and unexpected ways so that at the time we may not even recognize them as blessings; but the promises of the Lord will be kept.

And to this I testify in the name of our Lord and Savior, Jesus Christ. Amen.

President Spencer W. Kimball

Elder Henry D. Taylor has just spoken to us. He is an Assistant to the Council of the Twelve.

Elder Hartman Rector, Jr. of the First Council of Seventy will now address us.

Elder Hartman Rector, Jr.

Of the First Council of the Seventy

We have sustained a new prophet at this conference, which is wonderful and inspiring. It's necessary, for it is a commandment of God, but of course, the work is yet to do. We must follow him.

Fundamental principles

The response of the Prophet Joseph Smith to the question "What

are the fundamental principles of your religion?" contains a succinct statement about the importance of testimony. He said:

"The fundamental principles of our religion are the testimony of the Apostles and Prophets, concerning Jesus Christ, that He died, was buried, and rose again the third day, and ascended into heaven; and all other things which pertain to our religion are

only appendages to it." (*Teachings of the Prophet Joseph Smith*, p. 121.)

Definition of testimony

Testimony is a sure knowledge of the truth of the gospel received by revelation from the Holy Ghost, as President Romney outlined this morning. As such, it is vital to the soul who would have communion with the Creator. Testimony is vitally important, *but* men are not saved by virtue of their testimony alone, although it is the beginning of real spiritual progress.

It is a common error to feel that testimony means full conversion. We many times equate testimony with a man's faith. We say, "He has great faith," meaning that he has a strong testimony, or we say, "He has a strong testimony," meaning that he has great faith. However, I don't believe the two are always synonymous. Faith is based on knowledge; it is a hope in that which is not seen which is true. (See Al. 32:21.) Testimony is revealed knowledge.

Bearing testimony has to do with bearing witness to that which we know to be true. Much of what we call testimony bearing is not really testimony at all—it is a statement or expression of public thanks. It is good to be thankful, but public thanks is not testimony. Testimony comes from the Holy Ghost. The Spirit of Christ, which John testifies is "the true Light, which lighteth every man that cometh into the world" (John 1:9), will lead a man to Christ and help him get a testimony, and if followed will lead to baptism in Jesus Christ's church.

Belief not enough

Many people feel they receive a witness that Jesus is the Christ, and they think this alone saves them. They say they are "saved." Of course, it does not. It didn't save a third of the hosts of heaven. James records, "... the devils

also believe, and tremble." (James 2:19.) What do they believe? That Jesus is the Christ; in fact, they know it.

Peter had a testimony that Jesus is the Christ, which he bore, and it surely came from the Lord, for the Master said, "... flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16:17.) It is very doubtful that Peter was at that time converted, because he could not admit that he knew the Lord Jesus Christ when he felt his own life was in danger. Later the Master confirmed that Peter lacked conversion when, just before going to his agony and death on the cross, he said to Peter, "... when thou art converted, strengthen thy brethren." (Luke 22:32.) Peter's testimony or knowledge that Jesus was the Christ did not "save" him from denying the Master—probably because he was not converted. He did not follow the Lord at the peril of his own life.

True conversion

When we are converted, we sustain and follow the Lord's anointed servants; we find ourselves in agreement with them. This is one of the real marks of conversion. Many men with testimonies have been unable to do this. In this dispensation, to name a few, Martin Harris, David Whitmer, and Oliver Cowdery (the Three Witnesses to the Book of Mormon) and Thomas B. Marsh (the first president of the Quorum of the Twelve) had this very problem. They refused to sustain the Lord's anointed servant, and it led to their expulsion from his church.

Conversion implies a change; as King Benjamin says, it means putting "off the natural man," which is selfish, conceited, impatient, intemperate, disobedient, and rebellious, so that a person becomes "a saint through the atonement of Christ the Lord." This would mean becoming even "as a child, submissive, meek, humble, patient, full of love, willing to submit to all

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things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father." (Mosiah 3:19.)

In order to emphasize this particular point, Jesus said, "Not [he] that saith . . . Lord, Lord, [will be saved] but he that doeth the will of my Father which is in heaven." (Matt. 7:21.)

Doing God's will

Jesus was committed completely to doing the will of his Father, and he was unequivocal in his counsel to us that we follow him in doing the will of the Father. Those who are truly converted desire to do the will of the Father. How are we to know his will? Surely it can come direct from the Father by revelation, but it seldom does. When he has authorized servants to act for him, generally we get it through his servants—the president of the Church, the General Authorities, the stake president, the bishop, the branch president, or in other words, the Lord's anointed servants. Thus the clear necessity of sustaining the Lord's anointed servants in righteousness. If we are truly converted, we will find ourselves in harmony with them. This is a sign of true conversion; this is doing the will of the Father.

Word of God

There are few times in the recorded history of the world when God the Father has spoken to man directly. Generally it is the Lord Jesus Christ who speaks. He is Jehovah of the Old Testament. He has authority to speak for his Father. There are, however, some recorded instances where there is no doubt who is speaking—it is the Father. His voice was heard at the baptism of Jesus by John in the River Jordan. It was heard again at the Mount of Transfiguration. It was heard again in 1820 in the grove near Palmyra, New York, by the Prophet Joseph Smith—always either introducing his Son Jesus Christ or bearing testimony of him.

However, there are recorded instances in which the words of the Father are given to us by the prophets. Some of these are in the Book of Mormon. The Book of Mormon is that book about which the Prophet Joseph Smith bore his testimony: it is "the most correct of any book on earth, . . . and a man [will] get nearer to God by abiding by its precepts, than by any other book." (*Documentary History of the Church*, vol. 4, p. 461.)

The narrow gate

In the particular passage to which I refer, the prophet Nephi explained why it was necessary for Jesus to be baptized by John to "fulfil all righteousness." He taught that Christ "humbleth himself before the Father, and witnesseth unto the Father that he would be obedient unto him in keeping his commandments.

" . . . Again, it sheweth unto the children of men the straightness of the path, and the narrowness of the gate, by which they should enter, he having set the example before them." Then he said, ". . . Follow thou me. . . ." (2 Ne. 31:6-7, 9-10.)

Nephi asked, ". . . Wherefore, my beloved brethren, can we follow Jesus save we shall be willing to keep the commandments of the Father?" (2 Ne. 31:10.) Nephi then records the doctrine of the Father: ". . . Repent ye, repent ye, and be baptized in the name of my Beloved Son."

"And also, the voice of the Son came unto me, saying: He that is baptized in my name, to him will the Father give the Holy Ghost, like unto me; wherefore, follow me, and do the things which ye have seen me do." (2 Ne. 31:11-12.)

Further, Nephi records that the voice of the Son came unto him, saying:

" . . . After ye have repented of your sins, and witnessed unto the Father that

ye are willing to keep my commandments, by the baptism of water, and have received the baptism of fire and of the Holy Ghost, and can speak with a new tongue, yea, even with the tongue of angels, and after this should deny me, it would have been better for you that ye had not known me." (2 Ne. 31:14.)

Then Nephi records this testimony of the Father concerning the Son:

"And I heard a voice from the Father, saying: Yea, the words of my Beloved are true and faithful. He that endureth to the end, the same shall be saved." (2 Ne. 31:15.)

Now this is obviously the most important message that God the Father could possibly give to his children: Repent and be baptized in the name of Jesus Christ and then endure to the end. This is the will of the Father. This is what he wants for his children. The mark of real conversion is *endurance*. Only unto him who endures to the end will be brought about the great and eternal plan of redemption.

Danger of rebellion

The statement of the Prophet Joseph Smith concerning the danger of faultfinding or rebelling against the Lord's anointed is very significant:

"I will give you one of the [keys] of the mysteries of the kingdom," said the Prophet. "It is an eternal principle, that has existed with God from all eternity: That man who rises up to condemn others, finding fault with the Church, saying that they are out of the way, while he himself is righteous, then know assuredly, that that man is in the high road to apostasy; and if he does not repent will apostatize, as God lives." (DHC, vol. 3, p. 385.)

Then refusal on our part to sustain or follow the Lord's anointed servants is a form of rebellion, which is open or willful resistance to and defiance of God's authority. This is extremely

serious. Rebellion is the opposite of obedience and leads to expulsion from the kingdom. This is what happened to Lucifer. He refused to sustain the Lord in that he would not follow and do the things which he had seen the Father do before him.

When we fail to do what we know we should, having the light before us but refusing to obey, notwithstanding the covenants made in the waters of baptism, we become rebels. Some even seem to delight in their rebellion. They brag about it; if they only knew that the Lord's anger is kindled against all the rebellious (see D&C 63:2), and they shall be pierced with much sorrow and they shall fail (see D&C 1:3).

The kingdom of God

In this earth-life probation those who are converted will succeed. The kingdom isn't going to fail. It is the stone which the prophet Daniel saw was cut out of the mountain without hands, and it rolled forth down the mountain-side, gaining momentum as it went. It broke down all other kingdoms; it filled the whole earth and stood forever.

The kingdom of God is a winner. Isn't it great to be part of a winner? Don't you love a winner? I do. I confess I hate to lose. I think I'm the worst loser in all the world. I don't believe in it. Some say it matters not whether you win or lose but how you play the game. Don't you believe it; it makes a lot of difference whether you win or not. We came to this earth to win, and we will win if we stick with the Lord, because the Lord is not going to lose. He can't lose. The kingdom is a winner, and when we do it his way, we will win with him. The promise is sure: "... He that endureth to the end, the same shall be saved." (2 Ne. 31:15.)

Testimony won't save us, but testimony coupled with faith and conversion, which includes staying power, which is endurance, will exalt us.

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Zion shall flourish

Listen to the words of the Master:

"Wherefore, as ye are agents, ye are on the Lord's errand; and whatsoever ye do according to the will of the Lord is the Lord's business.

"Wherefore, be not weary in well-doing, for ye are laying the foundation of a great work. And out of small things proceedeth that which is great.

"Behold, the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days.

"And the rebellious shall be cut off out of the land of Zion and shall be sent away, and shall not inherit the land.

"For, verily I say that the rebellious are not of the blood of Ephraim, wherefore they shall be plucked out.

"Behold, I, the Lord, have made my church in these last days like unto a judge sitting on a hill, or in a high place, to judge the nations.

"For it shall come to pass that the inhabitants of Zion shall judge all things pertaining to Zion.

"And liars and hypocrites shall be proved by them, and they who are not apostles and prophets shall be known.

"And even the bishop, who is a judge, and his counselors, if they are not faithful in their stewardships shall be condemned, and others shall be planted in their stead.

"For, behold, I say unto you that

Zion shall flourish, and the glory of the Lord shall be upon her;

"And she shall be an ensign unto the people, and there shall come unto her out of every nation under heaven.

"And the day shall come when the nations of the earth shall tremble because of her, and shall fear because of her terrible ones. The Lord hath spoken it. Amen. (D&C 64:29, 33-43.)

Obedience

Does that sound like a loser to you? I tell you it doesn't. And those who are converted, who can follow the Lord and his anointed servants, these are they who will bring to pass the purposes of God. Before you can be a great leader in the kingdom of God, you must first be a great follower. Obedience is still better than sacrifice and to hearken than the fat of rams. (See 1 Sam. 15:22.)

May the Lord bless us to hold fast and remain faithful as we follow the Lord's anointed servants, and may we feel good about it. I pray that we will, in Jesus' name. Amen.

President Spencer W. Kimball

We have just heard Elder Hartman Rector, Jr. of the First Council of Seventy.

We shall now hear from Elder Neal A. Maxwell, newly sustained Assistant to the Twelve.

Elder Neal A. Maxwell

Assistant to the Council of the Twelve

Brothers and sisters, my verba moment is not for sermons but for appreciation, not for doctrine but for testimony.

Appreciation

Appreciation for the Lord's call through President Kimball.

Appreciation for your sustaining vote which was not vindication but an invitation—an invitation for me to be and to do better.

Appreciation for humble parents who both told and showed me that the gospel and Church are true.

Appreciation for a splendid wom-

an, Colleen, a wife for all seasons, who has made our home a haven.

Appreciation for a missionary son in Germany and three daughters and a son-in-law in whose behalf, as a father, I deeply wish to succeed and whose vote to sustain me must count double in the days that lie ahead.

Appreciation to President Kimball for his example not only as a bold prophet but for his and Sister Kimball's tireless practicing of "pure religion, undefiled." (James 1:27.) The President's greatness is the kind which is not conscious of itself. He truly desires not our adulation but our affirmation by how we live.

Appreciation for the tender tutoring of President Harold B. Lee.

Appreciation for Presidents Tanner and Romney and Benson and the Twelve, whom I hope to assist, and each of whose lives reflects divine design that prepared them for their appointed place, for God is never surprised.

Appreciation to all the General Authorities who travel so tirelessly to teach us all, leaving their families without complaint. This reality was summarized well by the wit that was also wisdom of Richard L. Evans; who, one day on the way to another plane and another weekend of conferences, said gently, "Have you ever gotten homesick on the way to the airport?"

Appreciation to the members of the Church who have helped me in the Tremonton, Ogden, and Reno regions, and to my sweet colleagues, the Regional Representatives of the Twelve, especially those whom the Lord has raised up in other nations of the world.

Appreciation to the devoted colleagues and students in the Church Educational System in 50 countries who number one-third million.

Endless appreciation to Jesus Christ for his atonement, realizing that included in the awful arithmetic of that atonement are my sins, and for the eloquence of his example, and for the witness he has given me which I

have happily borne in about 35 countries, for when one sees life and people through the lens of His gospel, then one can see forever.

Endless appreciation to my Father in heaven whose blessings depend upon our obedience, but whose ratio of blessings to obedience makes him a generous God!

Celestial criteria

I know the celestial criteria measure service, not status; the use of our talents, not the relative size of our talent inventories. I know that Church membership is not passive security but continuing opportunity.

Finally I testify that what a wise man wrote is true: "If you have not chosen the kingdom of God first, it will in the end make no difference what you have chosen instead." Having so chosen, may God bless us all to move the kingdom along, I pray in the name of Jesus Christ. Amen.

President Spencer W. Kimball

Elder Neal A. Maxwell, newly sustained Assistant to the Twelve, has just spoken to us.

The congregation and choir will now join in singing the stirring hymn by Ebenezer Beesley, "High on the Mountain Top."

After the singing, Elder Bernard P. Brockbank, Assistant to the Twelve, will address us.

The congregation sang the hymn, "High on the Mountain Top."

President Kimball

Elder Bernard P. Brockbank, Assistant to the Council of the Twelve, will be our next speaker.

Elder Bernard P. Brockbank

Assistant to the Council of the Twelve

The Lord said, "... Harken, O ye nations of the earth, and hear the words of that God who made you." (D&C 43: 23.) Godliness in man goes undeveloped without the words of God and his program.

The Lord has commanded and warned man to obey and hearken unto his voice or to be subject to the power and dominion of the devil. The Lord said: "Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be cast down;

"And he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice." (Moses 4:3-4.)

Power and influence of Satan

That is a warning to all mankind. It is very important to know that Satan has power to deceive men and to blind men and to lead men captive at his will, even as many as will not hearken unto the voice of the Lord. Sin and evil come from Satan, and godliness and eternal life in the kingdom of God are from the Lord.

The apostle John said, "He that committeth sin is of the devil; for the devil sinneth from the beginning. . . ." (1 John 3:8.)

Satan with his evil, deceitful, destructive plans was able to turn one-third of the spirits in heaven away from the voice of God and to influence them to follow his satanic voice. The Lord said of Satan: "... a third part of the hosts of heaven turned he away from me because of their agency;

"And they were thrust down, and thus came the devil and his angels." (D&C 29:36-37.)

They were cast out of the kingdom of God because they had free agency to choose for themselves, and they chose to ignore and disrespect the voice of God and listened and followed the voice of the devil.

Satan and his angels and their God-destroying plan are on earth today, and the Lord said of Satan, "... he goeth up and down, to and fro in the earth, seeking to destroy the souls of men." (D&C 10:27.)

The devil tempted Adam and Eve. We are well acquainted with that story. They listened to his deceitful voice, and they were cast out of the Garden of Eden. Because of failure to hearken unto the voice of God, they were subject to the influence of the devil and were cast out.

When the Lord restored his church, he warned man about the power of Satan. This came in the latter days. He said: "... the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion.

"And also the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon . . . the world." (D&C 1:35-36.)

Fulfillment of prophecy

President Harold B. Lee said, "Today you are witnessing the fulfillment [of a prophecy concerning Satan's dominion]. Today is the day when the devil has power over his own dominion." (Harold B. Lee, *Decisions for Successful Living*, Deseret Book Co., 1973, p. 221.) That is a prophetic statement from a prophet of God. He also said, "[Satan] is the master of deceit,

adulteration and counterfeit. There is hardly a human appetite that he has not prostituted to his own evil designs; virtue he betrays into vice; and things invented and designed as benefactors to mankind he diverts to his own ends. No palace of art or temple of music was ever more glamorously decorated," the prophet continued, "than the hell-holes of Satan that are labeled saloons, bars, road houses and gambling clubs. With blazing neon signs and lighted 'white ways' the cheap and the tawdry are dressed in tinsel garb, and with sensuous music from the nether regions issuing forth from such places, the passersby are enticed to partake." (*Decisions for Successful Living*, p. 155.)

Yes, it is true; the devil continues to deceive and to blind men. It is true; the devil continues to use the children of God to degenerate and destroy their own godliness. He entices them to sell their divine birthright for a pot of porridge. He deceives and lures men to improperly use their passions and appetites to degenerate and weaken their godlike minds. Their minds, then, become subject to the uncontrolled, improper use of the passions and appetites.

Jesus' example

Jesus showed us the way to overpower and defeat the devil. He is the example. This has been repeated in this conference twice before. It bears a lot of repetition. An account of the Lord's encounter and the temptations with Satan is recorded in the holy scriptures:

"And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,

"Being forty days tempted of the devil. And in those days he did eat nothing; and when they were ended, he afterward hungered.

"And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

"And Jesus answered him, saying, It is written,"—here is the message; it

is the written word of the Lord—"That man shall not live by bread alone, but by every word of God." (Luke 4:1-4.)

The devil was rebuked and overpowered by the word of God, as recorded in his holy scriptures.

"And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

"And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.

"If thou therefore wilt worship me, all shall be thine," the devil promised. (Luke 4:5-7.) Many have that same temptation today. Hear the answer of the Lord:

"And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Luke 4:8.) He quoted again from the word of God.

"And [the devil] brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence." (Luke 4:9.) And the devil contorted and twisted the scriptures.

"For it is written, He shall give his angels charge over thee, to keep thee:

"And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

"And Jesus answering said unto him, It is said," and he quoted the scriptures again, "Thou shalt not tempt the Lord thy God." (Luke 4:10-12.)

Satan was rebuked and defeated by Jesus because Jesus knew and used the word of God—the commandments of God as recorded in his holy scriptures. Jesus hearkened unto the voice of the Lord.

"Love not the world"

We can also overcome the buffetings and temptations of Satan with the word of God.

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The devil deceitfully and dishonestly continues to offer man the world and the power of the world if man will but fall down and worship him. The devil wants us to love the world more than we love God. He wants us to be so foolish that we will love the creations of this earth more than the Creator.

The apostle John said, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." (1 John 2:15.)

Jesus said, "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:26.) The devil would like man to accept the ways of the world in place of eternal life in the kingdom of God.

The armor of God

Jesus commanded that we protect ourselves from the power and dominion of the devil. He said, "Wherefore, lift up your hearts and rejoice, and gird up your loins, and take upon you my whole armor. . . ." (D&C 27:15.) This has been quoted in this conference several times. But Jesus gave these words in these latter days, repeating words of the scriptures.

Take on the whole armor of God. The full armor of God is the full gospel of Jesus Christ. If we put on the full armor we will be able, in these troubled times, to "run and not be weary, and [to] walk and not faint." And the destroying angel will pass us by and not be able to destroy our godliness. (See D&C 89:20-21.)

Jesus counseled, "Pray always, that you may come off conqueror; yea, that you may conquer Satan, and that you may escape the hands of the servants of Satan that do uphold his work." (D&C 10:5.)

Power of prayers

In our individual prayers we should sincerely ask our Father in heaven to help us meet and conquer the temptations of this life, and ask him to deliver us from evil. We have been commanded to ask.

Proper sincere prayer to a living Father in heaven, through a living Savior and Mediator, is essential for protection from the power and evil influence of the devil. It is very important for the Saints to know that during today's perilous times when peace has been taken from the earth, and Satan has power over his own dominion and over all that will not hearken unto the voice of God, that the Lord gave these comforting words, ". . . The Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon . . . the world." (D&C 1:36.)

Power of the Lord

Today the Lord has power over his Saints and is reigning in their midst and will soon come down in judgment upon the world. Through and by Jesus Christ man has the power and the opportunity if he keeps God's commandments to become saintly and godlike.

I am thankful to be on earth when the Lord has power over his Saints and is reigning in their midst. The voice of the Lord is recorded in his scriptures and the voice of his prophets and his apostles. His prophets and apostles give the voice of the Lord today.

It is a glorifying experience to mingle with the Saints. President Kimball is truly a prophet of God. He speaks for the Lord and all should hearken to his voice. He is full of dedicated love for the Lord and for his children. And he knows the refining power of repentance and the miracle of forgiveness. He is not only sustained

by the Saints, but also by the priesthood and power of God.

In the name of Jesus Christ. Amen.

President Spencer W. Kimball

Elder Bernard P. Brockbank, As-

sistant to the Twelve, has just addressed us.

We will now hear from Elder LeGrand Richards of the Council of the Twelve.

Elder LeGrand Richards

Of the Council of the Twelve

Brothers and sisters, I am very grateful to my Heavenly Father for the opportunity of attending this history-making conference with you and for the wonderful outpouring of the Spirit of the Lord. I think of the words of Nephi of old. He saw our day; he saw the coming forth of the Book of Mormon; he saw the Saints of God gathered upon the face of the whole earth and the power of God resting upon them in great glory.

Is there anything else like this in all the world as we have gathered here in this building, full to overflowing, and the adjoining buildings? And our priesthood meeting last night was broadcast all over the world. The power of God is in this work; it is his kingdom established in the earth for the last time, never to be thrown down nor given to another people. We have his decree that it shall roll forth until it shall become as a great mountain and fill the whole earth.

Testimonies of associates

I thank the Lord for the testimonies of these, my associates, to whom we have listened, and I am sure that each one of us who is living in tune with the Spirit has received a witness in our soul to the effect that they are true servants of our Father in heaven.

Brother Benson referred to a statement made by President Kimball in our meeting with the Regional Rep-

resentatives of the Twelve last Thursday. I thought President Kimball did a magnificent job in reminding us of the commandments of the Lord through His servants, and the responsibility that is ours to share this gospel with every nation under heaven. Sometimes I think we get a little too satisfied with our own membership and our own surroundings, and we are not as eager to share with others as we ought to be.

Then we have had presented to us in this conference the ministry of the Master. I particularly enjoyed Elder Hunter's narration of His life and labors, and then Elder Ashton followed, reminding us of the parable of the five wise and five foolish virgins, and called attention to the fact that we should not be among the foolish ones but that we should be prepared when the Master comes to meet him.

Prophecies of the scriptures

Then I had this thought that I would like to say a few words to you about today, and that is that I am a great believer in the prophecies. I thank the Lord for the holy scriptures. What would we know about our Father in heaven and his great plan for us, his children here upon this earth, and what awaits us after we have finished our life's work here in mortality if we didn't have the scriptures?

Jesus said, "Search the scriptures; for in them ye think ye have

eternal life: and they are they which testify of me." (John 5:39.) We have had testimony here in this conference of how they did testify of him, even to the minutest detail of casting lots for his clothing at the time of his crucifixion.

Following his resurrection, as he walked along the way by two of his disciples as they were on their way to Emmaus, we are told that "their eyes were holden that they should not know him" (Luke 24:16), and when he heard what they had to say about him and his ministry and his resurrection, he realized that they didn't understand what he had been trying to teach them.

And he said: "... O fools, and slow of heart to believe all that the prophets have spoken." (Luke 24:25.) Then, commencing with Moses and the prophets, he showed them how that in all things the prophets had testified of him. Then Peter tells us that he opened their understandings (that is, the understandings of his disciples with whom he was traveling) that they might understand the scriptures. We have thousands of different churches in the world today because they do not understand the scriptures and they are teaching for doctrine the precepts of men, and therefore it was necessary for a restoration to take place.

I like the words of the apostle Peter. He said:

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

"Knowing this first, that no prophecy of the scripture is of any private interpretation.

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 1:19-21.)

That being true, we have a more sure word of prophecy that makes the Bible to me like a blueprint where the Lord has outlined everything from the war in heaven up till the final

winding-up scenes when we will have a new heaven and a new earth. I think that is what Isaiah meant when he said that the Lord has declared the end from the beginning. (See Isa. 46:10.)

Peter must have also had in his mind the glorious experience that he had just previously had with the other apostles when the Savior ascended into heaven and two men in white apparel stood and said: "... Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.)

Preparation for second coming

Then I have this thought that I would like to say a few words about, and that is, not only should we prepare our own lives to be ready when the Savior comes, like the five wise virgins, but think of what the prophets have foretold that should precede his second coming, so that we will not be in the dark and so that we can understand.

I give you the words of Peter following the day of Pentecost when he spoke to those who had put to death the Christ. He said:

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

"And he shall send Jesus Christ, which before was preached unto you:

"Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:19-21.)

I don't know where you can go anywhere in this world, outside of this Church, and find a declaration of a restitution of all things and not just a reformation. Until there is that restitution of all things spoken by the mouth of all the holy prophets, we just can't believe that Peter was a prophet of God and look for the coming of the Savior.

It makes one wonder why the world doesn't understand and why they are not willing to listen when we declare a restitution of all things.

I like the statement in Malachi. It seems to me that Malachi's whole book was written almost entirely regarding our day and time: about the law of tithing that Elder Taylor just mentioned; about the coming of Elijah the prophet before the coming of the great and dreadful day of the Lord to turn the hearts of the fathers to the children and the hearts of the children to their fathers. In the third chapter, he starts out by saying,

"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple. . . .

"But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap." (Mal. 3:1-2.)

Now I don't think that was referring to his first coming. He didn't come swiftly to his temple, and all men were able to abide the day of his first coming; and he didn't come cleansing and purifying as refiner's fire and fuller's soap, but we are told that when he comes in the latter days that the wicked shall cry out to the mountains, and rocks "fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb." (Rev. 6:16.)

Messenger to prepare way

Then I say to you, and to all the world, where is that messenger that the Lord, speaking through Malachi, said he would send to prepare the way for his coming (and I refer to his second coming)? To us Latter-day Saints, we know that messenger was none other than the Prophet Joseph Smith. He didn't choose himself. He went out into the woods after reading the words of James, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall

be given him." (James 1:5.) He didn't know which church to join, and when he prayed, the heavens were opened unto him.

President Kimball has outlined in one of his talks in this conference how the Lord communed with the prophets of old. God isn't dead. He reigns in the heavens above and in the earth beneath. This is his work and his glory. This is the dispensation when, as Paul said, "... he might gather together in one all things in Christ, both which are in heaven, and which are on earth. . . ." (Eph. 1:10.) In other words, it is the time when he shall finish his work upon this earth preparatory to his second coming. And so if he was to send a messenger to prepare the way for his coming, where in all the world can you find that messenger?

I remind you that messengers sent of God are never self-sent. Paul said: "... faith cometh by hearing, and hearing by the word of God." (Rom. 10:17.)

"... and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

"And how shall they preach, except they be sent? . . ." (Rom. 10:14-15.)

And so the call of Joseph Smith as the Lord's promised messenger was the natural first step the Lord would take to prepare the way for his second coming. A messenger called by God can be none other than a prophet. That is what Amos said: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.) And so when he called this messenger, he would be a prophet.

We often sing the hymn:
"Praise to the man who communed with
Jehovah!

Jesus anointed that Prophet and Seer.
Blessed to open the last dispensation,
Kings shall extol him, and nations
revere."

—LDS Hymns, no. 147.
That is how we feel toward that prophet because he wasn't sent of himself.

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As far as my experience goes in studying the scriptures, Joseph Smith has given us more revealed truth than any prophet who has ever lived upon the face of this earth except the Savior of the world. I thank the Lord for this marvelous truth. This helps us to understand the words of Isaiah when he said:

"Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men." (Isa. 29:13.) And where do you find those precepts of men? In all these thousands of churches all over this world.

A marvelous work

"Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder. . . ." (Isa. 29:14.) And anything that is marvelous and wonderful in the eyes of the Lord must be something that every lover of truth would like to know about and like to clasp to his bosom. Then he added that it would cause that "the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isa. 29:14.) That is what we have. I have talked to ministers for hours and only received one question from them, because I was explaining things to them out of God's holy book, the Bible, that they had never understood before in their lives. I tell you, brothers and sisters, we have that marvelous work and a wonder!

You would think that if the Lord raised up a prophet and a messenger to prepare the way for his coming, the first thing he would want that messenger to do would be to correct the false impressions in the world with regard to the personality of God the Father and his Son Jesus Christ. For at that time all churches taught that they were three in one, without body, without parts, and without passions.

Words of Moses

Moses knew that such a condition would prevail, for when he led the children of Israel into the promised land, he told them that "there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell." (Deut. 4:28.) Just think how literally the very words of Moses spoken over 3,000 years ago are fulfilled in the doctrine that was proclaimed in all the Christian churches all over this world at the time that Joseph Smith had his marvelous vision. But Moses didn't leave it at that. He said:

"But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul.

"When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice." (Deut. 4:29-30.) And we live in the latter days. Thank God we have found him through the raising up of this prophet.

Latter-day knowledge

When the Father and his Son Jesus Christ revealed themselves unto him so that he understood what the Godhead really was, the next question that Joseph had was to know which of all the churches he should join. And who in the heavens above and on the earth beneath had a better right to pronounce judgment upon the churches of the world than the Savior of the world? He answered him that he should join none of them for they all taught for doctrine the precepts of men.

There isn't going to be time to outline very much more, but just think of Moroni's coming, think of the plates from which the Book of Mormon was translated. Where in all the world does anybody know about that other record that the Lord commanded Ezekiel

should be written, that the Lord would bring forth and put with the record of Judah and make them one in his hand? We are the only people in the world that know where that record is. Just think what it contains of the knowledge that the Lord preserved for the convincing of the Jew and the gentile that Jesus is the Christ. The Jew today doesn't need to search any further than the Book of Mormon because that book gives the signs of his birth and of his crucifixion, and then of his visit to this land of America, and then the vision given to Nephi when he saw Mary with child, and saw that child grow to manhood, and saw him crucified for the sins of the world. All we need to do is to look to the blueprint that the Lord has prepared through his prophets.

Ancient keys restored

Then if you take the next step—the coming of John the Baptist with the Aaronic Priesthood, the power to baptize by immersion for the remission of sins—there wasn't anybody in this world holding that power when John the Baptist restored it to Joseph Smith and Oliver Cowdery and taught them how to baptize each other. Then Peter, James, and John brought the Melchizedek Priesthood, the power of the holy apostleship, the power to organize the church and kingdom of God on the earth for the last time, never to be thrown down nor given to another people. Then the coming of Moses that caused the gathering of Latter-day Israel.

Prophecies of Jeremiah

I like the statement of Jeremiah. He said:

"Turn, O backsliding children, saith the Lord; for I am married unto you; and I will take you one of a city, and two of a family, and I will bring you to Zion:

"And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." (Jer. 3:14-15.) Where could you go in all the world and listen to pastors after His own heart like you have heard here in this conference? They are called of God and ordained by God. They are the pastors that he spoke of.

Through Jeremiah the Lord said:

"Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." (Jer. 16:16.) That is what we have been doing. He saw the day when "it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt;

"But, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them . . ." (Jer. 16:14-15), and, as he said, ". . . one of a city, and two of a family. . . ." (Jer. 3:14.) That accounts for many of you being at this great conference that is being held here today.

God bless you, brothers and sisters. I don't know why we should hesitate to raise our voices in testimony. To me it is the marvelous work and a wonder spoken of, it is the greatest movement in all this world. When everything else passes away like the dream of a night's vision, this church, this kingdom, will go on to its decreed destiny, and that is my witness and testimony to you in the name of the Lord Jesus Christ. Amen.

President Spencer W. Kimball

He to whom you have just listened is Elder LeGrand Richards of the Council of the Twelve. I am sure you were inspired by him, as I was. I am glad he was the final speaker of the brethren this afternoon.

President Spencer W. Kimball

Now, beloved brethren and sisters, we come to the close of this glorious conference. We have heard from most of the Brethren. Their sermons and testimonies have been deep-rooted and sincere and stimulating. They have been inspired and have spoken to you the word of the Lord.

As you return to your homes and your businesses and your professions and your spiritual jurisdictions, we hope that you have stored up much that will be of value to you and your families. The ways of doing the work are important indeed, but the purpose for doing it is of the greatest consequence.

Plan for eternal life

We have a commitment to serve our Lord. We have an assurance that the cause is just and worthy. But, above all, we have a knowledge that God lives and is in his heavens and that his Son Jesus Christ has laid out a plan for us which will bring us and our loved ones eternal life if we are faithful. That life will be a busy, purposeful life with accomplishments and joys and development.

If you can think of the greatest real joys that have ever come to you in this life, then think of the next life as a projection of this one with all the purposeful things multiplied, enlarged, and even more desirable. All in these associations of our lives here have brought to you development and joy and growth and happiness. Now when life ends, we shall return to a situation patterned after our life here, only less limited, more glorious, more increased joys.

Creation of a home

"Anyone can build an altar," said John Henry Jowett; "it requires a God to produce the flame. *Anyone can build a house; we need the Lord [and parents]*

for the creation of a home." (John Henry Jowett, "God in the Home," in *A Treasury of Inspiration*, Ralph L. Woods, ed., New York: Thomas Y. Crowell Co., 1951, p. 260.)

In this conference you have heard much about this basic program of the Church, to make the homes really function, to bring inspiration and revelation to their families. Those who make their conclusions entirely according to their own ingenuity, their own brains, could make some very terrible and costly mistakes.

Learning about God

Someone said, "Many people are willing to plod along for 16 to 20 years, from grade one to a Ph.D., to learn medicine or engineering or psychology or mathematics or sociology or biology—to study, research, attend classes, pay tuitions, accept help from teachers and professors—and yet to learn about God, the maker of all, the author of it all, in a few intermittent prayers and some very limited hours of research, they feel they can find the truths about God."

That's why the Lord strictly sent us to the scriptures and prayer. "Search the scriptures," he said; "for in them ye think ye have eternal life: and they are they which testify of me." (John 5:39.) And then he said, ". . . O, fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory?" (Luke 24:25-26.)

Paul's demonstration of the Spirit

Paul, in his impressive way as he spoke to the Corinthians, said, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

"For I determined not to know anything among you, save Jesus Christ, and him crucified.

"And I was with you in weakness, and in fear, and in much trembling.

"And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

"That your faith should not stand in the wisdom of men, but in the power of God.

"Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought.

"For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." (1 Cor. 2:1-6, 11.)

"Now," he says, "we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1 Cor. 2:12-14.)

"But there is a spirit in man": said Job, "and the inspiration of the Almighty giveth them understanding." (Job 32:8.)

"Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God." (Matt. 27:54.)

Wallace's Ben Hur

At one time two men sat in a railway car discussing Christ's wonderful life. One of them said, "I think an inter-

esting romance could be written about him [Jesus Christ]."

And the other replied, "And you are just the man to write it. Set forth the correct view of his life and character. Tear down the prevailing sentiment as to his divineness and paint him as he was—a man among men."

The suggestion was acted on and the romance was written. The man who made the suggestion was Colonel Ingersoll, the author was General Lew Wallace, and the book was *Ben Hur*.

In the process of constructing it, he found himself facing an unaccountable man. The more he studied his life and character, the more profoundly he was convinced that he was more than a man among men, until at length, like the centurion under the cross, he was constrained to cry, "Verily this was the Son of God."

Belief in dreams

The Lord has revealed to men by dreams something more than I ever understood or felt before. I heard this more than once in quorum meetings of the Council of the Twelve when George F. Richards was president. He was the venerable father of Brother LeGrand Richards who has just spoken to us. He said, "I believe in dreams, brethren. The Lord has given me dreams which to me are just as real and as much from God as was the dream of King Nebuchadnezzar, which was the means of saving a nation from starvation, or the dream of Lehi who through a dream led his colony out of the old country across the mighty deep to this promised land, or any other dreams that we might read in the scriptures.

"It is not out of place for us to have important dreams," he said. "And then more than 40 years ago I had a dream which I am sure was from the Lord. In this dream I was in the presence of my Savior as he stood in mid-air. He spoke no word to me, but my love for him was such that I have not words to explain. I

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know that no mortal man can love the Lord as I experienced that love for the Savior unless God reveals it to him. I would have remained in his presence, but there was a power drawing me away from him.

"As a result of that dream, I had this feeling that no matter what might be required of my hands, what the gospel might entail unto me, I would do what I should be asked to do even to the laying down of my life.

"And so when we read in the scriptures what the Savior said to his disciples, 'In my Father's house are many mansions: . . . I go to prepare a place for you . . . that where I am, there ye may be also.' (John 14:2-3.) I think that is where I want to be.

"If only I can be with my Savior and have that same sense of love that I had in that dream, it will be the goal of my existence, the desire of my life."

Inspiring testimonies

Elder George Q. Cannon, who was in the presidency of the Church at one time, said this: "I know that God lives. I know that Jesus lives; for I have seen Him. I know that this is the Church of God, and that it is founded on Jesus Christ, our Redeemer. I testify to you of these things as one who knows—as one of the Apostles of the Lord Jesus Christ that can bear witness to you today in the presence of the Lord that He lives and that He will live, and will come to reign on the earth, to sway an undisputed sceptre." (Delivered in the October 1896 General Conference and reported in *The Deseret Weekly*, October 31, 1896, vol. 53, p. 610.)

Brethren and sisters, we come now to the close of this great conference. You have heard from most of the Brethren, as I have said, and their testimonies have been inspiring. What they have told you is true. It has come from their hearts. They have this same testimony, and they know it is true. They are true servants sent to you from our Heavenly

Father. I pray that you will be listening, that you will be remembering, that you will take these many truths with you to your homes and in your lives and to your families.

Brethren and sisters, I want to add to these testimonies of these prophets my testimony that I know that He lives. And I know that we may see him, and that we may be with him, and that we may enjoy his presence always if we will live the commandments of the Lord and do the things which we have been commanded by him to do and reminded by the Brethren to do.

And so I leave this testimony with you. In the name of our Lord Jesus Christ. Amen.

President Spencer W. Kimball

Brethren and sisters, we have received from many places in the world telegrams and cables saying that the conference was reaching them well and they appreciated the fact that the media has taken these messages to them. Particularly we have heard from South Africa, from Australia, and from South America, and from other areas which are far remote from us here.

As we conclude this seventh and final session of this conference, we express appreciation to the many who have in any way contributed to its success and inspiration. We express warm appreciation to the General Authorities who have delivered such timely and inspirational messages.

We are grateful to the members of the Tabernacle Choir, who have devoted long hours attending these proceedings over the last three days to render their beautiful singing at sessions of this conference. May the Lord bless each of you for your untiring and devoted dedication to this work.

To the members of other choirs and their directors, we express deep appreciation for rendering the beautiful and inspiring music heard in each of the sessions of this conference.

We also appreciate the attention given by local and national press representatives, and by representatives of radio and television in reporting the sessions of this conference.

We thank the Salt Lake City officials for the cooperation they have given during this conference; the city traffic officers for their courteous and efficient handling of the increased traffic; the Fire Department and the Red Cross, who have been on hand to render any necessary service throughout the conference.

We are grateful to the Tabernacle ushers for seating the great audiences of these conference sessions in such a courteous manner.

We again express appreciation to the owners and managers of the many radio and television stations who have carried the sessions of this conference from coast to coast in the United States, to Hawaii, Alaska, Mexico, Central America, Canada, and by satellite to Australia and countries of South America.

The Tabernacle Choir directed by Richard Condie will now conclude this conference by singing the "Hallelujah Chorus" from the Messiah by Handel, and then "The Lord Bless You and Keep You." It has been suggested that you might wish to stand with the choir as they sing the "Hallelujah Chorus."

The benediction will then be offered by Bishop Vaughn J. Featherstone, second counselor in the Presiding Bishopric, following which this conference will stand adjourned for six months.

The Tabernacle Choir sang the "Hallelujah Chorus," and "The Lord Bless You and Keep You."

The benediction was offered by Bishop Vaughn J. Featherstone, second counselor in the Presiding Bishopric.

The conference was adjourned for six months.

WELFARE SERVICES SESSION

Saturday, April 6, 1974 — 7:00 a.m.

A Welfare Services session was held in connection with General Conference on Saturday morning, April 6, 1974, at 7 o'clock. Invited to attend this meeting were General Authorities, regional representatives, stake presidencies, high councilors involved in welfare work, bishoprics, and stake and ward Relief Society presidencies and others responsible for operating welfare production projects. President Spencer

W. Kimball was present and presided. Presiding Bishop Victor L. Brown conducted the meeting. Bishop Brown and Sister Belle S. Spafford, general president of the Relief Society, made remarks, following which the Relief Society filmstrip, "Four Steps to Helping," and a filmstrip on Fast Offerings were shown. The members of the First Presidency then made the following talks:

President Marion G. Romney

Address given at the Welfare Services Meeting Saturday, April 6, 1974

Brethren and sisters, I am humbled as I stand before this tremendous audience: I hope you will pray to the Lord to bless us while I speak.

Welfare Program

It is now nearly forty years since I was ordained a bishop. During the years I presided as a bishop, the Welfare Program was begun under its present name. The principles of the Welfare Program, of course, have been fundamental in the Church from the very beginning. From what has already been said here today, you know, and already knew no doubt, that we now have what we call the Welfare Services of the Church, not just the Welfare. You also heard Brother Ashton speak of the Health Services and the Social Services. The original of these three departments was the Welfare Program, the old-fashioned Welfare Program through which the Church undertook to discharge its God-given responsibility to take care of the poor of the Church, and that is what I am going to talk about this morning. In case I don't get around to it, you can remember that I was going to talk about the Welfare Program, the taking care of the poor.

At the present time we need to emphasize this program. For many years following the inauguration of the program a Welfare representative, a member of the General Church Welfare Committee, was in attendance at every stake conference. We covered the Church four times a year teaching the program. President Lee at that time, as you remember, was the managing director; President Moyle was the chairman of the program; and President Clark, the member of the First Presidency assigned to carry forward that work. There was an intensive pro-

gram, a training program, for nearly twenty years. For fifteen years we went around the Church every year visiting every stake president in regional meetings and presented this program. In recent years we haven't had that intensive program of training and I would suppose there are many bishops here today who were never trained in the fundamentals of the Welfare Program. I shall, therefore, devote what I have to say this morning to the fundamentals. What I say may be familiar to many of you, but it won't hurt you to be reminded. Somebody said, "It is more important to be reminded than it is to be taught." I never tire of teaching the truth. As I read the scriptures, I find that the Lord taught Adam in the same language that he taught the Prophet Joseph Smith, and in every dispensation in between.

Helping transients

At the outset I would like to caution you bishops who have the responsibility to implement and administer the program to be careful and wise in helping transients. We have had reports that some characters, and sometimes families, have traveled all over the United States and through Europe by representing to branch presidents in the missions and bishops in the wards that they were Latter-day Saints worthy of and needing help. We recommend that you be sure to have transients, who ask for welfare, properly identify themselves. A good thing to do is have them give you the name of the bishop in their home ward and then call him on the telephone. We don't want to be harsh with our Lord's children, neither do we want to be taken advantage of. Please take note of this matter.

Taking care of the Lord's poor

Now let us turn our attention to the obligation of the Church to take care of the Lord's poor. The Church was not quite nine months old when the Lord gave the instruction that it was to take care of the poor. On January 2, 1831, in the revelation recorded in the 38th Section of the Doctrine and Covenants, the Lord said:

"And for your salvation I give unto you a commandment, for I have heard your prayers, and the poor have complained before me, and the rich have I made, and all flesh is mine, and I am no respecter of persons.

"And I have made the earth rich, and behold it is my footstool, wherefore, again I will stand upon it.

"And I hold forth and deign to give unto you greater riches, even a land of promise, a land flowing with milk and honey, . . .

"And I will give it unto you for the land of your inheritance, if you seek it with all your hearts.

"Wherefore, hear my voice and follow me, . . .

"And let every man esteem his brother as himself, and practise virtue and holiness before me.

"And again I say unto you, let every man esteem his brother as himself.

"For what man among you having twelve sons, and is no respecter of them, and they serve him obediently, and he saith unto the one: Be thou clothed in robes and sit thou here; and to the other: Be thou clothed in rags and sit thou there—and looketh upon his sons and saith I am just?

"Behold, this I have given unto you as a parable, and it is even as I am. I say unto you, be one; and if ye are not one ye are not mine." (D&C 38:16-19, 22, 24-27.)

Economic equality

I know that we quote this scripture in many senses, applying to many dif-

ferent circumstances, and rightly so; but when it was given, the Lord was talking about the economic equality that he wanted to prevail among his people.

"And now, I give unto the church in these parts a commandment, that certain men among them shall be appointed, and they shall be appointed by the voice of the church;

"And they shall look to the poor and the needy, and administer to their relief that they shall not suffer; . . ." (D&C 38:34-35.)

This revelation, as has been said, was given on the second day of January, 1831. The next week, just seven days later, in another revelation the Lord said:

"If thou lovest me thou shalt serve me and keep all my commandments.

"And behold, thou wilt remember the poor, and consecrate of thy properties for their support . . ." (D&C 42:29-30.)

And then he added this great truth:

"And inasmuch as ye impart of your substance unto the poor, ye will do it unto me; [Then he explained how the contributions were to be handled.] and they shall be laid before the bishop of my church and his counselors, . . ." (D&C 42:31.)

The next month, the Lord referred to this subject again. Evidently the brethren had been a little remiss. They hadn't moved fast enough.

"Behold, I say unto you, that ye must visit the poor and the needy and administer to their relief, . . ." (D&C 44:6.)

Four months later, the Lord called some of the brethren to go from Kirtland to Jackson County, Missouri. The Prophet went with them. They had to travel between 1,000 and 1,200 miles. They traveled part of the way on foot. The Prophet himself walked nearly the whole distance from St. Louis to Jackson County—some 300 miles. In the

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revelation instructing them to go, the Lord said:

"And remember in all things the poor and the needy, the sick and the afflicted, for he that doeth not these things, the same is not my disciple." (D&C 52:40.)

I have often thought about this commandment. These men who were going out on that journey were poor men and they were new in the Church. But even under these circumstances the Lord told them that if they did not care for the poor they would not be His "disciples."

The Lord's way

As above cited, the Lord has told us how he intends us to take care of the poor. As I have already quoted, the scripture says that the means for taking care of the poor are to be put in the hands of the bishop. In the 104th section of the Doctrine and Covenants, the Lord tell us that we are to get the means by humbling the rich, and that we are to distribute them in such a manner as to exalt the poor.

"I, the Lord," he says, "stretched out the heavens, and built the earth, my very handiwork; and all things therein are mine." (D&C 104:14.)

Everything that you have and I have and that every other person in this world has, we hold as stewards. All things belong to the Lord and he is telling us how he expects us to use them.

"And it is my purpose to provide for my saints," he continues, "for all things are mine.

"But it must needs be done in mine own way; and behold this is the way that I, the Lord, have decreed to provide for my saints, that the poor shall be exalted, in that the rich are made low.

"For the earth is full, and there is enough and to spare; . . ." (D&C 104:15-17.)

We need not listen to the false doc-

trine that we must limit the population of this earth. The earth was made by the Lord and he made plenty for all. What we, his children, need is to follow his direction in using it.

"For the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves." (D&C 104:17.)

Importance of principle

Here is another statement that is worthy of deep consideration by every member of this Church, and of the world:

"Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment." (D&C 104:18.)

Is there any question in your mind about the seriousness the Lord attaches to this principle of caring for the poor? From this scripture it is clear that the rich are to be made low, brought down in humility on an equal with the poor, by giving of their substance for the care of the poor. Today, the law of the Church concerning what we should give for the care of the poor includes tithing, fast offerings, and welfare production. In the early 1830s the Lord revealed and directed the Saints to live the United Order. This required every man to deed his property to the Church. The bishop in turn gave back to every man his inheritance so he could take care of himself and turn the surplus in to the Church. The Saints, however, could not live this law so they lost their heritage in Zion, Jackson County, Missouri. They were driven out. Thereafter the Lord substituted the great principle of tithing. Tithing is not a freewill contribution, brothers and sisters. Tithing is a law of God to this people. He says that those who will not abide the law of tithing shall not abide the day of his

coming. President Brigham Young impressed this fact on my mind—at least I was impressed when I read his statement:

“They say we cut people off the Church for not paying tithing; we never have yet, but they ought to be. God does not fellowship them.” (*Discourses of Brigham Young*, 1954 ed., p. 177.)

This is the way they used to preach tithing in the early days of the Church. I have an idea they were pretty well on target.

Later came the law of the fast. We have heard about that today. We ought to be honest in paying tithing and we ought to be liberal in contributing fast offerings for the care of the poor.

Welfare projects

Then there is welfare production. All over this Church we have production projects. Time was when, commissioned by the First Presidency, I travelled over the Church each year for fifteen or more years. My commission was to see that every ward in the Church had a welfare project or an interest in a project on which necessities of life could be produced.

Will you bishops and branch presidents who are here raise your hands? [A sea of hands were raised.] That is a pretty good showing. How many of you people have a welfare project? How many of you could—on your welfare project provide for your people for six months or a year if there was no transportation? I heard that question put to the people twenty-five years ago by President Clark. The time for which this Welfare Program was established has not yet come. It may be that some time in the future we will survive or starve on what we can produce ourselves. I want you to take this matter seriously. Every bishop in this Church, except in the newly established stakes in the world where we haven't yet gotten the Church fully organized, should have

an interest in a welfare project, a production project where you can produce things to eat and the other necessities of life upon which we can sustain our people. How many of you bishops know the number of your ward members who have in their storage enough to take them over a period of need when they could not get things from the grocery store? These are serious times, as every man with any vision at all knows. If you read the 45th section of the Doctrine and Covenants, you can read of the signs that will precede the coming of the Master. He is giving direction in this work which we must follow in order to be prepared. We must be independent of every other creature beneath the celestial kingdom.

Well, now I had better get back to my notes or I will not say just the things that I should. But I am serious about this. I have been inoculated with the Welfare Program for forty years. I heard it announced from this stand at its beginning.

Objective of program

We talked about how the rich are made low. They are made humble and submissive and obedient to the commandments of the Lord by giving of their means liberally—by giving to the bishop for the care of the poor. How do you exalt the poor as they receive? Well, there is only one way to do that and that is to make them self-sustaining. No man has self-respect when he is the recipient of a dole. If there is anything that he can do, he wants to do it. This program was set up not merely to feed and house and clothe people, it was set up to build people into self-respecting Latter-day Saints. The First Presidency said at that time,

“Our primary purpose [This they said back in 1936, referring to the Welfare Program.] was to set up, insofar as it might be possible, a system under which the curse of idleness would be done away with, the evils of a dole abolished,

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and independence, industry, thrift and self-respect be once more established amongst our people. The aim of the Church is to help the people to help themselves. Work is to be re-enthroned as the ruling principle of the lives of our Church membership." (Welfare Plan Handbook of Instructions, 1952.)

Exalting the poor

How the nations in the world have receded from that position. Get it for nothing if you can is widely accepted in the world, but in The Church of Jesus Christ the responsibility is upon every man, under God's mandate, to sustain himself and his family to the full extent of his capability. The accomplishment of this objective is the most pressing task that we have in our Welfare Program. Producing the necessities of life is simple and easy compared with distributing those necessities in such a manner as to exalt the poor. A major reason for establishing welfare production projects in the beginning of this program was to provide employment for those who were unemployed. We must emphasize and re-emphasize this aspect of our welfare work. Insofar as possible, welfare production projects should be so planned that they can in large measure be operated by those who will use the production thereof. Our buildings and our grounds, our cattle, all of our property can provide opportunity for people in need to work. Our objective, I repeat, is to build people and to meet that purpose for which the program was set up.

To provide for people who are able to work, without providing them the opportunity to work is a bad practice. On this matter I call your attention to these words of President Brigham Young.

"My experience has taught me," he says, "and it has become a principle with me, that it is never any benefit to give, out and out, to man or woman, money, food, clothing, or anything else, if they are ablebodied, and can work and earn what they need, when there is anything on the earth for them to do. This is my principle, and I try to act upon it. To pursue a contrary course would ruin any community in the world and make them idlers." (*Discourses of Brigham Young*, 1954 ed., p. 274.)

And upon another occasion he said,

"To give to the idler is as wicked as anything else. Never give anything to the idler." (*Ibid.*, p. 275.)

That is the man who won't work when he has the opportunity.

I agree, however, with President Clark's statement,

"We are persuaded that our people are not idlers and have no desire to get something for nothing from any source; that, on the contrary, they not only wish for but welcome the opportunity to work for what they get."

No stone must be left unturned to find work for the unemployed to do in exchange for the relief granted to them. Every possible effort must be made to preserve the moral stamina of our people.

God bless you, I pray in Jesus' name. Amen.

President N. Eldon Tanner

Address given at the Welfare Services Meeting Saturday, April 6, 1974

We have been taught and reminded by the best informed and greatest authority in the Church today on Welfare Programs. Over twenty years ago President Romney taught me as a stake president how to perform and carry out the Welfare Program as it has been revealed and directed by the Presidency of the Church.

It is always a great privilege and most encouraging to stand before a body of leaders as we see here this morning. I asked President Kimball if he had any idea how many new bishops and stake presidents we had here this morning. He said, "You might let me know." Would you please stand, all the bishops and stake presidents that have been appointed since October of last year, please stand. Thank you very much, you are the ones who have been taught. All of those who have been reminded, will you stand, please. Thank you very much. I was going to ask those who haven't been taught or reminded to stand.

Need for the Welfare Program

I am always impressed, however, with the number of leaders who are willing to accept responsibility and then set about to learn their duties and perform them. Experiences during the last year have emphasized the importance of the Welfare Program probably more than at any other time. The strikes, the shortages, the sickness, the death of breadwinners, the layoffs, price increases, and the storms that we have just experienced, all point up the great need for preparation. The Lord has shown us the way which, if followed, will prepare us for emergencies and conditions which have been prophesied and which must come. As we keep that in mind, the thirty-six to forty years of the application of this program, if we

follow it the way we should, it will help us meet these great crises. The Lord has said that all we need to do is: "Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand. Even so. Amen." (Doc. & Cov. 107:99-100.)

Accountability in financial affairs

This morning I have a special assignment to speak to you about a matter that needs very, very careful attention and emphasizes to us a very heavy and exacting responsibility which has been placed upon us by the government, under the tax laws. What I am about to say cannot be overemphasized. The Church is now in a new era regarding its accountability in financial affairs. Until recently we were free to adopt accounting practices and methods to serve our own purposes and to set our own time schedules. Now the federal government and several states have enacted legislation taxing certain incomes of exempt organizations, including the churches. We are now no longer free to pursue our own previous accounting practices. I hope that registers. The method of accounting and the need for classifying and preserving accounting data, exactness in the use of accounting periods, and the content of the information required to be reported in the tax returns are now a matter of strict statutory control. There are severe penalties for failure to meet these requirements. In order to help us meet the requirements of the government on these and other financial matters, we have set up what we call a Finance Committee, headed by Brother Wilford Edling, an

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expert in this field, and made up of men who understand these principles and are prepared to help in every way possible.

Exacting demands

Again I must emphasize the demands are exacting. In order to meet our responsibilities, the Church headquarters must obtain a great deal of detailed information relating to each and every fund-raising project or operation conducted by any organization controlled by the Church, including stakes, wards, quorums, or any fund-raising activities over which the Church has some measure of control or is the beneficiary of the earnings. This does not mean that all activities of this kind are subject to tax, but it is most important that the Church headquarters has the complete information on all these activities, that accurate records be kept, that complete and accurate reports be made punctually when required, and that they contain all the information asked for. In order to get this information and to give the necessary direction to the different wards and branches and stakes and missions, it is necessary for our central committee to get this information and classify it.

Therefore specific requests have been made for complete information relating to the fundraising operations from stake presidents, especially in California. Annual financial reports have been requested from all welfare units in the United States.

Requests also have been made of bishops, stake presidents and mission presidents for certain other information, including the federal identification number. If any of you are not acquainted with the federal identification number, be sure you become acquainted.

Urgency of request

The response to all these requests has been most disappointing. I feel this

is because of a lack of understanding of just what is required and how important it is. Again, I cannot overemphasize the importance of getting this information to headquarters as requested. Response to all these requests has been, as I have said, disappointing. Failure on the part of any of the units to make this information available could result in serious legal implications. In order to meet these requirements, there will be need for considerable communication of these matters between the personnel at Church headquarters and the priesthood leaders throughout the Church. The Church headquarters must obtain the necessary information promptly if it is to meet its tax reporting obligations. Again, let me emphasize this. I have used that word a good many times. Let me emphasize the importance of submitting the requested information on a timely, business-like basis, and this will make it possible for you to analyze more clearly and understand more fully just where you stand in your own Welfare Program. If we do not do this, tax problems may become insurmountable. It would not be right or proper for me to go into details at this time, but I am sure the priesthood leaders now understanding this throughout the Church will respond as requested.

We realize and appreciate the heavy responsibility placed on the leadership and particularly the stake presidencies and bishoprics, but we find it necessary for each of you to give this record keeping and reporting high priority in your administration. The gravity of the situation is such that we have required the chairman of the Finance Committee to telephone all of the stake presidents in California who have not responded so that these reports of fund-raising projects will become available, all of whom have agreed to get this information into the Church headquarters as soon as possible.

I am sorry to report that of over 6,000 requests that have been made for the leaders to send in their federal

identification numbers, less than half have been received at the present time. This information must be obtained by one means or another. We do ask you to cooperate to the very fullest. If everyone cooperates fully, we feel sure that we will be able to meet the requirements, as onerous as they are; but it must be accomplished before the deadline set by the government. Do respond and cooperate fully.

I have hesitated to speak as emphatically as I have, but it was neces-

sary. If you are having problems and lack understanding of just what is required, kindly contact Brother Wilford Edling here at headquarters and he will give you what assistance you need.

Now this is the Church of Jesus Christ of Latter-day Saints. He is at the head. May we all learn our duty and act in all diligence in the office in which we have been called and appointed and may His blessings attend us, I humbly pray in the name of Jesus Christ. Amen.

President Spencer W. Kimball

Address given at the Welfare Services Meeting Saturday, April 6, 1974

Brethren, it is wonderful to be with you here this morning in this important work. I hope you made notes of what President Tanner has just said. I hope you have made notes of everything you heard President Romney say.

I was much impressed with what Sister Spafford told us and the film that we saw. One of the things that impressed me was the compassionate service of the sisters, the young sisters and the older sisters, who would go into the homes of those who were distressed and give them succor.

We have had many calamities in this past period. It seems that every day or two there is an earthquake or a flood or a tornado or distress that brings trouble to many people. I am grateful to see that our people and our leaders are beginning to catch the vision of their self-help.

A lesson in welfare

Let me say that as a stake president long ago, we had a flood in the Duncan Valley in Arizona. As soon as we overcame the excitement of the first report of it, my counselors and I formulated a

telegram and sent it to Salt Lake City and said, "Please send us \$10,000 by return mail." I found that I was learning about welfare programs when no \$10,000 came. When President Lee, President Romney and President Moyle came down and took me back in my little office in my business place we sat down around the table and they said, "This isn't a program of 'give me.' This is a program of 'self-help.'" And so we learned much from those brethren.

The other stakes in Arizona over the weekend gathered many hundreds of dollars and the presidents of those stakes came rushing in and I remember Lorenzo Wright of the Maricopa Stake in Mesa pulling out of his pocket checks, and bills, and cash, and that was all given to us. After we got in gear and saw that the problem was ours and that we had plenty of people who hadn't been distressed and plenty of people who had the means, we went to work. My office was on Main Street and every day I would see passing my office truckloads of hay and wire and posts going up to Duncan because the flood had washed out the valley fences, barns,

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and haystacks. It had torn down all the fences, and had left hills where there were hollows and vice versa. Then we got the county to let us use some of their big equipment and it wasn't so very long until the land was leveled; the fences were built; the clothes had been cleaned that were hanging in the closets and covered with mud; and we had helped ourselves; and we had relieved the problems that had brought distress to so many people.

Self-help

Now it would have been an easy thing, I think, for the Brethren to have sent us that \$10,000 and it wouldn't have been too hard to sit in my office and distribute it; but what a lot of good came to us as we had hundreds of men go to Duncan and build fences and haul the hay and level the ground and do all the things that needed doing. That is self-help.

Only a few days ago we received a telegram from a remote part of the Church where they asked again for a lump sum of money to take care of the needs of the people. And of course our program is self-help. There are always plenty of people who have been distressed that can stretch a little and can take care of the work.

Now I think the time is coming when there will be more distresses, when there may be more tornadoes and more floods, as we had up in the Portland area, more earthquakes as we had down in California, and elsewhere. I think they will be increasing probably as we come nearer to the end, and so we must be prepared for this.

Fast offerings

Another thing, which has already been mentioned, is that of being more generous with our fast offerings. We do not have projects in all the world, as we are expanding so rapidly in the overseas areas. We haven't established

farms and other projects there as we have here, but there is no reason why the latest organized branch cannot take care of itself in large measure if we pay our fast offerings. Sometimes we have been a bit penurious and figured that we had for breakfast one egg and that cost so many cents and then we give that to the Lord. I think that when we are affluent, as many of us are, that we ought to be very, very generous.

I don't know if you receive them, but every week, every mail, I receive two or three or a dozen applications for charity, from all over the world saying: "Please send us money to help these poor people that are starving and homeless." Now then our work should go to our own people first, of course, and I have recently made up my mind. I just throw them into a pile and think, "Well, there is another \$5.00 that could go to the fast offerings." I think we should be very generous and give, instead of the amount we saved by our two meals of fasting, perhaps much, much more—ten times more where we are in a position to do it. I know there are some who couldn't.

Providing for ourselves

Something was said about gardens and about trees. I should say that in our little yard Sister Kimball is our farmer, and she nearly feeds us through the year from that little yard in the back. We have carrots, and we have apricots, and we have applesauce, and we have other things that help. Then she plants beans along the grillwork of our back porch, down among the roses, and they climb up over all this grillwork. I joke with her a lot of times about having done that so she can sit in her rocking chair and pick the beans, but we just almost live on beans and it is good food, very good food. The little gardens and the few trees are very valuable. I remember when the sisters used to say, "Well, but we could buy it at the store a lot cheaper than we can put it up."

But that isn't quite the answer, is it, Sister Spafford? Because there will come a time when there isn't a store. I remember long years ago that I asked a very prominent grocer who had a chain of grocery stores, "How long would your supply of groceries last if you did not have trucks to bring in new supplies?" And he said, "Maybe we could stretch it out two weeks from our storehouses and from our supplies." People could get awfully hungry after two weeks were over.

Advice to bishops

There are so many things we should talk about in this great work. I would like to just say, "Bishops, don't let yourselves be imposed upon." President Romney mentioned one area. I mention another. I have talked to numerous people in these last years, many of whom have said, "My bishop is stingy. He will hardly give me anything." Now,

brethren, we must not have waste. These people, if they are in need, should earn, as it has been talked about. That is a little harder work for you, bishops, but that is your job. It isn't an easy job. We knew that when we called you, but it is your job to give them what they actually need. Let them use such abilities as they have and time and effort to pay for it, if they can, in labor or otherwise. Don't let this precious Welfare Program come to waste, but be generous in the sense of what they need.

Now may the Lord bless you. It is wonderful to be with you here this morning and see your great interest. I want to tell you, brethren, how we love you. We are so proud of you and every week when we pass upon new bishops, we just think there is another great man receiving his great opportunity, perhaps the greatest of his life.

God bless you. We pray for you and we ask his blessing upon you always, in the name of Jesus Christ. Amen.

Salt Lake Tabernacle Choir and Organ Broadcast

9:30 to 10:00 a.m. Sunday, April 7, 1974

The following broadcast, written and announced by J. Spencer Kinard, and originating with Station KSL, Salt Lake City, Utah, was presented from 9:30 to 10:00 a.m. on Sunday, April 7, 1974, through the courtesy of the Columbia Broadcasting System's network throughout the United States, parts of Canada, and through other facilities to several points overseas:

(Organ begins playing "As the Dew" on signal at 9:28. At 9:30 on signal Organ and Choir break into "Gently Raise" singing words to end of second line, and humming to end of verse for announcer's background)

Announcer: Once more we welcome you within these walls with Music and

the Spoken Word from the Crossroads of the West.

CBS and its affiliated stations bring you at this hour the Tabernacle Choir from Temple Square in Salt Lake City, with Richard Condie conducting the Choir, Alexander Schreiner, Tabernacle Organist, and the Spoken Word by Spencer Kinard.

The Choir turns first to a worshipful song by Everett Titcomb, with the words of W. Walsham How: "Jesus! Name of wondrous love! Name all other names above! Unto which must ev'ry knee Bow in deep humility."

(Choir: "Jesus! Name of Wondrous Love"—Titcomb)

Announcer: "Thy glory dawns, Jeru-

salem, awake thy bells to ring! Swift fashion thee a crown of gold, . . . make ready for the King!" These words by John J. Moment are sung by the Tabernacle Choir to the music of David Williams: "Thy Saviour Comes, Jerusalem."

(Choir: "Thy Saviour Comes, Jerusalem"—Williams)

Announcer: Alexander Schreiner now recalls from Temple Square the quiet, descriptive phrases of the "Woodland Flute Call" by Fannie C. Dillon.

(Organ: "Woodland Flute Call"—Dillon)

Announcer: The Tabernacle Choir continues with the music of John B. Dykes: "Jesus, the very thought of thee With sweetness fills my breast; But sweeter far thy face to see And in thy presence rest."

(Choir: "Jesus, the Very Thought of Thee"—Dykes)

The Spoken Word

"I Know That My Redeemer Lives"

By J. Spencer Kinard

More meaning and happiness has been given to mankind through the life of Jesus Christ than by any other individual. He showed us the way to salvation and exaltation. He gave us life everlasting, and He taught us, through both word and deed, the requirements for peace and happiness. Indeed, we owe much to the Master, and one of the best ways we can repay Him is to develop a firm faith in what He taught. Those who do believe and follow His teachings have what many call a testimony—a deep and abiding conviction of the divinity of the Savior.

A testimony is like a cornerstone.

It gives strength and meaning to life. It tells us—and those around us—where we stand. It gives us a solid base upon which to build a more satisfying life. A man without a knowledge and testimony of God is a wanderer. His spirit is not rooted in the solid soil of understanding, and his potential for meaningful growth is limited. We all need that foundation which a testimony gives, that rock of knowledge upon which faith and self-confidence can build.

Such a conviction does not begin with a perfect, absolute knowledge. Were it so there would be little need for faith, and God's plan of salvation would have little meaning. A true belief or testimony of what is meaningful comes to both the mind and the heart. It is a spiritual and intellectual experience available to all who will allow it to happen.

A wise physician counsels young people who may doubt the need or even the possibility of acquiring a testimony of God: Experiment with it, he advises, for two months, six months or a year. Attend church meetings, give up any bad habits you may have, try to associate with people who have high moral values, let your religious leaders know you want to be involved, and don't forget to pray. Live sincerely, and with all your heart, strive to find the truth. Then the Lord, by the Holy Spirit, will give you a testimony. It's that simple—not easy, mind you, but simple.¹

And it is good advice for us all. A testimony of the Lord *can* be acquired and it *can* also be lost. And so the need for us to heed the wisdom of the Lord. If we will but do as He instructs, we too will be able to testify along with countless others, "I know that my Redeemer lives."

(Choir: WITHOUT ANNOUNCEMENT "I Know That My Redeemer Lives"—Edwards)

¹Drs. W. Dean Belnap and Glen C. Griffin, *About Life and Love*

Announcer: We have heard the words of Samuel Medley sung by the Tabernacle Choir: "I Know That My Redeemer Lives."

And now with the words of Isaac Watts, we hear the Choir sing from an arrangement by Alice Parker: "Sing to the Lord, ye heavenly hosts, And thou, O earth adore."

(Choir: "Sing To the Lord" —Parker)

Announcer: From Handel's *Messiah*, Richard Condie and the Tabernacle Choir sing the reassuring words from Isaiah: "Surely He hath borne our griefs, and carried our sorrows."

(Choir: "Surely He Hath Borne Our Griefs" —Handel)

Announcer: Alexander Schreiner turns now to a sacred, moving hymn by Melchior Teschner: "The people of the Hebrews With Palms before Thee went; Our praise and prayer and anthems Before Thee, we present. . . . To Thee, Redeemer, King."

(Organ: "Jesus Christ the Lord" —Teschner)

Announcer: "And when from death

Thou wakest me, In bliss untold mine eyes shall see, O Son of God, Thy glorious face, My Saviour and My Fount of Grace." From the *St. John Passion* by Bach, the Tabernacle Choir sings: "Lord Jesus, Thy Dear Angel Send."

(Choir: "Lord Jesus, Thy Dear Angel Send" —Bach)

Announcer: Again we leave you within the shadows of the everlasting hills. May peace be with you, this day—and always.

This concludes the two thousand three hundred twenty-ninth performance continuing the 45th year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS and its affiliated stations, originating with Station KSL in Salt Lake City, Utah.

Richard Condie conducted the Tabernacle Choir, Alexander Schreiner was at the organ. The Spoken Word by Spencer Kinard.

In another seven days, at this same hour, Music and the Spoken Word will be heard again from the Crossroads of the West.

This is the CBS Radio Network.

SUMMARY OF CONFERENCE MUSIC

The Salt Lake Tabernacle Choir furnished the choral numbers for the Friday morning, Saturday morning, Sunday morning and Sunday afternoon sessions of the conference, with Richard P. Condie, conductor, and Jay E. Welch, assistant conductor.

The Brigham Young University Priesthood Choir, under the direction of Ralph Woodward, sang at the Friday afternoon session.

The choral music for the Saturday

afternoon session was provided by the Combined Primary Children's Chorus of the Granger, Hunter, and Taylorsville Regions, with Sister Patricia Maughan conducting.

At the General Priesthood Meeting on Saturday evening the Mormon Youth Men's Choir furnished the music, directed by Jay E. Welch and Had Gunderson.

Prelude, postlude and interlude music, and accompaniments on the

Tabernacle organ throughout the conference sessions were played by Alexander Schreiner, Robert Cundick and Roy M. Darley, Tabernacle Organists.

FRANCIS M. GIBBONS

Clerk of the Conference

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ONE HUNDRED FORTY FOURTH

SEMI-ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

HELD IN THE TABERNACLE
SALT LAKE CITY, UTAH

OCTOBER 4, 5, 6, 1974

WITH REPORT OF DISCOURSES

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of the
ONE HUNDRED FORTY-FOURTH
SEMI-ANNUAL CONFERENCE
of
THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

held in the
Tabernacle on Temple Square
in
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October 4, 5, 6, 1974

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THE ONE HUNDRED FORTY-FOURTH SEMI-ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

The 144th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle on Temple Square in Salt Lake City, Utah, on Friday, October 4, 1974 at 10 o'clock a.m.

The general sessions of the conference were held at 10:00 a.m. and 2:00 p.m. on Friday, October 4, Saturday, October 5, and Sunday, October 6, with overflow meetings in the Assembly Hall and the Salt Palace. The General Priesthood Meeting was held in the Tabernacle on Saturday, October 5, at 7 o'clock p.m.

President Spencer W. Kimball was present and presided at all sessions of the conference. He conducted all sessions except the Saturday afternoon meeting, which was conducted by President Marion G. Romney, and the Sunday afternoon meeting, which was conducted by President N. Eldon Tanner. All General Authorities of the Church were present at the opening session except Elder Alma Sonne, Assistant to the Twelve, who was indisposed.

President Kimball announced that at the Relief Society Conference on October 3, Sister Belle S. Spafford and her counselors, Marianne C. Sharp and Louise W. Madsen, were released as the general presidency of the Relief Society, along with all of the members of the general board who had served with them; and that Sister Barbara Bradshaw Smith was sustained as the new president of the Relief Society with Sisters Janeth Russell Cannon and Marian Richards Boyer as her counselors. At the Saturday morning meeting on October 5, Sister LaVern W. Parmley and her counselors, Naomi W.

Randall and Florence R. Lane, were extended an honorable release as the presidency of the Primary Association, along with the members of the general board. Sister Naomi Maxfield Shumway was sustained as the new president of the Primary Association, with Sarah Melissa Broadbent Paulsen as first counselor, and Colleen Bushman Lemmon as second counselor.

The proceedings of the conference sessions were given extensive coverage in the United States and Canada over many television and radio stations, coast to coast originating with KSL in Salt Lake City, Utah. Over 100 radio stations broadcast the Sunday morning session in major cities of Mexico and Central America, and by satellite in countries of South America, to a potential Latin American audience of 75 million people. The proceedings of the Sunday morning meeting were also carried from the Tabernacle over direct oceanic cables to a large number of members and friends assembled in 110 chapels throughout Great Britain, Germany, France, Switzerland, Holland, Belgium and Austria.

Rebroadcasts of all sessions of the conference were sent by KSL Radio in Salt Lake City and KIRO Radio in Seattle, Washington, beginning at midnight on Friday, Saturday, and Sunday, October 4, 5, and 6, to many areas of the United States, Canada, Alaska, and the islands of the Pacific.

The General Priesthood Meeting held on Saturday evening was transmitted over closed-circuit from the Salt Lake Tabernacle to over 195,000 men of the priesthood assembled in approximately 900 buildings throughout the United States and Canada and in

Friday, October 4

First Day

cities in Australia, and via closed-circuit television to eleven buildings in Salt Lake City, and on the campus at Brigham Young University.

This report of the conference also includes the addresses given by President Kimball and President Romney at the Welfare Services meeting held on Saturday morning at 7 o'clock, and also the continuity of the Tabernacle Choir and Organ Broadcast over the Columbia Broadcasting System on Sunday from 9:30 to 10:00 a.m. immediately preceding the general conference session.

General Authorities Present

The following General Authorities of the Church attended one or more of the general sessions:

The First Presidency: Spencer W. Kimball, N. Eldon Tanner, and Marion G. Romney.

The Quorum of the Twelve Apostles: Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, LeGrand Richards, Hugh B. Brown, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson, Boyd K. Packer, Marvin J. Ashton, Bruce R. McConkie, and L. Tom Perry.

Patriarch to the Church: Eldred G. Smith.

Assistants to the Twelve: *ElRay L. Christiansen, Sterling W. Sill, Henry D. Taylor, Alvin R. Dyer, Franklin D. Richards, Theodore M. Burton, Bernard P. Brockbank, James A. Cullimore, Marion D. Hanks, Joseph Anderson, David B. Haight, William H. Bennett, John H. Vandenberg, Robert L. Simpson, O. Leslie Stone, James E. Faust, J. Thomas Fyans, and Neal A. Maxwell.

The First Council of Seventy: S. Dilworth Young, Milton R. Hunter, A. Theodore Tuttle, Paul H. Dunn, Hartman Rector, Jr., Loren C. Dunn, and Rex D. Pinegar.

The Presiding Bishopric: Victor L. Brown, H. Burke Peterson, and Vaughn J. Featherstone.

Other Authorities Present

Other authorities of the Church in attendance at the conference included the presidents of temples, regional representatives, presidents of stakes and their counselors, patriarchs, bishoprics of wards, and presidencies and members of Melchizedek and Aaronic Priesthood quorums.

Many auxiliary officers, general, stake and ward, from all parts of the Church were also in attendance.

*Elder Alma Sonne, Assistant to the Twelve, was excused because of illness.

FIRST DAY MORNING MEETING

FIRST SESSION

The opening session of the conference convened in the Tabernacle on Temple Square in Salt Lake City, Utah, on Friday, October 4, 1974, at 10 o'clock a.m. with President Spencer W. Kimball presiding and conducting.

The music for this session was provided by the Tabernacle Choir, with Jay Welch conducting. Alexander Schreiner was at the organ.

Before the opening of the meeting the Tabernacle Choir sang the hymn, "For the Strength of the Hills." President Kimball then made the following remarks:

President Spencer W. Kimball

We cordially welcome all who have assembled here this morning in this historic Tabernacle on Temple Square at the commencement of the first general session of the 144th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints.

The Tabernacle Choir has just sung the beautiful hymn of thanksgiving, "For the Strength of the Hills."

Seated on the stand are all of the General Authorities of the Church except Elder Alma Sonne who is indisposed.

Brother O. Leslie Stone and Brother Rex D. Pinegar are presiding at the Assembly Hall. Brother J. Thomas Fyans and Bishop Vaughn J. Featherstone are presiding at the Salt Palace. We have asked two of the brethren to be there at each conference session to preside.

In attendance also are regional representatives, stake and temple presidencies, bishoprics, other general and local officers of the Church, and members of the Church from many foreign lands. We extend a special welcome to government, education, and civic leaders who are present, and to the thousands of members and friends of the Church who are tuned to these proceedings by radio and television in many parts of the world.

With Jay Welch conducting and Alexander Schreiner at the organ, we will now be pleased to hear the Tabernacle Choir render "Seek Him that Maketh the Seven Stars."

Following the singing, the invocation will be offered by Elder Hugh B. Brown of the Council of the Twelve.

The Tabernacle Choir sang the number, "Seek Him that Maketh the Seven Stars."

The invocation was offered by Elder Hugh B. Brown of the Council of the Twelve.

Following the invocation, the Tabernacle Choir sang the hymn, "Lead, Kindly Light," without announcement.

President Kimball

We have had word that all of the missionaries in Peru are accounted for and seem to be O.K. The word comes that so far as we know none of the members of the Church have been adversely affected by the earthquake in Peru.

President Spencer W. Kimball

My brothers and sisters and friends, how happy we are to see you here at this conference, the leaders and the members. We hope that you will be inspired by the proceedings of this conference.

In press conferences which we attend, we are frequently asked: "Well, what is the condition of the Church?" We answer, "The Church is well and growing and is strong and healthy. Thank you."

Growth of Church

As we approach the conference, we have 661 stakes. There were but 148 when I came to the headquarters of the Church in 1943. There were no stakes abroad, and we were to wait for many years before the Church began to cross the oceans and the great land masses. Already—since President Romney organized the Auckland, New Zealand, Stake in May 1958—there are 86 stakes overseas. We now have 112 missions, plus the 661 stake missions, and we now have approximately 18,000 missionaries, whereas in 1943 there was a very small group, relatively. We are happy with the growth, which is consistent and continues to be stable.

And when we are asked why we are such a happy people, our answer is: "Because we have everything—life with all its opportunities, death without fear, eternal life with endless growth and development."

With 3.3 million members of many races and numerous lands in the north, the south, east, and west, we will soon close another year of development and growth.

The people are attending their meetings and looking after their personal responsibilities. The temples are increasing in numbers, and the work at the temples indicates great spirituality. The educational program is pleasing, with the university and the colleges, the

institutes and seminaries, and the ecclesiastical organizations of the Church all teaching. And knowledge is expanding and testimonies are deepening.

The construction program continues to expand throughout the land so that whereas many church buildings throughout the world are turned into bars or are boarded up and abandoned, we are building almost daily new chapels throughout the world, and they are filled with happy, faithful people.

We are not satisfied or boastful, but keep in mind constantly what the Savior has said to us:

"If ye continue in my word, then are ye my disciples indeed;

"And ye shall know the truth, and the truth shall make you free." (John 8:31-32.)

We must remember the Lord's great prayer:

"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

"They are not of the world, even as I am not of the world.

"Sanctify them through thy truth: thy word is truth." (John 17:15-17.)

Cleanup campaign

Now, brothers and sisters, we have launched a cleanup campaign. We are a throw-away people. Trash piles grow faster than population by far. Now we ask you to clean up your homes and your farms. "Man is the keeper of the land, and not its possessor."

Broken fences should be mended or removed. Unused barns should be repaired, roofed, painted, or removed. Sheds and corrals should be repaired and painted, or removed. Weedy ditch banks should be cleared. Abandoned homes could probably be razed. We look forward to the day when, in all of our communities, urban and rural, there would be a universal, continued movement to clean and repair and paint

barns and sheds, build sidewalks, clean ditch banks, and make our properties a thing of beauty to behold.

We have asked leaders of youth groups, auxiliary organizations, and priesthood quorums to give power to this concentrated action for beautification.

The Lord said:

"The earth is the Lord's, and the fulness thereof." (Ps. 24:1.)

"And I, the Lord God, took the man [Adam], and put him into the Garden of Eden, to dress it, and to keep it." (Moses 3:15.)

Therefore, we urge each of you to dress and keep in a beautiful state the property that is in your hands.

Again we are approaching an election. This is most important to us. We urge you to study the platforms and acquaint yourself with the candidates. Then pray to the Lord for guidance, and go to the polls and vote.

Polygamy cults

We warn you against the so-called polygamy cults which would lead you astray. Remember the Lord brought an end to this program many decades ago through a prophet who proclaimed the revelation to the world. People are abroad who will deceive you and bring you much sorrow and remorse. Have nothing to do with those who would lead you astray. It is wrong and sinful to ignore the Lord when he speaks. He has spoken—strongly and conclusively.

We urge you to teach your children honor and integrity and honesty. Is it possible that some of our children do not know how sinful it is to steal? It is unbelievable—the extent of vandalism, thievery, robbery, stealing. Protect your family against it by proper teaching.

Brothers and sisters, we teach all of our people to be loyal. "We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law." (Twelfth Article of Faith.) Be loyal and true.

Word of Wisdom

Perhaps one of the most distinguishing features of the Church is the fact that its people abstain from liquor, tea, coffee, and tobacco. Of course, there are some who apparently have not the courage nor the testimony to follow this program, but numerous thousands observe it strictly.

One of the many revelations of God through a living prophet was the 89th section of the Doctrine and Covenants, giving what is known as the Word of Wisdom. For 141 years now we have been practicing this great truth embodied in that revelation that we would abstain from wine and strong drinks, that tea and coffee are not for the body, and that we should not use tobacco in any form, that it is good only for bruises and all sick cattle. (See D&C 89:8.)

We noted recently of a community in Minnesota which set up a "D-Day" in which, through all their agencies, they persuaded people to give up smoking. In their January 7 "D-Day," they reported 271 smokers who gave up that habit. We commend such an awake community and its leaders.

Now after all these years, we find that many of the medical profession and others agree that numerous diseases are the result of the use of these things. I remember standing by a hospital bed of a good friend of mine, and I watched him die of cancer. His physicians said it was caused by the use of tobacco. I have helped to bury people who have been killed by the demon alcohol, and many other innocent people died because someone was driving who had been drinking.

The use of liquor has brought much sorrow, pain, suffering, death to innocent bystanders. Some social drinkers claim they will never become alcoholic, but how sure can they be?

Those who break the Word of Wisdom have strange and spurious excuses for the using of these obnoxious things. How can anyone ignore the

revelations given through a living prophet? The Lord reiterated it through another prophet and made it a definite commandment.

We deplore the practice of many business and professional firms and others who serve liquor as a part of the entertainment in their special parties. We are especially concerned that at Christmastime many celebrate this holy birth of Jesus Christ our Lord with a so-called social hour which surely must be an affront to him. Is it not a sad reflection upon people to have to drink to have a good time, or to take a stimulant to give them energy or self-assurance?

We hope our people will eliminate from their lives all kinds of drugs so far as possible. Too many depend upon drugs as tranquilizers and sleep helps, which is not always necessary.

Certainly numerous young people have been damaged or destroyed by the use of marijuana and other deadly drugs. We deplore such.

Sabbath observance

We call attention also to the habit in which many buy their commodities on the Sabbath. Many employed people would be released for rest and worship on the Sabbath if we did not shop on that day. Numerous excuses and rationalizations are presented to justify the Sunday buying. We call upon all of you to keep the Sabbath holy and make no Sunday purchases.

We hope faithful Latter-day Saints will not use the playing cards which are used for gambling, either with or without the gambling. As for the gambling, in connection with horse racing or games or sports, we firmly discourage such things.

Welfare program

In the welfare meeting tomorrow morning much will be said regarding the Welfare program. We regret that there are so many people who are shift-

ing the responsibilities of parents to institutions.

Some have become casual about keeping up their year's supply of commodities. We hope that there may be sufficient funds and commodities in the Church program to take care of the people for their emergency necessities, and we urge the people to do something constructive by way of reciprocating for that which they receive. We urge our bishops to be wise in their providing help, neither stingy nor overgenerous, and that the people who need the temporary assistance will be honest and fair and wise.

Should evil times come, many might wish they had filled all their fruit bottles and cultivated a garden in their backyards and planted a few fruit trees and berry bushes and provided for their own commodity needs.

The Lord planned that we would be independent of every creature, but we note even many farmers buy their milk from dairies and home owners buy their garden vegetables from the store. And should the trucks fail to fill the shelves of the stores, many would go hungry.

We believe in work. We remember the fourth of the Ten Commandments says, "Six days shalt thou labour, and do all thy work" (Exodus 20:9), and we are not sure that the rapidly decreasing work week is beneficial to mankind. We think the Lord knew what he was talking about. It would seem that we are play-conscious, travel-conscious, and our economy seems to be providing for the traveling public and the gaming public and the drinking public.

Waste and spending

We are also concerned with the great waste from our homes and stores and restaurants and otherwise. After the usual banquet, enough is carried out in the garbage to feed numerous mouths that have been drooling for a bite to eat in less-favored countries.

Many are starving, and we throw away much and waste much.

We have always encouraged the members to own their own homes. We seem to see a different brand of stability among those who own their homes. Analysts claim that hard times could come again. And we wonder what our people will do who have been spending their all and more. If employment and income should reduce, what then? Are you living beyond your means? Do you owe what you cannot pay if times became perilous? Are your shock absorbers in condition to take a shock?

Food costs are high, we know, but how much better off you are than if your employment were to terminate or incomes be greatly reduced.

Profanity and pornography

When we go to places of entertainment and mingle among people, we are shocked at the blasphemy that seems to be acceptable among them. The commandment says, "Thou shalt not take the name of the Lord thy God in vain." (Exodus 20:7.) Except in prayers and proper sermons, we must not use the name of the Lord. Blasphemy used to be a crime punishable by heavy fines. Profanity is the effort of a feeble brain to express itself forcibly.

We hope that our parents and leaders will not tolerate pornography. It is really garbage, but today is peddled as normal and satisfactory food. Many writers seem to take delight in polluting the atmosphere with it. Seemingly, it cannot be stopped by legislation. There is a link between pornography and the low, sexual drives and perversions. We live in a culture which venerates the orgasm, streaking, trading wives, and similar crazes. How low can humans plunge! We pray with our Lord that we may be kept from being in the world. It is sad that decent people are thrown into a filthy area of mental and spiritual pollution. We call upon all of our

people to do all in their power to offset this ugly revolution.

It is ridiculous to imply that pornography has no effect. There is a definite relationship to crime. Murder, robbery, rape, prostitution, and commercialized vice are fed on this immorality. Sex crime statistics seem to reflect a relationship between crime and pornography.

It is utterly without redeeming social value. We urge our families to protect their children in every way possible. We live in a permissive world, but we must make certain we do not become a part of that permissive world, that degenerate world. We are shocked at the depths to which many people of this world go to assert their freedom. We fear that the trends of permissiveness toward immorality are destroying the moral fabric of our generation.

Increase in crime

Governor Reagan of California stated: "In our humanitarian society we have safeguarded the rights of the accused. Nothing horrifies us so much as the possibility of punishing the non-guilty. But now we have carried this to an excessive concern for the guilty. We do not call him a criminal. He is a patient. He may be ill, but a failure of society; and since society cannot be tried for its crime, why should he take the blame?"

We seem to shrink away from punishing of criminals or the disciplining even of children. Crime in the United States is said to be increasing nearly nine times as fast as the population. One-third of our firstborn children in the United States in two tabulated years were said to be conceived out of wedlock. In one year there were an estimated 400,000 illegitimate births in the United States; and many other countries have like records. About half of the female dropouts from high school were pregnant. The ugly

estimates continue: More than a million American women each year resort to illegitimate abortions. This is one of the most despicable of all sins—to destroy an unborn child to save one from embarrassment or to save one's face or comfort. An estimated 8,000 women die every year from such consequences. It is reported that suicide is said to be the number one cause of death among the U.S. college students.

Moral austerity

One popular writer said: "Jesus Christ is not making a universal appeal today because of His moral austerity. Right down the line Christ gives offense by His moral austerity." He rebukes our acquisitive society. He rebukes our comfort-loving, take-it-easy philosophy. He rebukes our moral laxity. He rebukes our reliance on force and our rejection of love and of the royal way of life. Ours is a comfort-loving society. We equate comfort with civilization. Thanks to our Heavenly Father and his Son that the program is austere.

Paul identified it:

"Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.

"They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate." (Titus 1:15-16.)

The home is the teaching situation. Every father should talk to his son, every mother to her daughter. Then it would leave them totally without excuse should they ignore the counsel they have received.

Cleanliness of mind and body

The number of parents who go astray astounds us. The numbers of divorces that were the result, in whole or part, of the infidelity bring us back to our basic theme as quoted in the Doctrine and Covenants:

"Thou shalt not . . . commit adultery, . . . nor do anything like unto it." (D&C 59:6.)

We say to all: Stay clean in mind and body, and let nothing lead you into the bypaths which will bring ruin and great distress to you. As the Lord said:

"Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

"But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." (Matt. 5: 27-28.)

Now the lust of the heart and the lust of the eyes and the lust of the body bring us to the major sin. Let every man remain at home with his affections. Let every woman sustain her husband and keep her heart where it belongs—at home with her family. Let every youth keep himself from the compromising approaches and then with great control save himself from the degrading and life-damaging experience of sexual impurity. There must be an early and total and continuing repentance.

Sin of homosexuality

Every form of homosexuality is sin. Pornography is one of the approaches to that transgression. There is no halfway.

Some people are ignorant or vicious and apparently attempting to destroy the concept of masculinity and femininity. More and more girls dress, groom, and act like men. More and more men dress, groom, and act like women. The high purposes of life are damaged and destroyed by the growing unisex theory. God made man in his own image, male and female made he them. With relatively few accidents of nature, we are born male or female. The Lord knew best. Certainly, men and women who would change their sex status will answer to their Maker.

We hope this is another trumpet call. President J. Reuben Clark, Jr., said: "Our very civilization itself is

based upon chastity, the sanctity of marriage, and the holiness of the home. Destroy these and Christian man becomes a brute." (*Conference Report*, Oct. 1938, p. 137.)

Beloved brothers and sisters, you are facing a trial of your faith. Will you listen to your leaders?

Sanctity of marriage

Not all sins of this permissive world are with the youth. I was shocked recently when I read a magazine article. The man spoke of marriage as a legalistic, paper-signing institution, and said: "It should be abolished. Without the social pressures in the state, it could be utopia." He asked the woman. She said: "Marriage should be done away with. I already know people who are living quietly together without marriage, but I haven't yet seen the effect of this on children as they grow up in such a society."

These are not the only ones who are advocating living together without marriage. We call this to the attention of our people with all the strength we possess.

We say again: We members of the Church marry. All normal people should marry. (There could be a few exceptions.) All normal married couples should become parents. We remember the scripture which says:

"Whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man.

"Wherefore, it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation." (D&C 49:15-16.)

The earth cannot justify nor continue its life without marriage and the family. Sex without marriage, for all people, young or older, is an abomination to the Lord, and it is most unfortunate that many people have blinded their eyes to these great truths.

We have discoursed many times about these worldly and pernicious

things. May we quickly and firmly mention other things which we must avoid if we hope for the Lord to bless us.

Broken homes

Husbands and wives should love and cherish their spouses. They must not break up their homes with divorce, and especially through infidelity and immorality.

A higher and higher percentage of children grow up with only one parent. This is certainly not the way of the Lord. He expected for a father and a mother to rear their children. Certainly any who deprive their children of a parent will have some very stiff questions to answer. The Lord used parents in the plural and said if children were not properly trained "the sin be upon the heads of the parents." (D&C 68:25.) That makes it a bit hard to justify broken homes. Numerous of the divorces are the result of selfishness. The day of judgment is approaching, and parents who abandon their families will find that excuses and rationalizations will hardly satisfy the Great Judge.

Church teachings

May we repeat: Sex perversions of men and women can never replenish the earth and are definitely sin without excuse, and rationalizations are very weak; God will not tolerate it.

As to abortions, we deplore the report of a million unborn children who will lose their lives in this country this year. Certainly the women who yield to this ugly sin and the sin which often generated it, and those who assist them, should remember that retribution is sure. It is sure.

We marry for eternity. We are serious about this. We become parents and bring wanted children into the world and rear and train them to righteousness.

We are aghast at the reports of young people going to surgery to limit

their families and the reputed number of parents who encourage this vasectomy. Remember that the coming of the Lord approaches, and some difficult-to-answer questions will be asked by a divine Judge who will be hard to satisfy with silly explanations and rationalizations. He will judge justly, you may be sure.

Why do we take our destiny in our own hands? From the building of the first colonial cabin, the home and family have been the center of true civilization. Any distortion of the God-given program will bring dire consequences. The families worked together, played together, and worshiped God together.

God will not be mocked

Could it be possible that many of us, like a cork in a stream, have been swept off our destiny line by false concepts, perilous ways, and doctrines of devils? By whom are we enticed? Have we accepted the easy way and veered off from the "strait and narrow" way to the easy and comfortable way and the broad way which leads to sorrowful ends? (See Matt. 7:13-14.) We know better than we do. Will you listen? Will you follow the advice and counsel of your leaders, local and general? Or will you choose your own paths though they lead you into the dark wilderness?

God bless you, our beloved people. Listen to the words of heaven. God is true. He is just. He is a righteous judge, but justice must come before sympathy and forgiveness and mercy.

Remember, God is in his heavens. He knew what he was doing when he

organized the earth. He knows what he is doing now. Those of us who break his commandments will regret and suffer in remorse and pain. God will not be mocked. Man has his free agency, it is sure, but remember, **GOD WILL NOT BE MOCKED.** (See D&C 63:58.)

Our counsel then to you is to live strictly the laws of your Heavenly Father. In the name of Jesus Christ. Amen.

Following President Kimball's sermon, the Tabernacle Choir without announcement sang the hymn, "How Firm a Foundation."

President Spencer W. Kimball

From the Tabernacle Choir we have heard "How Firm a Foundation." The choir will continue now with a beloved anthem, "Brother James' Air."

Following the singing, Elder Loren C. Dunn of the First Council of Seventy will address us.

The Tabernacle Choir sang the number "Brother James' Air."

President Kimball

We will now hear from Elder Loren C. Dunn of the First Council of Seventy.

Elder Loren C. Dunn

Of the First Council of the Seventy

What a beautiful spirit of peace this Tabernacle Choir has established for us in that last song. It is an honor to be at this conference this morning, my

brothers and sisters, and to receive the instructions and direction from the prophet of God. I bear testimony to the fact that President Kimball is a prophet

of God, that he is the Lord's legal administrator upon the earth today, that those who will follow the instructions and advice that he has given us this morning will come to know, by practical experience, that what he has told us is true and is good for the strengthening and uplifting of mankind. President Spencer W. Kimball is a prophet of God.

Foundation of civilization

I would like to use as the key to my remarks a quote that President Kimball made on a previous occasion and a theme that he returned to this morning. He said, "The nation is built upon the foundation of its homes and the home upon its families."

The family—mother and father and the children—is the oldest of all our institutions and stands at the very foundation of our civilization. There can be nothing more precious or enduring than the family. It is obvious that the need exists, however, for the upgrading of the role of parents in the family setting.

Concern for family

I remember a few years ago going on a business trip to eastern Canada in company with a broad range of business and community leaders. After the business of the day, we had dinner together; and during the course of the evening, as everyone began to relax and get better acquainted, one of those present, for no apparent reason, began to tell about his son, a boy whom obviously he loved very much. Yet there was conflict and even some alienation and he wasn't quite sure what to do, if indeed he should do anything.

That comment prompted a similar response from the others seated around the table. You could tell it was something they were not used to talking about, but each was personally concerned about some aspect of his family life, and this was primarily associated with his children.

Although we live in an era of transition and change, I believe parents are as anxious and concerned about their children as they have ever been. If the family, then, is the foundation unit in society, perhaps there is need to reaffirm some basic principles.

Rights of parents

First is that parents recognize they have the right to structure the attitudes and conduct of their children—not only the right but the responsibility.

Second, that the principle of work, the work ethic if you please, be taught by the parents in the family setting. Where else is the dignity of work to be taught if not in the home?

And, third, parents have a right to establish the moral and spiritual tone in the family to help family members to realize the importance of living divine principles as a means of accomplishment and of peace of mind.

First, then, the right of parents to structure the attitudes and conduct of their children. Fundamentally this is a divine right. God says of Abraham that he "shall surely become a great and mighty nation, . . . for I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." (Gen. 18:18-19.) God could make Abraham head of a numerous posterity because of his faithfulness in teaching his children.

There are some in the world who might say that such parental influence is repressive and robs the child of its freedom, but quite the opposite is true. A group of young girls was overheard talking about the parents of one of their friends. Showing maturity beyond her years, one of the girls said, "Her parents don't love her; they let her do anything she wants." The others agreed.

Parental failure

In a *New York Times Magazine* article, later condensed in *Reader's*

Digest, William V. Shannon makes the following points: "American children... are suffering from widespread parent failure. By their words and actions [he says] many fathers and mothers make it clear that they are almost paralyzed by uncertainty. . . . Many parents are in conflict as to what their own values are. Others think they know, but lack the confidence to impose discipline in behalf of their values. . . ."

What is lacking, he says, is not more information on child development, but *conviction*. Although heredity plays some role in the development of a child, the greater influence "depends on whether parents care enough about their children to assert and defend the necessary values." The author also says that both mother and father need to put family and home responsibilities first. "Rearing our children is by far the most important task that most of us will ever undertake."

He also states that "parents who do not persevere in rearing their children according to their own convictions are not leaving them 'free' to develop on their own. Instead, they are letting other children and the media, principally television and the movies, do the job." (William V. Shannon, "What Code of Values Can We Teach Our Children?" *Reader's Digest*, May 1972, pp. 187-88.)

Principle of love

The greatest principle to be learned in the family setting is love. If parents will influence and direct and persevere with love, then members of the family will also make that principle a part of all they do. The principle of love can overcome many parental mistakes in the raising of their children. But love should not be confused with lack of conviction.

Principle of work

Secondly, that the principle of work be taught in the family and home

setting. There is evidence to support that at least in the United States the problems of stress and tension might be linked to a gradually decreasing average number of hours worked by the labor force. The suggestion is that free time, not work, might be a major cause of stress and tension in individuals.

While we were growing up in a small community, my father saw the need for my brother and me to learn the principle of work. As a result, he put us to work on a small farm on the edge of town where he had been raised. He ran the local newspaper, so he could not spend much time with us except early in the morning and in the evening. That was quite a responsibility for two young teenagers, and sometimes we made mistakes.

Our small farm was surrounded by other farms, and one of the farmers went in to see my father one day to tell him the things he thought we were doing wrong. My father listened to him carefully and then said, "Jim, you don't understand. You see, I'm raising boys and not cows." After my father's death, Jim told us his story. How grateful I was for a father who decided to raise boys, and not cows. In spite of the mistakes, we learned how to work on that little farm, and I guess, although they didn't say it in so many words, we always knew we were more important to Mother and Father than the cows or, for that matter, anything else.

Certainly in every home all family members can be given responsibilities that will fall within their ability to accomplish and, at the same time, teach them the satisfaction and dignity of work.

Spiritual principles

The third point is that parents have the right to teach moral and spiritual principles to their children. In that regard let me quote the following from modern scripture:

"And again, inasmuch as parents have children in Zion, or in any of her

stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents." (D&C 68:25.)

In his first address to the United States Congress, President Gerald Ford stated this universal truth: "If we can make effective . . . use of the moral and ethical wisdom of the centuries in today's complex society, we will prevent more crime and corruption than all the policemen and prosecutors . . . can ever deter." And he added: "This is a job that must begin at home, not in Washington." (*Christian Science Monitor*, 28 Aug. 1974.)

In the article previously mentioned, Mr. Shannon says, "Nothing has invalidated the hard-earned moral wisdom that mankind has accumulated since Biblical times. To kill, to steal, to lie, or to covet another person's possessions still leads to varying degrees of misery for the victim and the perpetrator. . . . 'Thou shalt not commit adultery' may sound old-fashioned, but restated in contemporary terms—'Do not smash up another person's family life'—still carries a worthwhile message."

He also points out the virtues of self-denial and anticipation. As older teenagers learn the facts about sex, it would do no harm, he says, to use self-control.

"A certain amount of frustration and tension can be endured—and with good effect. Only modern Americans," he says, "regard frustration as ranking higher than cholera in the scale of human afflictions." (*Reader's Digest*, May 1972, pp. 189-90.)

These are but three of many principles that should be emphasized in the setting of family and home.

Family home evening

The next question is, How do

parents get this accomplished? For members of the Church, the point at which training and communication begin in the family is family home evening. Monday night is set aside for the family and nothing interferes. The father takes the lead but also has other members of the family make preparation and participate. What is said and done depends on the needs of that particular family. The Church publishes some guidelines to help parents teach moral and religious principles to the family and to make them apply in everyday life.

To the nonmember parent who is interested in establishing some kind of similar activity the Church also offers some special help. Living near you are both full-time and part-time missionaries who have been trained in how to hold a family home evening. They will be happy to demonstrate this program in your home at no obligation. This is a service of The Church of Jesus Christ of Latter-day Saints which it is prepared to offer families everywhere. The only thing we ask is that the whole family is present, especially the father or head of the home, since he is the key to the program.

Of course, these young missionaries are also prepared to teach your family the principles of the gospel of Jesus Christ in subsequent visits. But if you do not want to continue, that will be your decision. At least you will be left with a program that many outside this Church have already adopted as being beneficial for the family and the home.

Some business leaders have also looked at the family home evening program and recommended it to their employees. Employees do better work when things are going well at home.

May the Lord bless us as parents to realize our right to help formulate the lives of our children, to teach the dignity of work, and to establish moral and religious principles in our homes, I pray in the name of Jesus Christ. Amen.

President Spencer W. Kimball

Elder Loren C. Dunn of the First Council of Seventy has just spoken to us.

He will be followed by the congregation and choir singing "O Say, What Is Truth?"

Following the singing, Elder Neal A. Maxwell, Assistant to the Council of the Twelve, will speak to us.

The congregation sang the hymn, "O Say, What Is Truth?"

President Kimball

For those of the television and radio audience who have just joined us, we announce that we are gathered in the Tabernacle on Temple Square in Salt Lake City, Utah, in the first session of the 144th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints.

Elder Neal A. Maxwell, Assistant to the Council of the Twelve, will now address us. Following Elder Maxwell, we shall hear from Elder Henry D. Taylor, Assistant to the Twelve.

Elder Neal A. Maxwell

Assistant to the Council of the Twelve

My brothers and sisters, I should like to speak of and to a particular group of important individuals. These are they who fully intend, someday, to begin to believe and/or to be active in the Church. But not yet! These are not bad individuals, but good individuals who simply do not know how much better they could be. Such individuals often stay proximate to—but do not participate fully in—the Church. They will not come inside the chapel, but neither do they leave its porch. These are they who need and are needed by the Church, but who, in part, "live without God in the world."

The will to commit

To such individuals, in the brief, imploring invitation which follows, be assured there is a real craving for your companionship and a genuine need for your unique strengths.

There are reasons for your commitment to be made now, for as the rush of hours, days, and months grows stronger, the will to commit grows weaker. Events to transpire soon on this planet will dry up the options for the lukewarm, for the issues raised by Jesus are irrepressible issues!

Warnings

If, however, you really do not wish to commit *now*, then let me warn of the following:

Do not look too deeply into the eyes of the pleasure-seekers about you, for if you do, you will see a certain sadness in sensuality, and you will hear artificiality in the laughter of licentiousness.

Do not look too deeply, either, into the motives of those who deny God, for you may notice their doubts of doubt.

Do not risk thinking the unthinkable, lest you find yourself drawn with a deep and powerful pull toward the reality that God does exist, that he loves *you*, and that finally there is no escaping him or his love!

Do not think too much about what you are teaching your family, for what in you is merely casualness about Christianity may, in your children, become hostility; for what you have not defended, your children may reject angrily.

Do not reflect on the practicality of gospel standards such as abstaining from alcohol; for if you do, a surf of statistics will wash over you, confirming that abstinence is ultimately the only

cure for alcoholism that is both preventive and redemptive. You will also see that the living of one protective principle of the gospel is better than a thousand compensatory governmental programs—which programs are, so often, like “straightening deck chairs on the Titanic.”

Do not think too much, either, about other doctrines, such as the importance of love at home; because if you think about them very long—in a world full of orphans with parents—you will be grasped by a reality that will make your teeth chatter.

Do not think, either, about the doctrine that you are a child of God, for if you do, it will be the beginning of belonging.

Do not dare to read the Book of Mormon seriously, or you may suddenly realize that it is inlaid with incredibly important insights from a millennium of sacred history.

Do not overpack the luggage you plan to take with you when you leave this world, for we simply cannot get most mortal things by celestial customs; only the eternal things are portable.

Do not pray, for you will get answers from a listening and loving Father.

Do not think too much, either, about the possibility that there are living prophets in the world today. Think instead about how those who are so sustained seem quite ordinary in many ways. Forget that other prophets were fishermen and tentmakers—ordinary enough to scarcely be noticed—*except* for what they said and what they did! For the winds of tribulation, which blow out some men's candles of commitment, only fan the fires of faith of these special men.

Do not let yourself reflect too much on the social, political, and economic indicators that suggest the gathering storm, lest you realize that there is an inseparable connection between the keeping of the commandments and the well-being of society.

Do not read what the holiest in-

habitant ever to live on this planet said about the necessity of certain ordinances, or you will see that he allowed for no exceptions, including himself.

Do not search the scriptures to see if good people still need the Church, for the best being who ever lived organized the Church—because random, individual goodness is not enough in the fight against evil.

Do not, if you have been offended, recall that while you may have been bumped by an ecclesiastical elbow, the chip was on your shoulder long before the elbow appeared.

Do not be fully honest about the hypocrisy of those in the Church who may pretend to be better than they are, or you will soon realize that there is also another form of hypocrisy—appearing to be *less* committed than one really is!

Yes, brothers and sisters, it is best to avoid all such things as these *if* you wish to continue to delay deciding about Christ and his church.

Day of determination

However, Joshua didn't say choose you next year whom you will serve; he spoke of “this day,” while there is still daylight and before the darkness becomes more and more normal. (See Josh. 24:15.)

When Jesus called his first disciples, the scriptures record that they left their ships and nets “straightway.” They didn't ask to join Jesus *after* the fishing season; they didn't even delay their response in order to make just one more catch. They left “straightway”! (See Matt. 4:20.)

Act, my brothers and sisters, for once the soul is tilted toward belief, and once there is even a desire to believe, then marvelous things begin to happen! Once one leaves the porch and comes inside the Church, then one not only hears the music more clearly—he becomes a part of it.

Act now, so that a thousand years from now, when you look back at this

moment, you can say this was a moment that mattered—this was a day of determination.

Never mind, therefore, that you have made an investment of self and time in inactivity. Never mind that there is an accumulation of pride that will make it difficult to acknowledge that you have been wrong, for it will never be easier to do than it is now.

All must know that feeling which is associated with a broken heart and a contrite spirit—by which we are cleansed by the hot, holy fire of a special shame, so that we might, thereafter, have a more pure love and a greater capacity to serve both God and man. Hearts “set so much upon the things of this world” are hearts *so set* they must first be broken.

“Not yet” game

Indeed, one of the most cruel games anyone can play with self is the “not yet” game—hoping to sin just a bit more before ceasing; to enjoy the praise of the world a little longer before turning away from the applause; to win just once more in the wearying sweepstakes of materialism; to be chaste, but not yet; to be good neighbors, but not now. One can play upon the harpstrings of hesitations and reservations just so long, and then one faces that special moment—a moment when what has been sensed, mutely, suddenly finds voice and cries out with tears, “Lord, I believe; help thou mine unbelief.” (Mark 9:24.)

The truth is that “not yet” usually means “never.” Trying to run away from the responsibility to decide about Christ is childish. Pilate sought to refuse responsibility for deciding about Christ, but Pilate’s hands were never dirtier than just after he had washed them.

“The holy present”

The past of each of us is now inflexible. We need to concentrate on

what has been called “the holy present,” for now is sacred; we never really live in the future. The holy gift of life always takes the form of now. Besides, God asks us now to give up only those things which, if clung to, will destroy us!

And when we tear ourselves free from the entanglements of the world, are we promised a religion of repose or an Eden of ease? No! We are promised tears and trials and toil! But we are also promised final triumph, the mere contemplation of which tingles one’s soul.

Footprints to follow

My friends, there are footprints to follow where we must go—made not by a leader who said, safely from the sidelines, “Go thither,” but by a leader who said, “Come, follow me.” And our mortal leader is a prophet who is showing us how to lengthen our stride.

Yes, for those in the Church’s courtyard or on its porch, ask not “for whom the [Church] bell tolls; It tolls for thee.” (John Donne, *Devotions upon Emergent Occasions*, Meditation XVII.)

And, if you sense that one day every knee shall bow and every tongue shall confess that Jesus Christ is the Lord, why not do so now? For in the coming of that collective confession, it will mean much less to kneel down when it is no longer possible to stand up!

Meanwhile, may we be different in order to make a difference in the world. And may God hasten that time for all our sakes, I pray in the name of Jesus Christ. Amen.

President Spencer W. Kimball

Elder Neal A. Maxwell, Assistant to the Council of the Twelve, has just spoken to us.

Elder Henry D. Taylor, Assistant to the Twelve, will now address us. He will

be followed by Elder L. Tom Perry of the Council of the Twelve.

Elder Henry D. Taylor

Assistant to the Council of the Twelve

In a recent meeting, President Marion G. Romney gave a message which impressed me greatly. First he said, "It has been, and now is, the desire and the objective of the Church to obtain from fast offerings the necessary funds to meet the cash needs of the welfare program." And he said, "We can, we ought, and we must do better." Then from Brother Romney came this comforting assurance: "*If we will double our fast offerings we shall increase our prosperity, both spiritually and temporally.*" This the Lord has promised, this has been the record."

Fast day observance

Many years ago a day was chosen and designated upon which to observe the law of the fast. A very important feature in this observance was, and now is, a liberal contribution to the fast offering fund. The policy of the Church today has been stated as follows:

"The first Sunday of each month is usually designated as a day of fasting and prayer on which a special testimony meeting is held. Adequate time should be allowed for testimony bearing. . . .

"A proper fast day observance consists of abstaining from food and drink for two consecutive meals, attending the fast and testimony meeting, and making a generous offering to the bishop for the care of those in need. A *minimum* fast offering is defined as the equivalent of the value of two meals." (*General Handbook of Instructions* [1968], p. 40.)

History of fast day

Sunday, however, has not always been the day when fasting and

testimony bearing has been observed in the Church. President Joseph Fielding Smith has furnished us with a very interesting account of the development of this law and principle. He said:

"Fasting and prayer in the present dispensation have been carried over from primitive times. From the organization of the Church the principle of fasting in the spirit of prayer has been a commandment of the Lord. [See D&C 59:8-13; 88:76, 119.] In regard to the choosing of a set day of the month, we have this testimony coming from President Brigham Young in a discourse [which was delivered] in the old tabernacle, [in] Salt Lake City, [on] December 8, 1867.

"President Young said, '. . . You know that the first Thursday in each month we hold . . . fast day. How many here know the origin of this day? Before tithing was paid, the poor were supported by donations. They came to [the Prophet] Joseph . . . and wanted help, in Kirtland, and he said there should be a fast day, which was decided upon. It was to be held once a month, as it is now, and all that would have been eaten that day, of flour, or meat, or butter, or fruit, or anything else, was to be carried to the fast meeting and put in the hands of a person selected for the purpose of taking care of the poor. If we were to do this now faithfully, [said President Young] do you think the poor would lack for flour, or butter, or cheese, or meat, or sugar, or anything they needed to eat? No! there would be more than could be used by all the poor among us. . . .'"

President Smith then explained:

"This custom of holding fast meetings on Thursday was continued in Nauvoo and also after the coming of

the members of the Church to the Rocky Mountains. I can remember the time when certain business houses closed their doors each fast day and placed on the doors, 'Closed for fast meeting.' . . .

"The change from the first Thursday to the first Sunday of the month came about in this manner. Hyrum M. Smith, who later became a member of the Council of the Twelve, was a missionary in Newcastle, England, in the year 1896. On the Thursday of the fast meeting, members of the Church in that land had to get excused from their employment with a loss of pay. Some of them were workers in the coal mines. When these came from the pits, they had to go home, bathe, and change their clothes. This was a loss both of time and compensation. Hyrum wrote to his father, President Joseph F. Smith, and asked why, under such circumstances, the fast day had to be a Thursday and not a Sunday. President Smith took the letter to the meeting of the First Presidency and the apostles and presented it there. The following is an excerpt from the minutes of the meeting held November 5, 1896:

"President Joseph F. Smith introduced the subject of fast meetings, suggesting that a change of the time from the first Thursday to the first Sunday in each month would probably be beneficial. This was endorsed by President George Q. Cannon, and after other brethren had spoken on the subject, it was decided that the Tabernacle services would be dispensed with on the first Sunday of each month, and that the saints in this city as well as in the country wards, should have the privilege of meeting in their meeting houses at 2 o'clock P.M., to observe fast day." (*Improvement Era*, Dec. 1956, p. 895.)

In addition to there being a change in the day of holding fast meeting and observing the law of the fast, one other development should be noted. When the Prophet Joseph set up the program in Kirtland in the early days of the Church, the Saints were counseled to

bring to the fast meeting the items of food from which they had abstained. Subsequently this method has been modified so that currently the deacons of the Church call monthly on their assigned homes and the fast offering contribution is made in cash.

Experience of Lorenzo Snow

Miracles are brought about through fasting and sincere prayer. In 1850 Lorenzo Snow, who later became president of the Church, labored in Italy as a missionary, trying to open that country to the gospel of the Lord Jesus Christ. He was somewhat shy and self-conscious, but spiritually, he was a giant. One family who had befriended him had a critically ill child. In fact, Elder Snow realized that only through sincere fasting, mighty prayer, unswerving faith, and through the power of the priesthood could that three-year-old child be saved. He knew how much the healing of this boy would mean to the people in this small Italian village.

Climbing with his companion to a place of seclusion on the foothills of the Alps just above the village, in the spirit of fasting and prayer, he earnestly petitioned and pleaded with the Lord for six long, anxious hours for the privilege of using divine power to heal that little boy. Finally, the answer came; the reply was yes, he would be granted the privilege.

As a humble servant of the Lord, he walked down the mountainside with perfect faith that the dying child's life would be spared. The boy was then given a blessing and a promise that he would live. A few hours later when Elder Snow and his companion returned to the home, they found that the child was greatly improved and was well on the way to recovery. Elder Snow realized that his fasting and prayer had reached the throne of a benevolent Heavenly Father. He remarked to the grateful parents: "The God of heaven has done this for you." (See Eliza R.

Snow, *Biography of Lorenzo Snow*, pp. 128-29.)

Benefits of fasting

Surely the law of the fast is an inspired program and its observance has many virtues. President David O. McKay summed them up in these words:

"The word *fast* is used to signify a self-imposed restraint with respect to the eating of food. Historians tell us that the custom of fasting dates back to the early history of the human race. . . .

"Whatever its origin, it is significant to note that several virtues are attached to the observance of the custom. . . . All the principles associated with fasting seem to point to the fact that it produces, first, physical well-being; [then, self-mastery; next, an opportunity to help others, and finally,] spiritual strength.

"But the greatest of all [the] benefits [from fasting is] the spiritual strength derived by the subjection of physical appetite to the will of the individual." (See David O. McKay, *Gospel Ideals*, Improvement Era, 1953, pp. 208-213.)

An extremely important factor of the fast day observance is attending the fast and testimony meeting and acknowledging and expressing gratitude to our Heavenly Father for his many blessings.

Increased blessings

It seems to me that there are four factors involved in a proper observance

of the fast day, namely: first, abstaining; then, praying; next, testifying; and finally, contributing.

I am confident that each of us has a continual need for additional blessings. A devoted servant of the Lord, a member of the First Presidency, has given us the formula, which, if followed, will increase our blessings. Again may I repeat his inspired promise: "If we will *double* our fast offerings we shall increase our prosperity, both spiritually and temporally."

I firmly believe that the paying of fast offerings does result in rich blessings. And to this I testify in the name of the Lord Jesus Christ. Amen.

Without announcement, the Tabernacle Choir sang "Recessional", followed by the playing of an organ interlude.

President Spencer W. Kimball

We have just listened to Elder Henry D. Taylor, Assistant to the Council of the Twelve. He was followed by the Tabernacle Choir singing "Recessional" and then a brief interlude.

We welcome those joining us on television and radio in this first session of the 144th Semi-Annual Conference of the Church.

Elder L. Tom Perry of the Council of the Twelve will be our concluding speaker.

Elder L. Tom Perry

Of the Council of the Twelve

I have recently had the opportunity of returning to school, at least for a five-day period. I was invited to attend a data processing school. After the usual adjustments of trying to condition

myself again to a classroom situation, I was captivated by the latest marvels that mankind has developed. I was intrigued by an instructor who would key into a keyboard a few symbols and access a

file 3,000 miles away. In only five seconds, there on a visual display was the answer.

Evolution in business machines

We were introduced to a new, small console printer, not the large, high-speed type. This was very similar in normal appearance to printers on the market today, except for the fact that this one was far more efficient than any I had had the opportunity of coming in contact with before. As the printer started to operate, it functioned normally, printing from left to right; but then, to save the time of the carriage return, it just spaced down one line and printed backward the next line, right to left. I was amazed by its speed, its accuracy, and the notable advances this machine had made over previous models.

As I examined this latest technology of mankind, my thoughts went back to my first introduction to an office machine as a child of five or six. This introduction was to an old, hand-operated adding machine my father used with his clerical functions as a bishop. I thought of what a marvelous evolution has occurred in my lifetime in just the business machine field alone.

Architecture of the Lord

For that brief minute, as my mind reviewed our progress, I also had a compelling urge to look forward, realizing how many more technological developments are yet to come. I found myself awed once again with the architecture of the Lord as I contemplated his creative processes. Here he has supplied us with all of the raw materials to take care of our needs from the beginning, the creation, until the end, the celestializing of the earth.

It is in moments like this that I think of that great scripture our prophet quoted to us this morning:

"The earth is the Lord's, and the

fulness thereof; the world, and they that dwell therein." (Ps. 24:1.)

It has always interested me to note that in the scriptures when the Lord talks about righteousness, we hear him declare abundance, fullness, and plenty. Shortage and scarcity are not from him, but are man-made because of our failure to follow his original instructions to "be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over [it]." (Gen. 1:28.)

Two great commandments

Now to maximize our potential, he has given us direction from the beginning on our behavior while we sojourn here as mortals on earth. He has asked us first to love him by believing on his words, and secondly to love our fellowmen enough to help bring them to a realization and a testimony of him. Christ, when confronted by the lawyer with the question "Master, which is the great commandment in the law?" gave this answer:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself.

"On these two commandments hang all the law and the prophets." (Matt. 22:36-40.)

From this reply by our Savior, we gain a knowledge of the two great fundamental commandments. I would like to reaffirm these to you in an effort to have us greater appreciate and understand them.

Alma's experience

The first can be illustrated by an experience which occurred between a father and his son as recorded in the Book of Mormon. Alma was a high priest of the people and lived on this continent less than 150 years before the

time of the Savior. He must have been a father who had great love for his son because he called him by his own name. But as Alma the Younger grew into manhood, he departed from the teachings of his father. The scriptures record:

"He became a very wicked and an idolatrous man. And he was a man of many words, and did speak much flattery to the people; therefore he led many of the people to do after the manner of his iniquities." (Mosiah 27:8.)

After his father had tried diligently to change the ways of Alma the Younger and to no avail, he [Alma] went to the Lord and asked that Alma [his son] would be given a sign that he might know of the wrongness of his actions and be shown the right way to follow. A most remarkable event occurred in the life of Alma the Younger, for an angel stood before him and called him to repentance.

After this great vision was over, Alma fell to the earth, so great was his astonishment. He became dumb and could not speak and weak and could not stand. Those that were with him carried him and laid him helpless before his father. And his father rejoiced over what had happened because he knew it was of the power of the Lord. And he called the priests together and asked that they fast and pray with him two days and two nights in order that Alma would again receive his strength. Their prayers were answered; Alma recovered and stood before them and began to speak unto them, bidding them to be of good comfort and saying:

"I have repented of my sins, and have been redeemed of the Lord; behold I am born of the Spirit.

"And the Lord said unto me: Marvel not that all mankind, yea, men and women, all nations, kindreds, tongues and people, must be born again; yea, born of God, changed from their carnal and fallen state, to a state of righteousness, being redeemed of God, becoming his sons and daughters;

"And thus they become new creatures; and unless they do this [the warn-

ing], they can in nowise inherit the kingdom of God." (Mosiah 27:24-26.)

Alma's words became a witness to each of us of what must occur in our lives if we are to find the rewarding, fulfilling experience of being converted to the ways of the Lord.

Conversion of Peter

Now conversion is not an end, but a beginning of a new way of life. Let me again use the example of another strong character from the scriptures to illustrate the second great commandment of what must follow conversion. The New Testament tells us of one who was among the first to follow the Savior in his earthly ministry. The scriptures record:

"And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers.

"And he saith unto them, Follow me, and I will make you fishers of men.

"And they straightway left their nets, and followed him." (Matt. 4:18-20.)

Now fishing, to Peter, represented his wealth or his ability to gain the things of the world. You will note that right from the beginning Peter was asked to make a choice between the things of the world and the requirements of God. Peter had an opportunity of becoming converted as few men who have lived on the earth have had because of his associations with the Savior. The scriptures record the great witness that was given to him when he, with James and John, was taken to a high mountain apart from the rest of the world: "And [the Savior] was transfigured before them: and his face did shine as the sun, and his raiment was white as the light." (Matt. 17:2.)

Even after such a remarkable witness, we find the Savior continually reminding Peter of his commitments and responsibilities:

"And the Lord said, Simon, Simon,

behold, Satan hath desired to have you, that he may sift you as wheat:

"But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." (Luke 22:31-32.)

Peter was then privileged to witness the greatest of all manifestations given by the Savior to mankind, for he witnessed the sorrow of the crucifixion and then was privileged to see the resurrected Lord. But even after witnessing the resurrection, it seemed as if Peter had still failed to catch the real significance of his conversion. After the glorious experience of seeing the resurrected Savior, when the disciples were again alone as the Savior had ascended from them, Peter's first thoughts were to return again to the things of the world.

And he said to those with him, "I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

"But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was [the Savior.]

"Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

"And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes." (John 21:3-6.)

Here the Savior teaches Peter a great lesson. The things of God are above those of man. The Lord has power to supply the fishes, the things of the world, but they are secondary to his work.

Then finally the great lesson of the Savior's mission is taught to Peter as they dine together:

"Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs." (John 21:15.)

Then the question a second and

third time. And finally, Peter, being grieved, replied to the Lord, "Thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep." (John 21:17.)

Finally Peter understood: "when thou art converted"—a condition carries with it a responsibility to do something with that conversion, to feed the sheep of the Savior. The real value of our commitment through our conversion is when it is interpreted into action, when something results from that which has occurred from knowing the Lord.

John Taylor's testimony

In the lives of many of our great Church leaders of this dispensation we've seen this process of conversion interpreted into a powerful desire to strengthen the lives of the brethren. One example that has always impressed me is the story of John Taylor.

The gospel was first introduced to Brother Taylor and his family in Toronto, Canada, by Elder Parley P. Pratt in April of 1836. At that time John Taylor was engaged as a minister and investigated very carefully the teachings of Elder Pratt. He wrote down eight sermons which Elder Pratt preached and compared them to the Bible to see if he could find anything that was contrary to the scriptures. He made his investigation of the Church a regular business for three weeks and then was satisfied and was baptized.

About a year later John Taylor visited Kirtland, Ohio. The gloom of apostasy was hanging over the city and, sadly, this dissension had affected Parley P. Pratt as he returned from his mission to Canada. Elder Pratt tried to show Brother Taylor why he thought the Prophet Joseph was in error. To this John Taylor steadfastly replied:

"I am surprised to hear you speak so Brother Parley. Before you left Canada you bore a strong testimony to Joseph Smith being a Prophet of God, and to the truth of the work he has

inaugurated; and you said you knew those things by revelation, and the gift of the Holy Ghost. You gave me a strict charge to the effect that though you or an angel from Heaven was to declare anything else, I was not to believe it. Now, Brother Parley, it is not man I am following but the Lord. The principles you taught me led me to Him; and I now have the same testimony that you then rejoiced in. If the work was true six months ago, it is true today; if Joseph was then a prophet, he is now a prophet." (B.H. Roberts, *Life of John Taylor*, Bookcraft, 1963, pp. 39-40.)

Parley P. Pratt saw the error of his ways and was strengthened and went to the Prophet Joseph with tears in his eyes and asked for forgiveness and reaffirmed his allegiance to the prophet-leader of the Church. Truly the words of a converted John Taylor had an inspirational effect in the life of Brother Parley P. Pratt.

Responsibility of conversion

"When thou art converted, strengthen thy brethren." (Luke 22:32.) All of the abundance, fullness, and plenty of this earth was given to us by God to be enjoyed in righteousness. We in turn are expected to love him; to be converted to him and his ways and to feed his sheep; to multiply, replenish, and strengthen our brethren. I pray that we may all catch the vision of what conversion means and focus our service on the effort to build the kingdom of God here on earth; that we may be likened unto Alma, Peter, or President John Taylor and the other great prophets and leaders of the Church throughout the dispensations of time who caught sight of his marvelous work and proceeded to dedicate their lives for its purposes.

May I add my witness to this conference that God lives, that Jesus is the Savior of this world, that Spencer W. Kimball, who conducts this conference session here today, is a prophet. Think of it—a prophet of the Lord

on the earth today! May I give this witness as I know it, in the name of Jesus Christ. Amen.

The Tabernacle Choir sang "See the Mighty Angel Flying" without announcement.

President Spencer W. Kimball

Elder L. Tom Perry of the Council of the Twelve has just given the concluding address, followed by the Tabernacle Choir singing "See the Mighty Angel Flying."

We are grateful to the managers and operators of the many television and radio stations for offering their facilities as a public service to bring the proceedings of this conference to millions throughout many areas of the world.

These proceedings are being broadcast over stations in countries of Latin America by means of satellite transmission. Through special arrangements with the Armed Forces Radio and Television Network, this session will be televised to bases of the Armed Forces throughout the Pacific.

We shall conclude this session of the conference with the Tabernacle Choir singing "How Beautiful upon the Mountains." Following the singing, the benediction will be pronounced by Elder David B. Haight, Assistant to the Council of the Twelve.

The conference will then be adjourned until two o'clock this afternoon.

The number, "How Beautiful upon the Mountains", was rendered by the Tabernacle Choir.

Elder David B. Haight, Assistant to the Twelve, pronounced the benediction.

The conference was then adjourned until 2 o'clock p.m.

FIRST DAY AFTERNOON MEETING

SECOND SESSION

The second session of the conference convened in the Tabernacle on Temple Square on Friday, October 4, 1974, at 2 o'clock p.m. with President Spencer W. Kimball presiding and conducting.

The music for this session was provided by the Relief Society Choir with Sister Ellen N. Barnes conducting and Roy Darley at the organ.

President Kimball made the following introductory remarks:

President Spencer W. Kimball

We extend our warmest greetings and welcome to all assembled this afternoon in this the second session of the 144th Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints. We also extend greetings to the many members and friends tuned in to these proceedings by radio and television.

There are in attendance officers and members of the Church from many lands who have assembled to worship and counsel together in the traditional setting of the historic Tabernacle on Temple Square in Salt Lake City.

We are grateful to the managers and operators of radio and television stations throughout many parts of the world for the coverage being given to this session of the Conference.

Brothers Neal Maxwell and Loren Dunn are presiding at the Assembly Hall this session; Brother William Bennett and James E. Faust are at the Salt Palace.

During the past two days the general officers and teachers of the Relief Society have been convened in

their annual conference. We are grateful to these sisters for the devoted service they are rendering to this great women's organization in the Church.

We are favored this afternoon by the presence of the Relief Society Choir under the direction of Sister Ellen N. Barnes with Brother Roy Darley at the organ.

The Choir will begin this service by singing: "The Lord Is My Shepherd". The invocation will be offered by Elder Milton R. Hunter of the First Council of the Seventy.

The Relief Society Choir sang the number, "The Lord Is My Shepherd."

The invocation was offered by Elder Milton R. Hunter of the First Council of Seventy.

President Kimball

The Choir will now favor us by singing: "There Is a Green Hill Far Away." Following the singing we shall be pleased to hear from Elder Delbert L. Stapley of the Council of the Twelve Apostles.

The Relief Society Choir sang the number, "There Is a Green Hill Far Away."

President Spencer W. Kimball

Elder Delbert L. Stapley of the Council of the Twelve will be our first speaker. He will be followed by Elder Elray L. Christiansen, Assistant to the Council of the Twelve.

Elder Delbert L. Stapley

Of the Council of the Twelve

My beloved brothers, sisters, and friends, in the recent June Conference President Spencer W. Kimball counseled young people, leaders of youth, and all Church members to take a careful inventory of their habits. "Change," he said, "comes by substituting good habits for less desirable ones." Then he added, "You mold your character and future by good thoughts and acts." (*New Era*, Sept. 1974, p. 7.)

Importance of good habits

I will discuss the importance of good habits in building good character.

A favorite saying often quoted by the late President David O. McKay was "We sow our thoughts, and we reap our actions; we sow our actions, and we reap our habits; we sow our habits, and we reap our characters; we sow our characters, and we reap our destiny." (C.A. Hall, *The Home Book of Quotations*, New York: Dodd, Mead & Company, 1935, p. 845.)

The future we seek as Latter-day Saints is a life motivated by good thoughts, expressed in good works, and sustained by an inner peace and determination of righteous doing. The destiny we desire is an inheritance in the celestial mansions prepared by our Savior for the faithful of God's children.

We are not born into this world with fixed habits. Neither do we inherit a noble character. Instead, as children of God, we are given the privilege and opportunity of choosing which way of life we will follow—which habits we will form.

Confucius said that the nature of men is always the same. It is their habits that separate them.

Acquired by practice

Good habits are not acquired simply by making good resolves, though

the thought must precede the action. Good habits are developed in the workshop of our daily lives. It is not in the great moments of test and trial that character is built. That is only when it is displayed. The habits that direct our lives and form our character are fashioned in the often uneventful, commonplace routine of life. They are acquired by practice.

Solomon the wise taught, "Train up a child in the way he should go: and when he is old, he will not depart from it." (Prov. 22:6.)

Early training

The good habits of a child's early training form the foundation for his future and sustain him in his later life. Parents, remember the Lord by revelation has given assurance that little children are incapable of committing sin, that they are alive in Christ, and that the devil has no power over them until they reach the age of accountability. The first eight years of a child's life are golden years the Lord has given parents to teach and train their children to form good habits and develop noble characters.

This instruction was given by Brigham Young: "I say to our young men, be faithful, for you do not know what is before you, and abstain from . . . bad habits." (*Journal of Discourses*, 11:118.) This admonition can apply to both youth and adults.

We do not always know what lies ahead, but there is strength and safety in righteous conduct. We need to organize our lives according to gospel principles and chart a right course as we journey toward eternal life.

In the conduct of our lives we learn that good character-building habits mean everything. It is by such behavior that we harvest the real substance and value of life. The way we live outweighs any words we may profess to follow.

Overcoming evil

Mahatma Gandhi said, "Man's destined purpose is to conquer all habits, to overcome the evil in him and to restore good to its rightful place."

The ways of life acceptable to the people of the world are not always acceptable to God. His standards, however, are for all people. They do not change but resolutely and continually point the true way of life for his children.

We should conduct ourselves wisely before God and sin not. We should not yield to the persuasion of men with evil intent.

Bad habits are a reflection of our thoughts and personalities, our behavior and conduct. They are degrading to the choice qualities which are our God-given spiritual endowments of faith, honesty, integrity, and uprightness.

Someone has observed, "When a man boasts of his bad habits, you may rest assured they are the best he has."

Lehi, an early American prophet, speaking to his people said, "Men are instructed sufficiently that they know good from evil." (2 Ne. 2:5.)

In this mortal life we have two choices: the good, which is the desire of our Heavenly Father; or the evil, which is Satan's plan and constant persuasion.

Evil tendencies destroy character and ruin lives. When first yielding to sin, one's resistance, self-control, and character are weakened and further transgressions usually result. With violation of spiritual laws and rejection of spiritual qualities, our powers of resistance are reduced. Eventually we seem to lose complete control of our ability to resist evil. Imagine the great misery suffered by a person who has practiced a vice for so long that he curses it, yet at the same time holds on to it.

Our great challenge is to learn how to control ourselves. We must learn for ourselves and act for ourselves, being careful not to follow those who are not divinely led. We have a responsibility to

thwart the work of the evil one—not to aid or perpetuate his cause by yielding to his enticements to sin.

Resisting temptation

Habits are subject to change and improvement, for the Lord has said, "For the power is in them [meaning people], wherein they are agents unto themselves." (D&C 58:28.)

One cannot truthfully say he is confirmed in his bad habits, sins, or weaknesses to the point that they cannot be thrown off and repented of. The human will is naturally inclined toward the right. We are spirit children of God and have born within us the power to overcome all evil practices.

An ancient proverb states that good habits result from resisting temptation. Such resistance often takes the form of a persevering struggle. When bad habits become a part of our lives and we desire to overcome them, we must seek spiritual help.

The Lord can and will make us equal to the task if we earnestly call upon him. A sacred hymn gives this thought:

I need thee every hour,
Most gracious Lord;

Stay thou near by;
Temptations lose their power
When thou art nigh.

Hymns, no. 79

We draw ourselves close to the Savior when we faithfully keep his laws and commandments.

We have a gracious, kind, and loving Father in heaven who stands ready to help us. Self-mastery, self-control, and self-discipline are required strengths that enable us to set aside temptations to do wrong. It is a wonderful feeling to conquer wrong practices and to be free and unencumbered from their detrimental effects, both physically and spiritually. When we have conquered our bad habits and replaced them with good

ones, living as we should, obedient and faithful, then we are on our way to the presence of God.

Character-building activities

We should become so involved in acquiring good quality traits and participating in character-building activities that there is no time to engage in anything worthless or harmful. Our habits should be those that make us susceptible to faith and testimony.

One of the best habits to be cultivated is that of reading the scriptures to become knowledgeable of our responsibilities. By learning God's commandments and keeping them, we develop the ways of righteousness that are an expression of our faith. With good habits we prepare ourselves for excellence.

We need to ask ourselves, "Are my usual thoughts and present actions worthy of eternal life? Am I setting my sights on eternal goals and working to obtain them?" Anything short of our best isn't good enough, especially in the service of the Lord.

The Lord has counseled us to repent and walk uprightly before him. *Uprightly* implies a strict adherence to moral principles and honesty of purpose. We are instructed to make our home an abode of righteousness and honor. Honor is almost an old-fashioned word in today's world. It encompasses duty, responsibility, and respect for the eternal values. It also suggests a firm holding to codes of right behavior and the guidance of a high sense of stewardship.

Let us dare to be different from the ways of the world when its ways are not the ways of God. In a world troubled with selfish greed, dishonesty, and dishonor, let us set ourselves on a higher path, striving to develop and strengthen the qualities of unselfish service with wholehearted effort, dependability, honesty, morality, and every other good attribute that would lead us to integrity of character. We begin, then, with our

thoughts and end with our eternal destiny. Our destiny is determined by our character, and our character is the sum and expression of our habits. Character is won by hard work.

Ernest L. Wilkinson, speaking to the students of Brigham Young University, said: "Character . . . is not something to be obtained by ease and indolence or being socially agreeable. It cannot be acquired by absorption or by proxy or on the auction block. It is a reward derived from honest toil in overcoming difficulties. We grow by mastering tasks which others consider impossible."

Building material of character

Yes, the character required to attain eternal life must be formed in this life with good habits supplying the building material. When the qualities that are desirable in individuals become universal in the people of a nation, that nation also will have character. Goodness either in a person or in a nation is not simply the absence of wrongdoing. It is a love of and practice of all things that are true, honest, lovely, and of good report.

Let us set high goals for ourselves and work to achieve those goals by making God the center of our lives. He is the fountainhead of all truth, justice, and peace. Let us remember that God's laws are eternal. They do not change. There is no moral or spiritual code that grants permissiveness of conduct nor condones selection of evil or bad habits as a way to joyful living. Man may assume the right to revise the ways of God, but the Lord remains the same yesterday, today, and forever. God's standards and truths for his people will ever point the true way of life for all of his children.

Eternal joy

Maintaining good personal habits which are pleasing to our Heavenly Father will strengthen our character,

increase our influence for good, improve our example, bless our loved ones and friends, enrich our lives, and enable us to accomplish those things that yield true personal satisfaction and build peace and happiness in our hearts. We will have joy eternally, possessing a treasure to be much desired and sought after, for the Lord gives this assurance: "Inasmuch as men do good they shall in nowise lose their reward." (D&C 58:28.)

It all starts with a single step—we decide that *we can do it*.

May we forsake all evil and take that first step to shape our lives for eternity through good habits and righteous standards of good character.

I bear solemn witness to the value

of good habits and praiseworthy character in the lives of people. The counsel quoted earlier given by our beloved prophet-leader, President Spencer W. Kimball, is very wise, timely, and needful for us to follow. This I testify to in the name of Jesus Christ our Lord. Amen.

President Spencer W. Kimball

We have just listened to Elder Delbert L. Stapley of the Council of the Twelve. Elder ElRay L. Christiansen, Assistant to the Twelve, will now address us. He will be followed by Elder Eldred G. Smith, Patriarch to the Church.

Elder ElRay L. Christiansen

Assistant to the Council of the Twelve

I am thankful, my brothers and sisters, for the truth that has been revealed through prophets of God, both in the past dispensations and in the present. We are blessed with ample truth regarding our origin, our mortal lives, and our destiny.

Pre-mortal life

The scriptures teach us that we lived in the spirit world before we were born into mortality. That is, we lived in the presence of God who is literally the Father of our spirits.

When the great council was held in heaven, in which all of us were involved, the Father presented his plan for peopling the earth, and for the salvation of man. Lucifer wanted to amend the plan. He proposed to destroy the agency of man and to save all mankind, that not one soul would be lost. This he would accomplish through outright force and coercion, denying all persons the right of choice.

Satan's proposal of compulsion was rejected by the Father, and Lucifer "was angry, and kept not his first estate;

and, . . . many followed after him." (Abr. 3:28.)

Fall of Satan

We must have witnessed that tragic scene when Lucifer—brilliant, capable, yet lacking in intelligence to properly apply his knowledge (along with one-third of the hosts of heaven)—rose in hateful rebellion against God. And they were expelled from heaven, retaining the malignant powers to tempt and to persuade men to disobey God.

The Father's plan, accepted by Jehovah, provided man the right of choice, that through its exercise he might become strong and advance in learning, wisdom, and righteousness by conquering weaknesses and by resisting the temptations to do wrong. Then God said: "We will take of these materials, and we will make an earth whereon these may dwell:

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them." (Abr. 3:24-25.)

Now, God said also (and this is most important to you and to me):

"Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; . . . I caused that he should be cast down;

"And he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice." (Moses 4:3-4.)

The reality of Satan's existence

Now, the truth is that Satan lives! Indeed, some have seen his satanic majesty in spirit form.

President Harold B. Lee warned us to "make no mistake about his reality as a personality, even though he does not possess a physical body. Since the beginning of time, he, with his hosts . . . have waged relentless war to destroy the free agency of man." Those who teach that there is no devil or who declare him to be a figment of the imagination used only to frighten people are either ignorant of the facts or they themselves are deceived.

How Satan operates

How does Satan operate? What are his tactics? Using his superior knowledge, his unique powers of persuasion, half-truths, and complete lies, the evil one uses the spirit children who followed him (which were many), plus mortal beings who have yielded to his evil ways, to wage war against Jehovah and his followers; and they will, if they can, influence us to become critical and to rebel against God and his work. Thus he destroys the souls of men.

The scriptures tell us: "Satan stirreth them up, that he may lead their souls to destruction." (D&C 10:22.)

"Yea, he saith unto them: Deceive

and lie in wait to catch, that ye may destroy; behold, this is no harm. . . .

"And thus he flattereth them, and leadeth them along until he draggeth their souls down to hell; and thus he causeth them to catch themselves in their own snare.

"And thus he goeth up and down, to and fro in the earth, seeking to destroy the souls of men." (D&C 10:25-27.)

Now, the adversary knows that a little sin will not stay little, and he welcomes any and all into his kingdom by first trying to get us to lie a little, then helping us to try to justify ourselves in so doing or to cheat or to steal. Some folks are indeed induced to desecrate the Sabbath day until it becomes habitual with them. Some people begin with the use of liquor just to "relax a bit." Also, drug abuse, evil speaking, disobedience to parents, or deceiving one's own companions—these are means he has of getting us to digress from the proper course. He knows full well that, if continued, such diversions soon result in regrets, sorrows, and losses, because they lead us into greater sinfulness.

The snare of unchastity

No doubt one of the most infamous snares set out by the adversary is that of unchastity. The power to bring children into the world is God-given, and if that power is guarded and held sacred, it will result in happiness and blessings beyond measure. But if it is desecrated and polluted through illicit use, it will bring sorrow, misery, and self-condemnation.

The First Presidency of the Church a few years ago issued a warning to the Latter-day Saints and to all people generally against the dreaded sins of unchastity. Among other things, they said: "The doctrine of this Church is that sexual sin—the illicit relations of men and women—stands, in its enormity, next to murder. . . . you cannot . . . escape the punishments and

judgments which the Lord has declared against this sin. The day of reckoning will come as surely as night follows day." (*Church News*, 13 Feb. 1952, p. 16.)

How to resist Satan

How, then, may we resist the evil one? In all his evil doings, the adversary can go no further than the transgressor permits him to go, and we can gain complete power to resist the evils caused by Satan through adherence to the principles of the gospel of Jesus Christ. Members of the Church may have the blessing of the Holy Ghost, the prompter, as a companion as well, and when the Holy Ghost is really within us, Satan must remain without. Study of the scriptures, prayer, faithful living of the commandments of the Lord, the discharge of church obligations and duties, being a considerate neighbor, and using the heaven-sent program of family home evenings can provide a basis for having the Holy Ghost as a constant companion and protector, which will result in peace and happiness.

I tremble when I realize how the children of God are being tempted today, especially the youth; yet we have confidence in them. They are choice spirits. But they must realize that Jesus, not Satan, is their best friend; that happiness can come only through obedience to the commandments of God. We must help them prepare for

and achieve their divine destiny. Nevertheless, if they fall into the snares of Satan, parents, priesthood leaders, and teachers must lead them out of the pitfalls and on to higher ground through the process of repentance.

Recently our beloved president, Spencer W. Kimball, speaking to a multitude of youth, assured them that an awareness of the existence, the power, and the plans of Satan—together with a compelling and vibrant testimony of God and of the gospel and of the plans of our Father given through Jesus Christ, his Son, and the living prophets—can help them achieve unprecedented accomplishments, which may affect their lives eternally.

Yes, brothers and sisters, Satan lives. He is real. He is cunning. But you may be assured that God, our Heavenly Father, reigns over all and is merciful and forgiving to those who truly seek him.

And every man receiveth wages of him whom he listeth to obey. (See D&C 29:45.) To this I testify in the name of Jesus Christ. Amen.

President Spencer W. Kimball

Elder ElRay L. Christiansen, Assistant to the Council of Twelve, has just spoken to us.

We shall now hear from Elder Eldred G. Smith, Patriarch to the Church.

Elder Eldred G. Smith

Patriarch to the Church

A young man just under 18 years of age was visited by a heavenly messenger who stated that he was sent from the presence of God. This messenger, Moroni, was the last prophet in the Book of Mormon. The young man was Joseph Smith.

Moroni quoted many passages of scripture, most of which declared that the time had come to prepare the way for the coming of Jesus Christ in his glory. He quoted Malachi: "Behold, I will send my messenger, and he shall prepare the way before me: and the

Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts." (Mal. 3:1.)

This emphasizes the fact that when the Lord comes again, he will come "to his temple," which means there must be a temple on earth for him to come to.

Moroni also quoted the fifth and sixth verses of chapter 4, which are slightly different from the Bible:

"Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord. . . .

". . . and he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming." (Joseph Smith 2:38-39.)

Significance of temple work

It seems very significant to me that, among the *first* instructions to the Prophet in the process of the restoration of the gospel, this work, which has to do with temples and the ordinances performed therein, was given. This must be very fundamental to the essentials of the gospel of Jesus Christ.

To fulfill the requirements in this message, there must be a temple. Elijah must come with the authority of the priesthood, and there must be living members of the Church gathering the records of their ancestors and getting the work done to fulfill the promise made to them that their sealings would also be done.

The first family

God himself established the first family—Adam and Eve. The family is not an institution developed by man to be outgrown and cast aside in the course of human progress. All that is nearest and dearest in our lives is associated with our families. Love has its

center here, and where love is, there we find happiness also. Truly it is not good for man to be alone. The Lord in his wisdom has provided a way for man to be happy on this earth and to carry that joy on through all eternity. The greatest joy and happiness come through the family unit. It has been so through all mortality, so why will it not be so in the next life?

This family unit is so important that the Lord has made it known to us that by the time of the end of the Millennium all of Adam's posterity who accept the gospel must be sealed together as one family by the power of the priesthood, which is the power to seal on earth and it shall be sealed in heaven, and to bind on earth and it shall be bound in heaven.

Every person who comes on this earth must have an opportunity to receive all the blessings of these sealings, if he will accept, sometime before the end of the Millennium. There could not be a just God if it were otherwise.

Sealing blessings

These sealing blessings are obtained first through the ordinance of baptism into the church of Jesus Christ. Then the wife is sealed to her husband for time and all eternity, and those children who are not born under the marriage covenant must be sealed to their parents, that they may receive all the blessings as though they were born under the new and everlasting covenant.

Those who have died without this law may have the privilege of receiving these blessings by proxy. *That* is where *our* responsibility comes in. We must first teach the gospel to the living. Then we must gather the records of those of our families who died without this law and get this great and important work done for them.

The promise was given to our forefathers that when the gospel is restored in the last days, "the hearts of the children shall turn to their

fathers." (D&C 2:2.) This means we must fulfill the promise to our ancestors to do the ordinance work for them. If we do not, then our own salvation may be in jeopardy.

Not only the ordinance of baptism, but also the sealing of families together as an eternal unit must be done on the earth. Hence, we must perform these ordinances ourselves first, then by proxy for our ancestors who have passed on to the spirit world. These most sacred ordinances must be performed in a holy temple erected and dedicated to the Lord for this very purpose.

In modern revelation the Lord commanded the Prophet Joseph Smith to "build a house to my name, for the Most High to dwell therein.

"For there is not a place found on earth that he may come to and restore again that which was lost unto you, or which he hath taken away, even the fulness of the priesthood." (D&C 124:27-28.)

Purpose of temples

These temples are built for a special and most important purpose—where the living may receive their most holy ordinances, where families may be sealed together for all eternity. The family unit is the only eternal organization. The temples are beautiful buildings, and rightly should be, but are not just monuments for show alone. They are the only way whereby all the righteous, living and dead, can have the blessings of exaltation. The living come first. Then after they have performed these holy sealings, they should turn to their fathers and vicariously open the way for their ancestors to receive these same blessings.

For this purpose family research must be done. Many choice spirits have been held in reserve to come to earth at this time so they could accept the gospel and do the temple work for their ancestors. Over and over again, I find among converts husband or wife, or husband

and wife, who are the only ones in the family who are members of the Church. In most cases they, or someone in their family, have a good record of their family genealogy. Some eagerly send these records to the temple for the work to be done. Many, however, have many names in their possession which are not being sent in. We must not delay! The time is getting shorter all the time. With more temples being built, more work can be done. With each new temple, approximately 3,000 more names each day can be done. Do not hold these records. Fill out the regular forms and send them in to the temple.

Do not procrastinate

Even if the Lord has inspired people to preserve these records over the centuries, if the devil can persuade us to procrastinate and not get the temple work done, he will succeed in frustrating the Lord's work. The story is told that Satan called a council of his agents and asked how they would combat the forces of righteousness. One said, "I'll go and tell them it isn't true." Satan said, "No, that wouldn't do." The second said, "I'll tell them it's only half true." "No," Satan said, "that's not enough." The third said, "I'll go and tell them it's all true, but there is no need to hurry." "Go," Satan said. "That will get them every time." Lucifer cannot win. We must do the Lord's work for our ancestors or the earth would be "wasted at his coming." (Joseph Smith 2:39.) It seems that the destiny of this earth depends on whether or not we get this temple work done.

The gospel has been restored in these the last days never to be taken from the earth again, to bring the blessings of salvation and exaltation to all God's children who prove their worthiness through their faithfulness. The purpose of this earth and our life here is to give each and every one of Adam's posterity the opportunity to end this life as a family unit for all eternity.

I testify that this is the gospel of

Jesus Christ, restored in these the latter days with all the authority and power of his priesthood to bring about the eternity of the family unit for each of us, in the name of Jesus Christ. Amen.

Cullimore, Assistant to the Council of the Twelve, will address us.

The Choir and congregation sang the hymn, "Redeemer of Israel."

President Spencer W. Kimball

Elder Eldred G. Smith, Patriarch of the Church, has just spoken to us.

The Congregation and Choir will now join in singing: "Redeemer of Israel." After the singing, Elder James A.

President Kimball:

Elder James A. Cullimore, Assistant to the Council of the Twelve, will now address us. He will be followed by Bishop Vaughn J. Featherstone, second counselor in the Presiding Bishopric.

Elder James A. Cullimore

Assistant to the Council of the Twelve

Among the sure signs of the true church of Christ are the accompanying spiritual gifts. This has always been from the beginning. When the authority of the priesthood has been found on the earth, it is accompanied by the manifestations of spiritual gifts.

Signs of believers

During the earthly ministry of the Savior, it is recorded that he "went about all Galilee, . . . healing all manner of sickness and all manner of disease among the people." (Matt. 4:23.) "And great multitudes followed him, and he healed them all." (Matt. 12:15.) Before the Savior departed from his apostles after his resurrection, "he said unto them, Go ye into all the world, and preach the gospel to every creature.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

"And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

"They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the

sick, and they shall recover." (Mark 16:15-18.)

"And by the hands of the apostles were many signs and wonders wrought among the people. . . .

"Insomuch that they brought forth the sick into the streets, . . .

". . . and them which were vexed with unclean spirits: and they were healed every one." (Acts 5:12, 15-16.)

Spiritual gifts

The apostle Paul said to the Corinthian saints:

"Now concerning spiritual gifts, brethren, I would not have you ignorant. . . .

"Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.

"Now there are diversities of gifts, but the same Spirit.

"And there are differences of administrations, but the same Lord.

"And there are diversities of operations, but it is the same God which worketh all in all.

"But the manifestation of the Spirit is given to every man to profit withal.

"For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit." (1 Cor. 12:1, 3-8.) And he stated the many gifts of the Spirit.

And unto his church in this dispensation the Savior promised these same gifts. He said:

"Therefore, as I said unto mine apostles I say unto you again, that every soul who believeth on your words; and is baptized by water for the remission of sins, shall receive the Holy Ghost.

"And these signs shall follow them that believe—

"In my name they shall do many wonderful works;

"In my name they shall cast out devils;

"In my name they shall heal the sick;

"In my name they shall open the eyes of the blind, and unstop the ears of the deaf;

"And the tongue of the dumb shall speak." And so on. (D&C 84:64-70.)

Spiritual gifts with the Church today

I bear my solemn witness that these gifts are with the Church today. The sick are healed, the eyes of the blind are opened, the ears of the deaf are unstopped, the lame are made to walk. The gift of tongues blesses our missionaries and others the world over. The gifts of wisdom and knowledge are evidenced by the leadership of our people everywhere. Devils are cast out, spirits are discerned, the gift of faith is demonstrated on every side. Many mighty miracles give evidence that this is indeed his church, the church of Jesus Christ. All the gifts and powers and blessings that have always identified Christ's church are with the Church today.

As members of the Church, is our faith sufficiently strong? Are we in tune with the Spirit that we might be blessed by these great gifts? Do we believe a miracle can be performed or a blessing

given? Do we call upon the priesthood as often as we should to administer to the sick? Do we believe we can be healed? Do we have faith to heal? Is the priesthood always prepared to give a blessing? How strong is your faith?

President George Q. Cannon said:

"I have felt deeply impressed . . . that the members of our Church do not value as they should the means which God has placed within their reach for the relief and healing of the sick.

"There is too great a disposition, when sickness enters a household, to send for a doctor. . . .

"Instances are very common among the faithful Saints of the gift of healing being manifested in a very wonderful manner. . . .

"God has not forgotten His promises, and He has not withdrawn Himself from His people. But the Latter-day Saints should make use of these means more frequently than they do, and put more trust in God and less in man's skill." (*Gospel Truths*, comp. Jerrald L. Newquist, Deseret Book, 1974, 2:186-87.)

Administration of the sick

We have been instructed as to the administration of the sick:

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

"And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

"Confess your faults one to another, and pray one for another, that ye may be healed." (James 5:14-16.)

"And the elders of the church, two or more, shall be called, and shall pray for and lay their hands upon them in my name; and if they die they shall die unto me, and if they live they shall live unto me." (D&C 42:44.)

The accounts of miraculous healings in the Church are numerous. They warm one's soul and give great strength

of testimony as to the divinity of this great work. But the Lord has instructed us that we are not to boast of these great blessings. He said, "But a commandment I give unto them, that they shall not boast themselves of these things, neither speak them before the world; for these things are given unto you for your profit and for salvation." (D&C 84:73.)

It was not intended that we make merchandise out of the gifts of God and shout to the world the result of these most wonderful gifts. They are given to us for our salvation, to strengthen our testimony and the testimonies of others as we bear humble witness of them in our meetings, quietly, by the Spirit but not before the world.

Signs of faith

"Behold, faith cometh not by signs, but signs follow those that believe.

"Yea, signs come by faith, not by the will of men, nor as they please, but by the will of God." (D&C 63:9-10.)

Faith to heal the sick is one of the most desirable gifts of the gospel and should be sought after by all Melchizedek Priesthood holders. They should always be ready to exercise this power in behalf of those who need a blessing. They should seek to have and develop the gift of faith, faith to heal and faith to be healed. "And whoso shall ask it in my name in faith," the Lord has said, "they shall cast out devils; they shall heal the sick; they shall cause the blind to receive their sight, and the deaf to hear, and the dumb to speak, and the lame to walk." (D&C 35:9.)

Instructions for administration

Administration to the sick should be done at the request of the sick persons or someone close to them who is concerned about them, that it might be done through their faith. The Lord said, "And these things ye shall not do, except it be required of you by them

who desire it, that the scriptures might be fulfilled; for ye shall do according to that which is written." (D&C 24:14.)

Both the one receiving the blessing and the one giving it should be in tune with the Spirit through their worthy lives, and then the Lord has promised, "Whatsoever thing ye shall ask the Father in my name, which is good, in faith believing that ye shall receive, behold, it shall be done unto you." (Moro. 7:26.)

After one has demonstrated his worthiness through good works and manifested his faith through prayer or proper administration to the sick, it must be left in the hands of the Lord those who will be healed and those who will not. We may not always understand why someone is healed and why another for whom we have also exercised great faith is not.

The Lord said that when the elders administer to the sick, if they die, they die unto him, and if they live, they live unto him. He said:

"Thou shalt weep for the loss of them that die, and more especially for those that have not hope of a glorious resurrection.

"And it shall come to pass that those that die in me shall not taste of death, for it shall be sweet unto them. . . .

"And again, it shall come to pass that he that hath faith in me to be healed, and is not appointed unto death, shall be healed." (D&C 42:45-46, 48.)

On answering prayers

President Kimball has said:

"If all the sick for whom we pray were healed, if all the righteous were protected and the wicked destroyed, the whole program of the Father would be annulled and the basic principle of the gospel, free agency, would be ended. No man would have to live by faith.

"Should all prayers be immediately answered according to our selfish

desires and our limited understanding, than there would be little or no suffering, sorrow, disappointment, or even death, and if these were not, there would also be no joy, success, resurrection, nor eternal life and godhood.

"Being human, we would expel from our lives physical pain and mental anguish and assure ourselves of continual ease and comfort, but if we were to close the doors upon sorrow and distress, we might be excluding our greatest friends and benefactors. Suffering can make saints of people as they learn patience, long-suffering, and self-mastery." (*Faith Precedes the Miracle*, Deseret Book Co., 1973, pp. 97-98.)

Even though the Lord has prescribed proper procedures in administration to the sick, this does not mean that humble prayers by faithful individuals would not be answered. James has said, "The effectual fervent prayer of a righteous man availeth much." (James 5:16.)

The Savior's warning

The Savior said during his administration on earth that in the last days, men not authorized of God would, in Christ's name, perform wondrous works. This is evidenced by his words:

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast-

out devils? and in thy name done many wonderful works?

"And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. 7:22-23.)

He gave the same warning to the Prophet Joseph Smith:

"[Walk] uprightly before me, . . . that ye may not be seduced by evil spirits, or doctrines of devils, or the commandments of men; . . . and that ye may not be deceived seek ye earnestly the best gifts, always remembering for what they are given;

". . . they are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do." (D&C 46:7-9.)

May we so live that we may always have the companionship of the Holy Spirit and be blessed by these beautiful spiritual gifts that are a part of the gospel, I pray in the name of Jesus Christ. Amen.

President Spencer W. Kimball

We have just listened to Elder James A. Cullimore, Assistant to the Council of the Twelve.

Bishop Vaughn J. Featherstone of the Presiding Bishopric will now address us. He will be followed by Elder O. Leslie Stone, Assistant to the Council of the Twelve.

Bishop Vaughn J. Featherstone

Second Counselor in the Presiding Bishopric

To be old and poor is to be alone, afraid, and ill-fed, and unknown. In a series of articles the *Wall Street Journal* discusses the problems related to the care of the aged. Following are some of the quotes taken from these articles:

"Many of the aged are gnawed by the fear not that they will die, but that they will die unnoticed by anyone." (Nov. 15, 1972, p. 16.)

"The poor never saved for rainy days because it rained every day of their lives." (Nov. 15, 1972, p. 1.)

Shabby apartments attract the elderly due to their meager incomes.

Most of these people live alone "as do five million of the total U.S. population over 65. Coupled with their sense of uselessness, their solitude breeds despair." (Nov. 15, 1972, p. 1.)

"So, many of the elderly eat what they can get, or afford, not what is good for them. . . .

"Some live mainly on what they can buy from the vending machines in their hotel or apartment lobbies. . . .

"Others eat dog food. 'They can get two meals out of a can,' says Robert Forst." (Nov. 15, 1972, p. 16.)

It may be interesting to note there are over 300 organizations representing the interests of the aged.

The Savior's insight

I believe the Savior had great insight into problems such as this, for as he describes in his parable of the rich man and Lazarus, Lazarus was laid daily at the gate, "desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs . . . licked his sores." (Luke 16:19-21.) Both examples are pitiful plights of humanity.

Beset by problems, the elderly poor still cling fiercely to their pride; many will not ask relatives for extra help. They don't want to be a burden.

A popular song says:

Old friends,
Old friends
Sat on their park bench
Like bookends, . . .
How terribly strange
To be seventy.

Paul Simon, "Old Friends"

Responsibilities of the members

The Church is not without its fault in the care of the aged. This is not due to the principles or the teachings of the Church, but rather to the shortcomings of its members. I sat in a conference some years ago when Elder Matthew Cowley said, "A mother can take care of seven children, but seven children will not later take care of that same mother." The Church has the solution to all of life's problems. The Savior did not leave us without direction in caring

for our wonderful senior Saints. He was our model. You recall his beautiful, compassionate experience with the widow in the city of Nain. (See Luke 7:11-15.)

A personal experience

Several years ago we lived in Garden Grove, California. I was a produce supervisor for a large grocery chain. I dropped by home and picked up my young son Lawrence, who was three at the time. We went out to visit a farm to see if we could procure produce for that company. I went into the sheds, examined the produce; then I was told that Jack, the farmer, was in the house. I went to the front door and rang the bell. A little lady, probably 85 years old, white-haired, frail, stood in the doorway.

I said, "Is Jack here?"

"No, he isn't. His father just passed away, and he went to the hospital." And then she began to weep, and I said, "Are you Jack's mother?" She said, "Yes."

"I'm terribly sorry about your husband." And then I was no longer a produce buyer; I was a high priest in the Church, and I said to her, "Do you believe in the resurrection?"

"I guess so."

And then I said, "The Savior said, 'I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live.' (John 11:25.) And 'In my Father's house are many mansions: if it were not so, I would have told you.'" (John 14:2.) And I went on with several scriptures about the resurrection.

Then finally as I concluded I said, "Your husband will live again. He will be resurrected." I said, "Do you believe that?" I couldn't tell whether she did or not; I just knew she wasn't comforted. So I said to her, "Do you believe in prayer?"

She said, "I used to pray, but lately if I get down on my knees I can't get back up again. When I do pray, I forget

what I'm supposed to pray about. And then when I'm down on my knees and no one comes, I just have to wait until someone does come."

I said, "Would you like Lawrence and me to pray for you?"

She said, "Yes," and opened the door and we went in.

I helped this sweet soul down onto her knees, and then we began to pray. I poured out my soul to the Lord to let a sweet blessing of comfort come to this spirit, to this little soul. About halfway through the prayer I felt a warmth and a peace come into my heart that I knew our prayers were answered.

At the close of the prayer, I stood up and lifted this soul again from her knees. Peace radiated from her face. I held her hands for a moment and looked into her eyes. There was peace there.

Lawrence and I left. She came over and stood in the doorway as we went out and climbed into the car.

Lawrence turned around and looked at her and then he said to me, "Dad, she sure was a sweet old grandma."

The elderly need love

Well, there are many sweet old grandmas in the Church, and they love us and they need our love.

Not too long ago I left a Committee of Expenditures meeting, went up to the hospital to administer to a sweet little soul who had been there. As I finished, for some reason I felt impressed and so I said, "I want you to know this hand shook hands with the prophet 15 minutes ago." And she began to weep. And then a little lady across the room said, "Would you mind administering to me with that hand that shook hands with the prophet 15 minutes ago?" And I administered to her, and then a lady in the bed next to her said, "Would you mind administering to me with that hand that shook hands with the prophet a few

minutes ago?" And I administered to her.

The Lord's program

Let us review the program, the Lord's program, for the care of our senior Saints. First, the responsibility rests with the individual to do all he or she can to be a contributing member of society and of the Church, and give service to friends and children and loved ones. All these give soul satisfaction so needed. When health is sufficient to warrant, the Church provides many blessed opportunities for great service. The rich experience of these loved ones can be of such importance to the Church.

Many can accept calls as couples to fill full-time missions. Others may be called upon to officiate in the temples. Some may visit the temple regularly to do endowment work. Genealogical research is fascinating, stimulating, and fulfilling. Many can and should be called to teach Primary, Sunday School, and Relief Society. Our youth love mature Saints as teachers because they have time to care. Bishops may call the brethren to be home teachers and the sisters to do Relief Society visiting teaching.

Inasmuch as home teaching is never finished, many long-living men may help truly teach us by example what home teachers really should be. The Lord said, "He that loseth his life for my sake shall find it." (Matt. 10:39.) Our senior Saints may well be called upon to bake and cook or render compassionate service during funerals or other times of stress and need.

Responsibility of the family

Now, second, the family should do all they can do. Those who have mothers and fathers who are confined should care for them by furnishing those soul needs such as love, care, and tenderness. If you recall the words of the epitaph:

Here lies David Elginbrod;
Have mercy on him, God,
As he would do if he were God
And you were David Elginbrod.

So we might also declare to you, try to understand them, try to anticipate their needs. Before you turn the financial responsibility of them over to the Church, state, or government, use every resource you or any member of your family has. Nursing home care provided by the Church was up 411 percent last year.

I believe the Savior would be pleased if we would bring these souls back into our homes, if possible, and if not, to pay the expenses from members of the family. I don't know of any mother or father in the Church who turned their children over to society during those prolonged sicknesses or during those first years of life when it took 24 hours a day to care for the infant child.

Church assistance

Now, third, after the individual and family have used all their resources, then the Church is called in to assist. Let me go back to one thought that came to me. I just talked to a young man the other day, and he said that in his family a grandfather had been very critically ill, had been bedfast and the family tended him during those long hours and, as it were, the man had to wear a diaper. The family changed the diaper regularly. Is that more than he would have done for them? No. We must not forget our family members.

Now to the Church. Welfare services reach into every life in the Church. We are interested in the physical health and emotional welfare of every member. Our beloved aged are a vital segment of the Church. They contribute more to our lives than we would dare to suppose.

For example, I have a sweet Aunt Beryl Hollindrake. She told me that when she was just three or four years

old that my great-grandmother, her Grandmother Featherstone, would hold her on her lap and tell her about the Savior, all the beautiful stories. Then she would recall how my great-grandmother would tell her about the Savior's trial and how they beat him and cursed him and spit upon him—how they dragged him and forced him against the cross and drove huge spikes into his hands cruelly. She said, "As my grandmother would tell me these stories, tears would stream down her cheeks." And she said, "It was on the lap of my grandmother that I learned to love the Savior with all my heart and soul."

What a wonderful contribution our grandmothers and grandfathers can make if they will share some of the rich experiences and their testimonies with their children and grandchildren.

When I was stake president, we wanted the lonely, the heartsick, the despairing, even the inactive, young or old, to move into our stake so we would have a greater opportunity to serve.

I have a great friend who, when he was called to be a stake president, canceled the high council Christmas party and had a special Christmas party for the senior Saints in the stake. And then on Christmas morning he would call all of the widows in his stake who had no one who cared.

Edgar A. Guest, in a great understanding of life, wrote many verses about home. Let me just extract a few from his great poem on home:

Ye've got t' weep t' make it home, ye've
got t' sit an' sigh.
An' watch beside a loved one's bed,
an' know that Death is nigh;
An' in the stillness o' the night t' see
Death's angel come,
An' close the eyes o' her that smiled,
an' leave her sweet voice dumb.
For these are scenes that grip the heart,
an' when yer tears are dried,
Ye find the home is dearer than it was,
an' sanctified;
An' tuggin' at ye always are the pleasant
memories

O' her that was an' is no more— ye can't escape from these.

They may be pleasant memories, and they may not, depending on our care for them.

Stephen Horn, the president of California State University at Long Beach, said, "It is time we revised our concept of the 'old' to 'long-living' and accented not the declining powers of aging but the rising knowledge and experience that results from a long life."

Pure religion

Life can be so full and rich for our beloved senior Saints with snowy crowns. We love you and care for you. You make life so rich and meaningful for us. We pledge to be what we should be in our relationship to you. In James we read:

"Pure religion and undefiled before God and the Father is this, To visit

the fatherless and widows in their affliction." (James 1:27.)

"To visit the fatherless and widows in their affliction." It is my prayer that we may be filled with pure love of Christ toward our beloved senior Saints. This is his church. I believe if he were here he would spend much time with them. May we follow in his footsteps. In the name of Jesus Christ. Amen.

President Spencer W. Kimball

Bishop Vaughn J. Featherstone, Second Counselor in the Presiding Bishopric, has just addressed us.

Elder O. Leslie Stone, Assistant to the Council of the Twelve, will now address us. He will be followed by Elder Bruce R. McConkie of the Council of the Twelve.

Elder O. Leslie Stone

Assistant to the Council of the Twelve

We think of the Savior in the early part of his ministry, high up in the hills overlooking the Sea of Galilee, where in company with his 12 disciples and a multitude of eager listeners, he gave his Sermon on the Mount. An important part of that sermon is known as the Beatitudes. (See Matt. 5:1-11.) In the few moments assigned to me, I would like to discuss them briefly with you.

The heart of the Master's teachings

The Beatitudes contain the heart of the Master's teachings and show his spirit and way of life. It was his aim to teach his disciples and give them a better understanding of the gospel, because a real disciple of Christ should have a character made up of these traits.

Now, the first of the Beatitudes we

find in Matthew 5, verse 3: "Blessed are the poor in spirit: for theirs is the kingdom of heaven."

What is meant by "poor in spirit"? Is it not *humility*, which renders us teachable and eager to learn? They who feel themselves spiritually poor approach God, asking him to supply their needs. They who have faith in him, learn his laws and try diligently to obey him. They thus become eligible for the great blessings he has promised, including salvation, exaltation, and eternal life, which are the greatest of all the gifts of God. (See D&C 14:7.)

They shall be comforted

"Blessed are they that mourn: for they shall be comforted." (Matt. 5:4.)

The mourner shall be comforted when he sees the divine purpose in his

grief. The Lord has told us: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." (Matt. 11:28.)

We should always remember the Lord intended that we should have problems to meet and solve as a part of our training in this life to help us prepare for the next phase of our eternal existence.

An unknown author made this statement: "If all suffering and unhappiness could be removed from our lives, what kind of people would we be? I believe it would be impossible to produce strong, noble, generous, compassionate human beings if suffering were eliminated from their lives."

We must not allow ourselves to become embittered in times of mourning and sorrow. We must keep faith and seek comfort from the Lord through prayer. We have his promise that we shall be blessed. Those who are burdened shall be made happy when they learn the real comfort of the gospel through their faith and *through their works*.

Meekness is virtue

"Blessed are the meek: for they shall inherit the earth." (Matt. 5:5.)

Meekness is a virtue that can be exercised toward both God and man. The meek are those who are gentle, kind, patient, tolerant; not proud, mighty, or conceited. In Proverbs we read, "He that is slow to anger is better than the mighty." (Prov. 16:32.)

Meekness must not, however, be confused with self-depreciation. Because it involves self-control, it is not a weak, but a heroic quality. Our Savior at all times was willing to submit to the will of God. Even in his moment of agony, he could say, "Nevertheless not my will, but thine, be done." (Luke 22:42.)

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled." (Matt. 5:6.)

Those who seek after truth shall be

fed in rich abundance. In our modern scripture, the Doctrine and Covenants, section 88, we find this promise: "Draw near unto me and I will draw near unto you; seek me diligently and ye shall find me; ask, and ye shall receive; knock, and it shall be opened unto you." (D&C 88:63.)

Radiate righteousness

We can prove our love of God by radiating righteousness. If we really hunger and thirst after righteousness, then it is our duty *to know and to do* the will of him who sent us here. By keeping his commandments, we will receive great blessings. Remember, the Lord has told us: "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D&C 82:10.)

"Blessed are the merciful: for they shall obtain mercy." (Matt. 5:7.)

They that show mercy shall receive mercy.

Someone made this compassionate statement: "There is no better exercise for the heart than to reach down and lift someone up."

The Savior always showed forgiveness and mercy in every situation with which he was confronted. He taught, "Be ye therefore merciful, as your Father also is merciful.

"Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven." (Luke 6:36-37.)

Even on the cross when he was near death, he said, "Father, forgive them; for they know not what they do." (Luke 23:34.)

Purity of heart

"Blessed are the pure in heart: for they shall see God." (Matt. 5:8.)

Christ tells us that purity of heart leads to love and knowledge of God. A love of God and of our fellow beings brings purity of character.

In Proverbs we read: "As [a man]

thinketh in his heart, so is he." (Prov. 23:7.)

The Prophet Joseph said: "If you wish to go where God is, you must be like God, or possess the principles which God possesses, for if we are not drawing towards God in principle, we are going from him and drawing towards the devil. . . .

"Search your hearts, and see if you are like God. I have searched mine, and I feel to repent of all my sins. . . .

"Is not God good? Then you be good; if He is faithful, then you be faithful. Add to your faith virtue, to virtue knowledge, and seek for every good thing." (*History of The Church of Jesus Christ of Latter-day Saints*, 4:588.)

He later said: "Be virtuous and pure; be men of integrity and truth; keep the commandments of God; and then you will be able to more perfectly understand the difference between right and wrong—between the things of God and the things of men; and your path will be like that of the just, which shineth brighter and brighter unto the perfect day." (*History of the Church*, 5:31.)

Strive to be God-like

If we strive to be like God, then we will do all we possibly can to cast from our minds and actions all unholy and ungodly things, that our motives will be honorable and our hearts pure.

"Blessed are the peacemakers: for they shall be called the children of God." (Matt. 5:9.)

Peacemakers are those who try to save themselves and their fellows from strife. Our Heavenly Father delights in peace, and all who seek to bring about peace shall be like God in that respect and shall be called the children of God.

Was not Christ the great peacemaker? He encouraged men to love and understand each other so that they could live together in peace.

Love all men

The Lord has commanded us to love all men, including our enemies. He expects us to be peacemakers. He asks us to work out a reconciliation in a Christlike manner with those with whom we have difficulties or misunderstandings. It is his will that we should tolerate abuse rather than retaliate in a spirit of anger. It is better to turn the other cheek, to go the extra mile, to give our coat and our cloak also, than to offend.

And the last of the Beatitudes: "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven." (Matt. 5:10.)

To the disciples of the Lord, the Lord spoke directly, saying:

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

"Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." (Matt. 5:11-12.)

Pressures from society

Today members of the Church do not often face persecution in the form of physical violence or harm, but perhaps some application can be made to the pressures we may feel from society, particularly the peer group pressures that our young people feel when they live up to the standards of dress and morality set by our present-day leaders. If these young people are prayerful and live the commandments, they will feel good about these high standards and will be able to stand up to criticism.

Our youth should always remember that when they were baptized they took upon themselves the name of Jesus Christ; they can be proud to stand up for his principles and those of our present-day leaders. By so doing they will receive rich rewards in this life and in the eternities to come, for theirs is the kingdom of heaven.

Whenever we live up to the best that is in us, we live up to the principles and the ideals the Savior gave us. To follow him brings peace to the soul.

Endure to the end

On one occasion Christ said, "If ye love me, keep my commandments." (John 14:15.) How long? For a day? Should we keep the commandments of the Lord for a week? Should we observe and do his will for a month or a year? To my knowledge, there is no promise to any individual that he shall receive the reward of the just, *unless he is faithful to the end*. If we fully understand and faithfully carry out in our lives the principles that Jesus taught, we shall be prepared to go back and dwell in the presence of the Father and the Son.

We are most happy when we conform to the teachings Christ gave us. They should be the signals along the

road we should follow. In these troubled times we need all the help we can get. It is available to us if we do our part. Great blessings are in store for us if we follow the teachings of our Lord and Savior.

In establishing goals and charting our future course, let us remember the teachings found in the Beatitudes and the commandments the Lord has given us to live by.

May his blessings be with all of us, according to our needs, is my prayer in the name of Jesus Christ. Amen.

President Spencer W. Kimball

He to whom you have just listened is Elder O. Leslie Stone, Assistant to the Council of the Twelve.

Elder Bruce R. McConkie of the Council of the Twelve will be our concluding speaker.

Elder Bruce R. McConkie

Of the Council of the Twelve

From the pen of Paul, we take this challenge:

"O man of God, . . . follow after righteousness, godliness, faith, love, patience, meekness.

"Fight the good fight of faith, lay hold on eternal life." (1 Tim. 6:11-12.)

Overcome the world

So wrote our fellow apostle to those who had accepted the Son of God as their Savior, who had taken upon themselves the yoke of Christ, who had covenanted in the waters of baptism to serve him and keep his commandments. And so say we to all those today who have in like manner taken upon themselves the name of Christ and enlisted in the cause of truth and righteousness: Be valiant. Fight a good fight. Stand true. Keep the commandments. Overcome the world.

Speaking of himself and the great warfare with the world which he had won, Paul said:

"I have fought a good fight, I have finished my course, I have kept the faith:

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." (2 Tim. 4:7-8.)

A mighty conflict

As members of the Church, we are engaged in a mighty conflict. We are at war. We have enlisted in the cause of Christ to fight against Lucifer and all that is lustful and carnal and evil in the world. We have sworn to fight alongside our friends and against our enemies, and we must not be confused in distin-

guishing friends from foes. As another of our ancient fellow apostles wrote: "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." (James 4:4.)

The great war that rages on every side and which unfortunately is resulting in many casualties, some fatal, is no new thing. There was war even in heaven, when the forces of evil sought to destroy the agency of man, and when Lucifer sought to lead us away from the path of progression and advancement established by an all-wise Father.

That war is continuing on earth, and the devil is still wroth with the Church and goes forth "to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." (Rev. 12:17.)

And it is now as it has always been. The Saints can only overcome him and his forces "by the blood of the Lamb, . . . by the word of their testimony," and if they love "not their lives unto the death." (Rev. 12:11.)

No neutral side

Now there neither are nor can be any neutrals in this war. Every member of the Church is on one side or the other. The soldiers who fight in its battles will either, with Paul, come off victorious and win "a crown of righteousness," or they shall, in Paul's language, "be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" in that day when he comes to take "vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." (2 Thess. 1:9, 8.)

In this war all who do not stand forth courageously and valiantly are by that fact alone aiding the cause of the enemy. "They who are not for me are against me, saith our God." (2 Ne. 10:16.)

We are either for the Church or we are against it. We either take its part or we take the consequences. We cannot survive spiritually with one foot in the Church and the other in the world. We must make the choice. It is either the Church or the world. There is no middle ground. And the Lord loves a courageous man who fights openly and boldly in his army.

To certain members of his ancient church, he said:

"I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

"So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." (Rev. 3:15-16.) The summer patriot and the sunshine saint retreat when the battle wages fiercely around them. Theirs is not the conqueror's crown. They are overcome by the world.

Valiant and courageous testimony

Members of the Church who have testimonies and who live clean and upright lives, but who are not courageous and valiant, do not gain the celestial kingdom. Theirs is a terrestrial inheritance. Of them the revelation says, "These are they who are not valiant in the testimony of Jesus; wherefore, they obtain not the crown over the kingdom of our God." (D&C 76:79.)

As Jesus said, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." (Luke 9:62.)

What is the testimony of Jesus? And what must we do to be valiant therein?

"Be not . . . ashamed of the testimony of our Lord," Paul wrote to Timothy, ". . . but be thou partaker of the afflictions of the gospel." (2 Tim. 1:8.) And to the Beloved John came this divine message: "The testimony of Jesus is the spirit of prophecy." (Rev. 19:10.)

The testimony of Christ

The testimony of our Lord! The testimony of Jesus! What a glorious and wondrous concept! It opens the door to glory and honor with the Father and the Son forever! The testimony of Jesus is to believe in Christ, to receive his gospel, and to live his law.

Jesus is the Lord. He is God's own Son who came into the world to ransom us men from the temporal and spiritual death brought upon us by the fall of Adam. Jesus has bought us with his blood. He is the resurrection and the life. He "hath abolished death, and hath brought life and immortality to light through the gospel." (2 Tim. 1:10.) He is our Savior, our Redeemer, our Advocate with the Father. "There is one God, and one mediator between God and men, the man Christ Jesus." (1 Tim. 2:5.)

Salvation in Christ

Salvation is in Christ. His is the only name given under heaven whereby this priceless gift may be won. Without him there would be no resurrection and all men would be forever lost. Without him there would be no eternal life, no return to the presence of a gracious Father, no celestial thrones for the saints.

No tongue can tell, no mind can envision, no heart can conceive of all that comes to us because of him. "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." (Rev. 5:12.)

Now there can be no perfect testimony of the divine Sonship of Christ and his saving goodness unless and until we receive the fulness of his everlasting gospel. A testimony of the gospel comes by revelation from the Holy Ghost. When the Holy Spirit speaks to the spirit within us, we then know with an absolute conviction of the verity of the revealed message.

A testimony is to know by revelation that Jesus is the Christ; that Joseph Smith and his successors are the revealers of the knowledge of Christ and of salvation for our day; and that The Church of Jesus Christ of Latter-day Saints is the kingdom of God on earth, the one place where salvation may be found.

Testimony: spiritual endowment

The testimony of Jesus is the spirit of prophecy. It is a gift of the Spirit. It comes in full measure only to faithful members of the Church. It is reserved for those whose right it is to have the constant companionship of the Holy Ghost. It is the spiritual endowment which sets a man apart as a prophet in fulfillment of the prayer of Moses: "Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them!" (Num. 11:29.)

Now what does it mean to be valiant in the testimony of Jesus?

It is to be courageous and bold; to use all our strength, energy, and ability in the warfare with the world; to fight the good fight of faith. "Be strong and of a good courage," the Lord commanded Joshua, and then specified that this strength and courage consisted of meditating upon and observing to do all that is written in the law of the Lord. (See Josh. 1:6-9.) The great cornerstone of valiance in the cause of righteousness is obedience to the whole law of the whole gospel.

To be valiant in the testimony of Jesus is to "come unto Christ, and be perfected in him"; it is to deny ourselves "of all ungodliness," and "love God" with all our "might, mind and strength." (Moro. 10:32.)

Unshakeable conviction

To be valiant in the testimony of Jesus is to believe in Christ and his

gospel with unshakable conviction. It is to know of the verity and divinity of the Lord's work on earth.

But this is not all. It is more than believing and knowing. We must be doers of the word and not hearers only. It is more than lip service; it is not simply confessing with the mouth the divine Sonship of the Savior. It is obedience and conformity and personal righteousness. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21.)

To be valiant in the testimony of Jesus is to "press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men." It is to "endure to the end." (2 Ne. 31:20.) It is to live our religion, to practice what we preach, to keep the commandments. It is the manifestation of "pure religion" in the lives of men; it is visiting "the fatherless and widows in their affliction" and keeping ourselves "unspotted from the world." (James 1:27.)

To be valiant in the testimony of Jesus is to bridle our passions, control our appetites, and rise above carnal and evil things. It is to overcome the world as did he who is our prototype and who himself was the most valiant of all our Father's children. It is to be morally clean, to pay our tithes and offerings, to honor the Sabbath day, to pray with full purpose of heart, to lay our all upon the altar if called upon to do so.

Personal introspection

To be valiant in the testimony of Jesus is to take the Lord's side on every issue. It is to vote as he would vote. It is to think what he thinks, to believe what he believes, to say what he would say and do what he would do in the same situation. It is to have the mind of Christ and be one with him as he is one with his Father.

Our doctrine is clear; its application sometimes seems to be more

difficult. Perhaps some personal introspection might be helpful. For instance:

Am I valiant in the testimony of Jesus if my chief interest and concern in life is laying up in store the treasures of the earth, rather than the building up of the kingdom?

Am I valiant if I have more of this world's goods than my just needs and wants require and I do not draw from my surplus to support missionary work, build temples, and care for the needy?

Am I valiant if my approach to the Church and its doctrines is intellectual only, if I am more concerned with having a religious dialogue on this or that point than I am on gaining a personal spiritual experience?

Am I valiant if I am deeply concerned about the Church's stand on who can or who cannot receive the priesthood and think it is time for a new revelation on this doctrine?

Am I valiant if I use a boat, live in a country home, or engage in some other recreational pursuit on weekends that takes me away from my spiritual responsibilities?

Am I valiant if I engage in gambling, play cards, go to pornographic movies, shop on Sunday, wear immodest clothes, or do any of the things that are the accepted way of life among worldly people?

The kingdom of God or nothing

If we are to gain salvation, we must put first in our lives the things of God's kingdom. With us it must be the kingdom of God or nothing. We have come out of darkness; ours is the marvelous light of Christ. We must walk in the light.

Now I don't pretend to be able to read the future, but I have a very strong feeling that conditions in the world are not going to get better. They are going to get worse until the coming of the Son of Man, which is the end of the world, when the wicked will be destroyed.

I think the world is going to get

worse, and the faithful portion of the Church, at least, is going to get better. The day is coming, more than ever has been the case in the past, when we will be under the obligation of making a choice, of standing up for the Church, of adhering to its precepts and teachings and principles, of taking the counsel that comes from the apostles and prophets whom God has placed to teach the doctrine and bear witness to the world. The day is coming when this will be more necessary than has ever been the case in our day or at any time in our dispensation.

The importance of God's work

Now this is the Lord's work. It is God's work. It is our Father's business. His hand is in it. There is nothing in this world that compares in any way in importance with the gospel of the Lord Jesus Christ. It is the power of God unto salvation, and if we will walk and live and be and move and breathe and think the gospel and its cause, always and everlastingly, then we can have peace and joy and happiness in this life and we can go on to eternal glory in the life to come.

We teach and we testify. We have here this day taught eternal principles of truth; and whenever we teach by the power of the Holy Spirit, it becomes our prerogative to bear witness and testimony that the doctrines we have proclaimed are true and that if men will abide by and conform to them, all the blessings that a gracious Father desires to confer upon them will be theirs.

The Lord's side of the line

I bear witness of the truth of the doctrines that have been proclaimed and testify anew that Jesus is the Lord, that salvation is in him, that his is the only name under heaven whereby we may be saved in God's kingdom.

God grant us the wisdom and vision and determination, the valiance

and courage, to fight manfully in his army and to be, as President George Albert Smith so graphically expressed it, "on the Lord's side of the line." In the name of Jesus Christ. Amen.

President Spencer W. Kimball

Elder Bruce R. McConkie of the Council of the Twelve has been our concluding speaker.

A special welfare meeting will be held tomorrow morning, Saturday, in the Tabernacle on Temple Square at 7 o'clock a.m. Invited to attend this special session are regional representatives, stake presidents, high councilors involved in welfare work, bishoprics, stake and ward Relief Society Presidencies and others responsible for operating welfare production projects.

All sessions of this conference will be received over KSL Radio and KIRO Radio-Seattle beginning at midnight tonight, and can be heard in many areas of the United States, Canada, Alaska, and the Islands of the Pacific.

The singing for this session has been furnished by the Relief Society Choir. We are grateful for the presence of you devoted sisters here today and for the beautiful numbers rendered at this session of the Conference.

With Sister Ellen Barnes conducting and Brother Roy Darley at the organ, the Choir will sing in closing: "I Waited for the Lord." Following the singing, the benediction will be offered by Brother Wilford M. Burton, former Regional Representative of the Twelve.

This Conference will then be adjourned until 10 o'clock tomorrow morning.

The Relief Society Choir sang the number, "I Waited for the Lord."

The benediction was offered by Brother Wilford M. Burton, former Regional Representative of the Twelve.

The conference was then adjourned until 10 o'clock, October 5, 1974.

SECOND DAY MORNING SESSION

THIRD SESSION

The third session of the conference convened in the Salt Lake City Tabernacle on Saturday, October 5, 1974, at 10 o'clock a.m. with President Spencer W. Kimball conducting and presiding.

The music for the third session of conference was provided by the Tabernacle Choir with Jay Welch conducting. Alexander Schreiner was the organist.

President Kimball made the following remarks:

President Spencer W. Kimball

At this the third session of the 144th Semi-annual conference of the Church of Jesus Christ of Latter-day Saints, we extend warm greetings to all assembled in this historic Tabernacle and Assembly Hall and the Salt Palace and to the many members and friends tuned to these proceedings by radio and television.

Brothers Joseph Anderson and David B. Haight are presiding at the Assembly Hall this session: Brothers John H. Vandenberg and H. Burke Peterson are at the Salt Palace.

We also extend a cordial welcome to all of our special guests: government, educational leaders, regional representatives, stake and temple presidencies, bishoprics, members of the general auxiliary boards, and all others.

Sessions of this conference will be widely received in the United States and Canada over many radio and television stations cooperating to provide the extensive coverage of this conference.

By means of satellite transmission, sessions of this conference will be heard over the facilities of nearly 100 radio stations in Australia and countries of South America originating with KSL in Salt Lake City.

The Tabernacle Choir, under the

direction of Jay Welch and Alexander Schreiner at the organ, will now sing: "The Morning Breaks, the Shadows Flee," following which Brother Richard J. Marshall, former president of the Australia Adelaide Mission, will offer the invocation.

The Tabernacle Choir sang the number, "The Morning Breaks, the Shadows Flee." The invocation was offered by Brother Richard J. Marshall, former president of the Australia Adelaide Mission.

President Kimball

The Tabernacle Choir will now favor us with "Thanks Be to God."

The Tabernacle Choir sang the number, "Thanks Be to God."

President Kimball

Before we present the General Authorities and General Officers for the sustaining vote of this conference, we have a matter of business we should like to take up with you. We have extended to Sister Belle S. Spafford an honorable release as president of the Relief Society and to her counselors, Marianne C. Sharp and Louise W. Madsen; and also an honorable release has been extended to the entire General Board. We find it most difficult to find the words to express to these sisters our admiration for them and our gratitude to them. Their work has been a service of quality and devotion and sacrifice. Sister Spafford has been a strong and vi-

brant voice in many lands and many countries and among many people. Her voice has been heard in many places where it required insight and courage, forthrightness, to stand almost alone against sometimes strange ideologies. She is a woman of education and refinement and a leader in thought and action. She has considerable secular and spiritual training. She has honorary degrees from ten great universities. She has been active in women's organizations, national and international, has traveled abroad in her special work. Her late husband, Willis Earl Spafford, and her children sustained her in her monumental labors. She has traveled widely, written much, and has spoken to numerous groups of people in many lands. I must mention her outstanding work in the Indian Program where I came to note her stature. She is distinguished, honored, and loved. Sister Sharp is the daughter of our beloved late president, J. Reuben Clark, Jr. She was the wife of the late Ivor Sharp. He and their family members supported her in her outstanding work. Her travels have been world-wide. Her wisdom and encouragement have been given to many peoples in many lands. She received an honorary degree, Doctor of Humanities from the Brigham Young University recently. She has been editor, writer, speaker, and an inspired leader. Sister Louise Wallace Madsen married Francis A. Madsen and is an exemplary wife and mother of a large family. Her work among the Indian children has brought many blessings to our Lamanite brothers and sisters. Sister Madsen is the granddaughter of Parley P. Pratt. And our gratitude, deep gratitude, also goes to all of those including the General Board members who have now been released. All of you who would like to express your thanks for the excellent service they have rendered, would you raise your right hands. Thank you very much.

For many years, Sister LaVern W.

Parmley, President of the Primary Association, with her counselors, Naomi W. Randall and Florence R. Lane, and members of the General Board of the Primary have rendered able and dedicated work in their respective callings. These lovely sisters have helped to develop and to administer programs around the world designed to build testimony and character in the lives of the children of the Church. The labors of these sisters will bear fruit long into the future through the lives and the deeds of the children whom they have influenced. With her counselors and the General Board of the Primary, she has been a ministering angel to the little ones of the Church.

In line with the general practice of the Church of changing leadership from time to time, we therefore tender to Sister Parmley and to Sisters Randall and Lane and to all of the members of the General Board of the Primary an honorable release at this time, together with our sincere love and best wishes in the great service that they will doubtless render to the Church in the years to come.

Will all those who would like to join with us in extending thanks to Sister Parmley and her associates please raise their hands. Thank you. Their successors will be presented to you for your vote by President Nathan Eldon Tanner who will now present all of the General Authorities and General Officers of the Church.

President N. Eldon Tanner

As is our practice, the voting will be done by the raising of the right hand.

President Tanner then presented the General Authorities, General Officers and General Auxiliary Officers of the Church for the sustaining vote of the conference as follows:

GENERAL CONFERENCE

October, 1974

GENERAL AUTHORITIES AND OFFICERS OF
THE CHURCH*The First Presidency*

Spencer W. Kimball, Prophet, Seer, and
Revelator, and President of the
Church of Jesus Christ of Latter-
day Saints

Nathan Eldon Tanner, First Counselor
in the First Presidency

Marion G. Romney, Second Counselor
in the First Presidency

*President of the Council of the Twelve
Apostles*

Ezra Taft Benson

Quorum of the Twelve Apostles

Ezra Taft Benson

Mark E. Petersen

Delbert L. Stapley

LeGrand Richards

Hugh B. Brown

Howard W. Hunter

Gordon B. Hinckley

Thomas S. Monson

Boyd K. Packer

Marvin J. Ashton

Bruce R. McConkie

L. Tom Perry

Patriarch to the Church

Eldred G. Smith

The Counselors in the First
Presidency, the Quorum of the Twelve
Apostles, and the Patriarch to the
Church as Prophets, Seers, and Revela-
tors.

Assistants to the Twelve

Alma Sonne

ElRay L. Christiansen

Sterling W. Sill

Henry D. Taylor

Alvin R. Dyer

Franklin D. Richards

Theodore M. Burton

Bernard P. Brockbank

James A. Cullimore

Marion D. Hanks

Joseph Anderson

David B. Haight

William H. Bennett

John H. Vandenberg

Robert L. Simpson

O. Leslie Stone

James E. Faust

J. Thomas Fyans

Neal A. Maxwell

Trustee-in-Trust

Spencer W. Kimball as Trustee-in-Trust
for the Church of Jesus Christ of
Latter-day Saints.

The First Council of Seventy

Seymour Dilworth Young

Milton R. Hunter

Albert Theodore Tuttle

Paul H. Dunn

Hartman Rector, Jr.

Loren C. Dunn

ReX D. Pinegar

The Presiding Bishopric

Victor L. Brown, Presiding Bishop

H. Burke Peterson, First Counselor

Vaughn J. Featherstone, Second
Counselor

Regional Representatives of the Twelve

All Regional Representatives of the
Quorum of the Twelve as they are
at present constituted.

Melchizedek Priesthood MIA

Thomas S. Monson, Boyd K. Packer,
Marvin J. Ashton, and Bruce R.
McConkie, Advisors

James E. Faust, Managing Director
Marion D. Hanks and Robert L. Simpson, Associate Managing Directors

with all members of the Board as at present constituted.

Aaronic Priesthood

Under the direction of the Presiding Bishopric: Victor L. Brown, H. Burke Peterson, and Vaughn J. Featherstone.

Rulon C. Craven, Director
with all members of the Committee as at present constituted.

Young Women

Ruth Hardy Funk, President
Hortense H. Child, First Counselor
Ardith G. Kapp, Second Counselor
with all members of the Committee as at present constituted

Relief Society

Barbara Bradshaw Smith, President
Janeth Russell Cannon, Education Counselor
Marian Richards Boyer, Homemaking Counselor
Mayola R. Miltenberger, Secretary-Treasurer
with all members of the Board as at present constituted.

Sunday School

Russell M. Nelson, President
Joseph B. Wirthlin, First Counselor
Richard L. Warner, Second Counselor
with all members of the Board as at present constituted.

Primary Association

Naomi Maxfield Shumway, President
Sarah Melissa Broadbent Paulsen, First Counselor
Colleen Bushman Lemmon, Second Counselor
with the following as members of the Board:
Trilba J. Lindsay
Anna F. Bailey
Reta D. Baldwin

Beulah D. Burgoyne
Virginia B. Cannon
Carmen M. Dibble
Fulvia C. Dixon
LaNore D. Espenschied
Claudia F. Eliason
Thelma W. Fetzner
Camille S. Gambles
Ruth M. Gardner
Mary Jane E. Johnson
Marjorie C. Kjar
Jeanne J. Larson
Ruth H. Lundgren
Patricia C. Maughan
Phyllis B. McMullin
Blanche B. Miles
Dorthea C. Murdock
Della Mae I. Rasmussen
Kathleen E. Reese
Dorothy B. Taylor
Donna S. Waters
Dwan J. Young

Church Board of Education

Spencer W. Kimball
Nathan Eldon Tanner
Marion G. Romney
Ezra Taft Benson
Mark E. Petersen
Delbert L. Stapley
LeGrand Richards
Hugh B. Brown
Howard W. Hunter
Gordon B. Hinckley
Thomas S. Monson
Boyd K. Packer
Marvin J. Ashton
Bruce R. McConkie
L. Tom Perry
Alvin R. Dyer
Marion D. Hanks
A. Theodore Tuttle
Paul H. Dunn
Victor L. Brown
Belle S. Spafford

Commissioner, Church Educational System

Neal A. Maxwell

Church Finance Committee

Wilford G. Edling
Harold H. Bennett

Weston E. Hamilton
 Lee S. Bickmore
 David M. Kennedy
 Warren E. Pugh

Tabernacle Choir

Isaac M. Stewart, President
 Jay E. Welch, Conductor
 Jerold D. Ottley, Associate Conductor
 Alexander Schreiner, Chief Organist
 Robert Cundick, Organist
 Roy M. Darley, Organist

President Tanner

President Kimball, I think the voting in favor has been unanimous.

President Kimball

We shall now be privileged to hear from President Marion G. Romney, second counselor in the First Presidency.

Following President Romney, we shall hear from Elder Marvin J. Ashton of the Council of the Twelve.

President Marion G. Romney

Second Counselor in the First Presidency

My beloved brothers and sisters and friends, I invite you to join with me in a prayer that I may enjoy the Spirit of the Lord while I speak and that you may enjoy it while you listen. I am going to talk about some of the very fundamentals of the gospel of Jesus Christ of great importance, and I will use considerable scripture which we'll have to have the Spirit to help us appreciate.

Saved by atonement

The Church of Jesus Christ of Latter-day Saints affirms as its Third Article of Faith:

"We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel."

In these remarks I shall set forth some views of the church of Jesus Christ on this subject.

Saved as here used means resurrected and returned as a sanctified, celestialized, immortal soul to the presence and society of God, there to pursue an endless course of eternal progress.

To get a glimpse of what this means requires a knowledge of the form and nature of God and of man and their relationship to each other.

Man, a dual being

Man is a soul, that is, a dual being, a spirit person clothed in a tangible body of flesh and bones. God is a perfected, saved soul enjoying eternal life. He is both immortal and exalted to the highest glory. He is enjoying that blessed condition which men may attain to by obedience to the laws and ordinances of the gospel.

The Almighty is not alone in his eternal glory. Myriads of saved souls enjoy his society. Family relationships prevail there; spirit offspring are born there; our spirits were born there. Modern revelation affirms the fact that all the inhabitants of the worlds are the "begotten sons and daughters unto God." (D&C 76:24.) God our Heavenly Father is in fact and reality the father of our spirits. We are "his offspring" (Acts 17:28) as Paul declared in his great speech on Mars' hill.

God the Father is an immortal soul. Man is not yet an immortal soul. He is a human mortal soul subject to death. Man's body will upon death return to the earth from whence it sprang, and the spirit of man—what happens to it? Many people have pondered this all-important question. Shakespeare raised and commented upon it when he put into the mouth of Hamlet his famous "To be, or not to be" speech.

To be, or not to be—that is the question. . . .

To die, to sleep—

. . . and by a sleep to say we end

The heart-ache and the thousand natural shocks

That flesh is heir to 'Tis a consummation

Devoutly to be wished. To die, to sleep,

To sleep—perchance to dream. Aye, there's the rub,

For in that sleep of death what dreams may come

When we have shuffled off this mortal coil

Must give us pause. There's the respect

That makes calamity of so long life,

For who would bear the whips and scorns of time,

The oppressor's wrong, the proud man's contumely

The pangs of despised love, the law's delay,

The insolence of office and the spurns

That patient merit of the unworthy takes,

When he himself might his quietus make

With a bare bodkin? Who would fardels bear,

To grunt and sweat under a weary life, But that the dread of something after death,

The undiscovered country from whose bourn

No traveler returns, puzzles the will,

And makes us rather bear those ills we have

Than fly to others that we know not of?

Hamlet, 3, i, 56, 60-82

Shakespeare in these lines dramatically poses the question as to what happens to man's spirit after death, but he leaves it unanswered. He did not know that the Lord had given a direct answer to the question.

The experience of Alma

About 75 years B.C. there lived in America a prophet of God by the name of Alma who was so concerned about what happens to the souls of men after

death that he sought the Lord in prayer with such mighty faith that the Lord sent an angel who revealed to him that "the spirits of all men, as soon as they are departed from this mortal body, . . . are taken home to that God who gave them life.

"And then shall it come to pass, that the spirits of those who are righteous are received into a state of happiness, which is called paradise, a state of rest, a state of peace, where they shall rest from all their troubles and from all care, and sorrow.

"And then shall it come to pass, that the spirits of the wicked . . . shall be cast out into outer darkness; . . .

" . . . this is the state of the souls of the wicked, yea, in darkness, and a state of awful, fearful looking for the fiery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection." (Al. 40:11-14.)

A literal resurrection for all mankind

The Church accepts this scripture as a statement of fact.

These words of Alma presume a literal, universal resurrection such as declared by Paul when he wrote to the Corinthians:

"As in Adam all die, even so in Christ shall all be made alive." (1 Cor.15:22.)

The Church believes the scriptural doctrine that Jesus Christ through his victory over death opened the grave for himself not only but for all mankind. It believes that the resurrection is an indispensable step on the way to salvation.

The Church also accepts the scriptural doctrine that following the resurrection each person—then an immortal soul—will be arraigned before the bar of God's justice and receive a final judgment based on his performance during his mortal probation, that the verdict will turn on obedience or

disobedience to the laws and ordinances of the gospel. If these laws and ordinances have been complied with during mortal life, the candidate will be cleansed from the stain of sin by the atoning blood of Jesus Christ and be saved in the celestial kingdom of God, there to enjoy with God eternal life. Those who have not complied with the laws and ordinances of the gospel will receive a lesser reward.

Final judgment

Alma speaks of this final judgment as follows:

"And then shall the righteous shine forth in the kingdom of God.

"But behold, an awful death cometh upon the wicked; . . . and they drink the dregs of a bitter cup." (Al. 40:25-26.)

In about 550 B.C. an earlier American prophet treated this whole subject of how "through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel" (Third Article of Faith) in such a masterful fashion that I have chosen to conclude these remarks with a rather long quotation from his record. It will take about six minutes to listen to it, but it will be well worth our time.

Eternal life

The reward for understanding and implementing what I will read will be eternal life, the greatest of all the gifts of God. Addressing his brethren, he said:

"I know that ye have searched much, many of you, to know of things to come; wherefore I know that ye know that our flesh must waste away and die; nevertheless, in our bodies we shall see God.

"Yea, I know that ye know that in the body he shall show himself unto those at Jerusalem [he was talking, as I said, some nearly 600 years B.C.] from whence we came; for it is expedient that

it should be among them; for it behooveth the great Creator that he suffereth himself to become subject unto man in the flesh, and die for all men, that all men might become subject unto him.

"For as death hath passed upon all men, to fulfil the merciful plan of the great Creator, there must needs be a power of resurrection, and the resurrection must needs come unto man by reason of the fall; and the fall came by reason of transgression; and because man became fallen they were cut off from the presence of the Lord.

The need for atonement

"Wherefore, it [meaning the atonement which Christ was to make for man's transgressions] must needs be an infinite atonement—save it should be an infinite atonement this corruption could not put on incorruption. Wherefore, the first judgment which came upon man must needs have remained to an endless duration. And if so, this flesh must have laid down to rot and to crumble to its mother earth, to rise no more.

"O the wisdom of God, his mercy and grace! For behold, if the flesh should rise no more our spirits must become subject to that angel who fell from before the presence of the Eternal God, and became the devil, to rise no more.

"And our spirits must have become like unto him, and we become devils, angels to a devil, to be shut out from the presence of our God, and to remain with the father of lies, in misery, like unto himself; . . .

"And because of the way of deliverance of our God, the Holy One of Israel, . . . death, . . . which is . . . temporal, shall deliver up its dead; which death is the grave.

"And . . . death . . . which is . . . spiritual . . . shall deliver up its dead; which spiritual death is hell; [that's an interesting definition, to be shut off from the presence of God is literally hell] wherefore, death and hell must de-

liver up their dead, and hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored one to the other; and it is by the power of the resurrection of the Holy One of Israel.

"O how great the plan of our God! For . . . the spirit and the body is restored to itself again, and all men become incorruptible, and immortal, and they are living souls, having a perfect knowledge like unto us in the flesh, save it be that our knowledge shall be perfect.

"Wherefore, we shall have a perfect knowledge of all our guilt, and our uncleanness, and our nakedness; and the righteous shall have a perfect knowledge of their enjoyment, and their righteousness, being clothed with purity, yea, even with the robe of righteousness.

"And it shall come to pass that when all men shall have passed from this first death unto life, inasmuch as they have become immortal, they must appear before the judgment-seat of the Holy One of Israel; and then cometh the judgment, and then must they be judged according to the holy judgment of God.

Justice and mercy of God

"And assuredly, as the Lord liveth, . . . they who are righteous shall be righteous still, and they who are filthy shall be filthy still; . . . and their torment is as a lake of fire and brimstone, whose flame ascendeth up forever and ever and has no end.

"But, behold, the righteous, the saints of the Holy One of Israel, they who have believed in the Holy One of Israel, they who have endured the crosses of the world, and despised the shame of it, they shall inherit the kingdom of God, which was prepared for them from the foundation of the world, and their joy shall be full forever.

"O the greatness of the mercy of

our God, the Holy One of Israel! For he delivereth his saints from that awful monster the devil, and death, and hell, and that lake of fire and brimstone, which is endless torment.

"O how great the holiness of our God! . . .

"And he cometh into the world that he may save all men if they will hearken unto his voice; for behold, he suffereth the pains of all men, yea, the pains of every living creature, both men, women, and children, who belong to the family of Adam.

"And he suffereth this that the resurrection might pass upon all men, that all might stand before him at the great and judgment day.

"And he commandeth all men that they must repent, and be baptized in his name, having perfect faith in the Holy One of Israel, or they cannot be saved in the kingdom of God." (2 Ne. 9:4-9, 11-16, 18-23.)

On the other hand, those who will "repent and believe in his name, and be baptized in his name, and endure to the end" shall be saved. (2 Ne. 9:24.)

Saved through the atonement

Such, my beloved brothers and sisters and friends, is the way prescribed by the Lord in which all may obey the laws and ordinances of the gospel and thereby be saved through the atonement of Christ.

I bear you my personal witness to the truth of these teachings and to the further fact that The Church of Jesus Christ of Latter-day Saints is Christ's church established, endowed with the authority, and commissioned by him to teach and administer the saving principles and ordinances of his gospel to all mankind.

In all humility, kindness, love, and sincerity, we invite you to carefully listen to and prayerfully investigate our message. If you will do so, you shall receive a like witness and be on your way to salvation, to being saved in the kingdom of God. That it may be so

with all of us, I humbly pray in the name of Jesus Christ, our Lord. Amen.

President Kimball

President Marion G. Romney of

the First Presidency of the Church has just addressed us.

We shall now hear from Elder Marvin J. Ashton of the Council of the Twelve Apostles.

Elder Marvin J. Ashton

Of the Council of the Twelve

One warm evening during the past summer months Sister Ashton and I enjoyed a professional baseball game. During the early part of the competition our attention was diverted from the action by a late arriver. As he walked by, he spotted me and asked, "Who's losing?" I responded with, "Neither one." Following my answer, I noticed that he glanced at the right-field scoreboard, saw the game wasn't tied, and walked on, undoubtedly wondering about me.

Seconds after he made his way to a distant seat, Sister Ashton said, "He doesn't know you very well, does he?" "What makes you say that?" I replied. She responded with, "If he did, he would know you don't believe anyone is losing. Some are ahead and some are behind, but no one is losing. Isn't that right?" I smiled in approval with a warm feeling inside.

The importance of attitude

All of us, young and old, will do well to realize that attitude is more important than the score. Desire is more important than the score. Momentum is more important than the score. The direction in which we are moving is more important than position or place.

The truth "For as [a man] thinketh in his heart, so is he" (Prov. 23:7) is as applicable today as any time in history. I remember years ago meeting a young man who had tattooed on his body the words "A BORN LOSER." I don't think you will be surprised to learn that I met him in a state prison.

I also remember once asking two young boys if they could swim. One said, "No." The other, "I don't know. I've never tried." Unknowingly, perhaps, their attitudes were showing.

Proper attitude in this crisis-dominated world is a priceless possession. Never before is it more important for all of us to move forward with conviction. We may be behind, but we are not losing if we are moving in the right direction. God will not score our performances until the end of the journey. He who made us expects us to be victorious. He stands by anxious to answer our call for help. Sad but true, many today are behind in their contacts with God and encouraging destructive attitudes toward self and fellowmen. We need to lead with good cheer, optimism, and courage if we are to move onward and upward.

Be grateful

The truths "And in everything give thanks" (D&C 98:1) and "Thou shalt thank the Lord thy God in all things" (D&C 59:7) and "He who receiveth all things with thankfulness shall be made glorious" (D&C 78:19) are not only recommended tools of appreciation, but are powerful attitude guidelines prescribing rewarding patterns. Think of the personal challenge to thank God in all things. If we thank God in all things, we will not permit ourselves to get behind. We must work each day to beat yesterday's record, not someone else's. With His help we can

accomplish all things and be winners indeed in the processes of eternity.

We must strive for an ingrained attitude of self-confidence that will make us believers in self. How important it is in all our lives to develop an appropriate balance of confidence and humility. Proper self-confidence lets every man know there is a spark of divinity within waiting to be nurtured in meaningful growth. Proper attitude enables us to live in harmony with our potentials.

Beware of pride

We must beware of pride. An egotist will never get anywhere in this world because he thinks he's already there. Someone has said egotism is the anesthetic that dulls the pain of stupidity. Egotism can be cancerous to the soul.

The attitude with which we approach each day controls the outcome. We must be more concerned with what we do with what happens to us than what happens to us. Proper attitude toward self is an eternal pursuit. Positive personal attitude will insist that we deliver our best, even though less might seem adequate for the moment. Proper attitude demands we be realistic—even tough with ourselves and self-disciplining.

Let me share with you a verse from a 19th-century writer, Josiah Gilbert Holland. The bust of Dr. Holland is in the Hall of Fame and beneath is this powerful verse which he wrote entitled "Wanted:"

God give us men. A time like this
demands
Strong minds, great hearts, true faith
and ready hands.

Men whom the lust of office does not
kill,
Men whom the spoils of office cannot
buy,
Men who possess opinions and a will,
Men who love honor, men who will not
lie.

Patience and endurance

Proper attitude is a prerequisite to quality performance. We need men with the courage to put proper attitudes into action. We need more men today with patience and purposeful endurance. We need more men with the fearless conviction of a Joseph Smith, a Harold B. Lee, a Spencer W. Kimball, as he so courageously and fearlessly declared and exhibited in his keynote address. Joseph Smith—we may thrill in his attitude as I share these lines with you. His majesty and his attitude ring through.

"So it was with me. I had actually seen a light, and in the midst of that light I saw two Personages, and they did in reality speak to me; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in my heart: Why persecute me for telling the truth? I have actually seen a vision; and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen? For I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it; at least I knew that by so doing I would offend God, and come under condemnation." (Joseph Smith 2:25.)

Resilience

Another important ingredient of proper attitude is resilience, the ability to cope with change. Adaptability cushions the impact of change or disappointment. Love can be a great shock absorber as we adjust in trials and tragedy.

We constantly need to build hope in ourselves and those about us. We need to personally make dark days bright ones. Isn't it a joy, a lift, a light to see someone with heavy challenges and burdens moving forward to victory in the only contest that really matters.

Hope makes it possible for us to know that even in temporary failure or setback there is always a next time, even a tomorrow.

One of the greatest tragedies of our time is children of God—you and I—living and performing below our capabilities. Strength and courage come when we realize “come and follow me” (Matt. 19:21) was given by a loving Savior of hope and trust who extended the invitation to us without regard as to where we are or have been. His was the perfect example. His was the perfect attitude. His was the perfect life. He would be true to his calling at whatever the cost. His labors, his life, and his teachings are cherished possessions. Our pathways are clearly marked, thanks to his steps. His experiences are our strengths. I have said many times to our missionaries, “It is not so important whether a young man has been through the experience of a mission as it is whether the mission experience has been through him.”

Christ's example

Though he, Jesus, were a Son busily engaged in his Father's business, he was never too busy to assist a troubled mother, a sick man, a friend, a little child. These attitudes, these services were but outward evidence of inward greatness. As we too learn to serve as did he, we learn to live abundantly. A proper attitude helps us find God through service to his children.

Nazareth was little and looked down upon. It bore the brunt of ridicule. It had not been the scene of historic achievement. It had produced no winners: “Can any good come out of Nazareth?” (See John 1:46.) His attitude, his works, his life had lifted the little village out of obscurity. “Jesus of Nazareth” the world later called him, bringing honor to a once-despised town.

Once rejected by his own, the will, the way, and the work would yet identify him as King of kings and Lord of lords. He experienced scorn, ridicule,

and abuse, but victory and triumph were his because he was busily engaged in good works. To those who would destroy, defeat, discourage, he taught truth shall triumph. To those who would desecrate his temples, he fearlessly declared, “It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.” (Matt. 21:13.) His words and actions in this circumstance were yet but another evidence of character, conviction, courage, and proper attitude.

Every person in the world who loves courageous performance and appreciates proper attitude should read and reread the final chapters of his life. He lived, this Prince of Peace, in true majesty. His home town scorned his achievements. Some of his disciples had turned away. His enemies were about to triumph (so they supposed). What was his attitude? Was it complaint, faultfinding, retaliation, defeat? Never! His majestic words were, “Let not your heart be troubled” (John 14:1); “I have overcome the world.” (John 16:33.)

Final triumph

In the final week of his life cries turned from “Hosanna” to “Crucify.” Unwavering courage carried him onward and upward triumphantly. The honest in heart would yet know what he stood for and why he must die. Final scenes from the last week of his earthly life unfold before us lessons in attitude greatness. Learn with me more of his courage and divinity as we see him continue faithfully to the end in those trying days. Recall with me the Last Supper with his disciples, a visit to the Garden for high communion with his Father (“Let this cup pass, nevertheless thy will be done” [see Matt. 26:39]), a victory signal following the battle, and the crucifixion site with soldiers appearing on the scene. When the boldly confronted him, prepared for resistance and rebellion, they were greeted with, “Whom seek ye? . . . I am he” (John 18:4, 5), he answered proudly. On a bar-

ren hill not far beyond the city wall he was nailed to a cross. As he suffered his cruel crucifixion, no doubt there were witnesses and spectators who observed with their limited perspective, "He is losing. He is confined. He is defeated." How wrong they were and how wrong they are. Jesus of Nazareth a loser? Never! He is our Savior, our Redeemer, a winner, a Son of God.

Adopt convictions

He this day would have us permanently adopt the attitude of conviction and commitment so movingly expressed in verse seven of our hymn, "How Firm a Foundation":

The soul that on Jesus hath leaned for
repose
I will not, I cannot, desert to his foes;
That soul, though all hell should
endeavor to shake,
I'll never, no never, no never forsake!

Hymns, no. 66

What a pleasure it is for me, brothers and sisters, to bear special witness to his reality, his strength, his divinity, and his earthly purposes. This is his church. This is his gospel. This is his plan for those who would conquer self, continue faithfully, and be victo-

rious. I bear testimony to these truths in the name of Jesus Christ. Amen.

President Kimball

We have just heard from Elder Marvin J. Ashton of the Council of the Twelve.

The Choir and congregation will now join in singing: "Come, O Thou King of Kings," following which we shall hear from Elder Rex D. Pinegar of the First Council of Seventy.

The Tabernacle Choir and the congregation sang the number, "Come, O Thou King of Kings."

President Kimball

To those of the television and radio audience who have just joined us in this third session of the 144th Semi-Annual Conference of the Church, we are convened in the historic Tabernacle on Temple Square and other buildings in Salt Lake City, Utah.

We shall now hear from Elder Rex D. Pinegar of the First Council of Seventy. He will be followed by Elder Robert L. Simpson, Assistant to the Council of the Twelve.

Elder Rex D. Pinegar

of the First Council of the Seventy

My beloved brothers and sisters, I'm sure we all echoed with the choir "Thanks Be to God" for the opportunity we have to be gathered today under the direction of a prophet, Spencer W. Kimball.

Missionary experiences

My family and I have recently returned from Virginia, where it has been my great privilege to preside over a mission of the Church for the past three years. Observing the diligence and

faith of the missionaries has brought to me a greater realization of the blessings that accompany those who continue to serve the Lord in righteousness. I'm grateful to the Lord for the calling I now have which permits me to continue to serve in missionary service.

This privilege was even more keenly felt when one of my recently returned missionaries confided in me a dilemma at returning home. This fine young man had served well his entire mission. He had demonstrated faith and courage under difficult circumstances.

Now he faces the challenge of maintaining his missionary zeal and spirit in the surroundings of home where more subtle opposition may exist.

Conflicting values

After telling me what a great family he had and how well they had supported him during his missionary service, he posed a problem. He said, "The only big thing that is really bothering me about being home and being around the family is that my family is one that likes to do a lot of hunting. Now that used to be a great thing for me, but now it is a lot different, mainly because it means the family will be expecting me to go hunting with them on Sundays. So I am faced with a big decision right off the bat. I really don't want to go hunting on Sunday, but I don't want to upset my family because of it. Any counsel would surely be appreciated." He went on to assure me that he knew his family did not desire nor intend to ask him to do wrong. Hunting was just a long-standing activity.

The counsel I would give to my missionary, and to others who may be faced with the decision to continue or not to continue a righteous course, is to recall the experience of Oliver Cowdery. Oliver had begun his labors in the kingdom with a faithful and humble service. The Lord rewarded him by giving him the gift of translation. He told Oliver of marvelous contributions he could make toward enlightening the people if he would continue faithfully in his efforts. Later when Oliver attempted to translate, he failed. The Lord told Oliver it was "because that you did not continue as you commenced." (D&C 9:5.) Oliver had not continued in his righteous efforts, and the gift was taken from him.

Simply stated, the Lord's counsel to one who has "commenced" properly and faithfully is, "Continue as you have

commenced." We could follow the example of Nephi, a son of Helaman, who after laboring diligently to teach and live righteously, had decided to give up and return home because the people refused to accept his counsel and to repent. As he approached his home, the voice of the Lord came to him. The Lord reminded Nephi of the blessings that would result from the unwearyingness with which he had labored and taught the people and with which he had kept the commandments of God. With renewed vigor and determination, Nephi turned from his home and returned to his labors to continue as he had commenced. (See Hel. 10:2-12.)

The blessing of righteous parents

There is also the enlightening experience which Enos had. He helps us to understand the blessing of building upon and following the teachings of righteous parents. Enos described his father as a "just man—for he taught me in his language, and also in the nurture and admonition of the Lord, . . . and the words which I had often heard my father speak concerning eternal life, and the joy of the saints, sunk deep into my heart." (Enos 1:3.) The continual teachings of a just father caused Enos' soul to hunger, and he went before the Lord in mighty prayer and supplication for his own soul.

Enos had also learned the value of continuing in righteousness, for he tells us that he prayed all day long, "and when the night came I did still raise my voice high that it reached the heavens." (Enos 4.) His continuous and fervent humble prayer resulted in a marvelous declaration from on high: "And there came a voice unto me, saying: Enos, thy sins are forgiven thee, and thou shalt be blessed." (Enos 5.)

Enos had built upon the righteous teachings of his father as the base for his own search for the Lord. He had continued as he commenced.

Maintain a steady course

To continue means more than to endure or to tolerate something. It means to maintain a steady course of action with unshaken faith in Christ. It means to be a true follower of Christ.

"Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed.

"And ye shall know the truth and the truth shall make you free." (John 8:31-32.)

To continue means to press forward.

"And now, my beloved brethren, after ye have gotten into this straight and narrow path, I would ask if all is done? Behold, I say unto you, Nay; for ye have not come thus far save it were by the word of Christ with unshaken faith in him, relying wholly upon the merits of him who is mighty to save.

"Wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life." (2 Ne. 31:19-20.)

Press forward

To continue in righteousness takes personal courage and strength of commitment. We must recognize that there is an opposing force to that which is right. Sometimes hardships come our way or fatigue dims our vision in decision making. It may be a selfish motive or a carnal desire that needs to be overcome before we can continue. In every situation, however, the answer which leads to happiness is to press forward. President Kimball has assured us that when we have done all we can do in a situation, the Lord "will find a way to open doors."

A pair of lady missionaries spent an entire week striving to open the doors of people's hearts in a small town.

They met rejection and ridicule at almost every door. After a particularly difficult day, they returned to their apartment dejected and tired. They were not sure they could continue in the face of such opposition. After much discussion and prayer, they retired for the night, determined that on the morrow they would return once more to their area to continue their labors. The next morning they pleaded again with the Lord for strength to face the challenges of the day. That day nearly every family they called on welcomed their message. The Lord blessed their continued efforts and faith and opened the doors of homes and hearts to the message of restoration.

A home teacher continued faithfully to visit a certain family for seven years before the father in that home responded to the invitation to become actively involved in the Church.

Continued effort

One young husband decided to find out for himself if the Church were true. He had observed the uplifting changes brought into the lives of his wife and children, who had joined The Church of Jesus Christ of Latter-day Saints six years previously. He obtained a copy of the Book of Mormon and began reading. At first he felt nothing, but he continued to read. He remembered that he should pray as he read—that was the counsel the missionaries had given. For the next six evenings he continued to read and to pray. He continued to plead with the Lord to let him know the truths contained in these scriptures.

Two more evenings he continued, and then a deeply spiritual experience began to unfold. He found himself listening as he read. It was as though he were hearing the characters in the story speak rather than verbalizing the printed word himself. He continued to pray and to study. At the close of the tenth evening, he stated that he was now hearing the voices of the characters

and feeling the spirit of their messages.

His continued effort brought him near to the Lord in his search for truth; he then received a testimony of the truthfulness of the Book of Mormon.

A noble wife continued for 37 years to teach her children to honor their father, for she promised that he would one day honor his priesthood. This promise was realized, and he became a diligent and faithful follower of the Lord.

Our faithful pioneers sang, "Press on, press on" ("Though Deepening Trials," *Hymns*, no. 285) as they faced difficult and trying times. The youth of the Church today sing, "Carry on, carry on" ("Firm as the Mountains Around Us," *Hymns*, no. 42) in the face of modern trials.

Blessings through endurance

There are many, many examples of those who have received blessings

through continuing in righteousness. There are also numberless examples of those who have been denied the Lord's blessings because they turn from righteous paths and do that which is wrong.

May the Lord bless each of us with the strength, courage, and faith to continue what we commence in righteousness. I testify to you that God lives. May we each follow the counsel of the Lord to continue in righteousness ourselves, in the name of Jesus Christ. Amen.

President Kimball

Elder Rex D. Pinegar of the First Council of Seventy has just addressed us.

We will now hear from Elder Robert L. Simpson, Assistant to the Council of the Twelve Apostles. He will be followed by Elder Mark E. Petersen of the Council of the Twelve.

Elder Robert L. Simpson

Assistant to the Council of the Twelve

My beloved brothers and sisters, I am grateful for this opportunity and for the spirit of the testimonies that have been borne here this morning.

Just a couple of weeks ago I was passing through the Salt Lake airport and had a less-than-five-minute contact with a young man that impressed me very much. During our brief contact he found out about my affiliation with the Church. He found out that the yellow pad that I had in my hand was in preparation for some thoughts to give at the Saturday morning session of general conference.

I observed a tenderness between him and his wife and his three children. And I knew that he was a man with deep spiritual sensitivity. But having only three or four minutes to chat, as I boarded my aircraft, I discovered that I

didn't know his name, I didn't have his address. But I want you to know that much of what I say this morning is because I know he is listening to this particular session of conference.

Teachings of Christ

We are met here this morning hopefully that we might communicate well about the Lord Jesus Christ, because incorporated in his precious teachings are the most urgent, the most important, and the most vital of all information pertaining to the ultimate happiness and eternal destiny of man.

I earnestly seek his divine help and guidance that the intent of my heart will not be misunderstood, and perhaps our communication can be like the prophet Isaiah when he said, "Come now, and

let us reason together" (Isa. 1:18); and this for one purpose only, that we might all be blessed more abundantly.

As I proceed now to share these few thoughts with you, I declare with the apostle Paul as he taught the saints of Rome:

"I am ready to preach the gospel to you. . . .

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation."

Then he concluded, "It is the power of God . . . to every one that believeth." (Rom. 1:15-16.)

And I promise you that the Holy Ghost stands ever ready to bear witness to all who earnestly seek the truth that they might recognize that truth.

Missionary zeal

A Protestant minister who was somewhat perturbed about losing some of his parishioners to the Mormon Church asked one of our missionaries: "Why do you proselyte amongst my people? They are all good Christians. You should be spending your time with the heathen nations." And the reply came: "If you, sir, knew for certain that God the Father and his Son Jesus Christ had shown themselves and spoken again in this time of the world's history, restoring vital information and also restoring true priesthood authority to man, would you be able to remain silent?"

No man could, and so it is with some 18,000 young men and young women throughout the world today who seek the singular privilege of sharing with as many as will pause to listen, that in very deed God the Father and his Son did appear to a young lad in this day and age, all of which was preliminary to the second coming of the Lord and Savior as foretold by the prophets.

The Restoration

These same missionaries proclaim to the world that, following this

remarkable visitation by two members of the Godhead, priesthood authority was restored to the earth through special heavenly messengers. Who else but John the Baptist would be better qualified for the honor of restoring the Aaronic Priesthood, the authority to baptize by immersion? For it was he whom the Savior sought out when the Savior felt the need to establish the example of baptism by immersion and by proper authority.

Who else but the apostles Peter, James, and John would be more appropriate or better qualified to restore the Melchizedek Priesthood just a few weeks later? Yes, those same great apostles who walked and talked with the Savior during his brief ministry, returned to earth for a specific purpose in our time.

God's house of order

Yes, with all of the soberness of my soul, I declare that God's house is a house of order. His holy purposes are not carried out by man's whim or fancy but, rather, in this church which bears his name, sacred ordinances can only be performed by proper authority. We agree with Paul that "no man taketh this honour unto himself, but he that is called of God, as was Aaron." (Heb. 5:4.) Priesthood authority of the Lord Jesus Christ was restored by John the Baptist, by Peter, James, and John in the spring of 1829.

Since the reestablishment of the Lord's true church 144 years ago, there has been a driving compulsion among the members of the Church to share their good feeling with their neighbors, with their friends, and abroad. "Every member a missionary" has become a byword in this Church, as thousands can be found throughout the free world bearing witness, explaining the restoration, and radiating the Spirit of Christ unto all who will listen.

Words can hardly convey the joy and the fulfillment that accompany conversion to the truth, all made

possible by the miracle of forgiveness, as repentance paves the way for baptism.

Missionary efforts

May I invite you to participate on a rapid world tour as we glimpse quickly at just a sample or two of what is happening everywhere as this great latter-day missionary momentum rolls forth.

I am thinking, first of all, of a South Pacific family of 14 whose family unit had been so badly broken through parental indifference and irresponsible acts that four of the older children were in reform school and three youngsters were in foster-home custody. Today you will find a solid family unit headed by parents who have goals, proper discipline, and great love for their children, who have been sealed to them for eternity in the temple of God. The two oldest boys are full-time missionaries, striving to bring the same hope to many others. All of this because a desperate father, contemplating suicide, listened to two young men—one 19 and the other 20—and he believed what they told him.

Not long ago I listened to this testimony from a black man nearing the end of a long prison sentence: "I found the truth behind these prison bars," he said. "There has been plenty of time to study and to think. My one ambition now is to qualify for baptism, after my debt to society has been paid, and then go back home to Mississippi to tell my people about this great church."

While winging across the South Pacific, an airline stewardess asked me and my wife if we were Mormons after our third serving of milk. Receiving a positive answer, she said with a radiance we shall never forget: "I can hardly wait to get back to California after this trip because I am scheduled for the third discussion from the missionaries, and I already know that it is true." Yes, she was baptized. She found a young man to match her faith.

They have a beautiful little family. They're on their way.

The gospel and the family

May I introduce you to a successful young executive who writes: "Our family had it made. My wife and I were close, the three children were well adjusted, and then it happened. Jeff and Angela started to attend Primary with the neighbor's children. From then on each Primary day our dinner hour became an instant replay of Primary. As parents, we couldn't believe the great thoughts and attitudes—yes, and 'a little child shall lead them.' [Isa. 11:6.] Well, that was the beginning [he writes], and now after two years as members of the Lord's true church, we really do have it made. Our family didn't really know what family unity and true happiness were all about until Mormonism came into our family circle."

One woman in a South American country, intrigued by the sincerity of the Mormon missionaries, invited them back to meet the family that evening. But unfortunately her husband did not share her feelings, and the young men were greeted by a note on the door turning them away. She fasted and prayed that the Lord might intercede. And you know, it was just about six weeks later that the husband told her about two fine young men he had met on the bus coming home. He arranged for them to share their message with the family, and all six were baptized. It was not until then that the wife explained that these were the same two young men whom she had tried to introduce him to earlier. "God moves in a mysterious way his wonders to perform." (See *Hymns*, no. 48.)

A happy people

Most people agree that Mormons are happy people, Mormons are stable people, and Mormons are dedicated people. Mormons are trustworthy

people, and Mormons are healthy people. And yet I hear you saying, "Ah, but I know a Mormon who does thus and so." My testimony to you today is that if you know a Mormon who is doing wrong, it is not because of his religious teachings. It is in spite of his religious teachings, and we sincerely hope that he will repent soon, for where much is given, much is expected.

"Try me and see," says the Lord. Whether your life be racked with profound problems or whether you think you have it made, I declare with total confidence that your life can only find genuine and lasting fulfillment in the restored gospel of Jesus Christ.

The Lord's formula

Why not use the same formula suggested by the Savior to test the truth of his church? My witness to you here today is the same as his declaration to a group of well-meaning critics 2,000 years ago, when he said:

"My doctrine is not mine, but his that sent me.

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:16-17.)

I declare in all kindness and sincerity that your eternal life and the salvation of your family depend upon what happened in the life of Joseph Smith, a prophet of God. May you find out soon is my humble prayer in the name of the Lord Jesus Christ. Amen.

President Kimball

We have just listened to Elder Robert L. Simpson, Assistant to the Twelve.

We shall now hear from Elder Mark E. Petersen of the Council of the Twelve Apostles who will be our concluding speaker.

Elder Mark E. Petersen

Of the Council of the Twelve

I would like at this time to express the deep appreciation I feel, and I am sure all of you feel, for the magnificent leadership of President Kimball. He thrills us; he thrills me and I am sure he thrills you. He is a mighty man of God, and yet he is so humble. He has the common touch; we all love him very much. And I am sure that I may speak for everyone of you in saying to him this day how grateful we are for his leadership and that we uphold and sustain him with all our hearts and all our souls. President Kimball, we are grateful for your leadership.

Keeping the Sabbath day

I have a friend whose name is Kenneth. He has a lovely wife and four

young children and is a good citizen and a generous provider.

His family is united. They do things together, go places together, have fun together. Some people may wonder what more they possibly could have. But they do lack one thing—and it is a serious deficiency. They do not have that something which could make their happiness and togetherness permanent.

They are so satisfied with the present that they never have considered the possibility that someday it may all stop and that they won't have this happiness, this togetherness, any longer and that their present enjoyment may become but a pleasant memory.

Kenneth and his wife, Lucille, are good people, honest and upright. They don't go to church, though, and they

feel they can be good enough without it. They teach their children honesty and virtue and they tell themselves that is about all the Church would do for them.

And, anyway, they insist that they need their weekends for family recreation. Saturdays and Sundays are the only days Kenneth has free from his work, so church-going would really get in their way and would be an obstacle to their plans for each weekend—so they tell themselves.

I would like now to talk to Kenneth and his family, and to all other families in similar circumstances. So, Kenneth, let us counsel together for a few moments.

We know that your love for your family is truly great. But it can be even greater. You know that life is uncertain and that the good things you enjoy now might not and probably cannot go on forever.

Family togetherness

Do you recall Ralph Stewart who worked at the same place where you are employed? Do you remember the accident that left him a cripple and that eventually took his life? What became of the togetherness of his family? Where is their weekend recreation now?

Oh, I know that you don't like to bring up unpleasant things. And yet you are a realist and usually you do look things squarely in the face. Why not look at your family situation that way?

Recently I passed a beautiful stone church. In front of it was a neat little bulletin board announcing the pastor's sermon topic for the next Sunday and asking the question "Where are you going to spend eternity?"

It made me stop and think and reminded me of a few years back when I was in the Dulles airport near Washington, D.C., with Elder Richard L. Evans. We watched the people hurrying by, some running for planes, others looking for taxis or friends to take them somewhere else.

Brother Evans looked at them and then at me and asked, "Where do they think they are really going?"

"Where are you going?"

But like you, Kenneth, they weren't giving that subject any attention. Now I ask you: Where are you really going? Where is your family going? Are you always going to have fun? Are you always going to be together like you are now? Do you ever think of eternity?

We used to sing in Sunday School a hymn with words that went like this:

We're marching, marching homeward
To that bright land afar;
We work for life eternal;
It is our guiding star.

Another verse reads:

Then day by day we're marching,
To heaven we are bound;
Each good act brings us nearer
That home where we'll be crowned.
"We're Marching on to Glory,"
Hymns, no. 194

It is a good old song, and it kept our attention on the very thing that you seem now to have forgotten.

Kenneth, there *is* an eternity. I'm sure you already believe that. And there is a God in heaven who is our eternal Father. You believe that too. But what are we doing to assure a proper place for ourselves in that eternity?

What God expects

I think that we must all accept the fact that whereas God is a most merciful Father—infinity so—he also is a just God. And do you recall what he wants of us?

He hopes that we will all become like him, just as the Savior commanded in his Sermon on the Mount. (See Matt. 5:48.) As the children of God, we have within us the full capability of becoming like him. Isn't it natural for children to become like their parents?

But we can't become like him merely through wishful thinking, nor even by being what we ourselves may call good.

He has his own plan for us to follow, and it alone will assure us the desired results. It is a formula for success both in this life and the life to come. Unless we follow it, we restrict ourselves. It is that way in everything else, isn't it? Do you remember when you studied chemistry in school? What happened if you didn't follow the formula in a laboratory experiment? Do you remember also in school that you were required to follow the curriculum or you couldn't graduate? It is the same with eternity. We have to follow the Lord's formula, which is his gospel.

If we do, we may always have this togetherness which you now enjoy in your family, and neither death nor the resurrection will prevent it. Wouldn't you like that?

The Lord's warning

But the Lord knows that perfection cannot come by imperfect means, and therefore he gives us his perfect formula, with the warning—such as we also were given in school—that unless we follow it, unless we fully accept his plan, we cannot receive the blessing.

Let us note just a few things which he has said, keeping in mind that he cannot violate his own rules. Obedience is a part of greatness. It is only good sense to comply with divine law.

Obedience

Let us read a few of the things he has told us about obedience. Said the Savior to the Nephites:

"Come unto me and be ye saved; for verily I say unto you, that except ye shall keep my commandments, which I have commanded you at this time, ye shall in no case enter into the kingdom of heaven." (3 Ne. 12:20.)

Stop and think what those words can mean to you and your family. Study them. Ponder over them. They are most

serious—"except ye shall keep my commandments, which I have commanded you at this time, ye shall in no case enter into the kingdom of heaven."

In the early history of our church the Savior gave a revelation in which he said essentially the same thing: "Keep my commandments continually. . . . And except thou do this, where I am you cannot come." (D&C 25:15.)

Kenneth, you have received the priesthood. To those who are thus ordained the Lord gives great promises for the future, but he sets up a condition in these words: "You shall live by every word that proceedeth forth from the mouth of God." (D&C 84:44.)

Don't you see that if we are going to spend eternity with the Lord, we have to earn that privilege by doing what he asks of us? If we are going to spend eternity with him, we must become like him and so must our wives and our children. But we only become like him by keeping his commandments, by being in his church and following his program. Don't you see that the program of the Church is really the plan of salvation, the way by which we develop those Christlike traits that make us like him?

If we were not like him and if it were possible under those circumstances to be in his presence, we would feel completely out of place, wouldn't we? But, of course, to come to him in that way is impossible.

Perfection requires effort

To develop traits of character like his is not without effort. We must realize that it is a process of growth and comes only by making his gospel a way of life.

We cannot be halfhearted about it either. We must serve him with all our heart, might, mind, and soul. And we must remember too that being active in the Church is a part of his gospel. The Lord said emphatically: "Every person who belongeth to this church of Christ, shall observe to keep all the command-

ments and covenants of the church." (D&C 42:78.)

We are told that we shall reap as we sow. This is the law of the harvest. If we sow wheat on our farms here on earth, we grow wheat. If, in our character building, we sow the seeds of righteousness, we shall reap that kind of harvest. So as the Lord himself said: "Whatsoever ye sow, that shall ye also reap; therefore, if ye sow good ye shall also reap good for your reward." (D&C 6:33.)

It works out like this, for example: The Lord said, "If ye forgive men their trespasses, your heavenly Father will also forgive you." (Matt. 6:14.) And he added: "With what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." (Matt. 7:2.)

In other words, if we here and now plan for family togetherness in the hereafter, when we arrive there we shall have it. But if we make no effort in that direction, we forfeit the blessing.

Eternity

Let me ask you, Kenneth: Where do you want your wife to spend eternity? Where your children? Do you want to keep them together with you forever? Or do you plan on a separation sometime?

Do you want your wife to spend eternity bereft of husband and children because you held back in mortality?

Do you want your children to spend eternity as orphans, without family ties to father and mother, because you held back in mortality?

Don't you realize that what you do affects the eternal life of both your wife and your children? You recall that generally children follow the examples of their parents. The pattern you set may determine whether they shall believe in God, whether they shall serve him, and whether they shall have clean or unclean habits. Then, in turn, they will similarly influence their own children—your grandchildren. So you

see that what you do now can affect your descendants for generations to come.

What is it you want for them? The best, or something less?

Isn't it time now for you to solidify your relationship with God—for your own sake, for your wife's sake, and for the sake of your children and grandchildren?

No happiness in disobedience

We all want family happiness, but there is no happiness in disobedience—nor in ignoring God. Why follow worldly ways? They never bring soul satisfaction. And they are costly too. We can never forget that—

Earth gets its price for what earth gives us;

The beggar is taxed for a corner to die in,

The priest hath his fee who comes and shrives us,

We bargain for the graves we lie in;

At the devil's booth are all things sold,

Each ounce of dross costs its ounce of gold;

For a cap and bells our lives we pay, we pay,

Bubbles we buy with a whole soul's tasking:

'Tis heaven alone that is given away,

'Tis only God may be had for the asking.

James Russell Lowell, *The Vision of Sir Launfal*

Temple marriage essential

To obtain the eternal togetherness of which we speak, a temple marriage is required. It is frightening to think of the alternative, for if we reject it the Lord says we cannot be enlarged in the world to come, but rather we shall remain separately and singly, without our togetherness, through all eternity.

President Spencer W. Kimball discussed this matter one day and among other things said:

"Are you willing to jeopardize your eternities, your great continuing happiness, your privilege to see God and dwell in his presence? For the want of investigation and study and contemplation; or because of prejudice, misunderstanding, or lack of knowledge, are you willing to forego these great blessings and privileges?"

"Are you willing to make yourself a widow for eternity or a widower for endless ages, a single, separate individual to live alone and to serve others? Are you willing to give up your children when they die or when you expire, and make them orphans? Are you willing to go through eternity alone and solitary when all of the greatest joys you have ever experienced in life could be 'added upon' and accentuated, multiplied, and eternalized? Are you willing . . . to ignore and reject these truths?"

And then our great President said: "Our friends, please do not ignore this call. I beg of you, open your eyes and see; unstop your ears and hear." (*Ensign*, Aug. 1974, p. 6.)

Prepare for the future

So now, Kenneth, I ask you one other question: Does the parable of the ten virgins mean anything to you? Half were wise and half were foolish. The wise ones prepared for the future; the foolish did not and were shut out of the Lord's presence, while the wise ones who had prepared were received by him.

With President Kimball, I appeal to you, Kenneth, and to all the Kenneths everywhere, and to their families, to accept the Lord's bidding, serve him, and earn your place with him in eternity.

The Savior's promise is great if we do, for he said:

"He that receiveth me receiveth my Father;

"And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him." (D&C 84:37-38.)

And that this may be our happy privilege, I earnestly pray in the sacred name of the Lord Jesus Christ. Amen.

President Kimball

Elder Mark E. Petersen of the Council of the Twelve Apostles has been our concluding speaker in this third session of the 144th Semi-Annual Conference of the Church.

We are grateful to the owners and managers of over 350 television and radio stations for offering their facilities as a public service to make proceedings of the conference available to a large audience throughout many areas of the world.

We also express gratitude to the Tabernacle Choir, its organist, Alexander Schreiner, and its chorister, Jay Welch, in his first General Conference as the chorister of the Choir, and for the beautiful music that the Choir always gives us.

We shall conclude this third session of the Conference with the Tabernacle Choir singing "Pilgrim's Song."

Following the singing, the benediction will be pronounced by Elder Samuel V. Miera, former president of the Mexico Hermosillo Mission.

This conference will then be adjourned until two o'clock this afternoon.

The Tabernacle Choir sang the number, "Pilgrim's Song."

The benediction was pronounced by Elder Samuel V. Miera, former president of the Mexico Hermosillo Mission.

The Conference was then adjourned until two o'clock p.m.

SECOND DAY AFTERNOON MEETING

FOURTH SESSION

The fourth session of the conference convened in the Salt Lake Tabernacle on Saturday, October 5, 1974, at 2 o'clock p.m.

President Spencer W. Kimball presided and President Marion G. Romney conducted the meeting.

The music for this session was rendered by the Ricks College Choir, with Chester W. Hill and Richard W. Robison conducting. Brother Robert Cundick was at the organ.

President Romney began the meeting with the following statement:

President Marion G. Romney

We extend to all a cordial welcome to this the fourth general session of the 144th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. President Kimball is here on the stand presiding and has asked me to conduct. We are convened in the historic Tabernacle on Temple Square in Salt Lake City.

We sincerely thank the owners and operators of numerous radio and television stations for the extensive coverage they have given to the proceedings of this conference, originating with KSL in Salt Lake City.

Countries in Europe, South and Central America, Africa, and parts of Asia will be able to receive broadcasts of these proceedings over International Short-wave radio.

Elders Marion D. Hanks and A. Theodore Tuttle are presiding at the Assembly Hall, and Elders James A. Cullimore and Hartman Rector, Jr. at the Salt Palace.

The General Priesthood Conference to be held this evening will be transmitted over closed-circuit from

the Salt Lake Tabernacle to over 195,000 men of the priesthood assembled in approximately 900 buildings throughout the United States, Canada, and Australia, and by way of closed-circuit television to eleven buildings in Salt Lake City and on the campus at Brigham Young University.

The music for this session will be furnished by the Ricks College Choir, with Chester W. Hill and Richard W. Robison conducting. Brother Robert Cundick is at the organ. With Chester W. Hill conducting, we shall begin this service by the choir singing, "Glorious Things of Thee are Spoken."

The invocation will then be offered by Elder Paul H. Dunn of the First Council of Seventy.

The Ricks College Choir sang the number, "Glorious Things of Thee Are Spoken."

The invocation was offered by Elder Paul H. Dunn of the First Council of Seventy.

President Romney

The Ricks College Choir will now sing, "O My Father." Following the singing, Elder LeGrand Richards of the Council of the Twelve will be our first speaker.

The hymn, "O My Father," was sung by the Ricks College Choir.

President Romney

Wasn't that divine singing? I would

like to say to the singers and to you listeners that Ricks College is my alma mater.

Elder LeGrand Richards of the

Council of the Twelve will be our first speaker, and he will be followed by Elder Theodore M. Burton, Assistant to the Council of the Twelve.

Elder LeGrand Richards

Of the Council of the Twelve

I am very happy, brothers and sisters, to be privileged to share this wonderful conference with you and I have enjoyed the music immensely at all sessions and the talks of my brethren. In your presence this day I would like to humbly express my love for my Father in heaven and for his Son, Jesus Christ, who gave his life as an atoning sacrifice for us, and also for his restored gospel which gives us such a wonderful pattern of life to live by and such hope for the eternities that are to come when our work here upon this earth is completed.

I would like to express my love for the Saints as I travel through the Church and in the missions and see those at the Mission Home, and as I feel the faith of the people. We thank God for the great outpouring of his Spirit that is causing the great growth and development of the Church throughout the world today. I thank him for our noble leadership, for President Kimball and his counselors. I love them, and the people love them because they are truly our Father's servants.

Children lost in death

I thought today that I would like to direct what I have to say to those parents who have lost children in death before they reached maturity and could enter into the covenant of marriage and have their own children here upon this earth. I reckon that there aren't many families who haven't had that experience.

I think of the thousands of our

boys who have lost their lives on the battlefields of their various countries. I think of our boys who have died in the mission field. While I was president of the Netherlands Mission, I held one of those wonderful missionaries in my arms as he passed on to eternal glory.

I think of the many wonderful, faithful women who never have an opportunity to marry here in mortality because they are not willing to throw their lives away on men who are not worthy to take them to the celestial kingdom. Many of them have filled missions and work diligently for the upbuilding of our Father's kingdom, for the raising of the youth of Zion, and they are wonderful.

Death of daughter

I would like to use my own family as an illustration of what I have in mind. Mother and I were filling a mission together over in Holland when we had a little girl born to us, and after we had been home a few years she passed away. When she was born, my wife has told me over and over again that she felt she saw an angel bring that spirit to her. And yet she is gone. Then I think of her four sisters. You voted here today to sustain one of them as a counselor in the general presidency of the Relief Society. Her other three sisters are just as noble and wonderful, although their talents may be just a little different.

When I think of this little one that we laid away when she was three-and-a-half years old, I thank God I have the

faith to believe that God reigns in the heavens above and in the earth beneath and that this little one will ultimately enter into her glory and be equal to any of her four sisters who have tarried here upon this earth and raised their families. I thank God for the statement of the apostle Paul when he said that "If in this life only we have hope in Christ, we are of all men most miserable." (1 Cor. 15:19.) In this brief period of mortality, it would not be possible for God to accomplish for all of his children all that he has in mind for them, the ones that are true and faithful.

Immortality and eternal life

I think of the statement of Moses as recorded in the Pearl of Great Price: "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.) I wonder sometimes if we ever stop to analyze that statement. I think we can understand what "to bring to pass immortality" is, that we will never die after we come forth in the resurrection, as President Romney pointed out this morning. But what about eternal life? As I interpret this, I find in it the feeling that all that God has ultimately planned for his children who are faithful and true shall come to them in his own due time.

We read in the Book of Mormon that we are not all born at the same time (and that doesn't matter) and that we don't all die at the same time. (See Al. 40:8.) I think of the words of Abraham when he saw the placing of the spirits here upon this earth, that the Lord would prove them to see if they would do all things whatsoever he had commanded them. Then he adds: "And they who keep their first estate shall be added upon." (Abr. 3:26.) That was in the spirit life before we came to mortality. "They who keep their second estate shall have glory added upon their heads for ever and ever." (Abr. 3:26.)

This little girl of ours kept her second estate as far as she could at her age.

Purposes fail not

Then I think of the statement of the Lord to the Prophet Joseph Smith when he said: "The works, and the designs, and the purposes of God cannot be frustrated, neither can they come to naught." (D&C 3:1.) In other words, no one can stand in the way of God achieving what he has decreed for his children. Then a further statement in the Doctrine & Covenants where the Lord said: "His purposes fail not, neither are there any who can stay his hand. From eternity to eternity he is the same." (D&C 76:3-4.)

Then there are the words of the Lord to the prophet Nephi when he said: "For my work is not yet finished; neither shall it be until the end of man, neither from that time henceforth and forever." (2 Ne. 29:9.) Now that should enable us to comprehend and realize that there will never be a time when God will cease to do his work to bring to pass, as we read in the Pearl of Great Price, the glory that will be added upon their heads forever and ever.

Other family deaths

Coming back to our family, we had four daughters before we got a boy and he grew into beautiful young manhood; we lost him in an accident down at the beach in California while I was the president of the stake there. He was just turning 16 and he stood as tall as his father, and to think now of his own brothers who are here: they have their families, and one of them has just been serving as one of the Regional Representatives of the Twelve. I can't believe that boy will come out any less exalted in the eternities that are to come than his brothers who have lived here in mortality. When he died, the principal of the high school came to our home (and he was not a member of the

Church) and told Sister Richards that our son was the best boy he had ever had in his school, and we felt that, too, as he grew into manhood.

Then I think of our little granddaughter who died at the same age; her father and mother are here today and her brothers and sisters. After just a few days of sickness, she passed away at the age of 16, a beautiful little woman. To think that God's plan would not ultimately bring to her everything our other children received who tarried here in mortality would lessen my appreciation of my Father in heaven and the perfectness of his plan.

I think of the parable Jesus gave when he said:

"For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

"Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him." (Luke 14:28-29.)

Completion of program

If God started to bring to pass the immortality and eternal life of man and did not provide an opportunity to complete the program, he would be like the builder who starts to build and then is not able to finish.

Coming back, then, to the family, I think of my wife's sister who died here a short time ago. She filled a mission for the Church; she worked in the auxiliaries and she was a noble character. But she never married, and I can't believe that the Lord's plan is imperfect, that she will not ultimately enjoy all that her sister (my wife) with our wonderful family has enjoyed. "His purposes fail not, neither are there any who can stay his hand." (D&C 76:3.)

Millennial reign

So I thank God for the thousand years of the millennial reign. My, what

a lot of work needs to be done during that period! I can't take time to tell you much about that, but I think of the words of Isaiah. He had a glimpse of it. He saw the day when we would have a new heaven and a new earth, when the wolf and the lion would lie down together, and the lion would eat straw like the ox. His people should build houses and inhabit them, and should plant vineyards and eat the fruit thereof. They should not build and another inhabit. They should not plant and another eat, for every man would enjoy the work of his own hands. (See Isa. 65:17-25 and 11:6-9.) Then he adds: "For they are the seed of the blessed of the Lord, and their offspring with them." (Isa. 65:23.) That sounds like a continuation of the family, doesn't it?

Then I thank God for the statement of the apostle Paul when he said: "Neither is the man without the woman, neither the woman without the man, in the Lord." (1 Cor. 11:11.) That being true, the Lord must have a plan so that these children can ultimately enjoy that great blessing.

I will now read you a statement from the Lord regarding this millennial reign. He said:

"And there shall be no sorrow because there shall be no death.

"In that day an infant shall not die until he is old; and his life shall be as the age of a tree;

"And when he dies he shall not sleep, that is to say in the earth, but shall be changed in the twinkling of an eye, and shall be caught up, and his rest shall be glorious." (D&C 101:29-31.)

So he is to live to the age of a tree, and then he is to be changed in the twinkling of an eye.

I want to read you one more statement of the Lord to the Prophet Joseph:

"And the earth shall be given unto them for an inheritance; and they shall multiply and wax strong, *(and they can't multiply unless they have that relationship of husband and wife)* and their

children shall grow up without sin unto salvation.

"For the Lord shall be in their midst, and his glory shall be upon them, and he will be their king and their law-giver." (D&C 45:58-59.)

Then I think of the revelation concerning those who will inherit the celestial kingdom, and the Lord said: "... which glory shall be a fulness and a continuation of the seeds forever and ever." (D&C 132:19.)

The work of redemption

And so I expect some day to see the bride that my son has selected over there in the spirit world. If he can find one as noble as his little niece I have mentioned (my granddaughter), just think what a glorious day that will be. In order to properly understand this, I would like to read a couple of statements: one from President Brigham Young about what will happen during the Millennium, and one from President Wilford Woodruff.

President Young said: "To accomplish this work there will have to be not only one temple, but thousands of them, and thousands and tens of thousands of men and women will go into those temples and officiate for people who have lived as far back as the Lord shall reveal." (*Journal of Discourses* 3:372.) Just think—if there are going to be thousands of temples and tens of thousands of people going to them, it will give you a little idea of what the

Lord has in store for these spirits who have to have their temple work done.

Then the Prophet Wilford Woodruff said: "When the Savior comes, a thousand years will be devoted to this work of redemption and temples will appear all over this land of Joseph—North and South America—and also in Europe and elsewhere." (JD 19:230.)

I close my remarks today with my faith that the Lord knows what he is doing and he has prepared a plan so that those who have gone before will not suffer. I therefore conclude with the words of the apostle Paul, who was caught up into the third heaven and paradise of God, and he saw things he was not permitted to write. But he did say: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (1 Cor. 2:9.) That is my faith in my God, and I leave you my blessing in the name of the Lord, Jesus Christ. Amen.

President Marion G. Romney

Elder LeGrand Richards of the Council of the Twelve has just addressed us.

We shall now hear from Elder Theodore M. Burton, Assistant to the Council of the Twelve. He will be followed by Elder Bernard P. Brockbank, Assistant to the Council of the Twelve.

Elder Theodore M. Burton

Assistant to the Council of the Twelve

One of the most important teachings of Jesus Christ is his statement: "Blessed are all the peacemakers, for they shall be called the children of God." (3 Ne. 12:9.)

Continuing disputes

It is impossible to pick up a newspaper or listen to a news broadcast without learning of some new quarrel

among nations, some new argument among politicians, some new expression of prejudice against a race or a people, or some new outburst against a person or an idea. When I read or hear of these continuing disputes, I am aware of their negative nature. People nowadays seem to be continually against something or somebody. We appear to live in a negative era. What could have brought all this about?

The answer appears to me to be that each person today wants to "do his own thing," to demonstrate his complete independence of everything and everyone. We forget that we are not, and cannot be, totally independent of one another either in thought or action. We are part of a total community. We are all members of one family, as Paul reminded the Greeks at Athens when he explained that God "hath made of one blood all nations of men to dwell on all the face of the earth." (Acts 17: 26.)

It is small wonder then that people everywhere yearn for peace, even when quarreling one with another.

Laws of truth

One of our problems is that we read only the first part of that verse and do not read the complete thought. Paul goes on to state that God "hath determined the times before appointed, and the bounds of their habitation;

"That they should seek the Lord, if haply they might feel after him, and he be not far from every one of us." (Acts 17:26-27.)

We live under these universal laws of truth. If we violate them, it will be to our own destruction. We have to pay a penalty for disobedience whether we do so knowingly or unknowingly.

Our world was not created by accident, but was thoroughly planned and carefully executed. There were times and places appointed for our individual entry into this world. Races, families, and times were appointed for us according to a divine plan. It is to our per-

sonal advantage then to learn who we are so we can prepare ourselves to receive the blessings reserved for us and achieve that peace and freedom for which we all yearn.

Paul, in teaching the Ephesian saints of the plan of God, wrote:

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

"According as he hath chosen us in him *before the foundation of the world*, that we should be holy and without blame before him in love." (Eph. 1:3-4.)

Repetition of instructions

In citing this verse, I am reminded of a concept President Lee taught the General Authorities. He warned us not to place our trust nor build our sermons on one single verse of scripture. He said that God is the greatest of all teachers and understands the value of repetition. If an idea is true, we will find that concept repeated again and again throughout the scriptures. Instructions are not confined to any one generation, but are given repeatedly, often in other words so we will not miss their true meaning. However, we must not take ideas out of context. The truth that persons were chosen for certain work before this earth was formed is found in many places in the scriptures.

When Moses taught the children of Israel, he made this remarkable statement:

"When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel." (Deut. 32:8.)

Lineage lines

This tells me that approximately 2,500 years before there were any children of Israel, God had divided Adam's sons into families to reflect the coming destiny of those same children

of Israel. Jesus Christ himself came through definite lineage lines. Thus there was, and is, planning for the preservation of priesthood lineage. Alma made this clear when he said of men holding the high priesthood that they were "called and prepared *from the foundation of the world* according to the foreknowledge of God, on account of their exceeding faith and good works." (Al. 13:3. Italics added.)

In our own day we have been told that the priesthood was given us so that we could be of service to others, and that this priesthood "hath continued through the lineage of your fathers—

"For ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God." In other words, reserved for a special time and place.

"Therefore your life and the priesthood have remained, and must needs remain through you and your lineage until the restoration of all things spoken by the mouths of all the holy prophets since the world began." (D&C 86:8-10.)

It is a sobering and humbling thought then to realize that we have been chosen beforehand and reserved for a special purpose—to use that priesthood for the benefit of others and not for our own aggrandizement.

Need for peacemakers

I have spoken of personal lineage and priesthood heritage for a special reason. That priesthood is the priesthood after the holy order of the Son of God. I remind you that Jesus Christ is the God of love. He came to bring peace to the world, but said himself that his word was really a sword, because men would fail to understand it and use it properly. He taught that because people would not comprehend his message, quarrels and misunderstandings would divide them. For this reason there is a great need for peacemakers in the world who know and understand Jesus Christ and who comprehend that the purpose of the sacrifice of Jesus

Christ was to make it possible to restore all persons, if they would follow him, into the very presence of God, the Eternal Father.

Can there be discord, hate, envy, and dissension in God's presence? No! Such things make a hell and not a heaven. That is why we must learn to get rid of dissension, envy, hate, and discord in this life on earth. It is *here* we must learn how to turn our hearts to serve one another with love. *Here* we must learn how to live with one another in peace and harmony so that we can be prepared to live in the presence of that perfect God we claim to worship.

The will of God

The reason Jesus Christ achieved perfection was that, instead of following his own desires and "doing his own thing," he followed the desires and the will of God, his perfect Father. Jesus said:

"For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

"And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak." (John 12:49-50.)

That is a perfect way to achieve peace and harmony in our lives. If we would only follow the instructions of a perfect God, instead of following the instructions of men or blindly responding to our own selfish desires, we would have peace. When Jesus came to the Western Hemisphere, he found the people quarreling even about his doctrines, and he said to them:

"There shall be no disputations among you, as there have hitherto been; neither shall there be disputations among you concerning the points of my doctrine, as there have hitherto been.

"For verily, verily I say unto you, he that hath the spirit of contention is not of me, but is of the devil, who . . .

stirreth up the hearts of men to contend with anger, one with another. . . .

But this is my doctrine, that such things [quarreling and arguing] should be done away." (3 Ne. 11:28-30.)

Thwarting Satan's efforts

God, who knows all things from the beginning, knew that in the last days Satan would exert every effort to destroy the work of God. The closer we approach the second coming of Jesus Christ, the greater will be Satan's efforts. He will try to influence men as never before to destroy one another by dissension, opposition, selfishness, wars, riots, and destructions. If he can get people to quarrel with one another, they will inevitably destroy themselves.

God, who knows all things, knew from the very beginning that this would happen. It is for this reason that God reserved you and the holy priesthood against that time, so that you can exert this divine power to hold Satan in check. God reserved some of his choicest sons and daughters for this present day and age. These special children were to be leaders who would recognize the negative, self-destructive efforts of Satan and thwart them by the righteous use of divinely authorized priesthood power. That is the reason we need peacemakers today as never before.

Whisperings of Spirit

Since we live in a quarrelsome world, we face the dangers of that world. Unless we live very close to God and listen carefully to the whisperings of the Holy Spirit, we will find dissension creeping into our own lives, into our homes, and into the Church. We must be alert at all times in our homes, in our daily work, in our private lives, and in our branches, wards, and stakes to see that this does not happen.

Whenever you get red in the face, whenever you raise your voice, whenever you get "hot under the

collar," or angry, rebellious, or negative in spirit, then know that the Spirit of God is leaving you and the spirit of Satan is beginning to take over. At times we may feel justified in arguing or fighting for truth by contentious words and actions. Do not be deceived. Satan would rather have you contend for evil if he could, but he rejoices when we contend with one another even when we think we are doing it in the cause of righteousness. He knows and recognizes the self-destructive nature of contention under any guise. You can recognize the Spirit of Christ within you when you speak to one another or speak of another person with a warm smile instead of with a frown or scowl.

Practicing peace

Thus, from the beginning of creation, God planned to have leaders available in the last days holding the power of the holy priesthood. With this power we can help bring peace to the world by practicing peace. It must begin in our homes, in our quorums, in our auxiliaries, and within every single Church unit. People are so hungry for peace today that if we truly demonstrate peace among ourselves and to others, they will flock to the Church in great numbers. The greatest missionary tool we have is that of demonstrating friendliness, brotherly kindness, harmony, love, and peace in our homes and in all our Church meetings. If we follow the example of Jesus Christ and become true peacemakers, that flood of love will cover the earth as with a blanket. The only way Satan can ever be bound will be through the love of man for God and for one another.

"Blessed are the peacemakers: for they shall be called the children of God." (Matt. 5:9.)

May God bless us to follow the instructions and examples of the holy prophet he has sent to live among us, I pray in the name of Jesus Christ. Amen.

President Marion G. Romney

We have just listened to Elder Theodore M. Burton.

We shall now hear from Elder Bernard P. Brockbank. He will be followed by Elder James E. Faust, all Assistants to the Council of the Twelve.

Elder Bernard P. Brockbank

Assistant to the Council of the Twelve

My dear brothers and sisters, the first uttered words of the Prince of Peace, as recorded in the New Testament, are "Repent . . . for the kingdom of God is at hand." (Matt. 3:2.) Repentance is a divine principle and is required for man's salvation into the kingdom of heaven.

Importance of repentance

President David O. McKay, when speaking on the importance of repentance, said, "Every principle and ordinance of the gospel of Jesus Christ is significant and important in contributing to the progress, happiness, and eternal life of man, but there is none more essential to the salvation of the human family than the divine and eternally operative principle, repentance. Without it, no one can be saved. Without it, no one can . . . progress." (*Gospel Ideals*, Improvement Era, 1953, p. 13.)

The atoning sacrifice of Jesus Christ, the Savior, made it possible for each individual to receive forgiveness of his sins. His atonement and teachings made it possible for me and for you to repent and to be prepared to enter into the kingdom of heaven.

President Spencer W. Kimball said, "When we think of the great sacrifice of our Lord Jesus Christ and the suffering he endured for us, we would be ingrates if we did not appreciate it so far as our power made it possible. He suffered and died for us, yet if we do not repent, all his anguish and pain on our account are futile." (*The Miracle of Forgiveness*, Bookcraft, Inc., 1969, p. 145.)

Jesus taught, "For behold, I, God, have suffered these things for all, that they might not suffer if they would repent;

"But if they would not repent they must suffer even as I." (D&C 19:16-17.) I repeat, "But if they would not repent they must suffer even as I."

The devil's mission

The great prophet Abinadi gave this warning: "But remember that he that persists in his own carnal nature, and goes on in the ways of sin and rebellion against God, remaineth in his fallen state and the devil hath all power over him. Therefore, he is as though there was no redemption made, being an enemy to God; and also is the devil an enemy to God." (Mosiah 16:5.)

The devil is strongly against man's repenting and preparing himself for the kingdom of heaven. The devil's mission and goal is to destroy man's potential godliness and his preparation to be again with his Heavenly Father. Repentance will stop the devil and keep him from entering the hearts of men.

Jesus Christ lived his life and gave his life so that man might have the gospel and repent and prepare himself to live with God in the kingdom of heaven. Jesus said, "No unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end." (3 Ne. 27:19.)

Repent . . . and be converted

It is written in the scriptures, "All have sinned, and come short of the glory of God." (Rom. 3:23.) "Repent ye therefore, and be converted, that your sins may be blotted out." (Acts 3:19.) "For I the Lord cannot look upon sin with the least degree of allowance." (D&C 1:31.)

President Harold B. Lee gave this counsel: "The heaviest burden that one has to bear in this life is the burden of sin." (*Ensign*, July 1973, p. 123.) The apostle Paul taught, "The wages of sin is death." (Rom. 6:23.) The wages of sins that are not repented of is death—death to man's potential godliness, death to man's opportunity for eternal life with his Heavenly Father.

The prophet Alma counseled the people, "Except ye repent ye can in no wise inherit the kingdom of heaven." (Al. 5:51).

The apostle Peter said, "The Lord is not . . . willing that any should perish, but that all should come to repentance." (2 Pet. 3:9.) What is repentance? Repentance is sorrow for sin, with self-condemnation, and complete turning away from sin. It is, therefore, more than regret and remorse; it brings about changes and makes room for the Christ-like life in preparation for entering into the kingdom of heaven. Repentance is turning away from that which is not according to God's commandments and striving and knowing and living according to his commandments.

How to repent

King Benjamin counseled his people on how to repent. "Ye must repent of your sins and forsake them, and humble yourselves before God; and ask in sincerity of heart that he would forgive you; and now, if you believe all these things, see that you do them. . . .

"And behold, I say unto you that as you do this ye shall always rejoice, and be filled with the love of God, and al-

ways retain a remission of your sins; and ye shall grow in the knowledge of the glory of him that created you." (Mosiah 4:10, 12.)

Jesus taught the people, "I, the Lord, forgive sins, and am merciful unto those who confess their sins with humble hearts." (D&C 61:2.) "He who has repented of his sins," the Lord said, "the same is forgiven, and I, the Lord, remember them no more." (D&C 58:42.)

The prophet Moses said that through repentance "ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory." (Moses 6:59.)

Jesus warned that only a few would confess and forsake their sins and pay the price to find the Lord's way to the kingdom of heaven. Many will take and follow the course that leads to destruction, destruction of the divine privilege of living with God. The Savior commanded, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

"Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:13-14.)

And why are there few that will find the Lord's straight and narrow way which leadeth unto life and salvation into the kingdom of God? Because they will not repent. Because they will not learn and keep all of God's commandments. They will not follow Jesus Christ. They will not find and follow the Lord's living prophet and apostles.

Trifling with sacred things

What is God's most important and greatest blessing for his obedient children? He commanded and promised, "Trifle not with sacred things. If thou wilt do good, yea, and hold out faithful to the end, thou shalt be saved in the kingdom of God." (D&C 6:12-13.)

"Trifle not with sacred things." Many trifle with the sacred commandment "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." (Matt. 22:37.) Some disrespect God and love his worldly creations more than they love God. They love the creature more than they love the Creator. Some love pleasure more than they love God.

Many of the Lord's children trifle with the sacred privilege of eternal marriage by the Lord's priesthood in his temples. The Lord said that through his priesthood male and female should be "one flesh" when married. (See Matt. 19:5-6.) Many settle for "until death do you part." They trifle with sacred things.

Many trifle with the sacred commandment "Thou shalt not commit adultery" (Exod. 20:14) and indulge their minds and bodies in illicit, promiscuous sex acts. From the teachings of the scriptures we find that those that are guilty of illicit sex acts, unless they repent, cannot inherit the kingdom of God.

Some trifle with the Lord's sacred, hallowed Sabbath day and spend the day in sports, pleasure, and other worldly interests when they should have been resting from worldly interests and devoting time to the spiritual side of life in reading the scriptures, attending religious meetings, in developing greater love for God, self, neighbor, and family.

Some trifle with the sacred scriptures. Jesus commanded, "Search the scriptures." (John 5:39.) They ignore the scriptures and fail to search them. Some trifle with the Lord's divine law of tithing and choose to rob God of his tithing, and as a result, the Lord said they are cursed with a curse, and unless they repent they cannot inherit the kingdom of God.

Some trifle with the sacred responsibility of doing their genealogy research and temple work for both the living and the dead. Some trifle with their sacred godlike minds and bodies and use drugs and stimulants to receive a lift when they should receive their lift

from repentance and from knowing and loving God and living his commandments.

Some trifle with the priesthood of God and destroy and make mockery out of its power. The Lord said they do this because they become so engrossed in worldly interests. (See D&C 121:34-35.)

Some trifle with the sacred right to have children. Some trifle with the sacred right to love their neighbors as themselves. Some trifle with their sacred right to pray to their Father in heaven. They make up excuses and philosophies that make prayers look unwise and foolish.

Some trifle with the sacred commandment, "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.) Perfection is the divine way and comes through repentance and following Jesus Christ. Each of us should make a list using God's commandments of what we need to do to attain salvation in the kingdom of God.

Progress through repentance

There is no progress toward the kingdom of God without repentance. Our president, Spencer W. Kimball, said, "Repentance is ever the key to a better, happier life." All of us need it, whether our sins be minor or grievous ones.

We all have need of the progress that comes from the purifying power of repentance. We need to comprehend more fully the potential godliness that we possess and the glorious opportunity to repent and to prepare to live some day in the kingdom of God. When did you last use the divine cleansing power of repentance?

"Remember," Jesus said, "the worth of souls is great in the sight of God;

"And how great is his joy in the soul that repenteth!" (D&C 18:10, 13.)

Every day in our prayers we should thank God for the divine principle of

repentance, in the name of Jesus Christ. Amen.

President Marion G. Romney

Elder Bernard P. Brockbank,

Assistant to the Council of the Twelve, has just addressed us.

We shall now be pleased to hear from Elder James E. Faust, Assistant to the Council of the Twelve.

Elder James E. Faust

Assistant to the Council of the Twelve

It has recently been my privilege, along with the other General Authorities assigned to attend the great area conference in Stockholm, to travel to a limited extent in the great Scandinavian countries and on other assignments in England.

Moral dry rot

For many centuries these countries have been considered to be among the most enlightened and advanced in the history of the world. Their peoples have made great contributions to the comfort, well-being, and culture of society. But, as in America and so many other countries, there is in these countries evidence of a sickening plague which is sapping, if not destroying, the life blood of humanity. The plague about which I speak seems most obvious among many of the young people, of youth and young adult age, although it is by no means limited to them. I refer to the steady, creeping moral dry rot which is manifested in the obscenity of their behavior and dress and in the debasing entertainment and the centers of pornography which they frequent. Many of these young people appear not only as vulgar, but dirty and repulsive. They have "freaked out." Many seem to have forsaken all that is decent and possess a moral sickness and cynicism which is crippling and strangling to the enlightened human soul. They are eager participants in all of the repulsive and degrading practices which God has warned humanity against throughout the ages.

There seem to be few countries in

this world whose people have escaped this plague, for it is epidemic in proportion.

Stockholm conference

In great contrast to the low scenes in some of the streets, when we assembled in St. Erik's Fair Center in Stockholm where 4,000 members of this Church had assembled, there was a completely different spirit and appearance. The youth and young adults at this great conference, along with the others participating, sang, danced, and demonstrated the best of themselves and their culture in a most delightful and uplifting manner. As we looked into their happy, clean, and appealing countenances and felt their enlightened presence, they radiated great moral strength and beauty. They reflected an inner light, even like the quartz prisms their Viking forefathers used to refract the rays of the sun when it was below the horizon to enable them to get their bearings. These youth and young adults are part of an almost worldwide new aristocracy—as the elect of God—who know that the source of all light is divine.

A new aristocracy

The message I wish to speak today is one of hope. It concerns a conviction as well as a challenge that the youth, young adults, and young marrieds of this Church who believe in and follow its lofty purposes as a part of this new aristocracy will, by their influence and example, begin to reverse this

spreading moral dry rot the world over.

In a letter to John Quincy Adams in 1813, Thomas Jefferson said: "There is a natural aristocracy among men. The grounds of this are virtue and talents. There is also an artificial aristocracy founded on wealth and birth, without either virtue or talents." (Thomas Jefferson, *Writings*, 13:396.)

How is this new aristocracy distinguished? First, that no one need be excluded. It is formed from those who seek the guidance of the Holy Spirit of God. President Romney teaches us that there are three things we should know about such guidance: He says, "They are: (1) that it is very real, (2) that it is available to every person, and (3) that to follow it is the sure and only way to the solution of our problems." (*Speeches of the Year*, Provo, Utah: Brigham Young University Press, 11 Jan. 1961, p. 2.)

This new aristocracy seeks not only to clean up the physical environment, the air we breathe, and the planet on which we live, but by example and persuasion, the moral environment as well. The new aristocracy will not be seeking to eliminate thoughtful inquiry, or be a board of censors as it were, but rather seek to teach right concepts and to replace bad ideas with enlightened thought. They will be involved in noble and selfless activities.

Service of Young Adults

About a month ago four of the Young Adults gathered in Loughborough for a Young Adults conference, along with others from all over England. This group of four went to perform, as did the others, some unsolicited Christian service. Their intended activity, through no fault of their own, could not be performed, so they were left with some time on their hands. While walking along the street, they decided to stop at a pay telephone and call the local public hospital to see if they could be of help. A nurse in one

of the wards answered the telephone and was asked by the one calling if four young people could come over to the hospital and scrub floors or walls, wash dishes, or do any other similar needed task without pay. Apparently this was an uncommon request, because the young man calling said, "After the nurse picked herself up from the floor, she said, 'Are you kidding?'"

During a morning of helping to scrub and of visiting patients, these four Young Adults had an unforgettable experience. They seek, as Aristotle said, to be those "who have at heart the best interests of the state and of its citizens."

Following counsel

This new aristocracy will follow the counsel of President Spencer W. Kimball and set styles of their own, no matter how great the peer pressure is. They will not be moved in their inner strength by the cynics, bereft of spirituality, who portray those who believe in God as being stupid, misguided, uninformed, and unsophisticated. This new aristocracy is not led astray or intimidated by the sophistries of the insincere, the hypocritical, or the self-righteous. They will remember the counsel of Brigham Young, who said: "I would put you on your guard against those who wear a long face, and pretend to be so holy, and so much better than every body else—they cannot look pleasant because they are full of the devil. Those who have got the forgiveness of their sins have countenances that look bright, and they will shine with the intelligence of heaven." (*Times and Seasons*, 6:956.) The words of the Prophet Joseph Smith will be remembered, "I love that man better who swears a stream as long as my arm yet deals justice to his neighbors and mercifully deals his substance to the poor, than the long, smooth-faced hypocrite." (*History of The Church of Jesus Christ of Latter-day Saints*, 5:401.)

Matchless missionary service

This is not an aristocracy of the haughty, the snobbish, and the arrogant, but of the humble and strong. They live lives of productivity and usefulness. Approximately 18,000 of them presently perform a matchless service as missionaries at considerable monetary sacrifice to themselves and/or their loved ones. In the last fortnight I have been privileged to meet with some 200 of them laboring in a foreign country. One of them, a tall, smiling young American with his plastic raincoat folded in his coat pocket, approached.

"Elder," I queried, "how long have you been on your mission?"

"Since March," he responded.

For no apparent reason I asked, "How long since you heard from your mother?"

He smiled broadly. "I got my second letter from her last week," he said.

"How long since you've heard from your father?" I inquired.

He said, "I have not heard from him. I don't know where he is. My parents are not members of this Church, and I come from a broken home. I had a paper route in my home town in the Midwest, and a family on my paper route, whom I hardly knew, felt sorry for me and invited me to live with them. The missionaries found this family, and they joined the Church and I joined with them. I began to save my money so that if called on a mission, I might be able to go. I worked hard and was able to save much faster than I thought I could. Two years after my conversion, I am serving as a missionary."

Elect of God

These choice young people are not an aristocracy of the rich, but of those who are rich in the Spirit of God. It is not an aristocracy of the politically or socially powerful, but of those who have great moral influence. It is and would be of those who are the elect of

God. It is an aristocracy of the young Saints of God, even as those who are on the stand this afternoon and who will be on the stand singing for us this evening.

Jesus spoke of them when he said: "He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds." (Matt. 24:31.)

Listen to the counsel of Paul to the Colossians: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering." (Col. 3:12.)

Herculean task

How can the young elect of God, as well as those who are older, begin this herculean task?

First, by their example of obedience to the commandments of God, thus enjoying the personal guidance of his Holy Spirit.

Second, by sharing their special knowledge as missionaries.

Third, by responding to the high level of expectancy of their parents and Church leaders.

Fourth, through the giving of themselves. A very special young friend of mine served as a missionary of this Church in Japan. His dedication to missionary work and the Japanese people was so complete and full that, rather than spend all of the money his parents sent to him, he unselfishly made a regular contribution of part of his money to help another local Japanese missionary. His parents sent him extra money so that he could buy some camera equipment available in Japan to record in pictures a few of the great experiences he was having. Rather than buy the camera equipment, which would have served him well for a lifetime, he chose rather to send the money back to his parents. In time, as with most missionaries, the clothes of my young friend became threadbare and thin. In order for him to be able to

come home, it was necessary for him to buy a second-hand suit from one of the other elders. His regular denial of himself, in order to share his substance with the local Japanese missionary, was a very closely guarded secret. He is a good example of the young elect of God of this Church, as are hundreds of thousands of others.

I desire to leave my witness of the divinity of this great and ever-advancing cause made possible by the obedience, sacrifice, and faithfulness of the elect of God.

I know that God lives. I know that this is his work. I know that he inspires his great prophet President Spencer W. Kimball. I know his path is the only way to peace and happiness here and hereafter, in the name of Jesus Christ. Amen.

President Marion G. Romney

We have just listened to Elder James E. Faust, Assistant to the Council of Twelve.

The congregation and choir will now join in singing two verses of "O How Lovely Was the Morning."

After the singing, Elder Sterling W. Sill, Assistant to the Twelve, will address us.

The congregation and choir sang
"O How Lovely Was the Morning."

President Romney

Elder Sterling W. Sill, Assistant to the Twelve, will now address us. He will be followed by Elder J. Thomas Fyans, Assistant to the Council of the Twelve.

Elder Sterling W. Sill

Assistant to the Council of the Twelve

A number of years ago a friend of mine called me on the telephone and asked me if I would come to the hospital and give him a blood transfusion. Then as I lay there and watched the blood run out of my arm, I asked the nurse how many blood transfusions I could safely give in the course of a year, and she said that it would be perfectly all right if I gave four. That is, if it were necessary, I could save the lives of four people each year by a transfusion of my blood.

Miracle of transfusion

A few years later I found myself on the other end of this great miracle of transfusion. During and after some major surgery, I was given nine blood transfusions wherein a majority of my total blood supply was exchanged. One afternoon when the intern wasn't very busy, he figured out for me that in this process I had received 27 billion white

corpuscles, and as he described their function, I thought of these 27 billion little medical men dressed in white uniforms going throughout my system killing the disease and fighting the infection that otherwise might have terminated my life. But then, in addition to that, he pointed out that I had also received 18 trillion red corpuscles. These were the little engineers that carried oxygen and nutrition to every one of my locations to keep me in business. And all of this came for just the few dollars that I had previously put into the blood bank. (Incidentally, I asked the intern if he would figure out how much money I was paying per corpuscle, but he thought that problem would be a little bit complicated.)

Transfusions of righteousness

Since that time I have thought a great deal about the wonderful men and women that I have met along life's way

who have given me another kind of transfusion. I have had some transfusions of faith, some transfusions of courage, some transfusions of industry. In fact, if you were to take away from me that which properly belonged to somebody else, there wouldn't be very much of me left.

But from this experience I have made a great discovery that everybody ought to make for himself, and that is that from the holy scriptures and the great literature and the uplifting philosophies and from our own personal meditations and experience we can extract those little segments of success; and if they are properly packaged by writing them down and memorizing them, we can use them at our will to infuse righteousness and success into our own lives. I think it must have been this that the great apostle Paul had in mind when he said, "Be ye [therefore] transformed by the renewing of your mind." (Rom. 12:2.)

And Oscar Hammerstein must have been thinking about something like this when in his song "Stout-hearted Men" he said, "Hearts can inspire other hearts with its fire." And then he said:

Give me some men who are stout-hearted men,
Who will fight for the right they adore.
Start me with ten who are stout-hearted men,
And I'll soon give you ten thousand more.

New Moon, Harms. Inc., 1928

The Church was organized with just six people, and then this inspiration and revelation and the great doctrines of the restoration have been spread around, and they've bubbled up and trickled down until they have inspired the lives and helped to save the souls of a great many millions of other people. To facilitate this operation in my own case, I have written in my literary notebooks the names of over one hundred of my personal donors, and

then in my best language I have tried to describe to myself the contributions that they have made to me. And I thought this afternoon that I would like to try to take a leaf from Mr. Hammerstein's book and start you with ten.

Transfusion of courage

Transfusion number one comes from Grantland Rice. For over 50 years this great sportswriter and commentator went around the country following the great champions of sport, trying to isolate those traits in human personality and character which made men and women champions. And then he wrote over 700 poems about these qualities which might serve us as instruments of transfusion. One of these he entitled "Courage." He said:

I'd like to think that I can look at death
and smile and say,
All I have left now is my final breath,
take that away
And you must either leave me dust or
dreams or in far flight
The soul that wanders where the
stardust streams through endless
night.

But, said he:

I'd rather think that I can look at life
with this to say,
Send what you will of struggle or of
strife, blue skies or gray,
I'll stand against the final charge of hate
by peak and pit
And nothing in the steel clad fist of fate
can make me quit.

Integrity, truth and honesty

Transfusion number two is entitled "Integrity." Its donor is the little Indian patriot Mohandas Gandhi, who won the independence of India from England. When Gandhi was very young, he took a pledge to his mother that he would remain a vegetarian throughout his life. Many years after Gandhi's mother had

died, Gandhi became very ill, and the doctors tried to persuade him that if he would drink a little beef broth it might save his life. But Gandhi said, "Even for life itself, we may not do certain things. There is only one course open to me, to die, but never to break my pledge." Now just think for a minute what kind of a world this would be if each one of us could manifest that kind of integrity before his family and among his friends and before the world generally.

Transfusion number three, "Truth," comes from our great Civil War president, Abraham Lincoln. Lincoln said, "I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live by the best light that I have. I will stand with anyone when he stands right and I will part from him when he goes wrong."

Number four comes from a contemporary of Abraham Lincoln, and this picture is entitled "Honesty." During American slave days a little black girl was placed upon the auction block to be sold to the highest bidder. A prospective purchaser approached and said to this little girl, "If I buy you and give you a good home and treat you kindly and feed you well, will you promise me that you will be honest?" This wonderful little black girl said, "I will promise you that I will be honest whether you buy me and treat me kindly or feed me well or not."

Overcoming difficulties

Transfusion number five, "Stand up to your difficulties," comes from our great epic prizefight champion, Jack Dempsey. In Dempsey's early career he had a fight contract which paid him two dollars for each of the fights he won, nothing for those he lost. Dempsey said that he used to be knocked down many times back in those days and each time he was knocked down he wanted to stay down because he knew that no one would ever try to hit him again until he started to get up. But he had to get up because he was hungry and he needed

the two dollars. On one occasion he was knocked down 11 times, and 11 times he got up to win a two-dollar prizefight. Then Dempsey gave his famous formula: Anyone seeking success in athletics or in life must have two qualities. Number one, he must have the ability to *give* a big punch, and number two, he must have the ability to *take* a big punch.

Now sometimes in our lives we take great pride in how we can hand it out, but then we go down in a miserable heap because we can't take it. That is, we fall down before the slightest, most trifling temptations and problems. Grandland Rice supports this doctrine of Mr. Dempsey that we ought to stand up to our problems, we ought to overcome our difficulties, we ought not to fall too easily before our temptations, when he said,

For in this teeming hive
Those who can take a beating
Are those who will survive.

Perseverance

Transfusion number six is entitled "Perseverance" and comes from a Polish girl, Marie Sklodowska, who married the French physicist Pierre Curie. For many years they worked together in an old abandoned leaky shed without funds and without outside encouragement or help, trying to isolate radium from a low-grade uranium ore called pitchblende. And after their 487th experiment had failed, Pierre threw up his hands in despair and said, "It will never be done. Maybe in a hundred years, but never in my day." Marie confronted him with a resolute face and said, "If it takes a hundred years, it will be a pity, but I will not cease to work for it as long as I live."

Faith

Transfusion number seven, "Faith," comes from Maxwell Anderson's play *The Masque of Kings*,

in which his leading character, Rudolph, says, "If you'll go stop three tradesmen on the street, and ask the three what it is they live by, they'll reply at once, 'bread, meat, and drink' and they'll be certain of it; victuals and drink, like the rhyme in Mother Goose, makes up their diet; nothing will be said of faith in things unseen, or of following the gleam, just bread and meat and a can of wine to wash it down. But if you know them well, behind the fish-eyes and the bellies, if you know them better than they do, each one burns candles at some altar of his mind in secret; secret often from himself each is a priest to some dim mystery by which he lives. Strip him of that, and bread and meat and wine won't nourish him. . . . Without his chuckle-headed hidden faith, he dies and goes to dust." (Maxwell Anderson, *The Masque of Kings*, New York: Anderson House, 1936, p. 125.)

Testimony and revelation

Transfusion number eight, "Testimony," comes from our great Old Testament prophet Job, whose testimony comes ringing down across the ages to us, in which he said: "Oh that my words were now written! oh that they were printed in a book!

"That they were graven with an iron pen and lead in the rock for ever!

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

"And though after my skin worms destroy this body, yet in my flesh shall I see God:

"Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." (Job 19:23-27.)

And transfusion number nine, "Revelation," comes from the great first prophet of this last dispensation, who said: "And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God." (D&C 76:22-24.)

Success formula

And finally, number ten, "Success," comes to us from the greatest man who ever lived, who gave us in just two words our most magnificent success formula when he said, "Follow me." (See Matt. 4:19.) And may God help us that we may follow him. We can follow him in his faith, we can follow him in his doctrines, we can follow him in his godliness. And we may eventually become even as he is.

And may God help us so to do and so to become, I sincerely pray in the name of Jesus Christ. Amen.

President Marion G. Romney

Elder Sterling W. Sill, Assistant to the Twelve, has just addressed us.

We shall now be pleased to hear from Elder J. Thomas Fyans, Assistant to the Council of the Twelve. He will be followed by President Ezra Taft Benson of the Council of the Twelve.

Elder J. Thomas Fyans

Assistant to the Council of the Twelve

My beloved brothers and sisters, the conference spirit is upon us. With you, I thank our Heavenly Father for it and for a prophet who leads us and for his inspired co-workers who have lifted us in this session and the preceding sessions. And I, with you, earnestly pray that this conference may be both a milestone for the Church and a turning point in our own lives.

Area conferences

During the past four years, a great and marvelous miracle has occurred in the Church in the form of area general conferences—in Manchester, England, in 1971; in Mexico City in 1972; in Munich, Germany, in 1973; and only a few weeks ago, the conference in Stockholm, Sweden. Perhaps you've already heard that the First Presidency has called four area general conferences for next year—in São Paulo, Brazil; in Buenos Aires, Argentina; in Tokyo, Japan; and in Seoul, Korea—a quadrupling of effort in 1975. And we're learning that this is typical of the administration of President Spencer W. Kimball.

Inspired leadership

As I have observed the unfolding of these area conferences, it has been evident how the Spirit of the Lord has been poured out upon the Saints in the various nations of the world. The assignments of preparation for these conferences are carried by local Church leadership—the acquisition and preparation of the facilities and equipment, communications and media relations, transportation to and from the conferences, lodging, food, music, cultural programs. And I can tell you that, after four years of intimate association with these Saints, the Lord has inspired leaders throughout the world.

Saints attending the area conferences have made such statements as these: "I did not know our people could do such things. We have more leadership than we know." Another: "It is all more than any of us would have imagined—so well organized, so well planned. And to think we did it ourselves!" And another: "These weeks of preparation have been the greatest weeks of my Church membership. I did not know we had so much talent, so great a capacity."

Response of Saints

I have learned of the love of these Saints for the Lord. I have seen their great desires to attend these conferences. I remember the ten Saints from Tijuana, Mexico, who, after four months of working and saving, finally obtained enough money to purchase their tickets for the 48-hour bus ride to Mexico City. When they were told there were no seats available for the long trip, they replied, "It does not matter. We will be happy to stand in the aisles for a chance to hear the prophet." As you would expect, in the spirit of the gospel, everyone on the bus rotated seats so that all could sit some of the time.

I remember other Mexican Saints who, because floods had destroyed their crops, were fearful that they would not be able to attend the conference but who, after fasting and prayer, sold some of their belongings and pooled their money for transportation. For many there was no money left for food, but it did not matter. They decided they could fast for the three or four days of the conference. As you would expect, other loving Saints filled their plates as the Lord had filled their souls.

The response of the Saints in Scandinavia and Finland is typical. Said one of their leaders, "I have heard many of our people say, 'I want to be ready spiritually to receive the message

of the prophet.' They put their desires into action. One gauge was their temple attendance before conference. Many areas doubled in total numbers of those who saved and prayed that they might journey from their northern homelands across Europe to the temple in Switzerland to renew their covenants with the Lord.

In Italy there lives a Brother Luigi Pittino, who, with other European Saints, attended the Munich conference. For 17 years Brother Pittino had met on Sunday with one or two other Saints. They would have an opening prayer, read and discuss the scriptures, and partake of the sacrament. In these last few years they were all in their 70s and 80s. There was loneliness and a feeling of isolation. Imagine the thrill for Brother Pittino to sit with 14,000 other Saints at the Munich conference!

Spirit of unity

After the Manchester conference, one British Saint said, "When I saw 2,000 other British men in priesthood meeting, all holding the same holy priesthood that I possess, I cannot explain to you what it did for me." Said another, "We have come together because we want to come to Him."

I have learned of the Lord's great love for the Saints. There are countless testimonies, stories of his goodness to them, of miracles that have occurred as the Saints have given their all in service to the Lord. There are stories of answered prayers, of healings, of changing hearts, of opening doors, and of giving time, talent, money, and self.

At the Munich conference, President Harold B. Lee paraphrased the words of the apostle Paul when he said, "We are neither English, nor German, nor French, nor Dutch, nor Spanish, nor Italian, but we are all one as baptized members of The Church of Jesus Christ of Latter-day Saints." (*Conference Report*, Aug. 1973, p. 5.)

At the Stockholm conference, I remember the Danes, the Swedes, and

the Finns singing with the Norwegians a great Norwegian anthem, "Discovery," by Edvard Grieg. The conductor's comment was very enlightening. He said: "Sometimes we have national jealousies, even in the Church. But this singing has brought us together. There is now a real spirit of unity, a spirit of knowing that we can work together and accomplish whatever we want to." That spirit of unity captured everyone present that night. Thousands stood in a standing ovation to the more-than-300-voice choir from four nations.

"A new order of things"

But above all else, brothers and sisters, through these conferences I have learned that we are always led by a prophet of God. Who at the Stockholm conference will ever forget President Spencer W. Kimball's counsel and his challenge. He said, "From this day on we have a new order of things in these lands." President Kimball, they are different now than they were before. We've received reports that sacrament meeting attendance has increased tremendously. Spiritual roots are now deep in inviting soil.

And so now we come to this conference, brothers and sisters. What do we want to accomplish as a result of it? Do we want it to affect our lives? Better our families? Change our wards and branches?

The question is: Do we really want "a new order of things" in our lives? If so, that is why we have gathered in this conference—to begin "a new order of things" for each of us.

Conference messages

How might we do this? May we suggest one way? Three thousand miles from this pulpit lives a family who will again do a very special thing following this conference. When the *Ensign* arrives with the conference addresses at their home, the family will immediately read the messages, with

the older children reporting on selected addresses.

But they will do more than read. In family home evenings they will select family and personal goals based upon the conference messages. Their goals are practical: "Remember grandmother in our daily prayers, memorize a Church hymn, review our family preparedness, do the Lord's thing in his way—not ours, bring a nonmember to church." They will discuss their goals, pray about them, and review them frequently. Is there any wonder why the father says: "Our family regards general conference as the Lord's list of things we should be concentrating on. It has meant more to us and our children than words can say."

Brothers and sisters, how much are the instructions of this conference going to mean to us? How much will they mean to us as parents? As officers and teachers? As home teachers and visiting teachers?

Selection of goals

From my experiences with con-

ferences, I testify that what is spoken under the influence of the Holy Ghost is "scripture" and, as the Lord has said, "shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation." (D&C 68:4.)

That we may select goals from this conference that will bring salvation to us and our families, our neighbors, our wards and branches, I earnestly pray and bear you my witness that from every fiber of my being I know that God lives. I know that Jesus is our Savior. I know from very personal, wonderful experiences that President Spencer W. Kimball is a prophet of God, and that witness I bear to you in the name of Jesus Christ. Amen.

President Marion G. Romney

He to whom we have just listened is Elder J. Thomas Fyans, Assistant to the Council of the Twelve.

President Ezra Taft Benson of the Council of the Twelve will be our concluding speaker.

President Ezra Taft Benson

President of the Council of the Twelve

Humbly and gratefully I approach this sacred responsibility.

It is my hope and prayer that what I am about to say will be helpful, both physically and spiritually, in the difficult days ahead.

Overcoming despair

We live in an age when, as the Lord foretold, men's hearts are failing them, not only physically but in spirit. (See D&C 45:26.) Many are giving up heart for the battle of life. Suicide ranks as a major cause of the deaths to college students. As the showdown between good and evil approaches with its accompanying trials and tribulations,

Satan is increasingly striving to overcome the Saints with despair, discouragement, despondency, and depression.

Yet, of all people, we as Latter-day Saints should be the most optimistic and the least pessimistic. For while we know that "peace shall be taken from the earth, and the devil shall have power over his own dominion," we are also assured that "the Lord shall have power over his saints, and shall reign in their midst." (D&C 1:35-36.)

With the assurance that the Church shall remain intact with God directing it through the troubled times ahead, it then becomes our individual responsibility to see that each of us remains

faithful to the Church and its teachings. "He that remaineth steadfast and is not overcome, the same shall be saved." (Joseph Smith 1:11.) To help us from being overcome by the devil's designs of despair, discouragement, depression, and despondency, the Lord has provided at least a dozen ways which, if followed, will lift our spirits and send us on our way rejoicing.

Repentance

First, repentance. In the Book of Mormon we read that "despair cometh because of iniquity." (Moro. 10:22.) "When I do good I feel good," said Abraham Lincoln, "and when I do bad I feel bad." Sin pulls a man down into despondency and despair. While a man may take some temporary pleasure in sin, the end result is unhappiness. "Wickedness never was happiness." (Al. 41:10.) Sin creates disharmony with God and is depressing to the spirit. Therefore, a man would do well to examine himself to see that he is in harmony with all of God's laws. Every law kept brings a particular blessing. Every law broken brings a particular blight. Those who are heavy laden with despair should come unto the Lord, for his yoke is easy and his burden is light. (See Matt. 11:28-30.)

Prayer

Second, prayer. Prayer in the hour of need is a great boon. From simple trials to our Gethsemanes, prayer can put us in touch with God, our greatest source of comfort and counsel. "Pray always, that you may come off conqueror" (D&C 10:5)—persistent prayer. "Exerting all my powers to call upon God to deliver me" is how the young Joseph Smith describes the method which he used in the Sacred Grove to keep the adversary from destroying him. (Joseph Smith 2:16.) This is also a key to use in keeping depression from destroying us.

Service

Third, service. To lose yourself in righteous service to others can lift your sights and get your mind off personal problems, or at least put them in proper focus. "When you find yourselves a little gloomy," said President Lorenzo Snow, "look around you and find somebody that is in a worse plight than yourself; go to him and find out what the trouble is, then try to remove it with the wisdom which the Lord bestows upon you; and the first thing you know, your gloom is gone, you feel light, the Spirit of the Lord is upon you, and everything seems illuminated." (*Conference Report*, 6 Apr. 1899, pp. 2-3.)

A woman whose life is involved in the righteous rearing of her children has a better chance of keeping up her spirits than the woman whose total concern is centered in her own personal problems.

Work

Fourth, work. The earth was cursed for Adam's sake. Work is our blessing, not our doom. God has a work to do, and so should we. Retirement from work has depressed many a man and hastened his death. It has been said that even the very fiends weave ropes of sand rather than to face the pure hell of idleness. We should work at taking care of the spiritual, mental, social, and physical needs of ourselves and those whom we are charged to help. In the church of Jesus Christ there is plenty of work to do to move forward the kingdom of God. Every member a missionary, family genealogy and temple work, home evenings, receiving a Church assignment and magnifying it are but a few of our required labors.

Health

Fifth, health. The condition of the physical body can affect the spirit. That's why the Lord gave us the Word of Wisdom. He also said that we should retire to our beds early and arise early

(see D&C 88:124), that we should not run faster than we have strength (see D&C 10:4), and that we should use moderation in all good things. In general, the more food we eat in its natural state and the less it is refined without additives, the healthier it will be for us. Food can affect the mind, and deficiencies in certain elements in the body can promote mental depression. A good physical examination periodically is a safeguard and may spot problems that can be remedied. Rest and physical exercise are essential, and a walk in the fresh air can refresh the spirit. Wholesome recreation is part of our religion, and a change of pace is necessary, and even its anticipation can lift the spirit.

Reading

Sixth, reading. Many a man in his hour of trial has turned to the Book of Mormon and, been enlightened, enlivened, and comforted.

The psalms in the Old Testament have a special food for the soul of one in distress. In our day we are blessed with the Doctrine and Covenants, modern revelation. The words of the prophets, particularly the living president of the Church, are crucial reading and can give direction and comfort in an hour when one is down.

Blessing

Seventh, blessing. In a particularly stressful time, or in the anticipation of a critical event, one can seek for a blessing under the hands of the priesthood. Even the Prophet Joseph Smith sought and received a blessing under the hands of Brigham Young and received solace and direction for his soul. Fathers, so live that you can bless your own wives and children. To receive, and then consistently and prayerfully ponder, one's patriarchal blessing can give helpful insight, particularly in an hour of need. The sacrament will "bless . . . the souls" (D&C 20:77, 79) of all

those who worthily partake of it, and as such it should be taken often, even by the bedfast.

Fasting

Eighth, fasting. A certain kind of devil goes not out except by fasting and prayer, the scripture tells us. (See Matt. 17:21.) Periodic fasting can help clear up the mind and strengthen the body and the spirit. The usual fast, the one we are asked to participate in for fast Sunday, is for 24 hours without food or drink. Some people, feeling the need, have gone on longer fasts of abstaining from food but have taken the needed liquids. Wisdom should be used, and the fast should be broken with light eating. To make a fast most fruitful, it should be coupled with prayer and meditation; physical work should be held to a minimum, and it's a blessing if one can ponder on the scriptures and the reason for the fast.

Friends

Ninth, friends. The fellowship of true friends who can hear you out, share your joys, help carry your burdens, and correctly counsel you is priceless. For one who has been in the prison of depression, the words of the Prophet Joseph Smith have special meaning when he said, "How sweet the voice of a friend is; one token of friendship from any source whatever awakens and calls into action every sympathetic feeling." (*Teachings of the Prophet Joseph Smith*, p. 134.)

Ideally, your family ought to be your closest friends. Most important, we should seek to become the friend of our Father in heaven and our brother Jesus the Christ. What a boon to be in the company of those who edify you. To have friends, one should be friendly. Friendship should begin at home and then be extended to encompass the home teacher, quorum leader, bishop, and other Church teachers and leaders. To meet often with the Saints and enjoy

their companionship can buoy up the heart.

Music

Tenth, music. Inspiring music may fill the soul with heavenly thoughts, move one to righteous action, or speak peace to the soul. When Saul was troubled with an evil spirit, David played for him with his harp and Saul was refreshed and the evil spirit departed. (See 1 Sam. 16:23.) Elder Boyd K. Packer has wisely suggested memorizing some of the inspiring songs of Zion and then, when the mind is afflicted with temptations, to sing aloud, to keep before your mind the inspiring words and thus crowd out the evil thoughts. (See *Ensign*, Jan. 1924, p. 28.) This could also be done to crowd out debilitating, depressive thoughts.

Endurance

Eleventh, endurance. When George A. Smith was very ill, he was visited by his cousin, the Prophet Joseph Smith. The afflicted man reported: "He [the Prophet] told me I should never get discouraged, whatever difficulties might surround me. If I were sunk into the lowest pit of Nova Scotia and all the Rocky Mountains piled on top of me, I ought not to be discouraged, but hang on, exercise faith, and keep up good courage, and I should come out on the top of the heap." (*George A. Smith Family*, comp. Zora Smith Jarvis, Provo, Utah: Brigham Young University Press, 1962, p. 54.)

There are times when you simply have to righteously hang on and outlast the devil until his depressive spirit leaves you. As the Lord told the Prophet Joseph Smith: "Thine adversity and thine afflictions, shall be but a small moment;

"And then, if thou endure it well, God shall exalt thee on high." (D&C 121:7-8.)

"To press on in noble endeavors, even while surrounded by a cloud of

depression, will eventually bring you out on top into the sunshine. Even our master Jesus the Christ, while facing that supreme test of being temporarily left alone by our Father during the crucifixion, continued performing his labors for the children of men, and then shortly thereafter he was glorified and received a fullness of joy. While you are going through your trial, you can recall your past victories and count the blessings that you do have with a sure hope of greater ones to follow if you are faithful. And you can have that certain knowledge that in due time God will wipe away all tears and that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (1 Cor. 2:9.)

Goals

And twelfth, goals. Every accountable child of God needs to set goals, short- and long-range goals. A man who is pressing forward to accomplish worthy goals can soon put despondency under his feet, and once a goal is accomplished, others can be set up. Some will be continuing goals. Each week when we partake of the sacrament we commit ourselves to the goals of taking upon ourselves the name of Christ, of always remembering him and keeping his commandments. Of Jesus' preparation for his mission, the scripture states that he "increased in wisdom and stature, and in favour with God and man." (Luke 2:52.) This encompasses four main areas for goals: spiritual, mental, physical, and social. "Therefore, what manner of men ought ye to be?" asked the Master, and he answered, "Verily I say unto you, even as I am." (3 Ne. 27:27.) Now there is a lifetime goal—to walk in his steps, to perfect ourselves in every virtue as he has done, to seek his face, and to work to make our calling and election sure.

"Brethren," said Paul, "... but this one thing I do, forgetting those things

which are behind, and reaching forth unto those things which are before,

"I press toward the mark for the prize of the high calling of God in Christ Jesus." (Philip. 3:13-14.)

Let your minds be filled with the goal of being like the Lord, and you will crowd out depressing thoughts as you anxiously seek to know him and do his will. "Let this mind be in you," said Paul. (Philip 2:5.) "Look unto me in every thought," said Jesus. (D&C 6:36.) And what will follow if we do? "Thou wilt keep him in perfect peace, whose mind is stayed on thee." (Isa. 26:3.)

Rising above despair

"Salvation," said the Prophet Joseph Smith, "is nothing more nor less than to triumph over all our enemies and put them under our feet." (*Teachings of the Prophet Joseph Smith*, p. 297.) We can rise above the enemies of despair, depression, discouragement, and despondency by remembering that God provides righteous alternatives, some of which I have mentioned. As it states in the Bible, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." (1 Cor. 10:13.)

Yes, life is a test; it is a probation; and perhaps being away from our heavenly home we feel sometimes, as holy men in the past have felt, that "they were strangers and pilgrims on the earth." (See D&C 45:13.)

Some of you will recall in that great book *Pilgrim's Progress* by John Bunyan that the main character known as Christian was trying to press forward to gain entrance to the celestial city. He made it to his goal, but in order to do so, he had to overcome many obstacles, one of which was to escape from the Giant Despair. To lift our spirit and send us on our way rejoicing, the devil's designs of despair, discouragement,

depression, and despondency can be defeated in a dozen ways, namely: repentance, prayer, service, work, health, reading, blessings, fasting, friends, music, endurance, and goals.

May we use them all in the difficult days ahead so that we Christian pilgrims will have greater happiness here and go on to a fullness of joy in the highest realms of the celestial kingdom is my prayer in the name of Jesus Christ. Amen.

President Marion G. Romney

President Ezra Taft Benson of the Council of the Twelve has been our concluding speaker.

We remind the brethren of the General Priesthood Meeting which will convene here in the Tabernacle this evening at 7 p.m.

The Sunday morning session will be broadcast by many radio and television stations in the western United States, and by way of oceanic cable received by members assembled in 110 chapels in England, France, Germany, Switzerland, Holland, Belgium, and Austria.

The nationwide CBS Radio Tabernacle Choir Broadcast tomorrow morning will be from 9:30 to 10:00 a.m. Those desiring to attend this broadcast must be in their seats no later than 9:15 a.m.

We are most grateful to the members of the Ricks College Choir for rendering the inspiring music we have heard here today. Thank you for your presence and willingness to sing at this session of the conference this afternoon.

The choir with Brother Richard W. Robison conducting and Brother Robert Cundick at the organ will now sing, "Great and Marvelous Are Thy Works."

The benediction will be offered by Elder Ralph G. Rodgers, Jr., former president of the Samoa Apia Mission.

The Ricks College Choir sang

"Great and Marvelous Are Thy Works."

The closing prayer was offered by Elder Ralph G. Rodgers, Jr., former

president of the Samoa Apia Mission.

The conference was adjourned until 7 o'clock p.m.

GENERAL PRIESTHOOD MEETING

FIFTH SESSION

The General Priesthood Meeting convened in the Tabernacle at 7 o'clock p.m. on Saturday, October 5, 1974, with President Spencer W. Kimball presiding and conducting.

The Salt Lake Valley Young Adult Priesthood Choir, with Robert J. Ellis conducting, furnished the choral music for this session. Roy M. Darley was at the organ.

President Kimball made the following opening remarks:

President Spencer W. Kimball

Brethren, we are assembled in this the General Priesthood Session of the 144th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints.

These services are being relayed by closed-circuit transmission and will reach members of the priesthood here and in the Assembly Hall and in the Salt Palace, and in approximately 900 other separate locations in the United States and Canada and in cities of Australia. It is estimated that 195,000 people will participate in this meeting by direct wire.

In the Assembly Hall tonight we have Elders S. Dilworth Young and Vaughn J. Featherstone presiding, and in the Salt Palace Elders Robert L. Simpson and Rex D. Pinegar.

We extend our greetings and blessings to all the priesthood members assembled here in the Tabernacle and in the other buildings, and in various places throughout this continent and Australia. We commend all members of the priesthood who have made arrangements to be in attendance here tonight.

The singing during this session will be furnished by the Salt Lake Valley Young Adult Priesthood Choir, with Brother Robert J. Ellis conducting, and Roy M. Darley at the organ.

We shall begin this service by the choir singing "Oh Say, What Is Truth?"

Following the singing, Elder William H. Bennett, Assistant to the Council of the Twelve, will offer the invocation.

The hymn, "Oh Say, What Is Truth?", was sung by the Salt Lake Valley Young Adult Priesthood Choir.

Elder William H. Bennett, Assistant to the Twelve, offered the invocation.

President Kimball

The Salt Lake Valley Young Adult Priesthood Choir will now favor us with "All Glory, Laud, and Honor," after which we shall be pleased to hear from Bishop H. Burke Peterson of the Presiding Bishopric of the Church.

The Salt Lake Valley Young Adult Priesthood Choir sang the number, "All Glory, Laud, and Honor."

President Kimball

Bishop H. Burke Peterson, first counselor in the Presiding Bishopric, will be our first speaker this evening.

Bishop Peterson will be followed by Elder A. Theodore Tuttle of the First Council of Seventy.

Bishop H. Burke Peterson

First Counselor in the Presiding Bishopric

I've been impressed and amazed as I have met with and observed the Aaronic Priesthood young men throughout the Church. I've noticed there are always those of your number who have an unusual sense of dedication, who will do whatever is necessary in order to be true to the trust placed in them as sons of God, who will do whatever they need to do to bear his name in honor and dignity, to make whatever sacrifices are necessary to be the example he would be, to act as he would act.

Prospective missionary

I met one such young man not long ago while I was attending a stake conference in another country. We were about to conclude a Saturday afternoon meeting with the stake presidency when a knock came at the office door. The president opened it, and I saw a hand give an envelope to him. It had my name on it. The letter inside introduced me to a young man who needed an interview in order to be accepted as a missionary.

As soon as our meeting with the stake presidency was concluded, I excused them and invited the young man in. His initial appearance shocked me. I couldn't believe he was being recommended to go out and serve as a missionary. His clothes were somewhat wrinkled; he needed a shave; he reeked with tobacco smoke; he even had some sort of paperback book rolled up in his hands. What could he offer in the service of the Master, I thought.

And then it happened—he walked over and shook hands with me. As I looked into his eyes, I was electrified. He was different. He was special, in spite of his outward appearance. As we sat down he told me his story. He first excused himself for appearing to be un-

tidy and in a hurry. He said he had just gotten off the bus after a 13-hour ride from his home and, if I didn't mind, he hoped he would be able to be back on the bus in another hour for another 13-hour ride to his home.

I then began to put two and two together. I knew now why his clothes were wrinkled and why he needed a shave. I knew the tobacco smoke was not of his choosing, but from the close confinement in the bus. I made another observation. That paperback book in his hand was the Book of Mormon—well read, well used, a priceless possession. He went on to say that three years ago he had joined the Church because of his association with our young people. He said they were different. His parents had given him permission if he wanted to, but warned that if he did, he would no longer have a bed in their home. He could no longer live with them as their son.

When he was baptized, his father kept his word and opened the back door, telling him never to return. The young man didn't. He moved in with friends. He told me that for the past three years he had been working and going to school. He said he had saved over \$2,000 to keep himself on a mission. Please, could he go, he said; he wanted to more than anything in the world. The impression of the Spirit said yes, and he's now part of the army of 18,000 stalwarts who are out covering the earth as servants of the Master.

Ways to do right

Yes, there are those of your number who will make no excuse for doing as a priesthood holder of God should do. There are those who will find ways to do what is right and expected of them, in spite of others around them who may try to turn them away from

the straight path. There are those who are your friends who will find ways to go on missions because it's right.

School has started for almost all of you. Unfortunately, there are some of your number who, this school year, will find it easier to follow the crowd, *even when the crowd is wrong*. There are some who don't understand that there is *no right way* to do something wrong.

My young brethren, we are all a part of a great battle that is covering the face of the earth—a conflict between the brethren of the priesthood and the legions of Satan. It's a very real battle. Many are wounded or die spiritually every day. The casualty list of our own is most tragic. It's interesting to note in this battle the strong always survive.

Saying "No"

You know it isn't hard to recognize a real warrior for the priesthood. You meet him at every turn. He is the one who says no when others say yes to movies on Sunday, to R- or X-rated shows at any time (he knows he must not fall to this temptation). He's the one who says no to immoral books or magazines or pictures or stories at any time. He says no to fishing or swimming or boating on Sunday. He's the one who says no when others say, "Just try it," to a beer or a cigarette—even if it's just one. This courageous warrior is also the one who says yes when others say no to priesthood meeting Sunday morning, to sacrament meeting, to tithing, to prayers each day, to seminary or institute classes. This stalwart young man is one who says yes when others say no to a mission.

It's too bad, but you will also meet at many turns each day those who are *helping* Satan in his grim work to destroy. And you can easily recognize them too: they will show lack of courage; they will show lack of backbone, if you please, when it comes time to say no to something that is not right.

Graduation party

Recently, in fact last spring at the end of the school year, there was a high school graduation in a community here in the West. Several appropriate parties were planned for the graduates. However, there was one party that sort of sneaked into the lineup that was wrong. It was bad. In this case several shows of an immoral nature had been planned at a local residence. Not knowing beforehand the nature of the movies, a group of unsuspecting Latter-day Saint young people went to the home for the party. As soon as the film started to run and its vulgar message came to the screen, part of the Latter-day Saint young people got up and left, while others of the same group stayed in the home.

When outside, the few who were leaving met some of their friends just arriving. They told them of the nature of the show and recommended that they not go in. Part of this group then turned and left also; however, a few of the weak went into the home, there to have their minds saturated and polluted by the power of Satan. Yes, there are those who will do whatever they need to do to be right with the Lord, to do right. There are those who really believe that holding the priesthood is special, important, something really worth honoring.

May I tell you, brethren, it's worth doing whatever we must to be approved by the Lord. And I say this, knowing it isn't easy to be made fun of and to be laughed at when you do what is right. Many times it isn't the popular thing to do to go against the crowd or to do differently than one or two friends. May the Lord bless and strengthen you young brethren as you meet this challenge.

Serving young people

May I also say to you who are members of ward bishoprics and branch presidencies, there are those of your number who *really believe* that, outside

their own home, their greatest and most important priesthood responsibility is with the Aaronic Priesthood. Brethren, there are those among you who make no excuses for doing what they should, who find a way to spend their prime time in Church service with the young people of their ward or branch. You will notice as we do, because of their personal involvement, that their young people have a very special spirit about them, a spiritual alertness, and a strength that will easily compare to Helaman's 2,000 stripling Ammonite sons. We see them often in the many stakes of the Church each weekend.

Work of bishoprics

You will see these great brethren of the bishoprics on every turn also, and you will recognize them as brethren who understand their stewardship because they will be the ones who are letting the Melchizedek Priesthood quorum leaders function in their callings as leaders, letting them take the lead in sending the priesthood brethren into every home. We call it home teaching—the priesthood in action.

You'll recognize them because they are letting the Lord select the Aaronic Priesthood quorum presidencies. These bishoprics have studied and understand the ninth section of the Doctrine and Covenants. After careful consideration, they present the names of the quorum officers to the Lord for his approval, *before* talking to the parents or to the young man.

These great brethren are the ones who make the quorum presidency call to the young man in a dignified manner: never on the phone or in the hall or on the front porch, but in the bishop's office by the presidency of the Aaronic Priesthood of the ward.

Training young men

You see, this type of bishopric has the vision of what properly called and trained Aaronic Priesthood quorum

presidencies can mean in the life of a boy and for the future of the Church. Think of it, brethren, a new generation of Melchizedek Priesthood leaders in ten or twenty years who are being taught proper priesthood principles now by their presiding officers, the ward bishopric.

You will recognize this bishopric with ease because they are the ones who are actually training these choice young men weekly in proper priesthood principles. They are always in the Aaronic Priesthood quorum meetings on Sunday with the young men. This bishopric will be found calling Aaronic Priesthood quorum presidents "president" during the priesthood meeting times.

Yes, you can spot right off the bishopric who know *their chief responsibility from the Lord* is with the Aaronic Priesthood—with no exceptions. They know that other things may not get done, but the work of the Aaronic Priesthood and the Young Women must not suffer, it must not fail. They know they will one day answer to the Lord for this sacred trust and stewardship.

Stake program

Brethren, you can also recognize the stake president who knows what it is to be chairman of the Aaronic Priesthood committee of his stake. It's interesting to observe his actions too. He hasn't released his counselor or the high council brethren from their efforts as he assumes the chairmanship of this committee, but rather he now takes a more personal interest in the committee work. He becomes alive not only with interest but with involvement in the Aaronic Priesthood program of his stake as he joins hands with the other great brethren of the stake committee.

He is the stake president who knows that Melchizedek Priesthood quorum leaders and Aaronic Priesthood quorum leaders must join hands as they work together to help fathers with their sons. He knows that an elders quorum president and a deacons quorum

president and a father, properly trained and motivated, can be an unbeatable combination in the battle with Satan for the life of a boy.

This stake president knows that young women are as important to save as the young men. For this reason and many others he lets the stake director for the Young Women know that she has direct access to him, as he is her file leader in the work with the Young Women.

Ways to do better

Brethren, there are ways to do better what we're doing, to be better than we are. The priesthood we hold as young men and older men is the authority to perform our duties in the same way the Savior would if he had our individual responsibility. Our authority is limited to doing it the way he would—to be the kind of deacons president the Master would be; to be the kind of teacher the Master would be; as a priest, to prepare for a mission the way he would; to strive to be the kind of elders quorum president, bishop or counselor or stake president the Savior would be if he had that office and calling and responsibility.

Or, most important of all, our priesthood is the authority to be the kind of father, son, or brother the Savior would be if he were in our family.

Priesthood power

Brethren, our success in the priesthood depends on the pattern of our

Brethren, our success in the priesthood depends on the pattern of our life. When we learn to be led by the Spirit, then the priesthood authority we have will become priesthood power, the power to change lives for the better, to cause miracles to happen in the lives of boys and girls and fathers and mothers.

In a world of conflict and trouble there will be the giants among men. There will be the peacemakers. There will be those who can calm troubled waters. There will be those whose life's pattern will be as a beacon on a hill, as a lighthouse in a storm. There will be those who others will look to for strength and guidance. You can be that ray of hope to those around you, especially to your own.

Remember, the brightest light and the clearest signal come from the cleanest instrument. May the Lord guide us and strengthen us as we purify and cleanse our lives. I bear testimony to you, my brethren, that I know God lives. I know he's in the heavens. And I pray that he'll bless us to honor the priesthood he's given us, in the name of Jesus Christ. Amen.

President Spencer W. Kimball

Bishop H. Burke Peterson of the Presiding Bishopric has just addressed us.

We shall next hear from Elder A. Theodore Tuttle of the First Council of Seventy. He will be followed by President Marion G. Romney, second counselor in the First Presidency.

Elder A. Theodore Tuttle

Of the First Council of the Seventy

Young men, I want to counsel you about your future missions. I was once a boy like you. That may seem like a long time ago to you, but to me it's but a moment. I have passed through every day of every year that you have lived thus far—and much, much more. I am also a father and I have had much experience with young people during my lifetime.

Need for missionaries

When the prophet of God declares that now is the time to lengthen our stride and to increase our missionary force, now *is* the time!

I talked with a young man about a mission. He said, "I don't want to go." I asked, "What has that got to do with it? We need you."

President Kimball has said we don't have *half enough* missionaries. Can't you see that it doesn't matter whether you want to go or not? You're needed! Do you know what it means to be needed? The bonds of brotherhood are forged deep and strong in the mission field. You will develop a love for a companion with whom you kneel in daily prayer. You will learn to love the people where you serve, no matter what nationality or condition. And they will love you. They will love you because you brought them the gospel.

Converts always remember those who taught them. I've heard many converts speak almost reverently of "our missionaries." Imagine having people pray for you. Do you understand what that means? This will always be a purifying and refining influence in your life.

Many people out there are praying for the truth. You are the one who can bring it to them best. At present only 18,000 of you are serving. There are nearly 60,000, 19 through 25, who have

not. We need more, many more. Missionary service is not preempted by any other thing. Marriage does not take precedence. Your work does not have priority. Your education is interrupted to fill this calling. College-related activities may be timed to satisfy both school and mission requirements. Some of you may be physically handicapped. There may yet be opportunity to serve in fitting ways locally.

Worthiness to serve

Your moral worthiness is a prime consideration. We want no flabbiness of character when spiritual strength is required. Study! Get some colored pencils. Keep them with your Book of Mormon. Underline verses important to you. Another tool of missionary work is an additional language. Study one. We should "become acquainted with . . . languages, tongues, and people." (D&C 90:15.)

Learn to pray constantly. Kneel down morning and evening. Get on good terms with the Lord. Like the young man who said: "Whenever I pass the church, I always stop to visit; so when I'm finally carried in, the Lord won't ask, 'Who is it?'"

Remember, young men get hungry whether they are missionaries or not, but especially if they *are* missionaries. Learn to fry an egg and cook spaghetti. Learn to wash a dish and sew on a button. This isn't only "girl's work." You don't have that kind of companion in the mission field. If you can't do it, your companion probably can't either, and, of course, we don't want to send your mother along.

Church standards

Some missionary quarters are not too tidy. That's because you didn't learn

early to pick up, hang up, fold up, and put away. You could start now, of course, but go slowly or you'll startle your mother. Shine your shoes. Press your pants. Learn how to wash and starch and iron the cuffs and collars on your shirts.

Fads come and go. Gratefully, we are moving out of the period of the sloppy, hippy-type attire. Take pride in your dress. You might just as well learn now to keep the dress and grooming standards of the Church. If you would cut your hair a little shorter now, it wouldn't be such a shock later. It not only improves your outward appearance; it actually does something to you inside. In your attempt to follow the styles and be casual, do not offend good taste. When we go to worship the Lord, we ought to be dressed in our finest, cleanest, and best. Some of your fathers could take a tip about this too, but that's another sermon.

The place to serve

Where will you go on your mission? If you are normal, and we hope you are—in fact that's one of the requirements—you'll want to go to some exotic place in a faraway land. Or you'll want to go where your father went. That's normal too. There are some young men in this Church who think there is only one true mission—that's where their fathers served. Have you ever noticed your father when his old mission field is mentioned? He always gets that wistful look, brightens up, and has to take his glasses off and wipe something out of his eye. Every man deserves that warm glow that comes from mere reflection on those marvelous missionary days. So, like others before, you will go where you are called.

Did you know that your bishop must send the president of the Church a report concerning your driving record? He notes any accidents or violations or suspension of your driver's license. Remember this and keep your record clean.

Saving for a mission

Young man, it now costs about \$130 (U.S.) per month for a mission. By the time you are ready to go it may be even higher. That means you will need between three and four thousand dollars to complete your mission. Some of you don't have enough. You'll have to get it. The Lord will help you and your family. You must start early. Counsel with your father. Get a job. Work hard. Save your money. Too many boys play too much, watch TV, and are idle. Open an account where you save by mail. I caution you: Do not squander your missionary funds for a bike, then a scooter, then a car or stereo, and records, etc. Do not rationalize that this is an "investment" which can be transferred into ready cash just before you go. Self-denial and purposeful saving may well be the greatest blessing to come from your missionary service. After you have done everything possible, some of you may need to see your bishop. He may have some helpful suggestions.

Significant changes

You will be two years older when you return from your mission. Tonight you may think that won't matter much. I can assure you of one thing, however—there will be some significant changes. To delay courtship and marriage is wise. You might change partners in the process. Many do—both by *his* choice and *hers*.

While a mission does not guarantee a happy and successful marriage, it stabilizes many things in your life that affect your marriage. Growing to maturity in the mission field brings a better marriage partner to both sides of the altar.

Now, young man, I warn you. Beware of the girl who places a low premium on missionary service. Beware of the girl who teases and tempts, who discourages your mission. You had better be careful. Is this the kind of girl you

want for your eternal companion? You would do well to end this relationship.

Gaining a testimony

You are not too young to gain a testimony and bear it. In a stake conference we called on a young lady to speak. She had just returned from the Hill Cumorah pageant. She bore a fervent testimony. After she finished we called on 17-year-old Gary. He looked surprised when his name was called. He unwound his full six feet and came to the pulpit. His first words were, "I don't know why the president called on me; I don't even have a testimony" (referring, evidently, to the testimony borne by the young lady). For several minutes he spoke about seminary, he expressed gratitude for his family, then said: "I know the gospel is true, in the name of Jesus Christ. Amen."

Testimonies come through the gift and power of the Holy Ghost. We gain testimony as we bear testimony. Take opportunity to do so whenever it is appropriate. If you desire a testimony and seek for it, you will receive it. You will have opportunity to bear your witness to thousands. This will have more effect on people than any other thing you do. That's why you are called—to testify that Jesus is the Christ, that Joseph was a prophet, that this Church is true—with a living prophet.

A desire to serve

There are many thousands here who are not the captain of the football team, the valedictorian, and the student body president, all in one. Socially, you feel inept. Your grades are not all that good. You are wondering if *you* can qualify to serve a mission. Young man, fix firmly on your heart a desire to serve the Lord and to declare the gospel: "For I know that he granteth unto men according to their desire, whether it be unto death or unto life." (Al. 29:4.) I know this promise is true. The Lord loves you. He needs you. You may not

have all of the qualities you would like to have. You have great potential. Some of you have made mistakes. Some have troublesome personal habits. Talk to the Lord about them tonight. If you are greatly troubled, talk to your father. You may even need to see your bishop. Get things straightened out now.

The greatest missionaries in the Church have been humble men—men who have paid the price of honest toil, men who lived close to the Lord and relied on him. You too can be numbered among the great. Decide tonight.

Baptism of converts

Imagine standing in the baptismal font with *your* convert, raising your right arm to the square, and saying these words: "Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost." (D&C 20:73.)

You may make the winning touchdown, cross the finish line first, swish down the mountain on perfect powder, drive "a beauty" to the left-field stands, or pitch a no-hitter. You may do and thrill to many things. But you will experience few feelings equal to the quiet, even tearful moment when you record in your diary: "Today we baptized Mr. and Mrs. Brown and all their children. They are a fantastic family!"

I know that God lives. I know that Jesus is the Christ. I know that Joseph Smith was a prophet. I know that President Spencer W. Kimball is the living prophet on the earth today, in the name of Jesus Christ. Amen.

President Spencer W. Kimball

Elder A. Theodore Tuttle of the First Council of Seventy has just addressed us.

We shall now be pleased to hear from President Marion G. Romney of the First Presidency of the Church.

President Marion G. Romney

Second Counselor in the First Presidency

My beloved brethren of the priesthood, I consider this invitation to say a few words to you as a great honor and a great responsibility. I trust the Lord will bless us while I talk to you. I hope I have something to say that will be helpful to both the Aaronic Priesthood and the Melchizedek Priesthood.

Men of integrity

I have decided to say a few words about integrity.

One of the definitions of integrity reads, "The quality or state of being of sound moral principle; uprightness, honesty, and sincerity."

In distinguishing between the synonyms of integrity, honesty, honor, probity, and veracity, *Webster's New World Dictionary* says that "integrity implies an incorruptible soundness of moral character, especially as displayed in fulfilling trusts."

I need not belabor the fact that the world is at the present time in desperate need of men of integrity. The proof of this statement may be read in every publication, heard on every radio, and both seen and heard in every visual and sound production.

"Give us the man of integrity," says A. P. Stanley, "on whom we know we can thoroughly depend; who will stand firm when others fail; the friend, faithful and true; the adviser, honest and fearless; the adversary, just and chivalrous; such an one is a fragment of the Rock of Ages."

Our very civilization is in jeopardy. If it is to be rescued, it must be done by men of integrity.

A sacred trust

To accomplish this tremendous task, the Lord has called his priesthood

This means you and me and all our fellow priesthood-bearers, Aaronic and Melchizedek.

The Lord has reposed in us the most sacred trust given to men. We must not fail him. We must be boys and men of integrity. Our individual exaltation depends upon our proving to the Lord that we will at all hazards and under all circumstances faithfully discharge the trust he has placed in us. (See *History of The Church of Jesus Christ of Latter-day Saints*, 3:380.)

The Prophet Joseph Smith taught that absolute integrity must precede the promise of eternal life. He said:

"After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost, . . . then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted."

This promise is to come, however, only after "the Lord has thoroughly proved him, and finds that the man is determined to serve him at all hazards." (*History of the Church*, 3:380.)

Examples of integrity

We have among our leaders in the Church, in all callings of the priesthood from deacons to apostles, examples of brethren whose performance demonstrates this integrity.

President Kimball, for example. Throughout the years he has been a pattern of integrity. No one doubts that he would discharge the sacred trust the Lord has placed upon him at the peril of his life.

President Tanner likewise. As a matter of fact, his performance throughout distinguished careers of business and government has been so

circumspect and courageous that his associates refer to him as "Mr. Integrity."

A cross-country trip

I shall now call attention to some circumstances in which this matter of integrity is involved. Here is an account that you bearers of the Aaronic Priesthood might think about:

"Four Latter-day Saint boys set out from a Utah city on a cross-country trip. They had saved all their money during the last year of high school for this purpose, and now that graduation was over, they packed their suitcases into the trunk of their car and said good-byes to worrying parents and envious friends. It was a matter of considerable celebration when they crossed the Utah State line and entered into another state. They pulled up alongside the highway and got out to see how it felt to be in new surroundings. A certain thrill of excitement was noted by each of the young travelers and a sense of adventure led them to great speculation.

"They had agreed to send their parents a postcard every other day to indicate their whereabouts, and had promised to send a collect telegram if they ran into any trouble. One of the boys commented that it felt real good to be on his own and not be under the necessity of getting advance approval from someone for every move he made. Another suggested that they must act like seasoned travelers and not impress others as country boys on their first junket away from home. As a follow-up, this same boy proposed to his friends that they forget all about being Mormons for the duration of their adventure. Asked why by the other three puzzled boys, he said that they could now afford to 'let their hair down' and sample some of the excitement enjoyed by other people, not of the Mormon Church. 'Anyway,' he argued, 'what difference will it make? Nobody out here in the world knows us or cares anything about our church connections.'

"The thrill of the new experience weighted their judgment, and the group made an agreement to give it a try. They decided to announce themselves to the world as students from the East who had been to school in Utah for a short time. Their Utah license plates made this necessary.

"Nightfall on the first day of the journey found them at a famous tourist attraction spot, and they made arrangements for camping near the resort. After the evening meal they gathered at the large hotel for the night's entertainment. No sooner had they arrived when the ringleader of the boys suggested that they begin here and now sampling the things they had so long been denied by strict parents and teachers. The first thing that caught their eyes was a large neon sign at the far end of the lounge. It read, 'Bar—beer, cocktails.' Thinking it a moderate nod in the direction of 'sinning just a little bit,' they agreed to go into the bar and order a glass of beer for each one. There was a nervous air about them as they entered the gaudily lighted bar and surveyed the counters loaded with intriguing bottles of liquor. The boy who had been delegated to give the order lost his voice on the first try and had to swallow hard to get out an understandable, 'Four glasses of beer, please.'

"What the beer lacked in palatability, the atmosphere and thrill more than made up. They grew bolder and began to talk of the next adventure they would undertake. The talk was growing racy when suddenly a well-dressed man entered the bar and walked straight toward their table. The look on the stranger's face and the determined pace at which he walked toward them left the boys completely unnerved.

"When the man reached the table at which the boys were sitting, he extended his hand to one of them and said, 'I beg your pardon, but aren't you George Redford's son from Utah?' The boy was speechless and terrified. His

fingers froze around the base of the glass of beer and he answered in a wavering voice, 'Why, yes, sir, I am.' 'I thought I recognized you when you came in the lobby of the hotel,' the stranger continued. 'I am Henry Paulsen, vice-president of the company your dad works for, and I met you and your mother last winter at a company dinner at the Hotel Utah. I have never forgotten how you explained your Mormon priesthood to one of the other executives of our company who asked you what it meant to be a Mormon boy. I must say I was a little surprised to see you head for the bar, but I suppose that with Mormons as well as non-Mormons, boys will be boys when they're off the roost.'

"These boys had heard a sermon they would never hear duplicated in the pulpit. They were sick, ashamed, and crestfallen. As they left their half-filled glasses and walked out through the hotel lobby, they had the feeling that everyone was looking at them. The cover of darkness was kind as they made their way to their camp. 'You just can't win,' said the boy who had proposed their dropping their true identity, trying to ease the tension. 'I'm not so sure,' replied the boy to whom the stranger had spoken. 'If we have any sense left, we can make this experience into the most winning lesson of our lives.'"

Integrity of Joseph F. Smith

Here is another experience—an experience of President Joseph F. Smith reported by the late President Charles W. Nibley, which you young elders might ponder to your profit:

"Another incident which I have heard him relate," says Brother Nibley, speaking about President Joseph F. Smith, who was the president of the Church and father of our late president, Joseph Fielding Smith, "which shows his courage and integrity, occurred when he was returning from his mission to the Sandwich Islands, in the fall of 1857. He

came home by way of Los Angeles, by what was called the Southern Route. In that year Johnston's Army was on the move for Utah, and naturally enough there was much excitement and bitterness of feeling concerning the 'Mormons.' In southern California, just after the little train of wagons had traveled only a short distance and made their camp, several anti-'Mormon' toughs rode into the camp on horseback, cursing and swearing and threatening what they would do to the 'Mormons.' Joseph F. was a little distance from the camp gathering wood for the fire, but he saw that the few members of his own party had cautiously gone into the brush down the creek, out of sight. When he saw that, he told me," says Brother Nibley, "the thought came into his mind, 'Shall I run from these fellows? Why should I fear them?' With that he marched up with his arm full of wood to the campfire where one of the ruffians, still with his pistol in his hand, shouting and cursing about the 'Mormons,' in a loud voice said to Joseph F.:

"'Are you a 'Mormon?'"

"And the answer came straight, 'Yes, siree; dyed in the wool; true blue, through and through.'

"At that the ruffian grasped him by the hand and said:

"'Well, you are the ---- pleasantest man I ever met! Shake, young fellow, I am glad to see a man that stands up for his convictions.'"

(Joseph F. Smith, *Gospel Doctrine*, Deseret Book Co., 1939 ed., p. 518.)

Lincoln's integrity

Abraham Lincoln demonstrated his great integrity in his famous house-divided speech. John Wesley Hill, in his book *Abraham Lincoln—Man of God*, says: "Lincoln showed his independence and tenacity of purpose when he wrote his address accepting the nomination for United States Senator. . . . This is known as 'The House Divided Against Itself' speech. It embodied the historic declaration that the Union could not

exist 'half slave and half free.' To his friend, Jesse K. Dubois, Lincoln said:

"I refused to read the passage about the house divided against itself to you, because I knew you would ask me to change or modify it, and that I was determined not to do. I had willed it so, and was willing, if necessary, to perish with it. . . . I would rather be defeated with this expression in the speech . . . than to be victorious without it.'" (*Abraham Lincoln—Man of God*, New York and London: G. P. Putnam's Sons, 1927, p. 151.)

Now it took real courage for Lincoln to leave that "half slave and half free" sentence in his speech. He was ambitious, and it seemed that through the Senate was the way to the presidency, but the political climate at the time was not ready for the stand he took on that issue. The probability was that the statement would mean defeat in his race for the Senate, and that's what it turned out to be. All this Lincoln well knew; nevertheless, he had the integrity to act in harmony with his convictions. Although his course did shut the door to the Senate, fortunately for the country, it later opened the door to the presidency.

Example of President Clark

President J. Reuben Clark, Jr., was a man of like integrity. As a young man he presided for a short time over the Southern Branch of the State Normal College in Cedar City, Utah. He developed a great interest in that institution.

"Two years later . . . his help was solicited to give encouragement to members of the legislature to provide the funds which had been requested by the institution."

Responding by letter he "explained in utter frankness and candor that he could not support the . . . request" for \$100,000.

"'. . . Frankly and freely,' he said, 'I believe you are asking too much. . . .

"'. . . I have thought the matter

over very carefully, and have not been able to see my way clear to honestly recommend to your representatives the appropriation . . . you ask. . . .

"If you would say that you will drop the \$100,000 and work for the \$54,000 you may count on my active cooperation to the very limit of my poor ability; but if you still reach after the larger amount, you will at once see it will be better if I keep quiet; and I promise you that I shall do that."

"The frankness in this letter was to become a distinguishing characteristic of [President] Clark's correspondence and dealings with men throughout his long career. Although his recommendations many times did not contain what others had hoped to receive, nonetheless his candor and complete honesty contributed greatly to men's confidence in him for they knew they could depend upon him to say what he really thought." (David H. Yarn, Jr., *Young Reuben*, Brigham Young University Press, Provo, Utah, pp. 113-14.)

How glorious, men of the priesthood, it would be if all of us possessed the integrity of a President Kimball, a Nathan Eldon Tanner, a Joseph F. Smith, an Abraham Lincoln, or a J. Reuben Clark, Jr. The Lord expects that from us, his priesthood bearers.

God help us that we may think about this great quality of integrity and live lives of integrity, I humbly pray, in the name of Jesus Christ. Amen.

President Spencer W. Kimball

President Marion G. Romney of the First Presidency has just spoken to us.

The congregation and chorus will now join in singing "The Spirit of God Like a Fire Is Burning."

The congregation sang "The Spirit of God Like a Fire Is Burning."

President Kimball

We shall now appreciate hearing

from President N. Eldon Tanner, first counselor in the First Presidency.

President N. Eldon Tanner

First Counselor in the First Presidency

My dear brethren, I stand before you this evening in all humility and humbly pray that the Spirit and blessings of the Lord will continue to be with us as I speak to you. What a glorious privilege it is to hold the priesthood of God—from the newest deacon in the smallest and most distant branch of the Church, to the high priest holding the highest office in the Church. As such we have made certain covenants with the Lord and are entitled to his many promised blessings as we keep those covenants and walk uprightly before him.

Story of convert

The other day I was talking to an enthusiastic returned missionary who had been a member of the Church for only five years, and this is the story he told me, which I found most interesting.

He said he was raised in a good home by fine parents with high ideals; but he had never thought of, let alone been told, many of the things which the Church teaches, such as a prophet of God being on the earth today, of a literal resurrection where the body and soul will be reunited after death and continue on throughout eternity, and particularly of the beautiful and most important concept that he was literally a spirit child of God. He had never been taught of the restoration of the gospel, that there was a living personal God, and that Jesus Christ, the Savior of the world, lives; that he was literally the Son of God in the flesh.

While working at a summer resort where a number of young people were employed, and where all seemed to be having a good time, this boy's attention was drawn to three young men who seemed to be living apart from the

others and not participating in the smoking, drinking of alcoholic beverages, and using drugs, etc. They were living very high standards in every way and seemed to be morally clean.

He said, "I became attracted to them and engaged in conversation with them to find out why they were different. They told me they were Mormons, that they observed a Word of Wisdom, which they explained to me, and that the Lord had said, 'Thou shalt not commit adultery' (Exod. 20:14), and that sexual transgression was considered by the Church as one of the most grievous sins."

He said further, "I became very close to these young men and liked what they taught and the way they lived. They were very free in telling me about the Church. They seemed to be proud of it and were not ashamed of the fact that they were not living as other young men were living. They did point out, however, that some of the young men who were members of the Church and living in the camp were not living the principles of the gospel."

I thought how sad it was that these other members were not living as they should, had succumbed to temptation, and were not strong enough to stand up for what they knew was right. If they had been converted and *not* ashamed of the gospel of Christ and its teachings, they too could have been influencing some others for good and changing their lives in preparation for ultimate blessings promised to the faithful.

Blessings of gospel

My friend continued, "One of the three young men was a returned missionary, and as I became more interested, he taught me the gospel as he

had taught it in the mission field. I corresponded with my parents and told them what I had found. They were very disappointed and unhappy; but when I returned home and told them all about it, and they saw the good effect all this had on my life and the change in habits, they gave me permission to be baptized, for which I was most thankful."

He was just 19 when he joined the Church. He went on to say what a great privilege it was when he was given the Aaronic Priesthood and he was able to administer and pass the sacrament in remembrance of the Lord's crucifixion. He said it made him very humble as he felt the sacredness of this ordinance, and he always tried to be worthy and well-groomed and to act as the Lord would have him do were he standing by his side.

He felt greatly blessed when as a priest he was given the privilege of baptizing new members, realizing that this gave him the same privilege and authority that was given to John the Baptist who baptized the Savior. And as he talked, I wished that every young man could feel and realize just how important that is and what a great privilege it is to be able to perform these ordinances and know that the Lord depends on all of us to live worthy of and magnify the priesthood which we hold.

Missionary call

Then this young man said how pleased he was a year later as he was interviewed to go on a mission to be able to tell his bishop and stake president that he was keeping the Word of Wisdom strictly, keeping the Sabbath day holy, paying his tithes and offerings, and keeping himself morally clean in every way, and that he really honored womanhood and had never treated a girl friend differently from the way he would want a young man to treat his sister. He felt so good about this and was so very glad that he could go into the mission field as an ambassador of the Lord, feeling that the Lord would

approve his going as his representative. He told of the glorious feeling he had as he baptized and confirmed his first convert.

These were humbling experiences for him, he said, as was also his being called upon to confer the Melchizedek Priesthood upon a man and ordain him an elder. He realized how important it is that a man be worthy of these privileges to act in the name of the Lord and that the man he ordained was just as much an elder as if the president of the Church had ordained him. He felt most humble and grateful to the Lord.

He concluded by telling me that he was going to be married soon, and his countenance beamed as he expressed his gratitude and happiness that he and his sweetheart were clean and worthy to go to the temple where they could be sealed for time and all eternity.

Then I said to him: "No greater privilege or responsibility can be placed upon any young man than for him to be given the priesthood of God, which is the power of God to act in his name. And now you will enjoy all the added blessings and privileges that will come from being sealed by the holy priesthood in the temple of God."

Worthiness for priesthood

Too many young men today who have been raised in the Church seem to take the priesthood for granted and feel that it is a right rather than a privilege for them to hold the priesthood. Many seem to think it is smart to break the Word of Wisdom and be loose in their morals. I want to emphasize that the Lord is not pleased with this. It is most important that a young man live worthy of that priesthood and that he not be advanced until he is worthy.

He must also be prepared and worthy before receiving a call to go into the mission field. I cannot imagine an executive of any great corporation choosing and authorizing a person to represent the company and making any kind of contract unless that person has

proven himself knowledgeable, capable, and worthy—one on whom the executive can depend entirely.

It is even more important that one representing the Lord, speaking in his name, be equally worthy. I am sure the Lord is greatly pleased with all those who are prepared to do the things that make them worthy and who are prepared to stand up and be counted and defend the Church and the gospel of Jesus Christ by bearing testimony of the truth and denouncing evil and unrighteousness. He is equally disappointed and grieved when those who have made covenants with him fail to keep them, just as he grieves for any of his children who fall by the wayside.

I want to assure every young man that as we keep our covenants we will be happy, more successful, loved, and respected even by those who do not believe as we do and who may ridicule us. They expect us to keep our covenants and our commitments, to stand up for our beliefs, and to be different. This fact has been evident so often when a member of the Church is found guilty of any crime. It is pointed out that he is a Mormon or a member of the Mormon Church while the religious affiliation of others who may be involved with him is never mentioned.

Responsibility of leaders

Let me emphasize to our leaders that it is our responsibility and privilege to work closely with these priesthood holders and with prospective priesthood holders. Through our teachings, worthy example, and testimony, we must help them to understand the gospel and their responsibilities and the importance of living according to the teachings of the gospel.

Let the boys know that you love them and will do all in your power to help them succeed and be happy; but always remember that no young man should expect to be advanced in the priesthood or given a temple

recommend or receive a call to go on a mission unless he is living worthily and is prepared to continue to live worthy of the gospel which he has embraced and magnify the priesthood which he holds. It is no kindness to advance anyone in the priesthood or give him a temple recommend if he is not worthy or to send him on a mission in order for him to repent and adjust. Rather, he should prove himself worthy before he is called. The Lord wants worthy representatives.

Importance of honesty

Now let me repeat to the young men that it is most important that they be honest in every way. Some have lied to their bishops and to their stake presidents in order to go into the mission field or to go to the temple. Such are certainly not worthy of these privileges. The Lord will not be mocked.

Leaders, find out from the prospective missionary what he thinks the Lord wants of him as a representative. Never hesitate to make a searching interview so that you will know if he is worthy or is guilty of any transgression and how he feels about a mission call. Then together consider how the Lord would feel about it and then act accordingly.

It is just not fair to anyone to send a young man into the mission field who is not qualified or worthy. He cannot get the spirit of his calling. And while he is in the mission field he is a burden to the mission president and a deterrent to the missionary work. I know how heart-rending it is for a mission president to have to excommunicate and send a missionary home because of transgression.

If a young man is guilty of transgression, let him know that you love him and that you are prepared to help in every way possible to get him back on the track. Remember that Satan is on the loose and his cohorts are striving with all their might to lead these young men and women astray. Al-

ways be prepared to encourage, guide, and help direct these young people to live according to the principles of the gospel. Be determined that no boy or girl is going to be lost because of your neglect.

Cases of transgression

Now, regarding the transgressor: Every mission president, stake president, and bishop is directed and instructed how to investigate and handle all cases of transgression. A person who is guilty of a serious transgression cannot progress, and he is not happy while the guilt is upon him. Until he has confessed and repented he is in bondage. The transgressor who is dealt with as he should be, with love and with proper discipline, will later express his appreciation for your concern, your interest, and your leadership. As he is properly dealt with, he is in a position to repent and come back to full activity. *But he must be dealt with.*

Be aware of those who are not active in the Church, and if you feel that something is wrong or that someone is guilty of transgression, it is your responsibility to go to him with love and find out about it. He will appreciate it, and by moving promptly you may be able to prevent further transgression. Save the person who is having a problem and bring him back into the fold.

It has been reported to me that some bishops and even stake presidents have said that they never have excommunicated or disciplined anyone and that they do not intend to. This attitude is entirely wrong. Judges in Israel have the responsibility to sit in righteous judgment where it becomes necessary. Let me read from the twentieth section of the Doctrine and Covenants an important reminder to those who have the responsibility of judging: "Any member of the Church of Christ transgressing, or being overtaken in a

fault, shall be dealt with as the scriptures direct." (D&C 20:80.)

Covering up iniquities

Brethren, study the scriptures and the handbook and do as they direct and discipline the members of the Church when necessary. Remember that it is no kindness to a transgressor for his local authority to ignore or overlook or try to cover up his iniquity.

Let me read a quotation from President John Taylor wherein he discussed this subject: "Furthermore, I have heard of some Bishops who have been seeking to cover up the iniquities of men; I tell them, in the name of God, they will have to bear . . . that iniquity, and if any of you want to partake of the sins of men, or uphold them, you will have to bear them. Do you hear it, you Bishops and you Presidents? God will require it at your hands. You are not placed in position to tamper with the principles of righteousness, nor to cover up the infamies and corruptions of men." (*Conference Report*, Apr., 1880, p. 78.)

These are very strong words, brethren, and they were spoken by a president of the Church, a prophet of God. Also, George Q. Cannon makes this significant statement: "The Spirit of God would undoubtedly be so grieved that it would forsake not only those who are guilty of these acts, but it would withdraw itself from those who would suffer them to be done in our midst unchecked and unbuked."

Standards defined

We must live in the world but we must not become a part of it. We are different from the world. We cannot accept their modes or standards of living. We have had revealed to us the gospel of Jesus Christ, which sets out clearly what our standards should be. We have had the priesthood restored and conferred upon us. We must be exemplary in every respect. There are many scriptures

in the Doctrine and Covenants that tell us how to handle the transgressor and what our responsibilities as priesthood holders are. This one especially I call to your attention:

"Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.

"He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand." (D&C 107:99-100.)

In the scriptures it is abundantly clear that the cases which are to be handled by the Church include, but are not limited to, fornication, adultery, homosexual acts, abortion, or other infractions of the moral code; criminal acts involving moral turpitude such as burglary, dishonesty, theft, murder, apostasy; open opposition to and deliberate disobedience to the rules and regulations of the Church; cruelty to spouse or children; advocating or practicing so-called plural marriage; or any unchristianlike conduct in violation of the law and order of the Church.

Concern for sinner

If you leaders do as the Lord admonishes, he will bless you, strengthen you, and direct you, and you will find great joy in his service. It is most important, however, that when a person *is* disfellowshipped or excommunicated you show great love and concern and put forth every effort to help him clear up his life and return to full fellowship in the Church.

We read in the Doctrine and Covenants:

"Behold, he who has repented of his sins, the same is forgiven, and I, the Lord, remember them no more.

"By this ye may know if a man repenteth of his sins—behold, he will

confess them and forsake them." (D&C 58:42-43.)

Let me emphasize to all assembled, wherever you may be this evening, it is our responsibility to save souls. We as leaders must do all within our power to lead our members in the right paths, to keep them strong in the faith, to let them know that we love them, that every soul is great in the sight of God, that we are spirit children of our Heavenly Father, and he stands ready to bless us. We have the responsibility to work closely with parents and with their children to see that they keep themselves morally clean and worthy members of the kingdom of God and prepare themselves for the kingdom of heaven. But never become unnecessarily intimate with any of the opposite sex.

Witness

In a few minutes we will be instructed by the president of the Church, a prophet of God. I bear witness that he is a prophet of God, and that God actually lives, and that his Son Jesus Christ is the Savior of the world who came and gave his life that we might be resurrected and enjoy immortality and eternal life. We are led today by the Lord through a prophet of God, President Spencer W. Kimball, with whom it is a great privilege and honor and blessing to work. If we will follow him, we cannot go astray.

May we magnify our priesthood and enjoy the blessings of the Lord, and as President Romney said, "Prove our integrity," I humbly pray in the name of Jesus Christ. Amen.

President Spencer W. Kimball

President Nathan Eldon Tanner, first counselor in the First Presidency, has just addressed us.

President Spencer W. Kimball

My brethren, it is wonderful to be with you here tonight, with an estimated 195,000 of us. And we pay tribute to you and express our affection for you.

Mimicry of boys

Long years ago when I was in the stake presidency in the St. Joseph Stake in Arizona, one Sabbath day I filled an assignment in the Eden Ward. The building was a small one, and most of the people were sitting close to us as we sat on the raised platform about a foot and a half above the floor of the building itself.

As the meeting proceeded, my eye was attracted to seven little boys on the front seat of the chapel. I was delighted with seven little boys in this ward conference. I made a mental note, then shifted my interest to other things. Soon my attention was focused on the seven little boys again.

It seemed strange to me that each of the seven little fellows raised his right leg and put it over the left knee, and then in a moment all would change at the same time and put the left leg over the right knee. I thought it was unusual, but I just ignored it.

In a moment or two, all in unison would brush their hair with their right hands, and then all seven little boys leaned lightly on their wrists and supported their faces by their hands, and then simultaneously they went back to the crossing of their legs again.

It all seemed so strange, and I wondered about it as I was trying to think of what I was going to say in the meeting. And then all at once it came to me like a bolt of lightning. These boys were mimicking me!

Importance of example

That day I learned the lesson of my life—that we who are in positions of au-

thority must be careful indeed, because others watch us and find in us their examples.

Example is an important characteristic of a boy's life. Generally there are many people who will follow and few who will lead. It is therefore important that all you young men develop the power of leadership and then all be sure to give good examples.

This will be true in your lives. If you have little brothers, remember that they watch you and listen to you, and they are likely to do about what you did and say about what you said.

I hope you will keep this in mind as you come to teenage. Remember that, generally, if you attend your meetings and if you do your duty, it is quite likely that your little brothers will follow your course, and the opposite is also true.

This is also true as to your missionary work. If your little brothers see you faithful in seminary and institute and that you have the right attitudes and that you are preparing yourself to fill a mission, their thoughts will be along the same line.

It was Terence who said: "I bid him look into the lives of men as though into a mirror, and from others to take an example for himself."

And in Aesop's fables, Aesop said, "Do but set the example yourself, and I will follow you."

Example is the best precept, and [Samuel] Johnson said that "Example is more efficacious than precept."

Building your life

I remind you young men that regardless of your present age, you are building your life; it will be cheap and shoddy or it will be valuable and beautiful; it will be full of constructive activities or it can be destructive; it can be full of joy and happiness, or it can be full of misery. It all depends upon you

and your attitudes, for your altitude, or the height you climb, is dependent upon your attitude or your response to situations.

Remember that when you climb a mountain in Switzerland or at Banff or Mount Timpanogos, you travel with people that are interesting and challenging. They have surmounted the same difficulties that you have done.

Remember that those who climb to high places did not always have it easy. We are told that when Abraham Lincoln was a young man, he ran for the legislature in Illinois and was badly "swamped."

He next entered business, failed, and spent 17 years of his life paying up the debts of a worthless partner. He fell in love with a beautiful young woman, to whom he became engaged, then she died. Entering politics, he ran for congress and was badly defeated. He tried to get an appointment to the U.S. land office but failed. He became a candidate for the U.S. Senate and was badly defeated. Then in 1856 he became a candidate for vice-president and was again defeated. In 1858 he was defeated by Douglas, but in the face of all this defeat and failure, he eventually achieved the highest success attainable in life and undying fame to the end of time. This was the Abraham Lincoln who was president of the United States. This was the Abraham Lincoln about whom numerous books have been written. This was the Abraham Lincoln who carved his own success out of the mountains of difficulty.

Again we repeat that you will make your life what you want it to be.

An anonymous writer says this: "Be glad there are big hurdles in life and rejoice, too, that they are higher than most people care to surmount. Be happy they are numerous. It is those hurdles that give you a chance to work your way to the front of the crowd. They are your friends. For if it were not for high hurdles, many men might be able to outrun you."

Choosing a king

May I tell you a story of long ago, of what one boy made of his early life.

About 3,000 years ago when the king of Israel was Saul, and he proved himself unworthy of his high position, the Lord sent the prophet Samuel to find a successor for him. The prophet went to the home of Jesse, the father of eight sons. He called Jesse's sons to him to interview them. When the proud father brought Eliab, the older son, he said to himself, "Surely this is the man."

"But the Lord said unto Samuel, look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." (1 Sam. 16:7.)

Then the proud father called a second, and he was not accepted. Seven fine, handsome sons came one after the other before the prophet Samuel, who said to the father, Jesse, "Are these all thy children?" And then Jesse admitted, "Yes, except the youngest, David, and he is out with the sheep." And Samuel said, "Go fetch him." (See 1 Sam. 16:11.)

Now when the youngest son came in, he was ruddy and handsome and a delightful personality, and perhaps sunburned, for he was the shepherd and spent much of his time out in the open with the sheep. The Lord inspired Samuel and he said, "This is he." (1 Sam. 16:12.) And as the father and the sons gathered around him, Samuel took the horn of oil and anointed David to become the king of Israel.

Challenge of Philistines

At this time the Philistines, a bitter enemy of Israel, had come up to conquer Israel, and they were lined up on one ridge and Israel was lined up on the other ridge, and a little valley was in between.

As the armies faced each other preliminary to the battle, a great giant

named Goliath came out into the non-man's-land and challenged the Israelites, saying:

"Why have you come out to battle us? I am a Philistine, and you are the servants to Saul. Choose you a man for you, and let him come down to me.

"If he be able to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall you be our servants, and serve us." (See 1 Sam. 17:8-9.) He added: "I defy the armies of Israel this day; give me a man, that we may fight together." (1 Sam. 17:10.)

Now this man was a giant; he was fearsome. About nine feet tall, he stood high above them all; and he had a helmet of brass on his head and a heavy metal coat of mail. With the strips of brass on his legs and brass between his shoulders, his coat of mail was very, very heavy. His spear was long like a weaver's beam, and his sword sharp as a razor. He had a man to carry his shield.

He was certainly a formidable antagonist. Little wonder that the warriors on Israel's side feared him. None seemed to have the courage or the foolhardiness to accept his challenge, so it was quite understandable that all the Israelite soldiers fell back and trembled.

Arrival of David

It happened at this pivotal time that the father, Jesse, was concerned with the welfare of his three eldest sons who had been inducted into the army of Saul. Apparently when these sons were defending Israel, it fell to the lot of David, the youngest, to herd the sheep.

The kindly father called David from the sheep and gave to him a quantity of parched corn and some loaves and sent him to the army camp to take these to his brothers, and ten cheeses to the captain.

David arose very early and started his journey to Elah. He made full arrangements for someone to look after his father's sheep so that they would not

be driven away nor destroyed nor eaten by wild animals.

As David arrived at the scene of battle, the army was just going forth to the fight and were shouting for the battle.

David left his carriage in the hands of the keeper of the carriage and ran to the army and saluted his brethren.

Again the Philistine shouted his challenge, as he had done during 40 days of warfare.

As David came into the ranks, the men said to him, "Have you seen this giant that defies Israel? Do you realize that the man who kills him will be enriched by the king? To that man who can kill the great Goliath, freedom will come to his family." (See 1 Sam. 17:25.)

David was not well received by his eldest brother either, who was angry with him and said, "Why did you come down here? with whom have you left those few sheep in the wilderness? I know you were curious and proud and naughty in your heart, and you have come down out of curiosity to observe the battle." (See 1 Sam. 17:28.)

Preparation for task

David seemed to be disturbed at his brother's denunciation and said, "Now what have I done? Isn't there a reason why I came?" (See 1 Sam. 17:29.) He knew that inspiration had brought him here for a good purpose to save Israel.

David's inspiration or revelation was repeated to King Saul, who called the young man to him, and David said, "Don't let this bully worry you and bring you fear. I will go and fight this Philistine." (See 1 Sam. 17:32.) But Saul was shocked and said to David:

"[You] art not able to . . . fight . . . this Philistine . . . for you are but a youth, and he a man of war. . . .

"And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock:

"And I went out after him, and

smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him.

"Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God." (1 Sam. 17:33-36.)

He then repeated: "The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, go, and the Lord be with thee." (See 1 Sam. 17:37.)

Saul placed the king's armor upon David, but it was so heavy he couldn't bear it and threw it off.

"I cannot go with these; for I am not used to them," said David. (See 1 Sam. 17:39.)

As he crossed the brook, David, the boy, stooped over and picked out five small stones and put them in his shepherd's bag; and his sling was in his hand, and he moved toward the giant Philistine.

"... in the name of the Lord"

The great giant apparently was shocked and angered at such an affront. He saw this young man, ruddy and of a youthful, fair countenance, and in his anger and disgust, the Philistine said:

"Am I a dog, that thou comest to me with staves? And the Philistine cursed David . . . and . . . said to [him], Come to me, and I will give [your] flesh . . . [to] the fowls of the air, and to the beasts of the field." (1 Sam. 17:43-44.)

Then David rose in his majesty and said to the Philistine:

"[You come] to me with a sword, and with a spear, and with a shield: but I come to [you] in the name of the Lord of hosts, the God of the armies of Israel, whom [you have] defied.

"This day will the Lord deliver [you] into [my] hand; and I will smite [you], and take [your] head from [you], and I will give the carcases of the [army]

of the Philistines this day [to] the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.

"And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's, and he will give you into our hands." (1 Sam. 17:45-47.)

The Philistine and the shepherd boy approached each other, both with confidence:

"And David put his hand in his bag, and took out a stone, put it in his sling, aimed it, and sent it at terrific speed, and smote the Philistine in his forehead; perhaps the only unprotected spot, and the stone sunk deep into the forehead of the great, bragging bully who fell upon his face to the earth." (See 1 Sam. 17:49.)

I wonder how many of you young men have ever owned and used a sling. When I was a little boy, we made our own slings, and we found our own rocks and we discovered our own targets, and we became quite proficient in slinging the rocks. We would take a little piece of leather about the size you would use for a flipper, maybe two inches long and in an elliptical shape. And at each end a little hole was cut, and then a long thong of leather was fastened to each end, one of which had a knot in the end through which we put one finger. Then, with a rock in the sling, we would throw it around our head until we had great momentum, and then would turn loose of one of the thongs and the rock would sail toward its destination.

We used to make all our own playthings: our slings, our whistles, our flippers, our play balls, and we learned to use them well.

Defeat of Philistines

"So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; . . . there was no sword in the hand of David [but only a sling]." (1 Sam. 17:50.)

All he used was a little pebble and a sling and inspiration and revelation. He had courage, he had strength, he had faith in himself, but especially faith in his Heavenly Father, to whom he offered his prayers.

The 40 days of challenge and of egotism and boasting had ended for this Philistine in death!

Evidently to put fear in the minds of the enemy, David went to the prone body of his antagonist lying on the ground and cut off his head. This act seemed to have its desired effect. And the enemy fled, and thus one inspired boy defeated an entire army. Israel's army pursued the escaping Philistines and won the battle.

The king inquired as to who the lad was who had performed such a miraculous feat, and then Jonathan gave him his sword, his bow, and his girdle. And the scripture says: "And David behaved himself wisely in all . . . ways; and the Lord was with him." (1 Sam. 18:14.)

Now, my young brothers, remember that every David has a Goliath to defeat, and every Goliath can be defeated. He may not be a bully who fights with fists or sword or gun. He may not even be flesh and blood. He may not be nine feet tall; he may not be armor-protected, but every boy has his Goliaths. And every boy has his sling, and every boy has access to the brook with its smooth stones.

Following David's path

You will meet Goliaths who threaten you. Whether your Goliath is a town bully or is the temptation to steal or to destroy or the temptation to rob or the desire to curse and swear; if your Goliath is the desire to wantonly destroy or the temptation to lust and to sin, or the urge to avoid activity, whatever is your Goliath, he can be slain. But remember, to be the victor, one must follow the path that David followed:

"David behaved himself wisely in

all his ways; and the Lord was with him." (1 Sam. 18:14.)

David had integrity and kept his father's sheep. David did not leave his sheep without a caretaker when he filled another assignment from his father.

David was responsible. His sheep were in his hands; he killed the bear and he killed the lion to save his father's sheep, even at great danger to himself. He took the little lamb out of the mouth of the beast and restored it to its mother. David took five stones to kill Goliath. He needed only one. David was honorable and had faith in his Heavenly Father, and he feared no man so long as he had the confidence of his Lord. He taunted the Philistine giant, saying, "You come to me with a sword, and with a spear, and with a shield, with a coat of mail, with an armor bearer: But I come to you in the name of the Lord of Hosts, the God of the armies of Israel, whom thou hast defied." (See 1 Sam. 17:45.)

Sometime ago I tore an advertisement from a current magazine. This is what it said:

"One time or another we all face adversity's chilling wind. One man flees from it, and like an unresisting kite falls to the ground. Another yields no retreating inch, and the wind that would destroy him lifts him as readily to the heights. We are not measured by the trials we meet, only by those we overcome."

The pipeline ad read, "Neither rivers, mountains nor ocean waters stop our pipeline crews. What they can't go through, they go over, under, or around."

Missionary work

One obsession of this Church and all its members is missionary work, about which you have heard from Brother Tuttle this night. The Lord told his apostles, as you will see in the beautiful picture over in the Church Office Building, to go into all the world and preach the gospel to every creature.

(See Matt. 28:19-20.) May we remind you young men again, your responsibility is to respond to that call. And if you receive a call from the Lord through your bishop and stake presidency, it is your privilege, but also your obligation, to fill that calling expertly. And since you will now establish your goal to fill a mission, remember it costs money to go to the various parts of the world and preach the gospel. Remember, then, it is your privilege now to begin to save your money.

Every time money comes into your hands, through gifts or earnings, set at least a part of it away in a savings account to be used for your mission. Every boy would like to be independent and furnish his own funds for his mission, rather than to ask his parents to do that for him. Every boy in every country in all the world who has been baptized and received the Holy Ghost will have the responsibility of bearing the message of the gospel to the people of the world. And this is also your opportunity, and it will contribute greatly toward your greatness.

I like the lines of Edgar A. Guest, which he has titled "Equipment":

Figure it out for yourself, my lad,
You've all that the great of men have
had,

Two arms, two hands, two legs, two eyes
And brain to use if you would be wise.
With this equipment they all began,
So start for the top and say, "I can."

Look them over, the wise and great,
They take their food from a common
plate,

And similar knives and forks they use,
With similar laces they tie their shoes,
The world considers them brave and
smart,

But you've all they had when they
made their start.

You can triumph and come to skill.
You can be great if you only will.
You're well equipped for what fight you
choose,

You have legs and arms and a brain
to use,
And the man who has risen great
deeds to do
Began his life with no more than you.

You are the handicap you must face,
You are the one who must choose your
place,
You must say where you want to go,
How much you will study the truth to
know.

God has equipped you for life, but He
Lets you decide what you want to be.

Courage must come from the soul
within,

The man must furnish the will to win.
So figure it out for yourself, my lad.
You were born with all that the great
have had,

With your equipment, they all began.
Get hold of yourself, and say: "I can."
Collected Verse of Edgar A. Guest,
Chicago: Reilly and Lee, 1934, p. 666

Filthiness giant

May I bring to your attention another of the giant Goliaths that may challenge you and stand in your way. His name this time is pornography or filthiness. Listen here:

When you tell a filthy story,
Do you ever stop to think
What impression you have made upon
the crowd?

Do you think the boys enjoy it?
Do you think because they laugh
That you have sufficient reason to be
proud?

Do you know that you exhibit
All that is within your soul,
When the filthy story passes from your
tongue?

It reveals your own defilement,
It proclaims your ignorance,
It disgusts all decent boys who love
real fun.

Do you think that you exhibit
Any real common sense,

When you show the crowd how rotten
is your mind?

Do you know that you dishonor
Both your parents and your friends?
Think it over, boy, and that is what
you'll find.

Be a little choice in language;
Be a little more refined,
If respect of those around you you
would win.

You will have a great advantage
Over those who are inclined
To go through life in filth and slime
and sin.

These verses I read when I was a
little boy, and they made a deep im-
pression on me. I hope they will touch
your hearts.

Curbing destructiveness

When I lived in Arizona as a boy, nearly all the farmers had melon patches, and some of the farmers raised them for the market. Sometimes some boys would gang up and in the darkness of the night, go to one of these melon patches, and with their jackknives go through the patch and slash all the melons they could reach. They did not want the melons to eat, merely an ugly, destructive urge to destroy. This I never could understand, and I could never understand setting fire to things or breaking windows or tearing rugs or any of the mean tricks that were destructive in nature.

David would not do such a thing. He killed a lion with his bare hands, but that was to protect his sheep. He killed a Goliath, but that was to save Israel. He killed a bear with his bare hands, but again that was to save his father's flocks.

I hope that if ever in your presence there are fellows with destructive ideas, that you will help to curb them and dissuade them, especially from doing those things which bring them no value and only leave blots upon their characters.

Free from evil

Will you remember the scripture from Mormon:

"Be wise in the days of your probation; strip yourselves of all uncleanness; ask not, that ye may consume it on your lusts, but ask with a firmness unshaken, that ye will yield to no temptation, but that ye will serve the true and living God." (Morm. 9:28.)

Perhaps these lines from Henry Van Dyke may be of interest to you:

Men have dulled their eyes with sin,
And dimmed the light of heaven with
doubt,
And built their temple walls to shut
thee in,
And framed their iron creeds to shut
thee out.

Addressed to God of the Open Air

And you, my fine young men, must not be just average. Your lives must be clean and free from all kinds of evil thoughts or acts—no lying, no theft, no anger, no faithlessness, no failure to do that which is right, no sexual sins of any kind, at any time.

You know what is right and what is wrong. You have all received the Holy Ghost following your baptism. You need no one to brand the act or thought as wrong or right. You know by the Spirit. You are painting your own picture, carving your own statue. It is up to you to make it acceptable.

May God bless you, our beloved young men. I know your Heavenly Father is your true friend. Everything he asks you to do is right and will bring blessings to you and make you manly and strong. "And David behaved himself . . . in all his ways; and the Lord was with him." (1 Sam. 18:14.)

May God bless you, I pray, in the name of Jesus Christ. Amen.

President Spencer W. Kimball

The sessions of the conference tomorrow will be broadcast to a large

audience in many parts of the United States and Canada over the many television and radio stations cooperating to provide extensive coverage of this conference.

Over 100 radio stations will broadcast conference tomorrow morning (Sunday) in major cities of Mexico and Central America, and by satellite in countries of South America, to a potential Latin American audience of 75 million people.

The nationwide CBS Radio Tabernacle Choir Broadcast will be from 9:30 to 10:00 o'clock tomorrow morning, Sunday. Those desiring to attend must be in their seats here before 9:15 a.m.

In leaving this great priesthood meeting tonight, we remind you, as we always do, to obey traffic rules, to use caution, and always to be courteous in driving.

The beautiful music for this priesthood session has been furnished by the Salt Lake Valley Young Adult Priest-

hood Choir. Hasn't it been marvelous? We are grateful for this outstanding choir and express sincere thanks for the service you young men have rendered here tonight.

The choir with Robert J. Ellis conducting and Roy M. Darley at the organ will now close this meeting with "I Know that My Redeemer Lives," following which Elder John R. Poulton, regional representative of the Twelve, will offer the benediction.

The conference will then be adjourned until 10 o'clock tomorrow morning.

The Salt Lake Valley Young Adult Priesthood Choir sang "I Know that My Redeemer Lives."

The benediction was pronounced by Elder John R. Poulton, regional representative of the Twelve.

The conference was adjourned until ten o'clock Sunday morning.

THIRD DAY MORNING MEETING

SIXTH SESSION

The sixth session of the General Conference began at 10:00 o'clock a.m. in the Tabernacle on Temple Square on Sunday, October 6, 1974.

President Spencer W. Kimball presided and conducted at this session.

Music was provided by the Tabernacle Choir under the direction of Jay Welch with Alexander Schreiner at the organ.

The following remarks were made by President Kimball at the outset of the meeting:

President Spencer W. Kimball

We are pleased to extend a cordial welcome and our warmest greetings to all present this morning in this historic Tabernacle with overflow in the

Assembly Hall and the Salt Palace in this the sixth session of the 144th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. Elders Franklin D. Richards and Theodore M. Burton preside in the Assembly Hall and Elders Paul H. Dunn and Victor L. Brown at the Salt Palace.

We acknowledge the presence of special guests here this morning; government, educational, and civic leaders and officers and members of the Church from many lands who have assembled to worship and to counsel together in this conference.

We also extend greetings to friends attending these proceedings from other churches and to the vast audience tuned to this conference by radio and television throughout many areas of the world.

The Tabernacle Choir which

opened these services singing "All Hail the Power of Jesus' Name" under the direction of Jay Welch with Alexander Schreiner at the organ, will now sing, "The Lord's Prayer," following which Elder Marion D. Hanks, Assistant to the Council of the Twelve, will offer the invocation.

The Tabernacle Choir sang the number, "The Lord's Prayer."

The invocation was offered by

Elder Marion D. Hanks, Assistant to the Council of the Twelve.

The Tabernacle Choir sang the number, "Jesu, Joy of Man's Desiring."

President Kimball

The Tabernacle Choir has sung the beautiful "Jesu, Joy of Man's Desiring."

We shall be pleased now to hear from President N. Eldon Tanner, first counselor in the First Presidency of the Church.

President N. Eldon Tanner

First Counselor in the First Presidency

As I speak to you this beautiful Sabbath morning, I humbly pray that the Spirit and blessings of the Lord will attend us and be with us always.

I well remember, and some of you may also remember, singing the song "Where Is My Wandering Boy Tonight?" Our beloved president and prophet, Spencer W. Kimball, used to sing this song with such great feeling that many were moved to tears. Let me read the words:

Where is my wandering boy tonight,
the boy of my tend'rest care:
The boy that was once my joy and light,
the child of my love and prayer?

Once he was pure as morning dew, as
he knelt at his mother's knee;
No face was so bright, no heart more
true, and none was so sweet as he.

Oh, where is my boy tonight? where
is my boy tonight?
My heart o'erflows, for I love him, he
knows,
Oh, where is my boy tonight?

Anonymous

Wandering defined

This morning I should like to

rephrase this question and ask, "Why is my boy wandering tonight?" and apply it to all who may be wandering.

According to the dictionary, *wander* means to speak, move, or travel about without fixed destination, plan, or purpose; to roam or to rove; go casually or by an indirect route; to deviate in conduct, or opinion; to go astray.

It is with these definitions in mind that I wish to discuss the question: "Why are so many wandering today?"

It seems that down through the ages people have wandered to and fro in the earth, and many never find their way out of the wilderness in which they are lost. The dictionary describes *wilderness* as an empty or pathless area or region, a pathless waste of any kind, a confusing multitude or mass. And thus those who aimlessly wander through life, confused and uncertain, waste the precious time that they have been given to prove themselves in this important stage of their existence.

I suppose that at some time or other in our lives each of us has felt a little lost, somewhat uncertain as to where we were going, or in a sense, wandering in a wilderness. Let us consider some of the reasons for wandering.

Power of Satan

Satan and his cohorts, including evil and designing men, are determined to keep man wandering in the wilderness so that eventually he will be destroyed and the work of the Lord will be thwarted. Adam and Eve were the first wanderers of record when they listened to Satan rather than the Lord. They were cast out of the Garden of Eden and had a period of wandering until they committed themselves to keeping the commandments of God.

Cain chose to follow Satan and, as a result, killed his brother Abel. He too was cast out and forced to wander in the wilderness of his transgressions, as were many other individuals and even larger groups of people of whom we read in the scriptures. Sodom and Gomorrah were destroyed because of the wickedness of the people, and there were not sufficient righteous to save those cities. You all know the story of Noah and the ark, wherein we find that all the people in the world, excepting eight souls, were destroyed because they refused to listen to or accept the teachings or warnings of the Lord.

False doctrines and deviations

Some wander because they do not understand and refuse to learn the teachings and the importance of keeping the commandments of God which will assure a safe passage through life and a return to the kingdom of our Father from whence we came. They are deceived and fail to realize, as Peter said:

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

"And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." (2 Pet. 2:1-2.)

Some are wandering into forbidden paths because they are seeking popularity with their peers, even to the extent of doing things they know are wrong. They cannot stand criticism or ridicule and will not take a firm stand against wrongdoing. Then there are always great pressures by some peers and wandering adults, and also by evil and designing men who work full time promoting the cunning ways of Satan.

There were such wanderers in the days our Savior walked on the earth. John records:

"Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be [cast] out of the synagogue:

"For they loved the praise of men more than the praise of God." (John 12:42-43.)

Succumbing to weaknesses

They wander because of weakness of character. The spirit is willing, but the flesh is weak. (See Matt. 26:41.) These wanderers are in the wilderness of frustration and discontent. They know the law, but they succumb to temptation for a fleeting moment of pleasure to satisfy their appetites and passions.

Then we have the wilderness of hypocrisy which claims many victims. Hypocrites, by professing one thing and doing another, are themselves wandering away from the straight and narrow path, and taking with them many young and innocent souls who, seeing such dishonesty and distrust rampant in the world, are inclined to lose their faith in mankind and wonder where to turn.

We should read often the 23rd chapter of Matthew, which is the Savior's denouncement of the scribes and Pharisees as hypocrites. We read in verse 13:

"But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in."

Poor examples

Many are in the wilderness because of following the poor example set by leaders in homes and communities. Traffic in this area is most congested and confusing. Pornography, fornication, adultery, and homosexuality are permitted and practiced in the world today to such an extent that we are truly following the ways of Sodom and Gomorrah. There is too much corruption in the world. We need strong leaders of good character in all places—leaders who are examples of integrity, dependability, and righteousness.

Breaking the Word of Wisdom, which we have been given by revelation, causes many to wander in other sad and forbidden paths. One sin leads to another, to more and more thrills and excitement, and on to destruction. When all of us know of the many ill effects of alcohol, tobacco, and drugs, I wonder why so many are led astray.

Improper parental example in the home is a leading cause of the wandering of youth from the principles as taught in the gospel of Jesus Christ. The use of alcohol and tobacco in the home gives license to their children to do the same, and to indulge in other drugs and narcotics, which result too often in their leaving home and wandering as hitchhikers with packs on their backs, with no purpose, no particular destination, except away from the straight and narrow path of truth and righteousness. They are really no longer free, but while claiming that they are seeking freedom, they become slaves of their own bad habits, and it is most difficult for them to come out of the wilderness and back into the light and the love which they need so badly.

Immorality impairs progress

Immorality, though rampant in the world, is denounced by the Lord and is a most sure way of becoming lost in the

wilderness. The Lord said: "Thou shalt not commit adultery." (Exod. 20:14.) Not only the one committing this sin and other transgressions, but the victim and many others are affected and will bear great burdens of sorrow and sadness.

Recently in the newspaper I read this account, which shows the grief and anxiety of one mother, who had undoubtedly spent many unhappy hours watching, waiting, and praying for her wandering boy.

"Police said the mother of a 16-year-old youth who was accused of raping a woman thanked officers after a policeman shot and killed her armed son.

"The youth . . . was killed when he pointed a .38-caliber pistol at the officer's face Thursday, police said.

"His mother . . . told officers after he shooting, 'I'm glad you all got him. I won't have to worry about him no more.'" (*Deseret News*, July 26, 1974.)

Yes, there are things worse than death.

Pride

Some are wandering because they are proud and haughty and trust in their own self-sufficiency. They have not yet learned their relationship to and dependence on God. We are admonished in the scriptures:

"Trust in the Lord with all thine heart; and lean not unto thine own understanding.

"In all thy ways acknowledge him, and he shall direct thy paths." (Prov. 3:5-6.)

Lack of self-discipline

Possibly the most lost of all is the wanderer who has failed through lack of desire or determination to discipline himself. His wilderness is dark and desolate indeed, and he will stumble and fall again and again until he emerges as master of himself.

Da Vinci once said: "You will

never have a greater or lesser dominion than that over yourself. The height of man's success is gauged by his self-mastery, the depth of his failure by his self-abandonment . . . and this law is the expression of eternal justice."

Quoting from Solomon, "He that ruleth his spirit [is better] than he that taketh a city." (Prov. 16:32.)

Christ gave us probably the best answer as to how to keep from wandering when he said:

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

"Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:13-14.)

The straight and narrow

It is so true that those who keep on the straight and narrow path and realize that detours are very dangerous are those who succeed in life and enjoy self-realization and achievement. Those who stray away and follow detours find themselves on paths leading to failure and destruction.

I recently heard two stories of wanderers which I should like to relate. The first was about a young man who came from a family of wealth and position in their community. He had a bright mind, did well in school, excelled in engineering, and had all the promise of a good career and the hope of a good life. Somewhere along the way, and in the manner of free thinkers of this day, he chose the companionship of some who were "doing their own thing," I suppose they called it.

Although warned of the dangers which lay ahead, he continued in the forbidden paths, experimenting with alcohol, drugs, and the gay life. Eventually he left his home and family, traveled across the country, took up residence in a community comprised of nomads, or wanderers, we might say. They were accountable to no one; they

were free to come and go as they pleased; they had no responsibilities and seemingly were leading the kind of carefree lives that they thought they wanted.

Sin reaps sorrow

There is a sad ending to nearly every story I have heard about those who drift away from the straight and narrow path. Such a tragedy ended the life of the young man to whom I refer. Under the influence of drugs and alcohol, and motorcycling with his companions late one night, he plunged through the rails of a bridge over a murky river and was killed. In agreement with some facetious pact he had supposedly made with his friends, they, without consulting his parents, conducted his funeral service, cremated the body, and strewed the ashes over the spot where he died.

Imagine the grief of his parents and his loved ones who were not able even to claim his body for proper burial. Just think of the many, many parents and family members who grieve daily over the absence of one of their number who has chosen to wander and waste his life in pursuit of he knows not what.

I watched a movie on television the other evening where a father was pleading with his daughter to return to the family circle and give up the association of those who were leading her down the evil path of eventual destruction. As she pulled away from his attempted embrace and said, "I have a right to live my own life," he answered, "You are hurting the whole family as well as yourself."

Christ's suffering

As Christ suffered and died *once* to save us from our sins, surely he suffers *again* out of his great love for us as we reject his teachings and his plan for our well-being both here and hereafter. Why can we not understand that he has promised us wealth untold if we will

only choose his way, instead of following Satan, whose course will lead us to destruction?

The other story I should like to tell is about another prodigal son in similar circumstances who also became involved with companions who persuaded him to leave home and family for the so-called freedom from the shackles of what they call "the establishment." He too went the whole route—alcohol, tobacco, drugs, immorality.

A different ending

The difference is between the endings of these stories. Something deep within kept the boy in touch with his family. Something stirred his memory of the teachings learned in his youth, and as his family strained to the breaking point to reach out and express their love on those occasions when he made contact with them, he eventually reluctantly consented to attend a family reunion, which was being held during one of his trips home. Unshaven, unkempt, long hair and all, he went.

Although disapproving, the family extended their welcome and their love. The boy felt their deep affection and knew that this was better than the superficial expressions of friendship from his other associates. He later accompanied his family to church and there met a sweet, young girl who showed an interest in him. Soon he was bathed, shaved, properly groomed, and living as he should.

It is honoring one's parents and conforming to the standards of decency of a well-ordered and God-fearing society that will keep one from wandering into some of the forbidden paths. Generally speaking, we behave in accordance with the way we look and speak. If we want to be a part of a clean, refined group or organization, then we must accept their rules and standards.

Obedience

Punishment and remorse, one way

or another, will come to all who wander from the path of truth and righteousness, while obedience to God's laws bring blessings and happiness. It is that simple: as we sow, so shall we reap. (See Gal. 6:7.)

How important it is that we do not wait until a child or other loved one wanders into forbidden paths before doing all possible to make those paths unattractive and uninviting and the path of righteousness irresistible. We must do this by love, precept, and proper example.

Knowing and understanding and keeping the commandments, and learning and living the teachings of the gospel of Jesus Christ will keep one walking in the straight and narrow path rather than wandering sad and lonely in the wilderness. We have been given a most glorious promise:

A glorious promise

"And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

"And shall find wisdom and great treasures of knowledge, even hidden treasures:

"And shall run and not be weary, and shall walk and not faint.

"And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them." (D&C 89:18-21.)

Look to Christ

To all wanderers who are seeking to find their way out of the trackless wilderness and into the flowering, sunlit gardens, where the path is straight and the way leads to life eternal, I would plead that you look to the source of all light and knowledge, even God and his Son Jesus Christ; learn of them and keep their commandments which they have given; for I testify that they live, that their word is the truth, and there is

no other way to happiness and eternal life than through them.

I also bear my solemn witness that Jesus Christ has reestablished his church with the gospel in its fullness here upon the earth today with a prophet of God as its president. It offers us a sure way out of the wilderness and into the light. We invite all men everywhere to investigate and join with others in his church, which offers eternal life. I humbly pray, in the name of Jesus Christ. Amen.

The Tabernacle Choir sang the number, "An Angel From On High."

Elder Boyd K. Packer

Of the Council of the Twelve

Today it is my hope to inform those who are not yet members of the Church, and at once to remind all of us who are members of the Church, of our responsibility to share the gospel.

Changed lives

Three weeks ago I was in New York City awaiting a flight to Europe. An employee of the airline left her place at the desk and came to where I was sitting.

"Two of my nephews have joined your Church," she told me. "I can hardly believe the change that it's made in their lives." In our brief conversation I asked how her sister felt about her sons joining the Church.

"She couldn't be happier," she said, and explained how the family had had real reason to be worried about the young men. They were two of the wanderers that President Tanner has spoken about. "You wouldn't believe how they've changed," she said. "They've cut their hair and the whole bit," as she put it.

Later, as I left to board the plane, she thanked me again and said, "I don't know how you do it."

President Kimball

We have heard from President Nathan Eldon Tanner, first counselor in the First Presidency of the Church, followed by the Tabernacle Choir singing, "An Angel From On High."

To those of the television and radio audience who have just tuned in on this conference, we wish to extend our sincere greetings.

We shall now be pleased to hear from Elder Boyd K. Packer of the Council of the Twelve Apostles.

Gospel principles

In answer to her question, let me explain that for one thing we hold to high standards of conduct. The principles of the gospel are anchored and secure. Some of the programs and methods change from time to time, but there is no altering of the standards. There is a great sense of security and of protection in this.

We continually strive to share the gospel with others, but we cannot dilute it to suit their taste. We did not set the standards; the Lord did. It is his church.

We ask those of you who are not yet members of the Church to be patient if we seem too anxious to share what we have. If we do not share it, we may lose it. That is one of the requirements if we are to keep it. Therefore, missionary work is not casual; it is very determined.

Missionary effort

You should know that of the more than 18,000 missionaries serving fulltime in the world right now, fewer than five percent of them are 21 years of age.

This accounts for both the vigor of the work and the great appeal that it has for young people. It takes a powerful conviction for a young person to give up two years of exciting, youthful activity and pay his own way to preach the gospel.

It should not be surprising that they succeed, for they teach the truth! It is His church. By His own declaration, "The only true and living church upon the face of the whole earth." (D&C 1:30.)

The true Church requires effort

Notwithstanding our eager proselyting, this is not an easy church to join. For the average person it requires nearly a complete change in his way of life. This becomes a great challenge to some, even though every change would be a sensible improvement in anyone's life, whether they joined the Church or not.

For instance, to join the Church you must forsake every kind of immorality. Husbands are placed under covenant to be faithful to their wives, and wives to their husbands. Young people are persuaded to reserve those sacred life-giving powers for marriage.

Responsible family membership is a great ideal in the Church.

Temperance is required. Members of the Church abstain from alcoholic beverages—all of them, all of the time. The same is true with tobacco. And if that were not enough, habit-forming stimulants—tea and coffee—are not used. From this, of course, you could know our attitude on narcotics; that should be very clear.

And there are other improvements—in humility, in honesty, and reverence, keeping the Sabbath—all aimed at making each of us a decent person.

Not easy to qualify

I repeat that in spite of our

vigorous missionary activity, it is not very easy to qualify for membership in the Church. Nor is it easy once you have joined. If it is an easy church you are looking for, if that is important to you, this is not it.

Several years ago I presided over one of our missions. Two of our missionaries were teaching a fine family, and they had expressed a desire to be baptized, and then they suddenly cooled off. The father had learned about tithing and canceled all further meetings with the missionaries.

Two sad elders reported to the branch president, who himself was a recent convert, that he would not have this fine family in his branch.

A few days later the branch president persuaded the elders to join him in another visit to the family.

"I understand," he told the father, "that you have decided not to join the Church."

"That is correct," he answered.

"The elders tell me that you are disturbed about tithing."

"Yes," said the father. "They had not told us about it; and when I learned of it, I said, 'Now that's too much to ask. Our church has never asked anything like that.' We think that's just too much, and we will not join."

"Did they tell you about fast offering?" he asked.

"No," said the man. "What is that?"

"In the Church we fast for two meals each month and give the value of the meals for the help of the poor."

"They did not tell us that," the man said.

"Did they mention the building fund?"

"No, what is that?"

"In the Church we all contribute toward building chapels. If you joined the Church, you would want to participate both in labor and with money. Incidentally, we are building a new chapel here," he told him.

"Strange," he said, "that they didn't mention it."

"Did they explain the welfare program to you?"

"No," said the father. "What is that?"

"Well, we believe in helping one another. If someone is in need or ill or out of work or in trouble, we are organized to assist, and you would be expected to help.

"Did they also tell you that we have no professional clergy? All of us contribute our time, our talents, our means, and travel—all to help the work. And we're not paid for it in money."

"They didn't tell us any of that," said the father.

Ready for the Church

"Well," said the branch president, "If you are turned away by a little thing like tithing, it is obvious you're not ready for this Church. Perhaps you have made the right decision and you should not join."

As they departed, almost as an afterthought, he turned and said, "Have you ever wondered why people will do all of these things willingly? I have never received a bill for tithing. No one has ever called to collect it. But we pay it—and all of the rest—and count it a great privilege.

"If you could discover *why*, you would be within reach of the pearl of great price, which the Lord said the merchant man was willing to sell all that he had that he might obtain it.

"But," said the branch president, "It is *your* decision. I only hope you will pray about it."

A few days later the man appeared at the branch president's home. No, he did not want to reschedule the missionaries. That would not be necessary. He wanted to schedule the baptism of his family. They had been praying, fervently praying.

This happens every day with individuals and entire families attracted by

the high standards, not repelled by them.

The greatest thing on earth

We have in our custody the greatest thing on this earth. And, should the question be asked, yes, we intend to keep the commandments of the Lord, all of them. The only real inconvenience these high standards have caused us is in the rapid and continual growth of the Church. This has us constantly concerned with keeping the Church organized in small, efficient units for the benefit of each individual.

Even members who have difficulty living the standards (and we have them) will generally defend those standards. Old members, as well as new members, need to be fellowshiped and trained so that when they come into the Church they at once come out of the world.

The Pearl of Great Price

"The kingdom of heaven *is* like unto a merchant man, seeking goodly pearls:

"Who, when he had found one pearl of great price, went and sold all that he had," that he might obtain it. (Matt. 13:45-46. Italics added.)

Now, lest some of you think all of this giving up of things and this rearranging of your habits is more painful than it really is, I should repeat a statement by Lady Astor.

She had dreaded old age. When it finally came, she commented philosophically, "I always dreaded growing old, because then you can't do all of the things you want to. But it isn't so bad—you don't want to!"

To nonmembers, I say that while you do not have to accept the gospel, we must offer it to you. There is something of great significance to you and to us in our having offered you a chance to accept it. The gospel stands as true for those who reject it as for those who accept it—both will be judged by it.

A reminder from history

Now, as a reminder to members of our obligation to share the gospel I repeat an account from the history of the Church.

In the late 1850s many converts from Europe were struggling to reach the Great Salt Lake Valley. Many were too poor to afford the open and the covered wagons and had to walk, pushing their meager belongings in handcarts. Some of the most touching and tragic moments in the history of the Church accompanied these handcart pioneers.

One such company was commanded by a Brother McArthur. Archer Walters, an English convert who was with the company, recorded in his diary under July 2, 1856, this sentence:

"Brother Parker's little boy, age six, was lost, and the father went back to hunt him." (LeRoy R. Hafen and Ann W. Hafen, *Handcarts to Zion*, Pioneers Ed. Glendale, California, The Arthur H. Clark Co., 1960, p. 61.)

The boy, Arthur, was next youngest of four children of Robert and Ann Parker. Three days earlier the company had hurriedly made camp in the face of a sudden thunderstorm. It was then the boy was missed. The parents had thought him to be playing along the way with the other children.

Someone remembered earlier in the day, when they had stopped, that they had seen the little boy settle down to rest under the shade of some brush.

Now most of you have little children and you know how quickly a tired little six-year-old could fall asleep on a sultry summer day and how soundly he could sleep, so that even the noise of the camp moving on might not awaken him.

For two days the company remained, and all of the men searched for him. Then on July 2, with no alternative, the company was ordered west.

Robert Parker, as the diary records, went back alone to search once more for his little son. As he was leaving

camp, his wife pinned a bright shawl about his shoulders with words such as these:

"If you find him dead, wrap him in the shawl to bury him. If you find him alive, you could use this as a flag to signal us."

She, with the other little children, took the handcart and struggled along with the company.

Out on the trail each night Ann Parker kept watch. At sundown on July 5, as they were watching, they saw a figure approaching from the east! Then, in the rays of the setting sun, she saw the glimmer of the bright red shawl.

One of the diaries records: "Ann Parker fell in a pitiful heap upon the sand, and that night, for the first time in six nights, she slept."

Under July 5, Brother Walters recorded:

"Brother Parker came into camp with a little boy that had been lost. Great joy through the camp. The mother's joy I cannot describe." (Hafen and Hafen, *Handcarts to Zion*, p. 61.)

We do not know all of the details. A nameless woodsman—I've often wondered how unlikely it was that a woodsman should be there—found the little boy and described him as being sick with illness and with terror, and he cared for him until his father found him.

Gratitude

So here a story, commonplace in its day, ends—except for a question. How would you, in Ann Parker's place, feel toward the nameless woodsman had he saved your little son? Would there be any end to your gratitude?

To sense this is to feel something of the gratitude our Father must feel toward any of us who saves one of his children. Such gratitude is a prize dearly to be won, for the Lord has said, "If it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy

with him in the kingdom of my Father!" (D&C 18:15.) Even so, I might add, if that soul should be our own.

Everyone is needed

And so we appeal to all to come. We call you from the world, more for what you can give than for what you can get. You are needed here. Come by families if you can, or alone if you must.

Here all that the Father hath can be given unto you. But not without cost, "For unto whomsoever much is given," much shall be required." (Luke 12:48.)

This is His church. In it you will not stand approved of all men. Many, perhaps most, will consider you strange. Some of the doctrines are not easy to understand or to accept. The commandments are not easy to live. The standards, I repeat, are high, but you can start where you are.

The Church of Christ

Many of you are burdened with unhappiness and worry and with guilt. Many of you struggle under the bondage of degrading habits or wrestle with loneliness or disappointment and failure. Some of you suffer from broken homes, broken marriages, broken hearts.

We are not offended at all of these things. All of these things may be set aside—overcome. Whoever you are and whatever you are, we reach out to extend to you the hand of fellowship so that we can lift one another and lift others.

This is His church. I have that witness. Jesus is the Christ; he lives. It's commonly taught that he is but an influence in the world. I know him to be

Jesus Christ, the Son of God, the Only Begotten of the Father. I testify that he has a body of flesh and bones. This is his church. Of that I bear witness, in the name of Jesus Christ. Amen.

The Tabernacle Choir sang the number, "Come, Come Ye Saints."

President Kimball

We have just listened to Elder Boyd K. Packer of the Council of the Twelve, followed by the singing, "Come, Come Ye Saints" by the Choir.

The Choir and congregation will now join in singing, "High On the Mountain Top," following which we shall hear from Elder S. Dilworth Young of the First Council of Seventy.

The Tabernacle Choir and the congregation sang the hymn, "High On the Mountain Top."

President Kimball

To those of the television and radio audience who have just joined us, we are convened in the historic Tabernacle on Temple Square in Salt Lake City, Utah, in this the sixth session of the 144th Semi-Annual Conference of the Church.

We shall now hear from Elder S. Dilworth Young of the First Council of Seventy. He will be followed by Elder John H. Vandenberg, Assistant to the Council of the Twelve.

Elder S. Dilworth Young

Of the First Council of the Seventy

I shall speak about boys who have just started into adolescence.

Historically, when the Lord God has wanted to train great leaders for his eternal purposes, he has not hesitated to choose boys, call them, anoint them, prepare them, and then when grown send them forth to their allotted destiny.

Joseph's accomplishments

We all know the story of Joseph, of his enslavement, of his prophetic gift of interpretation, of his great temptation by the wife of Potiphar when he set the example for the youth of all future ages and "got him out." (Gen. 39:12.) And we know of his success in saving his people from famine.

I have often wondered how he felt crouching in that pit and looking fearfully up at the leering faces of his blood brothers and at other strange faces as the caravan leaders bargained for his body. This peculiar circumstance, cruel and harsh, turned out to be for his good because he trusted in the Lord. That trust, through his obedience, has benefited all mankind through all generations. To Joseph went the promise of the birthright—and the promised land.

Eli, the pure boy

Perhaps you with me will transport yourselves back 1,000 years before Christ to that ancient land of Israel and enter the room in the temple where Samuel, a youth, lay sleeping. You will not hear the voice calling him, but you can see him arise and go to Eli, asking if he called. You will notice the impatience of Eli until he finally realized who was speaking to Samuel. After the third awakening, you will hear Eli say, "Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, Lord;

for thy servant heareth." (1 Sam. 3:9.) Remember, you are living ten hundred years before Christ when people knew that the Lord spoke intelligible words of instruction and reproof, as well as words of acceptance and praise. Of course, you will say to yourselves, "But Samuel was chosen to be a prophet."

As with me, it will thrill you that the Lord takes a pure boy and teaches him the truth before he can be taught what uninspired men conceive to be truth. Perhaps you will remember that the Lord puts into the minds and hearts of his prophets what he wants them to think and say rather than the thoughts of philosophical men. Remember what he said to Isaiah:

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." (Isa. 55:8.)

The Lord's thoughts

In the case of Samuel, the Lord spoke His thoughts, not men's thoughts. Samuel heard the voice of the Lord. Would it have surprised you in that day to learn that sometime after hearing the voice of the Lord, Samuel saw the Lord. (See Sam. 3:21.)

What do you suppose would have happened to Samuel if he had declared in the streets that he had heard the Lord without having the protection of the sanctuary and of Eli? What would Eli himself have said to Samuel if he had come as an unknown lad and knocked on his door and announced that he had a message for Eli?

David

David was a boy tending his father's sheep when Samuel, spurning the other sons of Jesse, was led by the inspiration of the Lord to anoint David king of Israel. No one reading the ac-

count can doubt that the Lord had a deep love for David and that he was called of God.

Here then are three servants of the Lord, each chosen and called, in three different ways under three different circumstances. I mention these to remind us that boys in their adolescent years have been personally called by the Lord. They have learned by direct revelation that the Lord is God; that he is real, known, definable; and that he speaks to them in a language they can understand. Let us remember too that the Lord God does not change. He is the same yesterday—even if it be 3,600 years ago—today, and forever.

Joseph Smith

Joseph Smith was a boy in his fifteenth year when the Lord spoke to him. Conditions were different then than anciently. Nearly 1,800 years had passed since the Lord had spoken to anybody. In those days, what the Lord had revealed had been written on parchment and kept in rolls. Later as philosophical men read them and reproduced them, they interpreted them by reason and not by the Spirit of God to guide them.

The only way the rolls could be reproduced was by scribes who laboriously copied the written word. It is almost impossible to copy anything without some error in the doing. Multiply the number of times copies were made from copies, over a period of nearly 1,400 years, each copy increasing the errors in the previous copy, and one can understand that many errors were bound to creep in.

When printing became common and men learned to read the word, even with its errors, they were shocked to discover how far the practices in the church had departed from the principles in the word. Their protests were vigorous and determined. Many lost their lives refusing to conform. That protest still goes on with multiplied Protestant interpretations of what the

Lord taught. Indeed, even today a man needs but to consider himself called, and he can and often does begin a church.

Some of the sects were vigorously protesting in Palmyra, New York, in the winter of 1819 and the spring of 1820. Efforts were made by the ministers to convince the people of the community that their varied interpretations were correct. And many confessed their acceptance of the word of these ministers.

Joseph searches for the truth

Joseph Smith wanted to find the peace of salvation also, but he was confused as to which church was right. Even as a boy he knew that in such diversity of ideas and ordinances, not all could be the truth. He read the verse in James which says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5.) The words stirred him as much as the voice of the Lord stirred Samuel.

Many have read that verse and received comfort. Many have followed the admonition and have asked for wisdom. As they have had faith, they have received wisdom. This time the inspiration was more powerful. He was to receive knowledge as well as wisdom.

There are times in the history of this earth when the moment for great events has arrived. Prescribed, ordered, and arranged by the power of God, they cannot be stayed. For example, when the time came for the children of Israel to leave Egypt, no one could stop them, and those who tried failed to their sorrow. When the meridian of time came, the promises made by the prophets were fulfilled and miraculous events took place. The angels came, and suddenly Mary was told that she was to be the mother of the Son of God, and Elisabeth was told of her own part in this great and sublime event. This first public revelation came by an angel to a few simple shepherds. They only heard the heavenly chorus sing praise to God.

The first vision

And so it was in 1820. The time had come. These were the last days. The prophets had declared it. And so Joseph was impelled to walk across his father's newly cleared field, dodging the raw stumps en route, and climb over the worn fence, and enter the forest. Climbing a hill, he found a spot where he felt he could not be disturbed and began to pour out his soul to the Lord.

In a great burst of heavenly light, all of the errors concerning the nature of God for nearly 1,800 years were dispersed. There stood God, the Father of us all, glorious beyond description, and by his side the glorified resurrected Lord Jesus Christ. Joseph saw that each was a personage—that men are truly formed in the image and likeness of God. The Eternal Father spoke: "This is My Beloved Son. Hear Him!" (Joseph Smith 2:17.) Joseph heard.

He was told the true church was nowhere on the earth. He was told that *all* had gone astray, and that no man had the power to speak for the Lord, that all had been misled. Many important truths were told that spring day, and he learned that he was to be the instrument by which the true church would be restored to the earth.

Another miracle

After coming home that afternoon, he told his parents about the vision—and another miracle took place. His father and mother and his brothers and sisters believed him. To his surprise, when he told others, they not only did not believe, but heaped upon his youthful head ridicule—which is a most difficult form of persecution for a boy to endure. The kindly minister who had been advising him how to seek turned bitter, sarcastic, and critical. From then on as Joseph grew into manhood and as the time came to do the things required of a prophet, bitter words, ridicule, and some physical torture were his lot. But, like Samuel who knew he had heard the

Lord speak, Joseph knew he had seen and heard the Father and the Son.

Like Joseph, the prophet of old whose name he bore, he pursued his course. With him as the instrument, the Lord brought forth his heavenly doctrine of the way, the truth, and the light—which pointed the way back into the heavenly home of God the Father—to become indeed his sons and his daughters and his children to inherit all that the father has, even eternal life.

The Book of Mormon

Through him the Lord provided a miraculous witness which is a sure sign to anyone who will investigate it without prejudice. That witness is a record of Jesus Christ and his visit to the people of ancient America and is called the Book of Mormon. This is not man's witness. It is the Lord's. The existence of the golden plates from which it was translated was verified by 11 men who saw the plates and who bear witness to all men today. Three of them further testified that the voice of God declared unto them that these ancient records had been "translated by the gift and power of God." (Book of Mormon foreword.)

A test for truth

We invite all people in the earth to put this witness to the test. Obtain a copy of the Book of Mormon; read it with a desire to know of its truth. If you do as one of the prophets said—ponder it in your heart, and then ask the Lord if it be true—the Lord will "manifest the truth of it" unto you by the power of the Holy Ghost. If you make that test, you will know that Joseph, the modern prophet, bearing a common surname—Smith—was indeed the prophet he proved to be. If you know that truth by the power of the Holy Ghost, you will not rest until you have come into the kingdom of God and into the rest of the great Jehovah, even the Lord Jesus

Christ, and have joined with the Latter-day Saints.

The power and the authority of this kingdom on earth rest upon President Spencer W. Kimball. I bear you this, my solemn witness—Joseph Smith was a prophet. President Kimball is a prophet—in the name of Jesus Christ. Amen.

President Kimball

We have just listened to Elder S. Dilworth Young of the First Council of Seventy.

Elder John H. Vandenberg, Assistant to the Twelve, will now address us. Following Elder Vandenberg, Elder Howard W. Hunter of the Council of the Twelve will be heard.

Elder John H. Vandenberg

Assistant to the Council of the Twelve

A few weeks ago while driving north along the Wasatch Front here in Utah on an early Sunday morning, I was conscious of the sun just rising over the mountains to the east. The valley to the west, was flooded by the rays of the sun, and inspirational music was flowing from the radio. A feeling of well-being prevailed within me. My thoughts dwelt on the goodness of being alive. The music ended in the usual way. It was time for the news. During the next several minutes the announcer commented, as I remember, on a burglary, a shooting, an accident, a hijacking, people being held hostage, and worry over the economic conditions. The news brought to my attention that the world could be full of peace, but that it was not.

Naturally, one fond of peace wonders why this is so, recognizing that if there were no people on earth, all would be quiet and peaceful. But then there would be no purpose in the earth. We know that its purpose is to receive God's children where they may dwell in mortality and prove themselves in the test against the forces of good and evil. In this process there will be strife as well as peace.

There is concern among society for the mounting trouble, the violation, and the turning away from the long-established moral codes. As one has said, "The living faith of the dead has become the dead faith of the living." (John Thompson, "Is There a Prophet

in the Land?" as quoted in *Quote, The Weekly Digest*, 24 July 1966, p. 6.)

Fortunately, there are many who know the value of faith in God and testify to its power to direct their lives, although it is recognized that "truth is forever on the scaffold and wrong is on the throne." (James Russell Lowell, "The Present Crisis.") We join in that knowledge, and it is our purpose to constantly labor for the cause of truth with the assurance and promise that it will emerge victorious in the end.

Revelation

God has revealed to his prophets his laws and commandments as they are now spread on the pages of religious history. From them we may learn the course which people and nations have followed when those laws and commandments have been violated, and we should not in this day think we can circumvent them. On the contrary, they will help us solve any dilemma in which we personally or nationally may find ourselves.

Jesus rebuked the Jews, who in their dilemma sought to kill him, saying: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (John 5:39.) He gave us the keys to the fulfillment of life—search and think. Search for ideas. Search for examples. Search for testimony. Then apply the results and implant them into our in-

telleths that they may generate within us a living faith in God, our Eternal Father.

The testimony of faith

This thought comes to mind and I quote: "Faith is a belief in testimony. It is not a leap in the dark. God does not ask any man to believe without giving him something to believe in. You might as well ask a man to see without eyes, as bid him believe without giving him something to believe." (D.L. Moody, as quoted in *Quote, The Weekly Digest*, 19 July 1964, p. 5.)

Where do we find those testimonies? Our Father in heaven has brought down through the ages the Holy Bible, and in this dispensation of the fulness of times, he has caused other scriptures to be brought forth. One such scripture is the volume known as the Book of Mormon. Its origin begins with the establishment of a new nation spun off from Israel 600 years before Christ, just before the impending destruction of Jerusalem. In the introductory pages of that scripture, the importance of the exercise of faith is highlighted.

Obtaining Laban's plates

Lehi, a religious leader, being warned in a dream of the coming destruction of Jerusalem because of the wickedness of the people, was directed to take his family into the wilderness. This he did, and while there, received further instruction from the Lord to direct his four sons to return to Jerusalem to obtain a record from one known as Laban. Two attempts to obtain the record were thwarted. Then Nephi, the more spiritual and faithful of the sons, under the power and conviction of his commitment to his Heavenly Father, which was, "I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish

the thing which he commandeth them" (1 Ne. 3:7), proceeded to venture again, alone, into the night to obtain the record.

The scriptures state, "I, Nephi, crept into the city and went forth towards the house of Laban. And I was led by the Spirit, not knowing beforehand the things which I should do. . . . And as I came near unto the house of Laban I beheld a man, and he had fallen to the earth before me, for he was drunken with wine. And . . . I found that it was Laban.

The Lord's purposes

"I beheld his sword, and I drew it forth from the sheath thereof. . . . And it came to pass that I was constrained by the Spirit that I should kill Laban; . . . and I shrunk and would that I might not slay him. . . . And . . . the Spirit said unto me again: Slay him, for the Lord hath delivered him into thy hands; behold the Lord slayeth the wicked to bring forth his righteous purposes. It is better that one man should perish than that a nation should dwindle and perish in unbelief.

"I remembered the words of the Lord . . . unto me . . . Inasmuch as thy seed shall keep my commandments, they shall prosper in the land of promise. . . . And I also thought that they could not keep the commandments of the Lord according to the law of Moses, save they should have the law. . . .

"I knew that the Lord had delivered Laban into my hands for this cause." (See 1 Ne. 4:5-17.) Nephi obtained the records and in due course brought them to his father, Lehi.

Lehi and his wife Sariah rejoiced at the return of their sons and gave thanks unto God. Then "Lehi, took the records . . . and he did search them from the beginning. . . . They did contain the five books of Moses, . . . also a record of the Jews from the beginning, even down to . . . the reign of Zedekiah, king of Judah; . . . prophecies of the holy prophets,

from the beginning, even down to the commencement of the reign of Zedekiah; . . . a genealogy of his [Lehi's] fathers; wherefore he knew that he was a descendant of . . . that Joseph who was the son of Jacob." (See 1 Ne. 5:10-14.)

Perhaps Lehi read the blessing of Joseph, received under the hand of Jacob. "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall" (Gen. 49:22), and he knew that he was in the process of fulfilling that blessing in establishing a new nation which would "run over the wall" to a new promised land and would bring them to the continents now known as America.

The obtained records were the foundation records they carried with them, to which was added continuous revelation received by Lehi and his posterity.

Use of scriptures

All scriptures set the moral code for mankind to live by. They are available to all, having been translated into many languages. Those who choose not to use them, not to give heed to the prophets, and cast aside the spiritual benefits, will surely dwindle in unbelief and perish. It has been said, "If we strike from mankind the principle of faith . . . men would have no more history than a flock of sheep." (H. V. Prochnow and H. V. Prochnow, Jr., *The Public Speakers Treasure Chest*, New York: Harper and Row, 1942, p. 383.) On the contrary, those who choose them and live by them will live. "The just shall live by his faith," so Habakkuk tells us. (Hab. 2:4.)

Example of Esau and Jacob

A confirmation testimony is presented to us in the lives of the twins, Esau and Jacob, born to Isaac and Rebekah. Esau, the elder, despised his birthright and sold it for a mess of pottage, married among the Canaanites, contrary to the desires of his parents,

and sought to kill his brother Jacob, and turned from God's teachings. As one writer put it, "Esau is a *profane person*, [Heb. 12:16.] with no conscience of a birthright, no faith in the future, no capacity for vision; dead to the unseen, and clamoring only for the satisfaction of his appetites." (Sir George Adam Smith, *The Book of the Twelve Prophets*, vol. 2, Garden City, N.Y.: Doubleday, Dow and Company, Inc., 1929, p. 182.)

Jacob, the younger, honored the birthright which he obtained by bargaining, sought the blessing of God, and desired to serve him. He became the progenitor of the 12 tribes of Israel, and his name is honored to this day. From Jacob came Joseph, from Joseph came Ephraim and Manasseh, and through the lineage of Manasseh came Lehi. And from Lehi came the great posterity and civilization accounted for in the Book of Mormon.

Daniel's power of faith

This record coincides with the plan of the Lord concerning another prophet, Daniel. Daniel was one who excelled in the use of the power of faith and gives us this testimony:

"In the second year of the reign of Nebuchadnezzar . . . Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled." Then the king called all who might recall and interpret the dream with the charge, "If ye will not make known unto me the dream, . . . ye shall be cut in pieces."

Since none could give answer, when Daniel heard of the decree, he "went to his house, and made the thing known to . . . his companions: That they would desire mercies of the God of heaven concerning this secret. . . . Then was the secret revealed unto Daniel in a night vision."

Daniel interprets the dream

Then he went to the king and made the dream known, reciting in detail what the king had dreamed concerning

the great image, ending with these words: "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.

"Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

"This is the dream; and we will tell the interpretation thereof before the king. . . . Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

"And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.

"And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; . . .

"So the kingdom shall be partly strong, and partly broken.

"They shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

"And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. . . .

"The dream is certain, and the interpretation thereof sure." (See Dan. 2:1-45.)

It was not a figment of the imagination of Daniel. The king testified, "Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret." (Dan. 2:47.)

The recalling of this dream and the interpretation thereof were made

possible through the exercise of Daniel's faith. A careful study of history confirms that it is prophecy come to pass.

The faith of Joseph Smith

By faith, a young man in the year 1820 became an instrument in the hands of the Lord in establishing the kingdom proclaimed by Daniel. Joseph Smith searching scriptures found this truth written by the apostle James:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." (James 1:5-6.)

After reading that passage of scripture Joseph Smith sought a grove of trees in which to make inquiry. In response to his supplication to God, a marvelous vision opened up to him wherein he saw and conversed with two personages, God the Father, and his Son Jesus Christ. From this personal visitation and ensuing instruction, which included the translation and publication of the Book of Mormon as the keystone, the kingdom as proclaimed by Daniel was established. It is The Church of Jesus Christ of Latter-day Saints. It began in obscurity, but it is now rolling forth throughout the free world, inviting all to come unto Christ. I bear this witness to this truth in the name of Jesus Christ. Amen.

The Tabernacle Choir sang the number, "The Voice of God Again Is Heard."

President Kimball

We have just listened to Elder John H. Vandenberg, Assistant to the Twelve, followed by the Tabernacle Choir sing-

ing, "The Voice of God Again Is Heard."

We shall now be pleased to hear

from Elder Howard W. Hunter of the Council of Twelve Apostles, who will be our concluding speaker.

Elder Howard W. Hunter

Of the Council of the Twelve

This is the season of the year when we come together for the general conference of the Church in this great historic Tabernacle, built by the early pioneers and settlers in what was then a wilderness valley of the unexplored mountains of the West. To this conference have come people from around the world—from many, many countries. It is glorious to look out over this large assembly. Some are wearing headsets, listening to the proceedings in their own language. Although we are speaking in English, what is said is being translated simultaneously for those who speak other languages, giving us a community of understanding.

The advance of science

A few years ago it would not have been possible for simultaneous communication for such a multi-language assembly, nor would it have been possible to travel from the distant places of the world in the few hours it has taken us to come here. We marvel at such modern conveniences and at the advance of science in our day. Man, in his quest to achieve, is reaching out into what was unknown in former years and is becoming the master of the elements of the earth and the forces of nature.

The accelerating advance of science, bringing into common use the achievements of our modern world, is staggering to the human mind, yet we know it is the result of the application of natural law—God's law. Many modern scientific developments appear miraculous and amazing to us, even surpassing many of the miracles recalled in the pages of the Old and New Testaments. As marvelous as some of these

modern discoveries may appear, they quickly fall into daily use and become accepted as commonplace.

Man's knowledge has rapidly increased and scientific research accelerated at proportions never known before in the history of the world. This has come about through concentrated effort on the part of business, industry, government, and educational institutions. A large portion of the world's wealth and income is devoted to this pursuit, and hundreds of thousands of men and women around the world are devoting time and effort to the extension of man's knowledge and understanding of science through research. The pursuit of knowledge of the laws of the universe, which we know have always been in existence, has reached new heights, and investigation continues to increase in this search for truth.

Science: Search for truth

Science is providing marvelous things to give ease and comfort to man in this modern world and is creating the highest standard of living ever known. Because we are provided with all our needs and the luxuries of life, can we turn from God, the teachings of religion, or the gospel of Jesus Christ? With the advance of knowledge has come a reliance upon scientific principles of proof, and as a consequence, there are some who do not believe in God because his existence cannot be substantiated by such proof. In reality, scientific research is an endeavor to ascertain truth, and the same principles which are applied to that pursuit are used in the quest to establish the truth of religion as well.

When Jesus spoke to the multitude gathered on the Mount, he said to them:

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (Matt. 7:7-8.)

This seems to be an admonition to search with determination and make earnest inquiry for truth. It is as applicable to religion as it is to science—the process is the same in either case. The search may require a lifetime to examine the necessary materials, discard that which proves to be false, and isolate the truth when it is found.

The greatest quest

As important as scientific research may be, the greatest quest is a search for God—to determine his reality, his personal attributes, and to secure a knowledge of the gospel of his Son Jesus Christ. It is not easy to find a perfect understanding of God. The search requires persistent effort, and there are some who never move themselves to pursue this knowledge. In place of making the struggle and effort to understand, they follow the opposite course, which requires no effort, and deny his existence. One writer has stated it this way:

"There are musicians but most of us are not musicians, some lacking musical talent, but the majority probably lacking inclination. But of those who are musically talented none ever becomes a great musician without years of persistent, continuous work. Great performers continue long hours of practice even though their reputations may be international. . . . No athlete becomes outstanding, no mechanic becomes skilled, no physician becomes an expert, no orator becomes great, no lawyer becomes renowned, except by persistent practice and many,

many hours of hard work. . . . How foolish it would be for me to close my eyes and ears and say there are no musicians because I am not talented to become a musician; that there are no Edisons because I cannot become an inventor; that there are no artists because I do not have the talents and inclinations to become an artist. Does not reason tell us it is equally foolish for a man to declare there is no God simply because he has not discovered him? . . .

"He who makes no effort to learn of the existence of Deity will, in this life, likely not learn there is a Deity. But his ignorance does not warrant him in declaring there is no God." (Joseph F. Merrill, *The Truth-Seeker and Mormonism*, Deseret Book Co., pp. 76-77.)

Faith necessary

Whether seeking for knowledge of scientific truths or to discover God, one must have faith. This becomes the starting point. Faith has been defined in many ways, but the most classic definition was given by the author of the letter to the Hebrews in these meaningful words: "Now faith is the substance of things hoped for, the evidence of things not seen." (Heb. 11:1.) In other words, faith makes us confident of what we hope for and convinced of what we do not see. The scientist does not see molecules, atoms, or electrons, yet he knows they exist. He does not see electricity, radiation, or magnetism, but he knows these are unseen realities. In like manner, those who earnestly seek for God do not see him, but they know of his reality by faith. It is more than hope. Faith makes it a conviction—an evidence of things not seen.

The author of the letter to the Hebrews continues: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." (Heb. 11:3.) Faith is here described as believing or having the conviction that the world was created by the word of God. Witnesses

cannot be produced to prove this fact, but faith gives the knowledge that what we see in the wonders of the earth and in all nature was created by God. It is just as reasonable to believe in an unseen God, in a literal resurrection, or in the miracles of the things pertaining to the spiritual as it is to believe in some of the discoveries in the field of the physical sciences. Faith is the primary tool in the realm of religion, and it is also the tool of the scientist.

"Do his will"

Christ, during his ministry, explained the manner in which one could know the truth about God. He said, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:17.) The Master also explained the will of the Father and the great commandment in this manner: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." (Matt. 22:37.) Those who will strive to do God's will and keep his commandments will receive personal revelation as to the divinity of the Lord's work in bearing testimony of the Father.

To those who desire understanding, the words of James explain how it may be obtained: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5.) It doesn't appear that James was referring to factual knowledge in the sense of science, but rather to the revelation that comes from on high which answers men's questions as the result of following this admonition to pray.

Promise to those who serve

Listen carefully to these words of the Lord: "I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end." Then follows the promise he

makes to those who serve him in righteousness and in truth to the end:

"Great shall be their reward and eternal shall be their glory.

"And to them will I reveal all mysteries, yea, all the hidden mysteries of my kingdom from days of old, and for ages to come, will I make known unto them the good pleasure of my will concerning all things pertaining to my kingdom.

"Yea, even the wonders of eternity shall they know, and things to come will I show them, even the things of many generations.

"And their wisdom shall be great, and their understanding reach to heaven; and before them the wisdom of the wise shall perish, and the understanding of the prudent shall come to naught.

"For by my Spirit will I enlighten them, and by my power will I make known unto them the secrets of my will—yea, even those things which eye has not seen, nor ear heard, nor yet entered into the heart of man." (D&C 76:5-10.)

Faith, love, prayer

Thus we have the formula for the search for God and the tools to accomplish the quest—faith, love, and prayer. Science has done marvelous things for man, but it cannot accomplish the things he must do for himself, the greatest of which is to find the reality of God. The task is not easy; the labor is not light; but as stated by the Master, "Great shall be their reward and eternal shall be their glory." (D&C 76:6.)

I have a positive conviction that God is a reality—that he lives. He is our Heavenly Father, and we are his spiritual children. He created the heaven and the earth and all things upon the earth and is the author of the eternal laws by which the universe is governed. These laws are discovered bit by bit as man continues his search, but they have existed always and will remain unchanged forever. I bear this

witness that Jesus is the Christ, the Son of the living God, our Savior and Redeemer by reason of his atoning sacrifice to give life everlasting to all men. May the Lord bless us with the desire for an upward reach to the spiritual—to know God, to find him, and to have the determination to serve him and keep his commandments. This is my humble prayer in the name of Jesus Christ. Amen.

The Tabernacle Choir sang the number, "Father in Heaven."

President Kimball

Elder Howard W. Hunter of the Council of the Twelve has just spoken to us, followed by the Tabernacle Choir singing "Father in Heaven."

We are grateful for the cordial response from the owners and operators of numerous radio and television stations for the extensive coverage given to make proceedings of this conference available to a large audience throughout North America, South America, and many other areas of the world.

By means of satellite transmission these services are being carried over radio stations in Australia and countries of Latin America.

Also, these services have been carried over direct oceanic cables to a large number of members and friends assembled in chapels throughout Great Britain, Germany, France, Switzerland, Holland, Belgium, and Austria.

We shall conclude this sixth session of the conference with the Tabernacle Choir singing, "All People That on Earth Do Dwell," after which the benediction will be pronounced by Elder Masaru T. Shimizu, former president of the Japan Kobe Mission.

This conference will then be adjourned until two o'clock this afternoon.

The Tabernacle Choir sang the number, "All People That on Earth Do Dwell."

The benediction was pronounced by Elder Masaru T. Shimizu, former president of the Japan Kobe Mission.

The Conference was then adjourned until two o'clock p.m.

THIRD DAY AFTERNOON MEETING

SEVENTH SESSION

The seventh and concluding session of the General Conference began at 2 o'clock p.m. on Sunday, October 6, 1974.

President Spencer W. Kimball presided and President N. Eldon Tanner conducted this session.

The choral numbers were provided by the Tabernacle Choir, with Jerold D. Ottley conducting. Robert Cundick was at the organ.

President Tanner made the following remarks at the beginning of the meeting:

President N. Eldon Tanner

President Spencer W. Kimball, who is presiding at all sessions of the conference, has asked me to conduct this session.

We extend a most cordial welcome to all assembled this afternoon in the Tabernacle on Temple Square in Salt

Lake City, Utah, and those in the Assembly Hall and the Salt Palace, in this last general session of the 144th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. Elders ElRay L. Christiansen and Sterling W. Sill are presiding at the Assembly Hall and Elders Henry D. Taylor and Bernard P. Brockbank are presiding at the Salt Palace.

Sessions of this conference have been carried in the United States and to many parts of the world over hundreds of radio and television stations cooperating to provide the extensive coverage of this conference to a vast audience.

We extend our blessings and warm greetings to members of the Church and many friends everywhere witnessing these proceedings by radio and television.

Special transmission of this morning's session was carried by oceanic cable to Europe and received by members assembled in 110 chapels in England, France, Germany, Austria, Holland, Switzerland, and Belgium.

The Tabernacle Choir, with Jerold D. Ottley conducting and Robert Cundick at the organ, will begin this service by singing, "For All the Saints."

The invocation will be offered by

Elder Hartman Rector, Jr. of the First Council of Seventy.

The number, "For All the Saints," was sung by the Tabernacle Choir.

Elder Hartman Rector, Jr. of the First Council of Seventy offered the invocation.

President Tanner

The Tabernacle Choir will now sing "What Was Witnessed in the Heavens?"

Following the singing, we shall hear from Elder Gordon B. Hinckley of the Council of the Twelve.

The Tabernacle Choir sang "What Was Witnessed in the Heavens?"

President Tanner

Elder Gordon B. Hinckley of the Council of the Twelve will now address us. He will be followed by Elder Joseph Anderson, Assistant to the Twelve.

Elder Gordon B. Hinckley

Of the Council of the Twelve

My brethren and sisters, I seek the direction of the Holy Spirit that I may say something that will add to your faith. I've recently had a great experience. For the better part of a week, with others, I stood in the entrance to the Washington Temple as a host to special guests. These included the wife of the president of the United States, justices of the Supreme Court, senators and congressmen, ambassadors from various nations, clergymen, educa-

tors, and business leaders. Since that week of special invitations, other visitors, more than 300,000 of them, have come to see this sacred edifice.

A vast amount of newspaper and magazine space has been given the temple, and radio and television have carried its story far and wide. It is doubtful that any building constructed in the East in recent years has attracted so much attention.

Almost without exception, those

who have come have been a precious and reverent. Many have been deeply touched in their hearts. Upon leaving the temple, Mrs. Ford commented: "This is a truly great experience for me. . . . It's an inspiration to all."

History of the past

As I, with others, stood in that sacred edifice day after day shaking hands with many of the honored and respected of this country and of the world, two trains of thought repeatedly crossed my mind. The first concerned the history of the past. The second was occupied with the present and the future.

Watching the First Lady having her photograph taken with President Spencer W. Kimball, my mind drifted back 135 years. Our people were then in Commerce, Illinois, homeless and destitute, facing the bitter winter that soon followed. They had been driven from Missouri and had fled across the Mississippi seeking asylum in Illinois. Where the river makes a wide bend, they had purchased a tract of land, beautiful in its location, but so swampy that a team could not cross it without becoming mired in mud. This site, with tremendous effort and great sacrifice, was to become Nauvoo the beautiful. But in 1839 it was Commerce, a rendezvous for thousands driven from their homes and now homeless. They had left behind the labors of years—houses and barns, churches and public buildings, and hundreds of productive farms. Moreover, buried beneath the Missouri sod, they had left loved ones who had been killed by the mob. Destitute now, and dispossessed, unable to get redress from Missouri, they determined to petition the president and Congress of the United States. Joseph Smith and Elias Higbee were assigned to go to Washington.

Appeal in Washington

They left Commerce October 20,

1839, riding in a light horse-drawn buggy. They arrived in Washington five weeks later. Much of their first day was spent trying to find accommodations they could afford. They noted in a letter to Hyrum Smith: "We found as cheap boarding as can be had in this city." (*History of The Church of Jesus Christ of Latter-day Saints*, 4:40.)

Calling upon the president of the United States, Martin Van Buren, they stated their case. Responded he: "Gentlemen, your cause is just, but I can do nothing for you. . . . If I take up for you, I shall lose the vote of Missouri." (*History of the Church*, 4:80.)

They then appealed to Congress. In the frustrating weeks that followed, Joseph returned to Commerce, much of the way by horseback. Judge Higbee remained to plead their cause, only finally to be told that Congress would do nothing.

How far the Church has come in the respect and confidence of public officials between 1839 when Joseph Smith was repudiated in Washington and 1974 when President Spencer W. Kimball is welcomed and honored. Such, in essence, were the first and last chapters of my thoughts during these past, recent, beautiful days at the Washington Temple.

Harsh days

And between those two first and final chapters there ran the thread of a score of other chapters that spoke of the death of Joseph and Hyrum that sultry day of June 27, 1844; of the sacking of Nauvoo; of long trains of wagons crossing the river into Iowa Territory; of the camps in the snows and mud that fateful spring of 1846; of Winter Quarters on the Missouri, and the black canker, the fevers, and the plague that decimated the ranks; of the call for men to join the army, issued by the same government which earlier had been deaf to their pleas; of the grave-marked trail up the Elkhorn, the Platte, and the Sweetwater, over South Pass, and

thence to this valley; of the tens of thousands who left the East and England to thread their way over that long trail, some pulling handcarts and dying in the Wyoming winter; of the endless grubbing of sagebrush in these valleys; of the digging of miles of ditches to lead water to the thirsty soil; of decades of hue and cry against us, born of bigotry; of the deprivation of rights of citizenship under laws enacted in this same Washington and enforced by marshals sent out from the seat of the federal government. These are among the chapters of that epic history.

Thanks be to God those harsh days are past. Thanks be to those who remained true while walking through those testing fires. What a price; what a terrible price they paid, of which we are the beneficiaries. We had better never forget it, my brethren and sisters. Thanks for those who through the virtue of their lives have since earned for this people a new measure of respect. Thanks for a better day, with greater understanding and with wide and generous appreciation extended The Church of Jesus Christ of Latter-day Saints.

A city upon a hill

These were my thoughts as I shook hands with many of the thousands who came to the Washington Temple with curiosity and left with appreciation, some with tears in their eyes.

But those thoughts were largely of the past. There were others of the present and the future. One day while riding along the beltway in the traffic, I looked with wonder, as must all who travel that highway, at the gleaming spires of the Lord's house rising heavenward from a hill in the woods. Words of scripture came into my mind, words spoken by the Lord as he stood upon the mount and taught the people. Said he:

"A city that is set on an hill cannot be hid.

"Neither do men light a candle, and put it under a bushel, but on a

candlestick; and it giveth light unto all that are in the house.

"Let *your* light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:14-16. Italics added.)

Not alone the Washington Temple, but this entire people have become as a city upon a hill which cannot be hid.

Sometimes we take offense when one who is nominally a member of the Church is involved in a crime and the public press is quick to say that he is a Mormon. We comment among ourselves that if he had been a member of any other church, no mention would have been made of it.

Is not this very practice an indirect compliment to our people? The world expects something better of us, and when one of our number falters, the press is quick to note it. We have, indeed, become as a city upon a hill for the world to see. If we are to be that which the Lord would have us, we must indeed become "a royal priesthood, an holy nation, a peculiar people; that [we] should shew forth the praises of him who hath called [us] out of darkness into his marvellous light." (1 Pet. 2:9.)

A peculiar people

Unless the world alters the course of its present trends (and that is not likely); and if, on the other hand, we continue to follow the teachings of the prophets, we shall increasingly become a peculiar and distinctive people of whom the world will take note. For instance: As the integrity of the family crumbles under worldly pressures, our position on the sanctity of the family will become more obvious and even more peculiar in contrast, if we have the faith to maintain that position.

As the growing permissive attitude toward sex continues to spread, the doctrine of the Church, as consistently taught for more than a century, will become increasingly singular and even strange to many.

As the consumption of alcohol increases each year under the mores of our society and the allurements of advertising, our position, set forth by the Lord more than a century ago, will become more unusual before the world.

As government increasingly assumes the burden of caring for all human needs, the independence of our social services, and the doctrine which lies behind that position will become more and more unique.

As the Sabbath increasingly becomes a day of merchandising, those who obey the precept of the law written by the finger of the Lord on Sinai and reinforced by modern revelation will appear more unusual.

It is not always easy to live in the world and not be a part of it. We cannot live entirely with our own or unto ourselves, nor would we wish to. We must mingle with others. In so doing, we can be gracious. We can be inoffensive. We can avoid any spirit or attitude of self-righteousness. But we can maintain our standards. The natural tendency will be otherwise, and many have succumbed to it.

A coming test

In 1856, when we were largely alone in these valleys, some thought we were safe from the ways of the world. To such talk, Heber C. Kimball, the grandfather of our beloved president, responded: "I want to say to you, my brethren, the time is coming when we will be mixed up in these now peaceful valleys to that extent that it will be difficult to tell the face of a Saint from the face of an enemy to the people of God. Then, brethren," he went on, "look out for the great sieve, for there will be a great sifting time, and many will fall; for I say unto you there is a test, a *Test*, a TEST coming, and who will be able to stand?" (Orson F. Whitney, *Life of Heber C. Kimball*, Bookcraft, 1945, p. 446.)

I do not know precisely the nature of that test. But I am inclined to think

the time is here and that the test lies in our capacity to live the gospel rather than adopt the ways of the world.

I do not advocate a retreat from society. On the contrary, we have a responsibility and a challenge to take our places in the world of business, science, government, medicine, education, and every other worthwhile and constructive vocation. We have an obligation to train our hands and minds to excel in the work of the world for the blessing of all mankind. In so doing we must work with others. But this does not require a surrender of standards.

Integrity of the family

We can maintain the integrity of our families if we will follow the counsel of our leaders. As we do so, those about us will observe with respect and be led to inquire how it is done.

We can oppose the tide of pornography and lasciviousness, which is destroying the very fiber of nations. We can avoid partaking of alcoholic beverages and stand solidly for legislation which will limit points of sale and exposure to its use. As we do so, we shall find others who feel as we do and will join hands in the battle.

We can more fully care for our own who may be in need rather than pass the burden to government and thereby preserve the independence and dignity of those who must have and are entitled to help.

We can refrain from buying on the Sabbath day. With six other days in the week none of us needs to buy furniture on Sunday. None of us needs to buy clothing on Sunday. With a little careful planning we can easily avoid the purchase of groceries on Sunday.

A light to the world

As we observe these and other standards taught by the Church, many in the world will respect us and find strength to follow that which they too know is right.

And, in the words of Isaiah, "Many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." (Isa. 2:3.)

We need not compromise. We must not compromise.

The candle which the Lord has lighted in this dispensation can become as a light unto the whole world, and others seeing our good works may be led to glorify our Father in heaven and emulate in their own lives the examples they may have observed in ours.

Symbol of virtues

Said one of the leaders of our nation as he left the Washington Temple the other evening and looked up to its spires, "This beautiful structure is a symbol of those virtues which have made of us a great nation and a great people. We need such symbols."

There can be many more such

symbols than the temple in Washington and even more impressive ones. Beginning with you and me, there can be an entire people who by the virtue of our lives in our homes, in our vocations, even in our amusements, can become as a city upon a hill to which men may look and learn, and an ensign to the nations from which the people of the earth may gather strength. I bear witness of him who is our living God. I bear testimony of him who is our Savior and Redeemer. I bear witness of the truth of this, their work, in the name of the Lord Jesus Christ. Amen.

President N. Eldon Tanner

Elder Gordon B. Hinckley of the Council of the Twelve has just spoken to us.

We shall now hear from Elder Joseph Anderson, Assistant to the Council of the Twelve. He will be followed by Bishop Victor L. Brown, Presiding Bishop of the Church.

Elder Joseph Anderson

Assistant to the Council of the Twelve

Mankind's greatest need today is a sincere conviction that Jesus Christ was and is in very deed the Savior and Redeemer of the world; that he is the Son of the Father, the firstborn in the spirit and the Only Begotten in the flesh; that it was necessary and a part of God's plan before the world was created, that he should come to earth and take upon himself mortality, mend the law broken by Adam and Eve, and provide for us the plan whereby we might resurrect from the grave and return into the presence of our Heavenly Father from whence we came.

We read in the first chapter of the gospel according to John: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God."

(John 1:1-2.) This would indicate that Christ, Jehovah, the Great I Am, was with the Father in that early state of existence; he was the firstborn of his spirit children. He was taught by the Father during that incalculable time.

The spirit state

Before we came here we lived in the heavens in the spirit state as children of our Heavenly Father. The poet Wordsworth caught a flash from the eternal semaphore when he wrote:

Our birth is but a sleep and a forgetting:

The soul that rises with us, our life's star.

Hath had elsewhere its setting,

And cometh from afar:

Not in entire forgetfulness.
And not in utter nakedness.
But trailing clouds of glory do we come
From God, who is our home.

"Ode: Intimations of Immortality
from Recollections of Early Childhood"

We knew the Father of our spirits
as well as we know our earthly father
here. We knew our elder brother Je-
hovah and we also knew Lucifer, who
too was a son of the morning. We lived
by sight at that time. That visual
knowledge, the remembrance of that
estate, has been taken from our minds,
and we are now required to live by
faith. As stated in the hymn:

For a wise and glorious purpose
Thou hast placed us here on earth
And withheld the recollection
Of our former friends and birth.

Hymns, no. 138

It is a glorious program and plan, in-
stituted in the councils of heaven,
whereby we might have the blessed
privilege of taking upon us mortality, its
challenges and its experiences.

An unselfish plan

In that previous existence we had
our free agency. In the councils where
consideration was given to the matter
of the creation and the peopling of this
earth, the Father presented an unselfish
plan. It had been used in other worlds.
Jehovah said: "Father, thy will be done,
and the glory be thine forever." (Moses
4:2.)

Lucifer, however, contended for an
amendment to the plan whereby we
would all be saved by compulsion. This
was contrary to free agency. His was an
ambitious proposal and one which in-
volved granting to him, Lucifer, the
honor that belongs to the Father. The
scriptures tell us he said: "Behold, here
am I, send me, I will be thy son, and I
will redeem all mankind, that one soul
shall not be lost, and surely I will do it;
wherefore give me thine honor." (Moses

4:1.) This would destroy the right to free
agency and the opportunity for growth
and development. It would be contrary
to the Father's purpose in giving his
children the opportunity to become like
unto him through their own faithfulness
and efforts. It was a selfish and
presumptive proposal.

Degrees of obedience

We are given to understand that
whereas in the preexistence, in that
spiritual estate, the spirits had their free
agency, there were different degrees
of obedience, various grades of
righteousness. Lucifer exercised his free
agency when he rebelled against the
Father, but he had to pay the penalty
for that rebellion and is still doing so, as
are those spirits who followed him.
They were denied the privilege of
taking upon themselves mortality, and
this has been a great curse and disap-
pointment to them.

"How art thou fallen from heaven,
O Lucifer, son of the morning! . . .

"For thou hast said in thine heart, I
will ascend into heaven. I will exalt my
throne above the stars of God: . . .

"I will ascend above the heights of
the clouds: I will be like the most High.

"Yet thou shalt be brought down to
hell, to the sides of the pit." (Isa. 14:12-
15.)

Earth-life experience

When those spirits who followed
Jehovah were sent to earth to take upon
themselves mortality, they were by no
means of equal capacity nor similar in
dispositions. There were different
degrees of faithfulness among those
who were given the opportunity and
blessing of taking upon themselves
mortal life. They were, however,
considered sufficiently worthy to receive
this earth-life experience in order that
they might prove whether they would
do all things whatsoever the Lord their
God should command them. By so
doing, by rendering obedience to the

plan of life and salvation, they would receive life eternal, they would return into the presence of their Heavenly Father and receive his plaudit and the reward of the faithful.

God, with his foreknowledge and his acquaintance with his children in their premortal state, knew that some would succumb to the wiles and temptations of Lucifer, that many would fall by the wayside. It was also known by the Father before they came here that of their own free will and choice Adam and Eve would partake of the forbidden fruit, which would open the way for God's spirit children to take upon themselves mortality. Accordingly, the necessity for a Redeemer and a redemption was understood.

Christ's atonement

It was necessary that an atonement be made for the transgression of Adam, that mankind might not be required to suffer for Adam's transgression, for which they, Adam's posterity, were in no way responsible. Adam's disobedience was a transgression inasmuch as he had broken a law, but it became a great blessing in that it opened the way whereby man could be, could partake of earth-life privilege, and, in connection therewith, exercise his free agency and work out his salvation.

God was willing that his Beloved Son should take upon himself the responsibility of that mission, namely, to atone for the sin of Adam and Eve which brought about the fall, and, also, that mankind might receive forgiveness for their individual sins, provided they would keep the commandments upon which salvation and exaltation were based.

When Jesus was upon the earth in the meridian of time, very few recognized him as the Creator of heaven and earth and the Savior and Redeemer of mankind. Even his disciples did not fully appreciate his mission and—though he told them that

he would lay down his life for the salvation of mankind, that he was and is the author of salvation unto all them that obey him, that he would come forth unto newness of life from the tomb, a resurrected being—it was difficult for them to grasp these things.

Book of Mormon record

We are not dependent alone upon the account given by his apostles and others in the New Testament. We have other records and testimonies. We have the Book of Mormon, which, according to the foreword in that account, was given "to show unto the remnant of the House of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever—and also to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations." (Book of Mormon title page.)

An account is given in this record of the appearance of the Savior after his resurrection to his people upon this continent, at which time he taught them the gospel, the plan of life and salvation, similar to that which he gave to the people on the eastern continent. The Book of Mormon record also relates the conditions that existed upon this hemisphere at the time of Jesus' birth in Bethlehem and at the time of his death.

Upon his appearance to the Nephites, he stretched forth his hand and spoke unto the people saying:

"Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

"And behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning." (3 Ne. 11:10-11.)

Latter-day testimony

The Church has the further scripture about the Only Begotten and his mission as contained in the Pearl of Great Price. How fortunate we are that we have the biblical account, the Book of Mormon account, and the accounts given to Abraham and Enoch and Moses as related in the Pearl of Great Price regarding the birth and death of the Savior and his great mission.

This same Jesus, the resurrected Christ, has appeared to man in this dispensation on various occasions.

We have the further testimony of the truth of these manifestations and of the restored gospel in its fullness by virtue of the whisperings and promptings of the Holy Ghost, for the gift of the Holy Ghost has been conferred upon us by authority restored from heaven by those who held that power and authority in the meridian of time—namely, Peter, James, and John—and that knowledge is certain and cannot be successfully refuted.

The living Christ

In The Church of Jesus Christ of Latter-day Saints we worship the living Christ. We know that he came forth from the tomb, that he is a resurrected being, that he is our advocate with the Father, that only through him and by obedience to the gospel he has given us can we return into his presence and that of the Father.

Jesus Christ is our Redeemer and Savior. He was begotten of the Father in the spirit, the Firstborn of the Father, and is the Only Begotten of the Father in the flesh. He is our elder brother. He is the second member of the Godhead. He was the Creator of heaven and earth under the direction of the Father. He is the Jehovah of the Old Testament. He is Jesus of Nazareth.

He is the Way, the Truth, and the Life. He is the Light of the world. He is the Author of our salvation. He was chosen before the foundation of the

world to be the Lamb slain as an offering for our sins. Ultimately every knee must bow and every tongue confess that he is the Christ. He died on the cross to atone for the sin of Adam, that we might receive forgiveness for our sins if we would accept him and keep the commandments that he has given us, the plan of life and salvation. He arose from the tomb, the first fruits of the resurrection, thereby making possible that all mankind may live again in a resurrected state after mortal death. Yes, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

It is his work and his glory to bring to pass the immortality and eternal life of man, which is salvation and exaltation in the presence of God the Father and his Son Jesus Christ. (See Moses 1:39.)

Message to the world

It is our mission and our responsibility to carry this message to the world. It is our work and our glory to assist our Savior in the accomplishment of the mission that he accepted in the council of the heavens before the earth was created.

He will come to earth again, as foretold by the prophets, this time in power and great glory, to reign and rule a thousand years in peace and righteousness.

I testify to the truth of these things. I know that our Redeemer lives, and I bear this testimony in faith and in all sincerity, in the name of our Savior and Redeemer, Jesus Christ. Amen.

President N. Eldon Tanner

He to whom we have just listened is Elder Joseph Anderson, Assistant to the Council of the Twelve Apostles.

Bishop Victor L. Brown, Presiding Bishop of the Church, will now address us.

Bishop Victor L. Brown

Presiding Bishop

Recently some adult youth leaders were discussing problems our youth face today. One of them, a mother of 12, said, "It seems to me Satan has declared all-out war on our youth." How true this statement is!

War on righteousness

As a matter of fact, he declared war on all that is good and righteous before this world was. In the spirit world before the creation of this earth, a great council was held in which God the Father presented his plan having to do with the eternal life of man. The plan was to teach the people righteousness and permit them to exercise their free agency, choosing for themselves which way they would go. Jesus Christ espoused the plan saying, "Father, thy will be done, and the glory be thine forever." (Moses 4:2.) But Lucifer proposed to amend the plan of the Father saying, "Here am I, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor." (Moses 4:1.)

One-third of the hosts of heaven followed Satan. It was at this point that the greatest of all wars began. It has raged ever since with Satan as the commanding general of the forces opposed to that which is right.

Satan cast down

In the writings of Moses the Lord further describes this occurrence:

"Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be cast down;

"And he became Satan, yea, even

the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice." (Moses 4:3-4.)

From the multitudes who would not hearken to the voice of the Lord and have been led captive at Satan's will, it would seem that Satan has achieved some significant victories. It reminds one of another people in another age.

Philistines and Israelites

The Philistines and the Israelites were at war. We are told:

"The Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and there was a valley between them.

"And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span." (1 Sam. 17:3-4.)

His armor and his weapons were in the same gigantic proportions to his unusual size. For forty days he taunted the Israelites: "Give me a man, that we may fight together.

"When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid." (1 Sam. 17:10-11.)

It was at this time that a young shepherd boy named David came on the scene. He witnessed the brazenness of the giant and the fear of the Israelites. He approached his brothers in the ranks, inquiring as to what was happening. His eldest brother criticized him for leaving the sheep, whereupon David said, "What have I now done? Is there not a cause?" (1 Sam. 17:29.)

Cause of righteousness

A youth asking his wavering adult

leaders, "Is there not a cause?" There are thousands of young men and women today who are asking the same question: "Is there not a cause?" Some hear no reply; others hear replies of little substance. And still others are led astray by causes which are counterfeit.

Having the stewardship under the direction of the First Presidency for the 12-to-18-year old youth in the Church throughout the world, I declare with all my soul—there is a cause! It is a cause worth giving one's life for. It is the cause of righteousness. It is a cause that every youth in this Church should rally to as he declares war on Satan and his legions. As David said to Goliath, so each youth should declare to Satan, "Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied." (1 Sam. 17:45.)

In all this I have the greatest of faith in the outcome. Never before in history has there lived a more valiant generation of youth. I am convinced the spirits of this generation were held to come forth at this important time in history. Their potential is unlimited.

Opposition in all things

In this optimism there is also realism. We are taught there must needs be opposition in all things, hence, the need for good and evil, the one led by the Savior and the other by Satan. Satan is just as real as is the Savior. He is clever. He is strongly motivated. In his battle to enslave he will resort to any lie, any trickery, any means to accomplish his end. Perhaps his most pernicious lie is in teaching that there is no God. It is at this point I again declare to the youth of the Church there is a cause, and that cause should motivate all youth to firmly grasp the banner of the gospel of Jesus Christ and carry it to all the world, declaring to all that he does live, that the heavens are open, that there is a prophet on the earth today.

I am suggesting that each indi-

vidual put on the whole armor of God. He will then become an example to others, and many will follow in his footsteps. As each individual does this, he helps form the army that will win the great victory and ultimately prepare the world for the second coming of the Savior.

Knowledge of God

In putting on the whole armor of God, we must become acquainted with the Savior. At 14 Joseph Smith, in his quest for knowledge and wisdom, sought the Lord in prayer. God the Father and his Son Jesus Christ appeared to him in a vision. He saw two personages, one saying of the other, "This is My Beloved Son. Hear Him!" (Joseph Smith 2:17.) This was the beginning of the restoration of the gospel of Jesus Christ to the earth. If we have faith, we can prepare ourselves through prayer and study and gain the same assurance Joseph Smith had that God lives and that he and his Son are separate personages. Jesus of Nazareth then will become the center of our lives. With this assurance, our cause cannot be hindered. Without it, we have no cause.

Individual attack

Many battles have been lost because of difficulty in not always having a clearly defined battlefield. This is not the case in this war. There is but one real battlefield, and that is with each individual. The only real attack comes upon you and me individually; and, of course, that is where the only effective defense will be made.

If Satan could but capture our minds, he would have won the battle and the war. He can only do this if we let him. If we refuse to walk with him, he will have no power over us, for God gave us our free agency and Satan cannot take it away. So what I am suggesting is that we refuse to even walk on the same street with Satan. In other

words, not only should we avoid evil, we should avoid the very appearance of evil.

The issues

Let us look at a few of the issues we are doing battle over. How about appearance? If we would appear as though the cause of righteousness is our cause, we would follow the wise admonition of President N. Eldon Tanner:

"Modesty in dress is a quality of mind and heart, born of respect for oneself, one's fellowmen, and the Creator of us all.

"Modesty reflects an attitude of humility, decency, and propriety. Consistent with these principles and guided by the Holy Spirit, let parents, teachers, and youth discuss the particulars of dress, grooming, and personal appearance, and with free agency accept responsibility and choose the right." (*Friend*, June 1971, p. 3.)

Gospel principles

Based on the principles of the gospel of Jesus Christ, then, there is no question on which side we stand on honesty, integrity, and industry, nor where we stand with regard to moral cleanliness. Such conduct as adultery, fornication, homosexuality, abortion, or any other form or degree of improper, intimate, personal conduct should be as unacceptable to us as it is to our Heavenly Father. Our battle lines are clearly drawn on the question of drugs, liquor, tobacco, tea, coffee, or any other substance harmful to our bodies.

Through the lives we live there should be no question about our position with regard to the first and second great commandments:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it,

Thou shalt love thy neighbour as thyself." (Matt. 22:37-39.)

Miracle of forgiveness

As we finally clothe ourselves with the whole armor of God, we will not be ashamed of the gospel of Jesus Christ but will be proud to be counted among the valiant, even though we may be looked upon as a peculiar people.

I know there are some who desire to grasp this banner but feel unworthy to do so. May I plead with you to listen to the counsel of a prophet, President Spencer W. Kimball:

"The mission of The Church of Jesus Christ of Latter-day Saints is to call people everywhere to repentance. Those who heed the call . . . can be partakers of the miracle of forgiveness. God will wipe away from their eyes the tears of anguish, and remorse, and consternation, and fear, and guilt. Dry eyes will replace the wet ones, and smiles of satisfaction will replace the worried, anxious look.

"What relief! What comfort! What joy! Those laden with transgressions and sorrows and sin may be forgiven and cleansed and purified if they will return to their Lord, learn of him, and keep his commandments. And all of us needing to repent of day-to-day follies and weaknesses can likewise share in this miracle." (*The Miracle of Forgiveness*, Bookcraft, 1969, pp. 367-368.)

Is there a cause? Most assuredly there is. I challenge each young person in this church to grasp the banner and march shoulder to shoulder with his parents, his bishop, and other adult and youth leaders to a glorious victory in the kingdom of our Heavenly Father, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Bishop Victor L. Brown, Presiding Bishop of the Church, has just spoken to us.

The congregation and choir will now join in singing, "We Thank Thee, O God, for a Prophet."

After the singing, Elder Franklin D. Richards, Assistant to the Twelve, will speak to us.

The hymn, "We Thank Thee, O God, for a Prophet," was sung by the congregation.

President Tanner

Elder Franklin D. Richards, Assistant to the Council of the Twelve, will now address us. He will be followed by Elder Thomas S. Monson of the Council of the Twelve.

Elder Franklin D. Richards

Assistant to the Council of the Twelve

My dear brothers and sisters, I approach this responsibility with a humble heart, and pray the Spirit of the Lord will be with us while I speak to you.

From the Passover feast of 19 centuries ago came this great message of promise and exhortation from our Lord and Savior Jesus Christ: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27.) There is so much conflict and contention in the world today that the subject of peace seems most appropriate for me to discuss.

There can be no real happiness without peace, yet honest men and women in all parts of the world are seeking personal peace and know not where to find it.

Message of peace

Our Lord and Savior Jesus Christ is called the Prince of Peace, and his message is a message of peace to the individual and to the world. It is the peace that makes us really appreciate mortal life and enables us to bear heart-breaking tribulations.

The mission of The Church of Jesus Christ of Latter-day Saints is to establish this peace in the hearts and homes of the people. A recent letter from our grandson who is serving a mission in Brazil bears this out as he relates how a convert of one month spoke at a sacrament meeting. He said,

"Just a month in the Church and he is in the pulpit expounding on the parable of the sower. The greatest joy of missionary work is to see the changes the gospel makes in the lives of people." This is so true.

I have listened to hundreds of converts bear their testimonies, and practically every one has related how the gospel has brought peace, joy, growth, and development into their lives.

Being a peacemaker

Undoubtedly one of the greatest messages given by our Lord and Savior was the Sermon on the Mount. This message contained the Savior's plan for the abundant life. In it he admonished all to be peacemakers as he said, "Blessed are the peacemakers: for they shall be called the children of God." (Matt. 5:9.)

Have you ever wondered how you can be a peacemaker? Really, our opportunities are unlimited.

Certainly in our homes we can all be peacemakers by exhibiting love and goodwill, thus offsetting the evil of contention, envy, and jealousy. Where misunderstandings exist between children and parents, we can encourage adjustments on the part of both. We can pray together for the spirit of peace.

We can be a peacemaker by avoiding criticism. Remember that Jesus in the Sermon on the Mount said, "Judge not, that ye be not judged. For with

what judgment ye judge, ye shall be judged." (Matt. 7:1-2.) Did you ever stop to think that every time you criticize you are judging?

We can be a peacemaker by practicing and teaching FORGIVENESS. Jesus was asked how many times one should be forgiven, and he replied that we should forgive without limit. Forgive him "seventy times seven." (Matt. 18:22.) An important part of forgiving is forgetting. In some ways, being able to forget is almost as valuable as being able to remember.

Peace in the home project

In dedicating the Hyde Park chapel in London, among other things, President David O. McKay said, "If you want peace, yours is the responsibility to obtain it. The Restored Gospel teaches that our homes should become warm nests where children may be protected and grow into noble men and women; where . . . old age [may find] repose; where prayer will find an altar." (*Church News*, 11 Mar. 1961, p. 15.)

A very wise bishop called several young people into his office and said to them, "I would like you to help me in an experiment. I would like to prove the impact and influence of one member on the spirit of the family. For one month I would like each one of you to be the peacemaker in your home. Now don't say anything about this to your family, but be thoughtful, kind, and considerate. Be an example. Where there is quarreling or bickering among members of your family, do whatever you can to overcome these faults by creating an atmosphere of love, harmony, and happiness.

The bishop continued, "When you are irritated, and irritations arise in most every family, control yourself and help the others to control themselves. I would like to see every home in our ward be as President McKay counseled, 'a warm nest or a bit of heaven on earth.' At the end of the month I would

like you to meet with me again and report."

Reports of success

It was a challenge for these young people, and they met the challenge in a wonderful way. When they reported back to the bishop, remarks such as these were made:

One young fellow said, "I had no idea I would have so much influence in my home. It's really been different this last month. I've been wondering if much of the turmoil and strife we used to have was caused by me and my attitudes."

A young lady said, "I guess we were just the normal family, with our selfishness causing little daily conflicts, but as I have worked with my brothers and sisters, a lot of this has been eliminated and there has been a much sweeter spirit in our home. I believe you really have to work at it to have the spirit of peace in your home."

Another young lady reported, "Yes, there has been a much sweeter, cooperative, and unselfish spirit in our home since I began this experiment, but the biggest difference of all has been in me. I've tried hard to be a good example and a peacemaker, and I feel better about myself than I have ever felt. A wonderful feeling of peace has come over me."

Shutting out peace

Yes, homes can be disrupted because of family strife. Husbands and wives in an atmosphere of contention destroy their own happiness as well as that of their children.

Are you shutting out of your life the peace and security you so much desire? Thousands of people are doing so because they are so filled with worries, doubts, and concerns. Many people are filled with fears about what will become of them as they grow older. I met a lovely lady in her 80s working in the temple. The spirit of peace and tran-

quillity radiated from her. She was so busy helping others that she had little concern for herself. Her needs were not great, and as she said, "The Lord is taking care of my needs."

Reward for righteousness

The Lord tells us, "But learn that he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come." (D&C 59:23.)

Yes, the Lord will take care of our needs and help us overcome those things that worry us when we do our part, put our faith and trust in him, and concern ourselves with serving him by serving our fellowmen. I've seen this in my own life, in the lives of those close to me, and in the lives of hundreds of others all over the world. It is the only way to personal peace, that peace that is not of this world and is beyond our understanding and comprehension, but yet so sweet to us.

Need for peacemakers

Possibly there is a greater need of peacemakers today than ever before. If this world had no need of peacemakers, our Savior never would have said, "*Blessed* are the peacemakers: for they shall be called the children of God." (Matt. 5:9. *Italics added.*)

The blessed part of being a peace-

maker is that those who are peacemakers and who live the gospel principles receive a testimony borne of the Holy Ghost. They enjoy the peace that surpasseth all understanding, relief from inner tensions, joy and happiness, contentment, growth, and development. I personally know this to be true.

I bear you my witness that God the Father and his Son Jesus Christ live, and that through the instrumentality of the Prophet Joseph Smith the fullness of the gospel of Jesus Christ and the power to act in the name of God have been restored to this earth and, further, that President Spencer W. Kimball is a living prophet guiding and directing the affairs of the church of Jesus Christ on the earth today. May the Lord's choicest blessings be with him, and may we have the courage and good judgment to follow his counsel and advice.

May each of us in our daily lives assume the role of a peacemaker and enjoy the peace that surpasseth all understanding, I pray in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Franklin D. Richards, Assistant to the Twelve, has just addressed us.

We shall now hear from Elder Thomas S. Monson of the Council of the Twelve.

Elder Thomas S. Monson

Of the Council of the Twelve

President Kimball, as this conference comes speedily to its close, the words of the apostle Peter seem to reflect the feelings of each person who has attended the conference or who has listened to or viewed the proceedings.

Following his experience on the Mount of Transfiguration, Peter said to Jesus, "Lord, it is good for us to be here." (Matt. 17:4.) President Kimball,

it is good for all of us to have been here.

I pray that the same sweet spirit which has prevailed will continue with me as I respond to this opportunity to address you.

Yankee Stadium

On a clear winter day I was driving with a friend along the freeway which

connects downtown Manhattan, New York, with suburban Westchester. He pointed out to me several of the historic sights which abound in this area where man has indiscriminately constructed his ribbon of highway through the pathway of history.

Suddenly, like an old friend, there came into view Yankee Stadium. Here it was—the stadium of champions, the home of my boyhood heroes. Indeed, what boy has not idolized those who, before cheering thousands, played superbly well the game of baseball.

Being winter, the parking lot surrounding the stadium was deserted. Gone were the crowds, the peanut vendors, the ticket clerks. Still present were the memories of Babe Ruth, Lou Gehrig, and Joe DiMaggio. The record of their prowess and skill is forever safe—they have been elected to the prestigious Baseball Hall of Fame.

Leaders' hall of fame

As with baseball, so with life. In the interior of our consciousness, each of us has a private hall of fame reserved exclusively for the real leaders who have influenced the direction of our lives. Relatively few of the many men who exercise authority over us from childhood through adult life meet our test for entry to this roll of honor. That test has very little to do with the outward trappings of power or an abundance of this world's goods. The leaders whom we admit into this private sanctuary of our reflective meditation are usually those who set our hearts afire with devotion to the truth, who make obedience to duty seem the essence of manhood, who transform some ordinary routine occurrence so that it becomes a vista whence we see the person we aspire to be.

For a moment, perhaps each of us could be the qualifying judge through whom each hall of fame entry must pass. Whom would you nominate for prominent position? Whom would I?

Candidates are many—competition severe.

Hall of fame nominations

I nominate to the Hall of Fame the name of Adam, the first man to live upon the earth. His citation is from Moses: "And Adam was obedient unto the commandments of the Lord." (Moses 5:5.) Adam qualifies.

For patient endurance there must be nominated a perfect and upright man whose name was Job. Though afflicted as no other, he declared: "My witness is in heaven, and my record is on high.

"My friends scorn me: but mine eye poureth out tears unto God." (Job 16:19-20.) "I know that my redeemer liveth." (Job 19:25.) Job qualifies.

Every Christian would nominate the man Saul, better known as Paul the apostle. His sermons are as manna to the spirit, his life of service an example to all. This fearless missionary declared to the world: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation." (Rom. 1:16.) Paul qualifies.

Then there is the man called Simon Peter. His testimony of the Christ stirs the heart:

"When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

"And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

"He saith unto them, But whom say ye that I am?

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God." (Matt. 16:13-16.) Peter qualifies.

Of another time and place we recall the testimony of Nephi:

"I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may

accomplish the thing which he commandeth them." (1 Ne. 3:7.) Surely Nephi is worthy of a place in the Hall of Fame.

There is yet another I choose to nominate—even the Prophet Joseph Smith. His faith, his trust, his testimony are reflected by his own words, spoken as he went to Carthage Jail and martyrdom: "I am going like a lamb to the slaughter; but I am calm as a summer's morning; I have a conscience void of offense towards God, and towards all men." (D&C 135:4.) He sealed his testimony with his blood. Joseph Smith qualifies.

Heroines named

In our selection of heroes, let us nominate also heroines. First, that noble example of fidelity—even Ruth. Sensing the grief-stricken heart of her mother-in-law, who suffered the loss of each of her two fine sons, and feeling perhaps the pangs of despair and loneliness which plagued the very soul of Naomi, Ruth uttered what has become that classic statement of loyalty: "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God." (Ruth 1:16.) Ruth's actions demonstrated the sincerity of her words. There is place for her name in the Hall of Fame.

Shall we not name yet another, a descendant of honored Ruth? I speak of Mary of Nazareth, espoused to Joseph, destined to become the mother of the only sinless man to walk the earth. Her acceptance of this sacred and historic role is a hallmark of humility. "And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word." (Luke 1:38.) Surely Mary qualifies.

Trust in God

Could we ask the question, "What

makes of these men heroes and these women heroines?" I answer, unwavering trust in an all-wise Heavenly Father and an abiding testimony concerning the mission of a divine Savior. This knowledge is like a golden thread woven through the tapestry of their lives.

Who is that King of Glory, even the Redeemer, for whom such heroes and heroines faithfully served and valiantly died? He is Jesus Christ, the Son of God, even our Savior.

His birth was foretold by prophets; angels heralded the announcement of his earthly ministry. To shepherds abiding in their fields came the glorious proclamation:

"Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord." (Luke 2:10-11.)

This same Jesus "grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." (Luke 2:40.) Baptized of John in the river known as Jordan, he commenced his official ministry to men. To the sophistry of Satan, Jesus turned his back. To the duty designated by his Father, he turned his face, pledged his heart, and gave his life. And what a sinless, selfless, noble, and divine life it was. Jesus labored. Jesus loved. Jesus served. Jesus wept. Jesus healed. Jesus taught. Jesus testified. On a cruel cross, Jesus died. From a borrowed sepulchre, Jesus came forth to eternal life.

The name—Jesus of Nazareth—the only name under heaven given among men whereby we must be saved, has singular place and honored distinction in our Hall of Fame.

A newness of life

Some may question: "But what is the value of such an illustrious list of heroes, even a private Hall of Fame?" I answer. When we obey, as did Adam, endure as did Job, teach as did Paul,

testify as did Peter, serve as did Nephi, give ourselves as did the prophet Joseph, respond as did Ruth, honor as did Mary, and live as did Christ, we are born anew. All power becomes ours. Cast off forever is the old self and with it defeat, despair, doubt, and disbelief. To a newness of life we come—a life of faith, hope, courage, and joy. No task looms too large. No responsibility weighs too heavily. No duty is a burden. All things become possible.

Example of Craig Sudbury

In our quest for an example, we need not necessarily look to years gone by or to lives lived long ago. Let me illustrate. Today Craig Sudbury presides over a ward here in Salt Lake City, but let me turn back the clock just a few years to the day he and his mother came to my office prior to Craig's departure for the Australia Melbourne Mission. Fred, Craig's father, was noticeably absent. Twenty-five years earlier, Craig's mother had married Fred, who did not share her love for the Church and indeed did not belong to the Church.

Craig confided to me his deep and abiding love for his parents. He shared his innermost hope that somehow, in some way, his father would be touched by the Spirit and open his heart to the gospel of Jesus Christ. He pleaded earnestly with me for a suggestion. I prayed for inspiration concerning how such a desire might be rewarded. Such inspiration came, and I said to Craig, "Serve the Lord with all your heart. Be obedient to your sacred calling. Each week write a letter to your parents and, on occasion, write to Dad personally and let him know that you love him, and tell him why you're grateful to be his son."

A modern-day miracle

He thanked me and, with his mother, departed the office. I was not to see Craig's mother for some 18 months.

She came to the office and, in sentences punctuated by tears, said to me, "It has been almost two years since Craig departed for his mission. His faithful service has qualified him for positions of responsibility in the mission field, and he has never failed in writing a letter to us each week. Recently my husband Fred stood for the first time in a testimony meeting and said, 'All of you know that I am not a member of the Church, but something has happened to me since Craig left for his mission. His letters have touched my soul. May I share one with you?'

"Dear Dad, Today we taught a choice family about the plan of salvation and the blessings of exaltation in the celestial kingdom. I thought of our family. More than anything in the world, I want to be with you and with Mother in that kingdom. For me it just wouldn't be a celestial kingdom if you were not there. I'm grateful to be your son, Dad, and want you to know that I love you. Your missionary son, Craig.'

"Fred then announced, 'My wife doesn't know what I plan to say. I love her and I love our son, Craig. After 26 years of marriage I have made my decision to become a member of the Church, for I know the gospel message is the word of God. I suppose I have known this truth for a long time, but my son's mission has moved me to action. I have made arrangements for my wife and me to meet Craig when he completes his mission. I will be his final baptism as a full-time missionary of the Lord.'

A young missionary with unwavering faith had participated with God in a modern-day miracle. His challenge to communicate with one whom he loved had been made more difficult by the barrier of the thousands of miles which lay between him and his father. But the spirit of love spanned the vast expanse of the blue Pacific, and heart spoke to heart in divine dialogue.

No hero stood so tall as did Craig, when in far-off Australia he stood with his father in water waist deep and,

raising his right arm to the square, repeated those sacred words: "Fred Sudbury, having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost."

The prayer of a mother, the faith of a father, the service of a son brought forth the miracle of God. Mother, father, son—each qualifies in a Hall of Fame.

Eternal hall of fame

May they and each of us so live as to merit the heavenly pronouncement:

"I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end.

"Great shall be their reward and eternal shall be their glory." (D&C 76:5-6.)

Our place in an everlasting and eternal Hall of Fame will thereby be assured. This is my earnest plea as I leave with you my witness that Jesus of Nazareth is our Savior and Redeemer, even our Advocate with the Father. In the name of Jesus Christ, the Lord. Amen.

President N. Eldon Tanner

He to whom we have just listened is Elder Thomas S. Monson of the Council of Twelve Apostles.

Before calling on our concluding speaker, I should like to say on behalf of all who have listened to the singing during sessions of this General Conference, we express our appreciation and our sincere thanks to the members of the Tabernacle Choir for once again giving so generously of their time to bring us the beautiful and inspirational music heard in this conference.

We are also deeply grateful to members and conductors of other choirs and organists who have generously rendered the beautiful and inspiring music for this conference.

We thank all who have contributed in various ways to the success and inspiration of this conference, especially the General Authorities who have delivered such timely and inspiring messages.

We appreciate the attention given by local and national press representatives, and by representatives of radio and television in reporting the sessions of this conference.

We thank our city officials for the cooperation given this conference; the city traffic officers for their courteous and efficient handling of the increased traffic; the Fire Department and the Red Cross, who have been on hand to render service throughout the conference.

We are grateful to the Tabernacle ushers for seating the great audiences of these conference sessions in such a courteous manner.

Again we express our appreciation to the owners and managers of the many radio and television stations who have given public service time to carry sessions of this conference from coast to coast in the United States, to Hawaii, Alaska, Mexico, Central America, Canada; and by satellite to Australia and countries of South America.

We shall now be pleased to hear the concluding remarks of our beloved leader and prophet, Spencer W. Kimball, following which the Tabernacle Choir, directed by Jerold Ottley, will render "God So Loved the World."

The benediction will be offered by Elder Marvin R. Curtis, regional representative of the Twelve, following which this conference will stand adjourned for six months.

President Spencer W. Kimball

I remember vividly my first view of an iceberg. In 1937 Sister Kimball and I made our first crossing of the Atlantic by steamer from Montreal, out through the St. Lawrence River and into the North Atlantic.

Iceberg sighted

One day when we were well out into the ocean, there was excitement on the ship. An iceberg had been sighted. Most of the passengers rushed to the deck to see this sight. We could see it in the distance—a great white object against the dark sea and the azure of the sky.

There it floated quietly in the water like a sharp peak of a high mountain range, a thing of beauty to behold. All my life I had heard about them, and now, for the first time, it was there before my eyes—a sharp mountain peak of ice.

This recalled to our minds the tragic sinking of the *Titanic*, steamship of the White Star Line, on its maiden trip across the ocean. The huge iceberg collided with this large, new ship late in the evening, April 14, 1912. Fifteen hundred and three persons, many of them eminent in Britain and in the United States, were drowned as the ship sank and only 703 were saved.

Then four years ago, flying from England to the United States, we passed over Greenland and saw them again. Much of our trip we had traveled above the blanket of clouds, but as we flew over Greenland, the sky was clear and free of clouds. The sun shone brightly. Seldom does the human eye ever see such beauty and grandeur. Stretching out in the distance was the mile-thick blanket of ice over the great, domed island. We saw the thick glaciers creeping slowly down the valleys to the sea, where they break off and become icebergs. The fjords were full of floating mountains of ice drifting on their way

to the ocean. Here was the birthplace of countless such icebergs as we had seen 33 years earlier.

Labrador Current

The icebergs spawned by the Greenland ice sheet followed a highly predictable course. As the silent Labrador Current ceaselessly moves to the south through Baffin Bay and Davis Strait, it takes with it these mountainous icebergs, even against the force of the winds and the waves and the tides. Currents have much more power to control its course than the surface winds.

And we compared this conflict of the earth's powers with the results in our own lives when the current of our life, as defined and developed in the lives of a family by the righteous teaching of parents, will often control the direction children will go, in spite of the waves and winds of numerous adverse influences of the world of error.

Out of our view, under the ocean waves, there are forces of tremendous power with which we must reckon, and there are such powerful forces in our own lives.

The Gulf Stream

The mighty Mississippi River is a rivulet in comparison with the great ocean streams. One of the most spectacular of all is said to be the Labrador Current. The second most powerful is the Gulf Stream, which carries warm water from the eastern portion of the Gulf of Mexico parallel to the eastern coast of the United States and across the Atlantic to warm the shores of Europe. The Gulf Stream carries as much water as a thousand Mississippi Rivers combined. Though of lesser magnitude, the Labrador Current year after year carries thousands of icebergs down from their birthplace in Greenland, faithfully, steadily, until they dis-

tegrate or melt in the warmer waters of the Gulf Stream. It is at this point, where the Labrador Current meets the Gulf Stream, that the *Titanic* met her fate.

Currents of life

It is true of us, as of icebergs, that our course is, in important measure, determined by forces we only partly perceive. It is true also, however, that we are more like ships than icebergs. We have our own motive power, and if we are aware of the currents, we can take advantage of them.

Accordingly, if we can create in our families a strong, steady current flowing toward our goal of righteous life, we and our children may be carried forward in spite of the contrary winds of hardship, disappointment, temptations, and fashion.

Youth and adults are subjected to so many swirling winds that we sometimes wonder if they can survive. The winds of fashion push those about who are insecure and who require the feeling that they are in step with the crowd. The winds of sexual temptation drive some to destroy their marriage or to dash bright prospects or to degrade themselves. Bad companions, addicting drugs, the arrogance of profanity, the slough of pornography—all these and more act as influences pushing us, if we are not being carried forward by a strong, steady current toward the righteous life. The current of our lives should be determined and made strong by our parental and family life.

In each of us is the potentiality to become a God—pure, holy, true, influential, powerful, independent of earthly forces. We learn from the scriptures that we each have eternal existence, that we were in the beginning with God. (See Abr. 3:22.) That understanding gives to us a unique sense of man's dignity.

Faith of parents

I have sometimes seen children of good families rebel, resist, stray, sin, and even actually fight God. In this they bring sorrow to their parents, who have done their best to set in movement a current and to teach and live as examples. But I have repeatedly seen many of these same children, after years of wandering, mellow, realize what they have been missing, repent, and make great contribution to the spiritual life of their community. The reason I believe this can take place is that, despite all the adverse winds to which these people have been subjected, they have been influenced still more, and much more than they realized, by the current of life in the homes in which they were reared. When, in later years, they feel a longing to recreate in their own families the same atmosphere they enjoyed as children, they are likely to turn to the faith that gave meaning to their parents' lives.

There is no guarantee, of course, that righteous parents will succeed always in holding their children, and certainly they may lose them if they do not do all in their power. The children have their free agency.

But if we as parents fail to influence our families and set them on the "strait and narrow way," then certainly the waves, the winds of temptation and evil will carry the posterity away from the path.

"Train up a child in the way he should go; and when he is old, he will not depart from it." (Prov. 22:6.) What we do know is that righteous parents who strive to develop wholesome influences for their children will be held blameless at the last day, and that they will succeed in saving most of their children, if not all.

The natural man

The competition for our souls is described in Mosiah.

"For the natural man is an enemy to God, and has been from the fall of Adam, and will be, forever and ever, unless he yields to the enticings of the Holy Spirit, and putteth off the natural man and becometh a saint through the atonement of Christ . . . and becometh as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father." (Mosiah 3:19.)

The "natural man" is the "earthy man" who has allowed rude animal passions to overshadow his spiritual inclinations.

Home training

Some years ago when we visited overseas, where the children are exposed in the public school to a constant barrage of propaganda against religion, I asked leaders of the Church how they were able to hold their children to the Church and keep them in the faith. They said, "We scrupulously train our children in our homes, so they know truth from error, and that when they go to school, the godless philosophies to which they are exposed simply run off without penetrating. Our children love and trust us and remain true to the faith." God bless such selfless, faithful parents.

A secure marriage

A beginning is a secure marriage, where there is a commitment to make the personal adjustments to live together forever. With that sound base our children have a feeling of peace.

Analysts of our modern time point out that in a fast-changing world, people suffer a kind of shock from losing a sense of continuity. The very mobility of our society means that our children are often moved from place to place and lose close contact with the extended family of grandparents, uncles, aunts, cousins, and longtime neighbors. It is important for us also to

cultivate in our own family a sense that we belong together eternally, that whatever changes outside our home, there are fundamental aspects of our relationship which will never change. We ought to encourage our children to know their relatives. We need to talk of them, make effort to correspond with them, visit them, join family organizations, etc.

Family unity

How long has it been since you took your children, whatever their size, in your arms and told them that you love them and are glad that they can be yours forever? How long has it been since you husbands or wives purchased an inexpensive gift as a surprise for your spouse for no other reason than just to please? How long has it been since you brought home a rose or baked a pie with a heart carved in the crust or did some other thing to make life more aglow with warmth and affection?

If there is to be a contribution to the building fund or the Red Cross or a Saturday morning spent helping the elders quorum paint a widow's house, make sure the children are aware of it, and if it is feasible, let them have a share in the decision-making and in the implementation of the decision. All the family could attend the baptism, confirmation, and ordination of a member of the family. All of the family could root for a son who is on the ball team. All meet regularly in home evenings, at mealtime, at prayer time. Perhaps all of the family could pay tithing together, and each learns by precept and example the beautiful principle.

Reliance on the Lord

The home should be a place where reliance on the Lord is a matter of common experience, not reserved for special occasions. One way of establishing that is by regular, earnest prayer. It is not enough just to pray. It is essential that we really speak to the Lord, having

faith that he will reveal to us as parents what we need to know and do for the welfare of our families. It has been said of some men that when they prayed, a child was likely to open his eyes to see if the Lord were really there, so personal and direct was the petition.

A child leaving to go away to school or on a mission, a wife suffering stress, a family member being married or desiring guidance in making an important decision—all these are situations in which the father, in exercise of his patriarchal responsibility, can bless his family.

And we should not overlook the fact that, particularly in the absence of the father, a mother may pray with her children and call down the Lord's blessings upon them. She does not act by virtue of priesthood conferred upon her, but by virtue of her God-given responsibility to govern her household in righteousness.

Awareness of currents

There is one important way in which we are different from icebergs. We have motive power and are therefore able, the same as with ships, to move ourselves as we want to go. If we are aware of the currents, we can take advantage of them. Many large oil tankers and ore carriers traveling from South America to harbors on the Atlantic seaboard are said to ride the Gulf Stream much as airliners ride the jetstream high above the earth.

Or, if we wish to fight the current, we may be able to do so; yet the current will inevitably have its effect. It is said that when Admiral Peary was traveling toward the North Pole, he found himself on a great ice floe as large as an island, and that as he moved northward toward the pole with his dogs, the floe was bearing him southward even faster by the current.

My brothers and sisters, the home is our peculiarity—the home, the family, is our base. And this we've heard much about through this conference—

that is, family life, home life, children and parents loving each other and dependent upon each other. That's the way the Lord has planned for us to live.

Inspiration of conference

Now in conclusion of this great conference, which has spread through three days and has brought us many thoughts, we bless these brethren who have contributed, all of them who have spoken, who have brought treasures of knowledge and much information and great inspiration to us here.

As we return to our homes, brothers and sisters, I hope we will not close the door on the conference. Take it with us. Take it home with us. Tell our families about it, perhaps some to report in sacrament meetings of it. But take it to your families and give them the benefit of any inspiration that might have come to you, any determinations to change your lives and make them more acceptable to your Heavenly Father.

As this conference concludes, we bless you, and we bring to you the blessings of the Lord of heaven. Brethren and sisters, I know that this is the work of the Lord. You haven't come these long distances for nothing. It is to feed your souls.

Knowledge of the Lord

I know that the Lord lives—that God who was with Adam, that God who came to the banks of the Jordan River to say, "This is my beloved Son, in whom I am well pleased" (Matt. 3:17), to introduce his Son to a world that was to depend so completely on him. I know that was the God that we worship, who came on the Mount of Transfiguration and said again to those servants, Peter, James, and John, who were to carry on the work of the Lord even in their imperfections: "This is my beloved Son, in whom I am well pleased" (Matt. 17:5), the same God—we know he lives and exists—who came

in the state of New York and said those same things that he had already said to the Nephites—and now said to a world that had been traveling in darkness for a long, long time—“This is My Beloved Son. Hear him!” (Joseph Smith 2:17.)

I know that Jesus is the Christ, the Son of the living God. I know that. I know that the gospel which we teach is the gospel of Jesus Christ and the church to which we belong is the church of Jesus Christ; it teaches his doctrines and his policies and his programs. I know that if all of us will live the program as he has given it and will

continue to give it, that all the blessings promised will be ours. Now God bless you, and we leave his blessings with you with our affection, our appreciation for you, in the name of his Son, Jesus Christ. Amen.

The Tabernacle Choir sang the song, “God So Loved the World.”

The benediction was offered by Elder Marvin R. Curtis, regional representative of the Twelve.

The conference was adjourned for six months.

Salt Lake Tabernacle Choir and Organ Broadcast

9:30 to 10:00 a.m., Sunday, October 6, 1974

The following broadcast, written and announced by J. Spencer Kinard, and originating with Station KSL, Salt Lake City, Utah, was presented from 9:30 to 10:00 a.m. on Sunday, October 6, 1974, through the courtesy of the Columbia Broadcasting System's network throughout the United States, parts of Canada, and through other facilities to several points overseas:

(Organ begins playing “As the Dew” on signal at 9:28. At 9:30 on signal Organ and Choir break into “Gently Raise” singing words to end of second line, and humming to end of verse for announcer's background)

Announcer: Once more we welcome you within these walls with Music and the Spoken Word from the crossroads of the West.

CBS and its affiliated stations bring you at this hour the Tabernacle Choir from Temple Square in Salt Lake City, with Jay Welch conducting the choir, Alexander Schreiner, Tabernacle

Organist, and the Spoken Word by Spencer Kinard.

(Pause)

Announcer: With a hymn setting for the 23rd Psalm by Thomas Koschat, the choir is heard singing: “The Lord is my Shepherd; no want shall I know. . . .”

(Choir: “The Lord Is My Shepherd”—Koschat)

Announcer: From a reassuring New Testament text, the Tabernacle Choir sings of the Savior's silencing of the winds and the waves, recalled from a setting by Cyril Jenkins: “Fierce, . . . raged the tempest O'er the deep, Watch did Thine anxious servants keep, But thou wast wrapped in guileless sleep, Calm and still: ‘Save, Lord, we perish,’ was their cry, ‘O save us in our agony!’ Thy word above the storm rose high, ‘Peace, be still, . . .’”

(Choir: “Fierce raged the tempest”—Jenkins)

Announcer: Next, Alexander Schreiner from the Tabernacle Organ

on Temple Square, selects a writing by Ludwig van Beethoven: the "Andante Cantabile" from "Pathetique Sonata."

(Organ: "Andante Cantabile"—Beethoven)

Announcer: From Verdi's "Othello" comes a chorus the Tabernacle Choir sings next: "Lord, hear our prayer, . . . Lord God in Heav'n above, . . . Give us love and give us truth and life eternal, . . ." "Lord, Hear Our Prayer."

(Verdi arr. Huguelet—Aschenbrenner)

THE SPOKEN WORD

Our Need to Be Needed

By J. Spencer Kinard

Our needs in life are many and varied, not the least of which is prayer to God. We say to the Lord, "Hear our prayer," not because He is in need but because we are. And so it is when we sometimes help others, for among our many needs is the need to be wanted and needed.

It is sometimes difficult to satisfy this need in our complex society, because as society has changed throughout the ages, so has the means for service. But the need to serve and give of ourselves has always remained.

We are more richly rewarded when we help others on a one-to-one basis. Modern living requires us to be dependent on others for most of what we have. But that dependence is usually on people we never see—quite a contrast to earlier eras when neighbors helped neighbors build their homes, till their soil and weave their fabric.

The fact that our society is specialized and complex need not take from us the opportunity to enrich ourselves by serving others and being served by them. There is no faster way to get closer to a person than to be asked to do something for him. In a way, we are being told we have a

needed ability, a talent that is valuable.

Most of our deep and lasting friendships are built upon our willingness to help someone in a moment of need—out of our need for each other. We truly appreciate an individual when we are able to do something for him.

Our involvement with others and the opportunity to serve them brings happiness. And it is most keenly felt when it is a person-to-person involvement through church service, volunteer work or simple neighborliness.

Yes, we need each other. But more than that, we need to be needed. Not so much because others need our help, but because we need the self-esteem and satisfaction of knowing that we served our fellowmen.

Fortunately, life was not intended to be lived alone, and our relationship with our brother man is an integral part of our relationship with ourselves.

(Choir: Without announcement "O Brother Man!"—Robertson)

Announcer: ". . . fold to thy heart thy brother; Where pity dwells the peace of God is there; To worship rightly is to love each other, Each smile a hymn, each kindly deed a prayer. . . ." "O Brother Man." These words by John Greenleaf Whittier have been sung by the Tabernacle Choir from the music of LeRoy J. Robertson.

And now, from the Tabernacle Organ, Alexander Schreiner recalls a meaningful latter-day hymn by John Tullidge: "An Angel from on high/The long, long silence broke, . . ."

(Organ: "An Angel From On High"—Tullidge)

Announcer: Jay Welch and the men of the Tabernacle Choir now sing a worshipful text from Richard Wagner's "Tannhäuser:" "Once more with joy, O my home, I may meet; . . . Heav'n's sweet peace is within . . . My gracious Lord is ever near . . . eternally!"

(Men's Chorus: "Pilgrim's Chorus"—Wagner)

Announcer: Again we leave you

within the shadows of the everlasting hills. May peace be with you, this day—and always.

This concludes the two thousand three hundred fifty-fifth performance continuing the 46th year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS and its affiliated stations, originating with Station KSL in Salt Lake City, Utah.

Jay Welch conducted the Tabernacle Choir, Alexander Schreiner was at the Organ. The Spoken Word by Spencer Kinard.

In another seven days, at this same hour, Music and the Spoken Word will be heard again from the Crossroads of the West.

This is the CBS Radio Network.

WELFARE SERVICES MEETING

Saturday, October 5, 1974, 7:00 a.m.

A Welfare Services meeting was held in connection with General Conference on Saturday morning, October 5, 1974, at 7 o'clock.

Invited to attend this meeting were the General Authorities, regional representatives, stake presidencies, high councilors involved in welfare work, bishoprics, stake and ward Relief Society presidencies, and others responsible for operating welfare production projects.

President Spencer W. Kimball was

present and presided. Presiding Bishop Victor L. Brown conducted the meeting.

Bishop Victor L. Brown, Bishop Vaughn J. Featherstone, and Bishop H. Burke Peterson gave talks, following which a filmstrip on "Production" was shown to those present. After this presentation, talks were given by Sister Belle S. Spafford and Elder Marvin J. Ashton.

President Marion G. Romney and President Spencer W. Kimball then gave the following addresses:

President Marion G. Romney

(Address given at Welfare Services Meeting)

President Kimball and brothers and sisters: President Grant used to speak very frequently on the subject of tithing. Someone asked him when he would quit talking about tithing, and he said, "When all the people pay their tithing." I suppose I will quit talking about the Welfare Program when everyone lives it.

The Lord's teachings

Nearly everything I know about the Welfare Program has been talked

about this morning. I will not tell you anything new. The thing that moves me to activity in the Church more than anything else is the constant review of what the Lord has said about it. The older I grow in the service, the more I turn to the scriptures, and try to understand the meaning of what the Lord has said.

I am going to give you some scriptures this morning. It is worth our time to study the scriptures and see the depth, as far as we can, of the Lord's teachings.

I will restrict my remarks to two points. Both of them have been mentioned here this morning. The first one is work. The second is the law of giving. On these two principles the Welfare Program is founded.

It is the Lord's purpose to take care of the poor not only, but of all His people. He said,

"... this is the way that I, the Lord, have decreed to provide for my saints, that the poor shall be exalted, in that the rich are made low." (D&C 104:16.)

Purpose of Welfare

In announcing the Welfare Program in 1936, the First Presidency said, as we have already heard this morning and which we should never forget:

"Our primary purpose was to set up, in so far as it might be possible, a system under which idleness would be done away with, the evils of a dole abolished, and independence, industry, thrift and self-respect be once more established amongst our people. . . . Work is to be re-enthroned as the ruling principle of the lives of our Church membership." (Conference Report, October 1936, p. 3.)

To care for people, the saints, on any other basis is to do them more harm than good.

The purpose of Church welfare is not to relieve one from taking care of himself nor to relieve a husband from taking care of his wife. It is not to relieve parents from taking care of their children nor children from taking care of their parents.

Obligation to work

It is the obligation of everyone to work.

The obligation to sustain one's self was divinely imposed upon the human race at the very beginning. "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; . . ." (Gen. 3:19.) In these words the Lord Himself

gave to Adam and Eve, as they left the garden of Eden, the economic law under which people are to live their lives upon the earth.

"Few evils has the Lord denounced with more vehemence than idleness. 'Thou shalt not be idle,' he said to the Church on February 9, 1831, 'for he that is idle shall not eat the bread nor wear the garments of the laborer.' (D&C 42:42.) In November of the same year, he said that the 'idler shall be had in remembrance before the Lord,' . . . (D&C 68:30), and in January of 1832 he said, 'And the idler shall not have place in the church, except he repent and mend his ways.' (D&C 75:29.)

"Faithful to this principle, [we must] earnestly teach and urge Church members to be self-sustaining to the full extent of their powers. No true Latter-day Saint will . . . voluntarily shift from himself the burden of his own support. So long as he can, under the inspiration of the Almighty and with his own labors, he will supply himself with the necessities of life." (*Welfare Handbook* 1952, page 2.)

We must see to it that every one who needs help has the opportunity to do and, to the extent of his powers, does do all he can to obtain for himself what he needs.

Duty of husbands and parents

Second, husbands have a divinely imposed duty to *support their wives*.

"Women", says the Lord, "have claim on their husbands for their maintenance, until their husbands are taken; . . ." (D&C 83:2.)

Third, parents have a like *responsibility to care for their children*.

Paul was specific and emphatic about this.

"... if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." This he wrote to Timothy. (1 Tim. 5:8.)

In this dispensation the Lord has said, "All children have claim upon

their parents for their maintenance until they are of age.” (D&C 83:4.)

Duty of children

The next responsibility I wish to call to mind is the *duty of children to care for their parents*.

Since this obligation is often observed in the breach and since the rewards for observing it are so great and the penalty for disregarding it so severe, I shall explain it to you in the words of President Clark. I was greatly impressed by his teaching on this point years ago.

“This principle runs back to Mount Sinai.” It was there as you will remember that Moses received the “ten commandments, and one of them was ‘Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.’ (Ex. 20:12.) . . . I call your attention [first] to the command and then to the promise: ‘Honor thy father and thy mother’—the command. The promise: ‘That thy days may be long upon the land which the Lord thy God giveth thee.’ That command was given to Israel, as you know, in the very early days of Israelitish history. It was undoubtedly understood by them as applying to the land to which they were going, but it was given to all Israel, and in terms it was unrestricted. In my view” said President Clark, “it was just as much applicable to Israel on this hemisphere—the tribes of Ephraim and Manasseh—as it was to those tribes who immediately settled in Palestine.

“I repeat, it is universal in its application, and its promise runs to all, as does likewise the commandment: ‘Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.’

“Israel departed from this command, and in the time of the Savior the Jews had gotten so far away from it that the Lord took occasion to explain it to them, and told them what it meant. You remember that on one occasion the Jews—[that is] the Scribes and

Pharisees—came up from Jerusalem, trying to trick the Savior as usual, so they asked him why his disciples ate with unwashed hands, contrary to the teachings of the traditions of the fathers. The Savior did with them what he so frequently did with [others], he answered their question by asking another, and the question which he asked of them was,—

“‘Why do ye also transgress the commandment of God by your tradition?’

“‘For God commanded, saying, Honour thy father and mother; and, He that curseth father or mother, let him die the death.

“‘But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me;

“‘And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.’ (Matt. 15:3-6, Italics added.)

“That is the account in Matthew. The account is virtually the same in Mark:

“‘For Moses said, [to quote Mark] Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

“‘But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free.

“‘And ye suffer him no more to do ought for his father or his mother.’ (Mark 7:10-12, Italics added.)

Now, “This means [explains President Clark] that in place of observing the responsibility imposed by the Lord upon children to care for their parents, Israel had gone so astray that whenever a son or a daughter wanted to rid himself or herself of the obligation of caring for father and mother, ‘From this time on,’—this was the effect of it—‘I repudiate my obligation, and whatever I give to you is a gift, [Corban] and not given under the commandment of the Lord.’”

Today the temptation, and all too often the practice, is to turn Father and Mother over to the public welfare and let the state take care of them.

"... After calling their attention to this, the Savior said unto them, as recorded in Matthew:

"Ye hypocrites, well did Esaias prophesy of you, saying,

"This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.

"But in vain they do worship me, teaching for doctrines the commandments of men." (Matt. 15:7-9, Italics added.)

"Now I repeat to you, brethren, that command is without restriction. It runs to Israel, in my view, wherever Israel may be, and its promise as well as its command follows Israel in whatever land they may reside.

"Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." [Ex. 20:12, Italics added.]

"This land of [America] is a chosen land to Joseph. I believe the promise applies here. In the Book of Mormon we are told what will happen to those who dwell on this land if they do not keep the commandments of God, if they do not worship Jesus the Christ who is the God of this land. He tells what will come to us when we are full of iniquity, and if we disobey that commandment of the Lord we are thus far under the condemnation which the Lord decreed, and we are thus far forward on the road to being full of iniquity.

"I have given you what the Lord has said," concludes President Clark. "We may use our agency as to whether we shall obey or disobey; and if we disobey we must abide the penalty." (*Fundamentals of Welfare Program*, President J. Reuben Clark, Jr., October 6, 1944 [Bishops Meeting] page 3.)

Obligation of the Church

In addition to what the Lord has said concerning one's responsibility to

care for himself, the husband's duty to care for his wife, parents' responsibility for their children, and children for their parents, He has in this last dispensation

"... laid upon his Church the obligation to provide the necessities of life for such of its members as are unable to provide for themselves and who do not have relatives who can and will provide for them. This responsibility is based upon the great law . . . 'It is more blessed to give than to receive.'" (Acts 20:35; *Welfare Plan Handbook*, 1952, p. 3.)

Before proceeding to a consideration of this obligation of the Church, I wish to emphasize—particularly to you bishops upon whom the Lord has placed the responsibility to administer the Church Welfare Program—that in doing so you must be sure that the persons and families involved are acquainted with, fully understand and comply with their obligations to each other. When and only when these resources are insufficient, the responsibility falls upon the Church. It is then the duty of the Church to provide the receiver with the opportunity to work for what he receives. I repeat, to operate the program on any other basis will defeat the primary purpose of the Presidency:

"... to set up, in so far as it might be possible, a system under which the curse of idleness [will] be done away with, the evils of a dole abolished, and independence, industry, thrift and self-respect be once more established amongst our people. The aim of the Church is to help the people to help themselves. Work is to be re-enthroned as the ruling principle of the lives of our Church membership." (Conference Report, October 1936, p. 3, and 1952 *Welfare Handbook*, p. 1.)

Building souls

Our obligation is not to administer temporal needs only: we are to build and save souls and we should keep in

mind that "Man shall not live by bread alone . . ." (Luke 4:4.)

Remember, "We are all blind", as Edwin Markham says,
... until we see

That in the human plan
Nothing is worth the making if
It does not make the man.

Why build these cities glorious

If man unbuilted goes?

In vain we build the work, unless

The builder also grows.

That he work out his own salvation
is indispensable to one's exaltation.

The law of giving

We come now to a consideration of the second fundamental upon which our Welfare Services are based: "The law of giving."

Make no mistake about it, brothers and sisters, the Lord loves the worthy poor. From the beginning He has required that His saints care for them.

To the rich young man who affirmed that all his life he had kept the great commandments, the Master said: "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: . . ." (Matt. 19:21.)

Jacob, speaking to the people of Nephi, said:

"Think of your brethren like unto yourselves, and be familiar with all and free with your substance, that they may be rich like unto you.

"But before ye seek for riches, seek ye for the kingdom of God.

"And after ye have obtained a hope in Christ ye shall obtain riches, if ye seek them; and ye will seek them for the intent to do good—to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick and the afflicted." (Jacob 2:17-19.)

"Pure religion and undefiled before God and the Father is this," said James, "To visit the fatherless and widows in their affliction, and to keep himself

unspotted from the world." (James 1:27.)

"The scriptures voice but one sentiment and one doctrine,—first, that it is the duty of those who have to give to those who are in want, and next, that great blessings shall come to those who obey this law." (*Welfare Handbook*, 1952 ed., p. 4.)

Neglect of the poor

Some years ago, for the purpose of learning what it says about caring for the poor, I reread the Old Testament. In doing so, I discovered that when the Lord sent prophets to call Israel back from apostasy, in almost every instance one of the first charges they made was that the people had neglected the poor.

In this last dispensation, before the Church was a year old, the Lord in a revelation said,

"... for your salvation [that is a good reason, isn't it, for our salvation] I give unto you a commandment, for I have heard your prayers, and the poor have complained before me, and the rich have I made, and all flesh is mine, and I am no respecter of persons.

"And I have made the earth rich, and behold it is my footstool, wherefore, again I will stand upon it.

"And I hold forth and deign to give unto you greater riches, even a land of promise, a land flowing with milk and honey, upon which there shall be no curse when the Lord cometh;

"And I will give it unto you for the land of your inheritance, if you seek it with all your hearts.

"And this shall be my covenant with you, ye shall have it for the land of your inheritance, and for the inheritance of your children forever, while the earth shall stand, and ye shall possess it again in eternity, no more to pass away."

Promise of eternal riches

Now he gives the condition of the fulfillment of that promise:

"Wherefore, hear my voice and follow me, and you shall be a free people, . . .

"And let every man esteem his brother as himself, and practise virtue and holiness before me.

"And again I say unto you, let every man esteem his brother as himself.

"For what man among you having twelve sons, and is no respecter of them, and they serve him obediently, and he saith unto the one: Be thou clothed in robes and sit thou here; and to the other: Be thou clothed in rags and sit thou there—and looketh upon his sons and saith I am just?

"Behold, this I have given unto you as a parable, and it is even as I am. I say unto you, be one; and if ye are not one ye are not mine.

"And now, I give unto the church . . . a commandment, that certain men among them shall be appointed, . . .

"And they shall look to the poor and the needy, and administer to their relief that they shall not suffer; . . .

"And if ye seek the riches which it is the will of the Father to give unto you, ye shall be the richest of all people, for ye shall have the riches of eternity; . . ." (D&C 38:16-20, 22, 24-27, 34-35, 39.)

It seems to me that in this revelation the Lord bases the great promise of eternal riches upon compliance with his command to "look to the poor and the needy, and administer to their relief that they shall not suffer", even as He based the promise to Israel, "that thy days may be long upon the land which the Lord thy God giveth thee" upon compliance with the command "Honour thy father and thy mother". In fact, I am quite sure of this because the Lord, in a revelation to Joseph Smith after the Saints had been driven by mobs from their homes in Missouri, and the brethren had gone over with Zion's Camp to reinstate the saints in their homes, failed to do it, and they sought the Lord for an answer—in that great

revelation that He gave at Fishing River, He said:

"Verily I say unto you who have assembled yourselves together that you may learn my will concerning the redemption of mine afflicted people—

"Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now.

"But behold, they have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them;

"And are not united according to the union required by the law of the celestial kingdom;

"And Zion cannot be built up unless it is by the principles of the law of the celestial kingdom; otherwise I cannot receive her unto myself.

"And my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer." (D&C 105:1-6.)

That ought to be a clear signal to us. If we study the scriptures and find what is in the mind of the Lord, behind the instructions that He has given us about caring for the poor, we will double our efforts.

These scriptures leave no doubt about the obligation the Lord has placed on the Church to care for the poor.

Stewards under God

Concerning the way the Lord would have us obtain the means with which to care for the poor, He said:

" . . . It is expedient that I, the Lord, should make every man accountable, as a steward over earthly blessings, which I have made and prepared for my creatures.

"I, the Lord, stretched out the heavens, and built the earth, my very handiwork; and all things therein are

mine." (What we have of this world's goods we hold as stewards under the Almighty. He is the overlord, and He fixes the terms.)

"And it is my purpose to provide for my saints, for all things are mine.

"But it must needs be done in mine own way; and behold this is the way that I, the Lord, have decreed to provide for my saints, that the poor shall be exalted, in that the rich are made low." (—humble, and the poor self-sustaining, with self-respect and self-reliance.)

"For the earth is full, and there is enough and to spare; [We don't need to worry about starving to death if we live the Lord's way.] yea, I prepared all things, and have given unto the children of men to be agents unto themselves."

Portion of the abundance

Now how important is it that we understand these things and implement them in our living? I don't know how the Lord could have made its importance more understandable than he does in this final paragraph that I shall quote from this great revelation in the 104th section of the Doctrine and Covenants:

"Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment." (D&C 104:13-18.)

What is the portion of the abundance which the Lord has given us that we are required to give to the poor and the needy? Well, first it's tithing, an honest tenth, and beyond that, it is liberal contributions in time and labor on welfare services projects and a liberal fast offering.

In "the law of the Church" as recorded in the forty-second section of the Doctrine and Covenants, the Lord said,

"If thou lovest me thou shalt serve me and keep all my commandments.

"And behold, thou wilt remember the poor, and consecrate of thy properties for their support . . .

"And inasmuch as ye impart of your substance unto the poor, ye will do it unto me; . . ." (D&C 42:29-31.)

If you want to give the Lord a good meal, you know how to do it.

I suppose I need not say more about the responsibility each of us has to give liberally for the care of the poor.

Promised blessings

Let us not be guilty of the charge the Lord made against Israel in the days of Malachi, through whom He said:

"Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

"Ye are cursed with a curse: for ye have robbed me, even this whole nation."

Let us rather qualify for the promised blessings.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

"And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts." (Malachi 3:7-12.)

If you here today would like to test this promise, double your fast offerings

and pay more than a tithing this year. My own experience is that the Lord

keeps His promises. In the name of Jesus Christ, amen.

President Spencer W. Kimball

(Address given at Welfare Services Meeting)

Beloved brethren and sisters: As I remember, the Lord said at one time, "For ye have the poor always with you . . ." (Matt. 26:11) So I do not expect that this program of Welfare is going to be abandoned. I think we need make no apologies for considering this matter very seriously, constantly.

I think the program that has been mentioned and shown in the filmstrip of the projects has a tremendous effect upon peoples' characters and souls; to see the brethren, banker and merchant, wealthy and poor, go into the fields, into the orchards, into the gardens and work together to produce. It is a wonderful program for the individual himself; it is a common leveler.

Early days of program

I think one of the beautiful pictures that I remember back in the early days of the program was when we looked up and saw a beautiful field, white with cotton bolls, and then saw the Relief Society sisters, the Primary children, the men and women and children in the rows of cotton with their long bags trailing behind them. They were learning to pick cotton. When they went to weigh, they always were disappointed. They thought they had 150 pounds dragging behind them, and it turned out to be only eight or ten. I remember they were happy; they were doing something that was constructive. They were helping others. I remember sometimes in their happiness they would sing songs like "Way Down Upon the Swanee River."

I have seen them picking fruit, cherries, apples and peaches, and it seems to me there was a new dimension that had been added when they felt they were doing something constructive,

something they did not have to do, something they wanted to do for their own people.

I am sure that there is a tendency on the part of many of us to forget and think, "Well, that was yesterday." But Welfare is today and tomorrow and next week and next year. I think it is forever, for the poor we always will have with us.

City of Cardston

I was with President Tanner in the city of Cardston a few weeks ago and noted a clean city; and I mentioned it time and time again as we drove through the streets, a clean city. I noticed no backyards filled with trash and other waste, and I could not help but mention to him again, "Look at the row there, this whole row of homes, and as far as you see there are gardens, corn and beans and squash." There were little fruit trees in between, and nearly every yard, as far as we could see, every backyard was cultivated; and I am sure the good people there were living considerably out of their yard, rather than out of the store. I was pleased indeed to see that there are many of our people who have not forgotten the lessons of yesterday, and are still listening to the words of the leaders.

Taking without giving

I think there is a lesson that we must never forget, we bishops, that we must be wise. How wise we must be! Sometimes we may feel that we are being overgenerous in giving them much without their giving any service in return, that maybe we are generous and that we are kind; but we are really

unkind. It works the other way. We are unkind if we teach people to take without giving, without doing what they can do in reason.

My brothers and sisters, this program is divine, and as we will always have the poor with us, we hope that they will always be taken care of properly.

Answer to all problems

I remember as I went through the streets of Calcutta, seeing the great numbers of starving people; they were actually starving. I remember being on the fifth floor of a big hotel in Calcutta and looking down on the back street where these people in their meager clothing were lying on the sidewalks, actually lying on the sidewalk with no place to go and nothing to eat, and no shelter. I saw the rain come, and I saw these people move back a little farther under a little shelter. I saw the people in Peru where they have just now had an earthquake. I saw them suffer, and when we were upbraided by one of the press one day for not taking care of all these poor people, "Why did we travel the world and do all these things and did not take care of these people," he asked, I said: "That is something you

don't understand. If these people would accept the gospel of Christ, the program is provided and they could be taken care of, and their sufferings could be alleviated. They could enjoy reasonable conditions in their homes and in their living."

And that is true, brethren and sisters. In my feeling, the gospel is the answer to all the problems of the world, if we go deeply enough and all are united in solving them. And that is why we work harder in missionary work so that we can gradually bring the gospel to all the people, this part of the gospel, as well as their testimonies, the gospel of serving the poor, taking care of those who are less fortunate than ourselves.

Duty of bishops

We are grateful for all that you do in carrying forward this work. We hope that the bishops will never forget that one of their very most important duties is to look after the people in their communities, in their wards, and see that they do not suffer. See that they do not have luxuries, but see that they do have the actual necessities.

God bless you, brethren, in this great and holy cause, in the name of Jesus Christ. Amen.

SUMMARY OF CONFERENCE MUSIC

The Salt Lake Tabernacle Choir furnished the choral numbers for the Friday morning, Saturday morning, Sunday morning, and Sunday afternoon sessions of the conference, with Jay E. Welch, conductor, and Jerold D. Otley, assistant conductor.

The Relief Society Choir, under the direction of Sister Ellen N. Barnes, sang at the Friday afternoon session.

The choral music for the Saturday afternoon session was provided by the Ricks College Choir, with Chester W.

Hill and Richard W. Robison conducting.

At the General Priesthood Meeting on Saturday evening, the Salt Lake Valley Young Adult Priesthood Choir performed under the direction of Robert J. Ellis.

Prelude, postlude, and interlude music, and accompaniments on the Tabernacle Organ throughout the conference sessions were played by Alexander Schreiner, Robert Cundick and Roy M. Darley, Tabernacle Organists.

Francis M. Gibbons

Clerk of the Conference

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ONE HUNDRED FORTY-FIFTH
ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

HELD IN THE TABERNACLE
SALT LAKE CITY, UTAH

APRIL 4, 5, 6, 1975

WITH REPORT OF DISCOURSES

Published by
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OFFICIAL REPORT

of the
ONE HUNDRED FORTY FIFTH
ANNUAL GENERAL CONFERENCE
of
THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS
held in the
Tabernacle on Temple Square
in
Salt Lake City, Utah
April 4, 5, 6, 1975

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THE ONE HUNDRED FORTY-FIFTH ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

The 145th Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle on Temple Square in Salt Lake City on Friday, April 4, 1975, at 10:00 o'clock a.m.

The general sessions of the conference were held at 10:00 a.m. and 2:00 p.m. on Friday, Saturday, and Sunday, April 4, 5, and 6. The General Priesthood Meeting was held in the Tabernacle on Saturday, April 5, at 7:00 p.m.

President Spencer W. Kimball presided at all sessions of the conference and conducted the Friday morning, Saturday morning and Priesthood sessions of the conference. President N. Eldon Tanner, First Counselor in the First Presidency, conducted the Friday afternoon and Sunday morning sessions. President Marion G. Romney, Second Counselor in the First Presidency, conducted the Saturday afternoon and Sunday afternoon sessions.

President Kimball presented the names of four new Assistants to the Council of the Twelve at the opening session of the Conference as follows: Wm. Grant Bangerter, Robert D. Hales, Adney Y. Komatsu, and Joseph B. Wirthlin.

The proceedings of all sessions of the conference were given extensive coverage in the United States and Canada over many radio and television stations, coast to coast, originating with KSL in Salt Lake City.

By means of satellite transmission, sessions of the conference were heard over radio in countries of Central and South America, Mexico and Australia. Countries in Europe, South and Central America, Africa, and parts of Asia were able to receive broadcasts of the proceedings over international short-wave radio. The opening session was

carried over television in Samoa and the Philippines for the first time. Special transmission of the Sunday morning session was carried by oceanic cable to Europe and was received by members assembled in England, France, Germany, Austria, Holland, Switzerland, and Belgium. Through special arrangements of the Armed Forces Radio and Television Network, the Friday morning session was televised to bases of the Armed Forces throughout the Pacific.

Rebroadcasts of all sessions of the conference were sent by KSL Radio in Salt Lake City, and KIRO Radio, Seattle, Washington to many parts of the United States, Canada and the world beginning at midnight on Friday, Saturday, and Sunday, April 4, 5, and 6.

The General Priesthood Meeting held on Saturday evening was transmitted over closed circuit from the Tabernacle to over 210,000 men of the priesthood assembled in approximately 980 buildings throughout the United States and Canada, and via closed circuit television to 12 buildings in Salt Lake City and the campus at Brigham Young University.

This report of the conference also includes the addresses given by the First Presidency at the Welfare Services meeting held on Saturday morning at 7 o'clock and also the continuity of the Tabernacle Choir and Organ Broadcast over the Columbia Broadcasting System on Sunday from 9:30 to 10:00 a.m. immediately preceding the general conference session.

General Authorities Present

The following General Authorities of the Church attended one or more of the general sessions:

The First Presidency: Spencer W. Kimball, N. Eldon Tanner, Marion G. Romney.

The Quorum of the Twelve Apostles: Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, LeGrand Richards, Hugh B. Brown, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson, Boyd K. Packer, Marvin J. Ashton, Bruce R. McConkie and L. Tom Perry.

Patriarch to the Church: Eldred G. Smith.

Assistants to the Twelve: ¹ElRay L. Christiansen, Sterling W. Sill, Henry D. Taylor, Alvin R. Dyer, Franklin D. Richards, Theodore M. Burton, Bernard P. Brockbank, ²Marion D. Hanks, Joseph Anderson, David B. Haight, William H. Bennett, John H. Vandenberg, ³O. Leslie Stone, James E. Faust, J. Thomas Fyans, Neal A. Maxwell, Wm. Grant Bangerter, Robert D. Hales, Adney Y. Komatsu, and Joseph B. Wirthlin.

The First Council of Seventy: S. Dilworth Young, ⁴A. Theodore Tuttle

Paul H. Dunn, Hartman Rector, Jr., Loren C. Dunn, and Rex D. Pinegar.

Other Authorities Present

Other authorities of the Church in attendance at the conference included the presidents of temples, regional representatives, mission representatives, presidents of stakes and their counselors, patriarchs, bishoprics of wards, and presidencies and members of Melchizedek and Aaronic Priesthood quorums.

Many auxiliary officers, general, stake and ward, from all parts of the Church were also in attendance.

¹Elder Alma Sonne was excused due to illness.

²Elder James A. Cullimore's wife passed away Thursday, April 3, and he was excused to attend to family matters.

³Elder Robert L. Simpson was excused due to his serving as mission president in the England London Mission.

⁴Elder Milton R. Hunter was excused due to illness.

FIRST DAY MORNING MEETING

FIRST SESSION

The opening session of the conference convened in the Tabernacle on Temple Square in Salt Lake City, Utah on Friday, April 4, 1975 at 10 o'clock a.m. with President Spencer W. Kimball presiding and conducting.

The music for this session was provided by the Tabernacle Choir, with Jerold Ottley conducting. Alexander Schreiner was at the organ.

Before the opening of the meeting the Tabernacle Choir sang the hymn, "Shall I Not to God Sing Praises." President Kimball then made the following remarks:

President Spencer W. Kimball

We extend a sincere welcome to all assembled here this morning in the his-

toric Tabernacle on Temple Square at the commencement of this, the First General Session of the 145th Annual Conference of the Church of Jesus Christ of Latter-day Saints. We also welcome those seated in the overflow congregations in the Assembly Hall and the Salt Palace and the many throughout the world who comprise the large, unseen audience of radio and television.

The Tabernacle Choir has just sung the beautiful "Shall I Not to God Sing Praises."

Seated on the stand are all of the General Authorities of the Church except Elders Alma Sonne and Milton R. Hunter who are excused because of illness; Elder James A. Cullimore who lost his wife yesterday; Elder Robert L. Simpson who is doing special service in England; Elders Bernard P. Brockbank

and William H. Bennett, who are seated in the Assembly Hall; and Elder Neal A. Maxwell and Bishop H. Burke Peterson, who are seated in the Salt Palace.

In attendance also are regional representatives, stake and temple presidencies, bishoprics, and other general and local officers of the Church, and members of the Church from many foreign lands. We extend a special welcome to government, education, and civic leaders who are present.

With Jerold Otley conducting and Alexander Schreiner at the organ, we shall be pleased now to hear the Tabernacle Choir render: "Send Forth Thy Spirit." Following the singing, the invocation will be offered by Elder Hugh B. Brown of the Council of the Twelve Apostles.

The Tabernacle Choir sang the number, "Send Forth Thy Spirit." The

invocation was offered by Elder Hugh B. Brown of the Council of the Twelve. The Tabernacle Choir sang the number "Praise to the Lord," without announcement.

President Spencer W. Kimball

We present to you this morning four additional Assistants to the Council of the Twelve Apostles: Brother William Grant Bangerter, Former stake president, mission president and regional representative; Brother Robert D. Hales, regional representative; Brother Adney Y. Komatsu, regional representative; and Brother Joseph B. Wirthlin, of the presidency of the Sunday School. All of you who can sustain us in these appointments, will you please raise your right hand. Thank you. Any contrary by the same sign. (The voting was unanimous in the affirmative.)

President Spencer W. Kimball

This past week we have been celebrating the Easter week. Happy Easter to you all! We read in the scripture:

Easter story

"In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

"And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

"His countenance was like lightning, and his raiment white as snow:

"And for fear of him the keepers did shake, and became as dead men.

"And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

"He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

"And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you." (Matt. 28:1-7.)

"The hinge of history is on the door of a Bethlehem stable." (Ralph Sockman.) The name Jesus Christ and what it represents has been plowed deep into the history of the world, never to be uprooted. Christ was born on the sixth of April. Being one of the sons of

God and His only Begotten, his birth is of supreme importance.

Ministry of Christ

The ministry of Christ—nothing in all the world approaches these three pivotal years of his ministry as did those three years.

The crucifixion came. He needed to die, that he might open the graves of all men as his own tomb was opened. Without the deep darkness of the crucifixion hour, there could have been no spring of coming from the grave. "As in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:22.) That is why we rejoice today. "O death, where is thy sting? O grave, where is thy victory?" (1 Cor. 15:55.)

The 11 apostles followed Christ to the top of the Mount of Olives, and this is recorded in our scriptures, when the two angels who were there said:

"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.)

"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" (1 Cor. 15:12.)

Purpose of Conference

The purpose of this conference is that we may refresh our faith, strengthen our testimonies, and learn the ways of the Lord from his duly appointed and authorized servants. May we take this opportunity, then, to remind each other of our covenants and promises and commitments.

All members have been baptized by immersion in water and have received the Holy Ghost by the laying on of hands by properly authorized men who hold the holy priesthood. We all have been received by baptism into the church of Jesus Christ when we have humbled ourselves before God, have desired to be baptized, have come forth

with broken hearts and contrite spirits, and when we have witnessed before the Church that we are truly repentant of our sins and are willing to take upon us the name of Jesus Christ, having a determination to serve him to the end and thus manifest by our works that we have received the Spirit of Christ unto the remission of our sins.

Gathering of Israel

With some of the Brethren we have just returned recently from the area conferences in Sao Paulo, Brazil, and in Argentina. In that southern world of Zion we reminded them that Zion was all of North and South America, like the wide, spreading wings of a great eagle, the one being North and the other South America.

The Church there is progressing and growing. The people are happy and inspired; the youth are laughing and dancing as they grow to leadership.

The "gathering of Israel" is effected when the people of the faraway countries accept the gospel and remain in their native lands. The gathering of Israel for Mexicans is in Mexico; in Scandinavia, for those of the northern countries; the gathering place for the Germans is in Germany; and the Polynesians, in the islands; for the Brazilians, in Brazil; for the Argentines, in Argentina. We express our appreciation to the Lord for his goodness as we direct the activities of three and a half million people, ever growing more populous, and more independent, and, even more faithful.

Progress of Church

Nearly 19,000 missionaries preach the gospel today. "The field is white already to harvest" (D&C 4:4), and the missionaries and the members are bringing many to a knowledge of the gospel.

We are sending missionaries to the four corners of the earth and to the ends of the world and look forward to the

day when we shall take the exalting message to all places in the North, the South, the East, and the West, and the islands of the sea. Truly, this is now a world church with nearly 700 functioning stakes and about 7,500 wards and branches, and about 150 missions. We are approaching the covering of the earth with the gospel as the depths are covered with the mighty oceans.

The Church is healthy. The people generally are faithful. They are happy. Recently a prominent eastern visitor asked me the question "Why are you, the Mormon people, such happy folks?" And my answer was, "It is because we have everything—the gospel of Jesus Christ, the light, the priesthood, the power, the promises, the covenants, the temples, our families, the truth."

We have turned the Church hospitals to an independent source for operation. We have dedicated a magnificent temple structure in Washington, D.C., and have announced another temple to be built in Sao Paulo, in South America.

Beautify the earth

In an earlier conference we called attention to the fact that the Lord created for us this beautiful world and gave command to our father Adam to till the ground and to dress the land and to make it habitable. That command continues to us.

We recommend to all people that there be no undue pollution, that the land be taken care of and kept clean to be productive and to be beautiful. He gave to us the herbs and the good things which come of the earth for food and raiment and houses and barns and orchards and gardens and vineyards, each in the season thereof, and all of this is given for the benefit and use of man, both to please the eye and to gladden the heart; for food and for raiment, for taste and for smell, to strengthen the body and to enliven the soul. And it pleased God that he had given all these things unto man; for unto this end were

they made to be used, with judgment. (See D&C 59:16-20.)

We are concerned when we see numerous front and side and back yards that have gone to weeds, where ditch banks are cluttered and trash and refuse accumulate. It grieves us when we see broken fences, falling barns, leaning and unpainted sheds, hanging gates, and unpainted property. And we ask our people again to take stock of their own dwellings and properties.

There is a story that President Brigham Young, having urged the people of certain communities to properly dress and clean their premises, refused to go back to them to preach to them, saying something like this: "You didn't listen to me when I urged you to fix up your premises. The same doors are off their hinges; the same barns are still unpainted; the same fences are partly fallen."

Plant gardens

The following excerpt comes from a much-read magazine:

"Almost every backyard has what every person needs: a way to help cut inflation and ease the world food crisis in the process.

"It's called 'land.' And there doesn't have to be much of it to help a lot.

"It can be the play area that doesn't get played on anymore, a sunny plot behind the garage, a 10-foot strip that runs across the back of the lot, or the adjoining lot that was bought to grow grass and play catch on.

"And all you need to make this space lower your food costs is to raise your own vegetables on it.

"It's been calculated that a carefully managed garden just 15x20 feet in size can yield almost \$300 worth of fresh food in six months. So the savings can be substantial."

We are pleased that many people are planting gardens and fruit trees and are buying canning jars and lids. City officials here and many other indi-

viduals are planting patches of soil almost equal to the days of the "victory gardens" in World War II. We congratulate those families who are listening and doing.

Temporal welfare

We make a conscientious effort to look out for our own members, and we teach them to practice economy, to store a year's supply of basic commodities.

We teach our people to live the laws of health. It is paying important dividends in longer and more healthy lives.

A study of researchers at a university center reveals the fact that "there is a significantly lower percentage of cancer of the lung and esophagus among the 'Mormon Church' members." One prominent doctor said they are healthier and wiser for not smoking and drinking. He indicated that cancer of the esophagus is strongly related to alcohol. He said further, "Utahns as a whole have 25 percent fewer deaths from heart attacks than do Americans at large, and this can be associated with less smoking."

Be honest

We are appalled at the reported dishonesty in many communities in our land; that the loss through shoplifting and allied dishonest tricks runs into billions of dollars in this country alone.

The Lord told Adam's posterity and carved it into the stone plates, "Thou shalt not steal." (Exod. 20:15.) All parents should train their children against this deadly thing which can destroy their characters. Honesty is socially and culturally right. Liars and cheaters are both dishonest and alien to our culture. Dishonesty of all kinds is most reprehensible. "Thou shalt not steal."

We call upon all the three and a half million members of this church to be honest, full of integrity, pay for what

they get, and take only that which they have properly paid for. We must teach our children honor and integrity.

Cost of gambling

From the beginning we have been advised against gambling of every sort. The deterioration and damage comes to the person, whether he wins or loses, to get something for nothing, something without effort, something without paying the full price.

Recently the *U. S. News and World Report* ran a list of principal forms of crime in America with the cost per year of each. Losses in gambling led all the rest.

Gambling losses were five times the narcotics bill; more than 20 times the cost of hijacking; four times the losses in embezzlements, fraud, and forgery combined; ten times greater than robbery, burglary, theft, and shoplifting; 25 times greater than vandalism and arson, and more than twice the cost of maintaining all federal, state, and local police, plus the expense of operating our penal system and the courts which handle criminals.

And what was the cost of gambling?

Thirty billion dollars per year.

And yet, some states are introducing lotteries as a means of increasing their income. Some clubs—even some religious groups—sponsor gambling games.

Think what could be done if this money were diverted into worthwhile lines! What would \$30 billion a year do to help the starving people.

Word of Wisdom

We are terribly distressed to read in the press that smoking among women and teenagers is increasing and that women are now beginning to get lung cancer in increasing numbers. About 80 percent of all lung cancers occur in cigarette smokers, but this is only the beginning of the problem. Cigarette

smoking is similarly linked to emphysema, bronchial diseases, and heart diseases. They are costly diseases that cause much suffering and carry people away from life prematurely.

The Lord gave in a sacred revelation in 1833 what we have more recently learned through research: "Hot drinks are not for the body." This is tea and coffee. "Tobacco is not for the body . . . and is not good for man. . . . Wine or strong drink . . . is not good, neither meet in the sight of your Father." (See D&C 89:5-9.)

The Lord knew when these things were discovered that constant smoking could lead to cancer; constant drinking could lead to many accidents and diseases.

Why ignore God?

It is now a command to all his members, and as we see some members using these prohibited things, we wonder how they reconcile such activities with the statement of the Lord Jesus Christ when he said: "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46.) We sincerely hope the members of the Church will give heed.

Two researchers of the University of Utah have given us proof: This Church has a low death-rate tradition. The state of Utah, with about 72 percent of its population claimed by the Church in 1971, had the lowest death rate of any state in the continental United States. There were states with nearly twice this state's death rate.

The survey shows that deaths due to heart, cancer, and liver-related diseases, three of the ten leading causes of death in America, related to smoking and drinking are less prevalent in Utah than in the United States generally. Thus, the Church death rate is related to the Word of Wisdom.

And so, we ask those who ignore this law: Why? Why? The Lord said: "Not every one that saith unto me, Lord, Lord, shall enter into the

kingdom of heaven; but he that doeth the will of the Father which is in heaven.

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? and in thy name done many wonderful works?

"And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. 7:21-23.)

Free agency

This is serious business—living the commandments of the Lord, and sometimes taking it upon ourselves to ignore them.

Back in the earliest days after the Creation, the Lord said to Enoch: "Behold these thy brethren; they are the workmanship of mine own hands, and I gave unto them their knowledge, in the day that I created them; and in the Garden of Eden, gave I unto man his agency." (Moses 7:32.) We have no intent to take away from our friends, and the other people of the world, their agency in the use of these prohibited things. But we believe that the Lord, when he gave the Word of Wisdom, was speaking to all the people in the world.

Causes for divorce

We fear that never in the history of the world have there ever been so many people bowing to the god of lust than there were bowing to golden calves and the images of wood and stone and metal. This idolatry, so closely associated with the destruction of mind and body, could inundate the world. We note the great increase in divorces. We disavow them. We sorrow with them, realizing that if there are justifiable ones, the justifiable ones are few. Generally, divorce is spelled *SELFISHNESS* on the part of one party, generally both. It is ugly and generally most destructive for the people concerned, in their loss, their sorrow, their loneliness and frustration,

particularly with the many children who are greatly deprived. It is easy to rationalize and justify the divorce. Our study reveals the fact that all too often it is because of their immoralities and their idolatrous worship of the god of lust.

It is hard indeed to justify in one small city not far from us 272 divorces in the same time that 341 marriage licenses were given.

When men and women are selfless and devoted to their companions, they will have returned more nearly to the image of marriage described by the Lord when he said, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh." (Moses 3:24.)

When men are true to their covenants made with their wives and are loyal and selfless, divorces will take a downward trend. Paul gave the injunctions, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it. . . . So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh." (Eph. 5:25, 28-29.)

And when women forget their pettiness and selfishness and submit themselves to their own righteous husbands as unto the Lord, and when they are subject to their husbands as the Church is expected to be subject unto Christ, then will the divorce rate reduce, and families will grow, and children will be happy, laughing children. God created male and female with special talents, powers, responsibilities, and with the ability to perform their special tasks.

Destiny of women

When men come home to their families and women devote themselves to their children, the concept will return, when to be a mother will be the greatest vocation in life. She is a partner with God. No being has a position of such power and influence. She holds in

her hands the destiny of nations, for to her comes the responsibility and opportunity of molding the nation's citizens.

In a California stake I heard a mother give this sermon: "I am grateful that I am a woman. I am grateful that I am a wife. I am grateful that I am a mother. I am grateful that I am a Latter-day Saint." This I thought a powerful sermon. Motherhood is the greatest vocation.

Sin of abortion

Much is being said in the press and in the pulpit concerning abortion. This church of Jesus Christ opposes abortion and counsels all members *not* to submit to nor participate in any abortion, in any way, for convenience or to hide sins.

Abortion must be considered one of the most revolting and sinful practices in this day, when we are witnessing a frightening evidence of permissiveness leading to sexual immorality. We take the solemn view that any tampering with the fountains of life is serious, morally, mentally, psychologically, physically. To interfere with any of the processes in the procreation of offspring is to violate one of the most sacred of God's commandments—to "multiply, and replenish the earth." (Gen. 1:28.)

Members of the Church guilty of being parties to the sin of abortion must be subjected to the disciplinary action of the councils of the Church, as circumstances warrant. We remember the reiteration of the Ten Commandments given by the Lord in our own time, when he said, "Thou shalt not steal; neither commit adultery, nor kill, nor do anything like unto it." (D&C 59:6.) We see some similarities.

Evils of pornography

We abhor pornography that seems to be flooding the land. Legislation makes an effort to curb it, but the best

way to stop it is to have men and women, with their families, build barriers against it. We ask you, "Do you good people of your community want this ugly vice to corrupt your families and your neighbors?"

Moses came down from the quaking, smoking Mount Sinai and brought to the wandering children of Israel the Ten Commandments, fundamental rules for the conduct of life. These commandments were, however, not new. They had been known to Adam and his posterity, who had been commanded to live them from the beginning and were merely reiterated by the Lord to Moses. And the commandments even antedated earth life and were part of the test for mortals established in the council of heaven.

Keep Sabbath Day

The first of the Ten Commandments requires that men worship the Lord; the fourth designates a sabbath day especially for worship: "Thou shalt have no other gods before me. . . . Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work." (Exod. 20:3, 8.)

The failure to keep the Sabbath holy is evidence of man's failure to meet the individual test set for each of us before the creation of the world, "to see if they will do all things whatsoever the Lord their God shall command them." (Abr. 3:25.)

We urge our people to do all their shopping on the weekday. Again we say, "Why call ye me, Lord, Lord, and

do not the things which I say?" (Luke 6:46.)

When the Lord said, "Remember the Sabbath day, to keep it holy," we believe he meant exactly that.

Wisdom of wise to perish

We are appalled at the conscious effort of many of the people in this world to take it upon themselves, presumptuously, to change the properly established patterns of social behavior established by the Lord, especially with regard to marriage, sex life, family life. We must say: "The wisdom of the wise men shall perish, and the understanding of the prudent men shall be hid." (See Isa. 29:14.)

Brethren and sisters, God bless you as you move forward to meet all your commitments and live the commandments. We bless you in your efforts to become like our Lord that you will become more like him. May God richly bless you in your homes, your families, and your personal lives, I pray in the name of Jesus Christ. Amen.

Following President Kimball's sermon, the Tabernacle Choir without announcement sang the hymn, "The Voice of God Again Is Heard."

President Spencer W. Kimball

We shall now hear from Elder O. Leslie Stone, Assistant to the Twelve Apostles.

Elder O. Leslie Stone

Assistant to the Council of the Twelve

To a Latter-day Saint, a testimony of the truthfulness of the restored gospel is the most precious possession he can have. It cannot be purchased. No

one can give it to him. It can only be secured by prayer, by study, by faith, by repentance, by righteous living, and by listening to others bearing their testi-

monies, and through the manifestation of the Holy Ghost.

If we have a testimony of the gospel, we know that Jesus is the Christ, the Son of the living God, and our Redeemer. We know that Joseph Smith was and is a prophet of God. We know that the Book of Mormon is true, that it is indeed a second witness of our Lord and Savior, Jesus Christ. A testimony of the truthfulness of the gospel is the motivating force that helps us live the commandments and carry out our responsibilities.

Share the Gospel

Every member of the Church who has a testimony can be an effective missionary in sharing the gospel with nonmember friends, neighbors, and associates. You might ask, "How?" Here are a few suggestions:

1. Live the principles of the gospel. Keep the commandments.
2. Be honest and upright in all your dealings. Let your word always be as good as your bond.
3. Show love and appreciation by your attitude and by your works.
4. Be friendly and both willing and anxious to share the great blessings of the gospel.
5. Bear your testimony of the truthfulness of the gospel.
6. Beautify your home and other properties, as our prophet has just mentioned to you.
7. See that your dress and grooming conform to Church standards.
8. Follow the admonition of the Savior recorded in Matthew 5:16, which embraces all of these things: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Devotion of General Authorities

I frequently have the privilege of associating with the members of the First Presidency and the Council of the Twelve and with the other General Au-

thorities. I hear them bear their testimonies of these great truths. They have had a strong influence in my life and in the lives of the members of my family. During the years I was a stake president in California, nearly all of the General Authorities visited our stake. They stayed with us in our home. They ate with us. They prayed with us. I have continually been strengthened to see their devotion, to feel of their spirit. It is inspiring to hear them bear testimony that God lives, that we are his children created in his own image, and that if we keep his commandments and are valiant in his cause, we can obtain salvation, exaltation, and eternal life, which are the greatest of all the gifts of God.

You might ask, "How did these men get their testimonies?" Like all of us, they developed their testimonies through study, through prayer, through service, through keeping the commandments, and through the power of the Holy Ghost.

Work for testimony

Admittedly, it is easier to talk about a testimony than to obtain one. The Lord intended that we should work hard to obtain a testimony, for that will make our testimonies stronger, and they will be more apt to remain with us. Always remember that no good thing comes without effort and sacrifice. When we are required to work for these blessings, we gain knowledge, we develop our skills and our characters, and we learn to overcome evil—all of which are significant parts of our purpose in life.

To any of you—either here or at home—who do not have a testimony or who would like to strengthen your testimony, I would recommend a few things that you can do to develop or strengthen a testimony.

1. Study the scriptures and other books written by Church leaders.
2. Keep the commandments, which include loving thy neighbor as

thyself, being honest and upright, paying a full tithing, and keeping morally clean.

3. Attend sacrament meeting and other Church meetings, in which you can listen to the testimonies of the faithful members of the Church.

4. Associate with good people.

5. Stay out of the devil's territory by shunning evil.

6. Repent of all sins and imperfections, and repentance includes both confession and forsaking of such sins.

7. Pray to the Lord.

Testimony of Book of Mormon

In explaining how to gain a testimony of the Book of Mormon, Moroni taught these same principles. These are recorded in Moroni 10:4, which are valuable in gaining a testimony of any part of the gospel:

"And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost."

As we seek to develop and strengthen these testimonies, we must always rely on the Lord and place our highest priority on spiritual values. We must not forget, however, that a testimony does not, in and of itself, guarantee that we will inherit the celestial kingdom. We might know the gospel is true, but unless we are valiant, live righteous lives, and work to build the kingdom here on earth, we will not inherit celestial glory. In the epistle of James this principle is clearly taught: "Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. . . . But wilt thou know, O vain man, that faith without works is dead?" (James 2:18, 20.) Plainly, we must have both faith and

works to obtain all of the blessings we seek.

Keep commandments

President Kimball has said that the price we pay for happiness is keeping the commandments. The greatest blessings of this life, together with eternal salvation and exaltation, are available to us only when we keep the commandments the Lord has given us. Remember, the Lord has told us, "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D&C 82:10.) And remember also the great promise recorded in the Doctrine and Covenants: "If you keep my commandments and endure to the end you shall have eternal life, which gift is the greatest of all the gifts of God." (D&C 14:7.) Now, if you want to be happy and to be good parents, I admonish you to keep the commandments and make every effort to secure and retain a strong testimony of the gospel.

Bear testimony to others

Once we have developed and obtained a testimony, we can never cease working to strengthen it. We would all do well to remember the statement of President Harold B. Lee concerning a testimony. He said, "Testimony isn't something you have today, and you are going to have always. A testimony is fragile. It is as hard to hold as a moonbeam. It is something you have to recapture every day of your life." (*Church News*, 15 July 1972, p. 4.) We must continue to study, to pray, to obey the commandments, so that the Holy Ghost will continue to strengthen our testimony. When a testimony is not growing, it is in danger of becoming weaker.

Moreover, we need to be concerned not only with strengthening our own testimonies, but also with supporting those around us. One of the greatest of such responsibilities is that

of parents. Parents need to exemplify the principles of the gospel in their own lives, and they need to teach those principles to their children.

Throughout the ages, strong men have borne their testimonies to strengthen us. One of the greatest testimonies of the Savior was borne by Joseph Smith and Sidney Rigdon when they wrote:

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God." (D&C 76:22-24.)

I am sure we all subscribe wholeheartedly to the testimony President Spencer W. Kimball gave at October conference last year when he said:

"I know that Jesus is the Christ, the Son of the living God. I know that I know that the gospel which we teach is the gospel of Jesus Christ and the church to which we belong is the church of Jesus Christ; it teaches his doctrines and his policies and his programs. I know that if all of us will live the program as he has given it and will continue to give it, that all the blessings promised will be ours." (*Ensign*, Nov. 1974, p. 113.)

Gospel has been restored

Now, in conclusion, brothers and sisters, I would like to bear my testimony: I know that the gospel of Jesus Christ has been restored in its fullness, that President Spencer W. Kimball is a prophet of God, that he receives revelation from God which makes it possible for him to guide our efforts in establishing the kingdom throughout the world. I love and support all the members of the First Presidency and of

the Council of the Twelve and all the other General Authorities. It is an honor and a privilege to be associated with such men. I hope to be found worthy in carrying out my assignments and responsibilities. I pray that all of us will be successful in building strong testimonies of the restored gospel, and then by prayer, faith, study, work, and by righteous living keep such testimonies aglow and vibrant every day of our lives. In the name of Jesus Christ. Amen.

Following Elder Stone's sermon, the Tabernacle Choir without announcement sang the hymn, "How Excellent Thy Name."

President Kimball

Elder O. Leslie Stone, Assistant to the Twelve has just spoken to us. He was followed by the Tabernacle Choir who sang, "How Excellent Thy Name." The Choir and congregation will now join in singing, "High on the Mountain Top." Following the singing, Elder David B. Haight, Assistant to the Council of the Twelve will speak to us.

The congregation and choir sang, "High on the Mountain Top."

President Kimball

For those of the television and radio audience who have just joined us, we announce that we are gathered in the Tabernacle on Temple Square in Salt Lake City, Utah in the first session of the One Hundred Forty-fifth annual conference of the Church of Jesus Christ of Latter-day Saints.

Elder David B. Haight, Assistant to the Council of the Twelve, will now address us. Following Elder Haight we shall hear from Elder Marion D. Hanks, Assistant to the Council of the Twelve.

Elder David B. Haight

Assistant to the Council of the Twelve

I bear witness this day that we have been instructed by an inspired prophet of the Lord. I also know President Kimball loves each of us, and he loves particularly one of your sons whom I met recently in Korea.

A soldier's response

We had stopped at an Army post exchange. Soldiers were milling around, and one of them recognized our Latter-day Saint chaplain. He came over to us with a cigarette partially hidden in his hand. When the chaplain introduced me as "one of the General Authorities," he was so startled he nearly burned his hand trying to get rid of the cigarette. I put my arm around him and told him we were at the base for a brief meeting with our Church members, and hoped that he would attend. He made several excuses, but I said, "We will be honored if you come to our meeting. The Church cares about you. Come and join us. We're your friends." I think he could feel that I meant it. Before our meeting had ended that evening, he slipped in and joined us.

Don't forget servicemen

Eugene Till, our mission president in Seoul, Korea, and Brent Anderson, one of our Latter-day Saint chaplains, were my companions as we traveled from the demilitarized zone to Pusan to visit our military bases. Meeting after meeting we talked to our servicemen, looked into their faces, shook their hands, and listened to their comments about their homes, their loved ones, and their home wards. Increasingly I began to feel some of the loneliness in their hearts. As I asked, "Are you hearing from your elders quorum? Does your family write often and encourage you to live the principles of the gospel?" the disappointment on their faces—and sometimes a cynical smile—gave me my

answer. To the question "Does your bishop know you are here?" the reply was, "I don't even think he cares. He is too busy to be concerned about me." Of all those who attended our meetings—can you imagine—*only one* said he knew his ward leaders did care.

As we drove from base to base, a kaleidoscope of these disappointed faces kept crossing my mind. "Feed the flock of God which is among you," Peter admonished. (1 Pet. 5:2.) A clear impression came to me that I was witnessing a needless neglect and that I must tell this story. This lack of interest at home for these young men is not the Lord's plan, not the way he has taught us. Many of us are not responding to the Church direction, not responding to our charge to "[teach] them to observe all things whatsoever I have commanded you." (Matt. 28:20.) This responsibility to teach and to encourage does not cease because they are out of sight; in fact, our interest must be intensified. Our concern is not for the career military Church member who, with his family, adds great strength to local Church units, but for the young men—mostly single, lonely, exposed to the evil enticements and temptations that can be part of military life.

Servicemen as missionaries

There is a growing number without benefit of a mission or college disappearing into the military. The Selective Service has been discontinued. However, the armed forces are successful in recruiting. Your stake reports indicate we now have more in the military than in the mission field. Nearly 20,000 of your sons—and some daughters—are in the military service. President Kimball is asking for more full-time missionaries. Why shouldn't parents, bishops, and elders presidents treat these 20,000 in the military as missionaries? You know they are—

whether for good or not. You are their Church leaders and should be continually encouraging them. What a glorious opportunity. But you might say, "Oh, there is a difference!" Do you recall a modern prophet saying, "Every member a missionary"? Shouldn't you give your son in the military this same attention? You have the obligation. Many thrilling missionary stories have involved our men in the military. At a base in Thailand, out of 18 members at our meeting, 11 had recently joined the Church, and two had converted their wives back home. These stories go on and on. Unfortunately, there are two sides.

A chaplain reported: "There is a universal absence of mail from home—from parents, from priesthood leaders. Parents, particularly of inactive young people, do not keep in touch with their sons or daughters." The chaplain continued, "Nobody seems to care but the Latter-day Saint chaplains and the prostitutes, and, sir, that makes competition pretty tough."

Women in the service

A number of Latter-day Saint girls are joining the military. Bishops, counsel our young women concerning the grave dangers and pitfalls because of the lack of moral guidance. A Latter-day Saint chaplain responsible for women on a large base said: "They are painfully alone, many struggling with repentance versus the world and desperately needing to feel support from parents and the Church. Otherwise, they find understanding elsewhere."

Many of the single men are floundering on the cutting edge of sin. They are saying, "Please help me." There is no hometown moral support that goes unappreciated.

Importance of letters

How important is a letter? At a testimony meeting far from home, a

young man said: "The devil had me convinced that I was a forgotten soul. Why not sin a little? Then a letter from Mom, one from my bishop, and a letter from our ward's executive secretary finally caught up with me—one, two, three. I'd prayed for reassurance, but never had I felt such a sense of being important! Three letters to prove it. All in one mail call! I thank God for those few who care."

Just to know that someone cares is sometimes enough to turn the tide. All too often young people enter military service because they feel unwanted or unloved, and they can become completely demoralized in this new environment when there is little or no encouragement to hold high the standards and goals of their lives. One bishop writing to a young man admitted, "While praying for our servicemen, I suddenly realized my prayers were useless without some action." Then, in a letter, he expressed his love for this boy and asked, "How can I help you?" The young serviceman, with tears, said, "My bishop cares."

A Latter-day Saint chaplain, whose office was near the mailroom, reported, "Daily, brokenhearted men and boys poured out their sorrow to me after they had looked again and again in their empty mailboxes. Some, in the depths of their hurt, swore they would never write another letter, and some of them, I'm sad to report, kept that unwise threat and watched their family ties disintegrate. Others would say that 'no mail' was proof of 'no love or concern' and that they were therefore justified in seeking affection from professional lovers. The old saying 'We live or die at the mailroom' never was truer than in the military."

Another serviceman said, "During my 13 months in Southeast Asia, I heard from my sweetheart every day. During her busy days caring for our five children and attending school, she completed every day by writing me a letter. Think of it! Almost 400 days without a single miss!"

One of your sons, who had received a tape from home, wrote, "I was holding my one-man sacrament meeting as usual—out under a tree—listening to Church tapes. Bruce R. McConkie's voice was never this interesting back home. I've played him 50 times."

Make writing a group project

We challenge parents, home teachers, elders quorum presidents, and bishops that from today you show your concern for these young people. Flood them with affection, letters, tapes, cards, packages, birthday and holiday greetings of all types. Give your Young Adults, teenagers, and others in your ward a stimulating project. Sixteen-year-old Debbie Trujillo wrote a serviceman, "Hi. My name is Debbie Trujillo, and I've just been baptized in the Church. I don't know much about you, but our class is doing this project, and I think it's neat." The serviceman said, "I hope my reply can be as sweet and uplifting as her letter."

Find lost sheep

The Church can be proud of our chaplains, who bring hope and goodness to men of all faiths. After one of our chaplains had helped a member change his life, the man brought to the chaplain's office a hand-sculptured model of a sheep and said that he felt as if he had been the one sheep for which we had left the ninety-and-nine. The chaplain writes, "I keep this little sheep on my desk as a reminder that in the military when we leave the 99, we always find more than one."

The Savior's analogy of the lost sheep vividly portrays the concern he has for all, but especially those that might stray. The Savior's mission is to try to save all. The shepherd leaves the ninety-and-nine pastured safely and

goes into the mountains to seek that one that has strayed. "When he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost." (Luke 15:5-6.) Can't you somehow feel the Savior's concern to account for everyone.

"Lost battalion" needs help

He follows this parable with a similar one, "the Lost Coin." Whereas the sheep had strayed—wandered away—the coin, as the result of carelessness on the part of the woman, is dropped and lost. She sweeps previously unswept corners, even lights a candle. By her diligence it is recovered. "And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one . . . that repenteth." (Luke 15:9-10.)

Members of your family can be part of a real "lost battalion" in *urgent need of our help*. They hunger for what only you can give them. When you don't supply it, they accept some devastating substitutes.

I pray that as you close the drapes on each day, you will rest peacefully knowing, "The wind still whips the leaves, but the roots are down." In the name of Jesus Christ. Amen.

President Spencer W. Kimball

Elder David B. Haight, Assistant to the Twelve, has just spoken to us. Elder Marion D. Hanks, Assistant to the Council of the Twelve, will now address us. He will be followed by Elder Thomas S. Monson of the Council of the Twelve.

Elder Marion D. Hanks

Assistant to the Council of the Twelve

The motivation for my preparation this morning came from a recent brief excursion through the pages of the day's newspapers. There, mingled with the ordinary reports of trouble, were several heart-warming accounts of human concern and unselfishness: a high school group giving hard-earned vacation money to an ill classmate; two workmen suffering serious injury to save the life of a colleague; blood donations oversubscribed for a stricken mother; a noble young follower of Christ giving his life attempting to rescue a companion.

Accounts of human concern

These particular events were reported because they were exceptional. The news media, like history, often emphasizes that which is unusual or sensational. But it was a historian who reminded us that "history as usually written is quite different from history as usually lived. . . ." If the whole story were told, "we should have a duller but juster-view of the past and of man." Behind what he called "the red facade of war and politics, misfortune and poverty, adultery and divorce, murder and suicide, were millions of orderly homes, devoted marriages," strong, loving families, and inspiring examples of goodness, courage, and kindness. In our own communities—in our own neighborhoods—there are many such instances, unsung and unreported.

An invalid quietly suffers through weeks and months, through recurring birthdays, with vital energy limited, and still radiates confidence in the love and purposes of God, lifts those who come to lift, helps those who come to help, and brings joy and light to the world around her.

A loved one keeps watchful, tender vigil, ministering to needs, foregoing pleasures or physical freedoms, uncom-

plainingly sacrificing personal desires to give help where it is needed.

A young father stands at the funeral of his wife and bears thankful testimony that they have found in their period of lengthy affliction that Jesus Christ and his strength are sufficient for any need.

Whatsoever is good cometh from God

What motivates people to unselfish, courageous actions? Are there well-springs of strength and consolation accessible to those who suffer, or are alone, or afraid, or steeped in sin, or depressed? From whence comes the moral energy for good and lofty acts—for improved lives?

The scriptures answer:

"I say unto you that whatsoever is good cometh from God. . . .

"If a man bringeth forth good works he hearkeneth unto the voice of the good shepherd, and he doth follow him." (Al. 5:40-41.)

As life supplies its store of tribulation, we need the consolation that comes with knowing that God is good and that he is near, that he understands, and that he loves us and will help us and strengthen us for the realities of a world where sin and affliction exist. And while I'm talking about principles this morning, I am not really thinking in the abstract, but I'm thinking of many noble souls who have met difficulties with courage, like my mother and many others who had little to rely upon—who had little but ingenuity and will and courage and faith. I'm thinking too of a more recent scene—a beautiful young face whiter than the hospital sheet upon which she lay, her sorrowing parents nearby grieving, as a relentless disease consumed her life. Comfort came to them in the quiet knowledge of the nearness of a Savior who himself had not been spared the most keen and

intense suffering, who himself had drunk of the bitter cup.

From this source—from God and Christ—wisdom and strength can be found that will make endurance possible, and relationships generous and helpful, that will lead to abundancy of life and to everlasting life. God will “temper the wind to the shorn lamb,” and help us to endure all things and to continue to maintain integrity in the face of the siren song of invitation to “curse God and die”—die spiritually, die as to things pertaining to righteousness, die to hope and holiness and faith in a future where there is no corruption and no pain.

Knowledge of God greatest treasure

Christ came that men might have life abundant and life eternal, and he declared that “this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” (John 17:3.)

And that knowledge, I testify, is the most important treasure one can possess or seek. From Hosea comes the word of the Lord:

“The Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. . . .

“For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.” (Hos. 4:1; 6:6.)

Soon thereafter the Lord said through Jeremiah:

“Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches:

“But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord.” (Jer. 9:23-24.)

All the prophets taught this truth about God, and their prime purpose

was not to argue or try to prove the existence of God but to be his witnesses, to testify that he lives and to make his will known among men. Christ revealed the Father in his life and teachings and parables. Through his Son the Father was not only bringing salvation and making eternal life possible for all men, but was offering the ultimate opportunity for men to know God himself.

Power of the Holy Spirit

This, we declare and testify, is a supreme blessing, for to “know the love of Christ which passeth knowledge” and thus to “be filled with all the fullness of God” (Eph. 3:19) is the source of the greatest comfort and consolation in this world, and the greatest motivating power for good. How do we gain this indispensable knowledge? The “works of the Lord, and the mysteries of his kingdom” can only “be understood by the power of the Holy Spirit, which God bestows on those who love him, and purify themselves before him; To whom he grants this privilege of seeing and knowing for themselves.” (D&C 76:114, 117.)

Become as a little child

As a guest in the home of a choice young family only a few days ago, I was invited to offer prayer as we knelt together at the day's beginning. Loving parents, who knew of my experience with little girls' prayers, suggested that their three-year-old would like to pray first, as she regularly insists on doing. The tenderness of the moment increased as a six-year-old brother undertook to help her when she faltered.

The purity and openness of little children in their relationship with the Lord points the way for all of us. If we would seek the Lord, we must put off the “natural man” and become “as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to

inflict upon [us], even as a child doth submit to his father." (Mosiah 3:19.)

It is written:

"None shall be found blameless before God, except it be little children, only through repentance and faith on the name of the Lord God Omnipotent." (Mosiah 3:21.) What, then, is our course?

"Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am." (D&C 93:1.)

"They did fast and pray oft, and did wax stronger and stronger in their humility, and firmer and firmer in the faith of Christ, unto the filling their souls with joy and consolation, yea, even to the purifying and the sanctification of their hearts, which sanctification cometh because of their yielding their hearts unto God." (Hel. 3:35.)

By the revelations of his mind and will through the Holy Spirit, the Lord will give us understanding and knowledge. But we must qualify for the blessing. As we learn to love him, to purify ourselves before him, to yield our hearts to him, and to walk in the light of his Spirit, we can become again like a child and know him. He "waits," Isaiah wrote, "that he may be gracious" unto us, and is "exalted, that he may have mercy" upon us. The Lord delights to bless us with his love.

We know that the Lord needs instruments of his love. He needs a Simon Peter to teach Cornelius, an Ananias to bless Paul, a humble bishop to counsel his people, a home teacher to go into the homes of the Saints, a father and mother to be parents to their children.

But it is also the privilege of every child of God to seek and know for himself the comforting personal assurance that comes with confidence in the wisdom and character of a beloved Heavenly Father.

Example of faith

There is an example that expresses my meaning well. Some years ago a young lady missionary shared with me some of the circumstances of her call. Her humble father, a farmer, had willingly sacrificed much for the Lord and his kingdom. He was already sustaining two sons on missions when he talked with his daughter one day about her unexpressed desires to be a missionary and explained to her how the Lord had helped him to prepare to help her. He had gone to the fields to talk with the Lord, to tell him that he had no more material possessions to sell or sacrifice or to use as collateral for borrowing. He needed to know how he could help his daughter go on a mission. The Lord, he said, told him to plant onions. He thought he had misunderstood. Onions would not likely grow in this climate, others were not growing onions, he had no experience growing onions. After wrestling with the Lord for a time, he was again told to plant onions. So he borrowed money, purchased seeds, planted and nurtured and prayed. The elements were tempered, the onion crop prospered. He sold the crop, paid his debts to the bank and the government and the Lord, and put the remainder in an account under her name—enough to supply her wants on a mission.

I will not forget the story or the moment or the tears in her eyes or the sound of her voice or the feeling in me as she said, "Brother Hanks, I don't have any trouble believing in a loving Heavenly Father who knows my needs and will help me according to his wisdom if I am humble enough. I have a father just like that."

Have enduring faith

There is, of course, much more to be said. The solutions that we wish and pray for do not always come about. The power that remade Paul, that poured in love and washed out hostility and hate,

did not save him from the great travails, from Nero's dungeon or a martyr's death. Christ lived in him, he said, he had found the peace of God that passed all comprehension. Nothing, not tribulation, distress, persecution, famine, nakedness, peril, sword, death, life, angels, principalities, powers, things present, things to come, height, depth, nor any other creature, could separate him from the love of Christ—the love of God which is in Christ Jesus, our Lord. Christ died on a cross, and won his victory; his disciples and followers also have been subject to the brute forces and foibles of this world, yet through enduring faith they have shared and will share in that victory.

Like Habakkuk of old, we may in our anguish feel that we could bear anything if we could only understand the divine purpose in what is happening. The ancient prophet learned that the righteous live by faith and that faith is not an easy solution to life's problems. Faith is confidence and trust in the character and purposes of God.

Habakkuk declared:

"Although the fig tree shall not blossom, neither shall fruit be in the vine; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls.

"Yet I will rejoice in the Lord, I will joy in the God of my salvation.

"The Lord God is my strength, and

he will make my feet . . . to walk upon mine high places." (Hab. 3:17-19.)

Our religion is "not weight, it is wings." It can carry us through the dark times, the bitter cup. It will be with us in the fiery furnace and the deep pit. It will accompany us to the hospital room and to the place of bereavement. It can guarantee us the presence of a Captain on the rough voyage. It is, in short, not the path to easy disposition of problems, but the comforting assurance of the eternal light, by which we may see, and the eternal warmth, which we may feel. "The Lord is good: Blessed is the man that trusteth in him." (Psalm 34:8.) In the name of Jesus Christ. Amen.

The Tabernacle Choir without announcement sang, "And the Glory of the Lord."

President Spencer W. Kimball

We have just listened to Elder Marion D. Hanks, Assistant to the Council of the Twelve. He was followed by the Tabernacle Choir singing: "And the Glory of the Lord." We welcome those joining us on television and radio in this first session of the 145th Annual Conference of the Church. Elder Thomas S. Monson of the Council of the Twelve Apostles of the Church will be our concluding speaker.

Elder Thomas S. Monson

Of the Council of the Twelve

Overlooking the azure blue waters of the famed Sea of Galilee is a historic landmark: the Mount of Beatitudes. Like a living sentinel with an eyewitness testimony, this silent friend seems to declare: "Here it was that the greatest person who ever lived delivered the greatest sermon ever given—the Sermon on the Mount."

Strait is the gate

Instinctively the visitor turns to the Gospel of St. Matthew and reads: "And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: And he opened his mouth, and taught them." (Matt. 5:1-2.) Among the truths which he

taught was this solemn statement: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

"Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:13-14.)

Ageless in its application, wise men throughout the generations of time have sought to live by this simple statement.

When Jesus of Nazareth personally walked the rock-strewn pathways of the Holy Land, he, as the Good Shepherd, showed all who would believe how they might follow that narrow way and enter that strait gate to life eternal. "Come, follow me," he invited. "I am the way."

Little wonder that men did tarry for the outpouring of the Holy Ghost on the day of Pentecost. It was the gospel of Jesus Christ that was to be preached, his work that was to be done, and his apostles at the head of his church who were entrusted with the work.

Apostasy

History records that most men indeed did not come unto him, nor did they follow the way he taught. Crucified was the Lord, slain were the apostles, rejected was the truth. The bright daylight of enlightenment slipped away, and the lengthening shadows of a black night enshrouded the earth.

One word and one word alone describes the dismal state that prevailed: apostasy. Generations before, Isaiah had prophesied: "Darkness shall cover the earth, and gross darkness the people." (Isa. 60:2.) Amos had foretold of a famine in the land: "Not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." (Amos 8:11.) Had not Peter warned of false teachers bringing damnable heresies, and Paul predicted that the time would come when sound doctrine would not be endured?

The dark ages of history seemed never to end. Was there to be no termi-

nation to this blasphemous night? Had a loving Father forgotten mankind? Would he send forth no heavenly messengers as in former days?

Reformation

Honest men with yearning hearts, at the peril of their very lives, attempted to establish points of reference, that they might find the true way. The day of the reformation was dawning, but the path ahead was difficult. Persecutions would be severe, personal sacrifice overwhelming, and the cost beyond calculation. The reformers were like pioneers blazing wilderness trails in a desperate search for those lost points of reference which, they felt, when found would lead mankind back to the truth Jesus taught.

When John Wycliffe and others completed the first English translation of the entire Bible from the Latin Vulgate, the then church authorities did all they could to destroy it. Copies had to be written by hand and in secret. The Bible had been regarded as a closed book forbidden to be read by the common people. Many of the followers of Wycliffe were severely punished and some burned at the stake.

Martin Luther asserted the Bible's supremacy. His study of the scriptures led him to compare the doctrines and practices of the church with the teachings of the scriptures. Luther stood for the responsibility of the individual and the rights of the individual conscience and this he did at the imminent risk of his life. Though threatened and persecuted, yet he declared boldly: "Here I stand, I cannot do otherwise. God help me."

John Huss, speaking out fearlessly against the corruption within the church, was taken outside the city to be burned. He was chained by the neck to a stake, and straw and wood were piled around his body to the chin and sprinkled with resin; and he was asked finally if he would recant. As the flames arose, he sang, but the wind blew the

fire into his face, and his voice was stilled.

Zwingli of Switzerland attempted through his writings and teachings to re-think all Christian doctrine in consistently biblical terms. His most famous statement thrills the heart: "What does it matter? They can kill the body but not the soul."

And who cannot today appreciate the words of John Knox? "A man with God is always in the majority."

John Calvin, prematurely aged by sickness and by the incessant labors he had undertaken, summed up his personal philosophy with the statement: "Our wisdom . . . consists almost entirely of two parts: the knowledge of God and the knowledge of ourselves."

Others could indeed be mentioned, but a comment concerning William Tyndale would perhaps suffice. Tyndale felt that the people had a right to know what was promised to them in the scriptures. To those who opposed his work of translation, he declared: "If God spare my life, . . . I will cause a boy that driveth the plough shall know more of the scripture than thou dost."

Such were the teachings and lives of the great reformers. Their deeds were heroic, their contributions many, their sacrifices great—but *they did not restore the gospel of Jesus Christ.*

Of the reformers one could ask, "Was their sacrifice in vain? Was their struggle futile?" I answer with a resounding "No!" The Holy Bible was now within the grasp of the people. Each man could better find his way. Oh, if only all could read and all could understand. But some could read, and others could hear; and every man had access to God through prayer.

Day of Restoration

The long-awaited day of restoration did indeed come. But let us review that significant event in the history of the world by recalling the testimony of the plowboy who became a prophet, the

witness who was there—even Joseph Smith.

Describing his experience, Joseph said: "There was in the place where we lived an unusual excitement on the subject of religion. . . . It . . . became general . . . [creating] division amongst the people, some crying, 'Lo, here!' and others, 'Lo, there!'"

" . . . I was one day reading the Epistle of James, first chapter and fifth verse, which reads: 'If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.'"

"Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God, I did; for how to act I did not know, and unless I could get more wisdom than I then had, I would never know; for the teachers of religion . . . understood the same passages of scripture so differently as to destroy all confidence in settling the question by an appeal to the Bible.

"At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. . . .

"So, in accordance with this, my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful, clear day, early in the spring of eighteen hundred and twenty.

First Vision

" . . . I kneeled down and began to offer up the desire of my heart to God. . . .

"I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

" . . . When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing

above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*" (Joseph Smith 2:5-17.)

The Father and the Son, Jesus Christ, had appeared to Joseph Smith. The morning of the dispensation of the fulness of times had come, dispelling the darkness of the long generations of spiritual night. As in the creation, light was to replace darkness; day was to follow night.

Truth is available

From then to now, truth has been and is available to us. Like the children of Israel in former times, endless days of wandering now can end with our entry to a personal promised land.

The restoration of the gospel dispels the gloom described in our time by the noted educator Robert Gordon Sproul. He had looked at the churches of America and declared:

"We have, therefore, the peculiar spectacle of a nation which, to some imperfect but nevertheless considerable extent, practices Christianity without actively believing in Christianity. We are asked to turn to the church for our enlightenment, but when we do so we find that the voice of the church is not inspired. The voice of the church today, we find, is the echo of our own voices. And the result of this experience, already manifest, is disillusionment. There is only one way out of the spiral. The way out is the sound of a voice, not our voice, but a voice coming from something not ourselves, in the existence of which we cannot disbelieve. It is the earthly task of the pastors to hear this voice, to cause us to hear it, and to tell us what it says. If they cannot hear it, or if they fail to tell us, we, as laymen, are utterly lost. Without it we are no more capable of saving the world than we were capable of creating it in the first place." (*Vital Speeches*, Sept. 1, 1940, p. 701.)

Living Prophet

Perhaps the famed Winston Churchill best declared the world's pressing need. Said he: "I have lived perhaps longer experience than almost anyone, and I have never brooded over a situation which demanded more patience, composure, courage and perseverance than that which unfolds itself before us today: The need of a prophet."

Today we have heard God's prophet speak—even President Spencer W. Kimball. Today there goes forth from this pulpit an invitation to people throughout the world: Come from your wandering way, weary traveler. Come to the gospel of Jesus Christ. Come to that heavenly haven called home. Here you will discover the truth. Here you will learn the reality of the Godhead, the comfort of the plan of salvation, the sanctity of the marriage covenant, the power of personal prayer. Come home!

Lost boy remembers childhood

From our youth many of us may remember the story of a very young boy who was abducted from his parents and home and taken to a village situated far away. Under these conditions the small boy grew to young manhood without a knowledge of his actual parents or earthly home. Within his heart there came a yearning to return to that village called home.

But where was home to be found? Where were his mother and father to be discovered? Oh, if only he could remember even their names, his task would be less hopeless. Desperately he sought to recall even a glimpse of his childhood.

Like a flash of inspiration, he remembered the sound of a bell which, from the tower atop the village church, pealed its welcome each Sabbath morning. From village to village the young man wandered, ever listening for that familiar bell to chime. Some bells were

similar, others far different from the sound he remembered.

At length the weary young man stood one Sunday morning before a church of a typical town. He listened carefully as the bell began to peal. The sound was familiar. It was unlike any other he had heard, save that bell which pealed in the memory of his childhood days. Yes, it was the same bell. Its ring was true. His eyes filled with tears. His heart rejoiced in gladness. His soul overflowed with gratitude. The young man dropped to his knees, looked upward beyond the bell tower—even toward heaven—and in a prayer of gratitude whispered, "Thanks be to God. I'm home."

Like the peal of a remembered bell will be the truth of the gospel of Jesus Christ to the soul of him who earnestly seeks. Many of you have traveled long in a personal quest for that which rings true. The Church of Jesus Christ of Latter-day Saints sends forth to you an earnest appeal. Open your doors to the missionaries. Open your minds to the word of God. Open your hearts, even your very souls, to the sound of that still, small voice which testifies of truth. As the prophet Isaiah promised: "Thine ears shall hear a word . . . saying, This is the way, walk ye in it." (Isa. 30:21.) Then, like the boy of whom I've spoken, you too will, on bended knee, say to your God and mine: "I'm home!"

May such be the blessing of all, I pray in the name of Jesus Christ. Amen.

The Tabernacle Choir without announcement sang, "Praise Ye the Lord."

President Spencer W. Kimball

Elder Thomas S. Monson of the Council of the Twelve has just given the concluding address, followed by the Tabernacle Choir singing: "Praise Ye The Lord." We are grateful to the managers and operators of over 400 television and radio stations for offering their facilities as a public service to bring the proceedings of this conference to a wide audience throughout many areas of the world.

These proceedings are being broadcast over stations in Australia and throughout countries of Latin America by means of satellite transmission. Through special arrangements with the Armed Forces Radio and Television Network, sessions of this conference will be televised to bases of the Armed Forces throughout the Pacific.

We shall conclude this session of the conference with the Tabernacle Choir singing; "The Twenty-third Psalm," with Brother Craig Jessop as soloist.

Following the singing, the benediction will be pronounced by Brother Angel Abrea, Regional Representative of the Twelve. This conference will then be adjourned until two o'clock this afternoon.

The Tabernacle Choir sang, "The Twenty-third Psalm."

The benediction was offered by Brother Angel Abrea, Regional Representative of the Twelve.

The conference was then adjourned until 2 o'clock, April 4, 1975.

FIRST DAY AFTERNOON MEETING

SECOND SESSION

The second session of the 145th Annual General Conference began at 2:00 p.m. on Friday, April 4, 1975.

President Spencer W. Kimball presided at this session and conducting was President N. Eldon Tanner, First Counselor in the First Presidency.

The music was provided for this session by the Logan LDS Institute Choir directed by James L. Bradley and Douglas Jenkins with Roy M. Darley at the organ.

At the beginning of the meeting, President N. Eldon Tanner made the following remarks:

President N. Eldon Tanner

At this the Second Session of the 145th Annual Conference of The Church of Jesus Christ of Latter-day Saints, we extend warm greetings to all assembled in this historic Tabernacle and to the many members of the Church and friends tuned in to these proceedings by radio and television. President Spencer W. Kimball is presiding at this and all sessions of the Conference and has asked me to conduct this session. We also welcome those in the overflow congregations in the Assembly Hall, where Elder Paul H. Dunn and Bishop H. Burke Peterson preside, and in the Salt Palace where Elders Theodore M. Burton and David B. Haight preside.

We are pleased to acknowledge special guests present this afternoon—government and educational leaders, as well as regional representatives, stake and temple presidencies, patriarchs, bishops, and officers and members of the General Boards.

During the past two days, the officers and teachers of the Sunday School and the Primary have been

holding their annual conferences. May the Lord's choicest blessings be with these faithful workers for the outstanding service they are rendering to the members of the Church.

The proceedings of this conference will be carried extensively in the United States and Canada over many television and radio stations, originating with KSL in Salt Lake City.

Through the miracle of satellite transmission, sessions of this conference will be heard over radio in countries of Central and South America, Mexico, and Australia.

Countries in Europe, South and Central America, Africa, and parts of Asia will be able to receive broadcasts of these proceedings over International short-wave radio.

This morning's session will be carried over television in Samoa and the Philippines for the first time.

We are grateful to the owners and operators of these radio and television stations for their cooperation in making possible such an extensive coverage of this conference.

The General Priesthood Conference to be held Saturday evening will be transmitted over closed-circuit from the Salt Lake Tabernacle to over 210,000 men of the Priesthood assembled in approximately 980 buildings throughout the United States, Canada, and Australia.

We are favored this afternoon by the presence of the Logan LDS Institute Choir with James L. Bradley and Douglas Jenkins conducting and Roy Darley at the organ.

The Choir, under the direction of Brother Jenkins, will begin this service by singing: "Arise, O Glorious Zion."

The invocation will be offered by Elder Henry D. Taylor, Assistant to the Twelve.

The Logan LDS Institute Choir sang the number, "Arise, O Glorious Zion."

The invocation was offered by Elder Henry D. Taylor, Assistant to the Twelve.

President N. Eldon Tanner

The Choir will now sing "Come, Come Ye Saints."

The hymn, "Come, Come Ye

Saints" was sung by the Logan LDS Institute Choir.

President Tanner

Elder Francis M. Gibbons, Secretary to the First Presidency, will now present the Statistical Report of the Church for the year 1974. This will be followed by the reading of the Auditors Report by Elder Wilford G. Edling, Chairman of the Church Finance Committee.

Elder Francis M. Gibbons

Statistical Report 1974

For the information of the members of the Church:

The First Presidency issued the following statistical report concerning the membership of the Church at the end of the year 1974:

Church Units:

Number of Stakes of Zion at the Close of 1974 -----	675
Number of Wards -----	4,756
Number of Independent Branches in Stakes -----	1,195
Total Wards and Independent Branches in Stakes at the Close of the Year ----	5,951
Number of Mission Branches at the Close of the Year -----	1,822
Number of Full-time Missions at the End of the Year -----	113

Church Membership, December 31, 1974:

In the Stakes -----	2,960,143
In the Missions -----	425,766
Total Membership -----	3,385,909

Church Growth During 1974:

Children Blessed in Stakes and Missions -----	72,717
Children of Record Baptized in Stakes and Missions -----	47,234
Converts Baptized in Stakes and Missions -----	69,018

Social Statistics: (Based on 1974 Data from the Stakes and Missions)

Birth Rate per Thousand -----	26.11
Number of Persons Married per Thousand -----	14.29
Death Rate per Thousand -----	4.50

Priesthood:**Members Holding the Aaronic Priesthood, December 31, 1974**

Deacons	140,185
Teachers	107,277
Priests	170,867
Total Number Holding Aaronic Priesthood	418,329

Members Holding the Melchizedek Priesthood, December 31, 1974

Elders	292,873
Seventies	25,184
High Priests	104,919
Total Number Holding Melchizedek Priesthood	422,976

Grand Total, Members Holding Aaronic or Melchizedek Priesthood ----- 841,305

An increase of 29,357 during the year 1974

Church Organizations (Enrollment):

Relief Society	861,272
Sunday School	3,101,281
Aaronic Priesthood Age Young Men	180,912
Young Women	178,307
Primary Association	468,790
Melchizedek Priesthood MIA	650,000

Welfare Plan:

Number of Persons Assisted During the Year	109,212
Number Placed in Remunerative Employment	17,346
Man-days of Work Donated to the Welfare Plan	139,418
Unit-days of Equipment Use-Donated	4,102

Genealogical Society:

Names Cleared in 1974 for Temple Ordinances ----- 2,704,905
 Genealogical records microfilmed in 27 countries during the
 year brought the total to 836,952 one hundred foot rolls of
 microfilm for use of the Church which are the equivalent of over
 3,992,911 printed volumes of 300 pages each.

Temples:**Number of Endowments Performed During 1974 in the 16 Operating Temples:**

For the Living	37,432
For the Dead	2,535,518
Total Number of Endowments	2,572,950

Church School System:**Total 1974 Cumulative Enrollment in Church Schools, including**

Institutes and Seminaries	307,810
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Those Who Have Passed Away

Carl W. Buehner, former counselor in the Presiding Bishopric of the Church
 Zina Card Brown, wife of Elder Hugh B. Brown of the Council of the Twelve
 Virginia Lee Perry, wife of Elder L. Tom Perry of the Council of the Twelve
 Grace Gardner Cullimore, wife of Elder James A. Cullimore, Assistant to the
 Twelve

Vernon E. Snyder, former legal counsel for the Church

Terrence Leslie Hansen, president of the Brigham Young University Language
 Training Mission

Clarissa Beesley, former member of the Young Women's Mutual Improvement
 Association Presidency

Ettie Lee, founder of the Ettie Lee Homes for Boys

Elder Wilford G. Edling

The First Presidency

Dear Brethren:

We have reviewed the annual financial report of the Church for the fiscal year ended August 31, 1974, which includes operations involving the general funds of the Church and funds of other organizations controlled by the Church whose accounts are maintained by the Financial Department of the Church. We have also examined the budgeting, accounting, and auditing procedures employed and the manner in which funds received and expenditures are controlled. We have determined that expenditures of general Church funds were authorized by the First Presidency and by budgetary procedures and that the budget is authorized by the Council on Disposition of the Tithes comprised of the First Presidency, the Council of the Twelve, and the Presiding Bishopric. The Committee on Expenditures, in weekly meetings, administers the expenditure of funds under the budget.

Modern accounting technology and equipment are employed by the Financial Department in keeping abreast of rapid Church expansion and changing methods of electronic data processing. Continuous attention is being given to the position of the Church under federal and various state statutes which subject churches to taxation on certain

types of income. Accounting for the Church's welfare production units in the United States, numbering over five hundred, has now been brought under centralized accounting control at Church headquarters.

The Auditing Department, which is independent of all other departments, conducts a regular program of auditing the organizations referred to above, including the missions, on a worldwide basis. The extent and scope of its operations in safeguarding the resources of the Church are increasing commensurate with the growth and widening activities of the Church. The audit of local funds of wards and stakes is assigned to stake appointed auditors. Incorporated businesses owned or controlled by the Church, for which accounts are not maintained in the Financial Department are audited by professional auditing firms or by governmental regulatory agencies.

Based on our review of the annual financial report of the Church and our study of the accounting and auditing methods by which financial operations are controlled, together with continuing discussions with personnel of the Financial and Auditing Departments, we are of the opinion that the general funds of the Church have been properly accounted for and expenditures of funds during the fiscal year ended August 31, 1974, were made in accordance with established procedures outlined herein.

Respectfully submitted,
CHURCH FINANCE COMMITTEE

Wilford G. Edling
Harold H. Bennett
Weston E. Hamilton
David M. Kennedy
Warren E. Pugh

President Tanner

At the request of President Kimball, I will now present the General Au-

thorities, General Officers, and General Auxiliary Officers of the Church for the sustaining vote of the General Conference, following which Elder Delbert L. Stapley of the Council of the Twelve will be our first speaker.

President Tanner then presented the following General Authorities and Officers of the Church for the sustaining vote of the General Conference.

GENERAL AUTHORITIES AND OFFICERS OF THE CHURCH

The First Presidency

Spencer W. Kimball, Prophet, Seer, and Revelator, and President of the Church of Jesus Christ of Latter-day Saints

Nathan Eldon Tanner, First Counselor in the First Presidency

Marion G. Romney, Second Counselor in the First Presidency

President of the Council of the Twelve Apostles

Ezra Taft Benson

Quorum of the Twelve Apostles

Ezra Taft Benson

Mark E. Petersen

Delbert L. Stapley

LeGrand Richards

Hugh B. Brown

Howard W. Hunter

Gordon B. Hinckley

Thomas S. Monson

Boyd K. Packer

Marvin J. Ashton

Bruce R. McConkie

L. Tom Perry

Patriarch to the Church

Eldred G. Smith

The Counselors in the First

Presidency, the Twelve Apostles, and the Patriarch to the Church as Prophets, Seers, and Revelators.

Assistants to the Twelve

Alma Sonne

ElRay L. Christiansen

Sterling W. Sill

Henry D. Taylor

Alvin R. Dyer

Franklin D. Richards

Theodore M. Burton

Bernard P. Brockbank

James A. Cullimore

Marion D. Hanks

Joseph Anderson

David B. Haight

William H. Bennett

John H. Vandenberg

Robert L. Simpson

O. Leslie Stone

James E. Faust

J. Thomas Fyans

Neal A. Maxwell

William Grant Bangerter

Robert D. Hales

Adney Y. Komatsu

Joseph B. Wirthlin

Trustee-in-Trust

Spencer W. Kimball as Trustee-in-Trust for The Church of Jesus Christ of Latter-day Saints.

The First Council of Seventy

Seymour Dilworth Young
 Milton R. Hunter
 Albert Theodore Tuttle
 Paul H. Dunn
 Hartman Rector, Jr.
 Loren C. Dunn
 Rex D. Pinegar

The Presiding Bishopric

Victor L. Brown, Presiding Bishop
 H. Burke Peterson, First Counselor
 Vaughn J. Featherstone, Second Counselor

Regional Representatives of the Twelve

All Regional Representatives of the Quorum of the Twelve as they are at present constituted.

Melchizedek Priesthood Department

David B. Haight, Managing Director
 James A. Cullimore and James E. Faust, Associate Managing Directors

Melchizedek Priesthood MIA

James E. Faust, Managing Director
 Marion D. Hanks and Robert L. Simpson, Associate Managing Directors

with all members of the Board as at present constituted.

Aaronic Priesthood

Under the direction of the Presiding Bishopric: Victor L. Brown, H. Burke Peterson, and Vaughn J. Featherstone.

Rulon Gerald Craven, Director
 with all members of the Committee as at present constituted.

Young Women

Ruth Hardy Funk, President
 Hortense H. Child, First Counselor
 Ardith G. Kapp, Second Counselor
 with all members of the Committee as at present constituted.

Relief Society

Barbara Bradshaw Smith, President
 Janeth Russell Cannon, Education Counselor

Marian Richards Boyer, Homemaking Counselor

Mayola R. Miltenberger, Secretary-Treasurer

with all members of the Board as at present constituted.

Sunday School

Russell M. Nelson, President
 B. Lloyd Poelman, First Counselor
 Joe J. Christensen, Second Counselor
 with all members of the Board as at present constituted.

Primary Association

Naomi Maxfield Shumway, President
 Sarah Melissa Broadbent Paulsen, First Counselor

Colleen Bushman Lemmon, Second Counselor
 with all members of the Board as at present constituted.

Church Board of Education

Spencer W. Kimball
 Nathan Eldon Tanner
 Marion G. Romney
 Ezra Taft Benson
 Gordon B. Hinckley
 Thomas S. Monson
 Boyd K. Packer
 Bruce R. McConkie
 Marion D. Hanks
 Paul H. Dunn
 Victor L. Brown
 Barbara Smith

Church Finance Committee

Wilford G. Edling
 Harold H. Bennett
 Weston E. Hamilton
 David M. Kennedy
 Warren E. Pugh

Tabernacle Choir

Oakley S. Evans, President
 Jerold D. Ottley, Conductor
 Alexander Schreiner, Chief Organist
 Robert Cundick, Organist
 Roy M. Darley, Organist

President Tanner

I think, President Kimball, the voting has been unanimous in the affirmative.

Before presenting the Tabernacle Choir officers, President Tanner made the following statement:

Just a note before I present them; we have a letter from the doctor of Isaac

Stewart suggesting that he be relieved of his responsibilities at this time. He has been released and the Choir has accepted his release to take effect September 1, and his successor will take over on September 1.

President Tanner

Elder Delbert L. Stapley will now speak to us.

Elder Delbert L. Stapley

Of the Council of the Twelve

My brothers, sisters, and friends, one of God's most precious gifts to man is the principle of free agency—the privilege of choice which was introduced by God the Eternal Father to all of his spirit children in the premortal state. This occurred in the great council in heaven before the peopling of this earth. The children of God were endowed with freedom of choice while yet but spirit beings. The divine plan provided that they be freeborn in the flesh and become heirs to the inalienable birthright of liberty to choose and act for themselves in mortality. It was essential for their eternal progression that they be subjected to the influences of both good and evil.

Lehi, an early American Nephite prophet, taught:

"For it must needs be, that there is an opposition in all things. If not so . . . righteousness could not be brought to pass, neither wickedness, neither holiness nor misery, neither good nor bad." (2 Ne. 2:11.)

Gift of free agency

As sons and daughters of our Heavenly Father, we have this gift of free agency to use in our mortal lives. We must be tried, tested, and proved to see if we will choose the right and do all

things whatsoever the Lord our God shall command us. As spirit children of God, we have built-in powers of conscience sufficient to develop our free agency in right choices and to acquire qualities of goodness, humility, and integrity of purpose.

Elder Bruce R. McConkie made this statement about free agency:

"Four great principles must be in force if there is to be agency: 1. *Laws must exist*, laws ordained by an Omnipotent power, laws which can be obeyed or disobeyed; 2. *Opposites must exist*—good and evil, virtue and vice, right and wrong—that is, there must be an opposition, one force pulling . . . the other; 3. A knowledge of good and evil must be had by those who are to enjoy the agency, that is, they must know the difference between the opposites; and 4. An unfettered power of choice must prevail.

"Agency is given to man as an essential part of the great plan of redemption." (*Mormon Doctrine*, Bookcraft, Inc., 1966 ed., p. 26.)

Two parties

All things good come from God. All things evil come from Satan. Brigham Young explained it this way:

"There are but two parties on the earth, one for God and the other for the

world or the Evil One. No matter how many names the Christian or heathen world bear, or how many sects and creeds may exist, there are but two parties, one for heaven and God, and the other will go to some other kingdom than the celestial kingdom of God." (*Discourses of Brigham Young*, comp. John A. Widtsoe, 1966 ed., Deseret Book Co., p. 70.)

Free agency is an everlasting principle which has existed with God from all eternity. It is a gift from him given with the hope that we will apply it wisely in the conduct of our personal lives. Freedom of choice is a moral agency which we should keep uppermost in our minds in all our activities and decisions. "By virtue of this agency you and I and all mankind are made responsible beings, responsible for the course we pursue, the lives we live, the deeds we do in the body." (Wilford Woodruff, *Discourses of Wilford Woodruff*, Bookcraft, Inc., 1969, pp. 8-9.)

Wrong attitude

We cannot use our free agency as a justification to do evil. Man is free to choose the good or the evil in life, and to obey or disobey the Lord's commands as he may elect. He can choose to act without compulsion or restraint.

Free agency doesn't suggest we do wrong or infringe upon the rights and privileges of others. We often hear a person who transgresses console himself by saying, "I am only hurting myself." If a man chooses to commit adultery, he must pay a penalty for his sin. Because of his transgression, he is infringing upon the rights of his wife and family, overlooking those who love him and look to him for guidance, good example, and eternal blessings of family unity and togetherness. He hurts others in the process of doing what he calls "exercising my free agency."

Too many people have the wrong attitude about free agency. They use it as a negative force in their lives rather

than as a positive one. Perhaps you have heard this statement: "I can smoke and drink if I want to. I have my free agency." But why not think in terms of eternal values and say, "I can smoke and drink if I want to. I have my free agency, but I choose to use my agency in bettering my life—in choosing the right and not the wrong." This can apply to any vice in one's life. Have the right attitude and a vice can turn to a virtue, and virtue has its own reward. To use our agency for good, we must set aside the defensive, arrogant, and haughty attitude of a transgressor.

Brigham Young taught: "Men should not be permitted to do as they please in all things; for there are rules regulating all good societies. . . , the violation of which cannot be countenanced either by civil or religious usages. . . . Men . . . should not be free to sin against God or against man without suffering such penalties as their sins deserve." (*Discourses of Brigham Young*, p. 65.)

Limits to agency

How far does our agency extend? Brigham Young answered this question by saying: "There are limits to agency, and to all things and to all beings, and our agency must not infringe upon that law. A man must choose life or death . . . the agency which is given to him is so bound up that he cannot exercise it in opposition to the law, without laying himself liable to be corrected and punished by the Almighty.

"It behooves us to be careful, and not forfeit that agency that is given to us. The difference between the righteous and the sinner, eternal life or death, happiness or misery, is this, to those who are exalted there are no bounds or limits to their privileges, their blessings have a continuation . . . they increase through all eternity; whereas, those who reject the offer, who despise the proffered mercies of the Lord, and prepare themselves to be banished from his presence, and to become com-

panions of the devils, have their agency abridged immediately, and bounds and limits are put to their operations." (*Discourses of Brigham Young*, pp. 63-64.)

Obedience

God has given commandments with promise of blessings for compliance with his laws, and penalties for violation of them. The late James E. Talmage said: "Obedience to law is the habit of free men. The transgressor fears the law, for he brings upon himself deprivation and restraint, not because of the law which would have protected him in his freedom, but because of his antagonism to the law. It is no more a part of God's plan to compel men to work righteousness than it is his purpose to permit evil powers to force his children into sin." (*The Great Apostasy*, Deseret Book Co., 1958, pp. 34-35.)

A person's freedom should never be suppressed by men, by Satan, nor by our Lord. Men should never be in bondage one to another. While Satan would like us under his control, God does not control the actions of men. He has given us our agency to combat the trials, temptations, and evils of every kind. However, he gives certain principles that, if followed, will lead us back to his presence. God's kingdom is founded upon perfect liberty. Every man, woman, and child has the right to worship God according to the dictates of his own conscience. Each person alone is responsible to his creator for his individual acts.

God gave us the everlasting gospel, the principles of life and salvation, and has left it up to each of us to choose or reject, with the understanding that we become responsible to him for the results of our acts. The Lord does not force anyone to embrace the gospel, and he will not force them to live it if they have embraced it. "They act for themselves, and act from choice." (*Discourses of Brigham Young*, p. 57.)

Satan's power

Satan exerts his greatest power when God has a work to do among his children on earth. Every dispensation of the gospel since the beginning of time has come to a close, not because God has failed, but because man has failed God by the improper use of his free agency.

It is most evident in the world today that Satan is raging in the hearts of men. It is a day, according to the Lord, when Satan shall have power over his own dominions. He began his deceitful promotions upon our first parents, Adam and Eve, and has continued his beguiling and enticing practices constantly since then. It is being done most effectively and alarmingly in our present generation.

No one is immune from Satan's power. Even the Savior was sorely tempted by him three different times, and each time refused to submit to his deceitful temptations.

As part of our test, we also may be subjected to temptation as was Christ, for the Lord has said:

"And it must needs be that the devil should tempt the children of men, or they could not be agents unto themselves; for if they never should have bitter they could not know the sweet." (D&C 29:39.)

Be aware and warned of the subtle workings of Satan, for he never stops trying to lead us astray. He is an expert on making things seem appealing and right, when actually they can bring about our moral destruction. He does not believe in free agency, and would like to control our minds, thoughts, and acts. We can see his workings more and more in the movies, television shows, magazines, and in the actions of men and nations. If our thoughts are turned to sensual things, we will be strongly tempted to use our free agency wrongfully.

Once a person yields to sin, he is under Satan's control and it is not easy to break away.

Be suspicious of those who would put you in a compromising position. Never compromise the right, for compromise can lead to sin, sin to regret, and regret can hurt so very much.

Serve one master

No man is free who is not master of himself. True freedom of agency exists with the observance of God's laws. Keep in mind that good and evil can *never* be amalgamated into one. They are at opposite ends. They do not abide in harmony within a person. One tendency will prevail over the other, for as Jesus taught:

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." (Matt. 6:24.)

There is no middle road. Our position must be one of strength in order to overcome the evil that Satan would have us do.

Man cannot receive the exaltation God has provided for him without exercising his free agency in righteousness and in obeying His laws and commandments.

Heavenly blessings

Free agency, if properly and wisely used, can bring opportunities for service in the kingdom of God. It will provide us with many choice heavenly blessings and an eternal celestial life of joy and happiness.

President Wilford Woodruff stated: "We are in a great school; and it is

a profitable one, in which we are receiving very important lessons from day to day. We are taught to cultivate our minds, to control our thoughts to thoroughly bring our whole being into subjection to the spirit and law of God, that we may learn to be one and act as the heart of one man, that we may carry out the purposes of God upon the earth." (*Discourses of Wilford Woodruff*, pp. 10-11.)

Christ's example

Christ is our teacher; he has shown by example the way to use our free agency to gain eternal life.

What are we doing with our agency? Are we drawing close to God, or away from him? Are we satisfied and happy in what we are doing with this God-given endowment? Can we improve in the use of it?

Think carefully about the promises and benefits available to us by using our free agency in obeying and keeping God's laws, as against failure to do so.

May God bless us all that we will have the desire and courage to exercise our free agency in righteousness and in truth, I humbly pray in the name of Jesus Christ. Amen.

President Tanner

Elder Delbert L. Stapley of the Council of the Twelve has just spoken to us. We shall now hear from Elder ElRay L. Christiansen, Assistant to the Twelve.

Elder ElRay L. Christiansen

Assistant to the Council of the Twelve

I stand before you in deep humility, my brothers and sisters, and with a prayer in my heart that what I say may give encouragement to all who are

here, or all who need that encouragement, and most of us do. I should like to base my remarks upon a divine truth that is found in the book of Proverbs. It

reads as follows: "For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life." (Prov. 6:23.)

The right course

A commandment *is* a lamp to show us the right course, and indeed the law defines that course that we are to follow. Some people look upon laws in general as impediments to them—obstacles—and there are good people in every segment of life who believe that the laws of God, even the great Ten Commandments, are intended only for certain people—for those whom they describe as being extremely religious or for the less fortunate. They believe that while it is essential to observe the laws of the land, it matters little or none if one observes the laws of God.

Some people feel that the laws of God inhibit freedom; and that they who are not religiously inclined are automatically exempt from the laws and commandments of the Lord; and that if one minds his own business and lives his own life, so to speak, he has sufficient religion for his own welfare; and that salvation and joy everlasting will somehow be forthcoming, even though they do not observe the laws and commandments of God.

Surely these are shortsighted views. Actually, the commandments of the Lord are principles upon which *our* lives must be built if we are to find happiness, success, and peace.

We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and the ordinances of the gospel; and that because of his great love for man, the Lord has granted each of us an opportunity to live in the flesh and through obedience to the laws of the gospel and through service to our fellowmen, to find happiness and peace and prepare to live hereafter in a state of "never-ending happiness" as the Book of Mormon describes it. (See Mosiah 2:41.)

Eternal nature of laws

But the Lord does his work according to eternal principles and eternal laws. While he is a God of love, he is also a God of order. He does not deviate from the established principles and laws, because they are right in the first place. And he and they are the same yesterday, today, and forever.

The laws and conditions prescribed for the welfare of mankind cannot be changed nor circumvented, because they are divine and were established before the foundation of the world was laid. They are, in fact, the only means by which we can have peace of mind here and gain eternal life hereafter. This is expressed in a great revelation given to the Prophet Joseph, as follows: "For all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world." (D&C 132:5.)

So, brothers and sisters, we need simply to remember that which is expected of us if we wish a blessing. The Lord will remember that which is expected of him.

Commandments not oppressive

Now, his commandments are not grievous. They are not burdensome. They are not oppressive. We sing in one of our hymns, "How gentle God's commands! How kind his precepts are!" (*Hymns*, no. 67.) The laws of God are not given to us to burden us or to handicap us. They are not impositions. They are the statutes through which, if observed, the purpose of life and existence is to be realized. Even those who are called to go through trials, sorrow, tribulation, and adversity are promised that if they are faithful in tribulation and adversity, that "the reward of the same is greater in the kingdom of heaven." (D&C 58:2.)

It is comforting to read the words of the Lord in regard to this:

"Verily I say unto you, blessed is he that keepeth my commandments, whether in life or in death; and he that is faithful in tribulation, the reward of the same is greater in the kingdom of heaven.

"Ye cannot behold with your natural eyes for the present time the design of your God concerning those things which shall come hereafter, and the glory which shall follow after much tribulation.

"For after much tribulation come the blessings. Wherefore, the day cometh that ye shall be crowned with much glory, the hour is not yet, but is nigh at hand." (D&C 58:2-4.)

Observing the law

Now if one is inclined to question the wisdom of observing the law—whether it be the laws of man, the laws of nature, or the laws of God—he should consider these words of the Lord: "Again, verily I say unto you, that which is governed by law is also preserved by law and perfected and sanctified by the same.

"That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, nor judgment." (D&C 88:34-35.)

Observance of law brings harmony, peace, order; while without observance of law there is found confusion, and sorrow, remorse, failure—whether it be the laws of God or the laws of man, or whether it be nations or whether it be individuals, it is the same. There are those who ask (they have asked me, and really that is why I am speaking along this line), "If the Lord loves us, why does he then give so many commandments, some of them restrictive in their nature?" Well, the answer is he gives us commandments because he loves us. He wishes to save us from sorrow and re-

morse and failure, and the worst of all, regret, and from losing our blessings.

In the same way, wise parents often find it best to deny a child his wishes or to instruct him to act in a certain way, even though it is contrary to what the child desires. This is done because of parental love and is done in the interest of the child's welfare. If he responds as he should, it results in lasting benefits and satisfaction for both.

The perfect law of liberty

Now, the Lord loves us enough to say, Thou shalt not lie, thou shalt not steal, thou shalt not commit adultery, thou shalt not covet, and so forth. (See D&C 42:18-28.) You know the laws, and President Kimball explained them so well this morning. The gospel of Jesus Christ is the perfect law of liberty, according to the apostle James. (See James 1:25.) God is its author. He set forth the conditions. He is its fountainhead. The gospel is a great system of laws, which laws are simply eternal principles by which our Father in heaven desires to save mankind, his sons and his daughters, not only to save them, but also to share with them all that the Father has—associations with those we love, honor, power, glory, dominions, even exaltation.

But while he gives us commandments, he also gives us the freedom and the liberty to reject them if we choose, as Brother Stapley has already explained to us. As he spoke to Adam and Eve in the Garden he told them that they could eat of every tree of the Garden. This they were free to do. However, he gave a commandment that they should not eat of the tree of knowledge of good and evil or certain blessings would be lost or denied them. They could eat the fruit if they desired, and if they insisted, but they must remember that he forbade it. They were at liberty to break the commandment; their liberty was not restricted; but if they did eat of the tree, they would have to pay the penalty.

Individual responsibility

As it was with Adam and Eve, so it is with us. We have the divine right and also the individual responsibility to determine whether we will accept or whether we will reject the laws and principles and commandments of God. But my, how grateful we ought to be that these laws are given us and are plainly understood, given us to direct us, that we may not lose our way in this world of misunderstanding and by following the vain philosophies of the world. How thankful we ought to be for such truths as these:

"Men are, that they might have joy." (2 Ne. 2:25.)

"I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D&C 82:10.)

"There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—And when we obtain any blessing from God, it is by obedience to that law upon which it [that blessing] is predicated." (D&C 130:20-21.)

King Benjamin's counsel

And finally, this most beautiful statement by my friend King Benjamin in his address to his people. He said:

"And moreover, I would desire that ye should consider on the blessed and happy state of those that keep the commandments of God. For behold, they are blessed in all things, both temporal and spiritual; and if they hold out faithful to the end they are received into heaven, that thereby they may dwell with God in a state of never-ending happiness. O remember, remember that

these things are true; for the Lord hath spoken it." (Mosiah 2:41.)

We should be grateful for Spencer W. Kimball (and his associates), a great living prophet provided by the Lord to guide us in these difficult times and to teach us, and to speak the mind and will of the Lord in a day of confusion. I add my testimony to those many which have been borne today to the fact that God lives, that Jesus is the Christ, that the gospel has been restored in the fulfillment of prophecies and promises of ancient prophets, and that we have with us today a prophet of God to direct us, to help us, to warn us, and to reveal the mind and will of God unto us and unto the world.

May the world take heed while the day yet lasts, for when the night cometh, no man can work, and the opportunity will be gone. This I pray in the name of Jesus Christ, the Lord. Amen.

President Tanner

The congregation will join the chorus, directed by Brother James L. Bradley, in singing, "The Spirit of God Like a Fire Is Burning."

After the singing, Elder Loren C. Dunn of the First Council of Seventy will address us.

The congregation and choir sang the hymn, "The Spirit of God Like a Fire Is Burning."

President Tanner

Elder Loren C. Dunn of the First Council of Seventy will now address us and he will be followed by Elder James E. Faust, Assistant to the Council of the Twelve.

Elder Loren C. Dunn

Of the First Council of the Seventy

My dear brothers and sisters, in the last few months President Spencer W. Kimball has recommitted us as a church to reach out to our Father's other children.

Lengthen our stride

We have been asked to lengthen our stride in two general areas. First is the need for every member of the Church to let his light so shine that others will see the gospel of Jesus Christ by example. The Lord tells us in the Doctrine and Covenants:

"And again, I say unto you, I give unto you a commandment, that every man, both elder, priest, teacher, and also member, go to with his might, with the labor of his hands, to prepare and accomplish the things which I have commanded.

"And let your preaching be the warning voice, every man to his neighbor, in mildness and in meekness." (D&C 38:40-41.)

Every family in the Church is asked to friendship a nonmember family on a family-to-family basis.

Young men to prepare for missions

Second, every able young man has been asked to prepare himself to serve a full-time mission. And again from the Doctrine and Covenants:

"Wherefore lay to with your might and call *faithful* laborers into my vineyard, that it may be pruned for the last time.

"And inasmuch as they do repent and receive the fulness of my gospel, and become sanctified, I will stay mine hand in judgment.

"Wherefore, go forth, crying with a loud voice, saying: The kingdom of heaven is at hand; crying: Hosanna! blessed be the name of the Most High God.

"Go forth baptizing with water,

preparing the way before my face for the time of my coming;

"For the time is at hand; the day or the hour no man knoweth; but it surely shall come." (D&C 39:17-21. Italics added.)

Incident in Samoa

It is this last point I would like to enlarge upon. I had the honor recently of being assigned to visit the Samoa Apia Mission and attend some stake conferences in that country. I found the missionaries all well and the work progressing. One afternoon following our meeting, the mission president, Patrick Peters—who is a native Samoan—said, "Elder Dunn, there is something I'd like to show you." We drove a few miles from the mission home and climbed the brow of a small hill to a place that was isolated by palm trees and other tropical vegetation. I suddenly realized that we were in a very old graveyard. At the center of this graveyard was a plot that was surrounded by a cement wall low enough to step over. President and Sister Peters told me this was where some of the first missionaries in Samoa were buried. There were eight graves.

The thing that struck my interest was that out of the eight graves, four represented children under the age of two and one was a twenty-one-year-old wife and mother. What role could these have possibly played in missionary work in Samoa?

During the next two days, when time would permit, I searched the history of the mission for an answer. While I was unable to gather information on all of the eight, I did discover the following.

In the early days of the Church it was common for young married couples to be called on missions and some of these young couples were called to Samoa. The first person to be buried in

that plot was Sister Katie Eliza Hale Merrill. She and her husband had only been on a mission for three months when she took sick and gave birth to a premature child. The child died the next day. The history says the following: "An hour after the death of the child, the mother called Sister Lee (wife of the mission president) to her bedside and, after thanking her for waiting on her during the sickness, said that she was 'going to die' that she 'could not stay because they had come for her.' She then talked with her husband, kissed him goodbye, and all was over. The mother and baby boy were buried in one coffin." After his mission, Brother Merrill took the remains of his wife and infant son back to Utah for burial.

Elder Thomas H. Hilton and Sister Sarah M. Hilton were serving on a mission in Samoa, where they lost three of their children, between 1891 and 1894. Little Jeanette lived less than a year, George Emmett for only seven days, and Thomas Harold for a year and a half.

Of the death of Thomas Harold the record says: "On Sunday the 11th, he was not feeling very well. . . . For two days following he appeared to be improving, but on the morning of the 14th, his mother again became concerned about his welfare. From then until his death, on March 17, 1894, everything that loving hands could do was done for his recovery, but he grew rapidly worse. . . ."

"Oh how loath we all were to believe that it was so! How sad to see our dear sister *again* bereft, and her so far from dear parents and friends who she has left for the gospel's sake.

"Thomas Harold Hilton was about one a half years old, a beautiful little boy and very dearly beloved by all the missionaries, as well as the natives who knew him. Much sympathy is felt for the bereaved parents and the blessings of the Lord are invoked upon them."

At twenty-nine, Ransom Stevens was president of the Samoa Mission

when stricken with typhoid fever, which was complicated by a heart problem. He died on April 23, 1894.

His widow, Sister Annie D. Stevens, started for home by steamer on May 23. She reached Ogden on Sunday, June 10, where she was met by President Joseph F. Smith and Elder Franklin D. Richards. On June 11, she had an interview with the First Presidency in Salt Lake City and then went on to her home in Fairview, Sanpete County, arriving at 6:00 P.M.

The history states, "The greetings by her friends were necessarily brief for Sister Stevens was ill and had to retire to bed early, and at 11 P.M., five hours after her arrival home, she gave birth to a nice boy." She had gone through the whole ordeal in the advance stages of pregnancy.

Another entry was Friday, March 2, 1900, "Little Loi Roberts was given up to die by Dr. Stuttaford at the sanatorium [in Apia]. The patient little sufferer was administered to daily, and each time he would get relief. . . . His parents [Elder and Sister E. T. Roberts] were untiring in their efforts to allay pain and sufferings."

Saturday, March 3, "Little Loi died at the sanatorium in Apia in the morning, making another sad day in the history of the mission." Small wonder that the tombstone contained the words, "Rest sweet Loi, rest." He was one and a half years old.

And that brings us to Elder William A. Moody and his bride, Adelia Moody. They were called on a mission from Thatcher, Graham County, Arizona, arriving in Samoa in November 1894. They must have had the same hopes and aspirations of any young couple just starting out. She gave birth to an eight-pound daughter on May 3, 1895. Three weeks later she passed away. The daughter, little Hazel Moody, was taken care of by local Saints while her father continued his mission. Finally, one year later we read the following about a steamer leaving for the United States, whose passengers

included four returning elders and "also Elder Moody's daughter, Hazel, one-year-old, who will be delivered to loving relatives in Zion."

The price of the gospel

A price has been paid for the establishment of the gospel of Jesus Christ in the land of Samoa. It is interesting to note that much of that price was paid by little children. I suspect that there are many obscure cemeteries in many of the nations of the world similar to that little plot in Samoa. They are a mute witness to the trials and suffering that went into the beginnings of missionary work in this dispensation.

Because of advancements in the standard of living and medical technology, these kinds of trials are almost a thing of the past. In Samoa, for instance, I found the missionaries well. There are even health missionaries, including a young couple and their two children who are helping to improve the health standards of the members and looking after the health of the missionaries where needed.

Sacrifice today

The sacrifice today is mostly a sacrifice of time and money. A sacrifice of 24 months for a worthy young man to help move the cause of the Lord forward. Others gave their lives to get the work started, but the Lord only requires that we sacrifice some time and our means to keep his work moving throughout the world.

"Can you see them?"

The story is told that toward the end of World War II an allied general came to the front lines one night to inspect his troops. As he walked along he would point out into no-man's-land and say, "Can you see them? Can you see them?"

Finally, someone said, "General, we can see nothing. What do you mean?" He said, "Can't you see them? They're your buddies; they are the ones who gave their lives today, yesterday, and the day before. They're out there alright, watching you, wondering what you are going to do; wondering if they have died in vain."

My dear brothers and sisters, as members of this Church we can ask ourselves the same question, "Can you see them?" They are the ones who paid, and some with their lives, that the gospel of the kingdom might be established in these, the last, days. They are the Hiltons, and the Robertses, and the Stevens, and the Moodys, and many others—people like you and me, who answered a call from God. I am sure they are allowed to look in on us from time to time to see how the work is going, to see what we are doing with their spiritual heritage, to see if they have died in vain.

A challenge

I wonder, young man, how successful you would be in convincing a young father who had buried three of his babies in an obscure graveyard halfway around the world because of the gospel of Jesus Christ that a mission is too much of a sacrifice because you want to buy that car or that stereo, or you don't want to interrupt your schooling, or for some other reason.

As members of the Church, I wonder how convincing we would be in telling someone that we are just too busy and maybe just a little embarrassed to share the gospel with our neighbor, especially if that someone were a young father who had buried his bride while on his mission and sent his little girl home to be taken care of by relatives while he finished his service to the Lord.

Is it not time that we listen to a prophet's voice? Is it not time that we lengthen our stride? Is it not time that we teach the gospel of the kingdom to

the world, to our neighbor? In the name of Jesus Christ. Amen.

President Tanner

We have just listened to Elder

Loren C. Dunn of the First Council of Seventy.

Elder James E. Faust, Assistant to the Council of the Twelve, will now address us and he will be followed by Elder Joseph Anderson, Assistant to the Twelve.

Elder James E. Faust

Assistant to the Council of the Twelve

I most earnestly and humbly seek to be sustained and understood by the Spirit as I endeavor to discuss an important and sensitive subject. I approach it with all humility and with the profound respect it commands.

Hallmark of life

I have chosen to speak on the sanctity of life. I desire also to speak with reverence about the hallowed hallmark of life, which is the ability to reproduce itself. I wish also to be an advocate for the unborn. For this reason I direct my remarks primarily to women, because only they can honor the holy calling of motherhood, which is the most exalted good that can be rendered to mankind.

In the Talmud we read that he who saves one life is as if he had saved an entire world. Since the beginning of man, God has taught of an absolute respect for human life. From the very first moment of his being until the last breath of his life, there is a veneration for life which includes those in being, but not yet born.

One wise teacher tells us, "One human life is as precious as a million lives, for each is infinite in value." (Rabbi Immanuel Jakobovits, *Jewish Views on Abortion*, p. 4.)

Sacred procreative powers

The exercise of a man or woman's sacred procreative powers makes each a

partner with God in creation and brings to them in parenthood their greatest happiness. This divine partnership also brings their greatest privileges and most weighty responsibilities.

Since becoming a parent is such a transcending blessing, and since each child is so precious and brings so much happiness, a cardinal purpose of marriage and of life itself is to bring forth new life within this partnership with God. Obligations inherent in the creation of precious human life are a sacred trust, which if faithfully kept, will keep us from degenerating into moral bankrupts and from becoming mere addicts of lust.

The responsibilities involved in the divine life-giving process, and the functions of our body, are so sacrosanct that they are to be exercised only within the marriage relationship. Those who do not accept and meet those responsibilities, for any reason, as well as those who do, should never depart from the law of chastity if they wish to be truly happy. All members of this Church seeking eternal joy and peace are expected to and will wish to come to the marriage altar free from sexual transgressions—chaste and pure. Any who fail to do so may find that they have cheated themselves of their own self-respect, dignity, and much of the great joy they seek in marriage. Because of the special inner peace, strength, and happiness it brings, chastity, as the law of God, is and always has been really "in," and unchastity is and always has been really "out."

"in," and unchastity is and always has been really "out."

A despicable sin

In times past we have looked upon a person who saves another human life as a great hero; yet now we have come to a time when the taking of an unborn human life for nonmedical reasons has become tolerated, made legal, and accepted in many countries of the world. But making it legal to destroy newly conceived life will never make it right. It is consummately wrong.

President Spencer W. Kimball has recently said, "This is one of the most despicable of all sins—to destroy an unborn child to save one from embarrassment or to save one's face or comfort." (*Ensign*, Nov. 1975, p. 7.)

Some say, as did the Supreme Court of the United States, that it is only a theory that human life is present from conception. This is contrary to insurmountable medical evidence. Dr. Bernard N. Nathanson recently revealed that he was among those who were militantly outspoken in favor of legalized abortion and joined in using every device available in political action to promote it. He helped set up and became director of the first and largest abortion clinic in the western world. After the center had performed some sixty thousand abortions, Dr. Nathanson resigned as director. He said, "I am deeply troubled by my own increasing certainty that I had in fact presided over 60,000 deaths. There is no longer serious doubt in my mind that human life exists within the womb from the very onset of pregnancy." (*New England Journal of Medicine*, vol. 291, no. 22, p. 1189.)

Way back in the sixteenth century, Arantius showed that maternal and fetal circulations were separate, thus clearly demonstrating that there are two separate lives involved. The unborn babe is certainly alive, because it possesses the token of life which is the ability to reproduce dying cells. (Dr.

Eugene F. Diamond, *Illinois Medical Journal*, May 1967.)

Sacred life

For the unborn, only two possibilities are open: It can become a live human being or a dead unborn child.

Dietrich Bonhoeffer, referring to the unborn babe in the mother's womb, said, "The simple fact is that God certainly intended to create a human being."

Because she feels it, every mother knows there is sacred life in the body of her unborn babe. There is also life in the spirit, and some time before birth the body and the spirit are united. When they do come together, we have a human soul. For the Lord has said, "And the spirit and the body are the soul of man." (D&C 88:15.)

Abortions rarely justified

Experts tell us that the necessity of terminating unborn life is rarely justified for purely medical or psychiatric reasons. (Dr. James H. Ford, M.D., *California Medical Journal*, Nov. 1972, pp. 80-84.) Some justify abortions because the unborn may have been exposed to drugs or disease and may have birth defects. Where in all the world is the physically or mentally perfect man or woman? Is life not worth living unless it is free of handicaps? Experience in working with handicapped children would suggest that human nature frequently rises above its impediments and that in Shakespeare's words, "They say best men are molded out of faults, And, for the most, become much more the better For being a little bad" (*Measure for Measure*, 5, i, 445) in the physical sense.

Many parents who have known the heartache and concern of caring for a handicapped child would agree with Pearl Buck, Nobel prize-winning author who said, "A retarded child, a handicapped person, brings its own gift to life, even to the life of normal human

beings." (*Death Before Birth*, the Constitutional Right to Life Committee, Providence, Rhode Island.) What a great gift to mankind the life of Helen Keller brought.

Accountability

It is the belief of those who are members of this Church that human life is so hallowed and precious that there is an accountability to God on the part of those who invoke the sacred fountains of life.

The destruction of such a treasure is so abhorrent that the First Presidency of the Church has clearly and repeatedly counseled the world—as did President Kimball this morning—against the taking of unborn life. I quote, "Abortion must be considered one of the most revolting and sinful practices in this day. . . . Members of the Church guilty of being parties to the sin of abortion must be subjected to the disciplinary action of the councils of the Church as circumstances warrant." Members are counseled neither "to submit to or perform an abortion except in the rare cases where" it is medically necessary, and, as the First Presidency has further counseled, "even then it should be done only after counseling with the local presiding priesthood authority and after receiving divine confirmation through prayer." The First Presidency has advised that it will be amenable to the laws of repentance and forgiveness. (*Ensign*, March 1973, p. 64.)

Sacred nature of motherhood

It is my feeling that we grossly underestimate the sacred nature of motherhood. Psychiatric experts remind us that there are certain fundamental, biological facts which influence the psyche of those who bring new life into the world. One says, "The ability of mothers to accept infants after they are born is underrated and underestimated." (Dr. S. Bolter, *American*

Journal of Psychiatry, Oct. 1962, pp. 312-16.) Childbearing is a basic biological and psychological, privileged function of womankind.

One of the most evil myths of our day is that a woman who has joined hands with God in creation can destroy that creation because she claims the right to control her own body. Since the life within her is not her own, how can she justify its termination and deflect that life from an earth which it may never inherit?

The great medical profession, for which I have such great respect, that for centuries has been committed to the preservation of life under the cardinal principles of treatment—"do no harm" and "protect life"—now finds itself destroying almost a million unborn children a year in the United States alone. Each of these, because of tiny chromosomal differences, would have been different from any other person born in the world. How many with special gifts like unto Moses, Leonardo da Vinci, and Abraham Lincoln might have been among them?

Defense of the unborn

These and all others are entitled to a defense in their unborn, natural state of existence. One great physician says, "We do that much for seagulls, flamingos and whooping cranes." This same physician, Dr. Henry G. Armitage, Jr., states, "Not without comment shall it come to pass that a state (so fretful for the preservation of the praying mantis but holding an unborn baby to be of no account) can send a spark of immortality swinging out into limbo and conspire with citizen and physician to turn a fragile, living object of simple innocence and complex wonder into a pathetic pulp and consign it by rude and peremptory passage to the furnace or sewer—unknown, unwanted [and] undefended." He further questions how a woman as "the fertile adornment of our race can be deluded into the notion that she is a mere portress of unwanted

luggage or be by blandishment seduced into believing that she has dominion over life not her own." He says, "An abortion is never commonplace, for the world holds no heartbreak like the death of innocence. Whenever and wherever it occurs, we all suffer another loss from that little which sustains us and holds us together. It is the degradation of humanity. It is fulness emptied, innocence defiled, song unfinished, beauty discarded, hope unsprung. In our absence, housebreakers are robbing us of everything that we own: of virtue, honor, integrity, trust, innocence, truth, beauty, justice and liberty." (Dr. Henry G. Armitage, Jr., *The Death of Innocence*.)

I urge all who may have dipped into the fountains of life to respect the

divinity inherent in that life and to protect this sacred treasure and its transcending blessings. For the Savior of the world said, "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me." (Matt. 25:40.)

I leave my testimony that the most precious of all of God's creations is eternal life itself, in the sacred name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder James E. Faust, Assistant to the Council of the Twelve, has just addressed us.

Elder Joseph Anderson, Assistant to the Twelve, will now address us. He will be followed by Elder L. Tom Perry of the Council of the Twelve.

Elder Joseph Anderson

Assistant to the Council of the Twelve

Everyone is striving to be happy but the number who truly achieve, that goal is limited.

Lehi, a Book of Mormon prophet, has said that men are that they might have joy. There is a great difference between joy and pleasure. To a certain degree, at least, joy and happiness are synonymous.

Happiness is not worldly pleasures

Why aren't people happy? Too many adopt the theory that happiness is dependent upon the obtaining of material things and the enjoyment of worldly pleasures: the accumulation of wealth, the achievement of fame, the ownership of palatial homes and earthly possessions, etc.

A wise man of old relates in Ecclesiastes his efforts to find profit from his labors. He said he gave his heart to seek out and search by wisdom concerning all things that are done under heaven. He mentioned that he had seen all the

works that are done under the sun, and behold, said he, all was vanity and vexation of spirit.

He sought mirth, the enjoyment of pleasure, and behold, he said, this also is vanity. He builded him houses, planted vineyards, made gardens and orchards, employed servants and handmaidens, and had great possessions of cattle. He obtained singers and instruments, musicians and music, and whatsoever his eyes desired, that he obtained. Then he looked at all the works that his hands had wrought and on the labor that he had performed, and behold, he said, all was vanity and vexation of spirit.

After all his thinking and his accomplishments and efforts, his final conclusion is set forth in the following language:

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.

"For God shall bring every work into judgment, with every secret thing,

whether it be good, or whether it be evil." (Eccles. 12:13-14.)

Who is happy?

Who are the happy people today? Not those who forsake the Lord and devote themselves entirely to the pleasures of life and the physical things of the world. The truly happy people are those who have faith in the Lord and keep the laws of the gospel, those who forget self in their desire and effort to bless others.

Our Heavenly Father loves his children. He wants us to be happy, and he has shown us the way. I recall a lecture given in the Salt Lake Tabernacle some years ago in which the speaker said that, in reading the four Gospels, he discovered that Jesus, in referring to God, always called him Father: our Father, your Father, my Father, the Father; and that in these four Gospels Jesus used the word Father 148 times in referring to God.

Our greatest treasures

Many of us are fathers—fathers of the mortal bodies of our children. The greatest treasures we have are our children. When they are happy and successful, we are happy. When they depart from the straight and narrow path, the hearts of the parents are saddened.

Our Lord has told us by revelation through the Prophet Joseph Smith regarding the worth of souls:

"Remember the worth of souls is great in the sight of God;

"For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him.

"And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance.

"And how great is his joy in the soul that repenteth." (D&C 18:10-13.)

"And how great is his joy in the soul that repenteth." (D&C 18:10-13.)

Happiness in the gospel

The Lord has restored the gospel, which is the true plan of life, salvation, and exaltation. He has given us no law, advice, counsel, or commandment that is not for our blessing and happiness.

As an illustration, every one of the Ten Commandments, if lived, will bring joy and satisfaction. This does not mean we will not have problems. The Lord has said that all things work together for the good of him who loves the Lord. Some people take the view that the Ten Commandments are outmoded. It is true that they are not adopted into the lives of some people, but the commandments that were given by Jehovah on Mount Sinai are light, are truth, eternal truth, and failure to observe them brings the opposite of joy and happiness. The same may be said of all truth given us by the Lord. Wickedness never was happiness and never will be. (See Al. 41:10.) It has been said: "It is a statistical fact that the wicked work harder to reach hell than the righteous do to enter heaven."

The psalmist has said: "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" (Ps. 107:8.)

Warning

Since the beginning of this dispensation, the Lord, through his latter-day leaders and prophets, has been warning the people of the approaching storms. He has warned of the dangers involved in the use of alcoholic beverages, tobacco, and other harmful things. He has warned against the lowering of the moral standards and against all kinds of iniquity. We have been told that we must have respect for law and order, yet the people of this nation and other nations have arrived at a condition where crime is increasing at a rapid rate. "The whole world lieth in

sin, and groaneth under darkness and under the bondage of sin." (D&C 84:49.)

We are fast approaching the time—and perhaps have reached it when our lives are in danger from hoodlums, gangsters, and other evil-minded persons, when lawlessness is so commonplace that our properties, our holdings, our rights and privileges, are in jeopardy. When we destroy the principles of honesty, integrity, and morality, our civilization is most certainly on the verge of losing the power to preserve itself. According to the history of the past, other nations reached great eminence and power, but because of the wickedness of their people, they lost the glory that they formerly had. Such was the case with ancient Greece, Rome, and the civilizations that once flourished on this American continent.

A happy people

In the Book of Mormon we read of the establishment of the Lord's church upon the Western Hemisphere by Christ himself after his resurrection, and in speaking of the conditions that prevailed, the following is recorded:

"And it came to pass that there was no contention in the land, because of the love of God which did dwell in the hearts of the people.

"And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be a *happier* people among all the people who had been created by the hand of God." (4 Ne. 15-16. *Italics added.*)

After about 210 years had passed away following the coming of the Savior, "they [the people] did deny the more parts of his gospel, insomuch that they did receive all manner of wickedness." (4 Ne. 27.) As a result of their wickedness there were wars and contentions, and finally destruction came upon the descendants of Lehi who occupied this continent.

The family

One of the dangers facing the world is the deterioration of the home and the family. Latter-day Saints look upon the family as the greatest institution of civilization. Subversion of this great institution can do nothing less than bring destruction upon the world. The plan of life and salvation teaches that marriage is for time and eternity.

The very purpose of life is that we might take upon ourselves mortality, that we might prove ourselves to see if we will do the things that the Lord has commanded us. And one of the things that the Lord has commanded us to do is to multiply and replenish the earth, that we might have joy in our posterity, not only in this life but throughout all eternity. When Eve was given to Adam as a wife and helpmate, there was no death. It was an eternal union, and it must needs be that the family relationship continue throughout eternity if we are to have eternal joy. The eternity of the marriage covenant can be made possible in the temples of the Lord by those having proper authority from the Lord to perform that holy ordinance.

God's great purpose

This is a glorious world in which we live. It was created by God through his only Begotten Son, with its heavenly bodies and their functions. The earth with its abundance of flowers, its adornment of beautiful trees and shrubs; the majestic mountains; the mighty oceans; the sun and its great functions; the stars and planets in the heavens—yes, they are all the handiwork of God. All these things bid us have joy. Man, however, is the greatest of all God's creations. The Lord God told Moses: "This is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.) Man is God's son, his daughter. All these other things are just provisions for the accomplishment of his great purpose.

There is a difference between im-

mortality and eternal life. We cannot accomplish the immortality of our souls; that has been brought to pass by the atonement of our Redeemer and Savior. Immortality is to live forever, but immortality does not necessarily include eternal life. Eternal life does include immortality. Eternal life is to live with God in his celestial kingdom, in his presence. That is a very important part of our mission, but we can have eternal life only through the exercise of our free agency and through obedience to the gospel plan. This is the principal purpose of our coming here, that we might overcome, that we might keep the commandments the Lord has given us, and that we might render service in his kingdom. Only by doing these things will it be made possible for God to accomplish his work—the purpose for which the world was created and the purpose of our existence upon this earth. We must yield obedience to the will of God, his gospel, the power of God unto salvation.

True joy

One has true joy when he knows that he pleases God, and again, when he is assured that God is pleased with him.

The day will come when the Lord shall compensate every man according to his work. His arm shall be revealed. May we adopt and follow the true road to happiness, which is to fear God and keep his commandments and thereby attain the great goal given us by the Lord, namely, life eternal and everlasting joy in the presence of our Heavenly Father and his Beloved Son, I humbly pray in the name of the Lord Jesus Christ. Amen.

President N. Eldon Tanner

He to whom you have just listened is Elder Joseph Anderson, Assistant to the Twelve.

Elder L. Tom Perry of the Council of the Twelve will be our concluding speaker.

Elder L. Tom Perry

Of the Council of the Twelve

As difficult as it may be, I would like to pay tribute today to a very noble soul who found the joy in living a life of service.

Our first meeting occurred 30 years ago. I was a newly appointed secretary to the stake MIA. She was a board member from one of the wards. My job was to call the roll at our stake leadership meeting. In those days when we had a standing roll call, I remember a particular evening when I was calling out the various wards. I had no difficulty in making an accurate count of the young men in attendance; then I started on the young women's roll. Suddenly my eyes met a charming, beautiful young woman. I completely lost my ability to count. I confess to the Church Historian today that those records that

are in the archives of the Church are not accurate for that particular meeting.

Eight months later I was kneeling at an altar in the house of the Lord, holding her hand, and hearing the most glorious words ever to be uttered on earth, "For time and all eternity." I realized that I was receiving the greatest gift of God. I was being sealed in marriage by one having the authority to act for the Lord in uniting myself and my lovely companion together for time and all eternity, if I would but live worthy of her. We had only been married a few days before I found out I had married a woman with great empathy in her heart for her fellowmen. All of those wonderful aromas which came from the air around her kitchen were not all intended for me, for when she would

find someone in need, she could not rest until she had made an effort to supply a relief.

Compassionate service

I frequently found myself returning home from a busy day's work, still under great pressures to complete an assignment before the following morning, only to find I had been committed to an act of compassionate service that night. As we would drive to our place of service, I would be mumbling under my breath, "Why me tonight? How will I ever get that job done before morning?" Then we would arrive at the place of service, and I would see the light in her eyes as she would perform her acts of mercy. I would see children dance with joy and parents weep with gratitude for her concern. On the way home I was mumbling a different tune. I was thanking the Lord for the privilege of being there that particular night.

Motherhood: the noblest call

She understood her role in the family organization. She was anxious to fill that which God had intended for her and had confidence and trust that I would fulfill the one designed for me. My responsibility was to be the provider and protector and builder of the home. Hers was to put beauty and love within its walls. When I married her, she was already an expert in her field. I still needed training in mine. During those early years, I am certain, she could have returned a much larger paycheck to the family than I was able to provide. However, when I came home one evening and announced that I had qualified for graduation from college, without even making it a matter of discussion, she marched in to her boss the following morning and resigned. Homemaking, to her, was the greatest of all occupations. Being a mother was the noblest of all calls. Her love and attention and concern for her children were so evident in our homes.

Charity

As a family we soon learned to live with the unexpected when an act of charity was involved. We had moved to California several years ago, and while we were preparing our finances to buy a home, we rented one which furnished us with appliances we needed. We had to store ours in our garage waiting for the purchase of a home. One evening in sacrament meeting she heard an earnest appeal from the bishop of our ward to assist those who had lost so much in a devastating flood a few miles from where we lived. As I drove home from work a few nights later, I saw a trailer in my driveway. There was a man tying my appliances on his trailer. I rushed into the house to see what was going on. And I was greeted with the words, "Oh, didn't I tell you? After sacrament meeting last week, I informed the bishop if anyone needed our appliances for flood relief, they could have them."

I always knew that if my wife found a stranger in our city at church on Sunday, I could find them in our extra bedroom when I returned home from my Church assignment that evening. A student looking for a room, a father being transferred to a new city, looking for a place for his family, a family returning from an overseas assignment, etc., were always welcome to stay with us until they could find a permanent place of residence.

Faith and courage

Even through these multitude acts of kindness, her finest hours were yet to come. Five years ago our lives were shocked with an announcement that she had contracted a terminal disease. Her life expectancy could only be another six months to a year. She accepted this decision with a faith and courage I never expect to see equalled. As the doctor made this announcement to us, she turned to me and said with all the faith and peace that she could muster, "Don't tell anyone about this. I don't

want it to change our way of life or have anyone treat us differently." Now her life was filled with physical hardship. It seemed to only make her more sensitive for the physical needs of others. Her empathy for her fellowmen increased, for now she had a greater appreciation for need.

Three serious operations followed in very short order. There were only a few who knew about them and they were sworn to secrecy. Her pattern of life in the hospital was always the same. With her careful planning, she would attend church on Sunday, the operation would be performed early Monday morning. By Tuesday, she was trying to get out of bed. By Wednesday she would be up moving around, trying to regain her physical strength. Thursday would find her helping the nurses assist others who were in the hospital. Friday she would spend trying to convince the doctor that she was ready to go home. By Saturday morning the doctor would give up in despair and discharge her. Sunday she would be back in church looking radiant. No one would ever suspect that she had just gone through major surgery. After the meeting I would rush down to take her home to get her some needed rest. And as I would come close to her I would hear her say to someone else in need, "Now don't worry about a thing. I'll have dinner ready for you and at your home on Thursday night."

Dependence on the Lord

She placed her illness entirely in the hands of the Lord, and he blessed her with enough strength to endure and just enough energy to live the kind of life she wanted to live. After a difficult night, I would plead with her to remain in bed. Her answer was always the same: "No, I am not going to start that."

The Lord blessed her with four additional years that medical science

could not promise her. How grateful we are for those years, for it was during this period that she was able to stand by my side as we were honored in these present positions. She was able to see, at least in some degree, what she had tried to make of me.

Called to leave mortality

The Lord made it as convenient as possible in his timing to call her home. He waited until I had completed my traveling schedule for the year. And on the first Saturday I had been home in many months, he called her to leave mortality.

Her last acts were so typical of her. She was up preparing breakfast for her family. I heard her drop a dish and give a little moan. As I rushed from my study, thinking she had injured herself, I found that she was suffering from a stroke that was causing her to lose the use of her right arm. I quickly picked her up and carried her in to a little couch I had just recently convinced her that she should have near her kitchen so she could rest during the day.

There was terror in her eyes as the paralysis started to spread down her side. I told her I was going to rush a call to the doctor. She said, "First, give me a blessing." As I laid my hands on her head that morning, the Lord in his great mercy let me know that her time had come. As I left the room to call the doctor after that blessing, she was literally fighting to move her right arm and her right leg. And the last words I heard her utter were, "I will not live as a half a person."

Her next two hours, her last in mortality, were the only two I know of in her life that she was not carrying her full load and a little extra for someone else. The Lord in his mercy has let her pass through the veil and relieved her from her anxiety and pain. Now she is whole again, and I am certain paradise is a much more joyful place because she is there.

Appreciation

For the hundreds of messages of sympathy we have received, we express our appreciation. If we had taken time to classify them, I think we would have found that we could have sorted them in two piles that typified and characterized her in her life here on earth. The first pile that we would have sorted—as we heard from the eastern part of the United States—would be something like this: “She gave us our first Book of Mormon and was an inspiration to us. How grateful we are to have known her. We will always remember her gracious hospitality to our family on the day of our baptism. It was such a happy occasion to have dinner in your home on that particular day.”

She was deeply grateful for her membership in the church of Jesus Christ. It was the foundation on which her life had been built. It was her sustaining power, her hope for the eternities. She was anxious to share her witness of the mission of our Lord and Savior with others. A fundamental part of her storage program, which included, of course, the basics of wheat, canned goods, and other inventories, was a supply of a dozen copies of the Book of Mormon. She would count those just as religiously as she would count her other supplies and replenish them in the same order. She used to comment about her inventories: “When we use the food, the inventory is gone. When I make a gift of the Book of Mormon, I never stop receiving the benefit and enjoyment of that gift.”

The second group of letters would read in part this way: “Your wife and mother was my stake leader in Spiritual Living. For one year I met with her for forty-five minutes each month and she had a profound influence on my life. She will always be one of the truly unforgettable people I have known. To me she exemplified spiritual living. She understood the needs of others and sought diligently to supply those needs.”

Glorious hope of resurrection

The Lord has said to us, “Thou shalt live together in love, insomuch that thou shalt weep for the loss of them that die, and more especially for those that have not hope of a glorious resurrection.”

“And it shall come to pass that those that die in me shall not taste of death, for it shall be sweet unto them.” (D&C 42:45-46.)

I understand this scripture now as never before. Even though there is great loneliness without her, her passing was sweet because of the way she had lived.

In tribute to her today, I recommend to you her way of life. I watched service consume pain. I witnessed faith destroy discouragement. I have seen courage magnify her beyond her natural abilities. I have observed love change the course of lives.

May God grant that her memory will bring satisfaction and fulfillment to your life, I humbly pray in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder L. Tom Perry of the Council of the Twelve has been our concluding speaker.

A special welfare meeting will be held at 7 a.m. tomorrow morning, Saturday, in the Tabernacle. General Authorities, Regional Representatives, stake presidencies, high councilors involved in welfare production work, bishoprics, and stake and ward Relief Society presidencies are invited to attend.

Sessions of the conference will be received over KSL radio and KIRO radio-Seattle beginning at midnight tonight, and can be heard in many areas of the United States and the world—Canada, Alaska, Europe, Central and South America, and the Islands of the Pacific.

The singing for this session has been furnished by the Logan LDS Institute Choir. We are grateful for the

presence of you young men and women here today and for the beautiful numbers rendered at this session of the Conference.

With James L. Bradley conducting and Roy Darley at the organ, the choir will now favor us with "If With All Your Hearts."

Following the singing, the benediction will be offered by President John Langeland, president of the Salt Lake Emigration Stake and recently called as the president of the Norway Oslo Mission.

This Conference will then be adjourned until 10 a.m. tomorrow morning.

The Logan LDS Institute Choir sang the song, "If With All Your Hearts."

The benediction was pronounced by President John Langeland, president of the Salt Lake Emigration Stake.

The Conference was then adjourned until Saturday morning at 10 o'clock.

SECOND DAY MORNING MEETING

THIRD SESSION

The third session of the General Conference commenced at 10:00 a.m. on Saturday, April 5, 1975.

President Spencer W. Kimball presided at and conducted this session.

The choral numbers were provided by the Salt Lake Tabernacle Choir, with Jerold D. Ottley conducting and Alexander Schreiner at the organ.

President Kimball opened this session with the following remarks:

President Spencer W. Kimball

We extend a sincere greeting and welcome to all assembled this morning in this the Third Session of the 145th Annual Conference of The Church of Jesus Christ of Latter-day Saints. We also extend greetings to the many members and friends in the overflow congregations in the Assembly Hall and Salt Palace and who are tuned to these proceedings by radio and television. Elder J. Thomas Fyans and Bishop Victor L. Brown are on the stand in the Assembly Hall, and Elders ElRay L. Christiansen and A. Theodore Tuttle are on the stand in the Salt Palace.

There are in attendance officers and members of the Church from many lands who have assembled to worship and counsel together in the traditional setting of the historic Tabernacle on Temple Square in Salt Lake City.

We are grateful to the managers and operators of radio and television stations throughout many parts of the world for the coverage being given to this session of the conference.

Earlier this week, the general officers and teachers of the Sunday School and Primary convened in Salt Lake City in their annual conferences, where important instructions were given in matters of administration and teaching.

The music for this session will be provided by the Tabernacle Choir under the direction of Brother Jerold Ottley with Alexander Schreiner at the organ.

The Choir will begin this service by singing: "For the Strength of the Hills."

The invocation will be offered by Brother F. Enzo Busche, Regional Representative of the Twelve from Germany.

The Tabernacle Choir sang "For the Strength of the Hills."

The invocation was offered by Brother F. Enzo Busche, Regional Representative of the Twelve.

The song, "For I Am Called By Thy Name," was sung by the Tabernacle Choir.

President Spencer W. Kimball

The Choir will now favor us by singing, "For I Am Called By Thy Name." Following the singing we shall be pleased to hear from President N. Eldon Tanner, First Counselor in the First Presidency.

President Kimball

President N. Eldon Tanner, First Counselor in the First Presidency, will be our first speaker. He will be followed by Elder Howard W. Hunter of the Council of the Twelve Apostles.

President N. Eldon Tanner

First Counselor in the First Presidency

Having so recently returned from the great countries of South America, and having partaken of the spirit and faith of the devoted and dedicated Saints there, and sensing that I was in Book of Mormon land, I feel constrained to talk about the Book of Mormon, which contains a history of the early inhabitants of the American continents.

Conferences in South America

As I participated in those inspiring events of the area conferences in Sao Paulo, Brazil, and Buenos Aires, Argentina, and mingled with those wonderful brothers and sisters, I was touched by their simple faith and their great desire to serve the Lord and build his kingdom here on the earth.

It was heartwarming to feel their love as President Kimball, our prophet, came into their midst, and to see their tears of joy as he moved among them to bless and counsel them. I envisioned what a beautiful, heavenly experience it must have been for those early Nephite people in the Western Hemisphere who were privileged to have a visit from the resurrected Lord himself, who came to visit his other sheep, that they too might be brought into the fold and have an organization for teaching and practicing his gospel.

Bible predictions

It is about this section of the Book of Mormon, which is known as Third Nephi, that I wish to speak to you today. Before doing so, however, I should like to review some predictions from the Bible attesting to the authenticity and the coming forth of the Book of Mormon.

I read from Ezekiel in the Old Testament: "Moreover, thou, son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions:

"And join them one to another into one stick; and they shall become one in thine hand." (Ezek. 37:16-17.)

From the content of these books, we know this refers to the Bible and the Book of Mormon. When we understand how the Book of Mormon came forth—that an angel actually came down and delivered to Joseph Smith the records from which it was translated—it is clear what John the Revelator meant when he said, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

"Saying with a loud voice, Fear

God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." (Rev. 14:6-7.)

There are many scriptures which assure us that God is as interested in us today as he has been in all his children from the beginning, and thus we believe in continuous revelation from God through his prophets to guide us in these latter days. The Prophet Amos said, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.)

"Other sheep"

The Savior made this statement as recorded in John: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." (John 10:16.)

Thus it is clear why the Savior, following his crucifixion and resurrection, came to the Western Hemisphere amidst the signs and wonders which had been foretold, that these people might have the same advantages and opportunities for learning and living his gospel as those among whom he lived in mortality.

I suppose that nowhere in the scriptures do we have a more beautiful or detailed record of God's dealings with man than in the account of this visit as recorded in Third Nephi. I commend to all the reading of this account. Surely we can find nothing there except some warnings and beautiful teachings which, if accepted and lived, will do more than anything else to bring peace and happiness to the world and to the individual seeking such a way of life. Here we can find explanations for many unanswered questions in the Bible.

The "fifth" gospel

Third Nephi gives us additional information in more detail than the four Gospels in the New Testament, and

preserves the doctrines, teachings, and compassion of the Lord. For this reason there are many who refer to Third Nephi as the "fifth Gospel."

Our story begins with an account of the prophecies which had been given foretelling the birth of Christ. But, as has been true from the beginning, and as is true today, there were many who scoffed and said the time was past for the fulfillment of the words of the prophets. They went so far as to set apart a day when the believers should be put to death except the signs be fulfilled.

We are told that Nephi "cried mightily unto the Lord" (3 Ne. 1:12), whereupon the Lord came unto him and answered him that the time was at hand for all that had been spoken by his holy prophets to be fulfilled. All the signs came to pass, the new star appeared in the sky, and the unbelievers "fell to the earth and became as if they were dead." (3 Ne. 1:16.) Here is one of the first lessons we learn. The words of God's prophets are always fulfilled.

Wickedness and repentance

But all too soon the signs and wonders which had been experienced were forgotten, and the people waxed strong in wickedness. We read of wars and the Gadian-ton robbers and the desolation of the land. But those Nephites who remembered to call upon the Lord in righteousness were able to subdue their enemies, and they praised God for their deliverance.

We are told that they "did forsake all their sins, and their abominations, and their whoredoms, and did serve God with all diligence day and night." (3 Ne. 5:3.) In this condition they prospered.

"And it came to pass that there were many cities built anew, and there were many old cities repaired.

"And there were many highways cast up, and many roads made, which led from city to city, and from land to

land, and from place to place." (3 Ne. 6:7-8.)

Here is evidence of earlier civilizations in these areas, as recorded in the Book of Mormon, which was translated through the gift and power of God by a young, unlearned man, which gives vivid descriptions and much detail concerning things which science is now proving to be factual. Yes, it is indeed a true record, preserved by the hand of God to come forth in these latter days.

Returning to our story, we find, as is so common in the world today, that as the people prospered they began to have disputations among themselves because of pride, and some did willfully rebel against God. Within only six years the majority of the people had turned to wickedness, and Nephi began to preach repentance boldly.

This is the mission of the prophets of God: to preach repentance. And though it does not make for popularity, it must be done. We are told that the people were angry with Nephi but that he ministered with power and with great authority. We read: "So great was his faith on the Lord Jesus Christ that angels did minister unto him daily.

"And in the name of Jesus did he cast out devils and unclean spirits; and even his brother did he raise from the dead, after he had been stoned and suffered death by the people." (3 Ne. 7:18-19.)

Calamities and remorse

Then once again, as foretold by the prophets, the signs of Christ's crucifixion came to pass, attested by storms and earthquakes, by darkness, by thunder, and by fire. Cities sank into the depths of the sea, mountains were raised, and the whole face of the land was changed. This lasted for three days, and the people were heard to cry, saying, "O that we had repented before this great and terrible day, and then would our brethren have been spared, and they would not have been burned in that great city Zarahemla.

"And in another place they were heard to cry and mourn, saying: O that we had repented before this great and terrible day, and had not killed and stoned the prophets, and cast them out; then would our mothers and our fair daughters, and our children have been spared, and not have been buried up in that great city Moronihah. And thus were the howlings of the people great and terrible." (3 Ne. 8:24-25.)

Here another lesson is obvious. Throughout ecclesiastical history we find that those who rejected the prophets and failed to repent of their wickedness were struck by calamities which caused them literally to weep and to mourn and to regret their failure to heed the warnings of the prophets. We know that Christ was crucified and some of his apostles persecuted and stoned simply for trying to establish the kingdom of God and bring people to repentance and a happier way of life.

Messages of the prophets

Today the world is rejecting the messages of the prophets of God. Is it not true that there is weeping and wailing over the face of the land because men are at war one with another? Do we not have among us many who lament the waywardness of their youth and the tragedies that befall them as they turn away from righteousness and suffer the consequences of tampering with alcohol, tobacco, and drugs, and other forbidden things? How many mourners do we have as a result of the lawlessness that is extant in our communities? We need to heed the lessons from the history of the past lest we be consumed as were some of those earlier civilizations.

This was the message Christ brought to those early Nephite people as his voice was heard "among all the inhabitants of the earth, upon all the face of this land." (3 Ne. 9:1.) He reminded them of their iniquity and abominations and of the cities which had been destroyed because of the

wickedness of the inhabitants, and then he said, "O all ye that are spared because ye were more righteous than they, will ye not now return unto me, and repent of your sins, and be converted, that I may heal you?"

"Yea, verily I say unto you, if ye will come unto me ye shall have eternal life. Behold, mine arm of mercy is extended towards you, and whosoever will come, him will I receive; and blessed are those who come unto me." (3 Ne. 9:13-14.)

Christ establishes His Church in America

This same invitation is extended to man today through the prophets who speak in the name of the Lord. It is the same gospel which he taught in Jerusalem and which he taught as he organized his church for the benefit and blessing of those early Americans.

After they heard the voice, a great multitude of the people of Nephi gathered together at the temple and were conversing about this Jesus Christ and the things which they had heard. Again they heard a voice, which said, "Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him." (3 Ne. 11:7.)

As they cast their eyes toward heaven they saw a Man descending out of heaven, clothed in a white robe, and they thought an angel had appeared, until he spoke, saying, "Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

"And behold, I am the light and the life of the world." (3 Ne. 11:10-11.)

The whole multitude fell to the earth, and while they were in this attitude of reverence and humility, the Savior blessed them and taught them. His very first act was to commission Nephi to baptize, saying, "I give unto you power that ye shall baptize this people when I am again ascended into heaven." (3 Ne. 11:21.)

He also called others, twelve in number, and gave them this power, establishing that it is necessary to have authority to act in the name of the Lord. He gave them the words they should use and instructed them to baptize by immersion as they performed the ordinance of baptism. This is the same form of baptism practiced by The Church of Jesus Christ of Latter-day Saints. He made it clear to them that there should be no disputations among them as to points of doctrine which he would expound, which he said was the doctrine his Father had given unto him. He commanded the twelve to go forth and declare his words unto the ends of the earth.

Teachings of Christ

He gave them the Sermon on the Mount, almost as we find it recorded in Matthew. He gave them the Golden Rule and taught them concerning marriage and lust and fornication. He taught them about fasting and prayer and gave them the great example of what we refer to as the Lord's Prayer. He told them they could not serve God and mammon, but that they should seek first the kingdom of God and his righteousness.

He gave them many parables and taught them in all things pertaining to their salvation and exaltation. He gave special instructions to the twelve whom he had chosen, saying, "Ye are my disciples; and ye are a light unto this people, who are a remnant of the house of Joseph.

"And behold, this is the land of your inheritance; and the Father hath given it unto you." (3 Ne. 15:12-13.)

He commanded the Nephites to write his sayings, and if those in Jerusalem did not learn of the Nephites and the other tribes by means of the Holy Ghost, they would learn of them through these writings, which would be the means of teaching the gospel to the house of Israel.

Christ's compassion and love

As he perceived that they did not understand all his words, he told them to return to their homes and ponder upon his sayings; but as he beheld their tears and desire that he tarry longer, he had compassion toward them and called forth their sick, lame, blind, and afflicted and healed them. He also commanded that their little children be brought, and as he stood in their midst, he commanded the multitude that they should kneel upon the ground. We read:

"He himself also knelt upon the earth; and behold he prayed unto the Father, and the things which he prayed cannot be written, and the multitude did bear record who heard him.

"And after this manner do they bear record: The eye hath never seen, neither hath the ear heard, before, so great and marvelous things as we saw and heard Jesus speak unto the Father;

"And no tongue can speak, neither can there be written by any man, neither can the hearts of men conceive so great and marvelous things as we both saw and heard Jesus speak; and no one can conceive of the joy which filled our souls at the time we heard him pray for us unto the Father." (3 Ne. 17:15-17.)

Then he took their little children, one by one, and blessed them and prayed for them and said, "Behold your little ones.

"And as they looked to behold they cast their eyes towards heaven, and they saw the heavens open, and they saw angels descending out of heaven as it were in the midst of fire; and they came down and encircled those little ones about, and they were encircled about with fire; and the angels did minister unto them." (3 Ne. 17:23-24.)

Live the gospel

He instituted the sacrament among them, administering it to his disciples, and having them give it to the multitude. He acknowledged their desire to have the Holy Ghost and conferred it upon them. He performed miracles and gave promises, reminding them to search the writings of Isaiah and all the prophets for the signs of his Second Coming. He warned of the judgments to come and taught about tithing and work for the dead. He told them that his church should be called in his name. He again warned them to repent, saying:

"Now this is the commandment: Repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day." (3 Ne. 27:20.)

All these teachings did Christ give to those Nephite people as he came to them as a resurrected Being. We have these same teachings in his church today, and it is my prayer that we will accept and live them; that we will accept God as our Father and his Son Jesus Christ as the Savior of the world; that we will accept and follow President Spencer W. Kimball as a prophet of God; and that we might enjoy the promised blessings for so doing. In the name of Jesus Christ. Amen.

President Spencer W. Kimball

We have just listened to President N. Eldon Tanner, First Counselor in the First Presidency. Elder Howard W. Hunter of the Council of the Twelve will now address us. He will be followed by Elder William Grant Bangerter who was sustained yesterday as a new Assistant to the Council of the Twelve.

Elder Howard W. Hunter

Of the Council of the Twelve

Christians throughout the world have just celebrated the event considered by them to be the greatest happening in recorded history—the occasion when the Lord and Master arose from the tomb to live again, after having been put to death on the cross. This event has been celebrated each spring for more than 1,900 years. We are reminded, when the day comes, that the cold, dark winter has drawn to a close, and all nature is ready to come to life.

Reality of the resurrection

After the snows have melted away, trees and shrubs put forth new shoots, buds commence to burst, and all the earth becomes a symphony of warmth and color, assuring us of new life. The change of nature from the chill of winter to the beauty of spring, as nature comes to life each year, recalls the change from the gloom and despair of Gethsemane to the glorious event of the resurrection. The stone was rolled away and the announcement made: "He is not here, but is risen." (Luke 24:6.)

The reality of the event of the resurrection has profound meaning to every person who has the courage to believe. Is it true? Is Jesus Christ a reality? Did he actually come to earth, proclaim his gospel, and give his life for mankind? Is it true that he was resurrected from the tomb to make it possible for you and me to live again after death and have life everlasting? What evidence is there of these things? How do we gain a knowledge of the truth of them if we do not know?

I want to tell you that I believe these things with all my heart. I know they are true. I know that God lives and is literally our Heavenly Father; that Jesus Christ is his Son, the Redeemer of the world, and that through his atoning sacrifice every man who lives upon the earth, or who has lived or will live upon the earth, will be resurrected after death

to live again. My belief in this regard has come in the same way as it has to others who believe. All persons could have this understanding by following the simple scriptural admonition:

Admonition to seek God

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (Matt. 7:7-8.)

In his letter to Israel, James cast the admonition in words with similar meaning:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." (James 1:5-6.)

There are some who believe and others who doubt, but questions can be resolved and knowledge gained if we will follow these simple instructions from the scriptures. Of course, those who lack the desire to know and are "driven by the wind and tossed" will never understand the things pertaining to God and his divine plan. A prophet has made this meaningful statement:

"The things of God are of deep import; and time, and experience, and careful and ponderous and solemn thoughts can only find them out. Thy mind, O man! if thou wilt lead a soul unto salvation, must stretch as high as the utmost heavens, and search into and contemplate the darkest abyss, and the broad expanse of eternity—thou must commune with God." (Joseph Smith, *History of The Church of Jesus Christ of Latter-day Saints*, 3:295.)

Gospel of salvation

The gospel, as brought to the earth by the Savior, is the good news of salvation; therefore, the plan of salvation *is* the gospel of Jesus Christ. He said, "Remember the things that I have told you.

"Behold I have given unto you my gospel, and this is the gospel which I have given unto you—that I came into the world to do the will of my Father, because my Father sent me.

"And my Father sent me that I might be lifted up upon the cross; and after that I had been lifted up upon the cross, that I might draw all men unto me, that as I have been lifted up by men even so should men be lifted up by the Father, to stand before me, to be judged of their works, whether they be good or whether they be evil." (3 Ne. 27:12-14.)

Principles of the gospel

As we study the scriptures carefully, the understanding comes to us that the basic elements or principles of the gospel taught by the Master consist of the following steps:

1. We must develop within ourselves a faith in Jesus Christ, that he is the Son of God and Savior of the world.

2. We must repent of wrongdoings and be willing to follow his teachings.

3. We must be baptized according to instruction for a remission of past sins.

4. We must receive the Holy Ghost by the laying on of hands.

5. We must continue in righteous living to the end of mortal life.

The first step is faith, not just faith in general, but a specific faith—faith in the Lord Jesus Christ. To know whether or not Jesus Christ is a reality, or if it is true that he is the Son of God and came to earth to proclaim his gospel, give his life, and accomplish the resurrection that all men may live again, there must arise within one's soul a genuine desire to gain a knowledge of the truth. When such a desire becomes strong enough,

we are persuaded to examine the evidence.

Evidence of God's existence

There is no tangible, concrete evidence of the existence of God or the divinity of the Master in the legal sense, but not all inquiry for truth results in proof by real or demonstrative evidence. It is fallacious to argue that because there is no demonstrative evidence of the existence of God he does not in fact exist. In the absence of evidence often thought necessary by the scientific world for positive proof, our search may take us into the realm of circumstantial evidence. We could spend hours describing the wonders of the universe, of the earth, of nature, of the human body, the exactness of the laws of physics, and a thousand things, all of which dictate to the conscience of a truth seeker that there is a creator and one who rules over the universe.

What would be the situation if the existence of God could be proven by demonstrative evidence? What would happen to the element of faith as the first step or principle of the gospel? One of the burdens of the teachings of the Master was to emphasize the importance of faith. Faith is the element that builds the bridge in the absence of concrete evidence. This is exactly what the writer of the epistle to the Hebrews was talking about when he referred to faith as "the substance of things hoped for, the evidence of things not seen." (Heb. 11:1.) In other words, faith is the assurance of the existence of a truth even though it is not evident or cannot be proved by positive evidence.

Need for faith

Suppose that all things could be proven by demonstrative evidence. What then would become of the element of faith? There would be no need for faith and it would be eliminated, giving rise then to this query: If faith is the first step or principle of the gospel

and is eliminated, what happens to the gospel plan? The very foundation will crumble. I submit that there is a divine reason why all things cannot be proven by concrete evidence.

Those who doubt are prone to ask for proof or a sign that they might believe. The prophet Alma spoke to his people on this very subject and said to them, "Yea, there are many who do say: If thou wilt show unto us a sign from heaven, then we shall know of a surety; then we shall believe.

"Now I ask, is this faith? Behold, I say unto you, Nay; for if a man knoweth a thing he hath no cause to believe, for he knoweth it." (Al. 32:17-18.)

How faith develops

Alma then talked to his people about the principle of faith and likened it unto a tree seed which, after being planted, needed care and cultivation. The desire for fruit caused the seed to be planted, and the planter had faith that it would sprout and grow. Alma continues to describe this seed of faith:

"As the tree beginneth to grow, ye will say: Let us nourish it with great care, that it may get root, that it may grow up, and bring forth fruit unto us. And now behold, if ye nourish it with much care it will get root, and grow up, and bring forth fruit.

"But if ye neglect the tree, and take no thought for its nourishment, behold it will not get any root; and when the heat of the sun cometh and scorcheth it, because it hath no root it withers away, and ye pluck it up and cast it out.

"Now, this is not because the seed was not good, neither is it because the fruit thereof would not be desirable; but it is because your ground is barren, and ye will not nourish the tree, therefore ye cannot have the fruit thereof.

"And thus, if ye will not nourish the word, looking forward with an eye of faith to the fruit thereof, ye can never

pluck of the fruit of the tree of life." (Al. 32:37-40.)

Faith: the first step

Thus faith becomes the first step in any action and must be the first step in understanding the gospel. Faith in the Lord Jesus Christ brings us to a knowledge of the reality of his atoning sacrifice. We have need to be taught and to understand this first principle.

In the closing two verses of Matthew is given the account of the final appearance of the Master to the eleven disciples on the mountain in Galilee. His parting words give emphasis to the importance of his teachings and confer the great commission to others to teach all persons, in these simple, understandable words:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." (Matt. 28:19-20.)

Missionaries teach gospel

The emphasis is on the words *teach* and *baptize*. Following this scriptural admonition, missionaries of the Church, both young and old, are in the world teaching the principle of faith in the Lord Jesus Christ and the other principles of the gospel to all who will hear. This is according to the pattern established by the Master himself as recorded by Mark: "And he called unto him the twelve, and began to send them forth by two and two." (Mark 6:7.) They went forth and bore witness of his divinity in those days, over 1,900 years ago, and devoted ambassadors of today bear the same witness as they go into the world "two and two."

The nations of the world will be blessed by the message of the gospel

they carry, and every person who has an honest desire for the truth will learn to know the true and living God and that Jesus is the Christ, the Redeemer of all mankind by his atoning sacrifice, if he will give heed to the message. May the faith of each of us be strengthened by conscientious effort, I humbly pray, in the name of Jesus Christ. Amen.

President Spencer W. Kimball

Elder Howard W. Hunter of the Council of the Twelve Apostles has just spoken to us.

Elder William Grant Bangarter, newly sustained as an Assistant to the Council of the Twelve, will now address us.

Elder William Grant Bangarter

Assistant to the Council of the Twelve

I feel like the young mother who was being wheeled into the delivery room and said, "I don't believe I'll go through with it."

The brief interview my wife and I had the other day with President Kimball indicated that the service that we have enjoyed in the years past now has the expectation of being expanded so that we may have contact, and hopefully influence, throughout the entire world. It's amazing to the two of us how suddenly, in the space of a few brief moments, the greater part of our personal plans, ambitions, and world desires has been swept away, never to return in this life.

Qualifications

I wakened one morning many years ago with the realization that it was my 35th birthday, and the thought crossed my mind, "You are now old enough to be President of the United States." Then the second thought came right behind it, humbling, and said, "Yes, and that is the only qualification you have."

My one qualification today, possessed and treasured by all Latter-day Saints, is a sweet assurance given to me by the Holy Ghost that God really does live—the knowledge that I have talked with him in prayer and that he

has answered me many times and given me the influence of his Holy Spirit.

On an occasion, again many years ago, when I was called to be a stake president, Elder Mark E. Petersen of the Council of the Twelve interviewed me searchingly as to my worthiness to serve, and he persisted with one question: "Brother Bangarter, do you believe the gospel?"

I responded that I did insofar as I understood it.

He said, "No, I mean do you believe the gospel according to President Joseph Fielding Smith?"

Most of you know that because of the strictness with which President Smith taught the doctrines of the gospel, this was a question that could separate the sheep from the goats. I am grateful that there has been an influence in my life near to me which has made it easy for me to accept the great truth that the gospel really has been restored in the last days to the earth, and that the president of this Church is in reality a prophet of God with the priesthood and the authority of Jesus Christ to organize his kingdom and direct it here on earth.

Perhaps some of my qualifications are adequate. I am by trade a carpenter. I remember how Brother James E. Faust said a short time ago that he had to repent of being a lawyer to take this position. I don't feel the need to repent

of that, but I have been repenting just the same.

Influence of loved ones

I know that my parents reared me and all of their eleven children to be worthy of this or any other calling of service. I have felt since childhood that my mother, who is a great soul, carried with her the spirit of Hannah, the mother of Samuel of olden time—that whatever else her children might become, she had already dedicated them to the Lord and to his service. We were raised to go on missions, to work hard, to pray often, and to give our lives over to service. More than all other people put together, the influence of my parents has led me to this position. William H. Bangerter and Isabel Bowden are sacred names to me, as are, in connection with them, my brothers and sisters and other relatives.

No one's life belongs to him alone. My circle of close friends and loved ones encompasses the earth and includes many who are now departed, beginning with my dear wife Mildred, who went years ago into eternal life, who gave us our first four children, one of whom is with her. And my wife and beloved companion Geraldine, a partner and a miracle worker. She was described, in my feelings, by Elder Perry in his wonderful testimony yesterday. She has added seven other children to our family—all vibrant, loving, and devoted to each other and to us—and our lives are very rich. Six of them are waiting for us to return to Europe. Others in our circle include childhood and youthful companions; great missionary companions; and I must refer again to Brother Faust, who labored with me in the mission field; fellow workers in Church service in bishoprics, stake and mission presidencies, high councils—their numbers so vast now I can hardly recall; these beloved associates who are Regional Representatives, many who have been released, and the General Authorities of

the Church with whom I have had the privilege to associate from time to time, sometimes on a close personal basis; many others in and out of the Church to whom we owe so much. And I would especially like to mention the tremendous experience that has been from time to time a part of my life over many years to associate and labor among the people in Brazil. Their representatives are here today, and it is difficult to describe how much I have enjoyed and loved my association with them, and now with others across the sea. There are many hundreds of missionaries who have been close to us as if they were our own family, and we appreciate and love each of them.

Testimony of a prophet

Brother Peter Mourik, who gives devoted service to the Church as the real estate agent in Europe, was telling us the other day that while he was sitting on an airplane ready to depart, a woman, who appeared to be wealthy, entered and took the only remaining seat next to him. Since the man in the seat ahead was bathing them in clouds of cigar smoke, Brother Mourik commented to the woman, "I hope to see the day when I can enter an airplane without the necessity of being suffocated by tobacco smoke."

The woman replied, "Amen to that."

Then without further thought or reason—this was several years ago—Brother Mourik said, "Joseph Fielding Smith is a prophet of God."

The woman turned to him and repeated almost to herself, "Joseph Fielding Smith is a prophet of God? Joseph Fielding Smith is a prophet of God? Now I remember," she said. "I was sitting looking at television and there was some sort of conference or religious assembly taking place, and I saw this old man speaking, and he looked right at me. He told me to repent of my sins and to keep the commandments of God. I think they said his name was Joseph Fielding Smith."

A prophet to the whole earth

By such power the Spirit of God moves among men, and so now I must tell you, realizing that what I say may be reaching many tens of thousands of people, that Spencer W. Kimball, now in the place of Joseph Fielding Smith and other prophets who have died, is a prophet of God. I can say this because when he was presented to the Church to become our president a year ago, the Spirit of the Lord said distinctly and almost audibly, "He is speaking as a prophet of God."

I know that as I tell you this the Spirit of the Lord also tells you that it is the truth. He is not merely the prophet of God to the members of this Church; he is God's prophet to the whole earth. And he has for us all the words of eternal life as he tells us again that the gospel has been restored and that we are in the work of building God's kingdom in the last days so that mankind need not be wasted and destroyed by the calamities and the destructions that have been predicted and will surely come to pass unless we repent and turn unto him.

I do testify to the truth of these

things in the name of Jesus Christ. Amen.

President Spencer W. Kimball

We have just listened to Elder William Grant Bangerter, who was sustained yesterday as an new Assistant to the Council of the Twelve.

The congregation and Choir will now join in singing, "Redeemer of Israel."

After the singing, Elder Sterling W. Sill, Assistant to the Twelve Apostles, will address us.

The Tabernacle Choir and congregation sang the hymn, "Redeemer of Israel."

President Kimball

Elder Sterling W. Sill, Assistant to the Council of the Twelve Apostles, will now address us. He will be followed by Elder Robert D. Hales, who was also sustained yesterday as a new Assistant to the Twelve.

Elder Sterling W. Sill

Assistant to the Council of the Twelve

Tomorrow, April 6, 1975, will be the 145th anniversary of the establishment of the Church upon the earth in this greatest and final of all the dispensations. By direct revelation we have been informed that tomorrow will also be the 1,975th anniversary of the birth of Jesus in Bethlehem of Judea.

Birth

But this is also the Easter season. Last Sunday we commemorated the anniversary of the initiation upon this earth of the universal resurrection. This is also the springtime of the year, when

all of nature is being reawakened into a newness of life. And I thought that inasmuch as this is a season of so many new beginnings I would like to talk to you about birth. However, I don't mean the birth of Jesus, nor the resurrection, nor the reawakening of nature. I mean your own birth and the great possibilities involved in our own human reawakenings.

Henry David Thoreau, an early American philosopher, once said that we should thank God every day of our lives for the privilege of having been born. And then he went on to speculate on the rather unique supposition of

what it might have been like if we had not been born. Just suppose that you had never been born or that your parents or your brothers and sisters or your children or your friends had never been born. Just think of all the excitement and blessings that we would have missed as a consequence. But what Mr. Thoreau may not have known was that one-third of all the children of God never were born and never can be born because they failed to pass the requirements of their first estate.

We remember the unembodied spirits who appeared to Jesus in his day who preferred the bodies of swine rather than to have no bodies at all. (See Matt. 8:28-32; Mark 5:11-13.) And I am very sure that if we could go today while we walk by faith and stand where we once stood when we walked by sight that we would be willing to crawl on our hands and knees through life for this tremendous opportunity which we presently enjoy.

William Wordsworth said that our birth is a sleep and forgetting. There is one distinguishing characteristic about the moment of birth in that it is an unconscious moment; that is, no one ever realizes while he is being born that that event is actually taking place. Sometimes we don't discover that we have been born until quite a long time afterward. Sometimes we never do find out that we have been born.

I heard one man say about his friend, "He doesn't know he is alive." Frequently that strikes very close to the truth. That is, sometimes we don't know why we were born. We don't know where we came from. We don't know the purpose of life. We haven't any very definite program for just what we are going to do about our eternal destiny.

Born of goodly parents

The greatest accomplishment of my life is that I was successful in getting myself born, and I am just awfully pleased about that. There just isn't

anything that I would rather have had happen to me than to have been born.

After I had been around for a little while, I made the discovery that one of the significant facts about my having been born is that I had inherited two very wonderful people to be my parents. They were parents who were interested in teaching me the principles of the gospel and helping me to make as much as possible out of my life. I am everlastingly grateful for my parents. They were pretty poor financially and we had a little trouble getting along, but sometimes that is all to the good. Somebody has said that one of the most serious disadvantages that anyone can have in life is to have too many advantages. One of the most outstanding advantages of my life is my parents. And I always think of my mother when I read those stimulating lines saying:

*You may have riches and wealth
untold*

*With baskets of jewels and caskets
of gold*

*But richer than I you will never be
For I had a mother who read to me.*

Strickland W. Gillilan, "The Reading Mother," *Best Loved Poems of the American People*, comp. Hazel Felleman (Garden City, New York: Garden City Publishing Co., 1936), p. 376

Born of water and spirit

As I approached the eighth anniversary of my birth, I learned something else about being born. I was instructed by my parents and by my Church teachers in the philosophy of Jesus that one birth is not enough, and that everyone should be born twice.

And so on August 27, 1911, I was born of the water and of the spirit in exactly the meaning of that great command as given by the Savior of the world. And I came forth in a newness of life with a new set of possibilities. I had hands laid upon my head and a prayer was offered in my behalf for the recep-

tion of the Holy Ghost, and I was confirmed by my father as a member of The Church of Jesus Christ of Latter-day Saints; and from that moment until this I have had the direction of those great principles of righteousness and the promptings of the Holy Spirit to help me make of my life something approaching what the Lord would like to have me make of it.

Many births

But since that time, I have discovered some other important things about being born. One of them is that no one is limited to merely two births, that we can be born again as many times as we please. And each time we can be born better.

In 1932, Walter Pitkin wrote a great book entitled *Life Begins at Forty*. But that is ridiculous. Life begins when we begin, and we may begin a new and better life every morning.

Someone once asked Phillips Brooks when he was born, and he said that it was one Sunday afternoon about 3:30 when he was 25 years of age, just after he had finished reading a great book. Just think how many thrilling, exciting rebirths we can have as we study the holy scriptures and as we fill our minds with the word of the Lord and get the spirit of righteousness into our hearts.

Walter Malone gave us a kind of poetic formula for rebirth when he said:

*Art thou an idler, then rouse thee from
thy spell;
Art thou a sinner, sin may be forgiven.
Each morning gives thee wings to flee
from hell.
Each night a star to guide thy soul to
heaven.*

Adapted from "Opportunity," *Best Loved Poems of the American People*, p. 101.

But we have not only been given a star to guide us to heaven, we have also been given every one of the great prin-

ciples of the gospel. The Church has been established upon the earth in our dispensation. We have been given a prophet "to guide us in these latter days." We have been given the Spirit of our Heavenly Father himself to direct and inspire us. And not the least among all of these, we have been given the tremendous resources of our own souls. William Wordsworth said:

*The soul that rises with us, our life's
star,
Hath had elsewhere its setting,
And cometh from afar:
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we
come
From God, who is our home.*

"Ode: Intimations of Immortality, from
Recollections of Early Childhood"

Returning to God

And to inspire us for the return trip to God's presence, I would like to share with you some stimulating lines that were written a number of years ago by a young man by the name of John Gillespie Magee. John Gillespie Magee was an American fighter pilot connected with the Royal Canadian Air Force who was shot down over London in the battle for Britain in the first part of the Second World War.

Before going into the service, John Gillespie Magee had done the usual things that 17-year-olds do. Then after his basic training had been completed, he felt for the first time in his hands the controls of those powerful engines capable of sending his aircraft through space at stupendous speeds. And then feeling the exhilaration that came from doing well his part of the work of the world, he wrote his great poem entitled "High Flight," which is now found in the Library of Congress under the title of *Poems of Faith and Freedom*. And I share this with you now because you are also engaged in a "High Flight." You

are engaged in the greatest "High Flight" of faith and freedom ever known in the world.

John Gillespie Magee said:

*Oh! I have slipped the surly bonds of
earth
And danced the skies on laughter-silvered
wings;
Sunward I've climbed, and joined the
tumbling mirth
Of sun-split clouds—and done a hundred
things
You have not dreamed of—wheeled and
soared and swung
High in the sunlit silence, hov'ring there.
I've chased the shouting wind along, and
flung
My eager craft through footless halls of
air.
Up, up the long, delirious, burning blue
I've topped the wind-swept heights with
easy grace
Where never lark, or even eagle flew—
And, while with silent lifting mind I've
trod
The high untrespassed sanctity of space,
Put out my hand and touched the face of
God.*

"High Flight," *Masterpieces of Religious Verse*, ed. James Dalton Morrison, (New

York: Harper & Brothers Publishers, 1948), pp. 73-74

Purpose of life

And that is the purpose of our lives, that by keeping His commandments the offspring of God may become even as their eternal parents. The greatest good fortune of our lives, my brothers and sisters, is that we have been created in his image and have been endowed with a set of his attributes and potentialities. And if we live as we should, then on some future Easter morning, we may be born again into his presence to live with him in the celestial kingdom throughout eternity. And that it may be so with each one of us, I humbly pray in the name of Jesus Christ. Amen.

President Spencer W. Kimball

Elder Sterling W. Sill, Assistant to the Council of the Twelve, has just addressed us.

Elder Robert D. Hales, who was sustained yesterday as a new Assistant to the Twelve, will now speak to us. He will be followed by Elder Bernard P. Brockbank, Assistant to the Council of the Twelve Apostles.

Elder Robert D. Hales

Assistant to the Council of the Twelve

My brothers and sisters, this is indeed an occasion for me and my family. I would like to say to Brother Sill that I have listened to him all my life, and this is one time I wish he had never stopped.

Free agency

I would like to tell you an event in my life which I think typifies what is going through my mind and has gone through my mind the last few weeks. The event started with a phone call from a Mr. Marion T. Romney. My secretary came to me in a meeting, and

she said, "A Marion T. Romney wants to talk to you."

I said, "I think that's Marion G. Romney."

"He said you would leave this meeting if I told you that he was calling you."

I said, "He's right."

I think my secretary would like to have told his secretary that I would call back. But I went to the phone, and Brother Romney asked me five questions. He asked me if I would go on a mission; he asked me if I was worthy; he was concerned about my 17-year-old son, my finances, and my health.

I will tell you this, something I learned long ago: It is a question of free agency. On any one of those five questions, had I had to give a no I would have lost my free agency. I was financially able, I was morally able, and I knew the law of consecration and what it meant; and I appreciated the opportunity.

I called my wife immediately afterward and then went home. I talked with my wife, as Elder L. Tom Perry talked with his wife. We have married similar spirits. She has followed me all over the world. We have moved 15 times. She has learned two languages, brought up our children, and has always supported me.

The law of consecration

I remember one time after coming back from an international trip. I had been gone for some time. My wife sat down on the arm of the chair, and I put my head on her shoulder. It was near the end of the month, and she asked me if I had completed my home teaching. I will be honest; I had other things in mind. But I went and did my home teaching. That is her training. So it was; I was beginning to learn the law of consecration.

A few weeks later the phone rang again. This time it was a man whom I have greatly admired—Brother Arthur Haycock. I spoke to him briefly; and then, the prophet's voice—distinctive, clear, the clarion call.

"Brother Hales, do you mind if we change your mission?"

I had thought I was going to the London England Mission. But I figured someone else would have that call, and I said, "I will be glad to go to whatever place you send me."

He said, "Do you mind if we change it to Salt Lake City?"

And I said, "No, that will be fine, President."

"Do you mind if it is a little bit longer than three years?"

"However long you want it, President."

"We would like a lifetime of service."

The past 20 years swept before me. I felt like the man who had fallen off a precipice, who was grabbing on to a limb which was giving way slowly, and who cried fervently in a prayer, "Save me!" And as he looked down to the rocks far below, a voice came clear and strong: "Let go, and you will be protected." At that, the man looked up in the air again and said, "Is somebody else up there?"

The call was clear. I had to let go of everything that I had known and what I had been striving for in my life to become an Assistant to the Twelve.

Consecration is a lifetime pursuit

I have learned from Joseph Fielding Smith, and have talked to young people, about the law of consecration. It is not one particular event; it is a lifetime, day by day, in which we all strive to do our best that we might live honorable lives, that we might live the best we can in the service of others, as President Joseph Fielding Smith talked about—not as his grandfather, Hyrum Smith, gave his life when he was with the Prophet, but giving our lives each day.

With that, the prophet talked to my wife. We held each other in our arms and said nothing, and we knew that we had and that we would dedicate and consecrate our lives to that mission, whatever it might be, in The Church of Jesus Christ of Latter-day Saints. We asked our questions, which Elder Ashton taught us: "Why me?" And that is past us.

I will say this: It is not in death or in one event that we give our lives, but in every day as we are asked to do it.

The hardening of steel

In the Regional Representative work, I have been able, over the past

five years, to have the hardening of the steel—to watch and work with these men who have been called as special witnesses of God, that they might know and teach and train the priesthood holders with whom they deal.

Do you realize that these men have revelation every Sunday when a stake is formed? As a Regional Representative assisting and kneeling in prayer with them as they give voice through the Spirit, one is able to participate in knowing that God lives, that Jesus is the Christ, that we have a prophet of God who is here this day, and that we have special witnesses who will lead and guide us, if we will but listen to their voice.

I ask the Lord in prayer that I might be able to be an example to help lift others, as these men have been over the years. My 17-year-old son said to me, "Dad, do you think, really, you will ever be like them?"

He said it in a little nicer way, but I thought of my life which I dedicate and give and consecrate, that I might be an instrument in His hand, working under the direction of all the General Authorities and asking their help that we might work as one.

Blessings

I dedicate my life and service, and as Paul declared in First Corinthians, "And my speech and preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

"That your faith should not stand in the wisdom of men, but in the power of God." (1 Cor. 2:4-5.)

I ask the Lord's blessings upon all those who have made this day possible for me: my Primary and Sunday School teachers; a mother and father who are truly "goodly parents," who have taught me and who have been an example for my whole life; my brother and sister have always been examples for me to follow with their faith and service in the Church; my wife and my boys—my son on a mission, Stephen, and David, who is here in Salt Lake with me now. They are a great strength to me.

I ask the Lord's blessings, that I might be one in purpose with the Twelve and with all the General Authorities, and with you, my brothers and sisters; and I say to the priesthood holders that any one of you could be here this day. One cannot ask the question "Why me?" and dwell on it. But I will do as the prophet has said, to put behind me my past life and dedicate and consecrate all my time, talents, and efforts to His work. And I say this in the name of Jesus Christ. Amen.

President Spencer W. Kimball

Elder Robert D. Hales, a new Assistant to the Twelve, has just addressed us.

Elder Bernard P. Brockbank, Assistant to the Council of the Twelve, will now address us. He will be followed by Elder Mark E. Petersen of the Council of the Twelve.

Elder Bernard P. Brockbank

Assistant to the Council of the Twelve

The greatest blessing that can come to mankind is to be numbered with the Saints of the Lord. Today there are millions of God's children waiting to be taught the gospel of Jesus Christ. Yes, as Jesus said, "The harvest truly is great, but the labourers are few." (Luke 10:2.)

The last dispensation

In accordance with latter-day revelation from the Lord, we are living in the last days of the dispensation of the fulness of times. And according to statisticians the world's population has

increased from one-fourth billion when Jesus Christ lived on this earth to over three and a half billion today and the increase continues.

The phenomenal population growth in these, the latter days, is by divine power with divine purpose.

The dispensation of the fulness of times has staggering statistics, perilous times, and worldwide need for millions of valiant Saints and missionaries.

"...to every nation"

The Lord, by revelation to his Prophet Joseph Smith, declared and commanded the Latter-day Saints to teach the gospel of Jesus Christ to every nation and people. He said, "Proclaim my gospel from land to land, and from city to city. . . .

"Bear testimony in every place, unto every people." (D&C 66:5, 7.)

"For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated." (D&C 1:2.)

"This gospel shall be preached unto every nation, and kindred, and tongue, and people." (D&C 133:37.)

"Every man shall hear the fulness of the gospel in his own tongue, and in his own language, through those who are ordained unto this power." (D&C 90:11.)

Missionary work

The scriptures are filled with commands and promises and calls and rewards regarding missionary work.

The Lord gave this important warning by commandment to his Latter-day Saints: "Labor ye in my vineyard for the last time—for the last time call upon the inhabitants of the earth." (D&C 43:28.)

"It is the eleventh hour, and the last time that I shall call laborers into my vineyard.

"And my vineyard has become cor-

rupted every whit; and there is none which doeth good save it be a few; and they err in many instances because of priestcrafts, all having corrupt minds.

"And verily, verily, I say unto you, that this church have I established and called forth out of the wilderness.

"And even so will I gather mine elect from the four quarters of the earth, even as many as will believe in me, and hearken unto my voice.

"Yea, verily, verily, I say unto you, that the field is white already to harvest; wherefore, thrust in your sickles, and reap with all your might, mind, and strength.

"Open your mouths and they shall be filled. . . .

"Yea, open your mouths and spare not, and you shall be laden with sheaves upon your backs, for lo, I am with you.

"Yea, open your mouths and they shall be filled, saying: Repent, repent, and prepare ye the way of the Lord, and make his paths straight; for the kingdom of heaven is at hand;

"Yea, repent and be baptized, everyone of you, for a remission of your sins; yea, be baptized even by water, and then cometh the baptism of fire and of the Holy Ghost." (D&C 33:3-11.)

A commandment

Again, by commandment of the Lord missionary work is the duty and responsibility of every member of The Church of Jesus Christ of Latter-day Saints.

Jesus said, "I give unto you a commandment, that every man, both elder, priest, teacher, and also member, go to with his might, with the labor of his hands, to prepare and accomplish the things which I have commanded.

"And let your preaching be the warning voice, every man to his neighbor, in mildness and in meekness.

"And go ye out from among the wicked," the Lord said. "Save yourselves." And the Lord commanded, "Be ye clean that bear the vessels of the Lord." (D&C 38:40-42.)

The responsibility

Upon no other group of men in the world rests greater responsibility than upon the priesthood holders of The Church of Jesus Christ of Latter-day Saints. And every member of the Lord's church should live and prepare himself to be a savior of men. By preaching the gospel of salvation to the world, the Saints become saviors of men. Of his Saints the Lord said, "They were set to be a light unto the world, and to be saviors of men." And he added these words of warning: "And inasmuch as they are not the saviors of men, they are as salt that has lost its savor, and is thenceforth good for nothing but to be cast out and trodden under foot of men." (D&C 103:9-10.)

Saints who do not become saviors will be cast out and trodden under foot of men. Now is the time to do missionary work. Now is the time to be saviors.

To all who will teach the gospel of Jesus Christ to their friends and neighbors the Lord has promised salvation to their souls. Hear this divine counsel and promise:

"O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day. . . .

"For behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul." (D&C 4:2, 4.)

Reason for missionary work

I would like to quote several statements that were given by President Kimball. He said:

"Perhaps the greatest reason for missionary work is to give the world its chance to hear and accept the gospel. The scriptures are replete with commands and promises and calls and rewards for teaching the gospel. I use

the word *command* deliberately," he said, "for it seems to be an insistent directive from which we, singly and collectively, cannot escape. . . . [Ours is a missionary church. We must prepare missionaries. We must be missionaries.] Every young man should fill a mission. . . . What an army we should have teaching Christ and him crucified! . . .

"[We hope to go to all the world. How we'll do that only the Lord knows, but we are trying to find out.] I believe that the Lord is anxious to put into our hands inventions of which we laymen have hardly had a glimpse. . . . He will open the gates and make possible the proselyting. . . . I believe the time has come when we must . . . change our sights and raise our goals." ("When the World Will Be Converted," *Ensign*, Oct. 1974, pp. 4, 8, 10, 13, 14.)

The worth of souls

Today the following words from the Lord should always be uppermost in our thoughts and actions. The Lord has commanded, "Remember the worth of souls is great in the sight of God;

"For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him.

"And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance.

"And how great is his joy in the soul that repenteth!

"Wherefore, you are called to cry repentance unto this people." (D&C 18:10-14.)

Cry repentance

Brothers and sisters, we are all called to cry repentance unto the people. "And if it so be that you should labor all your days in crying repentance unto this people," the Lord said, "and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father." What a bless-

ing and achievement it is when you help one of God's children to become god-like and prepare to live with our Heavenly Father in his celestial kingdom. "And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father," the Lord said, "how great will be your joy if you should bring many souls unto me!" (D&C 18:15-16.)

Jesus said the harvest truly is great, but the laborers are few. Then he gave this important commandment that often we overlook, "Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest." (Luke 10:2.) If all the Saints would pray to the Lord to send forth laborers unto the harvest, we'd have many more. A prophet of God said, "Every member a missionary." That is a prophetic statement with prophetic power.

A divine promise

The following divine promise has great eternal meaning to the Saints of the Lord. Jesus said, "By hearkening to observe all the words which I, the Lord their God, shall speak unto them, they shall never cease to prevail until the

kingdoms of the world are subdued under my feet, and the earth is given unto the saints, to possess it forever and ever." (D&C 103:7.)

The number of saints that will possess this earth "forever and ever" depends, in part, on the missionary effort of the valiant Saints that live on this earth in the latter days.

Jesus said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.) We should give, we that have testimonies, the Lord's children a chance and opportunity to know the only true God and Jesus Christ.

I love and sustain President Spencer W. Kimball. He's truly a prophet of God. I bear witness that God lives, in the name of Jesus Christ. Amen.

President Spencer W. Kimball

He to whom you have just listened is Elder Bernard P. Brockbank, Assistant to the Council of the Twelve.

Elder Mark E. Petersen of the Council of the Twelve Apostles will be our concluding speaker.

Elder Mark E. Petersen

Of the Council of the Twelve

One of the first things the Lord taught the Prophet Joseph Smith at the beginning of this dispensation was that he must take the divine commandments seriously.

"Trifle not with sacred things"

In order to impress this upon Joseph's mind, at one time God took from him the power to translate. He also rebuked him for the loss of the 116 pages of manuscript of the Book of Mormon. He chastened the Prophet also when his family did not live the gospel as they should.

The Lord then firmly commanded

his young servant: "Trifle not with sacred things." (D&C 6:12.)

When speaking further about the translation of the ancient record, the Lord again commanded: "Trifle not with these things." (D&C 8:10.)

And when the Lord gave instructions concerning missionary work, he again required that the brethren take his word seriously and declared, "They shall give heed unto these words and trifle not." (D&C 32:5.)

Neither should we trifle with the Lord nor with his word, for as he himself said, God will not be mocked. (See D&C 63:58.)

But in spite of all the Lord has said,

mankind still trifles with his word, and either by neglect or outright disobedience they set aside his word with impunity and go on their merry way.

The Sabbath is sacred

One of the most glaring of our inconsistencies is our attitude toward the Sabbath day. It is a sacred day. It is holy, and we should not trifle with it.

No law in all scripture has been more clearly defined than that of the Sabbath. From the time of Genesis to our own day, there has been no subject spoken of more directly or repeatedly than the Sabbath.

It is one of the laws most dear to the heart of God. Yet it is noted far more in its desecration than in its acceptance and proper observance.

We constantly talk about the worldliness of the present day and speak of the fact that our young people face more serious temptations than did those of a generation ago, and this is probably true. Also, more parents seem to be caught up in the worldliness of today than was the case a generation ago.

What can we do to protect ourselves under these hazardous circumstances? How can we better help our young people to remain unspotted from the world?

The Lord gives us the answer, and says that it can be done by sincerely observing the Sabbath day. Most people have never thought of it in this way, but note the words of the Lord in this regard: "That thou mayest more fully keep thyself unspotted from the world"—note these words—"that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day." (D&C 59:9.)

Think about that for a moment. Do we really believe in God—sincerely? Are we convinced that he knows what he is talking about? If we are, then will we take him and his word seriously? Or

will we further trifle with divine revelation?

Observing the Sabbath

The Lord does know what he is talking about. Sabbath observance will help us to more fully remain unspotted from the world.

If we are serious about avoiding the contamination of worldliness, shall we not take his word at face value and believe it and practice it?

We should be willing to admit that we are surrounded by nearly every form of seductive worldliness. We should never close our eyes to this fact.

To bring the situation more clearly into focus, ask yourselves how much liquor is consumed in your neighborhood, both by adults and by our youth. How much tobacco is thus used? What is the drug situation? How rapidly is crime increasing in the community where you live? And vandalism? And immorality? Are they reaching into your family? Have they involved any of your children? And are you frightened and frustrated by it?

Then why not accept a divine remedy to combat this very situation? Sabbath observance and church attendance are commanded of God!

Shall we take his word seriously and comply with it, or shall we consider the Sabbath but a trifle in our lives and ignore it and continue to suffer the evil consequences?

Is there not deep meaning in what the Lord has said? Let us hear his words again: "That thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day." (D&C 59:9.)

Here then is the inspired answer to our vexing problem.

Worship on the Sabbath

The Lord then goes on to say, "For verily this is a day appointed unto you to rest from your labors, and to pay thy

devotions unto the Most High." (D&C 59:10.)

The scripture therefore requires that we not only desist from our usual pursuits on his holy day, but that we do so with a particular purpose in mind, which is, that we may more properly and without interference pay our devotions unto the Most High. In plain, blunt words, we are commanded to change our usual routine and go to church and worship God on the Sabbath.

The revelation then continues: "Nevertheless thy vows shall be offered up in righteousness on all days and at all times." (D&C 59:11.)

In other words, the Lord is not teaching a Sunday-only religion. We must be consistent and be obedient and worshipful every day. Can anyone develop spiritually by adopting a Sunday-only attitude toward religion?

However, on his holy day we must do more than merely go to church. We must worship him, of course; but we must also cleanse ourselves in preparation for that worship by confessing our sins and repenting of them. This reminds us of what the Lord said in the Sermon on the Mount: "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

"Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." (Matt. 5:23-24.)

So he says in modern revelation: "Remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord." (D&C 59:12.) The bishops are the brethren to be consulted concerning our sins.

Can we see, then, how proper observance of the Sabbath will influence our daily lives for good?

Continuing to define what is acceptable to him on his holy day, the Lord says, "And on this day thou shalt do *none other thing*, only let thy food

be prepared with singleness of heart." (D&C 59:13. Italics added.)

Devote Sabbath to holy purposes

If we are to do none other thing on Sunday but to devote the day to holy purposes, what is our situation if we willfully choose to operate our businesses on the Sabbath, or if we patronize such Sunday businesses, or if we go to places of recreation on Sunday?

We know there are employees in certain essential services, such as in hospitals and other 24-hour-a-day institutions, who have no option as to their working conditions. We do not speak of them. But most people are not so employed, and they have control of their own time.

Would they rather ski or swim or go to the movies or conduct business on Sunday than to go to church? If the answer is yes, they should ask themselves if they have strayed away from the faith to that extent and adopted another gospel—a gospel of Sunday fun and business.

Why don't we take the Lord seriously concerning the Sabbath day? We know that we should not trifle with sacred things and that the Sabbath is his sacred day.

Sincerity of our faith

In the time of Moses, the Lord impressively declared that the manner in which we spend the Sabbath is a sign of our inner attitude toward him. It is a measure of the sincerity of our faith. "It is a sign between me and the children of Israel for ever," God declared (Exod. 31:17), and added: "Ye *shall* keep the Sabbath therefore; for it is holy unto you." (Exod. 31:14. Italics added.)

In that day he made its violation a capital offense, and violators were put to death. Then was not the Lord serious about Sabbath-day observance? Is he any less so today? Has he changed his mind?

He also gave the Sabbath to

ancient Israel as a sign that he lives—a sign, as he said, “that ye may know that I am the Lord.” (Exod. 31:13.) Then the Sabbath becomes a testimony builder, for if we keep it, our knowledge of and faith in the Lord will increase; and this should be very important to us.

If we violate his holy day—willingly and willfully—to that extent do we not become enemies of God? We do most certainly become covenant breakers, for he gave us his Sabbath by covenant—a perpetual covenant throughout all generations. (See Exod. 31:16.)

Commemoration

President David O. McKay called attention to another most important phase of this subject. He said that the Christian Sabbath of course is Sunday, in commemoration of the resurrection of the Savior on the first day of the week. He calls the resurrection of Christ the greatest event in all history and notes that by proper observance of the Sabbath we show our respect for the Lord's passion and his resurrection from the dead. (See *Gospel Ideals*, Deseret News Press, 1953, pp. 397-98.)

With this thought in mind, let us ask ourselves how important the Lord's atonement is to us. How dear to us is the Lord Jesus Christ? How deeply are we concerned about immortality? Is the resurrection of vital interest to us?

Sign of true conversion

We can readily see that observance of the Sabbath is an indication of the depth of our conversion.

Our observance or nonobservance of the Sabbath is an unerring measure of our attitude toward the Lord personally and toward his suffering in Gethsemane, his death on the cross, and his resurrection from the dead. It is a sign of whether we are Christians in very deed, or whether our conversion is so shallow that commemoration of his atoning sacrifice means little or nothing to us.

Do we realize that most national holidays are observed more widely than is the Sabbath, so far as its divine purpose is concerned?

Then have we put God in second or third place? And is that what we want to do? Is that where he belongs?

Testimony of the Sabbath

I bear you testimony that to properly observe the Lord's holy day is one of the most important things we can ever do. It is an essential step toward our eternal salvation.

I do not believe we will be saved if we constantly violate the Sabbath and fling our disobedience into the face of the very God we hope will save us.

How dare we trifle with the Sabbath day?

How dare we trifle with Almighty God?

The Lord declares that to qualify to enter his presence we must live by every word that proceeds forth from his mouth (see D&C 84:44), and the law of the Sabbath is one of the most important in the entire gospel plan.

May we have the courage and the good sense to keep it, I humbly pray in the sacred name of Jesus Christ. Amen.

President Spencer W. Kimball

Elder Mark E. Petersen of the Council of the Twelve Apostles has been our concluding speaker.

The singing for this session has been furnished by the Tabernacle Choir. We are grateful to these superb musicians for the spiritual tone their singing has brought to this meeting.

With Brother Jerold Ottley conducting and Brother Alexander Schreiner at the organ, the Choir will sing in closing, “Still, Still With Thee.”

Following the singing, the benediction will be offered by Brother Edwin Q. Cannon, former president of the Switzerland Zurich Mission.

The conference will then be adjourned until 2 p.m. this afternoon.

The Tabernacle Choir sang the hymn, "Still, Still With Thee."

Brother Edwin Q. Cannon, former

president of the Switzerland Zurich Mission pronounced the benediction.

The Conference was then adjourned until 2 p.m.

SECOND DAY AFTERNOON MEETING

FOURTH SESSION

The fourth session of the General Conference began at 2:00 o'clock p.m. on Saturday, April 5, 1975.

President Spencer W. Kimball presided at this session and President Marion G. Romney, Second Counselor in the First Presidency, conducted.

Music was provided by the Primary Children's Chorus from the Wilford and Cottonwood Regions, directed by Sister Patricia Maughan. Roy M. Darley was at the organ.

President Romney made the following remarks at the beginning of the meeting:

President Marion G. Romney

President Spencer W. Kimball, who presides at this and all other sessions of the conference, has asked me to conduct this session. We extend a sincere welcome to all who are gathered in the Tabernacle for this, the fourth session of the 145th Annual Conference of the Church of Jesus Christ of Latter-day Saints. We also acknowledge and welcome those in the overflow congregations in the Assembly Hall and Salt Palace and the many who are participating in the conference by radio and television. We note that Elders John H. Vandenberg and Neal A. Maxwell are seated in the Assembly Hall and Elders S. Dilworth Young and Rex D. Pinegar are seated in the Salt Palace.

We sincerely thank the owners and operators of numerous radio and television stations for the extensive coverage they have given to the proceedings of

the conference, originating with KSL in Salt Lake City.

Countries in Europe, South and Central America, Mexico, Africa, and parts of Asia will be able to receive broadcasts of these proceedings over International Short-wave Radio.

The General Priesthood Conference to be held this evening will be transmitted over closed-circuit from the Salt Lake Tabernacle to over 210,000 men of the priesthood assembled in approximately 980 buildings throughout the United States, Canada, and Australia and by way of closed-circuit television to 12 buildings in Salt Lake City and on the campus at Brigham Young University.

The music for this session will be furnished by the Primary Children's Choir from the Wilford and Cottonwood Regions with Sister Patricia C. Maughan conducting and Brother Roy Darley at the organ. We thank these sweet children for their beautiful prelude numbers.

We shall begin this service by the Choir singing: "The Sacred Grove" and "In Perfect Faith." The invocation will then be offered by Brother Clyde J. Summerhays, former president of the Ireland Belfast Mission, who is now an assistant to the Director of the Visitors Center on Temple Square, Salt Lake City.

The Primary Children's Choir sang the numbers, "The Sacred Grove" and "In Perfect Faith." The invocation was

offered by Brother Clyde J. Summerhays, assistant to the Director of the Visitors Center on Temple Square.

The Primary Children's Choir singing the numbers, "A Prayer Song," and "Hear Us Heavenly Father."

President Marion G. Romney

The Primary Children's Choir will now sing, "A Prayer Song," and "Hear Us Heavenly Father." Following the singing, Elder Bruce R. McConkie of the Council of the Twelve will be our first speaker.

President Romney

Elder Bruce R. McConkie of the Council of the Twelve will be our first speaker. He will be followed by Bishop H. Burke Peterson, First Counselor in the Presiding Bishopric of the Church.

Elder Bruce R. McConkie

Of the Council of the Twelve

I have sought and do now seek the guidance of the Holy Spirit so that I may speak plainly and persuasively about two of the crowning doctrines of the gospel.

We are the Lord's people, his saints, those to whom he has given much and from whom he expects much in return. We know the terms and conditions of the plan of salvation—how Christ died for our sins and what we must do to reap the full blessings of his atoning sacrifice.

We have covenanted in the waters of baptism to love and serve him, to keep his commandments, and to put first in our lives the things of his kingdom. In return he has promised us eternal life in his Father's kingdom. We are thus in a position to receive and obey some of the higher laws which prepare us for that eternal life which we so sincerely seek.

Principles of sacrifice and consecration

Accordingly, I shall now set forth some of the principles of sacrifice and consecration to which the true saints must conform if they are ever to go where God and Christ are and have an inheritance with the faithful saints of ages past.

It is written: "He who is not able to abide the law of a celestial kingdom cannot abide a celestial glory." (D&C 88:22.) The law of sacrifice is a celestial law; so also is the law of consecration. Thus to gain that celestial reward which we so devoutly desire, we must be *able* to live these two laws.

Sacrifice and consecration are inseparably intertwined. The law of consecration is that we consecrate our time, our talents, and our money and property to the cause of the Church; such are to be available to the extent they are needed to further the Lord's interests on earth.

The law of sacrifice is that we are willing to sacrifice all that we have for the truth's sake—our character and reputation; our honor and applause; our good name among men; our houses, lands, and families; all things, even our very lives if need be.

Joseph Smith said, "A religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary [to lead] unto life and salvation." (*Lectures on Faith*, p. 58.)

We are not always called upon to live the whole law of consecration and give all of our time, talents, and means to the building up of the Lord's earthly kingdom. Few of us are called upon to

sacrifice much of what we possess, and at the moment there is only an occasional martyr in the cause of revealed religion.

But what the scriptural account means is that to gain celestial salvation we must be *able* to live these laws to the full if we are called upon to do so. Implicit in this is the reality that we must in fact live them to the extent we are called upon so to do.

How, for instance, can we establish our ability to live the full law of consecration if we do not in fact pay an honest tithing? Or how can we prove our willingness to sacrifice all things, if need be, if we do not make the small sacrifices of time and toil, or of money and means, that we are now asked to make?

As a young man, serving at the direction of my bishop, I called upon a rich man and invited him to contribute a thousand dollars to a building fund. He declined. But he did say he wanted to help, and if we would have a ward dinner and charge \$5 per plate, he would take two tickets. About ten days later this man died unexpectedly of a heart attack, and I have wondered ever since about the fate of his eternal soul.

Beware of covetousness

Wasn't there someone once who said, "Beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." Didn't this same person then speak this parable: "The ground of a certain rich man brought forth plentifully:

"And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

"And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

"And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

"But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?"

And then did He not conclude the matter by saying, "So is he that layeth up treasure for himself, and is not rich toward God." (Luke 12:15-21.)

When the prophet Gad commanded David to build an altar and offer sacrifice on property owned by a certain man, that man offered to provide the land, the oxen, and all things for the sacrifice, without cost. But David said, "Nay; but I will surely buy it of thee at a price: neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing." (2 Sam. 24:24.)

When it costs us but little to give, the treasure laid up in heaven is a small one. The widow's mite, given in sacrifice, weighs more heavily in the eternal scales than the bulging granaries of the rich man.

Parable of rich young man

There came to Jesus, on a certain occasion, a rich young man who asked: "What good thing shall I do, that I may have eternal life?"

Our Lord's answer was the obvious one, the one given by all the prophets of all the ages. It was: "If thou wilt enter into life, keep the commandments."

The next question was: "Which commandments?"

Jesus listed them: "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself."

Then came this response and query—for the young man was a good man, a faithful man, one who sought righteousness: "All these things have I kept from my youth up: what lack I yet?"

We might well ask, "Isn't it enough to keep the commandments? What more is expected of us than to be true

and faithful to every trust? Is there more than the law of obedience?"

In the case of our rich young friend there was more. He was expected to live the law of consecration, to sacrifice his earthly possessions, for the answer of Jesus was: "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me."

As you know, the young man went away sorrowful, "for he had great possessions." (Matt. 19:16-22.) And we are left to wonder what intimacies he might have shared with the Son of God, what fellowship he might have enjoyed with the apostles, what revelations and visions he might have received, if he had been able to live the law of a celestial kingdom. As it is he remains nameless; as it might have been, his name could have been had in honorable remembrance among the saints forever.

Much is expected

Now I think it is perfectly clear that the Lord expects far more of us than we sometimes render in response. We are not as other men. We are the saints of God and have the revelations of heaven. Where much is given much is expected. We are to put first in our lives the things of his kingdom.

We are commanded to live in harmony with the Lord's laws, to keep all his commandments, to sacrifice all things if need be for his name's sake, to conform to the terms and conditions of the law of consecration.

We have made covenants so to do—solemn, sacred, holy covenants, pledging ourselves before gods and angels.

We are under covenant to live the law of obedience.

We are under covenant to live the law of sacrifice.

We are under covenant to live the law of consecration.

With this in mind, hear this word from the Lord: "If you will that I give unto you a place in the celestial world,

you must prepare yourselves by doing the things which I have commanded you and required of you." (D&C 78:7.)

A privilege to sacrifice

It is our privilege to consecrate our time, talents, and means to build up his kingdom. We are called upon to sacrifice, in one degree or another, for the furtherance of his work. Obedience is essential to salvation; so, also, is service; and so, also, are consecration and sacrifice.

It is our privilege to raise the warning voice to our neighbors and to go on missions and offer the truths of salvation to our Father's other children everywhere. We can respond to calls to serve as bishops, as Relief Society presidents, as home teachers, and in any of hundreds of positions of responsibility in our various church organizations. We can labor on welfare projects, engage in genealogical research, perform vicarious ordinances in the temples.

We can pay an honest tithing and contribute to our fast offering, welfare, budget, building, and missionary funds. We can bequeath portions of our assets and devise portions of our properties to the Church when we pass on to other spheres.

We can consecrate a portion of our time to systematic study, to becoming gospel scholars, to treasuring up the revealed truths which guide us in paths of truth and righteousness.

Evidences of true church

And the fact that faithful members of the Church do all these things is one of the great evidences of the divinity of the work. Where else do the generality of the members of any church pay a full tithing? Where is there a people whose congregations have one and two and three percent of their number out in volunteer, self-supporting missionary work at all times? Where does any people as a whole build temples or

operate welfare projects as we do? And where is there so much unpaid teaching and church administration?

In the true church we neither preach for hire nor divine for money. We follow the pattern of Paul and make the gospel of Christ without charge, lest we abuse or misuse the power the Lord has given us. Freely we have received and freely we give, for salvation is free. All who thirst are invited to come and drink of the waters of life, to buy corn and wine without money and without price.

All our service in God's kingdom is predicated on his eternal law which states: "The laborer in Zion shall labor for Zion; for if they labor for money they shall perish." (2 Ne. 26:31.)

We know full well that the laborer is worthy of his hire, and that those who devote all their time to the building up of the kingdom must be provided with food, clothing, shelter, and the necessities of life. We must employ teachers in our schools, architects to design our temples, contractors to build our synagogues, and managers to run our businesses. But those so employed, along with the whole membership of the Church, participate also on a freewill and voluntary basis in otherwise furthering the Lord's work. Bank presidents work on welfare projects. Architects leave their drafting boards to go on missions. Contractors lay down their tools to serve as home teachers or bishops. Lawyers put aside *Corpus Juris* and the Civil Code to act as guides on Temple Square. Teachers leave the classroom to visit the fatherless and widows in their afflictions. Musicians who make their livelihood from their artistry willingly direct church choirs and perform in church gatherings. Artists who paint for a living are pleased to volunteer their services freely.

Lord's work must go forward

But the work of the kingdom must go forward, and the members of the Church are and shall be called upon to bear off its burdens. It is the Lord's work and not man's. He is the one who commands us to preach the gospel in all the world, whatever the cost. It is his voice that decrees the building of temples, whatever the cost. He is the one who tells us to care for the poor among us, whatever the cost, lest their cries come up to his throne as a testimony against those who should have fed the hungry and clothed the naked but who did not.

And may I say also—both by way of doctrine and of testimony—that it is his voice which invites us to consecrate of our time, our talents, and our means to carry on his work. It is his voice that calls for service and sacrifice. This is his work. He is at the helm guiding and directing the destiny of his kingdom.

And every member of his church has this promise: That if he remains true and faithful—obeying, serving, consecrating, sacrificing, as required by the gospel—he shall be repaid in eternity a thousandfold and shall have eternal life. What more can we ask?

In the name of the Lord Jesus Christ. Amen.

President Marion G. Romney

Elder Bruce R. McConkie of the Council of the Twelve has just addressed us. We shall now hear from Bishop H. Burke Peterson, first counselor in the Presiding Bishopric. He will be followed by Elder Hartman Rector, Jr., of the First Council of Seventy.

Bishop H. Burke Peterson

First Counselor in the Presiding Bishopric

Several years ago I had as a special acquaintance and good friend an Aaronic Priesthood-age boy from whom I learned some of life's special lessons. He came from what we commonly refer to as a good family, but his parents seemed to take the heart of the gospel for granted. They were willing to attend most of their meetings on Sunday, if it was convenient. They were warm people and friendly—always receptive to the brethren and sisters who came to their home. But I doubt if they had family prayer very often, and I'm sure family home evening was something occasionally discussed but seldom experienced. With no real personal attention, the children were allowed to come and go as they pleased.

On one occasion my young friend told me he was sure that his parents loved him, but, oh, how he wished they cared about him! You know, to a young person there can be a difference. He said he wished just once as he went out the door they would ask him where he was going and when he would be home. He wanted them to give him some guidelines. He confessed that he wasn't always sure of the judgments that were left to him. If only they had cared enough.

Now, years later, the offspring of this family have experienced the birth of illegitimate children, divorce in their own marriages, runaways, drug addiction, and most everything else that can be tragic in our lives.

Simplicity of gospel teachings

Today I would like to visit with the parents about some concerns I believe we share together. As we read the newspapers, we become justifiably concerned over what is happening around us. There is a growing concern among our people as we see the prophecies of times past being unfolded before our very eyes. Some have a feel-

ing of frustration, anxiety, anger, and yes, even fear. But remember that Paul, in his letters to Timothy, counseled: "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." (2 Tim. 1:7.)

May I suggest that the steps we can take to dispel fear and bring peace and power are really very simple. The teachings of the gospel are not complicated. They are not hard to understand. They need not be confusing. Let us not be blinded by the craftiness of men.

Nephi once said that because of the simpleness of the way or the easiness of it, there were many who perished. (See 1 Ne. 17:41.) Jacob put it another way when he said that they became blinded because they were continually looking beyond the mark in their search for answers. (See Jac. 4:14.) They didn't believe in the simplicity of the gospel teachings.

Yes, it is true that a family beset with trials and concerns seems to be the constant pattern of our mortal existence. However true this fact may be, it need not—it must not—have an adverse influence in our lives. Children are saved and families are exalted by participating in some very simple gospel experiences.

Listen to the Lord

Let us listen to the reassuring words of the Lord as we try to analyze what we can do. He said:

"But learn that he who doeth the works of righteousness shall receive his reward, even *peace* in this world, and *eternal life* in the world to come." (D&C 59:23. Italics added.)

"Learn of me, and listen to my words; walk in the meekness of my Spirit, and you shall have peace in me." (D&C 19:23.)

Could this be our answer? I find in these scriptures some very clear instructions and comforting promises. May I

discuss just one of many possibilities with you.

"Learn of me," he said, "and you shall have peace in me." We've spoken often of where we can best learn of him—of course it still is and always shall be in the home. This is the main purpose for which the Lord established the organization of the family and home—that therein we might teach each other, especially the little children, to love the Savior and understand and live his teachings. As you consider the importance of teaching your little ones, have you ever thought in depth on the following scriptural passage?

Do not offend little ones

"And whoso shall receive one such little child in my name *receiveth me*.

"But whoso shall *offend one of these little ones* which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." (Matt. 18:5-6. Italics added.)

"Wo unto them; because they have *offended my little ones* they shall be severed from the ordinances of mine house.

"Their basket shall not be full, their houses and their barns shall perish, and they themselves shall be despised by those that flattered them.

"They shall not have right to the priesthood, nor their posterity after them from generation to generation." (D&C 121:19-21.)

Might it not be an offense of the greatest magnitude if we don't teach them of Him, if we don't teach them to listen to His words and to walk in the meekness of His Spirit? Let us ponder that in our hearts.

Read scriptures

As we consider how we might better learn of Him and teach of Him, may I suggest one of the great blessings your family may be missing out on is the simple experience of reading the scrip-

tures together daily. We read in Deuteronomy 6:6-7, "And these words, which I command thee this day, shall be in thine heart:

"And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house."

As I have traveled to the stakes of the Church, I have found many dedicated parents who gather their families about them daily to study the revelations of the Lord as recorded in the holy scriptures. I remember one family of 12 children who studied together daily in two groups, one for the older children and another for the younger children in their family. Think of the time and effort this has taken over the years. Think how the blessings to this family have multiplied, as many of their children have now reached adulthood and are raising young families of their own.

I was in another home where ten children, all young, were given a daily treat of the scriptures. I know of a mother, alone, with four children. She has them get ready early for bed and reads to them from the scriptures before they go to sleep each night. What a blessing for thoughtful parents to shower on their most important responsibility, their little ones. There shouldn't be—there mustn't be—one family in this Church that doesn't take the time to read from the scriptures every day. Every family can do it in their own way. I have a testimony of this.

Family experience

May I relate a personal experience from the Peterson family. Several years ago after wrestling with the problem for some time, my wife and I, sensing the urgency of our parental charge, devised a new battle plan. You see, up to that point, Satan had been winning the battle of "Should we or should we not read the scriptures together in the Peterson home?" We had tried off and on for

years with no sustained success. Our big problem was that someone or something always interrupted our schedule. With a 17-year spread in our children's ages, we felt we had a special challenge.

As we studied and prayed over it, we concluded that the best time for our family of girls to read would be when no one else wanted our time. Since the older girls had to be in seminary by 7:00 A.M., our controllable time had to be early. We decided on 6:15 in the morning. We knew it would be a challenge to get teenage support. The idea was good, but its implementation was most difficult and it still is. Our family is still struggling.

Our great new plan had its birth one hot August day in Phoenix, Arizona. My wife suggested we give them a whole month to think about it and prepare for it. We went about their mental preparation in a very positive way. The plan was to start the first day of school in early September. To their protests that it was impossible to have their heads all filled with rollers in time, or that it was not likely they would feel happy so early in the morning, or that they might be late to seminary, or not have time to eat breakfast either, we replied very cheerfully that we knew they were clever enough to cope with any minor problems that might arise.

At its announcement, we also told the girls we had been praying for guidance in this family problem. This made it easier, because they had been schooled in prayer and had been taught not to question its results.

The historic first morning finally came. My wife and I got up a little early so we would be sure to be wide awake and happy. Our initial approach must meet with success. We entered each bedroom singing and happy at the thought of the prospects before us. Purposely we went to one special bedroom first. Here slept a daughter who would be able to get up early but who couldn't wake up before noon. We sat her up in bed and then went to the others and started them all into the family room.

Some stumbled, some fell, some had to be carried in, some slept through that first morning—and I might say through subsequent mornings too.

Little by little, we have learned over the years what reading the scriptures 15 minutes each morning can do for our family. You should know that we don't try to discuss and understand each point we read. We try to pick out only a couple of thoughts each morning to digest. You should also know we still have to struggle with the plan's performance, even though we now have only two children at our home.

Can you imagine how a parent would feel to ask a little girl, "What did King Benjamin mean when he said, 'When ye are in the service of your fellow beings ye are only in the service of your God?'" (Mosiah 2:17.) And she would respond, "I suppose he means that I shouldn't be selfish and should do little things for my sisters because it makes Heavenly Father happy—and Daddy, I want him to be happy with me, so I'm going to try harder." Innumerable are the blessings that will accrue to the family that persists in this noble effort of reading the scriptures together daily.

Have peace

Remember he said, "Learn of me, and listen to my words; walk in the meekness of my Spirit, and you shall have peace in me." (D&C 19:23.)

This is a peace that surpasseth all understanding, a peace and a security that will support us through any time and any trial, a peace that will dispel the spirit of fear in a confused world.

May the Lord bless us with the understanding and dedication not to offend his little ones. May he strengthen us with a resolve to teach them of him in our homes through the simple experiences of the gospel. May he bless us to understand his words: "If ye are prepared ye shall not fear." (D&C 38:30.)

In the name of Jesus Christ. Amen.

President Marion G. Romney

We have just listened to Bishop H. Burke Peterson, first counselor in the Presiding Bishopric. We shall now be

pleased to hear from Elder Hartman Rector, Jr. of the First Council of Seventy. He will be followed by Elder William H. Bennett, Assistant to the Council of the Twelve.

Elder Hartman Rector, Jr.

Of the First Council of the Seventy

We live in a world where almost no one knows anything for sure. The world seems to delight in jumping from one theory to the next, but that which was thought and purported to be the hope of the world only yesterday often turns out to become the bane of the world today. A miracle drug used to treat the discomforts of pregnancy was found to cause deformity in the offspring. The "war to end wars" merely spawned the next conflict. We seem to be eternally searching for answers in *new programs*. But of course there is no answer in a new program. We're looking for secret potions to prolong life, maintain youth, end suffering, eliminate fatigue, and abolish work.

Suffering is essential

Of course, if the truth were understood, the things that we're trying to get rid of are the very things we ought to have; suffering is essential. "Learned he obedience by the things which he suffered" (Heb. 5:8); and how great it is to be able to get tired enough to sleep soundly. The glory of work cannot be overemphasized. The satisfaction of a difficult task successfully completed or accomplished is one of the greatest satisfactions that we know in this life. The fulfillment of old age, looking back on a full life, the serenity of understanding gained by long experience make old age a golden, glorious time of life.

No magic in programs

Yes, our society is one that is leap-

ing from one fantasy into the next, grasping for happiness, hoping against hope, with faith in some new program. But there is no magic in programs. It matters not from whence they come.

The Church of Jesus Christ of Latter-day Saints is being lionized today in many quarters. Articles like "Utah's Shining Oasis" in *National Geographic* (Apr. 1975, pp. 440-73) and "When the Saints Go Singing In" in the *Reader's Digest* (Apr. 1975, pp. 45-50) make the Church look *almost* as good as it really is. Also, the sincerest form of flattery has other churches copying our Church programs. The family home evening program is being copied by other churches, even down to using the same manual. There is a feeling that they can have the same results if they use the same program, but it will not work. The vitality of The Church of Jesus Christ of Latter-day Saints is not in the programs of the Church but in the doctrines of the Church.

I have a very good friend who served as a Congregational minister for over 26 years. He had one of the largest churches on Long Island, New York, at one time. He became acquainted with the Mormons by visiting Salt Lake City and receiving visits from Latter-day Saint missionaries in his home. He developed a great admiration for the programs of the Church, primarily *because* of the fruits he saw that were produced by the Church. So he thought to borrow these programs and adopt them into his own church, which he tried to do. But he found that they did not work. His statement to me was:

"It was somewhat of a jolt to dis-

cover that the genius of Mormonism was in its theology, not its methodology, and that the amazing vitality of the Church sprang from the commitment of its members to the Restored Gospel of Jesus Christ received by revelation. It became obvious that *one could not have the fruits of Mormonism without its roots.*" (John F. Heidenreich, "It May Change Your Life.")

I am convinced that others who are attempting the same thing today will ultimately arrive at the same conclusion. The family home evening program, the youth activity program, young adult program, building programs, welfare programs, and Relief Society programs will not produce for others. The programs will not work for other churches. The magic is not in the program; it is in the theology. We can help them set up the programs, but we cannot guarantee them success.

Correct understanding of God

A correct understanding and testimony of our relationship to God is the foundation of success in the programs of The Church of Jesus Christ of Latter-day Saints. The programs are inspired of the Lord, but only to those who know where they came from, who know why they are here, and who know where they are going after they leave this mortal life. These are those who have a testimony. In other words, those who know that God is our Father know that we are begotten sons and daughters made eternally in his image, and also know that because he is our Father, we not only call him Father but we expect him to help us to become as he is, realizing that children become like their parents.

Those who have a testimony know that the Son, Jesus Christ, is our elder brother. He is a god; however, he is not his own Father but a son of the Father, and the Savior and Redeemer of all mankind; the Mediator between God

and man. There is no magic or confusion or mystery in this.

Those who have a testimony know that God our Father doesn't leave us without guidance on this earth today but has given us a living prophet to reveal the mind of the Lord and the word of the Lord and the will of the Lord for his children today.

Testimony of the truth necessary

Those who have a testimony know it is the desire of the Father "that every man might speak in the name of God the Lord, even the Savior of the world." (D&C 1:20.) Therefore, he has once again given authority to man on earth to act for him, and by this authority or priesthood man has authority to baptize, to lay on hands for the gift of the Holy Ghost, to heal the sick, cast out devils, speak with new tongues, and, in general, show forth the signs that Jesus said would always follow the believers. (See Mark 16:17-18.)

Further, they know that by this same authority or priesthood a man and woman are married—not until death do they part, but for all eternity, for whatsoever is bound on earth will be bound in heaven. (See Matt. 16:19.) When these truths are not only believed but indelibly etched upon the heart of a man, woman, or child by the Holy Ghost, then the programs that the Lord established on the earth to allow his children to grow in light and knowledge and experience become a living, vital part of the pathway to immortality and eternal life.

Programs require sacrifice

These programs do not run by themselves. They are made to work by people, and every program requires sacrifice, just as Elder McConkie has so eloquently said. It seems we are eternally having to do that which we may not particularly want to do to bring to pass the purposes of God among his children on earth. The real secret of the

success of the Lord's program here on earth, or anywhere else for that matter, is sacrifice.

"It [is] through . . . sacrifice, and this only," said the Prophet Joseph Smith, "that God has ordained that men should enjoy eternal life; and it is through the medium of the sacrifice of all earthly things that men do actually know that they are doing the things that are well pleasing in the sight of God. . . .

"For a man to lay down his all, his character and reputation, his honor and applause, his good name among men, his houses, his lands, his brothers and sisters, his wife and children, and even his own life also—counting all things but filth and dross for the excellency of the knowledge of Jesus Christ—requires more than mere belief or supposition that he is doing the will of God; but actual knowledge, realizing that, when these sufferings are ended, he will enter into eternal rest, and be a partaker of the glory of God." (*Lectures on Faith*, p. 58.)

Church theology not passive

The theology of The Church of Jesus Christ of Latter-day Saints is such that you cannot be passive. If Joseph Smith's claims are true, that God the Father and the Son did appear to him and did in fact talk to him and give him commandments for all mankind; if a heavenly messenger, Moroni (an angel of the Lord), did visit him and deliver an ancient record written on gold plates containing the fulness of the gospel as delivered by Jesus Christ himself to the ancient inhabitants of this land of North and South America; if John the Baptist did return on the fifteenth of May, 1829, and restore the authority to baptize and have it accepted by God; if Peter, James, and John did return to restore the Melchizedek Priesthood with authority to perform all ordinances and bind on earth and therefore bind in heaven just as though Jesus had done it himself in person; I say, if these things are true, then everyone should know

about it, for they were done for the blessing of *all* God's children.

Saints follow commandments

Many of the three and one-half million Latter-day Saints bear witness that they know these claims are true, and because they know it, they live their lives in harmony with the directions that come from the living prophet of God. When he advises them to hold family home evening, approximately 500,000 Latter-day Saint families gather their children about them every week to talk about the goodness of the Lord to them, their love for him, for their neighbor, and for each other. They strive to live so as to secure the blessings of a kind, loving Heavenly Father to themselves and their children.

Tithing has been an integral part of the Lord's program since the days of Abraham and before. Thus, the Bible scriptures contain abundant evidence of this eternal principle. And so, all churches that accept the Bible as their sacred record should live this principle, but none even approach that which is the norm in The Church of Jesus Christ of Latter-day Saints.

Why do over 19,000 of our young men and women accept a call to leave their home, their family, their school, their friends, and go into the nations of the world, many times under very hostile conditions? Surely not for monetary reward (they pay their own way), not to secure position or power or worldly acclaim, but only to share the truth of the message of the restoration—the roots of Mormonism—with the children of our Heavenly Father. I ask, why do they do it? They do it because they know they have the answer to all the world's problems, *particularly man's inhumanity to man*.

Gospel is restored

It is the gospel, the good news, that Jesus lives and has once again spoken from the heavens. He has come again to

establish his church in all its fulness, even as Peter prophesied when he said,

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

"And he shall send Jesus Christ, which before was preached unto you:

"Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:19-21.)

Power of church in its theology

No, the power or vitality is not in the programs of The Church of Jesus Christ of Latter-day Saints. It is in the theology. You cannot have the fruits of Mormonism without having the roots of Mormonism, and the root is a testimony—a witness borne by the Spirit to our hearts. It is not the program, but *people* with a certain knowledge of God and their relationship to him burning in their hearts that bring about success in the activities of the kingdom. *This is the strength and vitality of Mormonism.*

I am a witness that these things are true. I know that they are true. I know that God is our Father, that he lives, and that he hears and answers prayers. I know and bear witness to you that Jesus

is the Christ and that he lives, that this is his true church, for he has reestablished it upon the earth in our own day and time through his great prophet Joseph Smith, wonderful man that he was, and that we have a prophet of God on earth today.

Yes, Spencer W. Kimball is a prophet of the living God, and he makes the decisions in the church and kingdom of God and gives forth the mind of the Lord and the will of the Lord just as he has done in this conference.

I bear witness that if we follow the prophet, we will have blessings unnumbered and that the programs of the Church will work, for they will bring people to an understanding of their responsibility to their Heavenly Father as well as to their fellowman, and they will love to carry out these assignments. This is the church of Jesus Christ and he runs this church. I bear this record in the name of Jesus Christ. Amen.

President Marion G. Romney

Elder Hartman Rector, Jr. of the First Council of Seventy has just addressed us.

We shall now be pleased to hear from Elder William H. Bennett, Assistant to the Council of Twelve.

Elder William H. Bennett

Assistant to the Council of the Twelve

A few months ago I read with considerable interest an article that appeared in one of the issues of *Scouting* magazine under the title "Be Prepared for Life." That took me back to my boyhood days, and I remembered that I could hardly wait for the time to arrive when I would be old enough to become a Boy Scout. Finally that time did arrive, and I came under the influence of some very dedicated leaders. They taught me what it meant to say, "On my

honor I will do my best." And I learned that the Scout motto, "Be Prepared," meant that I should strive diligently on a continuous basis to try to so develop myself physically, mentally, socially, morally, and spiritually that I would be prepared for whatever came my way.

Those were choice days, those Scouting days, and I had the opportunity to participate in many exciting activities. They were teamed up with some very choice spiritual

experiences in my home and in Church, particularly in the Aaronic Priesthood, the Sunday School, and the MIA. As a result, the horizons of my understanding were pushed back and I gained a more complete understanding than I had had up to that point on the purpose and meaning of life.

Prepare for eternal life

I learned that this life is not the beginning, neither is it the end of our existence, for we lived before we came to this earth in a preexistent world as spiritual children of our Father in heaven. And we came to this earth to obtain mortal bodies and to prove ourselves by demonstrating that we would keep the commandments and be obedient, no matter how difficult the tests in life might be. Now with this broadening, my brothers and sisters, of the base of my understanding, I came to realize that the most important business of this life is to prepare for eternal life, which, as the Lord has said, is the greatest of all of God's gifts to his children. (See D&C 14:7.)

Let me share with you some of the words of the Nephite prophet Alma on this matter:

"For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors.

"And now, as I said unto you before, as ye have had so many witnesses, therefore, I beseech of you that ye do not procrastinate the day of your repentance until the end; for after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness wherein there can be no labor performed." (Al. 34:32-33.)

"And we see that death comes upon mankind, yea, the death which has been spoken of by Amulek, which is the temporal death; nevertheless there was a space granted unto man in which he might repent; therefore this life be-

came a probationary state; a time to prepare to meet God; a time to prepare for that endless state which has been spoken of by us, which is after the resurrection of the dead." (Al. 12:24.)

Conditions in latter days

Now, the Book of Mormon contains some comments and some very significant predictions of the prophet Nephi relative to conditions that will exist in these the latter days. Let me share some of his statements with respect thereto. Nephi said: "There shall be many which shall teach . . . false and vain and foolish doctrines . . . and their works shall be in the dark." (2 Ne. 28:9.)

He also said that in these latter days Satan would "rage in the hearts of . . . men, and stir them up to anger against that which is good.

"And others he will pacify and lull away into carnal security, . . . and leadeth them away carefully down to hell.

"Others he flattereth away, and telleth them there is no hell . . . [and] no devil, . . . and thus he whispereth in their ears, until he grasps them with his awful chains, from which there is no deliverance. (2 Ne. 28:20-22.)

I should like to emphasize, my brothers and sisters, that those words of Nephi apply to some members of our Church today and not just to some individuals who are not members of our Church. May I suggest that all of us do some soul-searching on that matter and make whatever corrections are necessary to get back on course.

Example of athletic events

It has been said that when the time to perform arrives, the time to prepare has passed. Now, while that is true in many situations, it is not universally the case. Those of you who have taken part in athletic competition, particularly in track-and-field events, know that while an individual goes to great pains and

puts in many hours of hard work trying to build a strong base from which he might be able to perform at his best, preparation actually continues during the competition and right during the performance time. So we need to keep that in mind, too. This is not just a once-over deal; it is something that can be added upon from time to time.

Those of you who have participated in jumping or throwing events in track and field know that a competitor is not eliminated after one attempt. He gets three tries at a certain height, or three broad jumps and so on, before his competition has ended. And those who take part in distance racing go around the track a number of times before the race is ended. May I suggest that the foregoing also applies to our opportunities to prepare for eternity, provided we do not procrastinate our repentance until the end.

Learn in youth

In life we can alter our course through repentance, get back on course, and proceed vigorously toward that great goal of eternal life. Let me emphasize that if we are to qualify for eternal life we must perform righteously in this life. We must strive diligently to make the most of our mortal lives and to be valiant in the service of the Master. Let me emphasize that the sooner we get started on making the most of our mortal life, the better it will be.

This, of course, brings into focus the important roles and responsibilities that parents, teachers, and leaders have with respect to getting young people started out right, because it certainly is true that "just as the twig is bent, so is the tree inclined." (Pope, "Moral Essays.") But this also points out the responsibility that each individual has to chart a course in life that is in keeping with the gospel of Jesus Christ.

No one can begin to serve the Lord too early. Alma, in counseling his son Helaman, said this: "O, remember, my

son, and learn wisdom in thy youth; yea, learn in thy youth to keep the commandments of God." (Al. 37:35.)

Hans Christian Andersen, a great story writer, said this: "Time is so fleeting that if we do not remember God in our youth, age may find us incapable of thinking of him."

Youth is the time to build a strong physical, mental, moral, and spiritual base, to prepare for missionary service and temple marriage, to establish challenging goals, and to experience the satisfaction that comes from worthy achievement.

Responsibilities to others

Preparation is not just a personal matter. Every individual, of course, has the responsibility to put his or her own life in order, but we have responsibilities to others also: teachers do, leaders do, and certainly parents do. Parents have the responsibility to put their households in order and to prepare those family members so that every member can qualify for eternal life. Family preparedness in all of its aspects, spiritual and temporal, is of the utmost importance because the family is eternal, and exaltation in the highest degree of the celestial kingdom will actually be family exaltation.

Some individuals seem to feel that there is no need for haste in the observance of gospel principles and in keeping the commandments. However, those who refuse to serve the Lord early are forsaken in their hour of trouble. In the Doctrine and Covenants, section 101, verse 7, we read the following: "They were slow to hearken unto the voice of the Lord their God; therefore, the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble."

Starting point is now

Let me conclude, my brothers and sisters, by emphasizing that no matter who we are, no matter what our age or

circumstances may be, we all have the same starting point as of right now. And that starting point is *now*. I have always appreciated the words that are contained in our Latter-day Saint song "Improve the Shining Moments."

*Time flies on wings of lightning;
We cannot call it back;
It comes, then passes forward
Along its onward track;
And if we are not mindful,
The chance will fade away;
For life is quick in passing,
'Tis as a single day.*

Hymns, no. 73

President Joseph Fielding Smith, in his April 1969 conference message, said that procrastination as applied to gospel principles is the thief of eternal life.

Do we want to gain eternal life, my brothers and sisters? To be exalted in the highest degree in the celestial kingdom? If so, are we willing to pay the price? And what is the price? Elder McConkie covered that beautifully in his wonderful presentation here today. We must keep all the laws, all the commandments. I want to emphasize that, because I feel it is important, my brothers and sisters, that each of us have a personal interview with ourselves periodically and check up on ourselves and get back on course.

Rededicate ourselves

As I have visited the stakes and toured some of the missions, I have noted some danger signals which indi-

cate to me that we have many people in the Church, and perhaps most of us would be in this category at least to some extent, who are not doing as well as they could do, should do, and must do if they and their loved ones are to gain eternal life.

I testify to you that the things we have heard in this conference, including the things that I have said, are true. The gospel of Jesus Christ is true. It is to be lived. It is my humble prayer that all of us will rededicate ourselves to doing the kind of job we are capable of doing in attaining the joy and happiness in eternity that are there for us if we will just do our part. And this I do in the name of Jesus Christ. Amen.

President Marion G. Romney

Elder William H. Bennett has just spoken to us. The congregation and Choir will join in singing, "O How Lovely Was The Morning." After the singing, Elder Franklin D. Richards, Assistant to the Twelve, will address us.

The congregation and Choir sang the number, "O How Lovely Was The Morning."

President Romney

Elder Franklin D. Richards, Assistant to the Twelve, will now address us. He will be followed by Elder Paul H. Dunn of the First Council of Seventy.

Elder Franklin D. Richards

Assistant to the Council of the Twelve

My dear brothers and sisters, I am grateful for the privilege of attending this inspirational conference, and I am confident that the answers to many of today's pressing problems are to be

found in the messages being given by our leaders.

Christian world's Easter

A week ago the Christian world

was celebrating Easter, commemorating the resurrection of our Lord and Savior Jesus Christ, one of the most important events that has ever taken place on this earth.

Easter time is indeed a forceful reminder that the human spirit cannot be confined. It does not deny the reality of death, but it offers us an assurance that God has preserved life beyond the grave.

It is interesting to note, however, that the restored gospel as taught by The Church of Jesus Christ of Latter-day Saints encompasses the belief of a literal resurrection, which is radically different from the concept taught by most Christian churches and other faiths.

Literal resurrection

President Grant often told how several hundred ministers were asked, "Do you believe that after you die you will live again as a conscious entity, knowing and being known as you are?" No doubt all of these ministers had conducted Easter services, but in answering, none actually believed in a literal resurrection as The Church of Jesus Christ of Latter-day Saints teaches.

It seems to be the nature of mankind not to accept things they cannot explain, and no man can explain the resurrection. But neither can man explain how life came to be; but who denies that we live? If we gave up everything we cannot explain, we would have to give up life.

But He who has given us life has assured us of life hereafter. Which is more difficult, to be born or to rise again? That we should live forever is no greater miracle than that we should live at all.

Throughout the centuries, philosophies and theories have been advanced by men relative to the resurrection, but none have seemed to satisfy the hearts and minds of honest searchers of truth.

Our pre-existence

The restored gospel of Jesus Christ explains that we existed as spirit entities before being born into this sphere of activity—yes, spirit children of our Father in heaven. We came to this earth for our spirits to receive bodies of flesh and bones and to receive experiences, to see if we would do all things whatsoever the Lord should command us.

And birth and death in this world are steps in eternal life, birth being a transition from our preexistent state to this earth life and death being a transition into the next sphere of activity. At death the spirit leaves our earthly body until the morning of the resurrection.

Soul of man

Through modern revelation we learn that "the spirit and the body are the soul of man.

"And the resurrection from the dead is the redemption of the soul.

"And the redemption of the soul is through him that quickeneth all things." (D&C 88:15-17.)

Meaning of the Fall

As a result of the Fall, Adam and Eve suffered the penalty of spiritual and physical death. But as Adam said:

"Blessed be the name of God, for because of my transgression my eyes are opened, and in this life I shall have joy, and again in the flesh I shall see God.

"And Eve, his wife, heard all these things and was glad, saying: Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient." (Moses 5:10-11.)

The Fall thus provided a means whereby mankind can choose between good and evil and thus prepare for life after death. What we do here, then, determines to a considerable extent what we will be doing in the life after death.

Our intelligence rises with us.

The Lord has told us that “whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

“And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come.” (D&C 130:18-19.)

Christ redeemed mankind

And, “We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.” (Third Article of Faith.)

It was Christ’s right to be the Redeemer of mankind, and though it required sacrifice beyond our comprehension, he made the sacrifice voluntarily. He said:

“Therefore doth my Father love me, because I lay down my life, that I might take it again.

“No man taketh it from me, but I lay it down of myself. I have power to lay it down and I have power to take it again. This commandment have I received of my Father.” (John 10:17-18.)

Many resurrected with Christ

The Savior had a consuming desire to do his Father’s will and a great love for his Father’s children, whose Redeemer he became. Thus Jesus not only atoned for Adam’s transgression but for the sins of all mankind. However, we must remember that redemption from individual sins depends upon individual effort.

Matthew relates that “the graves were opened; and many bodies of the saints which slept arose,

“And came out of the graves after his [the Savior’s] resurrection, and went into the holy city, and appeared unto many.” (Matt. 27:52-53.)

Christ appeared in latter days

Today the resurrection is real to us for similar reasons—Christ and some of the ancient saints have appeared in this dispensation as resurrected beings.

From a revelation to the Prophet Joseph Smith we learn that “there are two kinds of beings in heaven, namely: Angels, who are resurrected personages, having bodies of flesh and bones—

“For instance, Jesus said: *Handle me and see, for a spirit hath not flesh and bones, as ye see me have.*

“Secondly: the spirits of just men made perfect, they who are not [yet] resurrected, but inherit the same glory.” (D&C 129:1-3.)

That Christ’s resurrection was truly a reality was clearly demonstrated in this dispensation in Joseph Smith’s first vision when he said, “I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My beloved Son. Hear Him!*” (Joseph Smith 2:17.)

This testimony is again given by the Prophet Joseph Smith in a vision to him and Sidney Rigdon wherein the Prophet relates:

“And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

“For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

“That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God.” (D&C 76:22-24.)

The Savior appeared to Joseph Smith as he did to the apostles in the upper room when he invited them to handle him and see, lest they think him to be a spirit. He said, “A spirit hath not flesh and bones, as ye see me have.” (Luke 24:39.)

Righteous shall have eternal life

Yes, the message of Easter time is that Christ is alive today, that many of the saints have been resurrected, and that all men will enjoy a literal resurrection of the earthly body with the spirit.

Ancient and modern scriptures make it clear that all men will be resurrected, but only those who accept Jesus Christ and his gospel and keep his commandments will receive the greater blessings of eternal salvation.

The Savior has indicated that "the dead [shall] awake, for their graves shall be opened, and they shall come forth—yea, even all.

"And the righteous shall be gathered on my right hand unto eternal life; and the wicked on my left hand will I be ashamed to own before the Father." (D&C 29:26-27.)

One can see the significance and purpose of this life with the perspective the gospel plan gives.

The restored gospel gives us an understanding of where we came from; of the importance of birth, death, and a literal resurrection of our earthly body; and of where we will go after this life.

Testimony that God lives

By the power of the Holy Ghost I bear you my witness that I know that

God the Father and his Son Jesus Christ live.

And I know that Joseph Smith was the instrument in the hands of the Lord in restoring the gospel in its fulness. And it was through the Prophet Joseph Smith that the power to act in the name of God was restored to this earth by resurrected beings.

I also testify that President Spencer W. Kimball is a prophet of God, acting under divine guidance in administering the affairs of the kingdom of God on this earth.

The Lord has said that it is his "work . . . and glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.) And he has said, "If you keep my commandments and endure to the end you shall have eternal life, which gift is the greatest of all the gifts of God." (D&C 14:7.)

With the understanding of the gospel which we have, may we all work for eternal life, I pray in the name of Jesus Christ. Amen.

President Marion G. Romney

Elder Franklin D. Richards, Assistant to the Twelve, has just spoken to us. We shall now be pleased to hear from Elder Paul H. Dunn of the First Council of Seventy. He will be followed by President Ezra Taft Benson of the Council of the Twelve.

Elder Paul H. Dunn

Of the First Council of the Seventy

One of the first public meetings that I was privileged to attend following my recuperation from open-heart surgery was an open house sponsored by a seventies quorum, where they invited nonmember friends to listen to the doctrines of the kingdom. They selected as their theme that night, "Open Up Your Hearts." When it came my turn to speak, I said, "I am a little sensitive on that subject," but I want President Kim-

ball and his counselors and all my brethren to know that I have listened in this conference with an open heart. I have been sensitive to their counsel and will recommit myself to the great work ahead.

Signs of spring

The weather is glorious here by the Wasatch Range and throughout many

parts of the world. Even the thin birds have reappeared. The fat birds are those that remained here during the cold seasons, overate, and became rotund. The thin birds flew hundreds of miles to stay warm, kept in shape, and have returned with wan looks on their feathered faces. Whether they are birds of passage or frost-bound nonachievers, they remind us of this truth spoken of by the Master: "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" (Matt. 6:26.) Indeed—if you know, as I know, that the Lord does watch over each one of us with love; for that I'm grateful.

In springtime, too, as Tennyson said, a young man's fancy turns to thoughts of love. On campuses everywhere the three R's tend to become "romance and red roses."

One tragedy of love has already occurred this year. A beardless youth became so enamored of a young miss (although she did not encourage him) that each day for 47 consecutive days he wrote her a special-delivery letter, until finally, on the 48th day, she eloped with the mailman. The lad is probably blessed, since all he had to offer the lady was a mission yet unserved, a college education one quarter complete, and no funds (he had spent all of his money on stamps).

Spring is a time for the rebirth of living things from their wintry cover. It typifies and reminds us of the literalness of the resurrection of all living things. Significant to me is the fact that our Lord emerged from the tomb in the springtime!

Spring also with "her bursting buds, variegated colors and manifestation of teeming life inspires new hope and gives promise of happy days." (David O. McKay, *Treasures of Life*, Deseret Book Co., p. 146.) Indeed, this time of nature's rebirth should give us pause for reflection, assessment, and commitment to life's higher priorities.

A time to every purpose

You recall the words of the Old Testament poet: "To everything there is a season, and a time to every purpose under . . . heaven." (Eccles. 3:1. Italics added.)

"A time to every purpose under heaven," suggesting that there is a proper sequence for all things. Our prophet, President Kimball, has counseled you, young people, particularly young men, as to that proper sequence. Would you note the sequence of events that will bring orderliness and happiness to your life. I quote from our prophet:

"One can have all the blessings if he is in control and takes the experiences in proper turn: first some limited social get-acquainted contacts, then his mission, then his courting, then his temple marriage and [now note] his schooling and his family, then his life's work. In any other sequence he could run into difficulty." (Spencer W. Kimball, "The Marriage Decision," *Ensign*, Feb. 1975, p. 4.)

Now for a few moments, may we talk about this sequence in its "proper turn"?

Preparation for a mission

For many young men, now is the time for preparation—preparation for a planned mission. It's a time for you to apply yourselves in school, to concentrate on the foundation of a good education so that when you are called as an ambassador for Jesus Christ, you will represent him with the dignity befitting one who holds his priesthood.

It's a time when I would challenge you to read the scriptures, a time to learn to know your Heavenly Father in prayer. It's also a time to be cautious in your associations with the opposite sex; for again, as President Kimball has cautioned:

"When you get in the teen-age years, your social associations should still be general acquaintance with both

boys and girls. Any dating or pairing off in social contacts should be postponed until at least the age of 16 or older, and even then there should be much judgment used. . . .

"Young people should still limit the close contacts for several years, since the boy will be going on his mission when he is 19 years old." (*Ensign*, Feb. 1975, p. 4.)

To the young men of the priesthood, if you haven't served a mission, this is *not* the time for a lot of involvement in love or romance. It is a time for saving money. Do you know how much a mission costs today? It averages about \$150 a month. For a two-year mission, that is \$3,600.

One young man was startled when his father sat down with him to figure how he could earn that money. Noting that the most productive earning time would be from ages 16-19, they figured that he would have to save at least \$1,000 each year for that three-year period. This also meant that the young man had to earn another \$600 before age 16 (he was then 12) to save sufficiently for his mission. Hopefully, many start earlier than that.

You've heard some of our young men say, "But I can't find a job. No one will hire me." May I suggest to you the example of one enterprising 13-year-old who has already produced some handbills that he is passing out in his neighborhood. The handbill reads: "When you're on vacation and need someone to care for your yard, or if you want any odd jobs done, call Bill, because when you call me, I'll be there." He then signed his name and included his phone number. He already has his summer filled with work.

Preparation for a mission, however, is not just a matter of economics. It's a time above all else to keep yourself clean in mind and clean in habits. What counsel could be more plain than of our prophet's words: "There must never be any sex of any kind prior to marriage." (*Ensign*, Feb. 1975, p. 4.)

Preparation for marriage

For others of you, after an honorably served mission, it is a time to prepare for marriage. To those of you to whom this applies, our president has said:

"Now is the time for you to plan good strong marriages and organize your programs and set your standards and solidify your determination to prepare for that married period of your lives which will be beautiful and rewarding." (*Ensign*, Feb. 1975, p. 4.)

This does not suggest that you rush into marriage impulsively, without proper preparation, forethought, and inspiration. It does say that marriage is a responsibility that cannot be avoided if one desires life's greatest fulfillment and eternity's highest possibilities.

So after an honorable mission, it's a proper time for courtship, a time to plan a marriage worthy of the Lord's blessings. Once you can see the vision of what the Lord has in store for you, I'm confident you will want to make any sacrifice necessary to achieve those blessings. To you men in your late twenties and early thirties and not yet married, read again those possibilities as he has described them to us in the Doctrine and Covenants, sections 131 and 132.

Time for family, schooling and life's work

In proper sequence, in proper order: first, preparation for a mission; next, an honorably served mission; then a temple marriage; and next, a time to have a family, to complete one's schooling, and plan for your life's work. Some ask the question "Shouldn't we get our education first and then have our family?" "I know of no scriptures or authorities," admonishes President Kimball, "which authorize young wives to delay their families. . . . Young married couples can make their way and reach

their educational heights, if they are determined." (*Ensign*, Feb. 1975, p. 4.)

My, what sound counsel! Any of us who have gone through the educational process can only endorse the counsel of our prophet. It will take sacrifice and perhaps extending one's education longer than planned by having children as you complete your degree, but you will find, as others have, that those years were among your happiest because you had to struggle.

Again may you be reminded of the prophet's admonition: "In any other sequence [you] could run into difficulty."

Story of Yogi Berra

Phil Pepe, in his excellent book, *The Wit and Wisdom of Yogi Berra*, notes that in 1972, when the remarkable major league catcher and manager was voted into baseball's most exclusive club and distinguished company, the Hall of Fame, an honor which I believe Yogi Berra richly deserved, he addressed a select audience with one of his famous statements: "I thank everybody for making this day necessary."

Yogi Berra spoke in much wiser terms than he knew. He had come all the way from the dirt of a St. Louis slum to the pinnacle of his profession, had withstood ridicule about his personal appearance, had found a lovely wife, had been named "Father of the Year," and had earned the admiration of all who knew him well.

May I suggest to you that the sequence of proper preparation for a

mission, an honorably served mission, a temple marriage, and a family is the order that makes our days "necessary" rather than merely possible.

Proper sequence brings joy

May you, my young Latter-day Saint friends, choose that sequence that will bring you joy in this life and in the eternities to come.

And so it is that I feel about the youth of this great country and particularly of this Church, and I think you know I do. You and I are friends. Wherever you are in this world, young man, and wherever you are in this universal church, young lady, my prayers and those of all those who sit here are that you may choose that sequence in life which will lead you on to great achievement, each orderly step along the way. You have heard wise counsel from this pulpit. I add my concern for you and my witness that I too know that God lives, and I think you know I know he lives. God bless us to put into action the counsel you have heard, I pray as I leave my blessing and witness here this day, in the name of Jesus Christ. Amen.

President Marion G. Romney

He to whom we have just listened is Elder Paul H. Dunn of the First Council of Seventy. President Ezra Taft Benson of the Council of the Twelve will be our concluding speaker.

President Ezra Taft Benson

President of the Council of the Twelve

I speak to you today on a most vital subject. As members of The Church of Jesus Christ of Latter-day Saints, "we believe . . . the Book of Mormon to be the word of God." (Eighth Article of

Faith.) God has so declared it, so have its writers, so have its witnesses, and so do all those who have read it and received a personal revelation from God as to its truthfulness.

In section 20 of the Doctrine and Covenants the Lord says that he gave Joseph Smith "power from on high . . . to translate the Book of Mormon; Which contains . . . the fulness of the gospel of Jesus Christ . . . ; Which was given by inspiration." (D&C 20:8-10.)

Testimonies of Book of Mormon

Nephi, one of the prophet-writers of the Book of Mormon, testifies that the book contains "the words of Christ" (2 Ne. 33:10), and Moroni, the last writer in the book, testifies that "these things are true." (Moro. 7:35.)

This same Moroni, as an angelic being sent from God, showed these ancient records to three witnesses in our day. Their testimony of the records is contained in the front of the Book of Mormon. They state: "We also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety that the work is true."

And Joseph Smith, the Prophet, the instrument whom God used to translate this record, testified that "the Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts, than by any other book." (*History of The Church of Jesus Christ of Latter-day Saints*, 4:461.)

Written for us today

The Book of Mormon was written for us today. God is the author of the book. It is a record of a fallen people, compiled by inspired men for our blessing today. Those people never had the book—it was meant for us. Mormon, the ancient prophet after whom the book is named, abridged centuries of records. God, who knows the end from the beginning, told him what to include in his abridgment that we would need for our day. Mormon turned the records over to his son Moroni, the last recorder; and Moroni, writing over

1,500 years ago but speaking to us today, states: "Behold, I speak unto you as if ye were present, and yet ye are not. But behold, Jesus Christ hath shown you unto me, and I know your doing." (Morm. 8:35.)

Purpose of book

The purpose of the Book of Mormon is stated on the title page. It is "to the convincing of the Jew and Gentile that JESUS is the CHRIST, the ETERNAL GOD."

Nephi, the first prophet-writer in the Book of Mormon, states: "For the fulness of mine intent is that I may persuade men to come unto the God of Abraham, and the God of Isaac, and the God of Jacob, and be saved."

"Wherefore, the things which are pleasing unto the world I do not write, but the things which are pleasing unto God and unto those who are not of the world."

"Wherefore, I shall give commandment unto my seed, that they shall not occupy these plates with things which are not of worth unto the children of men." (1 Ne. 6:4-6.)

Proclaims Christ

The Book of Mormon brings men to Christ through two basic means. First, it tells in a plain manner of Christ and his gospel. It testifies of his divinity and of the necessity for a Redeemer and the need of our putting trust in him. It bears witness of the Fall and the Atonement and the first principles of the gospel, including our need of a broken heart and a contrite spirit and a spiritual rebirth. It proclaims we must endure to the end in righteousness and live the moral life of a Saint.

Second, the Book of Mormon exposes the enemies of Christ. It confounds false doctrines and lays down contention. (See 2 Ne. 3:12.) It fortifies the humble followers of Christ against the evil designs, strategies, and doctrines of the devil in our day. The type

of apostates in the Book of Mormon are similar to the type we have today. God, with his infinite foreknowledge, so molded the Book of Mormon that we might see the error and know how to combat false educational, political, religious, and philosophical concepts of our time.

Read and get testimony

Now God expects us to use the Book of Mormon in several ways. We are to read it ourselves—carefully, prayerfully—and ponder as we read, as to whether this book is the work of God or of an unlearned youth. And then when we are finished reading the things in the book, Moroni exhorts us to put them to the test in these words:

“And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.” (Moro. 10:4.) I have done as Moroni exhorts, and I can testify to you that this book is from God and so is verily true.

Use in teaching

We are to use the Book of Mormon as the basis for our teaching. In section 42 of the Doctrine and Covenants, the Lord states: “And again, the elders, priests and teachers of this church shall teach the principles of my gospel, which are in . . . the Book of Mormon, in the which is the fulness of the gospel.” (D&C 42:12.)

As we read and teach, we are to liken the Book of Mormon scriptures unto us “that it might be for our profit and learning.” (1 Ne. 19:23.)

We are to use the Book of Mormon in handling objections to the Church. God the Father and his Son Jesus Christ revealed themselves to Joseph Smith in a marvelous vision. After that

glorious event, Joseph Smith told a minister about it. Joseph was surprised to hear the minister say that there were no such things as visions or revelations in these days, that all such things had ceased. (See Joseph Smith 2:21.)

This remark symbolizes practically all of the objections that have ever been made against the Church by non-members and dissident members alike. Namely, they do not believe that God reveals his will today to the Church through prophets of God. All objections, whether they be on abortion, plural marriage, seventh-day worship, etc., basically hinge on whether Joseph Smith and his successors were and are prophets of God receiving divine revelation. Here, then, is a procedure to handle most objections through the use of the Book of Mormon.

Handling objections

First, understand the objection.

Second, give the answer from revelation.

Third, show how the correctness of the answer really depends on whether or not we have modern revelation through modern prophets.

Fourth, explain that whether or not we have modern prophets and revelation really depends on whether the Book of Mormon is true.

Therefore, the only problem the objector has to resolve for himself is whether the Book of Mormon is true. For if the Book of Mormon is true, then Jesus is the Christ, Joseph Smith was his prophet, The Church of Jesus Christ of Latter-day Saints is true, and it is being led today by a prophet receiving revelation.

Our main task is to declare the gospel and do it effectively. We are not obligated to answer every objection. Every man eventually is backed up to the wall of faith, and there he must make his stand. “And if they are not the words of Christ, judge ye,” said Nephi, “for Christ will show unto you, with power and great glory, that they are his

words, at the last day; and you and I shall stand face to face before his bar; and ye shall know that I have been commanded of him to write these things." (2 Ne. 33:11.) Every man must judge for himself, knowing God will hold him accountable.

Israel must testify

The Book of Mormon is to be used "for a standard unto my people, which are of the house of Israel," the Lord says, and its words "shall hiss forth unto the ends of the earth." (2 Ne. 29:2.) We, the members of the Church, and particularly the missionaries, have to be the "hissers," or the tellers and testers, of the Book of Mormon unto the ends of the earth.

The Book of Mormon is the great standard we are to use. It shows that Joseph Smith was a prophet. It contains the words of Christ, and its great mission is to bring men to Christ and all other things are secondary. The golden question of the Book of Mormon is "Do you want to learn more of Christ?" The Book of Mormon is the great finder of the golden contact. It does not contain things which are "pleasing unto the world" (1 Ne. 6:5), and so the worldly are not interested in it. It is a great sieve.

Anyone who has diligently sought to know the doctrines and teachings of the Book of Mormon and has used it conscientiously in missionary work knows within his soul that this is *the* instrument which God has given to the missionaries to convince the Jew and Gentile and Lamanite of the truthfulness of our message.

Answers current problems

Now, we have not been using the Book of Mormon as we should. Our homes are not as strong unless we are using it to bring our children to Christ. Our families may be corrupted by worldly trends and teachings unless we know how to use the book to expose

and combat the falsehoods in socialism, organic evolution, rationalism, humanism, etc. Our missionaries are not as effective unless they are "hissing forth" with it. Social, ethical, cultural, or educational converts will not survive under the heat of the day unless their taproots go down to the fulness of the gospel which the Book of Mormon contains. Our Church classes are not as spirit-filled unless we hold it up as a standard. And our nation will continue to degenerate unless we read and heed the words of the God of this land, Jesus Christ, and quit building up and upholding the secret combinations which the Book of Mormon tells us proved the downfall of both previous American civilizations.

Some of the early missionaries, on returning home, were reproved by the Lord in section 84 of the Doctrine and Covenants because they had treated lightly the Book of Mormon. As a result, their minds had been darkened. The Lord said that this kind of treatment of the Book of Mormon brought the whole Church under condemnation, even all of the children of Zion. And then the Lord said, "And they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon." (See D&C 84:54-57.) Are we still under that condemnation?

Missionaries to match message

Reading the Book of Mormon is one of the greatest persuaders to get men on missions. We need more missionaries. But we also need better-prepared missionaries coming out of the wards and branches and homes where they know and love the Book of Mormon. A great challenge and day of preparation is at hand for missionaries to meet and teach with the Book of Mormon. We need missionaries to match our message.

Eternal consequences

And now grave consequences hang

on our response to the Book of Mormon. "Those who receive it," said the Lord, "in faith, and work righteousness, shall receive a crown of eternal life;

"But those who harden their hearts in unbelief, and reject it, it shall turn to their own condemnation—

"For the Lord God has spoken it." (D&C 20:14-16.)

Is the Book of Mormon true? Yes.

Who is it for? Us.

What is its purpose? To bring men to Christ.

How does it do this? By testifying of Christ and revealing his enemies.

How are we to use it? We are to get a testimony of it, we are to teach from it, we are to hold it up as a standard and "hiss it forth."

Have we been doing this? Not as we should, nor as we must.

Do eternal consequences rest upon our response to this book? Yes, either to our blessing or our condemnation.

A lifetime pursuit

Every Latter-day Saint should make the study of this book a lifetime pursuit. Otherwise he is placing his soul in jeopardy and neglecting that which could give spiritual and intellectual unity to his whole life. There is a difference between a convert who is built on the rock of Christ through the Book of Mormon and stays hold of that iron rod, and one who is not.

Example of President Romney

Over a quarter of a century ago I listened in this Tabernacle to these words: "A few years ago as I began to practice law, members of my family were a little uneasy. They were afraid I would lose my faith. I wanted to practice law, but I had an even greater desire to keep my testimony, and so I decided upon a little procedure which I recommend to you. For thirty minutes each morning before I began the day's work I read from the Book of Mormon . . . and in just a few minutes

a day I read the Book of Mormon through, every year, for nine years. I know that it kept me in harmony, so far as I did keep in harmony, with the Spirit of the Lord." (*Conference Report*, Apr. 1949, p. 36.) It will hold us as close to the Spirit of the Lord as anything I know. That was President Marion G. Romney. I echo his counsel.

What, then, are we to say of the Book of Mormon? I bear witness that it is verily true. I know this as I know that I live. We stand with the Prophet Joseph Smith when he said, "I told the brethren that the Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts, than by any other book." (*History of the Church*, 4:461.)

May we know and use the keystone and get nearer to God, I pray in the name of Jesus Christ. Amen.

President Marion G. Romney

President Ezra Taft Benson of the Council of the Twelve has been our concluding speaker.

We remind the brethren of the General Priesthood Meeting which will convene here in the Tabernacle this evening at 7 p.m.

The Sunday morning session will be broadcast by many radio and television stations in the Western United States, and by way of oceanic cable received by members assembled in 105 chapels in England, France, Germany, Switzerland, Holland, Belgium, and Austria.

The nationwide CBS Radio Tabernacle Choir Broadcast tomorrow morning will be from 9:30 to 10:00 a.m. Those desiring to attend this broadcast must be in their seats no later than 9:15 a.m.

We are grateful to the members of the Primary Children's Choir for rendering the sweet music we have heard here today. Thank you for your presence, young people, and your will-

ingness to sing at this session of the conference this afternoon.

The choir with Sister Patricia C. Maughan conducting and Brother Roy Darley at the organ will now sing, "The Still Small Voice" and "I Know My Father Lives." The benediction will be offered by President John K. Edmunds, President of the Salt Lake Temple.

The Primary Children's Choir sang the numbers, "The Still Small Voice" and "I Know My Father Lives." The benediction was offered by President John K. Edmunds, President of the Salt Lake Temple.

GENERAL PRIESTHOOD MEETING

FIFTH SESSION

The General Priesthood Meeting convened in the Tabernacle at 7 o'clock p.m. on Saturday, April 5, 1975, with President Spencer W. Kimball presiding and conducting.

The Returned Missionary Male Chorus, with Ladd R. Cropper conducting, and Robert Cundick at the organ, furnished the special music for this session.

President Kimball made the following opening remarks:

President Spencer W. Kimball

Brethren, we are assembled in this General Priesthood Meeting of the 145th Annual Conference of the Church of Jesus Christ of Latter-day Saints.

These services are being relayed by closed-circuit transmission and will reach members of the priesthood gathered in the Assembly Hall and Salt Palace, and in approximately 1001 other separate locations in the United States and Canada, and in cities in Australia. It is estimated that 210,000 will participate in this meeting by direct wire.

We ask the brethren who are in the Salt Palace and the Assembly Hall to secure a count for us.

We extend our greetings and blessings to all the priesthood members assembled here in the Tabernacle, in the Assembly Hall and in the Salt

Palace, and in various buildings throughout this continent and Australia. We commend all members of the priesthood who have made arrangements to participate in this important meeting.

We note that Elder Henry D. Taylor is seated on the stand in the Assembly Hall, and Elders Marion D. Hanks and O. Leslie Stone are seated on the stand in the Salt Palace.

The singing during this session will be furnished by the Returned Missionary Male Chorus, with Ladd R. Cropper conducting, and Robert Cundick at the organ.

We shall begin this service by the choir singing, "O Home Beloved, Where'er I Wander."

Following the singing, Elder John H. Vandenberg, Assistant to the Council of the Twelve, will offer the invocation.

The Returned Missionary Male Choir sang the number "O Home Beloved, Where'er I Wander."

The invocation was offered by Elder John H. Vandenberg, Assistant to the Council of the Twelve.

President Kimball

This delightful group of returned missionaries will now sing, "I Need

Thee Every Hour," after which we shall be pleased to hear from Bishop Vaughn J. Featherstone of the Presiding Bishopric of the Church.

The hymn, "I Need Thee Every Hour," was sung by the Returned Missionary Male Choir.

President Spencer W. Kimball

How transcendently beautiful that number was.

Bishop Vaughn J. Featherstone, second counselor in the Presiding Bishopric of the Church, will be our first speaker this evening.

Bishop Featherstone will be followed by Elder Theodore M. Burton, Assistant to the Council of the Twelve.

Bishop Vaughn J. Featherstone

Second Counselor in the Presiding Bishopric

My beloved brethren, King Benjamin in, I believe, the second greatest discourse ever delivered, said, "I have not commanded you to come up hither to trifle with words." (Mosiah 2:9.) I believe the Prophet has not called this conference to have us trifle with words. I would like to discuss a subject which possibly could be led into by this little story:

Purity of heart

Roy Welker, a great writer for Church priesthood courses and a great stake president and priesthood leader, lived in our stake. Another great priesthood leader asked him, "Brother Welker, you have known many of the General Authorities in your lifetime. Who impresses you the most?"

And he thought for a moment and said, "Oh, they are all wonderful men. I guess they are the greatest men on the face of the earth." And then he said, "But I guess Elder _____ impresses me the most, because he has a purity of heart for one so young." Now, Roy was 92; so I suppose anyone under 90 would be judged as being young in his mind.

Ever since I heard that statement, the thing that I most desired in life was to be pure in heart. I don't believe since I heard that story that there has been a day in my life when I have not thought of purity of heart and tried to improve.

I would like to talk tonight about a need for a self-inflicted purging in every single priesthood holder so that we might be pure in heart. I told a group of Aaronic Priesthood holders out in the congregation tonight, if they are pure in heart, they may sleep through my talk, because my talk is directed to those who are not pure in heart.

Scroll of names

I believe that we have a need beyond the light-wired job, just a little bit of power; I believe it is time, as one great leader has said, to have the full conduit with all of the powers of the priesthood open to come to those who bear the priesthood. I believe there is a need to do some things. I am going to use a visual aid tonight. But we don't have one, so, in your mind's eye, wherever you are across the far corners of the earth, would you picture a huge scroll sliding down from the ceiling? On it are listed the names of those who purchased pornographic literature. The list is large enough so that all may see. Is your name on the list?

Did you buy a *Playboy* magazine or some other piece of pornographic literature?

Now suppose those names are removed, and the names of all those who attended or viewed x-rated movies are presented so that all who are in the

congregation may see. Again, is your name on the list?

Now, my young friends, and I am sorry to say, many adults, how about all those of you who have a masturbation problem? If the names of those who had the problem were projected across this big, huge scroll, would your name be there, or would you be able to sit back confident and pure in heart?

And, in a few cases, what if we had the names of those who had a homosexual problem? What if their names were on this huge scroll? Their names removed, then what if we had those who are adulterers, who are serving in priesthood positions, unbeknownst to many, unbeknownst unto anyone except themselves and the partner in sin?

A self-inflicted purging

Again let us talk about a self-inflicted purging. My young friends, how about all of you who have committed fornication? Or have been involved in petting? Suppose their names were on this huge scroll, so that all may see. Now, I can tell you this, I bear my solemn witness that if you do not self-inflict a purging in your lives, the time may well come when there might not be a scroll, but it will be as though there were. It may be as though it had been shouted from the tops of houses. People cannot hide sin. You cannot mock God and hold the Lord's holy priesthood and pretend to propose that you are his servant.

I know of a great man who held his dead son in his arms, and said, "In the name of Jesus Christ and by the power and authority of the Holy Melchizedek Priesthood, I command you to live." And the dead boy opened up his eyes.

This great brother could not have possibly done that had he been looking at a pornographic piece of material a few nights before or if he had been involved in any other transgression of that kind. The priesthood has to have a pure conduit to operate.

The sex urge

President J. Reuben Clark gave me great light many years ago on a great tremendous subject. He said (and these are my words, not his) that the sex urge does not have to be satisfied, that Satan's old lie is that it *does* have to be satisfied.

I am sorry to tell you that there are men in high places who have some fairly major moral problems, even as youth have the same problems.

We shouldn't have a problem with masturbation. I know one fine father who interviewed his 11-year-old son and he said, "Son, if you never masturbate, the time will come in your life when you will be able to sit in front of your bishop at age 19, and say to him, 'I have never done that in my life,' and then you can go to the stake president when you are interviewed for your mission and tell him, 'I have never done that in my life.' And you would be quite a rare young man."

The father again interviewed the young man, who is now 18 years old, and he asked the son about masturbation. The son said, "I have never done that in my life. You told me, Dad, that if I didn't do that, I would be able to sit in front of the bishop and stake president and tell them I had never done it, and I would be a rare young man, and I am going to be able to do it."

I believe, brethren, we have the willpower. We don't have to buckle under Satan's temptations. That urge does not have to be satisfied. It has to be transmuted to other things.

Conduct at meetings

Now, let me spend no more time on this. Let me talk about another thing that keeps us from being pure in heart. We need to purge out of our lives the desire to come to meetings late and leave early.

I remember last conference I attended in the Assembly Hall; I was at

the priesthood meeting. At the close of our great and beloved prophet's wonderful discourse and counsel to us, at least 200 or 300 men got up and just started moving en masse toward all the doors. The closing hymn hadn't been sung, the prayer hadn't been rendered. And these men, inconsiderate, lacking in discipline, simply got up and moved out of the Assembly Hall to save five minutes.

I wonder, brethren, and I love you, but I just wonder how you can do it. I don't see any of the men that I prize most, leaving any meetings early except in an emergency. I believe they have the dignity to not offend God. I believe it is an offense to God when we leave meetings early, and when we come late to meetings.

When I was at Farragut, Idaho, a year or so ago, right in the middle of our giant priesthood meeting, among about 5,500 Scouts and their leaders, a Scoutmaster, deacons quorum adviser, stood up, and then 12 boys stood up with him, and they trailed across that mighty congregation of men and left. I wonder what he felt the next time he raised his arm to the square and said, "On my honor I will do my best to do my duty to God and my country and to obey the Scout Law; to help other people at all times; to keep myself physically strong, mentally awake, and morally straight." (The Scout Oath.) And yet the oath we take in the priesthood is many times more serious to us.

Attitude toward counsel

And what a valuable thing a covenant in our lives can be, if we will let it guide us. Another problem: an overweight girl from Ogden went to see her bishop. In the purity and goodness of charity, trying to help the girl, he counseled her that it might be a good idea to lose a few pounds. Pitifully heartbroken, she went home and told her father. It had cankered her soul. The father, of course, negative toward

the Church all of his life, waiting for something like this, sprung like a cat on the bishop's back, and they came down to see me and wanted their memberships transferred out of the bishop's ward. I asked them why, because I didn't know all this background, and they said, "Well, our bishop suggested to our daughter that she might lose a few pounds and make herself a little more attractive." Now I want you to know that I defended that great bishop. I said to this family, "You are wrong. That sweet bishop, out of purity and love for your daughter, felt and did that which he was impressed to do. I am sure it was a message from God to your daughter, and she let it canker her soul. The strange thing is that she was probably up in her bedroom the night before praying, 'Heavenly Father, I am lonely. I need someone. Please help me. Help me to find someone so I won't be so lonely.'" And yet oftentimes we are offended because a sweet bishop gives us some instruction which is hard for us to live.

Reverence expected

Now, as you can tell, this is not a sugar-coated presentation, it is Clorox, and I hope you are not offended. I think it is irreverent, brethren of the priesthood, to come to meetings late and then perform your assignments at the sacrament table late while the meetings are beginning. What an irreverent thing it is to prepare the sacrament of the Lord's Supper and to do it just before the meeting starts, and to be hurrying around and joking about it. It ought to be a sweet experience, one that is a spiritual experience, where all is done in quiet and is completed 10 or 15 minutes before the meeting, where only few see the preparation. Members of the ward come in, and the sacrament table is set. And also what about those who are irreverent in meetings? I think the Lord expects his priesthood holders above all others to be reverent.

Finding loopholes

I was over in England a while back and a bishop asked me, "What is the Church's stand on cola drinks?" I said, "Well, I can't remember the exact wording of the bulletin, but I remember seeing the bulletin when I was a stake president. The Church, of course, advises against them."

He said, "Well, I have read the *Priesthood Bulletin*, but that isn't what it says to me."

And I said, "Would you get your *Priesthood Bulletin*? Let's read it together." And so we found under the heading "Cola Drinks": "... the leaders of the Church have advised, and we do now specifically advise, against use of any drink containing harmful habit-forming drugs. . . ." (*The Priesthood Bulletin*, Feb. 1972, p. 4.)

He said, "Well, you see, that doesn't mean cola."

I said, "Well, I guess you will have to come to your own grips with that, but to me, there is no question." You see, there can't be the slightest particle of rebellion, and in him there is. We can find loopholes in a lot of things if we want to bend the rules of the Church.

Following counsel

I remember meeting with a man some time back. Seventeen years before, his wife had a problem. She embraced another man in a moment of weakness, and then this was kept a secret for 17 long years. And this good brother, her husband, who had kept the law, who had never violated the code, all of a sudden found out about this, and it almost totally destroyed him. He came to see me and he asked, "What do you think I should do?"

And I said, "You must forget and forgive. And when I say *forget*, it must be taken from your mind forever and ever."

He said, "But I can't. I can't get it off my mind, seeing her in someone else's arms."

And I said, "Then you remember

what it was like in the temple, and you view her in your mind every time kneeling across the altar from you. I am sure she has been punished enough and has suffered enough; she needs no more. She has repented, and you forgive her."

Well, he took that advice and was kind enough to follow it. Another case is the one of those who talk about the "Adam-God" theory; I guess when they are engrossed with all these different theories, and things in the Church, they don't have time to study faith and repentance. Maybe they ought to get back to basics. And when they understand everything about faith, then they can move on to the next principle.

Pure conduct

Now, my beloved brethren, whether it is patriotism or purity or whatever it is, we must be pure. We must no longer have just a light-wired job. We must have the conduit of all the powers of the priesthood upon us, and then when someone calls upon us to administer to the sick, or to give a blessing of any kind, when they call upon us to speak, we will be as conduits and speak as God would have us speak.

Now, the Lord bless you. This is the greatest group of men collected on the face of the earth in its entire history, and I am grateful to be part of it and to be associated with those men who are most pure in heart. They are truly pure. I bear that solemn witness, and I bear witness that our beloved prophet is probably the most pure in heart of any and all I have ever known, in the name of Jesus Christ. Amen.

President Spencer W. Kimball

Bishop Vaughn J. Featherstone of the Presiding Bishopric has just addressed us.

We shall next hear from Elder Theodore M. Burton, Assistant to the Council of the Twelve.

He will be followed by President Marion G. Romney, second counselor in the First Presidency.

Elder Theodore M. Burton

Assistant to the Council of the Twelve

My beloved priesthood brethren, I have been asked to speak to you tonight about a challenging concept of the priesthood missionary work.

Inherited right to priesthood

One thing we often fail to realize is that our priesthood comes to us through the lineage of our fathers and mothers. The Lord explained it in these words: "Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers. . . ." (D&C 86:8.)

"Oh," I can hear some of you say, "there must be something wrong with that statement, for I am the only member of my family who has joined the Church. How could I have received the priesthood from my parents?"

In this scripture the Lord was not talking about your priesthood line of authority. He was talking about your inherited right to receive and use priesthood power. This readiness to listen and believe is an inherited gift which enabled you to recognize and accept the truth. Jesus explained this thought as he said: "My sheep hear my voice, and I know them, and they follow me." (John 10:27.)

That spirit of acceptance is a manifestation of your inherited right to priesthood blessings. Such willingness to believe does not represent predestination, but it does represent foreordination. The Lord continues the revelation: "For ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God." (D&C 86:9.)

This means we receive a right to priesthood blessings from our blood ancestry. I hope you can understand that priesthood with its accompanying blessings is dependent to a great degree on family relationship.

Foreordination

What does the Lord mean by the expression "hid from the world with

Christ in God"? He means that according to the plan of salvation you were reserved or held back in the heavens as special spirit children to be born in a time and at a place where you could perform a special mission in life. This concept of being foreordained for a special mission is not new. It is referred to many times in the scriptures. Paul, in teaching the Ephesians, said:

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." (Eph. 1:3-4.)

He then further explained to the Ephesian saints:

"That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:

"In whom also we have obtained an inheritance." (Eph. 1:10-11.)

Reserved for latter days

From the time the earth was originally planned, God the Eternal Father knew that in the last days Satan would become desperate. As the second coming of Jesus Christ approaches, Satan is doing everything in his power to destroy the work of God. He is using every artifice he can imagine to destroy the plan of salvation. He is raging in blood and horror on the earth. But God knew what Satan would attempt to do in these days and devised a plan to meet that challenge.

God reserved for these days some of his most valiant sons and daughters. He held back for our day proved and trusted children, who he knew from their premortal behavior would hear the voice of the Shepherd and would accept the gospel of Jesus Christ. He knew they would qualify themselves to receive the

priesthood, that they would use the holy priesthood to limit Satan's destructiveness and make it possible for God to complete the work he had planned for the saving of his children.

You young men of the Aaronic Priesthood represent, therefore, some of the finest men ever to be born on the earth. You are an elect generation, a royal priesthood. As Peter expressed it, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." (1 Pet. 2:9.)

Alma's statement

This birthright is only possible for you because you have the finest fathers and mothers ever given to any generation. Alma, referring to men who receive the Melchizedek Priesthood, spoke of their inherited rights and said of those who are ordained to the high priesthood:

"And this is the manner after which they were ordained—being called and prepared from the foundation of the world according to the foreknowledge of God, on account of their exceeding faith and good works [remember, this faith and works you demonstrated while you were still in the premortal world]; in the first place being left to choose good or evil; therefore they having chosen good, and exercising exceeding great faith, are called with a holy calling . . . which was prepared with, and according to, a preparatory redemption for such." (Al. 13:3.)

Thus, you and your fathers were reserved to be born at a time and in a place where you could not fail to hear the gospel preached and accept the holy priesthood. Thus, a preparatory redemption was made for you through a priesthood heritage from your fathers and mothers.

Promises made to the fathers

Now we might well ask the question: "What does God expect us to do

with this priesthood?" The Lord himself answers that question in the following words, continuing from the Doctrine and Covenants: "Therefore your life and the priesthood have remained, and must needs remain through you and your lineage until the restoration of all things spoken by the mouths of all the holy prophets since the world began." (D&C 86:10.)

What were those things spoken by the mouths of all the holy prophets since the world began? Why, they were those promises made to the fathers or patriarchal leaders of the Church from the very beginning that ways and means would be provided to bring back into the presence of God the Eternal Father every soul who desired that blessing.

With this clue, then, missionaries know exactly where to turn for their finest referrals. They will turn to the members of the Church in whose blood these priesthood promises have continued as a priesthood lineage blessing. If you join the Church, then you have the assurance that your parents and other blood relatives will join if you show them true love and affection. Every one of your blood relatives is a prospective member of the kingdom of God. With patient and kind teaching, they too will eventually join the Church, for they possess the same spiritual heritage and priesthood heritage you have.

Blood lineage

Because Jeremiah the prophet understood that blood lineage is more important than other factors in bringing people to the truth, he wrote the following revelation: "Turn O backsliding children, saith the Lord; for I am married unto you; and I will take you one of a city, and two of a family, and I will bring you to Zion:

"And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." (Jer. 3:14-15.)

Everybody knows that more people live in a city than live in a family. Why

then didn't the Lord say two of a city and one of a family? It was because of this promise of priesthood heritage. The family to which we belong is more important than where we live.

Now the Lord concludes the revelation with these inspiring and challenging words of instruction and promise: "Therefore, blessed are ye if ye continue in my goodness, a light unto the Gentiles, and through this priesthood, a savior unto my people Israel. The Lord hath said it. Amen." (D&C 86:11.)

Obligations to kindred dead

In this final verse the Lord reminds us of two things. First, he reminds us of our responsibility to do missionary work here on the earth. Second, he informs us that we are not only to be messengers of salvation to the living, but saviors for our ancestors who went before us and who, though now dead, have paved the way whereby we might receive our present blessings. It is through them we received our priesthood. The promise was made that, even if they were born at a time and place where they could not hear the gospel preached in life, God would provide saviors for them from among their descendants. We are those saviors God promised through whom they can have every priesthood blessing.

In great measure those who enjoy present priesthood blessings have failed to realize their missionary obligations to save their kindred dead. This is as much a priesthood missionary responsibility as is our missionary obligation here in mortality. They are totally dependent upon us to open the doors of exaltation for them. If we neglect this priesthood responsibility, we do so at the peril of our own salvation. It was for this reason that Elijah restored the keys of the sealing power so that we could accomplish this work of salvation for our dead.

Importance of timing

Although the need to save the dead was given right at the opening of this

dispensation, it was not fully understood at that time. A full knowledge of the gospel developed slowly as it was revealed by the Lord line on line and precept by precept. Timing was important. First things had to be developed first. The Church had to be established and Church administration had to be organized. Then a people had to be gathered and the Church developed and strengthened. It took time to build and strengthen a people and to prepare them for their future work. Temples had to be built and that required people, wealth, peace, and time.

Now the Church is strong enough to build temples and to staff and use them. The time has come for God to hasten this aspect of priesthood growth. Salvation of the whole eternal family of God is the goal toward which we have been working and preparing ourselves from the very beginning. We must continue to gather the people. We must continue to strengthen them physically, mentally, morally, and spiritually so they will be prepared to go into the temples and there receive power with which to strengthen their earthly families. As this is done, they can be prepared to become saviors on Mount Zion to save their kindred dead.

Family priesthood responsibility

The total plan of God is to save all his children where possible in a family relationship. We must reconstruct our lineage eventually back to Adam, who made his covenant to become a son of Jesus Christ, the Only Begotten Son of God in the flesh. Gaps, caused by unfaithful or disobedient ancestors, will have to be closed through revelation from God. The end result is that the family of God will be reconstituted so that in the resurrection all his faithful children will be sealed in perfect family order.

Do you see the urgency as the second coming of Jesus Christ approaches to become more actively engaged in this type of missionary work?

We have spoken of salvation of the dead from time to time, but in great measure the family priesthood responsibility God has given us has been neglected. We cannot neglect it any longer, for it is a vital part of God's overall missionary program.

Genealogical research

As new temples are being constructed in ever greater rapidity, we are faced with the problem of keeping them in operation. The Genealogical Society can gather names to keep the temples operating, but the Genealogical Society cannot do the research work of establishing family lines of priesthood heritage which God has assigned the priesthood to do. The Society does not have, and cannot obtain, all the records which are open to individuals. At the present time, the Genealogical Society is furnishing 77 percent of all the names officiated for in the temple. The balance is furnished through family research. It is your personal, individual missionary responsibility to see that your direct-line ancestors have been baptized, endowed, and sealed in proper family order.

Male temple attendance

There is another aspect of the work for the salvation of the dead which is causing a problem in the temples. More males are born and reach the age of accountability than females. This means that more Aaronic Priesthood members must go to the temple than their sisters to be baptized for the dead, and it also means that brethren of the Melchizedek Priesthood must go to the temple more frequently than their wives. Unless more priesthood members go to the

temple as individuals, or as quorums, to get this male ordinance work done, the male names will backlog in the temples. When that happens, the sealing of families cannot be completed.

Temple presidents are faced with a serious problem. We don't want to hinder in any way our sisters from attending the temple, so we must increase male temple attendance. Just as you go as individual men or as quorums to work on welfare projects without taking your wives with you, so we want you to go as individual men or as priesthood quorums or groups on extra trips to the temples to keep this problem solved. I appeal to you to cooperate with your temple presidents to keep male and female names in balance.

Saviors on Mt. Zion

So, my brethren of the priesthood, the time has come for all of us to become more knowledgeable of our personal responsibilities to be saviors on Mount Zion. I repeat the statement Jesus made to Peter when he said: "When thou art converted, strengthen thy brethren." (Luke 22:32.) I testify that the work for the salvation of our kindred dead is a personal responsibility for everyone who holds the priesthood. Salvation for the dead is a divine activity, of which I bear my witness in the name of Jesus Christ. Amen.

President Spencer W. Kimball

We have just heard from Elder Theodore M. Burton, Assistant to the Twelve.

We shall now be pleased to hear from President Marion G. Romney of the First Presidency of the Church.

President Marion G. Romney

Second Counselor in the First Presidency

Brethren of the priesthood, I have in mind saying a few things tonight about courage. There are different kinds of courage, they say—physical courage and moral courage.

Moral courage

It is my experience, however, that one with moral courage, that is, one who is true to himself, also has physical courage. The great Shakespeare in his play, *Hamlet*, has his character, Polonius, instruct his son on many aspects of his conduct. And he concludes a rather long statement with this statement:

*This above all: to thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man.*

Hamlet, I, iii, 52-73

We all have a conscience, and a conscience is the root of moral courage. A truly brave person will always obey his conscience. To know what is right and not do it is cowardice.

Courage of Joseph Smith

In our Church literature we find many examples of high courage. Consider, for example, a moment, the Prophet Joseph Smith. When he told the Protestant minister in his area about his First Vision, he was met with scorn and ridicule.

"It was nevertheless a fact," he wrote, "that I had beheld a vision. . . .

"I had actually seen a light, and in the midst of that light I saw two Personages, and they did in reality speak to me; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in my heart: Why persecute me for telling the truth? I have actually seen a vision;

and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen? For I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it. . . ." (Joseph Smith 2:24-25.)

Majesty in chains

The Prophet was true to himself not only in his youth but throughout his life. Eighteen years after the First Vision, the Prophet and others had been "penned up in a cold, open, unfinished court house" for several weeks.

"In one of those tedious nights [writes Parley P. Pratt] we had lain as if in sleep till the hour of midnight had passed, and our ears and hearts had been pained, while we had listened for hours to the obscene jests, the horrid oaths, the dreadful blasphemies and filthy language of our guards. . . .

"I had listened till I became so disgusted, shocked, horrified, and so filled with the spirit of indignant justice that I could scarcely refrain from rising upon my feet and rebuking the guards; but had said nothing to Joseph, or any one else, although I lay next to him and knew he was awake. On a sudden he arose to his feet, and spoke in a voice of thunder, or as the roaring lion, uttering, as near as I can recollect, the following words:

"SILENCE, ye fiends of the infernal pit. In the name of Jesus Christ I rebuke you, and command you to be still; I will not live another minute and hear such language. Cease such talk, or you or I die THIS INSTANT!"

"He ceased to speak. He stood erect in terrible majesty. Chained, and without a weapon; calm, unruffled and dignified as an angel, he looked upon the quailing guards, whose weapons were lowered or dropped to the ground; whose knees smote together, and who, shrinking into a corner, or crouching at

his feet, begged his pardon, and remained quiet till a change of guards.

"I have seen the ministers of justice," continued Parley, "clothed in magisterial robes, and criminals arraigned before them, while life was suspended on a breath, in the Courts of England; I have witnessed a Congress in solemn session to give laws to nations; I have tried to conceive of kings, of royal courts, of thrones and crowns; and of emperors assembled to decide the fate of kingdoms; but dignity and majesty have I seen but *once*, as it stood in chains, at midnight, in a dungeon in an obscure village of Missouri." (*Autobiography of Parley P. Pratt*, pp. 209-211. Italics added.)

Certainly, the Prophet here demonstrated both great moral and physical courage.

His being true to himself and his Maker eventually cost him his life. It also assured him of eternal life and exaltation.

Nephi's great courage

In the Book of Mormon we learn of Nephi's great courage. You will recall that while Lehi and his family were encamped in the valley of Lemuel, the Lord instructed him to send his sons back to Jerusalem and obtain from Laban the records. Laman and Lemuel murmured that it was "a hard thing" (1 Ne. 3:5), but Nephi, their younger brother, said: "I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." (1 Ne. 3:7.)

Well, they went up to Jerusalem. They cast lots. Laman went in. Laban accused him of being a robber and threatened to kill him.

Then he came back to his brothers without the plates. He knew he couldn't get them, and he proved it. He said they

were to return to their father. But this young man Nephi said: "As the Lord liveth, and as we live, we will not go down unto our father in the wilderness until we have accomplished the thing which the Lord hath commanded us." (1 Ne. 3:15.)

They then, at Nephi's urging, went to the land of their inheritance, got their gold and silver and other precious things, and tried to buy the records from Laban.

And he lusted after their riches and he sent his servants to take them. And they fled for their lives some distance into the wilderness and hid in the cavity of a rock. And there "they did smite [Nephi and Sam] with a rod." (1 Ne. 3:28.) And an angel came and rebuked them. And after the angel left, Laman and Lemuel murmured that it was impossible for them to get the plates, that Laban was "a mighty man and [could] command fifty, yea, even he can slay fifty; then why not us?" (1 Ne. 3:31) they said to Nephi.

But Nephi said: "The Lord . . . is mightier than all the earth, then why not mightier than Laban and his fifty, yea, or even than his tens of thousands?" (1 Ne. 4:1.)

They then followed Nephi back to Jerusalem. Nephi went in and he came out with the plates. Great was the faith and courage of Nephi.

Courage of Daniel

At the time Lehi and his family left Jerusalem, there was living in the area another young man by the name of Daniel who was to demonstrate great courage during his life. In 597 B.C., which was just three years after Lehi left, Daniel was carried into Babylon captivity by Nebuchadnezzar. He began to demonstrate his courage soon after he got there when he and Shadrach, Meshach, and Abednego refused to "defile himself" with the king's meat and wine. (Dan. 1:8.) That is, he refused to break the "Word of Wisdom" as ob-

served by his people at that time, even though the king had commanded that they do so.

He evidenced outstanding courage when, in interpreting the king's dream, he told the old king that it was "the decree of the most High" (Dan. 4:24), and that he, Nebuchadnezzar, would be driven from men and live with the beasts of the field, eating "grass as oxen" for seven years "till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will." (Dan. 4:25.) And then he counseled the king to "break off thy sin . . . and . . . iniquities." (Dan. 4:27; see Dan. 4:20, 22, 24-25, 27.)

Can you imagine the courage that it took for a captive slave to talk like that to the king, whose dominion the record said reached to "the end of the earth"? (Dan. 4:22.) Well, that is what he did. And strange as it may seem, he outlived the old king.

When this same Daniel was summoned by Belshazzar, Nebuchadnezzar's successor, to interpret the strange handwriting the king had seen on the wall, he showed similar courage. He told Belshazzar that the writing said:

"God hath numbered thy kingdom, and finished it.

"Thou art weighed in the balances, and art found wanting.

"Thy kingdom is divided, and given to the Medes and Persians." (Dan. 5:26-28.)

Daniel not only read the message, but before he did, he had the courage to tell Belshazzar that he had brought this judgment upon himself by his own transgressions. He further told him that one of his sins was the desecration of the vessels that his father, Nebuchadnezzar, had brought from the temple in Jerusalem, and that another was lifting himself up "against the Lord of heaven." (Dan. 5:23; see Dan. 5.)

The record says, "in that night . . . Belshazzar the king of the Chaldeans [was] slain." (Dan. 5:30.)

Darius, the Mede who took over the kingdom, divided it into 120

provinces, and he put a prince over each of the provinces and over the princes he placed three presidents, "of whom Daniel was first." (Dan. 6:2.)

Courage in face of danger

In this position, Daniel had occasion to demonstrate his courage in the face of great danger. The other "presidents and princes sought to find occasion against Daniel." They were jealous of him, and they couldn't find anything against him.

"Then said these men, We shall not find any occasion against this [man] Daniel, except we find it against him concerning the law of his God.

"Then these presidents and princes assembled together to the king. . . and [induced him] to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions."

Now when Daniel learned about that, he went immediately to his house; and his windows were opened so that they could look in, and he knelt in his chamber "upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." (See Dan. 6:4-7, 10.)

I suppose that no one will question the fact that in thus being true to himself and his God, Daniel demonstrated great faith and courage.

Well, I don't need to read the rest, you know what followed. You know that he was cast into the lions' den because the king couldn't change the law of the Medes and the Persians and that the Lord closed the mouths of the lions to save Daniel.

Rewards of courage

Not all acts of courage bring such spectacular rewards. But all of them do bring peace and contentment; just as cowardice, in the end, always brings regret and remorse.

I know that from my own

experience. I remember when I was a boy of 15 and we had been expelled from Mexico in the revolution. My folks went to Los Angeles from El Paso, Texas. I got a job there among a bunch of Mormon-haters, and I didn't tell them that I was a Mormon. Sometime after that, President Joseph F. Smith came to Los Angeles and had dinner with my parents—a very humble dinner; I can remember that it was very scant. He put his hand on my head and said, "My boy, don't ever be ashamed that you are a Mormon."

You know, I have worried all my days that I didn't have the courage to stand up to those ribald men.

I remember another occasion when I was in Australia on a mission. I went up to visit the Jenolan Caves—very wonderful, spectacular caves. And as we walked through them, the guide said, "If some of you will get out and stand on that rock over there and sing a song, it will demonstrate the capacity of this cave."

Well, the Spirit said to me, "Go over there and sing 'O, My Father.' I hesitated, and the crowd walked on. I lost the opportunity. I never felt good about that. The only thing that ever made me feel the Lord had forgiven me was when I heard President McKay say, "I was inspired one time to do a certain thing when I was in the mission field, and I didn't do it." He said, "I have al-

ways been sorry since." He said, "Never fail to respond to the whisperings of the Spirit. Live so you can receive it, and then have the courage to do as it instructs."

As priesthood bearers, let us resolve, brethren, all of us, both young and old, to develop the courage to be true to ourselves and to our Maker in all things in our lives.

God bless us to that end, I pray in the name of Jesus. Amen.

President Spencer W. Kimball

President Marion G. Romney of the First Presidency has just spoken to us.

The congregation and choir will now join in singing, "I Know that My Redeemer Lives."

The congregation and choir sang the hymn, "I Know that My Redeemer Lives."

President Kimball

I wonder if anywhere in the world at any time a male chorus of more than 200,000 voices sang together. It is impressive to me.

We shall now appreciate hearing from President N. Eldon Tanner, first counselor in the First Presidency.

President N. Eldon Tanner

First Counselor in the First Presidency

My beloved brethren, it is always a real privilege, blessing, and inspiration for me to look into the faces of the priesthood holders in this great Tabernacle and think of the hundreds of thousands that are listening in by closed circuit in the many groups in different parts of the world. How glorious to belong to the Church of Jesus Christ and to hold the priesthood of God and be allowed to act in his name! When we think of the thousands of

priesthood holders throughout the world, it gives us great encouragement and we feel to praise the Lord.

Work in South America

As we attended the area conferences in South America we gave thanks to the Lord as we saw in Buenos Aires over 1,300 in attendance at the Melchizedek Priesthood leadership meeting—representatives from Ar-

gentina, Uruguay, Paraguay, and Chile. At the general conference sessions there were assembled over 5,500 in Brazil and over 10,000 in Argentina.

It is evident that the work of the Lord is going forward and that his kingdom is being built up throughout the world. The members were thrilled and most excited and enthusiastic and appreciative when the President announced that we would have a temple in Sao Paulo. Both in Brazil and Argentina the members pledged their full support.

It is most encouraging, and actually is a testimony of the truthfulness of the gospel, to see the change in the lives of the people who accept the gospel and live according to its teachings and to hear their testimonies.

Now let me give you a little experience I had in Caracas, Venezuela. As we attended a meeting of the Saints and investigators there one evening, the President estimated about 500 people in attendance. As I got up to speak I asked those who had been baptized in 1974 and '75 to stand, and then in '73, '72, '71, '70. I then asked those who had been in the Church over five years to stand. Only three stood, and they were visitors. This gives you some idea how the work of the Lord is going forward in that area.

Honoring the priesthood

Now tonight, brethren, I should like to emphasize, and if possible make everybody realize, what a great privilege it is to hold the priesthood, and also to help us all to determine to honor the priesthood and magnify our callings so that we may be a light unto the world and help build the kingdom of God, and at the same time prepare ourselves for immortality and eternal life. No greater goal could be set, no greater progress could be made, and no greater joy and satisfaction could be experienced than to determine that we will accept Jesus Christ as the Savior of the world, and live his teachings.

There is no doubt in my mind that everyone within the sound of my voice would like more than anything else to prepare himself for eternal life and exaltation and to know that the Lord is pleased with his actions. However, there are many who do not keep this in mind, and some who are not prepared to put forth the effort to live worthy of these blessings. With this in mind I should like to say a few words about self-discipline, self-control, or self-mastery which is so important to all of us if we are to accomplish what we set out to do and enjoy the blessings which we desire so much.

Self-mastery

First, I should like to quote some of the philosophers.

Plato said: "The first and best victory is to conquer self; to be conquered by self is, of all things, the most shameful and vile."

And da Vinci once said: "You will never have a greater or lesser dominion than that over yourself." Then he goes on to say that "the height of a man's success is gauged by his self-mastery; the depth of his failure by his self-abandonment. . . . And this law is the expression of eternal justice. He who cannot establish dominion over himself will have no dominion over others." In other words, he cannot be a worthy father or leader.

Solomon in all his wisdom made this meaningful statement: "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." (Prov. 16:32.)

Willpower needed

There are two important elements in self-mastery. The first is to determine your course or set the sails, so to speak, of moral standards; the other is the willpower, or the wind in the sails carrying one forward. As I said before, character is determined by the extent to which we can master ourselves toward good ends.

It is difficult to say just what builds good character, but we know it when we see it. It always commands our admiration, and the absence of it our pity. But it is largely a matter of willpower.

I think it was Garrison who showed his great determination when he said: "I am in earnest—I will not equivocate—I will not excuse—I will not retreat a single inch—and I will be heard!" (William Lloyd Garrison, Salutory Address of *the Liberator*, 1 Jan. 1831.)

This should apply to every one of us engaged in the cause of right and truth.

The narrow way

Christ probably gave us more definitely and clearly the answer as to how to succeed when he said:

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

"Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:13-14.)

As we think of this, it is so evident that those who keep on the straight and narrow path leading to their goal, realizing that the straight line is the shortest distance between two points and that detours are very dangerous, are those who succeed in life and enjoy self-realization and achievement. This requires self-control and self-discipline.

On the other hand, those who fail to keep their goals in mind and fail to discipline themselves find that they are following detours and paths that lead to failure and destruction.

Reaching the heights

There are those who complain that to follow the straight and narrow path requires limitations, restrictions, overcoming, and doing without things that are very tempting. We must remember, however, that it guarantees victory and

achievement of our goal, which is gained by setting a goal and being able to concentrate and follow an undeviating course.

Narrow is a very meaningful word.

Often people accuse us of being narrow-minded if we are following the straight and narrow path, which certainly does require self-restraint and self-denial. We must realize and be prepared to accept the fact that it confines us, restricts us, and limits us in certain areas. But let us fully realize that it does not fetter or shackle mankind. On the contrary, it is the way to emancipation, independence, and liberty.

Remember that—

The heights by great men reached and kept

Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night.

Henry Wadsworth Longfellow, "The

Ladder of St. Augustine"

Payment of earned accounts

Remember also that nature never pays an unearned account and she never fails to pay one that has been earned. If you wish to achieve financial success, if you wish to be happy, if you wish to be healthy, if you would be morally clean, if you wish to find religious peace of mind, there is only one sure way, and that is the straight and narrow path—the way of honor, the way of industry, of moderation, simplicity, and virtue.

If you want to be successful or outstanding in any field of endeavor, it is important that you determine while young to be a great boy, and not wait to be a man to be a great man; and then have the courage and strength and determination to discipline yourself, apply self-control and self-mastery.

I have a grandson who is an outstanding badminton player. At 16 he is a champion. He has accomplished this by running miles every morning

and keeping himself in physical condition. Though he has not neglected his schooling, he has practiced and practiced and kept the Word of Wisdom strictly and followed health principles to the letter. I honor him for it.

You priesthood holders, wherever you may be this evening, should appreciate that you have the great privilege of holding the priesthood, and that as you accepted the priesthood you made a covenant with the Lord that you would honor the priesthood and live worthy of it.

Importance of cleanliness

It is so important that you keep yourselves clean and pure and not participate in any vulgar or unclean or unholy practices. As you go to your Sunday School and sacrament meetings and are permitted to pass the sacrament in memory of the great sacrifice that the Savior made for us, be sure that you are worthy, that your hands are clean and your hearts are pure, that you have done nothing during the week that would make you unworthy.

As I attended a sacrament meeting the other day, I was so pleased to see those who administered and passed the sacrament wearing white shirts and ties, well groomed and clean; and during the whole service they were reverent. I complimented the young men and the bishop and told them I was sure the Lord was pleased with the way the sacrament was administered. Sacrament service is most sacred. I wondered if the Lord can be pleased when we fail to show our respect and reverence.

Then too he cannot be pleased when young men holding the priesthood are doing and saying things during the week which they know are wrong.

A hundred percenter

Several years ago my oldest grandson who had been a deacon for a year came to me and said, "Grandpa, I

have been a hundred percenter ever since I was ordained a deacon a year ago." I said, "What do you mean by a hundred percenter?" Of course I knew, but he responded, "I haven't missed a sacrament meeting, Sunday School, or priesthood meeting since I was ordained a deacon."

I congratulated him and said, "John, if you will continue to be a hundred percenter until you are old enough to go on a mission, I will finance your mission." He smiled and said, "I'll do it."

I thought I was perfectly safe, but he set about to be a hundred percenter. I remember on two occasions how he disciplined himself in order to accomplish his undertaking. One time his uncle invited him to go for a trip with him and his boys where they would be gone over Sunday. John said, "Is there any place I can attend my meetings on Sunday?" and as he was told there was not, he said, "No, I can't go. I am going to be a hundred percenter," and therefore sacrificed a lovely trip to the ocean and an island on which they were going to celebrate.

Another time near a weekend he broke his leg. The first thing he asked his doctor was, "Will I be able to attend Church on Sunday? I have to be a hundred percenter." He came, of course, on crutches.

When he became 19 years of age, he said, "Grandpa, I have been a hundred percenter ever since we made that deal." I was very happy to finance him on his mission. This achievement has been a great influence in his life. It is not so difficult for him to discipline himself and do those things which are right for him to do and which will bring him success.

Keeping the commandments

How important it is that every priesthood holder keep the Word of Wisdom strictly; that he never tamper with tobacco, tea, coffee, alcoholic beverages, or drugs; that he keep the

Sabbath day holy; that he is honest and honorable and upright in his dealings; that he discipline himself in every way to be sure that he is worthy and acceptable to the Lord.

Satan is continually at work, and in his cunning way tempts us through our appetites and passions and friends to do those things which are not right and proper for us to do. Too often, not only our youth, but some of the brethren in high places succumb to temptation. We must be on the job all the time guarding against evil. We must never relax or forget who we are and what we are trying to accomplish.

Transgression of missionary

Not long ago I had the very sad experience of talking to a missionary who, before he was called into the mission field, was guilty of immorality. He did not tell his bishop or his stake president. In fact, he lied about it, and went into the mission field guilty of transgression and guilty of lying. He was not able to get the Spirit of the Lord. Finally he came to his mission president and admitted his wrong. He was very repentant and prayed to the Lord to forgive him.

As he talked to me he said, "I am prepared to be excommunicated or anything else. I just want to get back in good fellowship with the Lord and be forgiven by him."

We cannot afford to waver in any way. We should always keep in mind that we are trying to prepare for missions, temple marriages, and activity in the Church and to be examples for good so that others will be influenced by the way we live.

So many people say, "One cigarette, one cup of tea or coffee, one puff of marijuana won't hurt you, and one drink of alcohol surely cannot hurt anybody."

I want to emphasize that if you never take the first you will never take the second. You will never become an alcoholic or an addict.

The Lord is interested in every boy wherever he is and in whatever he is doing. We have all been foreordained for some office or some calling or some position and responsibility.

Example of President Kimball

President Kimball, when he was a boy, had no idea that he would ever be an apostle. In fact, he said that when he was called as an apostle he wept and prayed and wept and prayed that he might be worthy.

I don't want to embarrass President Kimball, but I don't know of a better example any place in the world where a young man through discipline and self-mastery prepared himself so well for the position which the Lord had in mind for him. Now, as the prophet of God, he has asked all of our young men to prepare themselves for missions by studying, and keeping themselves clean, and pure, and worthy, and by saving money for their missions.

I want to tell all of you young men that if you will do what the president of the Church asks you to do, you will be happy and more successful, and you will accomplish much good and be ready for any call that might come to you from the Lord by those who are in authority.

Translation for a prophet

While I was at the area conference in Buenos Aires I met a young man who is the head of the Gillette Razor Company for the whole of South America. He set out as a boy to live the way the Lord wanted him to live, to magnify any office he held in the priesthood. He went from Argentina to BYU, where he became studentbody president. From there he went to work for the Gillette Company in the United States and has just been called to be the head of his company in the whole of South America. He translated for President Kimball in all of his talks while in the area conference.

He said to me how honored he was to be able to translate for a prophet. He told me what the gospel meant in his life and how it had prepared him for the work he is now doing.

The Lord is always looking for men in whom he can place his full confidence, who can represent him in the mission field, and men who can be trusted in every way and who are prepared to help build his kingdom.

His work and glory

He said, "This is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.) He is asking us as priesthood holders if we will come and help him spread the gospel and live, and help others to live, so as to enjoy immortality and eternal life.

I wish to bear my witness to you

and to the world at this Easter season that Jesus Christ lives and that he is actually the Son of the living God; that he came and gave his life for you and me; that he gave us the plan of life and salvation, which is the gospel we teach in his restored church; that we are led by a prophet of God, Spencer W. Kimball.

May we apply the principles of self-mastery and discipline, so as to prove worthy of the many blessings we receive as priesthood holders, and walk uprightly before the Lord at all times, I humbly pray in the name of Jesus Christ. Amen.

President Spencer W. Kimball

President N. Eldon Tanner has just addressed us. He is the first counselor in the First Presidency. (President Kimball then addressed the meeting.)

President Spencer W. Kimball

I have been wishing as I sat here and listened to these excellent sermons of these four Brethren tonight that all the boys in this world and every man in this world could hear sermons such as these to give them some concepts, some ideas, and some standards toward which to work. How fortunate are we, the men and boys of the Church, to be able to be so instructed and inspired in our personal lives and our Church work.

Counsel to executive officers

I should like to address a few words to our executive officers, particularly the bishops and stake presidents, who are the "common judges" in Israel.

I will read for you the words of the prophets and the president of the Church in an earlier century. President John Taylor is quoted as saying:

"Furthermore, I have heard of some Bishops who have been seeking to cover up the iniquities of men; I tell them, in the name of God, they will

have to bear them themselves, and meet that judgment; and I tell you that any man who tampers with iniquity, he will have to bear that iniquity, and if any of you want to partake of the sins of men, or uphold them, you will have to bear them. Do you hear it, you Bishops and you Presidents? God will require it at your hands. You not are placed in position to tamper with principles of righteousness, nor to cover up the infamies and corruptions of men." (*Conference Report*, April 1880, p. 78.)

I read further from George Q. Cannon, who was also in the First Presidency:

"The Spirit of God would undoubtedly be so grieved that it would forsake not only those who are guilty of these acts, but it would withdraw itself from those who would suffer them to be done in our midst unchecked and unrebuked; and from the President of the Church down, throughout the entire ranks of the Priesthood, there would be a loss of the Spirit of God, a withdrawal

of His gifts and blessing and His power, because of their not taking the proper measures to check and to expose their iniquity." (*Journal of Discourses*, 26:139.)

Now, brethren, we could quote many others of the Brethren in this same vein.

We are concerned that too many times the interviewing leader in his personal sympathies for the transgressor, and in his love perhaps for the family of the transgressor, is inclined to waive the discipline which that transgressor demands.

Too often a transgressor is forgiven and all penalties waived when that person should have been disfellowshipped or excommunicated. Too often a sinner is disfellowshipped when he or she should have been excommunicated.

Remember that President Taylor said you will have to carry that sin yourself. Are you willing to do it, brethren?

No forgiveness without repentance

Do you remember what was said by the prophet Alma? "Now," he said, "repentance could not come unto men except there were a punishment." (Al. 42:16.)

Ponder on that for a moment. Have you realized that? There can be no forgiveness without real and total repentance, and there can be no repentance without punishment. This is as eternal as is the soul.

One more thought: The president or the bishop makes the determination, and the counselors or the high council accept his determination or reject it. But they do not vote it in, as you would many ordinary things.

Please remember these things when somebody comes before you who has broken the laws of God.

It is so easy to let our sympathies carry us out of proportion; and when a man has committed sin, he must suffer. It's an absolute requirement—not by the bishop—but it's a requirement by nature and by the very part of a man.

This discipline is especially applicable to adults and married people and more especially to those who have been to the temple. They must understand that they cannot tamper with the holy laws of God.

False pride

Another matter that came to my attention the other day is a partial quote from Wilford Woodruff about Joseph Smith. Sometimes we find members who have an overdose of false pride. They want their way or they will quit. Have you ever seen anybody leave the ward and never "darken the door" of the ward building because of a little altercation perhaps with the bishop or with someone there?

"We have no chance to be lifted up in the pride of our hearts," said the Prophet, "with regard to the position we occupy. If the President of the Church or either of his counselors or, of the apostles, or any other man, feels in his heart that God cannot do without him, and that he is especially important in order to carry on the work of the Lord, he stands upon slippery ground. I heard Joseph Smith say that Oliver Cowdery who was the second Apostle in this Church, said to him, 'If I leave this church, it will fall.' Said he, 'Oliver, you try it.' Oliver tried it. He fell; but the Kingdom of God did not. I have been acquainted with other Apostles in my day and time who felt that the Lord could not do without them, but the Lord got along with His work without them. I say to all men—Jew and Gentile, great and small, rich and poor—that the Lord Almighty has power within Himself and is not dependent upon any man to carry on His work, but when He does call men to do His work, they have to trust in Him." (Wilford Woodruff, "Discourse," *Deseret Weekly*, Apr. 6, 1890, 40:559-60.)

And now, my brethren of the priesthood, there is something very special about meeting together in this

priesthood meeting time during each conference when the fathers and the sons are together and come from distances to hear the program of the conference.

I see among you many fine young men and it pleases me greatly to see the budding of those who will before long be the fathers and the leaders, the bishops and the stake presidents, and the missionaries as well, on their way up.

Aaronic Priesthood duties

I realize that before me are hundreds of young men, many of whom are deacons. I remember when I was a deacon. (It has been a long time ago, however.) I thought it was a great honor to be a deacon. My father was always considerate of my responsibilities and always permitted me to take the buggy and horse to gather fast offerings. My responsibility included that part of the town in which I lived, but it was quite a long walk to the homes, and a sack of flour or a bottle of fruit or vegetables or bread became quite heavy as it accumulated. So the buggy was very comfortable and functional. We have changed to cash in later days, but it was commodities in my day. It was a very great honor to do this service for my Heavenly Father; and though times have changed, when money is given generally instead of commodities, it is still a great honor to perform this service.

I am a deacon. I am always proud that I am a deacon. When I see the apostles march up to the stand in a solemn assembly to bless the sacrament, and others of the General Authorities step up to the sacrament tables to get the bread and the water and humbly pass it to all the people in the assembly and then return their emptied receptacles, I am very proud that I am a deacon, and a teacher, and a priest.

In our special meetings in the temple, when the Brethren of the General Authorities come up to the

sacrament table to bless, then pass, the sacrament, then my heart beats more audibly again and I am grateful that I hold the sacred Aaronic Priesthood and have the privilege of taking care of the sacrament.

Then I remember it was Jesus Christ himself who broke the bread and blessed it and passed it to his apostles. Then I am proud that I can do likewise. And I commend to you that which President Tanner has just said, and the other Brethren, about being worthy to pass the sacrament, and being reverent.

Need for heroes

For you fathers I should like to quote from an article by Walter MacPeck: "Boys need lots of heroes like Lincoln and Washington. But they also need to have some heroes close by. They need to know some man of towering strength and basic integrity personally. They need to meet him on the street, to hike and camp with him, to see him close to home, every day, down-to-earth situations; to feel close enough to him to ask questions and to talk things over man-to-man with him." (Source unknown.)

Now I hope that every father provides that kind of closeness to his son. I hope that every father provides a home evening for his family, an opportunity for all sons and daughters to express themselves, help plan the family life, offer the family prayers, and to take part in the family home evenings.

Purpose in life

There is real purpose in life, boys. Your Heavenly Father has helped to provide a world for you and a life for you. It can be a notable one or it can be a casual one. That's up to you, and by the time you are 12 years of age or older, much is expected of you. You are not living in the life of luck; it is a life of pluck, a life of effort and planning. It is said that in the Jewish law a boy of 12 is given nearly adult status. I suppose

that's the reason the Lord Jesus Christ remained at the temple when his family took him there, and he talked intelligently with the community leaders and the doctors and the leading people.

Now, with such a father who is devoted to his son, it is up to each son to begin to firm up a life that will be pleasing to his Heavenly Father, to his earthly father and mother, and to all the people with whom he comes in contact. In your growing up there are many calls for courage, as you have heard so eloquently tonight from President Romney.

Service of chaplains

"You're young, with your life before you," said the chaplain on a sinking ship. "Here, take this," he said. And with these words the chaplain shoved his life preserver into the hands of an enlisted man, and a few moments later, went down with the ship.

"The date was February 3, 1943. The tragedy was the torpedoing of the American troop ship *Dorchester*. The chaplain was one of four, all of whom said in effect the same thing, gave up their life preservers, and sacrificed their lives: one was a Catholic; two were Protestants; one was Jewish.

"Their heroism was a dramatic example of chaplains' action in an emergency and it has become known everywhere. But chaplains' day-to-day service for the men in the armed forces is less well understood, and it is important to all of us." (Source unknown)

Should any of you young men get into the military, I want you to know that we have LDS chaplains also in the armed services; and we hope you'll stay close to them because generally they are men of power and strength.

Early beginning

It is not necessary to wait until one is legal age to begin to build his life. It should begin in his infancy and his childhood.

It's interesting to note that Jesus, the Lord, was only 12 when he went to the temple, and only 33 when he was crucified. It is interesting to note that the Prophet Joseph Smith received his divine revelation at less than 15 years; he was only 18 years old when Moroni came to visit him and tell him of the plates. He was only 22 years of age when he received the gold plates and the great responsibility that came with them. He was only 24 years old when he published the Book of Mormon and a little over 24 when he organized the kingdom of God upon the earth according to revelation.

It's also most interesting to know that his first apostles were young men, relatively young, from 29 to 36. It's almost unbelievable how young and yet mature and strong and personable.

The making of a man

The making of a man out of a boy—you've all seen missionaries come and go, thousands, tens of thousands of them. Missionary work does this, if they will yield. How often have you said goodbye to a 19-year-old boy going into the mission field and two years later met a man returning, who stood tall and strong and high and purposeful.

The leader of a big concern in this country answered the question propounded to him: "How do you make a man of a boy?" The question was termed slightly differently: "What is it that makes a man a real man?" I liked his answer:

"There are many things, but perhaps the inner voice he listened to as a young boy was most important of all. That voice we call conscience, and it directs one's thoughts. What one thinks may find expression in actions. Since repeated actions form habits, the thoughts you are thinking and the things you are doing at this moment tend to reveal the kind of a man you will be.

"Were I asked what a boy needs to do today in order to be a man worthy of

the name tomorrow, I would say: Never lie and never cheat. A liar is a weakling. A cheat is both a weakling and a thief. In finding the courage to honor truth in all things, you are on the way to self-mastery.

"Work hard. Your mind is a storehouse and you stock the shelves. Stock them with quality goods. Remember that the habits of work and study you form today are the ones you will live with tomorrow.

"Have fun. Play active games which require stamina and sportsmanship. Abide by the rules yourself. Demand that others do likewise.

"Honor your Creator. God is the source of all good. The ideals on which the nation is founded stem from him who is the author of Liberty. You can express appreciation for your priceless heritage best by living according to the code of 'Duty, Honor, Country, and God.'

"If you do these, and in all things do your best, the mind and heart and soul you develop will one day be those of a real man." (J. Edgar Hoover, source unknown.)

It is the stance that counts. When one wants to be tall, he starts by stretching himself heavenward. If he wants to be noble, he puts on his noble garments. If he wants to fly, he must get wings. If one wants to be righteous, he needs to put on the cloak of righteousness.

Life registered in face

There is the story told of Lord George Hall of an earlier time. It is a mythical story. Believe it or not, but at least take the lesson if you find one there. "Lord George had led an evil life. He had been a drunkard, a gambler, and a cheat in business, and his face reflected the life he had led. It was a very evil face.

"One day he fell in love with a simple country girl to whom he proposed marriage. Jenny Mere told him that she could never marry a man whose face was so repulsive and so evil-

looking; and also that when she did marry, she wanted a man with a saint-like face, which was the mirror of true love.

"Following a custom of the day, Lord George went down to Mr. Aeneas in Bond Street, London. Aeneas made waxen masks for people, and his skill was so art-perfect that the person's identity was completely hidden. As proof of his skill, it is said that many spendthrift debtors, equipped with his masks, could pass among their creditors unrecognized. Aeneas went to his storeroom, selected a mask, heated it over a lamp, fixed it to Lord George's face; and when Lord George looked in the glass, he had the face of a saint who loved dearly. So altered was his appearance that Jenny Mere was soon wooed and won.

"He bought a little cottage in the country, almost hidden in an arbor of roses, with a tiny garden spot. From then on his entire life changed. He became interested in nature; he found 'sermons in stones, books in brooks, and good in everything.' Formerly he was blasé and life had no interest for him; now, he was engrossed in kindness, and the world around him.

"He was not content with starting life anew, but tried to make amends for the past. Through a confidential solicitor he restored his ill-gotten gains to those whom he had cheated. Each day brought new refinements to his character, more beautiful thoughts to his soul.

"By accident, his former companions discovered his identity. They visited him in his garden, and urged him to return to his old evil life. When he refused, he was attacked, and the mask was torn from his face.

"He hung his head. Here was the end of all; here was the end of his new-found life and his love dream. As he stood with bowed head, with the mask at his feet on the grass, his wife rushed across the garden and threw herself on her knees in front of him. When she looked up at him, what do you suppose

she found? Lo! Line for line, feature for feature, the face was the same as that of the mask. Lines of beauty—regular features.” (Source unknown.)

There is no doubt that the life one leads, and the thoughts one thinks are registered plainly in his face.

Hearsay

Perhaps I have time to read a few lines here from an article which I thought might be of interest to you.

Hearsay

*In every town, in every street,
In nearly every house, you meet
A little imp, who wriggles in
With half a sneer and half a grin,
And climbs upon your rocking chair,
Or creeps upon you anywhere;
And when he gets you very near,
Just whispers something in your ear—
Some rumor of another's shame—
And "Little Hearsay" is his name.
He never really claims to know—
He's only heard that it is so;
And then he whispers it to you,
So you will go and whisper too.
For if enough is passed along
The rumor, even though it's wrong—
If John tells Henry, Henry—Joe,
And Joe tells Mary, Mary—Flo,
And Flo tells Mildred, Mildred—Ruth—
It very soon may pass for truth.
You understand, this little elf
He doesn't say he knows himself,
He doesn't claim it's really true—
He only whispers it to you,
Because he knows you'll go and tell
Some other whisperer as well.
And so before the setting sun
He gets the devil's mischief done,
And there is less of joy and good
Around your little neighborhood.
Look out for "Hearsay!" when he sneaks
Inside the house—when slander speaks
Just ask the proof in every case;
Just ask the name and date and place;
And if he says he's only heard,
Declare you don't believe a word,
And tell him you will not repeat
The silly chatter of the street.*

*However gossips smile and smirk,
Refuse to do their devil's work.*

Taken from "Shell Happytime"

Holding the priesthood

Brethren, I wonder if any of you have ever sung in a male chorus as beautiful as the one this night of 212 male voices. It's been wonderful to meet with you. It's glorious to serve the Lord in this capacity. How privileged we are to hold this precious priesthood, which is greater than that held by kings and emperors. How wonderful it is for every boy to have this privilege with his brothers and father. May God bless you all that the things which have been said this night in this meeting may sink deep into our hearts and that all of us may profit by them.

This is the work of the Lord. I want you boys and you men to know. This is the work of the Lord, and I know it, and I want you to know that I know it. And I think you know it, and together we will go forward to meet our great destiny. God bless you in the name of Jesus Christ. Amen.

President Spencer W. Kimball

The sessions of the conference tomorrow will be broadcast to a large audience in many parts of the United States and Canada over the many television and radio stations cooperating to provide extensive coverage of this conference.

Over ninety radio stations will broadcast conference tomorrow morning (Sunday morning) in major cities of Mexico and Central America, and by satellite in countries of South America, to a potential Latin American audience of seventy-five million people.

The nationwide CBS Radio Tabernacle Choir Broadcast will be from 9:30 to 10:00 o'clock Sunday morning. Those desiring to attend must be in their seats before 9:15 tomorrow morning.

In leaving this great priesthood

meeting tonight, we remind you, as we always do, to obey traffic rules, to use caution, and always to be courteous in driving.

The beautiful music for this priesthood session has been furnished by the Returned Missionary Male Choir. We are grateful for this outstanding choir and express sincere thanks for the service you young men have rendered here tonight so nobly.

The choir, with Ladd R. Cropper conducting and Robert Cundick at the organ, will now close this meeting with the song, "Almighty God of Our Fathers," following which Elder S. Dil-

worth Young of the First Council of Seventy will offer the benediction.

The conference will then be adjourned until ten o'clock tomorrow morning.

The Returned Missionary Male Choir sang the song, "Almighty God of Our Fathers."

The benediction was pronounced by Elder S. Dilworth Young of the First Council of Seventy.

The conference was then adjourned until Sunday morning at 10 o'clock.

THIRD DAY MORNING MEETING

SIXTH SESSION

The sixth session of the General Conference began at 10:00 o'clock a.m. on Sunday, April 6, 1975.

President Spencer W. Kimball presided at this session and President N. Eldon Tanner, First Counselor in the First Presidency, conducted.

Music was provided by the Tabernacle Choir, conducted by Jerold Ottley. Robert Cundick was at the organ.

President Tanner made the following remarks at the beginning of the meeting:

President N. Eldon Tanner

President Spencer W. Kimball, who presides at this and all other sessions of the Conference, has asked me to conduct this session. We extend a cordial welcome to all present this morning in this historic Tabernacle in the Sixth Session of the 145th Annual Conference of the Church of Jesus Christ of Latter-day Saints. We also welcome and acknowledge those who are seated in the overflow congregations in the Assembly Hall and the Salt

Palace and those among the large audiences tuned to this conference by radio and television. Elders Sterling W. Sill and James E. Faust preside in the Assembly Hall, and Elders Joseph Anderson and Loren C. Dunn preside in the Salt Palace.

We acknowledge the presence of special guests here this morning, government, educational, and civic leaders and officers and members of the Church from many lands who have assembled to worship and to counsel together in this conference.

The Tabernacle Choir, which opened these services singing "The Heavens Resound" under the direction of Jerold Ottley with Robert Cundick at the organ, will now render, "Sing Unto God," following which Bishop Victor L. Brown, Presiding Bishop of the Church, will offer the invocation.

The Tabernacle Choir sang the number, "Sing Unto God." The invocation was offered by Bishop Victor L. Brown, Presiding Bishop of the Church. Following the invocation, the Tabernacle Choir sang the hymn, "O Lord Most Holy," without announcement.

President N. Eldon Tanner

The Tabernacle Choir has sung the inspiring rendition, "O Lord Most

Holy." We shall be pleased now to hear from President Marion G. Romney, Second Counselor in the First Presidency of the Church.

President Marion G. Romney

Second Counselor in the First Presidency

My beloved brethren and sisters everywhere, I invite you to implore the Lord in our behalf while I talk to you for a few moments, for the message I have is important to every living soul in the earth.

Reality of resurrection

During the current Easter season much has been said about the resurrection. While it is impossible to grasp the full significance of resurrection, its reality should never be far from our thoughts.

Paul, by implication, identified it as a central theme of the gospel of Jesus Christ when to the Corinthians he wrote:

"If in this life only we have hope in Christ, we are of all men most miserable.

"But now is Christ risen from the dead, and become the firstfruits of them that slept.

"For since by man came death, by man came also the resurrection of the dead.

"For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:19-22.)

What is man?

Let us begin our consideration of this great exposition with the phrase "since by man came death."

"Since by man . . ." What is man? The question has been repeated through the ages.

Job in his torment cried,

"What is man, that thou shouldst

magnify him? and that thou shouldst set thine heart upon him?

"And that thou shouldst visit him every morning, and try him every moment?" (Job 7:17-18.)

And again, "What is man, that he should be clean? and he which is born of woman, that he should be righteous?" (Job 15:14.)

The psalmist echoed, "What is man, that thou art mindful of him? and the son of man, that thou visitest him?

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honour." (Ps. 8:4-5.)

A spirit child of God

The scriptural answer to this question comes through firm and clear. Man is a spirit child of God, clothed in a mortal tabernacle of flesh and bones. This is revealed in the record of his creation. The book of Genesis teaches that there was a spiritual creation of the earth and everything that was to be placed upon it, including man, whose spirit God created "in his own image, in the image of God created he him; male and female created he them." (Gen. 1:27.)

"And [not only man but] every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground.

"But there went up a mist from the earth, and watered the whole face of the ground.

"And the Lord . . . formed man [that is, his physical body out] of the

dust of the ground, and breathed into his nostrils the breath of life [that was his spirit]; and man became a living soul." (Gen. 2:5-8.)

This accords with modern scripture, which affirms that "the spirit and the body are the soul of man." (D&C 88:15.)

What is death?

"... Since by man came death." What is death? It is the separation of the body and the spirit.

Adam and Eve, when created as living souls, were endowed with the faculty to live forever. They were sinless, pure and holy, worthy to enjoy—and they did enjoy—the society of God their Father. As a matter of fact, he visited them in the Garden of Eden and conversed with and instructed them. This instruction they needed because in their transition from spirits to souls the memories of their past experiences were blotted out.

"Of every tree of the garden thou mayest freely eat," said the Lord to Adam in the garden.

"But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (Gen. 2:16-17.)

Time will not permit a delineation of the details, but the crucial fact is that Adam and Eve, contrary to the instructions, did eat of the forbidden fruit. In doing so, they took into their bodies food which worked in them such a change that in due time their bodies and their spirits separated; that is to say, their souls died.

This penalty for breaking the commandment passed by inheritance to all of Adam's posterity. Thus, "by man came death."

Separation of body and spirit

When death comes, as it does to all men, the body returns to the earth and the spirit returns to the spirit world.

Separated from its body by death,

the spirit is in a precarious predicament, which the prophet Jacob thus describes:

"If the flesh should rise no more, our spirits must become subject to that angel who fell from before the presence of the Eternal God, and became the devil, to rise no more.

"And our spirits must have become like unto him, and we become devils, angels to a devil, to be shut out from the presence of our God, and to remain with the father of lies, in misery, like unto himself." (2 Ne. 9:8-9.)

Redemption from death—that is resurrection—is, therefore, imperative to man's future happiness.

"Spirit and element, inseparably connected, receive a fulness of joy;

"And when separated, man cannot receive a fulness of joy." (D&C 93:33-34.)

Redemption of the soul

Now God, being omniscient, foresaw this predicament. He knew that death would pass upon all men because of Adam's partaking of the fruit of the tree of the knowledge of good and evil. He also knew that for men to suffer forever by reason of death, which they were not responsible for, would be unjust. He, therefore, provided for the redemption of the soul through Christ's death and resurrection.

On this point, he said in a modern revelation: "Now, verily I say unto you, that through the redemption which is made for you is brought to pass the resurrection of the dead.

"And the spirit and the body are the soul of man.

"And the resurrection from the dead is the redemption of the soul.

"And the redemption of the soul is through him that quickeneth all things" (D&C 88:14-17), that is, through Christ.

Christ not subject to death

Now who is Jesus Christ, and how could he bring about the resurrection when no other man nor all men put

together could do so? The scriptures respond to these questions. They make it clear that the spirit person Jesus Christ—as are the spirits of all men—is the Son of God, our Eternal Father. In this respect he is like all other men. He differs from all other men, however, by reason of the fact that men's bodies are begotten of mortal men and are, therefore, subject to death, being descendants and inheritors from Adam, while Christ's physical body was begotten of God, our Heavenly Father—an immortal being not subject to death. Christ, therefore, inherited from his Father the faculty to live on indefinitely. He had power over life and death, as witness his own declaration to the Pharisees:

"The good shepherd," he said, "giveth his life for the sheep. . . .

"I am the good shepherd, . . .

" . . . and I lay down my life for the sheep. . . .

"Therefore doth my Father love me, because I lay down my life, that I might take it again.

"No man taketh it from me, . . . I lay it down of myself. I have power to lay it down, and I have power to take it again." (John 10:11, 14-15, 17-18.)

Since man—being subject to death—could not raise his body from the grave, Jesus came to earth and voluntarily gave his life to atone for the fall of Adam, thereby implementing the power of resurrection.

Appeared to many

The first evidence of his victory over the grave was, of course, his own resurrection, concerning the reality of which there is much evidence. He was both seen and heard by Mary. (See John 20:11-17.) He met the women on their way to tell the disciples about the empty tomb. To them he spoke. "And they came and held him by the feet, and worshiped him." (See Matt. 28:9-10.) He walked and conversed with the two disciples on the way to Emmaus. (See Luke 24:13-16, 28-32.) He appeared to his apostles at least twice, once when

Thomas was absent and again a week later when he was present. He talked to them, showed them his hands and feet. At his request, "they gave him a piece of a broiled fish, and of an honeycomb.

"And he took it, and did eat before them." (See Luke 24:36-43 and John 20:26-29.)

He hosted the seven disciples at the Sea of Tiberias. (John 21:1-22.) On one occasion, he was seen by more than 500 people at once. (1 Cor. 15:6.) "He was seen of Cephas" (1 Cor. 15:5), of James (1 Cor. 15:7), and of Paul (1 Cor. 15:8). On the Galilean mountain, he commissioned the "eleven" to "teach all nations." (See Matt. 28:16-20.)

Finally, "he led them out as far as . . . Bethany, and he lifted up his hands, and . . . while he blessed them, he was parted from them, and carried up into heaven." (Luke 24:50-51.)

Following his postresurrection ministry in the land of Jerusalem, he visited and administered among the Nephites in America.

Marvelous and inspiring as is the record of the resurrection of Jesus, of equal significance is the assurance that the power of resurrection, which he implemented, was to be and is universal. Such is the promise.

And Matthew reports that "the graves were opened; and many bodies of the saints which slept arose,

"And came out of the graves after his resurrection, and went into the holy city, and appeared unto many." (Matt. 27:52-53.)

Jesus himself, during his mortal ministry, had said:

"The hour is coming, in the which all who are in their graves shall hear [my] voice,

"And shall come forth; they who have done good, in the resurrection of the just; and they who have done evil, in the resurrection of the unjust." (John 5:28-29, Inspired Revision.)

In America

During his postresurrection ministry in America, he emphasized this vital

truth of the universal resurrection by directing his Nephite disciples to insert in their records, which they had failed to do, Samuel's prophecy concerning the resurrection of others and its fulfillment. The omitted statement to which he referred was that one of the signs to be given to the Nephites of his crucifixion was that "many graves shall be opened, and shall yield up many of their dead; and many saints shall appear unto many." (Hel. 14:25.)

Now his Nephite disciples said: "Yea, Lord, Samuel did [so] prophesy . . . to thy words, and they were all fulfilled." (3 Ne. 23:10.)

Christ in Millennium

John the Revelator concludes the account of his vision of the resurrection, to occur at the beginning of the Millennium—which is not far ahead now—by saying:

"And they lived [those who came forth in the resurrection preceding the Millennium—they lived] and reigned with Christ a thousand years.

"But the rest of the dead lived not again until the thousand years were finished." (Rev. 20:4-5.)

At which time he added:

"And I saw the dead, small and great, stand before God; . . .

"And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them." (Rev. 20:12-13.)

Amulek, speaking to Zeezrom, said:

"The death of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal death.

"The spirit and the body shall be reunited again in its perfect form; both limb and joint shall be restored to its proper frame, . . .

"This [resurrection] shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous." (Al. 11: 42-44.)

In this manner will be fulfilled Paul's declaration:

"For since by man came death, by man came also the resurrection of the dead.

"For as in Adam all die, even so in Christ shall all be made alive.

"But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming." (1 Cor. 15:21-23.)

Man's soul is thus assured of immortality. Christ has completed the first part of his "work and . . . glory [which he declared to Moses was]—to bring to pass the immortality and [the] eternal life of man." (Moses 1:39.)

Great is the debt we owe to our Redeemer for our resurrection. But this is not the final goal. Attaining to immortality is a prerequisite to, but it is not necessarily the same as attaining eternal life. *Immortality* denotes length of life—deathless. *Eternal life* denotes quality of life—the quality of life God enjoys.

Three kingdoms

There are three kingdoms of differing degrees of glory in the world to come. The telestial—which is the lowest; the terrestrial—the middle; and the celestial—the glory enjoyed by Deity. Each kingdom of glory is governed by law.

Men will be judged in the spirit world and rewarded according to their works. In the resurrection, their bodies will be quickened by the glory of the kingdom, the laws which they have obeyed during this temporal, mortal life. (See D&C 88:17-32.)

The gospel of Jesus Christ, as revealed to and taught by the prophets from Adam to the meridian of time, as taught and demonstrated by Jesus during his mortal ministry, and as restored in this the dispensation of the fulness of times, which gospel is today being authoritatively taught and administered throughout the world by The Church of Jesus Christ of Latter-day Saints, is the

celestial law as it applies to men, human souls in mortality.

Obedience to this law is a prerequisite to resurrection with a celestial body. Great will be the glory of those who attain it, and sad indeed will be those who do not attain it. The Prophet Joseph Smith, in remarks at a funeral, said that "the disappointment of hopes and expectations at the resurrection would be indescribably dreadful." (*History of The Church of Jesus Christ of Latter-day Saints*, 6:51.)

Many of these laws have been presented and discussed at this conference and more will be. May we hearken to and obey them.

In conclusion now, I bear my personal witness to the truth of these things which I have uttered. I know by the spirit of the Holy Ghost that they are true. Jesus lives; he is the Son of God. He came to earth as the Only Begotten of the Father. He conquered death, raised his own body from the grave, and implemented the power of resurrection for all men.

I know that through his suffering in Gethsemane and during his crucifixion

he brought about the means by which, through repentance and obedience to the laws of his gospel, we may be raised not only to immortality but also to eternal life, which is the greatest of all the gifts of God. To this I bear solemn witness in the sacred name of Jesus Christ, our Redeemer. Amen.

The Tabernacle Choir sang the hymn, "Arise, My Soul, Arise."

President N. Eldon Tanner

We have heard from President Marion G. Romney, Second Counselor in the First Presidency of the Church, followed by the Tabernacle Choir singing, "Arise, My Soul, Arise."

To those of the television and radio audience who have just tuned in on this conference, we wish to extend our sincere greetings.

We shall now be pleased to hear from Elder Marvin J. Ashton of the Council of the Twelve Apostles.

Elder Marvin J. Ashton

Of the Council of the Twelve

In response to a recent greeting of, "How are things going?" a long-time acquaintance responded with, "If I can just get through this month, I think things will be all right." This comment reminded me that over the years this has been a continuing attitude with this man. I have never heard him express any pleasure or satisfaction in now or today.

Eternity is in process

This brief association brought to mind a notion commonly shared by many that the best of life is just ahead, over the next hill, a few years away, retirement, tomorrow, next month,

when I turn 16, or next summer. We become actively engaged in the pastime of conditioning ourselves to believe that happiness and achievement are always somewhere in the future. There is an attitude of tolerating today, even looking past today in anticipation of a better tomorrow.

To people so inclined, the better future may never come. The pleasant future belongs to those who properly use today. We need to find the abundant life as we go along. How can we be happy tomorrow if our "nows" are filled with self-inflicted unhappinesses and unwise delays? Generally speaking, those inclined to count their daily blessings have more to count be-

cause they help make more possible as they learn gratitude. A constant waiting for a brighter future may cause us to lose the beautiful today. Some spend so much time getting ready to live for an unknown future, too late they discover there is no time to live. Very often in our anxiousness for the joys of the future we run away from the very things we are wanting and needing today. An appropriate examination of the passing moment will prove it leads to eternity. We need to constantly remind ourselves eternity is in process now.

Do not delay repentance

When the wise counsel "men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness" (D&C 58:27) was said, the time structure referred only to now, today, and without delay. How unwise are those who want to delay repentance until tomorrow. With each passing day the process becomes more difficult to pursue. Most of our hurts and misunderstandings could be cleared away if treated today instead of waiting for them to go away tomorrow.

To live more fully each hour and to glean the most from each day is wisdom. How unwise we are to waste our todays when they determine the significance of our tomorrows. We should wisely live a day at a time because that is all we have. While our families are available to us we should take time to develop oneness, unity, and character. Girls of today are the women of tomorrow. Boys of today are the men of tomorrow. The kind of men and women we produce for the future depends on how they are taught to use today. How fortunate a child is to be raised in a home where love, respect, honor, integrity, and commitment are appropriately displayed each day. Mothers and fathers, we invite you to enjoy the fruits of improved parent-child relationships beginning now. Mothers and fathers classified as truly

wonderful by appreciative children earn that rating by daily performance rather than by threat, procrastination, or purchase. We never give our children a lift when we give them a free ride.

If we have good health, we should enjoy it. If we do not have good health, we should begin now to anxiously try to improve it. What a thrill it is to see people all around achieving, conquering, and overcoming through proper daily action, self-discipline, and total commitment. Progression and achievement belong to those who have learned to use the opportunity of now. Our strides of today will determine our locations tomorrow. Let me share with you an example of the results of daily determination and performance.

Story of Olympic winner

In 1960 the Olympics were held in Melbourne, Australia. There on the winner's platform in the spotlight one day stood a beautiful, tall, blonde American girl. She was being presented a gold medal, symbolic of first place in worldwide competition. As she stood there, some boys whistled and others were heard to say, "There's a gal who has everything."

Tears ran down her cheeks as she accepted the recognition. Many thought she was touched by the victory ceremony. The thing most of the audience did not know was the story of her determination, self-discipline, and daily action. At the age of five she had polio. When the disease left her body, she couldn't use her arms or legs. Her parents took her daily to a swimming pool where they hoped the water would help hold her arms up as she tried to use them again. When she could lift her arm out of the water with her own power, she cried for joy. Then her goal was to swim the width of the pool, then the length, then several lengths. She kept on trying, swimming, enduring, day after day after day, until she won the gold medal for the butterfly stroke—one of the most difficult of all

swimming strokes—in Melbourne, Australia.

What if Shelly Mann had not been encouraged to achieve at age five and to continue and overcome? What a tremendous asset were parents who assisted her in the importance of now and today in preparation for tomorrow.

Importance of NOW

In recalling some of the Savior's well-known teachings, the word *now* can be appropriately added to emphasize their impact. "If ye love me, keep my commandments" . . . NOW. (See John 14:25.) "Go ye into all the world, and preach the gospel to every creature" . . . NOW. (See Mark 16:15.) "Come, follow me" . . . NOW. (See Luke 18:22.) Truly, if we love God, we will serve him . . . NOW.

There are those among us, though they would deny it, who are hungry for fellowship and activity in the Church today. They need us and we need them. It is our duty and blessing to help them find the way now. We and they are God's sheep, and we can best be fed and led together. Today is the time to let them know we care and that the Lord loves them. He stands anxious to forgive and welcome in the processes of repentance. God give us the courage to act now.

Take time for God

There is an urgency today for all of us to take time for God. Wise are those who will use God's ways to insure his eternal companionship tomorrow. The time to become acquainted and know God is today. To achieve true abundance, life must be lived a day at a time in God's companionship.

No Time for God

No time for God?

*What fools we are, to clutter up
Our lives with common things
And leave without heart's gate
The Lord of life and Life itself—
Our God.*

No time for God?

As soon to say, no time

To eat or sleep or love or die.

Take time for God

Or you shall dwarf your soul,

And when the angel death

Comes knocking at your door,

A poor mishapen [sic] thing you'll be

To step into eternity.

Norman L. Trott, *Best Loved Religious Poems* (New York: Fleming H. Revell Co, 1933), p. 65

As we take time for God, we will become more like him. Robert Louis Stevenson is credited with saying, "Saints are sinners who kept trying." It was our Savior Jesus Christ who said, "If ye continue in my word, then are ye my disciples indeed." (John 8:31.)

Now is time for action

Brothers and sisters, the message is loud and clear. If we work, serve, improve now—each hour, each day will lead us onward and upward to a significant tomorrow in his paths. Today is the time for decision. Now is the time for action. Believe me when I tell you God is well pleased when he sees us using our time wisely.

With some he is not well pleased because they fear being anxiously engaged in his paths. Some of us who are willing to listen to a prophet's voice, even President Spencer W. Kimball, are disappointing to God when we lack the courage and desire to apply the counsel now, even today. We make a big mistake when we allow ourselves to believe it will be easier to start back tomorrow rather than today.

One of the easiest ways back is to come back with others. Some of the greatest pleasures we can know are to render special human services on purpose today and let them be found out by accident some tomorrow. By adopting this way of life our friends will lift us each day as we see their new attitudes, accomplishments, and enjoy their associations.

Start today*Just for Today*

*Lord, for tomorrow and its needs,
I do not pray;
Keep me, my God, from stain of sin,
Just for today.
Let me both diligently work,
And duly pray.
Let me be kind in word and deed,
Just for today.
Let me be slow to do my will,
Prompt to obey;
Oh keep me in Thy loving care,
Just for today.
Let me no wrong or idle word,
Unthinking say,
Set Thou a seal upon my lips,
Just for today.
So, for tomorrow and its needs,
I do not pray;
But keep me, guide and love me, Lord,
Just for today.*

Sybil F. Partridge, "Just for Today" [song],
(New York: Sam Fox Co.)

These choice words of Sybil F. Partridge should be an inspiration to all of us. What a blessing it would be in so many lives if "just for today" we could look to God instead of gold, if "just for today" the craze for power, possession, advantage, and worldly status could be replaced with eternal pursuits and treasures.

When we have plans or tendencies that are money-oriented and look forward to all the things that money will buy, it's a good time to stop and ask if in the pursuit we are losing the things money won't buy. In our daily commitments to money and the accumulation of worldly goods and acclaim "to insure a happy future," we may be passing by in our daily conduct the things we are trying to find. Some who are missing quality life as they go along may well miss it altogether.

Remember, tomorrow is connected with today, and what we do with today determines the tomorrow. I share from Alma, chapter 34, verses 32 and 33:

"For behold, this . . . is the time for

men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors . . . do not procrastinate the day of your repentance." The best of life is not just around the corner, when I go on a mission, after marriage, after the house is paid for, after the recession is over, or after the children are raised. The best of life is now. Today is the time to really start living. Today is the time to get a head start on tomorrow. The future belongs to those who know how to live now. There are no unimportant days in the lives of the anxiously engaged.

There is a tendency on the part of many today, worldwide, to postpone appropriate actions and commitments until international unrest settles. To those so inclined, may I suggest "His business" must and does roll forward. It knows no boundary. It knows no time barriers. The time and climate for action is now. There is an urgency for us to thrust in our sickles and prepare the earth for his purposes.

Follow Him

Brothers and sisters, listen again with me to his timeless invitation, yes, to his master's touch: "Now as he walked by the Sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

"And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

"And straightway they forsook their nets, and followed him." (Mark 1:16-18. Italics added.)

God help us to forsake our procrastinating ways and straightway follow him. Now is the time to serve the Lord. I bear witness to you that I know these truths better today than I did yesterday, and I leave you my testimony now in the name of Jesus Christ. Amen.

The Tabernacle Choir sang the hymn, "Lo! The Mighty God Appearing," without announcement.

President N. Eldon Tanner

We have just listened to Elder Marvin J. Ashton of The Council of the Twelve, followed by the Choir singing, "Lo! The Mighty God Appearing." The Choir and congregation will now join in singing, "Oh Say, What Is Truth?" following which we shall hear from Elder J. Thomas Fyans, Assistant to the Twelve.

The Tabernacle Choir and con-

gregation sang the hymn, "Oh Say, What Is Truth?"

President Tanner

To those of the television and radio audience who have just joined us, we are convened in the historic Tabernacle on Temple Square in Salt Lake City, Utah, in this the Sixth Session of the 145th Annual Conference of the Church.

We shall now hear from Elder J. Thomas Fyans, Assistant to the Twelve.

Elder J. Thomas Fyans

Assistant to the Council of the Twelve

We have just finished singing a hymn with a most interesting title, "Oh, Say What Is Truth." Truth has been defined as a knowledge of things past, present, and future. How may we gain a knowledge of past, present, and future? Knowledge of things past comes by careful study. Knowledge of things present comes from careful observation. Knowledge of things future comes from being aware of prophetic utterances. I should like to talk about truth.

Pure knowledge

As I have flown over the beautiful land of South America, time and time again I have been impressed with the aerial view of the mighty Amazon River. Not only is this Amazon the greatest river in the world, but even many of its tributaries are great rivers in their own right and are navigable for many miles.

One interesting feature about these rivers is their different colors. The Madeira, for example, is called a white river because its waters carry fine clay particles along its course. The black color of the Rio Negro comes from decaying organic materials picked up in the forests through which it passes. Still other rivers flow over white sands and

often appear emerald green or turquoise blue.

Just as these rivers are colored by the substances picked up as they flow along, so the streams of our thoughts are colored by the material through which they are channeled. The scriptures indicate that as a man "thinketh in his heart, so is he." (Prov. 23:7.) The material we read has a great effect on the nature of our thoughts. We therefore need to be concerned not only with avoiding unwholesome literature, but we must fill our minds with pure knowledge, and we must see that our children do the same.

Learning from scriptures

That is why we have been commanded to search the scriptures. The Prophet Joseph Smith challenged us to learn more about the Savior and his plan for us when he said, "Search the scriptures—search the revelations . . . and ask your Heavenly Father, in the name of His Son Jesus Christ, to manifest the truth unto you, and if you do it with an eye single to His glory nothing doubting, He will answer you by the power of His Holy Spirit. You will then know for yourselves and . . . will not . . . be dependent on man for

the knowledge of God; nor will there be any room for speculation. . . . For when men receive their instruction from Him that made them, they know how He will save them." (*Teachings of the Prophet Joseph Smith*, pp. 11-12.)

Through our scripture study we will come to consider these great leaders of the scriptures as our personal friends, and their messages will take on new and added meaning. We will learn that people of days gone by were not so different from people we know today.

Spirituality returns

The living prophet of our Heavenly Father, President Spencer W. Kimball, is a great student of the scriptures and a living example to each of us. On one occasion he counseled us, "[When we get] casual in our relationships with [God] and when it seems that no divine ear is listening and no divine voice is speaking, [we are] far, far away. If [we will] immerse [ourselves] in the scriptures, the distance narrows and the spirituality returns." ("What I Hope You Will Teach My Grandchildren and All Others of the Youth of Zion," an address to Seminary and Institute personnel at Brigham Young University, 11 July 1966.)

David's faith

May I quote an oft-repeated illustration that is worthy of repetition. David, the shepherd boy, visited the battlefield where the Philistines were engaged in combat against the house of Israel. He heard the boast of the Philistine champion, Goliath, who defied the armies of Israel.

"Who is this . . . Philistine, that he should defy the armies of the living God?" David asked, and he said to Saul, "Thy servant will go and fight with this Philistine."

"[But] thou art but a youth," Saul replied, "and [the Philistine is] a man of war."

"[I have killed both a lion and a

bear single-handedly.] The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will [also] deliver me out of the hand of this Philistine," assured David.

With Saul's blessing, David moved to the field of battle, and when Goliath saw David, he taunted, "Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field." (1 Sam. 17:26, 32-33, 37, 44.)

"David hasted, and ran toward the army to meet the Philistine." (1 Sam. 17:48.) I think it is significant that the scriptures indicate this young boy who was on the Lord's errand did not merely saunter, nor walk, but he actually *ran* and conquered. David had faith.

Examples in scripture

The scriptures are replete with examples of other great men of God who maintained this same rapid pace and felt this same sense of urgency as they served the Lord.

When Abraham saw three messengers of God approaching, "he *ran* to meet them." (Gen. 18:2. Italics added.)

When the angel announced the birth of the Savior to the shepherds, these men "*came with haste*, and found Mary, and Joseph, and the babe lying in a manger." (Luke 2:16. Italics added.)

When Mary Magdalene entered the empty tomb and *ran* to tell Peter and John what had happened, the two apostles "*ran both together*" to see. (John 20:2-4. Italics added.)

Lengthen our stride

The good news of the gospel throughout the ages has been accompanied with a rapid pace and a sense of urgency. The Prophet Joseph Smith exhibited this haste as well as have all modern-day prophets. This same sense of urgency is apparent in increased intensity in the life of our living prophet, Spencer W. Kimball, who has

challenged us to "lengthen our stride" in furthering the work of the kingdom of God. He is running to the battle as did David. He has sounded the trumpet, and we must all respond.

Now, if I may, I would like to return to the analogy of the rivers. Some rivers are sluggish and meander through low places. Their waters are dirty and full of debris. These do not furnish the electricity that brightens our cities and serves our many needs.

Other rivers flow down from the high places, tributaries adding to their volume as they flow. Their current is strong, and as a result these furnish electricity for our needs and great ships sail upon them carrying the products of man's labor.

Sense of urgency

Where do the streams of our thoughts flow? Are we reading the scriptures? Are we listening to the counsel of our present-day prophet? Are we catching the vision of really living the gospel? Are we feeling the sense of urgency—an urgency to repent, to share the gospel, to prepare for the second coming of the Savior, to obey all God's commandments?

As we read the scriptures, our thoughts are lifted heavenward by the counsel of the prophets. Great prophets have abounded in the land during the course of history. Abraham was a seer, and he passed the blessings he received on to his posterity through the ages. Isaac responded, as did Jacob and Joseph. Prophetic utterances were given us by Jeremiah and Isaiah and Malachi and others. Revelations were given to us by John.

These were all great prophets, but

there is a prophet in the land today who gives prophetic utterances, reveals the mind of the Lord to us, and through his seership, propels us to the future. This prophet is the voice of the Lord in the world today. From whence comes his inspiration? From the Lord Jesus Christ, who is the head of this church, which bears his name. The Savior lives. He has restered the Church in its fullness.

Catch the glow

Two categories of listeners are hearing my voice today: present members of the Church, future members of the Church. The scriptures talk about you. They say your eyes shall see. The scriptures say your ears shall hear. The scriptures say your heart shall be penetrated. (See D&C 1:2.) And the scriptures say *you will respond*.

Why not color your thoughts with eternal, prophetic utterances and truths this very day?

Come, catch the glow of the warmth of the gospel. There is a living prophet in the land today who represents the Savior upon the earth. His prophetic utterances are scripture; they have a sense of urgency. And I bear you this witness humbly in the name of the Lord Jesus Christ. Amen.

President N. Eldon Tanner

We have just listened to Elder J. Thomas Fyans, Assistant to the Twelve.

Elder A. Theodore Tuttle of the First Council of Seventy will now address us. Following Elder Tuttle, Elder Gordon B. Hinckley of the Council of the Twelve will be heard.

Elder A. Theodore Tuttle

Of the First Council of the Seventy

There is a large relief sculpture on the wall of the church I attended as a boy. It depicts the Savior and the woman of Samaria at Jacob's well. As a little boy, I pondered on the tree, the well, the Savior, the woman, the city in the distance, and the approach of the disciples. As I grew older, I learned more about the account as recorded in John. In later years I have reflected on the message the Savior taught the woman of Samaria.

"Jesus saith unto her, Give me to drink." The woman was amazed that he would talk to her. The Master said: "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." (John 4:7, 9-10.) It is evident that she was talking about well water and he was talking about "living water."

Story of famished sailors

This difficulty of understanding about water recalls the story of a sailing ship that had become disabled in a storm. It drifted aimlessly for many days. The crew and passengers became famished and parched from lack of food and water. Finally another ship came into view. They signaled frantically for water. The other ship replied, "Let down your buckets where you are." This communication made no sense at all, for they supposed they were far out to sea in typical ocean water. Again the famished ones requested water. Again the signal came, "Let down your buckets where you are." They could not know that they had drifted into the mouth of a great river and that the water beneath them was fresh and could save their lives. The water of life lay just beneath them, yet they were dying for lack of this knowledge.

Like those passengers, multitudes of people are thirsting for "living

water," and they know not where to find it. Like the people on the other ship, we are signaling that we have found the "living water." It has brought us the abundant life. It has made us happy, healthy, and serene. We who enjoy the abundant life want to share this happiness. You, too, may want to drink of this "living water."

Answers in the Church

A friend of mine told me this experience: A financially successful man came home from work one day and said, "Dear, there has got to be more to life than just getting up, going to work, making money, watching TV, eating and sleeping, and then doing it all over again! We have all the money we need. Why doesn't this satisfy us? Somehow we are missing the purpose of life. What is our dilemma? Could it be possible that it is religion we are missing?" In the conversation that followed, his wife mentioned the Mormons. After serious investigation, they soon found satisfying answers to their questions and joined the Church.

You ought to know that the greatest problem in The Church of Jesus Christ of Latter-day Saints is the problem of growth. The Church needs to complete a building nearly every day in order to keep up with the growth. Although the Church has been maligned and scoffed at over the years, today it is becoming recognized as the one church whose members enjoy the abundant life spoken of by the Savior.

In the next few minutes I would like to explain why this message appeals to people.

Strengthens the family

This message appeals to men because in the Church you are the head of your family. Your proper role is provider, spiritual leader, father. In the

Church, the priesthood is available. For instance, you may baptize your children, bless you wife when she is ill, perform other church ordinances.

When you join the Church, you are generally called to positions of service as an officer or teacher. You are able to give talks in church or visit other families and see to their temporal and spiritual needs. You soon discover that everything about the Church strengthens your family. You will enjoy a weekly family home evening. You will find strength and peace in daily family prayer.

This message appeals to men because in the Church you become a better man. You are better physically because you keep the Word of Wisdom and avoid those things harmful to your body. You are better spiritually because your goals are clarified. You learn more about your relationship with your Heavenly Father. You are motivated to be a more understanding father, a more faithful husband. You will find that the Church fills every need and fosters every virtue of manhood.

The Church appeals to you women because you find your true identity as a woman and a person. You are glorified in your unique role as a wife and mother. Whether you are married or single, you will be a member of the oldest and largest women's organization in the world. You will continue to learn in fields of special interest to women: cultural refinement, spiritual living, social relations, and homemaking. The feminine virtues of a woman are strengthened by the Church. Your companionship with your husband can be eternal, as also your relationship to your family. You will have an outlet for your special talents of compassionate service in satisfying ways that develop and fulfill your womanly virtues.

All participate

And now to you young people. In the Church you will find that you won't sit in the bleachers and watch. You will

be on the team. You will play basketball and softball, baseball and tennis, checkers and Ping-Pong, volleyball and golf. There is much to do. You will be able to help with service projects. You will give talks, be in plays, sing in choruses, compose skits. You are the leaders, advised by adults. You young men get to be missionaries and declare the gospel of Jesus Christ someplace in the world for two years at your own expense. You young ladies get to give them up while they serve. Somehow all this works out well and makes better marriage partners of both.

In a lonely world, brotherhood in the Church really means something. Everyone needs to be loved. Everyone needs to be needed. Everyone has some kind of talent and wants to use it. Somehow in the magic of this marvelous organization you can find your place and make your contribution. When you serve, you find purpose to life. The Church hath need of every member. (See D&C 84:110.) You need not be alone. We are a busy and active people and love to serve each other. Whether you are young or old, married or single, you are needed in the Church. You get involved in wholesome activities that build and strengthen friendships.

People live longer nowadays. There are more older people. You who are older are not left without something to do. We need the power and energy of youth. We also need the wisdom of age. Classes need both teacher and students. You never cease to learn in the Church. We need you. Many people work in the temple each day. The temple environment is next to heaven itself, and you associate among the best.

Lead nation in health

Despite medical marvels, ill health and early death still rob men not only of life but of the zest for life. We are a healthy people. I quote briefly from a recent report in the *Washington, D.C. Post*: "Mormons neither drink nor

smoke, and they stress clean living. They also die of cancer at half the rate of other Californians. This is not surprising, since many cancers—especially cancer of the lungs, one of the biggest killers—have been linked to tobacco and alcohol.

"Moreover, among Mormons in Utah, the annual cancer rate is approximately 2 Mormons for every 3 non-Mormons." ("Lower Cancer Toll Is Found for Mormons in Calif. Study," Nov. 18, 1974.)

Dr. Harry Schwartz, professor of the College of Physicians and Surgeons, has said, "Statistics show Utah is the healthiest state in the 48, if not the entire union. If you believe the statistics, any sensible person would pack up and move to Utah." He suggested three areas which might be looked into as part of the explanation—the Mormon dietary laws, genetics, and the lack of poverty. (*Salt Lake Tribune*, Sept. 21, 1974.) Our health record is unusual.

We believe and obey a revelation from God. It says "wine or strong drink . . . is not good. . . . Tobacco is not for the body, . . . hot drinks (meaning tea and coffee) are not for the body." (D&C 89:5-9.) Obedience to this law qualifies us to receive the promised blessings: we shall receive health, wisdom, strength, and protection. (See D&C 89:18-21.) We do not worry. We have an inner peace and quietude. Even knowing the calamities we may face, we know we will have the promised blessings and protection of the Lord.

True and living church

The Church appeals to people—because it is true! All of the other reasons are secondary to this one.

The Church was founded by God the Eternal Father and his Son Jesus Christ through a personal visitation to the earth. They called Joseph Smith to be a prophet. The Church contains the fulness of the gospel. All the principles and ordinances that pertain to the abundant life are here. The Church is

built upon the foundation of apostles and prophets. The priesthood authority rests with the Church. The restoration and rise of the Church in the latter days fulfills scriptural prophecy. The other scriptures—the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price clarify and sustain the Bible. They testify that Jesus is the Christ.

In the latter-day scriptures the Lord speaks of "the only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased." (D&C 1:30.) There is much difference between a dead and living church. While one may have the form and shape, the ritual and dimension, the living church has life. A living prophet leads the Church today. There is a vibrant, living movement to it, a captivating spirit about it, a glory to it that lifts and builds and helps and blesses the lives of all it touches. The Church will move forward to its divine destiny with or without you, because it is true. Everything else in the Church is built upon the foundation of truth. That is why the Church grows so rapidly. That is why the message appeals to families. That is why, in the lonely world, brotherhood means so much. That is why we have a feeling of calm assurance, purpose, and peace.

Personal testimonies

Every member is entitled to a personal testimony that these things of which I have spoken are true.

We have tasted of the living water, for we know the source. Like those on the rescue ship, we signal to you, "Let down your buckets where you are." Like the passengers on the ill-fated ship, it may seem strange to you to learn that salvation has been so near to you all the time. Listen to the message. Try to understand it. Honestly test the truth of our message. You may drink freely of the waters of life found in the living Church. We invite all men to come and share our joy and truth and peace. 1

bear my solemn testimony that it is found in the Church, in the name of Jesus Christ. Amen.

The Tabernacle Choir sang the hymn, "He Who Would Valiant Be," without announcement.

President N. Eldon Tanner

We have just listened to Elder A. Theodore Tuttle of the First Council of Seventy, followed by the Tabernacle Choir singing, "He Who Would Valiant Be." We shall now be pleased to hear from Elder Gordon B. Hinckley of the Council of Twelve Apostles. He will be our concluding speaker.

Elder Gordon B. Hinckley

Of the Council of the Twelve

This has been a great meeting, and I humbly pray that the Spirit of the Lord will prompt me that the things I say may be complementary to the wonderful things which we have heard.

Cross as symbol of Christ

We recently held an open house in the Arizona Temple. Following a complete renovation of that building, nearly a quarter of a million people saw its beautiful interior. On the first day of the opening, clergymen of other religions were invited as special guests, and hundreds responded. It was my privilege to speak to them and to answer their questions at the conclusion of their tours. I told them that we would be pleased to answer any queries they might have. Many were asked. Among these was one which came from a Protestant minister.

Said he: "I've been all through this building, this temple which carries on its face the name of Jesus Christ, but nowhere have I seen any representation of the cross, the symbol of Christianity. I have noted your buildings elsewhere and likewise find an absence of the cross. Why is this when you say you believe in Jesus Christ?"

I responded: "I do not wish to give offense to any of my Christian brethren who use the cross on the steeples of their cathedrals and at the altars of their chapels, who wear it on their vestments,

and imprint it on their books and other literature. But for us, the cross is the symbol of the dying Christ, while our message is a declaration of the living Christ."

He then asked: "If you do not use the cross, what is the symbol of your religion?"

Lives of our people

I replied that the lives of our people must become the only meaningful expression of our faith and, in fact, therefore, the symbol of our worship.

I hope he did not feel that I was smug or self-righteous in my response. He was correct in his observation that we do not use the cross, except as our military chaplains use it on their uniforms for identification. Our position at first glance may seem a contradiction of our profession that Jesus Christ is the key figure of our faith. The official name of the church is The Church of Jesus Christ of Latter-day Saints. We worship him as Lord and Savior. The Bible is our scripture. We believe that the prophets of the Old Testament who foretold the coming of the Messiah spoke under divine inspiration. We glory in the accounts of Matthew, Mark, Luke, and John, setting forth the events of the birth, ministry, death, and resurrection of the Son of God, the Only Begotten of the Father in the flesh. Like Paul of old, we are "not

ashamed of the gospel of [Jesus] Christ: for it is the power of God unto salvation." (Rom. 1:16.) And like Peter, we affirm that Jesus Christ is the only name "given among men, whereby we must be saved." (See Acts 4:12.)

Scriptures proclaim Christ

The Book of Mormon, which we regard as the testament of the New World, setting forth the teachings of prophets who lived anciently in this Western Hemisphere, testifies of him who was born in Bethlehem of Judea and who died on the Hill of Calvary. To a world wavering in its faith, it is another and powerful witness of the divinity of the Lord. Its very preface, written by a prophet who walked the Americas a millennium and a half ago, categorically states that it was written "to the convincing of the Jew and Gentile that JESUS is the CHRIST, the ETERNAL GOD, manifesting himself unto all nations."

And in our book of modern revelation, the Doctrine and Covenants, He has declared himself in these certain words: "I am Alpha and Omega, Christ the Lord; yea, even I am he, the beginning and the end, the Redeemer of the world." (D&C 19:1.)

In light of such declarations, in view of such testimony, well might many ask, as my minister friend in Arizona asked, if you profess a belief in Jesus Christ, why do you not use the symbol of his death, the cross of Calvary?

Must remember Christ

To which I must first reply, that no member of this Church must ever forget the terrible price paid by our Redeemer who gave his life that all men might live—the agony of Gethsemane, the bitter mockery of his trial, the vicious crown of thorns tearing at his flesh, the blood cry of the mob before Pilate, the lonely burden of his heavy walk along

the way to Calvary, the terrifying pain as great nails pierced his hands and feet, the fevered torture of his body as he hung that tragic day, the Son of God crying out, "Father, forgive them; for they know not what they do." (Luke 23:34.)

This was the cross, the instrument of his torture, the terrible device designed to destroy the Man of Peace, the evil recompense for his miraculous work of healing the sick, of causing the blind to see, of raising the dead. This was the cross on which he hung and died on Golgotha's lonely summit.

His sacrifice for all

We cannot forget that. We must never forget it, for here our Savior, our Redeemer, the Son of God, gave himself a vicarious sacrifice for each of us. But the gloom of that dark evening before the Jewish Sabbath, when his lifeless body was taken down and hurriedly laid in a borrowed tomb, drained away the hope of even his most ardent and knowing disciples. They were bereft, not understanding what he had told them earlier. Dead was the Messiah in whom they believed. Gone was their Master in whom they had placed all of their longing, their faith, their hope. He who had spoken of everlasting life, he who had raised Lazarus from the grave, now had died as surely as all men before him had died. Now had come the end to his sorrowful, brief life. That life had been as Isaiah had long before foretold: He was "despised and rejected of men; a man of sorrows, and acquainted with grief."

"... He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him." (Isa. 53:3, 5.) Now he was gone.

We can only speculate on the feelings of those who loved him as they pondered his death during the long hours of the Jewish Sabbath, the Saturday of our calendar.

Greatest miracle in history

Then dawned the first day of the week, the Sabbath of the Lord as we have come to know it. To those who came to the tomb, heavy with sorrow, the attending angel declared, "Why seek ye the living among the dead?"

"He is not here. . . he is risen, as he said." (Matt. 28:6.)

Here was the greatest miracle of human history. Earlier he had told them, "I am the resurrection and the life." (John 11:25.) But they had not understood. Now they knew. He had died in misery and pain and loneliness. Now, on the third day, he arose in power and beauty and life, the first fruits of all who slept, the assurance for men of all ages that "as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:22.)

On Calvary he was the dying Jesus. From the tomb he emerged the living Christ. The cross had been the bitter fruit of Judas' betrayal, the summary of Peter's denial. The empty tomb now became the testimony of His divinity, the assurance of eternal life, the answer to Job's unanswered question: "If a man die, shall he live again?" (Job 14:14.)

Master of life

Having died, he might have been forgotten, or, at best, remembered as one of many great teachers whose lives are epitomized in a few lines in the books of history. Now, having been resurrected, he became the Master of Life. Now, with Isaiah, his disciples could sing with certain faith: "His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." (Isa. 9:6.)

Fulfilled were the expectant words of Job: "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

"And though after my skin worms destroy this body, yet in my flesh shall I see God:

"Whom I shall see for myself, and

mine eyes shall behold, and not another; though my reins be consumed within me." (Job 19:25-27.)

Well did Mary cry, "Rabboni!" (John 20:16) when first she saw the risen Lord, for master now he was in very deed, master not only of life, but of death itself. Gone was the sting of death, broken the victory of the grave.

The fearful Peter was transformed. Even the doubtful Thomas declared in soberness and reverence and realism, "My Lord and my God!" (John 20:28.) "Be not faithless, but believing" (John 20:27) were the unforgettable words of the Lord on that marvelous occasion.

There followed appearances to many, including, as Paul records, "above five hundred brethren at once." (1 Cor. 15:6.)

Appeared in Western Hemisphere

And in this Western Hemisphere were other sheep of whom he had spoken earlier. And the people there "heard a voice as if it came out of heaven . . . and it said unto them: Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him.

" . . . And behold, they saw a Man descending out of heaven; and he was clothed in a white robe; and he came down and stood in the midst of them. . .

"And it came to pass that he stretched forth his hand and spake unto the people, saying:

"Behold, I am Jesus Christ, whom the prophets testified [should] come into the world. . .

"Arise and come forth unto me." (3 Ne. 11:3, 6, 8-10, 14.)

Then follows in this beautiful account many words of the ministry of the resurrected Lord among the people of ancient America.

Modern-day witnesses

And now finally there are modern witnesses, for he came again to open this dispensation, the dispensation of

the prophesied fulness of times. In a glorious vision, he—the resurrected, living Lord—and his Father, the God of heaven, appeared to a boy prophet to begin anew the restoration of ancient truth. There followed a veritable “cloud of witnesses” (Heb. 12:1), and he who had been the recipient—Joseph Smith, the modern prophet—declared with words of soberness:

“And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

“For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

“That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God.” (D&C 76:22-24.)

Testimony of the Holy Spirit

To which may be added the witness of millions who, by the power of the Holy Spirit, have borne and now bear solemn testimony of his living reality. That testimony has been their comfort and their strength.

For instance, I have been thinking much of late of a friend in South Vietnam. I know not where he is or what his condition may be. I know only that he is a man of quiet and transcendent faith in God, our Eternal Father, and in his Son, the Living Christ. As the light of freedom flickers and dies in that land of sorrow, I think I can hear him sing, as I have heard him sing before,

*When through the deep waters I call
thee to go,
The rivers of sorrow shall not thee
o'erflow;
For I will be with thee, thy troubles
to bless,
And sanctify to thee thy deepest distress.*

Hymns, no. 66

Keep his commandments

And so, because our Savior lives, we do not use the symbol of his death as the symbol of our faith. But what shall we use? No sign, no work of art, no representation of form is adequate to express the glory and the wonder of the Living Christ. He told us what that symbol should be when he said, “If ye love me, keep my commandments.” (John 14:15.)

As his followers, we cannot do a mean or shoddy or ungracious thing without tarnishing his image. Nor can we do a good and gracious and generous act without burnishing more brightly the symbol of him whose name we have taken upon ourselves.

And so our lives must become a meaningful expression, the symbol of our declaration of our testimony of the Living Christ, the Eternal Son of the Living God.

It is that simple, my brethren and sisters, and that profound and we'd better never forget it.

*I know that my Redeemer lives—
Triumphant Savior, Son of God,
Victorious over pain and death,
My King, my leader, and my Lord.*

*He lives, my one sure rock of faith,
The one bright hope of men on earth,
The beacon to a better way,
The light beyond the veil of death.*

*O give me Thy sweet spirit still,
The peace that comes alone from Thee,
The faith to walk the lonely road
That leads to Thine eternity.*

In the name of Jesus Christ. Amen.

The Tabernacle Choir sang the hymn, “An Angel From on High,” without announcement.

President N. Eldon Tanner

Elder Gordon B. Hinckley of the Council of the Twelve has just delivered that stirring testimony and message to us, followed by the Tabernacle Choir singing, "An Angel From On High."

We appreciate the courtesies shown by the owners and operators of over 400 radio and television stations for offering their facilities as a public service to make the proceedings of this conference available to large audiences throughout North America, South America, and many other areas of the world.

By means of satellite transmission these services are being carried over radio stations in Australia and countries of Latin America. The proceedings of this session have been carried over direct oceanic cables to hundreds of members and friends assembled in chapels throughout Great Britain, Germany, France, Switzerland, Holland, Belgium, and Austria. By special arrangements this session will be televised

in Samoa and the Philippines and to bases of the American forces throughout the Pacific.

We shall conclude this Sixth Session of the conference with the Tabernacle Choir singing, "Be Still and Know That I Am God" after which the benediction will be pronounced by Brother David L. McKay, former president of the Eastern States Mission and former general president of the Sunday Schools of the Church.

This conference will then be adjourned until two o'clock this afternoon.

The Tabernacle Choir sang the hymn, "Be Still and Know That I Am God."

The benediction was offered by Brother David L. McKay, former president of the Eastern States Mission.

The Conference was then adjourned until two o'clock, April 6, 1975.

THIRD DAY AFTERNOON MEETING

SEVENTH SESSION

The seventh and concluding session of the General Conference began at 2 o'clock p.m. on Sunday, April 6, 1975.

President Spencer W. Kimball presided and President Marion G. Romney conducted this session.

The choral numbers were provided by the Tabernacle Choir, with Jerold D. Ottley conducting. Alexander Schreiner was at the organ.

President Romney made the following remarks at the beginning of the meeting:

President Marion G. Romney

President Spencer W. Kimball, who presides at this and all other

sessions of the conference, has asked me to conduct this session.

We extend a sincere welcome to all assembled this afternoon in the Tabernacle on Temple Square in Salt Lake City, Utah, in the last general session of the 145th Annual Conference of the Church of Jesus Christ of Latter-day Saints. We also acknowledge those seated in the Assembly Hall and Salt Palace. Elders J. Thomas Fyans and Hartman Rector, Jr. preside at the Assembly Hall, and Elder Franklin D. Richards and Bishop Vaughn J. Featherstone preside at the Salt Palace.

Sessions of this conference have been carried in the United States and to many parts of the world over hundreds of radio and television stations cooperating to provide the extensive coverage of this conference to a vast audience.

We extend our blessings and warm greetings to members of the Church and many friends everywhere witnessing these proceedings by radio and television.

Special transmission of this morning's session was carried by oceanic cable to Europe and received by members assembled in many chapels in England, France, Germany, Austria, Holland, Switzerland, and Belgium.

The Tabernacle Choir, with Jerold Ottley conducting and Alexander Schreiner at the organ, will begin this service by singing, "Let the Mountains Shout for Joy."

The invocation will be offered by Elder Eldred G. Smith, Patriarch to the Church.

The anthem, "Let the Mountains Shout for Joy," was sung by the Tabernacle Choir.

Elder Eldred G. Smith, Patriarch to the Church, offered the opening prayer.

President Marion G. Romney

The Tabernacle Choir will now sing, "Lord Hear Our Prayer."

Following the singing, we shall hear from Elder LeGrand Richards of the Council of the Twelve.

The Tabernacle Choir sang the number, "Lord Hear Our Prayer."

President Romney

Elder LeGrand Richards of the Council of the Twelve will now address us. He will be followed by Elder S. Dilworth Young of the First Council of Seventy.

Elder LeGrand Richards

Of the Council of the Twelve

I am very happy, brothers and sisters, to have the honor and the privilege of attending this conference with you, and trust that during the few moments I occupy that I may enjoy the Spirit of the Lord so that what I say may be an inspiration to those of you who are here at this conference and those who are listening in.

Missionary work

I am so thrilled with the attitude that our new president, President Kimball, has taken with respect to missionary work. He has indicated that we must lengthen our stride and that he wants us to double the number of missionaries that we have. I think I have been a missionary all my life—ever since I was a small boy. I remember one of the first books that I read as a boy that impressed me was the *Life of the Prophet Joseph Smith* by George Q.

Cannon. That book made such an impression upon my mind and caused me in my heart to have such a love for the Prophet Joseph and such a testimony of the truth of his story that I have felt I wanted to tell it to all the world ever since that time.

I was very much thrilled with President Kimball's closing remarks in our meeting last Thursday with the Regional Representatives of the Twelve, for he said that he looks for the day when we will bring in thousands of converts. Then I said to myself: Why not? We have the greatest message in all this world. The message we have for the world today is just as important in the sight of the Lord for all of his children as the message was that Peter delivered on the day of Pentecost, when the multitudes were pricked in their hearts and they cried out: "Men and brethren, what shall we do?" (Acts 2:37.) You remember Peter's answer:

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2:38-39.)

Could there be any greater offer to a searcher after the truth today than to answer the same call that Peter gave to those people upon that occasion when 3,000 were baptized?

Fulness of times

Now the church was established by the Savior with the calling of the Twelve in his day, but the holy prophets foresaw that it would not remain upon the earth, but that there would come a latter day when the Lord would finish his work.

The apostle Paul said that the Lord had revealed the mystery of his will to him, "That in the dispensation of the fulness of times [and we live in that dispensation] he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." (Eph. 1:10.) Now we have that message and that is why the people of the world can't adequately and properly find their way back into the presence of the Lord unless they are willing to heed the message that we have.

Many churches

I just completed reading the New Testament, and I have been impressed with the words of the Savior and the apostle Paul and others of the brethren as I read the teachings of their day. The apostle Paul said there is "one Lord, one faith, one baptism." (Eph. 4:5.) Then I thought, I wonder what Paul would say if he were here today and knew how many churches there are.

My secretary checked for me the other day and she learned that last year in May a census was taken and it was found that there were 697 different

churches here in the United States alone. If Paul were here, to which church would he go, for he said there is "one Lord, one faith, one baptism." And so we have to look for divine guidance to know where to go to find that true church if there is only to be one church, and that is our testimony.

Our message to the world today is the restoration of the gospel. Paul said, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1:8.) Now that is quite a statement, but Paul was not at all backward in indicating what he thought of those who didn't teach the truth that had come to them through the Savior and his teachings.

The only true church

Now I realize, as I stand here today before this great multitude and all those who are listening in on television and radio, that I will come under the condemnation that Paul spoke of if I am not preaching the same gospel that Paul preached; but I bear witness to you today that we have the only true, living church upon the face of the earth that the Lord recognizes that has divine authority to administer the saving ordinances of the gospel.

Great was the day when the Church was organized in the days of the Savior, but it is more glorious when the final or finishing touches are added. Of course, we couldn't have that without the great redemption work that he wrought. But Paul saw "that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth." (Eph. 1:10.) We are the only church in the world that has that, and that is the finishing touch. We are in the dispensation of the fulness of times.

Need for a prophet

It was a glorious thing when the

Savior, following his resurrection, ascended to heaven in the presence of 500 of the brethren, and two men in white apparel said: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.) Now if the world believes that, then they should be waiting with open arms for the prophet of God to come and declare that this has had its fulfillment.

We read the words of Amos: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.) In other words, if he were to establish his work in the earth in the latter days, in that dispensation of the fulness of times, in order to bring together in one in Christ all that which is in heaven above and that which is in the earth beneath, he would have to have a prophet.

There has never been a time, when God has had a work in the earth, that he has recognized without a prophet at its head. We sing in our song, "We thank thee, O God, for a prophet To guide us in these latter days" (*Hymns*, no. 196), for we have living prophets; we don't have to depend on the dead prophets alone. We have the living prophets to guide and direct us.

Unauthorized churches

Jesus was quite definite in his statements too. He said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21.) Then he adds:

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?"

"And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. 7:22-23.) Now that is Jesus' pronouncement upon churches that he hasn't authorized and

that don't have the divine authority to labor in his name.

Then Jesus made this further statement. He said: "And if the blind lead the blind, both shall fall into the ditch." (Matt. 15:14.) He didn't say that, just because they were blind, they would arrive at their destination. And so we have to be sure and prepare ourselves and know that we have found that one and only true church that Paul spoke about. In order to do that, we have to turn to the words of the holy prophets.

Testimony of scriptures

Jesus said: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (John 5:39.) And this is by studying the scriptures. Then he said to two of his apostles as they were on their way to Emmaus following his resurrection, "O fools, and slow of heart to believe all that the prophets have spoken." (Luke 24:25.) And commencing with Moses and the prophets, he showed them how that in all things the prophets had testified of him. And then Luke tells us he opened their understandings that they might understand the scriptures.

That is what he has done today by the sending of living prophets and through a visit of the Father and the Son to the Prophet Joseph Smith. Could any other message go out to the world that could be compared with this? How could the people of the world, if they love the Lord, hear such a message and then not want to know whether it is true or not?

Conversion of Ministers

We have a good many people who have been in the ministry join this church. I had a call last week from a minister who lives in Los Angeles, who served, as he told me, for 20 years as a Baptist minister. Then he met the Mormon elders and they taught him the gospel as it has been restored through

the Prophet Joseph Smith, and he gave up his ministry and became a member of the Church. He is now working in the temple there, and he called me to thank me for writing the missionary book that helped him to understand what the Lord has done in restoring his truth to the earth in this dispensation.

Just a few years ago, we converted a minister from up in the Northwest. He sat in my office and he said: "Brother Richards, when I think of how little I had to offer my people as a Methodist minister compared with what I now have in the fulness of the gospel as it has been restored, I want to go back and tell all my friends what I have found. Now," he said, "they won't listen to me; I am an apostate from their church." But he gave up his ministry and ran the elevator here in our capitol building so that he could support himself and join the Church. He sat in my office and said: "I can't wait until I can go into that temple with my wife," and I have since met him in the temple.

He also said: "When I joined the Church, I didn't feel that I could say that I *knew* that Joseph Smith was a prophet, but I *believed* that he was a prophet." Then he added: "But when Brother Burrows [and I know Brother Burrows] laid his hands on my head, and ordained me to the priesthood, something went through my being such as I had never felt before in all my life, and I knew that no man could do that for me. It had to come from the Lord." That is what we find when people are open-minded enough to be willing to listen and understand what the Lord has really done in restoring his truth to the earth.

"A Catholic Utterance"

I would like to read a little statement here that I published in the book I wrote. It is taken from a pamphlet entitled *The Strength of the 'Mormon' Position* (Orson F. Whitney, Independence, Mo.: Zion's Printing and Publishing Co., 1917). The late Elder

Orson F. Whitney of the Council of the Twelve Apostles related the following incident under the heading, "A Catholic Utterance":

"Many years ago a learned man, a member of the Roman Catholic Church, came to Utah and spoke from the stand of the Salt Lake Tabernacle. I became well acquainted with him, and we conversed freely and frankly. A great scholar, with perhaps a dozen languages at his tongue's end, he seemed to know all about theology, law, literature, science and philosophy. One day he said to me: 'You Mormons are all ignoramuses. You don't even know the strength of your own position. It is so strong that there is only one other tenable in the whole Christian world, and that is the position of the Catholic Church. The issue is between Catholicism and Mormonism. If we are right, you are wrong; if you are right, we are wrong; and that's all there is to it. The Protestants haven't a leg to stand on. For if we are wrong, they are wrong with us, since they were a part of us and went out from us; while if we are right, they are apostates whom we cut off long ago. If we have the apostolic succession from St. Peter, as we claim, there is no need of Joseph Smith and Mormonism; but if we have not that succession, then such a man as Joseph Smith was necessary, and Mormonism's attitude is the only consistent one. It is either the perpetuation of the gospel from ancient times, or the restoration of the gospel in latter days.'" (*A Marvelous Work and a Wonder*, LeGrand Richards, Deseret Book Co., 1958, pp. 3-4.)

Apostasy predicted

Now if the members of these 697 different churches could realize the consistency of that statement, they would want to know by what authority their ministers are performing the ordinances in their churches, because if the statement of this prelate is true, they either must be Catholics or Mormons. Then I always add that the Catholics

and the Bible can't both be right because the Bible definitely proclaims an apostasy from the original church and a restoration in the latter days.

You remember when John was banished upon the Isle of Patmos, the angel of the Lord said: "Come up hither, and I will shew thee things which must be hereafter." (Rev. 4:1.) This was 30 years after the death of the Savior. The angel showed John the power that would be given to Satan "to make war with the saints [and the saints were the followers of Jesus] and to overcome them; and power was given him over all kindreds, and tongues, and nations." (Rev. 13:7.) That doesn't leave anybody out. That is a definite statement of a complete apostasy from the original church.

Restitution of all things

But the angel didn't leave it at that. He then showed John another angel flying "in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." (Rev. 14:6.) Now obviously no angel would need to come from heaven with the everlasting gospel if that everlasting gospel had remained upon the earth. The everlasting gospel is the only gospel that can save men. And so that is our message to the world, that we have that everlasting gospel.

Peter said the heavens were to receive the Christ "until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:21.) We have that restitution and any lover of truth can know that as well as they live if they are willing to investigate. As Jesus said:

"My doctrine is not mine, but his that sent me.

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:16-17.)

We have that restitution of all things and no one can believe that Peter was a prophet and look for the coming of the Savior until there is such a restitution. That is my witness to you, and I pray God to bless you that this work may spread abroad and fill the earth, and I do it in the name of the Lord Jesus Christ. Amen.

President Marion G. Romney

Elder LeGrand Richards of the Council of the Twelve has just spoken to us.

We shall now hear from Elder S. Dilworth Young of the First Council of Seventy. He will be followed by Elder Adney Y. Komatsu, who was sustained Friday as a new Assistant to the Twelve.

Elder S. Dilworth Young

Of the First Council of the Seventy

President Milton R. Hunter has been in Hawaii for several weeks gaining strength after a long illness. He came home a week or so ago with the hope that he could attend this conference. This one has particular meaning for him, for it marks a long period of service as a member of the First Council of Seventy. It was just 30 years ago today that he was sustained by a

conference held in the Assembly Hall. (It was during a period of war, and the Tabernacle was not in use.)

If he could have been here, I am quite sure he would have borne witness of the truth of the Book of Mormon. It has been a lifelong study with him—a study made with deep love of the Lord and of the book. He might also have told of a miraculous sparing of his life

when the Spirit whispered, "Turn right," and he forced the pilot of a plane he was riding in to do just that, with the result of a safe landing instead of hitting a mountain toward which they were heading in a dense fog.

I am sure we all join in a prayer for his speedy recovery and extend to him our love.

Obligation to plant ideals

President Kimball has asked that we teach young men that all of them, if they are able and worthy, should go on missions. That is my theme this afternoon.

I now speak to a group of men who can contribute greatly to bring such a happy result into being—the Scoutmasters and Explorer advisers of the Church. It is your business, brethren, to put into the minds and hearts of boys the ethical and moral ideals which the Scouting movement points out as your reason for being. But it is not your purpose to give the national interpretation. It is rather your obligation to plant the ideals and moral standards of the kingdom of the Lord.

You may tell me these are synonymous. The words in each case are the same. No one can quarrel with the great Scout oath, "*On my honor I will do my best to do my duty to God. . .*" But it is one thing to use the universal Scout benediction, "May the great Scoutmaster of all good scouts be with us until we meet again," and an entirely different thing to know how to pray to the living God. It is one thing to tell a boy that his Father in heaven is everywhere in all things; but it is an entirely different concept to teach that God our Father is an exalted, glorified man and is, in every sense of the word, the real Father of our spirits and the Father of the Lord Jesus Christ in the flesh. Further, it is a different concept to teach that it is his Scout obligation that in doing his duty to God he prepares himself to go on a mission when he is old enough. Every Scouter can lead a

boy into receiving this rich gift. *This should be a first objective in your Scouting.*

Motivation for a mission

Have you ever used a campfire to inspire a boy to go on a mission? This is a most important experience in the life of a boy. The opportunity I missed to do this is one of my most intense regrets. I have organized and conducted about 1,150 campfires during the time I was professionally in the Boy Scout movement and organized the programs presented during those exciting hours. With other leaders, I have told stories to 15,000 boys.

Firelight producing flickering shadows through the darkening trees, or reproducing itself endlessly in the lapping waters of a quiet lake, the moon making a delicate filigree through the canopy of leaves, the mysterious stars winking their eternal signals of distant worlds—all have put a boy in a receptive mood to hear my message. I have achieved some fame as a storyteller. The one I am most famous for is called "The Wendigo"—Algernon Blackwood's thriller about the New Brunswick woods. That story never sent a single boy on a mission. It was a thrilling story, but the motivation was not of the kind which sends a boy on a mission—rather, it tended to pull the covers over his head.

Adventures of early missionaries

I have often wondered what would have happened if I had relived with these boys in those high moments of mystery while the magic worked, the adventures of Samuel H. Smith as he slogged along through those wet spring woods, stopping at primitive cabins or at village homes, telling people of the book his brother Joseph brought forth.

Or of the dangerous walks of Wilford Woodruff through the wilds of Missouri, where there lurked men more dangerous to him than the bears and wolves he saw en route.

Or of the 400-mile trip 125 years ago on skis of my wife Hulda's father in Norway to distribute tracts and proclaim what he had just learned as a new member. Were his frozen feet and the danger of complete freezing any less of an adventure than those of an American missionary?

Preparation for mission

I could have influenced every boy to thirst to find his relationship to God our Father, and his Son, and then to go forth to be saved from grave danger by the miracle of the intervention of heavenly aid. Today the danger may be more moral than physical—but the whispering still will save him if he can learn to hear it.

Every Scout test should be to practice a boy in honor, integrity, decency, and faith. It may be important for a boy to make a fire correctly, but it is more important that he do his good turn daily. These are to be used to prepare a boy to fulfill his obligation to serve the Lord and to spread the word.

In a conversation with Dan Beard, Hamlin Garland expressed the hopes of Scout men for the growth of boys in these lines:

Do you fear the forces of the wind,
The slash of the rain?
Go face them and fight them,
Be savage again.
Go hungry and cold like the wolf,
Go wade like the crane:
The palms of your hands will
thicken,
The skin of your cheek tan,
You'll be ragged, and weary, and
swarthy,
But you'll walk like a man.

"Do You Fear the Force of the Wind"

And that thrills all of us, for we can hear in it the wild laugh of the loon, the howl of the wolf, and the call of the physical man. But I would rather now tell a boy:

Have you heard the call of the
Lord,
The whispering in your soul,
The word of the Lord in your mind
As you commune with his Spirit
Which guides you and makes you
whole?

I'd do all I could to make him a pure
boy—reborn, recreated.

Learning to hear

One of your great obligations is to teach in the environment of the out-of-doors that every grove can be a sacred grove, every mountaintop a Sinai, where the boy may receive his revelations. Teach him how to know when these come.

Make the words of Enos have meaning in his life. He wrote of his experience in the forest, "And while I was thus struggling in the spirit, behold, the voice of the Lord came into my mind again, saying. . . ." (Enos 10.)

What he was told or what he said at the moment is not the point; the point is, Enos learned to hear.

Can I make him understand what happened to Moroni in those last desperate moments when the forces of evil were closing in on him, how he desperately hid from these men determined to kill him, what he endured in mind and body and then what joy—eternal joy—was his when he said:

"And then shall ye know that I have seen Jesus, and that he has talked with me face to face, and that he told me in plain humility, even as a man telleth another in mine own language, concerning these things." (Eth. 12:39.)

Mission an adventure

Boys like adventure—a mission is the highest type of adventure. Boys want to be led to the Holy Grail. A mission will lead them far beyond that to the exalted Christ. Do not fail in this most important calling. You must plant in the minds of the boys as they hike and camp, the importance of becoming

a missionary and, in addition, what you know to be true—the gospel of Christ restored, the true calling of President Kimball—as the prophet of the Lord—and his prophet-associates, all this in the name of and to the glory of Jesus Christ. In his holy name I ask it. Amen.

President Marion G. Romney

Elder S. Dilworth Young of the First Council of Seventy has just addressed us. We shall now be pleased to hear from Elder Adney Y. Komatsu, newly sustained Assistant to the Twelve. He will be followed by Elder Neal A. Maxwell, Assistant to the Twelve.

Elder Adney Y. Komatsu

Assistant to the Council of the Twelve

In humility, I would like to bear you my testimony of the truthfulness of the gospel of Jesus Christ and my conversion to the Church.

A little over 34 years ago, when yet a high school student, I was first contacted by the missionaries—who invited me to attend MIA and join their basketball team. Not knowing anything about the Church, but being very interested in basketball, I attended MIA. Later I attended Sunday School, then sacrament meeting.

Decision to be baptized

After a year of attendance and studying the gospel with the missionaries, and having read the story of Joseph Smith's first vision, I accepted the invitation to be baptized into the Church. That evening, I returned home, having committed myself to baptism, to ask my widowed mother for permission to be baptized.

Suddenly I saw tears in her eyes. I asked her why was she shedding tears. And she answered, saying, "These are not tears of joy, but of sadness"—for she had just lost another son. In her widowhood she had lost a son—my brother—and so she said she had just lost another son to a Christian church.

She later explained that at my father's deathbed she had promised and covenanted with him to raise the

children honorably in the Buddhist faith. I quickly assured my mother that in the year that I had been associating with the missionaries, I had always been lifted up and had learned nothing but good things from them.

Promise to Mother

I promised her that if she would permit me to be baptized and later found that through my behavior I had caused her any embarrassment—or committed some shameful or dishonorable act—then all she had to do was ask me to stop going to church, and I would, without question, obey her will.

However, on the other hand, if I became a better person—more attentive to her needs as a widow, more kind toward the demands of home, brothers, and sisters—then, I said, "Would you permit me to continue to go to church? Because I know that this is the place where I can gain an education for an eternal life."

It is my testimony today that I never had to leave the Church nor cause my mother any concern about my behavior. As I lived the gospel principles taught by the missionaries, and as I studied the principles myself, I had the assurance from my Father in heaven that my future outcome would be one that I would never have to worry about.

Seeking first God's kingdom

I have always tried since baptism to put the principles of the gospel in practice. I have always especially loved this scripture that I came across in Matthew: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33.)

I have tried in all of my years of membership in the Church to never refuse the Church whenever a call came to me. I have surely been blessed by the Lord as I have lived the gospel principles, and I have come to appreciate the sacred priesthood that I hold.

Gratitude for blessings

I am grateful today for the missionaries—like those that are covering the world today—who came to Hawaii to teach the gospel principles and the many members of the Church there that I have associated with who have taught me gospel principles, as well as leadership principles.

I am grateful to my dear wife and our children, for we have had a blessed life together living in a Mormon home.

Testimony

I bear you my testimony humbly this day that I know God lives. He hears and answers our prayers, and Jesus is the Christ, the Only Begotten of the Father and the Savior of the world. Joseph Smith was indeed an instrument in the hands of the Lord, commissioned to begin the restoration of the gospel of Jesus Christ in its fullness for the salvation of all mankind.

All the presidents of the Church that followed Joseph Smith—they were all called of God, and even today, President Spencer W. Kimball is our living prophet.

I bear you this witness humbly in the name of Jesus Christ. Amen.

President Marion G. Romney

Elder Adney Y. Komatsu, sustained Friday as a new Assistant to the Twelve Apostles, has just spoken to us.

Elder Neal A. Maxwell, Assistant to the Twelve, will now address us.

Elder Neal A. Maxwell

Assistant to the Council of the Twelve

My brothers and sisters, it has been subduing and sweet to be with you, those of the household of faith. Those already in the household of faith may be pardoned a tremble or two as they read the graphic description of the challenging journey facing the serious disciple—whom Helaman called, "the man of Christ." (Hel. 3:29.)

"The man of Christ"

This is a brief attempt to describe just a few of the things the men and

women of Christ will feel and see in the course of that adventurous journey.

Regarding events in the world, "the man of Christ" sees trends around him "about which it is difficult to speak, but impossible to remain silent." Because he sees with "an eye of faith," he knows more than he can tell; but he need not always be fully articulate, for real Christianity is contagious.

The gate of heaven

He believes deeply in the

Beatitudes, but also in those doctrines which tell him "who" Jesus is. He does not divorce the Sermon on the Mount from the sermon at Capernaum with its hard teachings which caused many to walk "no more with" Jesus. (John 6:66.) These latter doctrines are likewise a part of the bracing breeze of the scriptures which must be played upon the fevered brow of mankind.

He knows that "the gate of heaven is open unto all," but that the Man of Galilee will finally judge each of us on the basis of a rigorous celestial theology, instead of the popular "no-fault theology" of this terrestrial world—for Jesus is the gatekeeper "and he employeth no servant there." (2 Ne. 9:41.)

An unchanging God

"The man of Christ" knows that a loving, living, and revealing God did not, as some imply, suddenly lose interest in mankind about A.D. 100, grow bored, and wander off into space. The disciple worships an unchanging God, and proclaims that the good tidings are brought anew; for the gospel is not merely a gospel for one age, for one people, or for one place—it is a gospel for the galaxies!

Policing of one's self

He sees that only the gospel can really help us avoid the painful excesses in the tug-of-war between the need for liberty and the need for order. He knows, for instance, that true law enforcement depends on the policing of one's self. If the sentry of self fails, there are simply not enough other policemen to restrain those who will not restrain themselves, and beating the system will become the system.

He sees that those who worship at the altar of appetite are very intense. To be fully effective against their enveloping evil, there must exist a sin-resistant strain of souls for whom narcotics, prostitution, gambling, and alcohol hold no allure, for we bind the

adversary and his mortal minions only as we bind our appetites.

Prevention of collapse

The "man of Christ" knows that the collapse of systems is always preceded by the collapse of individuals. Camelot began to give way to the world the moment Lancelot and Guinevere gave way to their appetites.

He sees prevention, especially through good families, as a superior life-style. Parents, therefore, should stay at their posts. If those at the front lines are persuaded to leave their posts to help the reserves build "promising" fall-back fortifications, such parents simply guarantee that both the front lines, and all other lines of defense, will be savagely overrun. Parents, like a symphony conductor, lead those who actually produce the music; we would be dismayed, however, if an anxious conductor deserted his podium in mid-passage to become a flutist.

He sees that those who do too much *for* their children will soon find they can do nothing *with* their children. So many children have been so much *done for* they are almost *done in*.

Test of truth

The "man of Christ" knows that only truth radiant with love can cross the chasm that lies between some individuals who are light-years apart, even though they live under the same roof.

The disciple knows that the only conclusive test of a cause is the test of eternal truth, not mere sincerity, for dictators are often sincere; not gallantry alone, or the charge of the Light Brigade would have been a resounding success.

He is conscious of the past and present injustices, but he knows that real remedies are to be found in contemporary Christian compassion, and not in compensatory justice.

He knows that in leadership cleverness is not as important as content, that

charisma and dash are not as vital as character and doctrine.

He has keen ears, for in the silence that hovers over the place that once was Sodom, he hears a warning shout for all who care to compare.

He is a realist and will not succumb to the narcotic of nostalgia, but will lean enrichingly into the present. He knows he cannot enjoy the quietude of one age and the technology of another; he will not, therefore, as some do, demand to have "the Victorian age, but with penicillin."

Constancy of doctrine

As "the man of Christ" looks realistically at life in the Church, he sees and feels still other things.

He marvels not that the gospel net "gather[eth] of every kind" (Matt. 13:47); he knows that while the Church's doctrines are constant and perfect, its people are not, so he seeks to learn from mistakes rather than brooding over them, and he will help others to do the same.

Individual involvement

He experiences the Church as a blend of action and contemplation, and knows the importance of individual involvement. Like the high diver, he does not ponder the pool too long, even if the water is not just right.

He testifies with his time as well as with tithing; he witnesses with works as well as with words; he expects perspiration to precede inspiration.

He accepts the reality that the curriculum of the Church may, at times, seem like an echo chamber, but he knows that just as the challenges of life repeat themselves, so must the Master's teachings.

Soul-stretching experiences

He marvels not, therefore, when customized challenges and temptations come his way—with soul-stretching

experiences and individualized injections of irony: These may constitute "but a small moment" (D&C 121:7), but endured well, yield experience which shapes all eternity!

He remembers Gethsemane and senses that, sometimes, when a righteous individual is in agony, seemingly alone, he, too, is accompanied by celestial friends who are nearby, but not so near as to interfere. For the surrender which is underway is also a victory!

He knows that having put his hand to the plow he must not look back, because when we are looking back, we are also holding back.

He learns, too, in a listening Church, that there are nevertheless those occasions when it is more important for us to say a certain thing than it is for others to hear us.

Use of gifts

He knows that God loves *us*, not the gifts he has given us. And yet even one's gifts must be used within the order and orchestration of the kingdom, lest such gifts be used to harm the very work of the Giver of these gifts.

He sees much Martha-like anxiety around him in lives cratered with concerns, but can testify that those craters are best filled and smoothed by the soil of service.

He will resonate, at times, with the hymnal words, "More used would I be" (*Hymns*, no. 114), but he realizes that he must "be content with the things which the Lord hath allotted." (Al. 29:3.) He understands that faith, hope, and charity qualify one for the work, not a craving for clout. And he is as genuinely concerned with the feelings of those he supervises as he is concerned with the feelings of those who supervise him.

Variety of assignments

He expects a variety of assignments in the Church; some carry the thrills of making a beachhead landing deep in

enemy territory, and others involve "minding the store" back home. When he sings, "I'll go where you want me to go, dear Lord" (*Hymns*, no. 75), it is not only a promise to go to a Nineveh, but it is also a pledge to stay at his present post.

He quickly puts his "shoulder to the wheel" (*Hymns*, no. 206) rather than calling for a tow truck.

He knows that just as God has promised us, individually, that we will not be overwhelmed by temptations or challenges we cannot manage, that neither will the Lord allow his church to be overwhelmed by the challenges it faces.

Strength from companions

The "man of Christ" will draw strength from his marvelous companions on the journey:

For an example of unreturned compassion, he can contemplate the missionaries painfully strewn along the mountainside in Peru in a car crash caused by a drunken driver, quickly and gladly placing their hands upon the erring driver's head and blessing him instead of cursing him.

For an example of being concerned, lest something about us deter others from examining the gospel, he can marvel at the prospective missionary, facially flawed at birth, who willingly undergoes his ninth ordeal with plastic surgery so that others can hear the gospel from his lips, undistracted.

For a reminder about the importance of doing one's duty even when misunderstood by loved ones, he can ponder the courage of dozens of missionaries now serving on the Lord's errand without the support of parents—who, in one case, told their young son never to come home again.

For an example of the love Jesus called "greater love," he can reflect on the pregnant, but cancer-stricken mother who chose to delay surgery—so

that her unborn child might go full-term.

Spirit of sacrifice

Yes, the spirit of sacrifice is alive and well among those who travel *the way*!

May each of us, brothers and sisters, navigate that straight and narrow way, landing our immortal souls "at the right hand of God in the kingdom of heaven." (Hel. 3:30.) Only then, when we are really home, will our mortal homesickness disappear—our highest human yearnings for *what could be* are but muffled memories of *what once was*—and *will again be*—for we have indeed "wandered from a more exalted sphere." (*Hymns*, no. 138.) May we make that journey I so pray in the name of Him who has completed this same journey and who beckons us onward, Jesus Christ. Amen.

President Marion G. Romney

Elder Neal A. Maxwell, Assistant to the Twelve, has just spoken to us.

The congregation and the choir will now join in singing, "We Thank Thee, O God, for a Prophet."

After the singing, Elder Joseph B. Wirthlin, who was also sustained Friday as a new Assistant to the Twelve, will address us.

The congregation and choir sang the hymn, "We Thank Thee, O God, for a Prophet."

President Romney

Elder Joseph B. Wirthlin, newly sustained Assistant to the Twelve, will now address us. He will be followed by Elder Boyd K. Packer of the Council of the Twelve.

Elder Joseph B. Wirthlin

Assistant to the Council of the Twelve

My beloved brethren and sisters, I am honored, but humbled on this sacred occasion. A week ago Thursday, President Kimball called me on the phone and said, "Would you have time to visit with me, along with your wife?" I thought to myself, "Imagine! Do I have time to visit with the prophet?"

Actually, I would come from the four corners of the earth to visit with him, and so would you. I was shocked when he told me about my assignment, but of course, readily accepted.

As I left his office, I was in shock. I could hardly believe what had happened to me. Then, just 3 hours and 27 minutes after that, the earthquake came. (There was an earthquake that day, centered in Malad, Idaho, but felt in Salt Lake.) This soon brought me back to reality.

Appreciation for family

Bryant S. Hinckley, one of the great men of the earth, wrote of my father some years ago, "No sounder piece of manhood was put together in this century of time." (From Thomas Carlyle.) I think this applies to President Kimball as well.

I was taught at my father's knee to be humble, diligent, trustworthy, and to honor the servants, the General Authorities of our Church. He loved the Constitution of the United States and its free enterprise system. I trust that I will bring nothing but honor to his name.

My life has been encircled by two wonderful women: my mother, who gave me life itself and who reared me in the paths of truth and righteousness. Our home was one of spirituality, love, and refinement. She never permitted a shoddy performance; and in so doing, she taught us not to take too long to accomplish it. My beloved Elisa, my companion and wife, whom I love and revere, is one of the most noble of our

Heavenly Father's handmaidens. She has sustained me with an unfailing devotion; her character is similar to Rebecca of old and to her grandmothers, who were pioneers. She is a positive, stoical person, full of faith, and possesses a great love of the gospel. She has been an inspiration to me. I pay tribute to her mother and father for having reared her.

I appreciate and love each of our eight children. Their righteous lives have brought nothing but joy and happiness to us. I honor my brothers and sisters for their service in the Church and their communities.

Influence of associates

I think of my coaches who taught me to play—really the game of life—and the many fine teachers in school, and especially in the Church. Sister Marion G. Romney was my Primary teacher, and President Romney was the bishop who recommended me for my mission.

Today I reflect on the many fine brethren, my associates in the Church, with whom I have worked, and I honor them for the uplifting influence they have had upon me.

The Sunday School organization of the Church is near and dear to my heart. Under the able leadership of President Russell M. Nelson, his fine counselors, and a talented and inspired board, this organization will do much to carry out and to help and assist the missionary effort in the Church.

I loved my mission in Switzerland and Germany. As I left on the train from Basel, Switzerland, tears flowed down my cheeks because I knew then that my full-time service in the Church had ended. I love the German and the Swiss people for their many fine traits of character. I love their language that is so exacting and yet so expressive.

Pledge of service

My life really is anchored to the testimony that God lives, that Jesus is the Christ. I honor the priesthood that I bear, and I have seen its great power in healing the sick. I know that the Lord's Spirit does whisper to his servants, and it is up to us to listen to these whisperings. I testify to you today that Joseph Smith is a prophet and that through him this great Church was restored and organized through revelation.

President Kimball, in the love that I bear for you and all these Brethren who sit on the stand and constitute the

General Authorities of the Church, I give you my life and my service. I'll go where you want me to go, and I'll do my best to build up the kingdom of God here upon the earth, in the name of Jesus Christ. Amen.

President Marion G. Romney

Elder Joseph B. Wirthlin, newly sustained Assistant to the Twelve, has just addressed us.

We shall now hear from Elder Boyd K. Packer of the Council of the Twelve.

Elder Boyd K. Packer

Of the Council of the Twelve

I am conscious, my brethren and sisters, that concluding this meeting will be President Kimball. Prior to the meeting I told him that I had three talks of varying lengths prepared. During the singing I received a note from him asking that I use the longest version.

I was reminded of an experience we had in Colorado when we were reorganizing a stake. The meeting was nearly over, there were about ten minutes left, and neither of us had spoken. The stake president announced me. President Kimball leaned over and said, "Please, you take all of the time."

I bore a one-minute testimony and returned to my seat. As the stake president was announcing President Kimball, I noticed him writing a note. As he stood, he handed it to me. On it were five words, "Obedience is better than sacrifice." And so, obediently, I proceed.

As we come now to the close of another great conference, my brethren and sisters, our hearts have been touched by the sermons, the virtue within us has been stirred, and constantly my thoughts have gone out to those who do not have in their lives a substantial spiritual influence.

Prospective elders

Among them is a large body of men in the Church who have missed some of the spiritual advancements that are so important in their lives and who are designated as prospective elders.

The office of an elder is a calling of dignity and honor, spiritual authority and of power. The designation "prospective" implies hope and optimism and possibility. Now I speak to them today, knowing there are perhaps many others to whom this message will apply.

Am I right to say that occasionally, deep within, you yearn to be a part of the Church? You don't quite know how to get started, and perhaps in moments of deep thought you say, "If I just hadn't got off the track."

"If I just had a chance when I was younger."

"I've missed too much."

"It's too late for me."

"There is just too much water under the bridge."

You want to draw close, but you pass over with the feeling and the thought "Well, it's just too hard, and I just don't have anything to begin with."

Experience in Japan

I had an experience from which I learned a very important lesson that I should have learned earlier. I relived this experience last week when we were in Japan and concluded that I would talk about it in conference.

During World War II, I was a pilot in the Air Force. After service in the Pacific Islands, I spent a year in Japan with the occupational forces. It was, of course, advisable to learn a few words of Japanese. We needed at least to be able to ask directions, ask for something to eat.

I learned the common greetings and a few of the numbers and the salutations, and like many other members of the Church, I spent all my off-duty hours in missionary work among the Japanese people; and I learned from them those few words of what I thought was a very difficult language.

In July of 1946 the first baptisms took place in Osaka. Brother and Sister Tatsui Sato were baptized. And while they had been taught for the most part by others, I was privileged to baptize Sister Sato.

Though we were not unhappy in Japan, there was really only one thing on our minds, and that was home! I had been away for nearly four years. The war was over, and I wanted to go home.

When that day finally arrived, I supposed never to return to Japan, and I just closed that chapter.

Twenty-six years later

The next years saw me busy getting an education, raising a family. I was not around Japanese people and had no occasion to use those few words that I had learned. They were left in the dim and very distant past, erased by 26 years of forgetting—gone, as I thought, forever. Then came an assignment to Japan.

The morning after my arrival in Tokyo, I was leaving the mission home with President Abo when a Japanese elder spoke to him in Japanese.

President Abo said that the matter was urgent and apologized for the delay.

He went through some papers with the elder, discussing them in Japanese. Then he held up one of the letters and, pointing to a sentence, he said, "*Korewa* . . ."

And before he could complete the sentence I had completed it in my mind. *Korewa nan desuka*. I knew what he was saying. I knew what he was asking the elder. *Korewa nan desuka* means "What is this?" After 26 years, having been back in Japan but overnight, a sentence had come back into my mind—*Korewa nan desuka*, "What is this?"

I had not used those words in 26 years. I had thought that I should never use them again. But they were not lost.

Recall of Japanese song

I spent ten days in Japan and concluded my tour in Fukuoka. The morning I was to leave, we drove to the airport with Brother and Sister Watanabe. I was in the backseat with their children practicing my long-lost words of Japanese on them. They, in delight, were teaching me some new ones.

And then I recalled a little song that I had learned those 26 years before, and I sang it to those children:

*Momotaro-san, Momotaro-san
Okoshi ni tsuketa kibi dango
Hitotsu watashi ni kudasai na*

I think that may make Brother Otley restless, but . . .

Sister Watanabe said, "I know that song." And so we sang it together to the little children and then she told me the meaning of it, and as she did so, I remembered that also.

It is the story of a Japanese couple who were childless, and they had prayed for a son. One day, in the stone of a large peach, they found a little boy and they named him Momotaro. The song recounts his heroism in saving his people from a terrible enemy.

I had known that song for 26 years,

but I didn't know that I knew it. I had never sung the song to my own children. I had never told them the story of it. It had been smothered under 26 years of attention to other things.

Nothing good ever lost

I have thought that a most important experience and realized finally that nothing good is ever lost. Once I got back among the people who spoke the language, all that I possessed came back and it came back very quickly. And I found it easier then to add a few more words to my vocabulary.

I, of course, do not suggest that this experience was the result of an alert mind or of a sharp memory. It was just a demonstration of a principle of life that applies to all of us. It applies to you, my brethren of the prospective elders, and to others in like situations.

If you will return to the environment where spiritual truths are spoken, there will flood back into your minds the things that you thought were lost. Things smothered under many years of disuse and inactivity will emerge. Your ability to understand them will be quickened.

That word *quickened* is much used in the scriptures, you know.

If you will make your pilgrimage back among the Saints, soon you will be understanding once again the language of inspiration. And more quickly than you know, it will seem that you have never been away. Oh, how important it is for you to realize that if you will return, it can be made as though you have never been away.

Miracle of transformation

When I was presiding over the New England Mission, I attended a zone conference; and as we entered the room where the young elders were waiting, I saw, sitting in the back row, a tall and elderly man.

"I was baptized a few days ago," he

said to me. "I'm 74 years old, and I found the gospel only now in my life."

In a pleading voice he asked if he might attend the meeting. "I just want to be here to learn," he said. "I'll sit on the back row. I won't interrupt."

Then, almost in tears, he poured out his regret. "Why did I not find it until now? My life is over. My children are all raised and gone, and it is just too late for me to learn the gospel."

What a joy it was to explain to him one of the great miracles that occurs over and over again is the transformation of those who join the Church. (Or I might say of those who rejoin the Church.) They are in the world and they are of the world, and then the missionaries find them. Though they are in the world thereafter, they are not of the world. Very quickly in their thinking and in their feelings and in their actions, it is as though they had been members of the Church all of their lives.

This is one of the great miracles of this work. The Lord has a way of compensating and blessing. He is not confined to the tedious processes of communication and He is not limited to Japanese or English.

There is a sacred process by which pure intelligence may be conveyed into our minds and we can come to know instantly things that otherwise would take a long period of time to acquire. He can speak inspiration into our minds, especially when we are humble and seeking.

Hard-earned lessons

As we travel about the Church and meet with stake presidents and other Church leaders, we admire them for their thorough grasp of the gospel and their knowledge of the procedures and principles of the Church. Often we are surprised to learn that there have been periods of inactivity in their lives—sometimes very long periods—or to

learn that they have only recently joined the Church.

Those years of the past, that we often think to be wasted, are often rich in many lessons, some of them very hard-earned lessons, which have meaning when the light of inspiration shines upon them.

Laborers in the vineyard

You may never have read the parable of the Laborers in the Vineyard, and I would like to quote it for you.

"For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.

"And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

"And he went out about the third hour, and saw others standing idle in the marketplace.

"And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

"Again he went out about the sixth and ninth hour, and did likewise.

"And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

"They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.

"So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first.

"And when they came that were hired about the eleventh hour, they received every man a penny." (Matt. 20:1-9.)

There is enough pay—a penny, as it were—for everyone: those who start early and, I thank the Lord, those who are latecomers. There is no shortage of

room in the celestial kingdom. There is room for all.

Our former selves

In this life we are constantly confronted with a spirit of competition. Teams contest one against another in an adversary relationship in order that one will be chosen a winner. We come to believe that wherever there is a winner there must also be a loser. To believe that is to be misled.

In the eyes of the Lord, everyone may be a winner. Now it is true that we must earn it; but if there is competition in His work, it is not with another soul—it's with our own former selves.

I do not say that it is easy. I am not talking about appearing to change. I am talking about *changing*. I do not say it is easy. I say it is possible and quickly possible.

"... last shall be first"

I did not read all of that parable. There is more to it. The latter part of it, I think, is directed to those of us who are active in the Church. Let me repeat a verse or two and then continue.

"So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first.

"And when they came that were hired about the eleventh hour, they received every man a penny.

"But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

"And when they had received it, they murmured against the goodman of the house,

"Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

"But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?"

"Take that thine is, and go thy way: I will give unto this last, even as unto thee.

"Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?"

"So the last shall be first, and the first last: for many be called, but few chosen." (Matt. 20:8-16.)

I wish you brethren of the prospective elders knew how hard we are working for your redemption. How anxiously we pray that you can return to the Church and kingdom of God and speak once again the language of inspiration—after two years or 26 years or a lifetime. And I repeat, it can soon be much as though you had never been away.

Pre-mortal life

There is something else in your past that you will begin likewise to recall. We know from the revelations that we lived before we came into mortality. We have experience to draw upon from before our mortal earth.

We are the children of God. We lived with Him before we were born. We have come out of His presence to receive a mortal body and to be tested.

Some of us have strayed far from His influence and we think that we have forgotten Him. We sometimes think, also, that He has forgotten us.

But just as those few words of Japanese could be recalled after 26 years, so the principles of righteousness that you learned as a child will be with you.

And some you have learned in His presence will return as moments of

whispered inspiration, when you will find, then feel, that you are learning familiar things.

This awkward newness of making such a change in your lives will soon fade, and soon you will feel complete and adequate in His church and in His kingdom. Then you will know how much you are needed here and how powerful your voice of experience can be in redeeming others.

"Come back, my son"

I bear witness to you, my brethren, you of the prospective elders and you in like situations, that the gospel of Jesus Christ is true. We love you, and the thousands of voices—the voices of the priesthood home teachers, the Relief Society sisters, the bishops, the stake presidents, the quorum leaders—all speaking through inspiration of Him—the voices of those who are called as leaders in the Church, are calling to you as David called to his wayward son, Absalom, "Come back, my son."

God grant that you who are fathers, who are without that inspiration in your home and in your family, can return and speak once again, after your sojourn in the wilderness with the language of inspiration. You likewise can bear witness that you know, as I know, that He lives. In the name of Jesus Christ. Amen.

President Marion G. Romney

He to whom you have just listened is Elder Boyd K. Packer of the Council of the Twelve.

We shall now be pleased to hear the concluding remarks of our beloved leader and prophet, President Spencer W. Kimball.

President Spencer W. Kimball

Beloved brethren and sisters, we are nearing the close of this semiannual conference which we have attended, and have enjoyed I hope.

Area conferences

Some few years ago we established a new policy. As the Church grew large, populous, and far-reaching, and realizing the cost of transportation from the far reaches of the earth to this conference, realizing the limitation on the facilities here even—for we had long since filled this building—we determined to take the conferences to the people.

And so the first was held in Manchester, England; the second was held in Mexico; the next year we went to Munich; last year we went to Stockholm; and this year we have been to Brazil and to Argentina and the states in South America.

We have been highly gratified with the reception. We have taken a group of the General Authorities and we have held for the local people a conference somewhat similar to this one. We have sustained the authorities of the Church; we have given to them the benefits that they might have received had they come to this conference.

We expect to continue this program and to go to different parts of the world and take the messages and keep in close touch with the great numbers of people who are congregating in the far ends of the Church.

Recently we were in Brazil and then Argentina on successive weekends, and we came back with our hearts filled with gratitude at the attitudes and the spirits and the testimonies of those good people who came in large numbers, at some sacrifice, to those centers to hear the gospel from the leaders of the Church.

Temple in South America

When we were in Brazil—Sao Paulo—we announced to those people that, subject to their willingness and their readiness to assist, we would build a holy temple in South America for all the South Americans at that time. Hopefully, in later years, other temples might be built for those who are farther away. The people received it with gratitude and great happiness, tears of joy and thankfulness.

They have been coming as they could accumulate the funds for that long trip to the United States. They have been coming two, four, and six at a time to receive their endowments in the holy temple and to be sealed to their companions and to their families, and so to realize that they could have a temple close to home was a great joy to them.

As we talked about financing it—and we always give the local people the privilege of contributing toward it and the body of the Church, of course, makes the larger contribution—they were anxious to do so. They were glad to pledge what they could toward building the temple.

I was handed a little note this morning from one of the brethren who has spent much time in Brazil, and he said, "It has been reported to me that over 140 Brazilian members had already booked passage to come to this conference and to go to the temple. After you made the announcement to build a temple in Brazil, 70 cancelled their passage and pledged the fare to the building of the temple." It runs into tens and tens of thousands of dollars, as you would recognize.

We think that a wonderful demonstration. We are sad that they need to wait any longer for their temple privileges; but to the young people,

time is not quite as crowding as it is to some of us older ones.

Testimonies and sermons

During this conference, you have heard many beautiful testimonies and sermons of great strength. We hope that the listening audience—which could run into the millions—may have been listening with pure hearts and receptive minds and that some of them may wish to join us in this great congregation now that is running into the millions.

We know that it is true. We testify that to all the world. We hope that they will set aside any prejudices they might have had, or misconceptions, and that they might come to the fold of Jesus Christ where it is pure and undefiled.

During this conference the Brethren have spoken upon many subjects; and, all in all, they have covered quite well the fundamentals of the gospel of Jesus Christ.

As we sat in a press conference a few days ago, I was asked by the pressmen, "What situation exists in our society today which causes you the greatest concern?" We had already discussed the problem of growth, for we are growing so rapidly it is a little difficult to keep the leadership ahead of the people; but we are, thankfully, making headway.

Story of Belshazzar

As I thought quickly over this matter, I attempted to answer the question, and I recalled the time when the world leadership was based in Assyria and Babylonia. I remember the Old Testament story of Belshazzar—spoken of by President Romney in the priesthood meeting last night—the son and successor of the famous Nebuchadnezzar, king of Babylon, being the last reigning king before the conquest of Cyrus the Great. We remembered the unholy thefts of Nebuchadnezzar, when he defiled the sacred temple of Solomon in Jerusalem and took from that temple

many costly and precious serving items. I noted that Belshazzar the king made a great feast, with a thousand of his lords. He drank wine before the thousand and with the thousand. To feed a thousand persons at a banquet is a herculean effort.

Not satisfied with the theft of the golden and silver vessels which his father had taken from the holy temple, which had already been dedicated to the Lord for His purposes, Belshazzar took the stolen vessels and filled them with intoxicating liquor, and invited into his chambers, not only the thousand of his lords, but his princes, his wives, and his concubines. His guests ate and drank, probably gave toasts to the gods of gold, the gods of silver, the gods of brass, the gods of iron, the gods of wood, and the gods of stone. (See Dan. 5:1-4.)

History repeated

I wondered if history were repeating itself, as I pondered and thought over the condition of our own world today and its permissiveness. In reading the media today I think I see some striking and frightening similarities in the two ages. I read of great feasts in many places, of many community leaders and social leaders and VIPs in large numbers. I read of the local lords and their wives and their mistresses. I read of their drinking and their drunkenness and their extravagances and their immoralities—their shame—and then I whisper to myself, "History is repeating itself."

The day of repentance

I weary of discussing too much the matter of the moral situation in our world. But I read in the Doctrine and Covenants where the Lord said, "Say nothing but repentance unto this generation; keep my commandments and assist to bring forth my work, ac-

cording to my commandments." (D&C 6:9.)

Then he said, "And how great is his joy in the soul that repenteth!

"Wherefore, ye are called to cry repentance unto this people." (D&C 18:13-14.) As the early Saints were going into Missouri, the word of the Lord came to the leaders:

"Let them preach by the way, and bear testimony of the truth in all places, and call upon the rich, the high and the low, and the poor to repent.

"And let them build up churches, inasmuch as the inhabitants of the earth will repent." (D&C 58:47-48.)

And so today, I think, I fear, it is the day of repentance—a day for people to take stock of their situations and to change their lives where that is necessary.

The commandment came to the leaders in this day as it came direct from the Lord to Simon Peter in the days of old: "Wherefore, I give unto you a commandment that ye go among this people, and say unto them, like unto mine apostle of old, whose name was Peter. . . ." (D&C 49:11.) I find that Peter the apostle constantly called upon the people to cleanse their lives and repent from their transgressions.

"Dearly beloved," he said, "I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

"Having your conversation [or your conduct] honest among the Gentiles: that whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation." (1 Pet. 2:11-12.)

I read of the common practice of the associations of men and women not marriage partners; and they are claiming long and loudly that marriage is no longer necessary. And apparently almost without shame do they live together in a sexual partnership without marriage. Has God changed his laws? Or has puny, irresponsible, presumptuous man dared to change the laws of

God? Was sin yesterday? Did the devil reign in the hearts of men only in the far-away past?

Sodom and Gomorrah

Abraham knew that the cities of the plains—Sodom and Gomorrah and other places—were wicked cities, housing wicked, godless people, saying with Cain, "Who is the Lord that I should know him?" (Moses 5:16.) He was aware that destruction of those cities was imminent; but in his compassion for his fellowman, he begged and pleaded with the Lord, "Peradventure there be fifty righteous within the city," will you spare the others of the city? (See Gen. 18:24.) That pleading being granted, came Abraham again and prayed that the cities would be saved if 45 were found, or 40 or 30 or 20 or down to ten, but apparently there could not be found even ten, in those vicious cities, who were righteous. (See Gen. 18:24-32.)

The evil continued. The sin was too well entrenched. They had laughed and joked about a destruction. The transgressions for which Sodom had apparently been renowned continued on. In fact, the people wanted to take advantage of the pure angel men they had seen come into the city. The vicious men pressed and would have broken down the doors to get to them. (See Gen. 19:4-11.)

Everything was done that could be done by Abraham to save the city, but it had become so depraved and wanton that to save it was impossible.

"Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven;

"And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground." (Gen. 19:24-25.)

Toleration of sin

Again we see history repeating itself. When we see the pornography, the

adulterous practices, homosexuality gone rampant, the looseness and permissiveness of an apparently increasing proportion of the people, we say the days of Satan have returned and history seems to repeat itself.

When we see the depravity of numerous people of our own society in their determination to force upon people vulgar presentations, filthy communications, unnatural practices, we wonder, has Satan reached forth with his wicked, evil hand to pull into his forces the people of this earth? Do we not have enough good people left to stamp out the evil which threatens our world? Why do we continue to compromise with evil and why do we continue to tolerate sin?

God the same today

Recently I came across a statement of the presidency of the Church in another day, about six presidents ago, and I should like to have read many of the lines from that statement, for it brings to our mind that God is the same yesterday, today, and forever; and the commandments that he gave to the early prophets in other millennia and to the prophets in the day of the Savior, and to prophets of this day, bring to our minds fully and conclusively that God is the same yesterday, today, and forever.

We do not believe in situation-itis; we do not go with the people who think that this is a different age, this is a different time, these people are more enlightened, that was for the old times. Always the Lord will hold to his statements that he has given through the ages, and he will expect men to respect themselves, to respect their wives, and the wives to respect their husbands, and to respect their families, and to live righteously, as he has repeated thousands of times through the ages.

And so as I talked to the press, that thought came to my mind. What can we do that we aren't doing? How far can we go? What changes can we make that

will guarantee righteousness in this world? Because if we don't, it looks as if destruction could come, as it came to the Babylonians or as it came in a little different way to Sodom and Gomorrah and other cities.

So we feel very strongly about this; and that's why we continue to preach about it; why we caution our children and teach them; why we caution our youth; why we caution our married folks to let marriage be a beautiful, sanctified situation.

Closing testimony

Now, my brothers and sisters, as we close this conference, we hope you return to your homes with new spirituality to a greater degree, that you will take to your families, to your friends, to your wards and stakes and branches the testimonies that you have received and the good feelings that have come into your hearts as you have listened to the Brethren as they spoke and bore witness.

I want to close with my testimony. I know that God lives. I know that Jesus Christ lives. I know that he loves. I know that he inspires. I know that he guides us. And I know that he loves us. I know that he can love or he can feel greatly aggrieved when he sees us getting off the path which he has marked so plainly and made so straight.

And I bear this witness to you in the name of Jesus Christ, our Master. Amen.

President Marion G. Romney

We have been privileged to hear as our concluding speaker of the conference President Spencer W. Kimball, president and prophet of the Church.

We wish to express our appreciation to the Oakland Stake high priests quorum for the beautiful calla lilies on the stand, and, for the sweet peas, Brother D. M. Haws of Mesa, Arizona.

We have been privileged this

afternoon, and honored, to have with us Brigadier General Thomas M. Groome, Jr., Deputy Chief of Chaplains of the United States Air Force.

President Kimball has received this telegram: "President Spencer W. Kimball, Salt Lake City, Utah. The more than 20,000 saints thrilled as they listened to the words of a prophet by way of the first conference broadcast to the Philippines. Raymond L. Goodson, President, Philippines Manila Mission."

On behalf of all who have listened to the singing during the sessions of this General Conference, we express our appreciation and sincere thanks to the members of the Tabernacle Choir for once again giving so generously of their time to bring us the beautiful and inspirational music heard in this conference.

We are deeply grateful to the members and conductors of other choirs, and to the organists who have generously rendered the beautiful and inspiring music for this conference.

We thank all who have contributed in various ways to the success and inspiration of this conference, especially the General Authorities, who have delivered such timely and inspiring messages.

We appreciate the attention given by local and national press representatives, and by representatives of radio and television in reporting the sessions of the conference.

We thank our city officials for the

cooperation given; the city traffic officers for their courteous and efficient handling of the increased traffic; the Fire Department and Red Cross, who have been on hand to render service throughout the conference.

We are grateful to the Tabernacle ushers for seating the great audiences of these conference sessions in such a courteous manner.

We again express appreciation to the owners and managers of the many radio and television stations who have given public service time to carry sessions of this conference from coast to coast in the United States, to Hawaii, Alaska, Mexico, Central America, Canada, Samoa, and the Philippines; and by satellite to Australia and countries of South America.

The Tabernacle Choir, directed by Jerold Ottley, will now render, "O Divine Redeemer."

The benediction will then be offered by Elder Rex D. Pinegar of the First Council of Seventy, following which this conference will stand adjourned for six months.

The Tabernacle Choir sang "O Divine Redeemer."

The benediction was offered by Elder Rex D. Pinegar of the First Council of Seventy.

The conference was adjourned for six months.

WELFARE SERVICES SESSION

Saturday, April 5, 1975,—7:00 a.m.

A Welfare Services session was held in connection with General Conference on Saturday morning, April 5, 1975, at 7 o'clock. Invited to attend this meeting were General Authorities, regional representatives, stake presidencies, high councilors involved in welfare work, bishoprics, and stake and ward Relief Society presidencies and

others responsible for operating welfare production projects. President Spencer W. Kimball was present and presided. Presiding Bishop Victor L. Brown conducted the meeting. Speakers at this meeting included Bishop Victor L. Brown, Bishop H. Burke Peterson, Bishop Vaughn J. Featherstone of the Presiding Bishopric, Sister Barbara B.

Smith, President of Relief Society, and Elder Marvin J. Ashton of the Council of the Twelve. President Spencer W.

Kimball and President Marion G. Romney of the First Presidency then gave the following talks:

President Marion G. Romney

Second Counselor in the First Presidency

Brothers and sisters, if I say anything worthwhile here this morning it will be because you exercise faith enough to induce the Lord to bless me on the spur of the moment. I had not prepared nor expected to speak here. I feel a little like the young man felt who, in the early days on his first lecture tour, came out here in the West. As he spoke he became nervous because he saw two cowboys fingering their revolvers and lariats. At the close of his speech, as they came up the aisle he really became excited. When they reached him, however, they said, "Don't feel frightened young man. We know you did the best you could. What we are looking for is the one who brought you here."

Welfare: yesterday and today

As I have listened this morning I have been greatly impressed by the wise counsel we have received and the great presentations that have been given. It is remarkable how the scope of this meeting held at 7:00 o'clock on the Saturday morning of conference, has grown from a small welfare agriculture meeting to what it is today. When we began these meetings, we held them over in the Assembly Hall. Sometimes even that hall was not filled. As I listened to the Bishop this morning, he said that we had a capacity crowd here, which is obvious; that we have an overflow in the Assembly Hall and one in the Salt Palace. We have multiplied many times the number of people who were then in attendance.

We have also greatly expanded the subject matter. When we began, as indicated, we dealt mainly with the agricultural phase of the welfare program.

We were then in a depressed period and dealing principally with food and other commodities required to sustain life. Now we cover the whole field of welfare services.

A few years ago President Kimball was in charge of the *Indian Placement Program*. Brother Monson was in charge of a department called *Youth Guidance*. The Relief Society was in charge of unwed mothers and adoptions. Other departments were under other leaders. Finally it was decided to put them in one department, which we first operated under the name of *Unified Social Services*. We have since brought the Unified Social Services, the welfare program, and health services—supervised by Brother James O. Mason, under one jurisdiction. What we have today is the *Welfare Services Department*.

Beginning of Welfare Program

I remember my first association with the welfare program. It was inaugurated in the early 30s during President Grant's administration. Presidents J. Reuben Clark, Jr., Harold B. Lee and Henry D. Moyle were its principal architects. I was a bishop at the time. We had many people living in my ward in that depressed era, who were unemployed and unable to sustain themselves. I remember we were in this building at a conference when President Heber J. Grant told us as bishops to go home and see what we could do to get together the basic food, clothing and other necessities of life required to care for our people during the coming year. I remember that in our ward we built some closets in the basement and gathered food and used clothing, which

we put in those closets to take care of our people during the ensuing winter.

Thereafter the program grew. When we started out we had very few welfare production projects. Before that time, President Lee had begun a welfare program in the Pioneer Stake, of which he was president. Brother Hinckley, Gordon's father, who was president of the stake in which I lived, had set up a stake welfare center. We began immediately to acquire welfare production projects, such as orchards, fields, chicken projects, etc. This movement grew. Production projects multiplied until we were able to, and did produce the necessities of life for Church members who needed help.

Visiting the stakes

I remember that for fifteen years I was assigned by the Presidency to go around the Church. I visited all the stakes in the United States and Canada once a year, either individually or in regions, and assigned the welfare production budget. We built that program up until we were producing 70% of the commodities distributed to the people of the Church. It was a remarkable accomplishment.

At one time I could call by name every stake president in the Church. I was acquainted with every welfare project in the Church. I was commissioned by the Presidency to see that every bishop in the Church had a financial interest in a welfare production project, from the production of which he could take care of his people.

Principle of welfare

The basic principle upon which the welfare production program was based was that each bishop was to produce within his ward everything he could to take care of his people; that he would produce a little more than he needed of the things he could produce to exchange with neighboring bishops for things which they could produce in surplus

and which he could not produce. From this principle came the organization of regions and now areas. We aim to get areas established in which the total basic necessities can be produced.

President Clark was used to ask the bishops and the stake presidents, in the meetings we held with them around the Church, "How long can you provide for your people if there's no transportation?" That would be a good idea for you brethren, who have responsibility for your people, to think about. How long could you take care of your people if there's no transportation? Suppose all the power is cut off and we live on what we can produce?

Welfare and the latter days

I do not want to be a calamity howler. I don't know in detail what's going to happen in the future. I know what the prophets have predicted. But I tell you that the welfare program, organized to enable us to take care of our own needs, has not yet performed the function that it was set up to perform. We will see the day when we will live on what we produce.

We're living in the latter days. We're living in the days the prophets have told about from the time of Enoch to the present day. We are living in the era just preceding the second advent of the Lord Jesus Christ. We are told to so prepare and live that we can be, as was referred to or intimated by one of the speakers here today, independent of every other creature beneath the celestial kingdom. That is what we are to do.

This welfare program was set up under inspiration in the days of President Grant. It was thoroughly analyzed and taught by his great counselor, J. Reuben Clark, Jr. It is in basic principle the same as the United Order. When we get so we can live it, we will be ready for the United Order. You brethren know that we will have to have a people ready for that order in

order to receive the Savior when he comes.

I know from my own experience and the witnesses by the thousands that I have received of the Spirit that this is the Lord's work. It is to prepare us. If you'll think of the most sacred place you ever have been, you'll remember that the final thing that we are to do is to be able and willing to consecrate all that we have to the building up of the kingdom of God, to care for our fellow men. When we do this we'll be ready for the coming of the Messiah.

The Lord bless you, brothers and sisters, that you may listen and that you may implement the things that have been taught us here this morning, and live under the guidance of the Spirit day by day. That is possible when we get the connection made between us and the Spirit, and then walk under its guidance. I bless you that we may do so, in the name of Jesus Christ, our Redeemer. Amen.

PRESIDENT SPENCER W. KIMBALL

Brethren and sisters, we have heard much this morning that is vital to our development and I hope that it has sunk into our hearts. Frequently we have letters from the field regarding Welfare work that come direct to the First Presidency and we generally turn to President Romney because he is the past master in this field.

Law of Consecration

What he just stated about the law of consecration, I have been impressed with very much in the years past, especially in the past year, that as we have talked to brethren, calling them to responsible positions, asking them for additional service, we have frequently been spoken to in this vein. "Will you do this my brother?" And he says, "I've been to the temple." And to me that preaches a great sermon. "I've been to the temple. I know what I have promised. I have made my promises to the Lord and I will fulfill them."

I have been thinking of many things since we came to this meeting. I endorse what Brother Ashton has said. I think if I were starting with a young family, I would want to get the twelve points of Brother Ashton and follow them explicitly myself and teach my children and my family and everybody

with whom I came in contact. It is basic. All my life from childhood I have heard the Brethren saying, "get out of debt and stay out of debt." I was employed for some years in the banks and I saw the terrible situation that many people were in because they had ignored that important counsel.

Evils of borrowing "on time"

I remember one day there came into my business place a man and he said, "You know, I've got to have a hundred dollars. I'll give you ten dollars for the use of a hundred dollars for one week." And I thought, "Have you gone crazy? What's the matter? Ten dollars on one hundred dollars would be ten percent for a year, it would be about 500 percent for a week. What are you thinking about? Have you lost your reason? Why don't you plan? Why don't you anticipate your needs and then provide for them?"

When I was in the bank I found a little extra time and needed a little extra money, and I kept books for some of the stores in town, especially one little department store. And one of the shocking things of my life was to find on the books the accounts of many of the people in the community that I knew. I knew them. I knew approximately what

their income was, and then I saw them wear it away. In other words, I saw they were buying their clothes, their shoes, everything they had "on time."

And I found that it was my duty to make the bills at the end of the month for them. And many of them couldn't pay at the end of the month. They couldn't pay even the installments that were arranged for them. And having been reared in a home that took care of its funds, I couldn't understand it. I could understand how a person could buy a home on time or perhaps could even buy an automobile on time. But I never could quite understand how anybody would wear clothes they didn't own. Or eat food that they had to buy "on time." I had a good deal to do with the merchants in the town and found that their books were cluttered with accounts for food, for cheese, for bread, for milk, for other things.

Wise planning of budget

One day I remember I met in the grocery store some old friends of mine, and this woman had just paid eighty dollars for a small supply of food that she was carrying out of the grocery store. And I came in and bought one or two small things, and she said to me, "How can you do it? How can you do it?" And I said, "Well, I have a wife who is careful and she doesn't waste anything. She doesn't throw anything away. She just makes it over, uses it again. And we buy only what we need. And instead of buying the prepared things we can buy as many potatoes probably for a dollar that it would take many, many dollars to put into chips and in other preparations."

I have heard my mother-in-law, who was a very careful cook in her home, say many times, "That woman throws more waste from the kitchen than I would use in a month." And I have seen that in many homes. And so I think that it came to be very, very careful.

I agree with all that Brother Ashton

has said this day with regard to the financing of the family in the home. Every family should have a budget. Why, we wouldn't think of going one day without a budget in this Church or in our businesses. We have to know approximately what we may receive and we certainly must know what we are going to spend. And one of the successes of the Church would have to be that the Brethren watch these things very carefully, and we do not spend that which we do not have.

Example of Bill

I remember a case in my life a few years ago. I was in my office on the second floor. A young man came in. He was bedraggled, he looked pretty bad. His clothes were hanging loose, and I was afraid he was going to jump out my window. He was desperate. He told me he had just lost his wife. She had left him and taken his two sons with her. She did not leave anything to pay the numerous bills that they had. And life looked pretty desperate. He had even gone to drinking a little bit.

I finally said to him, "Well, now, I am going to help you if you would like me to. I will get you a job. It won't be a very good job. It won't be maybe the thing you have been used to doing. It won't bring in the amount of money you have been used to spending, but if you need a job I will get you one and I will help you with the problems that come to you." I got him a job at the hospital for eighty dollars a month.

"Oh," he said, "I can't live on that."

And I said, "eighty dollars will be better than what you are getting now." He agreed and finally he went to work. It was temporary, but it took care of the situation.

And I said to him, "Now, why don't you, Bill, take your car and put it on blocks and walk to work because that will be good for your health as well as you will finally get caught up on your indebtedness. Why don't you go to the

music store and tell them you will pay out the cornet for your boy at two dollars a month and go to this other store and pay this much on your gas, you will pay this much on something else."

He said, "Oh, they would laugh at me. They wouldn't take that."

And I said, "You try them."

And when he came back after the first week, he said, "Well, they surprised me. Those people said, 'That's wonderful, I appreciate what you are paying. We will assist you.'"

Success

And so when he came back the first week, he gave me a list of the things that he had been spending for, and I said, "What is this newspaper here? Costs ten cents a day, doesn't it? That is seventy cents a week. You pay that on your obligations instead of buying the paper. There are several of them at the hospital. You can read them. And what is this shoe shine every day."

"Oh," he said, "I have to have my shoes shined."

And I said, "Yes, you do, but you can shine your own shoes. Why don't you use a few cents and get a can of polish and shine your own shoes?"

"Oh, I couldn't do that," he said. "I never have done it. My father didn't do it."

But here and there we finally got him to be willing to do this. And it was only a matter of a few months until he had a better job, paying twice as much with prospects of even doubling, and doubling again. And he was getting along fine. He had a little cheap room, he had a little hot plate. He cooked his

own egg every morning, and he ate bread and milk at night, and he ate at the hospital at noon for free. And it was amazing how quickly he was out of debt, though it had run into thousands of dollars.

Well I am sure that there are ways and means. I want to mention a story I have told about Uncle Golden. You have heard about my Uncle J. Golden Kimball, who was a rather interesting person. I don't think it is true, but it was told of him that his creditors kept coming and bothering him all the time and they wanted payments on their accounts. And he began to get a little tired of it, and he said; "Now listen here fellows. You know the way I handle my accounts. I take all of the bills at the end of the month and I put them in the waste basket. Then I stir them around and if I see one that looks good and I can I'll pay it. But," he said, "if you don't quit bothering me I won't even put yours in the waste basket."

A great program

As I close I would only like to commend these brethren on the wonderful work they do. We meet with the Bishopric every Friday morning and consider matters that are of importance. We are grateful that they have the insight that they do, that they are carrying forward so valiantly. It is a great program. We have seen it working in many fields in many ways. I pray the Lord will bless us all that we may be wise as we administer this program to the people of this Church. And I ask His blessings upon us, in the name of Jesus Christ. Amen.

Salt Lake Tabernacle Choir and Organ Broadcast

9:30 to 10:00 a.m. Sunday, April 6, 1975

The following broadcast, written and announced by J. Spencer Kinard, and originating with Station KSL, Salt Lake City, Utah, was presented from 9:30 to 10:00 a.m. on Sunday, April 6, 1975, through the courtesy of the Columbia Broadcasting System's network throughout the United States, parts of Canada, and through other facilities to several points overseas:

Announcer: Once more we welcome you within these walls with Music and the Spoken Word from the Crossroads of the West.

CBS and its affiliated stations bring you at this hour the Tabernacle Choir from Temple Square in Salt Lake City, with Jerold Ottley conducting the Choir, Robert Cundick, Tabernacle Organist, and the Spoken Word by Spencer Kinard.

The Choir first sings these words from a worshipful setting as arranged by Wilbur Chenoweth: "Praise to the Lord, the Almighty, the King of creation! O my soul, praise Him, for He is thy health and salvation! . . ."

(Choir: "Praise to the Lord, the Almighty"—arr. Chenoweth)

Announcer: Jerold Ottley and the men of the Tabernacle Choir next recall the music of Heinrich Schutz with phrases sung from Psalms 4 and 5: "Give ear O Lord, . . . Who givest comfort in grief . . . my Master and my God . . ."

(Men's Chorus: "Give Ear, Oh Lord"—Schutz)

Announcer: As we continue with music from Temple Square, Robert Cundick moves to a writing by Josef Rheinberger. From the Tabernacle Organ, we hear "Vision."

(Organ: "Vision"—Rheinberger)

Announcer: The words of George Manwaring are sung next in a sacred setting by Robert Manookin: "Oh, how lovely was the morning! Radiant beamed the sun above. Bees were humming, sweet

birds singing, Music ringing through the grove, . . ." "Oh, How Lovely Was the Morning."

(Choir: "Oh, How Lovely Was the Morning"—Manookin)

The Spoken Word

In the Early Morning

By J. Spencer Kinard

No part of the day provides greater promise or hope for the future than the early morning hours. It is a time when careful observation will reveal the progress of life. We are aware of the Earth's moving, the dew beginning to melt, the birds taking wing, animals stirring about and flowers opening to drink the morning sun. Indeed, morning is a time of testimony that God lives and that life is eternal.

Little wonder that a boy would seek God in a shady woodland beneath the radiant warmth of a morning sun. For although any time is a good time to seek God, the dawning of a new day seems to be especially appropriate for prayer.

Prayer is one of life's reassuring cornerstones. It should not—as some mistakenly suggest—be left exclusively to the clergy, for prayer is our channel of communication with our Creator, and no one is so self-sufficient that he can afford to pass up that opportunity.

There are also those who recognize the need for prayer, but feel they lack the ability. They, too, are in error, for everyone can communicate with God.

Today we would offer a few simple suggestions to remind us all of how to pray:

1. Our approach should be simple and natural. We should talk to God as a child would talk to his parent, telling Him what's on our mind. There is no need for elaborate words or formality. Our Father will hear us if we speak plainly and with proper respect.

2. We must remember to acknowledge blessings already granted before seeking additional help for ourselves or others.

3. We must be honest and earnest. A facade is displeasing and of no value.

4. We should often pray audibly when we are alone—not loudly, but with a quiet utterance that helps define our thoughts and brings greater meaning to the concept of talking with God.

5. And finally, we must pray with faith. As one has written, there is no need to pray for God to come to us, for that prayer is answered before we give it.

We are all soldiers in the battle of life. And it would be well for us to remember that prayer can help us meet the skirmishes ahead. Indeed, it can make the difference between victory and defeat.

(Choir: Without announcement: Onward, Christian Soldiers"—Sullivan)

Announcer: We have heard from the Tabernacle Choir, Sir Arthur Sullivan's moving hymn of the marching hosts: "Onward, Christian Soldiers."

Robert Cundick turns now to Samuel McBurney's familiar hymn, "Come, follow me," the Savior said . . . For thus alone can we be one With God's own loved, Begotten Son."

(Organ: "Come, Follow Me"—McBurney)

Announcer: These words by William Cullen Bryant, dedicated to the lives of a temple building people, are sung next in a gracious, reverent setting by Robert Cundick: "Thou, whose unmeasured temple stands, Built over earth and sea, Accept . . . these hallowed walls . . . that human hands have raised, O God, to Thee. . . ."

(Choir: "Thou, whose unmeasured temple stands"—Cundick)

Announcer: Again we leave you within the shadows of the everlasting hills. May peace be with you, this day—and always.

This concludes the two thousand three hundred eighty-first performance continuing the 46th year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS and its affiliated stations, originating with Station KSL in Salt Lake City, Utah.

Jerold Ottley conducted the Tabernacle Choir, Robert Cundick was at the Organ, the Spoken Word by Spencer Kinard.

In another seven days, at this same hour, Music and the Spoken Word will be heard again from the Crossroads of the West.

This is the CBS Radio Network.

SUMMARY OF CONFERENCE MUSIC

The Salt Lake Tabernacle Choir furnished the choral numbers for the Friday morning, Saturday morning, Sunday morning, and Sunday afternoon sessions of the conference, with Jerold Ottley, conductor.

The Logan LDS Institute Choir, under the direction of Douglas Jenkins and James L. Bradley sang at the Friday afternoon session.

The choral music for the Saturday

afternoon session was provided by the Primary Children's Chorus of the Wilford and Cottonwood Regions, with Sister Patricia Maughan conducting.

At the General Priesthood meeting on Saturday evening the Returned Missionary Male Choir furnished the music, directed by Ladd R. Cropper.

Prelude, postlude and interlude music, and accompaniments on the Tabernacle organ throughout the

conference sessions were played by Alexander Schreiner, Robert Cundick and Roy M. Darley, Tabernacle Organists.

FRANCIS M. GIBBONS

Clerk of the Conference

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ONE HUNDRED FORTY-FIFTH

SEMI-ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

HELD IN THE TABERNACLE
SALT LAKE CITY, UTAH

OCTOBER 3, 4, 5, 1975

WITH REPORT OF DISCOURSES

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of the
ONE HUNDRED FORTY-FIFTH
ANNUAL GENERAL CONFERENCE
of
THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS
held in the
Tabernacle on Temple Square
in
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October 3, 4, 5, 1975

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THE ONE HUNDRED FORTY FIFTH SEMI-ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

The 145th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle on Temple Square in Salt Lake City, Utah, on Friday, October 3, 1975, at 10:00 A.M.

The general sessions of the Conference were held at 10:00 A.M. and 2:00 P.M. on Friday, Saturday, and Sunday, October 3, 4, and 5. The General Priesthood Meeting convened in the Tabernacle on Saturday, October 4, 1975, at 7:00 P.M.

President Spencer W. Kimball presided at all sessions of the Conference and conducted the Friday morning, Saturday morning and Priesthood sessions of the Conference. President N. Eldon Tanner, First Counselor in the First Presidency, conducted the Friday afternoon and Sunday afternoon sessions. President Marion G. Romney, Second Counselor in the First Presidency, conducted the Saturday afternoon and the Sunday morning sessions.

President Kimball presented the names of four new General Authorities at the opening session of the Conference for the sustaining vote of the Conference as follows: Elder Gene R. Cook, a member of the First Council of Seventy, and Elders Charles A. Didier, William R. Bradford, and George P. Lee to be members of the First Quorum of Seventy.

The proceedings of all sessions of the Conference were given extensive coverage in the United States and Canada over many radio and television stations, coast to coast, originating with KSL in Salt Lake City.

By means of satellite transmission, sessions of the Conference were heard

over radio in countries of Central and South America, Mexico, and Australia. Countries in Europe, South and Central America, Africa, and parts of Asia were able to receive broadcasts of the proceedings over international short-wave radio. The opening session was carried over television in Samoa and the Philippines for the second time. Special transmission of the Sunday morning session was carried by oceanic cable to Europe and was received by members assembled in England, France, Germany, Holland, Switzerland, Austria, and Belgium. Through special arrangements of the Armed Forces Radio and Television Network, the Friday morning session was televised to bases of the Armed Forces throughout the Pacific.

Rebroadcasts of all sessions of the Conference were sent by KSL Radio in Salt Lake City, and KIRO Radio, Seattle, Washington, to many parts of the United States, Canada and the world beginning at midnight on Friday, Saturday, and Sunday, October 3, 4, and 5.

The General Priesthood Meeting held on Saturday evening was transmitted over closed circuit from the Tabernacle to over 225,000 men of the Priesthood assembled in approximately 1,035 buildings throughout the United States, Canada, New Zealand, Australia, and Korea, and via closed circuit television to 14 buildings in Salt Lake City and the campus at Brigham Young University.

This report of the Conference also includes the addresses given by the First Presidency at the Welfare Services meeting held on Saturday morning at 7 o'clock as well as the continuity of the Tabernacle Choir and Organ Broadcast on Sunday from 9:30 to 10:00 A.M., im-

mediately preceding the general conference session.

General Authorities Present

The following General Authorities of the Church attended one or more of the general sessions:

The First Presidency: Spencer W. Kimball, N. Eldon Tanner, Marion G. Romney.

The Quorum of the Twelve Apostles: Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, LeGrand Richards,¹ Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson, Boyd K. Packer, Marvin J. Ashton, Bruce R. McConkie and L. Tom Perry.

Patriarch to the Church: Eldred G. Smith

Assistants to the Twelve: Alma

Sonne, ElRay L. Christiansen, Sterling W. Sill, Henry D. Taylor, Alvin R. Dyer, Franklin D. Richards, Theodore M. Burton, Bernard P. Brockbank, James A. Cullimore, Marion D. Hanks, Joseph Anderson, David B. Haight, William H. Bennett, John H. Vandenberg, Robert L. Simpson, O. Leslie Stone, James E. Faust, J. Thomas Fyans, Neal A. Maxwell, Wm. Grant Bangerter, Robert D. Hales, Adney Y. Komatsu, and Joseph B. Wirthlin.

The First Council of Seventy: S. Dilworth Young, A. Theodore Tuttle, Paul H. Dunn, Hartman Rector, Jr., Loren C. Dunn, Rex D. Pinegar, and Gene R. Cook.

The First Quorum of Seventy: Charles A. Didier, William R. Bradford, and George P. Lee.

¹Elder Hugh B. Brown excused due to illness.

FIRST DAY MORNING MEETING

FIRST SESSION

The opening session of the Conference convened in the Salt Lake Tabernacle on Temple Square in Salt Lake City, Utah, on Friday, October 3, 1975, at 10:00 A.M. with President Spencer W. Kimball presiding and conducting.

The music for this session was provided by the Tabernacle Choir with Jerold Ottley conducting and Alexander Schreiner at the organ.

Before the opening of the meeting, the Tabernacle Choir sang the hymn, "Arise, O Glorious Zion." President Kimball then made the following remarks:

President Spencer W. Kimball

We sincerely welcome all assembled this morning in the Tabernacle on Temple Square at the commencement of this, the First General Session of the 145th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We also welcome those seated in the overflow congregations in the Assembly Hall and in the Salt Palace and the many throughout the world who make up the unseen audience of radio and television.

The Tabernacle Choir has just rendered "Arise, O Glorious Zion."

Seated on the stand are all of the General Authorities of the Church except Elders Hugh B. Brown and Alma Sonne who are indisposed.

Elders James E. Faust and Paul H. Dunn are seated in the Assembly Hall, and Elders David B. Haight and W. Grant Bangerter are seated in the Salt Palace.

Present also are regional representatives, stake and temple presidencies, bishoprics, other general and local officers of the Church, and members of the Church from many foreign lands. We extend a special welcome to government, education, and civic leaders who are present.

With Jerold Ottley conducting and Alexander Schreiner at the organ, we shall be pleased now to hear the Tabernacle Choir render: "Sing to the Lord." Following the singing, the invocation will be offered by Elder ElRay L. Christiansen, Assistant to the Twelve.

The Choir sang the hymn, "Sing to the Lord."

The invocation was offered by Elder ElRay L. Christiansen, Assistant to the Twelve.

The Tabernacle Choir sang without announcement the number, "Truth Eternal."

President Spencer W. Kimball

We welcome you to this general conference, whether in the building or on the air. We convey to you our best wishes and our affection.

New General Authorities

Today we announce to you the appointment of four new General Authorities to assist in the carrying forth of

work of the Lord, especially in the missionary area. Elder Gene R. Cook of Bountiful, formerly executive secretary of the First Council of the Seventy, will become a member of the First Council of the Seventy. The First Quorum of the Seventy will be gradually organized, eventually with seventy members, the presidency of which will be made up of the seven members. Three Brethren this

day will be added to the First Quorum of the Seventy. They are Charles A. Didier, a native of Belgium, now of Frankfurt, Germany, a seventy; William Rawsel Bradford of San Antonio, Texas, now president of the Chile Santiago Mission, a seventy; Elder George Patrick Lee of Towaoc, Colorado, and Shiprock, New Mexico, a seventy, now serving as president of the Arizona Holbrook Mission. These four men will assume and carry out the responsibilities of General Authorities. These four General Authorities will be presented with the other General Authorities for your vote a little later in the conference.

Area Conferences

In February and March of this year, we held area conferences in Sao Paulo, Brazil, and Buenos Aires, Argentina. Then in August we held conferences in Taiwan, Hong Kong, the Philippine Islands, Korea, and Japan. The 114,000 estimated people in the four years of these area conferences could not possibly have come to Salt Lake to general conference, so we are taking the conferences to them.

We announced to the people of South America that a temple would be built in Sao Paulo for the people of those countries. And then when we were in Japan we announced also the building of a temple in Japan for the people of the Orient. We feel that this is a mark of progress. When these two temples are built and dedicated, it will greatly reduce the distance and time and cost for the people in those two general areas to go to the temple for their sacred ordinances.

People came to these conferences from long distances, by automobile, bus, train, airplane, and by boat. Many sacrifices were made that they might enjoy the conference. One sister wrote, from which we quote:

"The last session is so special. President Kimball said goodbye to the people. He waves his hand, and the con-

gregation sing 'Till We Meet Again.' My companion and I were hugging each other in tears.

"I'm so blessed to be a member of the Church."

Another sister wrote:

"It's all over now! What? The area conference! I wish they could stay longer here," she said. "Believe it or not it has been raining cats and dogs, but the sun shone brightly just before the prophet's plane landed at the airport. There was a typhoon forecast, but it didn't come until after the Brethren had left the country. I walked with Sister Kimball. I told her I could hardly believe I was walking with her. Know what she said? Well, she told me she is no different than I am. That she washed clothes, washed the dishes, and cooks food, plants vegetables, and does all the same things that I do."

"The area conference was truly wonderful," a third letter said, "a wonderful experience to all the Filipino Mormons here. I cried when President first entered the hall and the congregation started to sing 'We Thank Thee, O God, for a Prophet.'"

"We live not far from Manila. We just planned traveling home every night after the conference. Well, last Monday the conference ended at almost 10:00 P.M. We were really flying home to reach home before the curfew bell at 12:00. We were still having our journey when our back tire got flat, so we had to stop. Lucky we stopped, because a Filipino constabulary told us that we're not supposed to travel any more tonight. So we stayed in the gasoline station until 4:00 A.M. till the curfew was off. We went back to Manila again the following day for the balance of the conference."

To see 1,200 young people all in costume, singing the song "Carry On," made us wonder if they weren't the ones who composed it, they sang it so well.

As we were honored to visit the political leaders of those countries, we explained to them that our missionaries not only brought into their country

American dollars but became ambassadors for the country where they served. They develop a great loyalty and love for the country, and they teach the new members to be loyal and upright and full of integrity. We have about 62,000 members in the Orient.

Gardens

In this and other sessions of the conference, the General Authorities will be speaking on many subjects, so I will confine my address to a few points to which I wish to call your attention.

In previous times we have urged you to plant gardens and trees. We congratulate you on the numbers of gardens this year. Everywhere we drive, from city to city, we see gardens that were not there before. Rows of corn, red tomato plants, carrots, onions, radishes, squash, and other plants. We congratulate you! We see ward gardens and community gardens and neighborhood gardens. We are sure that you have reduced, to some extent, the high cost of living by having these fresh vegetables from your own gardens.

We had a message from one Japanese brother who said, "Now I have planted a garden here in Japan, and my potatoes are doing well."

The Lord said, as he planted a garden in Eden,

"... all things which I prepared for the use of man; and man saw that it was good for food." (Moses 3:8-9.)

"And I, the Lord God, took the man, and put him into the Garden of Eden, to dress it, and to keep it." (Moses 3:15.)

In our own dispensation the Lord spoke:

"The fulness of the earth is yours, the beasts of the field and the fowls of the air, ...

"Yea, and the herb, and the good things which come of the earth, whether for food or for raiment, or for houses, or for barns, or for orchards, or for gardens, or for vineyards;

"Yea, all things which come of the earth . . . are made for the benefit and the use of man, both to please the eye and to gladden the heart;

"Yea, for food and for raiment, for taste and for smell." (D&C 59:16-19.)

A letter from a little girl said, "I am helping my daddy plant a garden, and my little brother is cleaning the yard."

Beautification

The Bicentennial project of the *Deseret News* and the Utah State Institute of Fine Arts, also encouraged by our Utah governor, Calvin Rampton, was to plant a million trees for a million people. We hope you will give this serious thought. The trees can beautify and bless, and the fruit trees can help in your living requirements.

A letter came from a rural area addressed to me. It said, "Following your advice, we appraised our lot and became ashamed of it. It was a pioneer rural home with the usual barn, chicken house, and sheds. The outside fence was broken.

"We tore down the old barn; we straightened up and painted the fence; we whitewashed the other outside buildings; and we dug up the barn area and planted a garden, and what a delightful one it was! Thank you."

When an administrator in Africa rode out to inspect land that had been devastated in a storm, he came to a place where giant cedars had been uprooted and destroyed. He said to his official in charge, "You will have to plant some cedars here." The official replied, "It takes 2,000 years to grow cedars of the size these were. They don't even bear cones until they're 50 years old."

"Then," said the administrator, "we must plant them at once." And this is the admonition to you.

"Let everyone sweep in front of his own door," said Goethe, "and the whole world will be clean."

Observing the Sabbath

We mention another matter of importance. We note that in our Christian world in many places we still have business establishments open for business on the sacred Sabbath. We are sure the cure of this lies in ourselves, the buying public. Certainly the stores and business houses would not remain open if we, the people, failed to purchase from them. Will you all please reconsider this matter. Take it to your home evenings and discuss it with your children. It would be wonderful if every family determined that henceforth no Sabbath purchase would be made.

The Lord Jesus Christ said with, I think, some sadness, "Why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46.)

Then we have the scripture from Ezekiel: "They sit before thee as my people, and they hear thy words, but they will not do them." (Ezek. 33:31.)

When we love the Lord, why do we still break his laws? We implore you, then, earnestly, to discontinue the purchase of things on the Sabbath day.

Missionary work

We are continuing in the missionary work also. This year we have an increase of thousands of missionaries, running up to near 21,000, who are out preaching the gospel—the largest group ever in the world.

Perhaps the most pleasing note is the new dimension wherein we have some thousands of local missionaries in South America, Europe, the Orient, the South Seas, and elsewhere. They please us mightily by their devotion and their efficiency. The local ones proselyte without language training, and they proselyte without visas generally, and they know their own culture. And we are using local leaders in communities throughout the world. We are finding them to be loyal, effective, and devoted leaders.

Divorce and marriage

We continue to be concerned with the rising divorce rate. Every divorce means saddened lives, broken vows, neglected and deprived children, and broken homes. We decry divorce and feel that there are relatively few divorces which are justifiable. Great care should be taken in forming marriage alliances; then both parties should do their utmost to keep these marriages happy ones. This can be done.

Selfishness and other sins are responsible for most divorces. The apostle Paul knew the answer. He said for men to love their wives and wives to love their husbands. For two people to work out their marriage together, they need a carefully worked out budget, made by both husband and wife, and then careful adherence to the same. Many marriages are defeated in the marketplace when unscheduled purchases are made. Remember that marriage is a partnership and is not likely to be successful otherwise. There should be joint planning and joint disciplining of the family. Too many civil marriages are broken. We are grateful that the temple marriages are nearer in line.

Then we feel that the Lord must have stood in sadness again when he said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

"And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. 7:21-23.)

Family stability is fairly well measured by the divorce rate in the community.

We are, for many other important reasons, urging our young people to consider their marriages seriously and to go into the holy temple for this sacred ordinance.

Abortion

We decry abortions and ask our people to refrain from this serious transgression. We have stated the following regarding this sin:

"The Church [vigorously] opposes abortion and counsels its members not to submit to or perform an abortion. . . .

"Abortion must be considered one of the most revolting and sinful practices in this day, when we are witnessing the frightening evidence of permissiveness leading to sexual immorality.

"Members of the Church guilty of being parties to the sin of abortion must be subjected to the disciplinary action of the councils of the Church as circumstances warrant. The Lord stated in the 59th section, 'Thou shalt not steal; neither commit adultery, nor kill, nor do anything like unto it.'" (ENSIGN, Mar. 1973, p. 64.)

Safeguard morals

A magazine writer recently penned this: "Morality in public life has plunged to the lowest level, the lowest level in history."

As we witness the growing wave of violence and sex, we are dismayed by the efforts of so many to bring into our living rooms vivid portrayals of such conduct. But at the same time we are encouraged by the expressed desire of executives of television networks to reserve at least a portion of the early evening hours for entertainment which parents may watch with their children without embarrassment. It is a beginning which we earnestly hope will be enlarged. God bless their righteous efforts that our precious families may be protected from this evil.

Aid to Vietnamese

It has been a satisfaction to us to assist somewhat in the placement of the Vietnamese people who came from their homeland to locate here. We personally met the first refugees, and as we

saw them in their new surroundings in a foreign world, we remembered our own people of the schooner days and the handcart days as they came into this new land, taking relatively little or nothing with them. We have several hundred Vietnamese brothers and sisters who are building a new life among us. Some are members; some are not. We have located them without the money that the government offered, but our compensation has been that mentioned by the Savior:

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.)

We are grateful to the priesthood and Relief Society sisters and other workers who have assisted in finding food, clothing, and shelter for these good people.

Pay proper customs

One basic field of integrity is in the crossing of national boundaries without paying proper customs dues. Sometimes people rationalize. There are those who would hesitate to take from a neighbor or steal from a merchant but have so completely geared their thinking that it has come to be all right with them to avoid customs and fail to make proper report of purchases. We decry this and urge our people to be honest in every field and in all that they do. We decry any exception to this rule and hope that our people will be punctiliously honorable and honest in all these customs obligations and other dealings also.

Morality vital

We cannot close this general statement without reiterating our stand on morals. God is the same yesterday, today, and forever. He has never intended that we should change or update with our vision the moral issues which he established long ago. Sin is still sin and always will be. We stand for a life of cleanliness. From childhood through youth and to the grave, we proclaim the

wickedness of sexual life of any kind before marriage, and we proclaim that every one in marriage should hold himself or herself to the covenants that were made.

In other words, as we have frequently said, there should be total chastity of men and women before marriage and total fidelity in marriage. The fact that so-called sex revolutionists would change the order and change the status is repugnant to us. We abhor, with all our power, pornography, permissiveness, and the so-called freedom of the sexes, and we fear that those who have supported, taught, and encouraged the permissiveness that brings about this immoral behavior will someday come to a sad reckoning with Him who has established the standards.

Need to repent

Again we repeat the stirring words of the Savior: "Why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46.)

And then again he said, "Say nothing but repentance unto this generation." (D&C 6:9.)

"And I will bring distress upon men," he says, "that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust. . . ."

"Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all that dwell in the land." (Zeph. 1:17-18.)

We continue to warn the people

and plead with them, for we are watchmen upon the towers, and in our hands we have a trumpet which we must blow loudly and sound the alarm.

Isaiah said, "For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." (Isa. 60:12.)

Blessings

As we enter into these sessions of this conference, may we invoke the blessings of the Lord upon all the Brethren who will be speaking and upon all you who will be listening, that your hearts may be touched and your testimony may ring in your hearts. Blessed is the nation whose God is the Lord. I invoke the blessings of heaven upon you in the name of Jesus Christ. Amen.

President Spencer W. Kimball

The Choir will now continue with the inspiring, "O Splendor of God's Glory Bright." Following the singing, Bishop Vaughn J. Featherstone, Second Counselor in the Presiding Bishopric, will address us.

The Tabernacle Choir sang "O Splendor of God's Glory Bright."

President Kimball

We shall now hear from Bishop Vaughn J. Featherstone of the Presiding Bishopric.

Bishop Vaughn J. Featherstone

Second Counselor in the Presiding Bishopric

I would like to bear a solemn and a sacred witness today to America and to

the world that he to whom you have just listened, President Spencer W. Kimball,

is a modern prophet of the only true living God. I know that, as I know that I am here before you this day.

Patriotism

There has been an increased concern about our country, about patriotism, and about integrity of national leaders by the youth of the Church. These concerns have led me to address this subject. Someone has said, "Though argument does not change belief, the lack of it destroys belief."

Dr. Kenneth MacFarland, a great, nonpartisan, national patriot, gave a speech entitled "Selling America to Americans." He told about a young soldier who returned from Vietnam. In a very serious talk with his parents, the young soldier asked if they loved America. He asked how they felt about this great and glorious nation. Both mother and father got a little teary-eyed and said that they loved this country dearly, that it was more precious to them than their own life. "Why didn't you tell me that when I was growing up?" he said. "I never heard you once say that you loved America. You never taught me to love it. I can't tell you what an ungrateful pup I have been. I had to go to Vietnam to find out what the United States of America is all about. I would gladly lay down my life for it. I would have given anything to know how you felt about it when I was growing up."

Dr. MacFarland also told about a World War II veteran who had heard him speak. This veteran sat down at his kitchen table and wrote a longhand letter to Dr. MacFarland. He wrote, "My wife and I don't have much. I doubt we will ever have enough money to travel outside of Arizona. I was a soldier in World War II and was taken prisoner. For two years we didn't hear one bit of news as to how the war was going. In all those months I never lost faith," he said, "and then one morning I saw the American flag and a band of soldiers coming over the hill. I don't know if anyone can understand the love I felt

for my country that day, and have all of my life. I felt the same way the other night when I heard you talk." Then he wrote, "Dr. MacFarland, you're quite a guy. You just stay in there laying them on the landing deck."

"Title of Liberty"

All through Church history we have had a few who "lay them on the landing deck." Moroni, the chief captain of all the Nephites, was such a man.

"And it came to pass that he rent his coat; and he took a piece thereof, and wrote upon it—In memory of our God, our religion, and freedom, and our peace, our wives, and our children—and he fastened it upon the end of a pole.

"And he fastened on his headplate, and his breastplate, and his shields, and girded on his armor about his loins; and he took the pole, which had on the end thereof his rent coat, (and he called it the title of liberty) and he bowed himself to the earth, and he prayed mightily unto his God for the blessings of liberty to rest upon his brethren, so long as there should a band of Christians remain to possess the land." (Al. 46:12-13.)

Need for loyalty

What a contrast to the attitude of some of our liberals! Someone asked me once how I felt about amnesty for the draft card burner and the deserter. I told him that I thought every one of them should be taken before General Moroni to be judged. We need to feel again what it means to be a citizen of the United States of America. We need to feel the thrill and sensation and have the swellings within our bosom about this country. The priesthood of God should be an example of patriotism and loyalty to our country. As I talk about the United States of America, each one should consider his homeland, his flag, and his country. The scriptures give us a

description of a great, great soul when they describe Moroni.

Moroni

"And Moroni was a strong and a mighty man; he was a man of a perfect understanding; yea, a man that did not delight in bloodshed; a man whose soul did joy in the liberty and the freedom of his country, and his brethren from bondage and slavery;

"Yea, a man whose heart did swell with thanksgiving to his God, for the many privileges and blessings which he bestowed upon his people; a man who did labor exceedingly for the welfare and safety of his people.

"Yea, and he was a man who was firm in the faith of Christ, and he had sworn with an oath to defend his people, his rights, and his country, and his religion, even to the loss of his blood.

"Yea, verily, verily I say unto you, if all men had been, and were, and ever would be, like unto Moroni, behold, the very powers of hell would have been shaken forever; yea, the devil would never have power over the hearts of the children of men." (Al. 48:11-13, 17.)

In a letter to Ammoron, a war-mongering chief of the Lamanites, we catch more of the spirit of this great man. As President Lee would have said, he wasn't a shrinking violet. There was no misunderstanding his message. It wasn't watered down or diluted. He said to Ammoron:

"Behold, I would tell you somewhat concerning the justice of God, and the sword of his almighty wrath, which doth hang over you except ye repent and withdraw your armies into your own lands.

"Yea, I would tell you these things if ye were capable of hearkening unto them; yea, I would tell you concerning that awful hell that awaits to receive such murderers as thou.

"But as ye have rejected these things, and have fought against the

people of the Lord, even so I may expect you will do it again.

"And now behold, we are prepared to receive you; yea, . . .

"As the Lord liveth, our armies shall come upon you except ye withdraw, and ye shall soon be visited with death, for we will retain our cities and our lands; yea, and we will maintain our religion and the cause of our God.

"I will come against you with my armies; yea, even I will arm my women and my children, and I will come against you, and I will follow you even into your own land, which is the land of our first inheritance; yea, and it shall be blood for blood, yea, life for life; and I will give you battle even until you are destroyed from off the face of the earth.

"Behold, I am in my anger, and also my people; ye have sought to murder us, and we have only sought to defend ourselves. But behold, if ye seek to destroy us more we will seek to destroy you.

"Now I close my epistle. I am Moroni, I am a leader of . . . the Nephites." (Al. 54:6-10, 12-14.)

Behold, *there* was a leader!

Youth need patriotism

Not too long ago I saw a movie entitled *Tora! Tora! Tora!* This film is about the attack on Pearl Harbor by the Japanese. In one place in the movie the scene is a Japanese admiral standing on the captain's deck of an aircraft carrier. The planes have already taken off for their sneak attack. The radio message is transmitted back to the bridge of the carrier that the bombing had commenced and that the United States was caught sleeping and flat-footed. The admiral turns and looks out to the ocean and then with a faraway look in his eyes, he says, "I fear lest we have awakened a sleeping giant with a terrible resolve."

I think it is time we should all awaken. Our concern isn't about the flames of freedom which burn so bright-

ly in our generation; the concern is that in the upcoming generation the fire has never been kindled. Our youth have never known anything but criticism of the United States of America. We need some faithful, free-loving patriots who will issue forth a clear, loud trumpet call. Remember Paul's counsel: "For if the trumpet give an uncertain sound, who shall prepare . . . to the battle?" (1 Cor. 14:8.) Freedom ought to ring in the heart of every Latter-day Saint regardless of his country.

Freedom and faith

Conrad Hilton in 1951 gave the following in an address; I quote from a talk delivered at Brigham Young University by President Harold B. Lee. "Speaking of liberty, he said, 'Man possesses human dignity because he is made in the image and likeness of God; it is this image that makes man different, that makes man a son of God. Without this image, man has no free will and frequently neither liberty nor the capacity for liberty.' He further said, 'In this struggle for freedom, at home and abroad, our greatest weapon, both a sword and a shield will be our love of and faith in God.'"

This generation

Mrs. C. Girard Davidson, a Portland, Oregon, housewife, stated the following before a Congressional committee: "The world may long remember . . . our generation as the last of the educated mind and the educated heart, so sensitive in understanding, so wretched over failures, so modest about our triumphs, so permissive with everyone who wanted to do his own thing that we let civilization go to hell without any curiosity about what would replace it."

Rebecca West, the noted British author, who attributes current assaults on patriotism to a certain "sloppiness among intellectuals in mistaking patriotism for imperialism," states: "I think the majority of your people are outside

the argument and are behaving quite sanely. There are thousands in your universities, millions in your country who . . . love their country. This civilized way of behaving hardly rates a headline."

Many love their country

This is true. Consider: "In the small, hard-to-read type of a Congressional committee report are listed men and women who chose to leave their estates to the United States with comments saying they were doing so in tribute to 'this beloved country' or 'in appreciation of the freedom and liberty afforded to all citizens.'"

"Sales of the flag are rising.

"The first American Negro general to command American infantry in combat returns from Viet Nam with unself-conscious tribute to the American dream: 'This has been my one big chance to make it come true. I did my best.'"

"The feelings that made a small handful create a nation that is the envy of the world have been nourished for nearly two centuries. They still exist."

A choice land

In Ether we read about this choice land:

"Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ." (Eth. 2:12.)

What a wonderful heritage we could leave to our youth if we could just kindle in them the fires of freedom that our fathers kindled in us. I love this great land; I honor the great founding fathers; I'm proud to be an American. I cannot sing "America" without tears coming to my eyes and without chills running up and down my back. When I stand with my hand over my heart and sing our national anthem, I'm so proud

I can hardly stand it. When I think of all the noble men who gave their lives for this land, then I feel a sacred resolve well up within me and I know that we must stand fast.

Nation's watchmen

We are the nation's watchmen—no other people collectively love the Constitution and honor it and hold it as a divinely inspired document as do the Latter-day Saints. The duty of the watchman is to watch over and safeguard his people. And remember the thought-provoking question by President Harold B. Lee, "But watchman, what of the night?" As a generation of those who love this glorious country, we must ask ourselves, "But watchman, what of the night?" Have our youth enough of the fires of freedom kindled in them to withstand the darkness? *We must teach them in our homes, churches, and schools.* The sound must go across this land from one end to the other.

The golden door

Now one final word about this great land. Emma Lazarus in these appropriate lines concerning the Statue of Liberty describes the migration from all lands to America:

Not like the brazen giant of Greek fame,
With conquering limbs astride from land to land;
Here at our sea-washed, sunset gates shall stand
A mighty woman with a torch, whose flame
Is the imprisoned lightning, and her name
Mother of Exiles. From her beacon-hand
Glow world-wide welcome; her mild eyes command
The air-bridged harbor that twin cities frame.
"Keep ancient lands, your storied pomp!" cries she

With silent lips. "Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore,
Send these, the homeless, tempest-tost to me,

I lift my lamp beside the golden door."
(*"The New Colossus," Masterpieces of Religious Verse*, New York: Harper & Brothers, 1948, pp. 517-18.)

The United States of America is the golden door. I bear my solemn and sacred witness that the United States of America is the greatest nation on the face of the earth. We ought to love it and we ought to talk about it. We need to be true, we need to have faith. If we do this, God will give us strength to brace against the winds. He will make this country like a giant pillar of granite. He will make us a mighty people, a pure people, a Christlike people, a worthy people, a free people. The Latter-day Saints bear witness and we know the witness is true that we have a modern prophet, that the Book of Mormon is a record of God's dealings with people who had problems similar to the problems we have in this day. And they were a great people who loved this land and thus we find the course we must take in following in their footsteps. These things are true, in the name of Jesus Christ. Amen.

Following Bishop Featherstone's address, the Tabernacle Choir sang without announcement the hymn, "For the Beauty of the Earth."

President Spencer W. Kimball

The Choir will now sing, "O Rejoice Ye Christians Loudly." Following this, the Choir and Congregation will sing, "Come, Come Ye Saints."

The Choir sang the number, "O Rejoice Ye Christians Loudly." The congregation joined the Choir in singing "Come, Come, Ye Saints."

President Kimball

For the benefit of the television and radio audience who have just

joined us, we announce that we are gathered in the Tabernacle on Temple Square in Salt Lake City, Utah, in the first session of the 145th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints.

Elder Hartman Rector Jr., of the First Council of Seventy will now address us. Following Elder Rector, we shall hear from Elder Robert L. Simpson, Assistant to the Twelve.

Elder Hartman Rector, Jr.

Of the First Council of the Seventy

I have entitled my talk "The World's Greatest Need Is to Listen to a Living Prophet's Voice."

Man's accomplishments

This is an exciting time. I guess there never was a time like this. We have transportation and communication facilities that boggle the mind. We can walk on the moon, send deep probes into space, and look closely at faraway planets; we can produce food in quantities and qualities never before possible. We have a distribution system which assures freshness and nutrition of fresh-picked fruits and vegetables in the middle of the winter. We have mastered the art of making and preserving physical things, but we are unable to control the passions and desires of man.

Man's problems

Man's inhumanity to man makes daily advances, and the man-made efforts that are proffered to solve the problems of inequity between a man and his neighbor seem only to make the situation worse. The great welfare debacle in this and other countries is only now coming to light. For instance, New York City is currently facing a tremendous financial crisis as reported in *Newsweek* magazine of August 4, 1975,

which states that fully 22 percent of this city's total budget goes for public welfare. ("New York's Last Gasp," p. 24.) This is more than is spent on police protection, health or hospitals, or education. More than a million New Yorkers are now receiving welfare payments, and the number is rising daily.

The food stamp program which was initially designed to assist the poor to share in the marvelous productivity of this nation at a time of agricultural surplus is totally out of hand, a monster that threatens us all. Over \$6.6 billion will be spent for this program in fiscal year 1976. That represents over one-half of the total U.S. Department of Agriculture budget. Over 19 million people—almost one American out of eleven—are now getting food stamps.

Recent findings in the program reveal errors in 56.1 percent of the cases investigated: 12.2 percent of the households receiving food stamps were completely ineligible; 37.9 percent were issued too many or too few stamps, and 6 percent were incompletely registered. Of the food stamps issued, 15.2 percent went to ineligible households. Carl B. Williams, Deputy U.S. Commissioner of Welfare, says, "As it now stands, the system is in such a mess that the Government has practically abdicated its responsibility for seeing that the money gets to people who really need it.

In effect," he said, "the Government is giving away billions of dollars with virtually no controls at all." ("Food Stamps—Out of Control?" *U.S. News and World Report*, Sept. 1, 1975, p. 12.)

Welfare

Welfare lists grow daily, and we now face the startling fact that we have third and fourth generations growing up on welfare. They have known nothing else. These people even strike and picket to get more sooner. Candidates for public office seem to be trying to out-promise each other in giveaway programs.

As a commentator said some time ago, "Three men were running for office. The first promised \$20 every Thursday. His opponent promised \$40 every Tuesday, twice as much two days earlier. But the one who won the election promised complete unemployment with a guaranteed annual wage."

This may be somewhat farfetched, but the situation is critical, and there is no real help anywhere visible. As long as we in America have the mistaken idea that because we are born we have everything coming to us without effort, Americans cannot solve this problem.

Idle Persons

Certainly the Lord speaks out strongly against people who are able who won't work but still expect to be fed. He said, "Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer." (D&C 42:42.)

And again the Lord said, "The idler shall be had in remembrance before the Lord." (D&C 68:30.)

Need for Prophet

Why are these conditions seemingly worsening by the hour? Because their solutions are not based on true principles revealed by God through his prophet. We have a living prophet of

God on earth. He has spoken this morning in clear, unmistakable terms. He is not a prophet just for Latter-day Saints. He is the Lord's oracle for the whole world. God has solutions.

As the Lord said of the Prophet Joseph Smith, so he also says of the Prophet Spencer W. Kimball: "Hearken ye people from afar; and ye that are upon the islands of the sea, listen together.

"For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.

"And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days." (D&C 1:1-3.)

God has solutions

God has solutions! There is only one real road to safety and that is to hearken unto the voice of the prophet of God, because man in his wisdom cannot solve the problems which he is facing today anymore than he could when Paul wrote to the Corinthians. He said, "For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness." (1 Cor. 3:19.)

And again, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1 Cor. 2:14.)

God's wisdom

Can man's knowledge and intellect supplant the revealed word of God? Do we really believe we can prosper by letting this land, established by the hand of God, be run by those who know not God and acknowledge not his hand in all things? There have always been ungodly men who fancied their wisdom superior to any other. Why should we, who have testimonies of the reality of

God burning within us, submit ourselves to the wisdom of men, which has always been foolishness to God?

Solemn Obligation

The Lord has made plain that we have a solemn obligation to choose good and honest men to represent us in secular governmental service. It is obvious that a man's spiritual and moral qualifications should be considered before his academic record or his oratorical ability. It is a sobering thought that whatever laws the elected enact, we are obligated then to obey. The Lord said, "And now, verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them.

"Therefore, I, the Lord, justify you, and your brethren of my church, in befriending that law which is the constitutional law of the land;

"And as pertaining to the laws of man, whatsoever is more or less than this, cometh of evil.

"I, the Lord God, make you free, therefore ye are free indeed; and the law also maketh you free.

"Nevertheless, when the wicked rule the people mourn.

"Wherefore, honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil." (D&C 98:4, 6-10.)

Man's foolishness

There are examples of the foolishness of men's programs all around us. At the October conference of 1974, Elder Neal A. Maxwell uttered a truth upon which I have reflected much in recent weeks as successive failures of government programs have become more evident. He said, "The living of one protective principle of the gospel is better than a thousand compensatory government programs—which pro-

grams are, so often, like 'straightening the deck chairs on the Titanic.'" ("Why Not Now?" *ENSIGN*, Nov. 1974, p. 12.)

Word of Wisdom

For instance, let us take one simple principle of the gospel, which we call the Word of Wisdom. This revelation is recorded in the 89th section of the Doctrine and Covenants. And we won't even consider all of this revelation, but only a part of it, only that part where the Lord warns "that inasmuch as any man drinketh wine or strong drink among you, behold it is not good. . . . And, again, strong drinks are not for the belly, but for the washing of your bodies." (Vv. 5-7.) This is a prohibition against drinking alcoholic beverages. If those in the United States would follow the Lord's counsel by living this divine law, we would be able to feed the starving masses of the world. I cite an Associated Press quote of Howard University nutritionist Dr. Jean Mayer. Said he, "Every year we convert in this nation into alcoholic liquor enough grain to feed 50 million people in the starving nations." In the United States there are 95 million drinkers, of whom 10 million are confirmed alcoholics. These 10 million alcoholics in the United States cost this nation \$10 billion a year counted in lost time, slow downs in work, illnesses, mistakes resulting in spoiled materials, domestic problems, and the rest of the attendant evils that go with alcoholism.

Also, it has been proven that alcoholism shortens the life of every alcoholic from 10 to 12 years; 250,000 new alcoholics are added to this total every year. The Connecticut state mental health commissioner reports that 40 percent of the cases in the state mental health hospitals are attributed directly to alcohol. Superior Judge John A. Starbaro of Chicago has said that "75 percent of all the divorce cases I have heard resulted from alcohol." Alcohol is responsible for one-half of the total traffic deaths in the United States.

There are 25,000 persons killed every year on the highways in the U.S. It might be interesting to note that we had 57,000 American servicemen killed in the Vietnam War. This total is nearly duplicated every two years on America's highways.

There has been much said about increasing the safety of automobiles, and much has been done. No doubt there are still some improvements to expect, but no matter what we do, there is no way to make a car safe enough for a drunk to drive.

Cost of alcoholic beverages

A U.S. Government report issued by the Department of Health, Education, and Welfare recently said, "Alcoholic beverages drain the national economy of \$15 billion every year." This is nearly three times the total given to religious and charitable causes. Living this simple principle of the Word of Wisdom would enable us to feed the starving masses of the world. What is man's solution to this problem of starvation? It is pretty well summarized in this clipping that I took from the newspaper recently. It is datelined Singapore. It says that "parents who insist on having more than two children will lose tax benefits, face discrimination in public housing and pay more maternity costs, the government has announced." Earlier the health ministry said that some discriminatory measures will be taken against new additions to large families in 9 1/2 months. "For the Singapore of the 1970s," it said, "the third child is luxury. The fourth and fifth are antisocial acts." The new measures include vigorous family planning campaigns coupled with sterilization and abortion programs. "The government hopes to reduce the natural increase in the birth rate to less than one percent by 1980." ("Family Size Labels a Guy," *Deseret News*, Oct. 25, 1972, p. A9.)

Abortion

And so, this is man's solution to the

problem—birth control, sterilization, and abortion to destroy the unborn children. But you can be assured that this is not the Lord's solution. Hear the words of a living prophet as you heard reiterated this morning:

"Much is being said," said the prophet, "in the press and in the pulpit concerning abortion. This Church of Jesus Christ opposes abortion and counsels all members *not* to submit to nor participate in any abortion, in any way, for convenience or to hide sins.

"Abortion must be considered one of the most revolting and sinful practices in this day. . . . To interfere with any of the processes in the procreation of offspring is to violate one of the most sacred of God's commandments." (Spencer W. Kimball, "Why Call Me Lord, Lord, and Do Not the Things Which I Say?" *ENSIGN*, May 1975, p. 7.)

Man-made solutions

All of these man-made solutions remind us very much of the cartoon which appeared recently in a national magazine. It depicted a department store clerk showing a weird kind of Tinker Toy to a mother. The clerk remarked, "Madam, this toy will prepare your child for modern living. It will teach him about life. No matter how you put it together, it still won't work."

Hearken the trumpet

Certainly we are witnessing this kind of folly today. The programs devised by men, without the light of the Lord, will not work. They never have. They are like straightening the deck chairs on the Titanic. What is the answer? It was given by the Prophet Joseph Smith when he was asked how he governed such a great and diverse people as the Latter-day Saints. He said, "I teach them correct principles, and they govern themselves." (As quoted by John Taylor, *Millennial Star* 13:339.) The real answer is expanded missionary effort—teach more people more truth,

and they will improve their own lives. Where the gospel is lived, error gives way to truth; idleness becomes productive service; hate and envy become love. Children become blessings; virtue becomes its own reward; and life becomes sacred, a probation to see if we will do "all things whatsoever the Lord God commands us." (See Abr. 3:25.)

All that is needed is to hearken unto the voice of him whom the Lord has chosen to give a clear sound of the trumpet so that all might prepare for the battle. May the world have eyes that see, and ears that hear, and hearts that

understand that they may be converted (see Matt. 13:15), for which I pray in the name of Jesus Christ. Amen.

President Spencer W. Kimball

Elder Hartman Rector, Jr., of the First Council of Seventy has just spoken to us. Elder Robert L. Simpson, Assistant to the Twelve and Supervisor of the South Pacific Area, will now address us. He will be followed by Elder Bruce R. McConkie of the Council of the Twelve.

Elder Robert L. Simpson

Assistant to the Council of the Twelve

My beloved brothers and sisters, it's been some time since I've attended a general conference of the Church, and this morning I bring you reconfirmation that the gospel is true in London, England; the gospel is true in Auckland, New Zealand; it's true in Nukua'lofa, Tonga; and it's true in Salt Lake City, Utah. And I'm grateful to be here.

Members in Pacific

President Kimball, for the past several months, I have been carrying your message of love and greeting to Church members across the sea; and now here this morning I bring to you the sincere affection and continuing loyalty of more than 100,000 members of the Church in the South Pacific area. They are anxiously counting the days until your arrival next February to conduct the most ambitious and widespread series of Church conferences ever undertaken.

The mere contemplation of forty-four conference sessions in seventeen days at nine different locations staggers the imagination; and if that doesn't do it, just add the thought of approximately 28,000 miles of air travel while

changing your clock eighteen times to accommodate the different time zones.

Such is the schedule of a man who has challenged a people to "lengthen their stride." Such is the schedule of a man who declares not only, "Do as I say," but more importantly, "Do as I do." It is so much easier to respond when the trumpet gives us that certain sound of example.

"Do It"

Prominently displayed on President Kimball's desk is a slogan which reads simply, "DO IT." With this inspired leader, personal convenience comes second. Everything is done to meet the Lord's convenience. His example for work has become legend and establishes an example for us all to follow.

While I was stationed at an air base in Wyoming during World War II, it was announced in our branch sacrament meeting that the following week a branch conference would be held and that there was a good possibility that the mission president would bring a visiting authority from Salt Lake City with him. As we came to branch conference the

following Sunday morning, we were introduced to that visiting authority, a man that none of us had ever seen before. It was Elder Spencer W. Kimball, the newest member of the Twelve out on one of his very first assignments. His manner was kindly, his testimony so sure, but he expressed concern that such a high calling should come to one such as he. Then with renewed confidence, he said in effect: "Brothers and Sisters: I don't know exactly why the Lord has called me, but I do have one talent to offer. My father taught me how to work; and if the Lord can use a worker, I'm available." Yes, the Lord could use a worker! In fact, he needed a hard worker that might possibly be ready to assume prime responsibility at a most significant time.

Work hard

Now is that time, and a prophet who knows how to work is leading the way. But one fact is certain—this latter-day work requires thousands of us who are willing to match stride with the prophet.

A prophet who walks alone can do little more than mark time. Every dispensation has had the crying need for hard-working, qualified disciples. President Kimball is calling for the greatest army of hard workers in the history of the Church on earth.

May we consider together these three objectives as a starting point in our preparation to match stride with the prophet:

Better informed

First, we must be better informed about the doctrine; second, we must be more willing to just DO IT; and third, we must be more readily available to the gifts of the Spirit.

A great teacher once said, "He who does not read has no advantage over him who cannot read." Illiteracy in the

gospel seems almost inexcusable in this day of enlightenment and modern teaching techniques, especially among those of us who are committed in the waters of baptism and who reconfirm that commitment each week as we partake of the sacrament.

Be willing

On point number two—being willing—it always thrills me to meet with the missionaries all over the world. Is it ever convenient to pick up in the prime of life, to set schooling or an apprenticeship aside for two years, to leave family, friends, and personal interests to respond to a call from the prophet? Convenient, no. Soul satisfying, yes. And when you believe in something, you just DO IT!

I would like to pause for a moment and just share some notes that I made while I was attending a function in the South Pacific just a couple of weeks ago. The counsel received from the prophet should never be taken lightly. The Nukua'lofa Tonga Stake followed President Kimball's counsel to organize choirs in every ward and branch and then to invite their neighbors to join with them in these choirs. Just last month Sister Simpson and I thrilled at this stake's choir festival. Every unit participated. One small branch came with a choir almost as large as the total branch membership. Each choir had a significant number of nonmembers. At least one choir consisted of one-third investigators. All choirs had recently baptized members singing with them. Almost all of them had been baptized as a direct result of choir participation. They were all dressed in white; they were well trained. It was an outstanding evening of spiritual uplift; it was an outstanding example of the blessings that can come by following the direction of a prophet. Does your ward or branch have a choir? Do you invite nonmembers to participate with you? Let's DO IT!

Missionary effort

And then this little thought—you know, we have more than 7,000 wards and branches in this church. What if every one of those wards and branches set out to bring in just one family in the next year—twelve months to do it. We could invite a man and his wife and maybe they will have two or three children. If this family of five could be invited to sing with us, and if they could be converted, we could take five times 7,000, and you know we would have 35,000 new converts in addition to all else we are doing. This is significant! And these are the rewards that come from doing what a prophet has asked us to do.

Those who become candidates to inherit all that the Father has must learn early that a home teaching assignment is more important than any TV program or any other worldly interest. When the still small voice prompts us, let's DO IT and DO IT NOW!

Spiritual sensitivity is a gift, freely given, to all who are willing to do their best. It is for those who have a desire to serve and the fortitude to take the first step, even when it doesn't seem personally convenient to do so. As we complicate our lives, we discourage the gifts of the Spirit.

What is civilization?

The Savior taught so simply, so beautifully, but so-called modern civilization has brought so many frustrations into our lives. Today's social environment seems to demand a sophistication in our living patterns that is too often incompatible with more important eternal objectives.

As Sister Simpson and I walked along lower Queen Street in Auckland, New Zealand, the other day, we came to a particular place not far from the wharf. There we paused for a few moments as I related to her the incident that took place at that very spot during my first mission.

I could still see in my mind's eye a very old Maori couple who stood at the curb with thousands of others waving farewell to the Maori Battalion as they marched down to their troop transport and off to war.

The old couple became very excited as one young soldier glanced their way with a big smile. From their Maori conversation, it became apparent that this was their great-grandson going off to war.

His would be an atomic war with sophisticated equipment capable of killing by the thousands—so unlike the Maori wars of the late 1800s that the old Maori had participated in as a young tribal warrior.

Soon the boy was gone from view, and it was then that the old man turned to his wife and said (perhaps a little cynically), "Ka tahi kua pakeha tatou," which in effect means, "So now we are civilized."

What is civilization? What is progress? Just exactly what is important and what isn't? Scriptures teach that God's ways are not man's ways. Nothing has ever been truer than this.

God's objective

According to the revealed word of God, there is really and truly only one simple overall objective for this world of ours, and that is the accomplishment of immortality and eternal life for all of those who come here to live for a few years.

As we know, the first part of immortality has been accomplished through the atoning sacrifice of the Savior. Everyone, regardless of race, color, creed, or performance, will live beyond the grave and benefit by this unconditional and divine gift.

The further possibility of eternal life or exaltation simply calls for an individual and personal conformity to Christ's teachings and priesthood principles. But unlike immortality, each person needs to be convinced or converted to the disciplines and life-style

that need to be learned and lived in order to achieve this ultimate goal of all eternity.

Universal acceptance

Most impressive is the universal acceptance of gospel truths in the hearts of honest people. The Savior excluded no one from his circle of influence. So it is in his church today. I know a banker in Boston who will hurry home next Monday for family home evening (he does this every Monday); just exactly like another good brother I know of who owns a small farm in the mountains of Peru. I know a young father who lives on the island of Vava'u in Tonga who goes out faithfully making his home teaching calls in his outrigger canoe; but his faith is no different from that of the young business executive I know in London who loves the work and does his home teaching faithfully—both willing to DO IT.

Follow the Master

That old Maori great-grandfather had every right to question the true values of so-called civilization that had been thrust upon him. Our jet age of atomic power and automatic everything can be helpful if used properly.

If sophisticated methods and automatic equipment can provide us with

more time to teach mankind eternal principles of God, then we are blessed most abundantly. If it only enables us to "lengthen our stride" in some devious direction, the adversary has won another round.

May we be blessed with the ability to touch hearts and lift up as we follow the life of the Master and the example of his living prophet on earth today as we just simply DO IT is my prayer in the name of the Lord Jesus Christ. Amen.

The Tabernacle Choir sang, "Fight the Good Fight" unannounced following Elder Robert L. Simpson.

President Spencer W. Kimball

We have just listened to Elder Robert L. Simpson, Assistant to the Council of the Twelve. He was followed by the Tabernacle Choir singing, "Fight the Good Fight."

We welcome those who have just joined us on television and radio. We are convened in this, the first session of the 145th Semi-Annual Conference of the Church.

Elder Bruce R. McConkie of the Council of the Twelve Apostles of the Church will be our concluding speaker.

Elder Bruce R. McConkie

Of the Council of the Twelve

Once or twice in a thousand years—perhaps a dozen times since mortal man became of dust a living soul—an event of such transcendent import occurs that neither heaven nor earth are ever thereafter the same.

Great events

Once or twice in a score of genera-

tions the hand from heaven clasps the hand on earth in perfect fellowship, the divine drama unfolds, and the whole course of mortal events changes.

Now and then in a quiet garden, or amid the fires and thunders of Sinai, or inside a sepulchre that cannot be sealed, or in an upper room—almost always apart from the gaze of men and seldom known by more than a handful of

people—the Lord intervenes in the affairs of men and manifests his will relative to their salvation.

On such event took place six millennia ago in a garden which was planted eastward in Eden when the man Adam and the woman Eve fell that men might be. Another such event altered the course of history when an aged prophet believed God and built an ark wherein he and seven others, out of all the inhabitants of the earth, were saved from a watery grave.

The Atonement

The most transcendent of all such event occurred in a garden called Gethsemane, outside Jerusalem's walls, when the Chief Citizen of planet earth sweat great drops of blood from every pore as he in agony took upon himself the sins of all men on conditions of repentance. Yet another of these events, destined to affect the life and being of every living soul, happened in the Arimathean's tomb when the sinless spirit of the one perfect man returned from the paradise of God to inhabit again—this time in glorious immortality—the pierced and slain body that once was his.

The First Vision

But the occurrence of which we desire more particularly to speak, and which ranks in importance alongside the greatest verities of revealed religion, is one that took place in a grove of trees near Palmyra, New York, on a beautiful, clear day early in the spring of 1820. Was it on the sixth of April? Perhaps—such at least is the tradition. But be that as it may, what transpired at that time was destined to affect the salvation of the billions of our Father's children who should live on earth from that day to the great winding up scene when the Son shall deliver up the kingdom, spotless, to his Father.

By comparison to what then occurred, the command of the man

Moriancumer unto the mountain Zerin, "Remove," and it was removed; or the decree of the man Moses to the Red Sea, "Divide," and the waters were divided, congealing on the right hand and on the left; or the command of the man Joshua, "Sun, stand thou still, and thou moon likewise," and it was so—by comparison to what happened in that grove of trees in western New York on that spring morning, such things as these fade into an obscure insignificance.

As we approach with awe and reverence, in the spirit of worship and thanksgiving, the heaven-sent miracle of that bright morn, let us view first the setting in which the heavens would be rent and the miracle wrought.

Conditions in 1820

That year of grace, 1820, like the 1,400 years which preceded it, was one in which darkness covered the earth and gross darkness covered the minds of the people. It was a day of spiritual darkness and of gloominess, a day of clouds and thick darkness, as the morning spread upon the mountains. Angels no longer ministered to their fellow beings; the voice of God was stilled, and man no longer saw the face of his Maker; gifts, signs, miracles, and all the special endowments enjoyed by the saints of old were no longer the common inheritance of those in whose hearts religious zeal was planted. There were no visions, no revelations, no rending of the heavens; the Lord was not raining down righteousness upon a chosen people as he had done in days of old.

The dead were not raised, nor the eyes of the blind opened, nor the ears of the deaf unstopped. There were no legal administrators whose acts were binding on earth and in heaven. That gospel preached by Paul, and for which Peter died, was no longer proclaimed from the pulpits of Christendom.

In short, apostasy reigned supreme; it was universal, complete, all pervading. The religion of the lowly Nazarene

was nowhere to be found. All sects, parties, and denominations had gone astray. Satan rejoiced and his angels laughed. Such were the social and religious conditions of the day.

Joseph Smith, Jr. appointed

But in the wisdom of Him who knoweth all things, who rules supreme o'er earth and hell, the hour had come for the promised restoration. Eighteen twenty was to be the year when the Great Jehovah would commence the restitution of all things spoken by the mouth of all the holy prophets since the world began. The covenants made with Abraham, Isaac, and Jacob concerning their seed were about to be fulfilled.

When the season comes to plant and harvest, the Lord of the vineyard sends the needed husbandmen. The Lord's work among men is done by men; choice and selected souls become his servants. And so at the time appointed came Joseph Smith, Jr., the man appointed. This spiritual giant of whom it is now said, "Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it" (D&C 135:3)—this foreordained prophet came to usher in the Lord's great latter-day work.

When the Lord needed an Enoch to build Zion, a city of holiness, Enoch was there. When he needed a Moses to stand as the great lawgiver in Israel, Moses was there. When the time arrived for the promised Messiah to give his life a ransom for many, the Great Deliverer was there. And thanks be to God, when the hour arrived to usher in the dispensation of the fulness of times, there was Joseph Smith, the mighty prophet of latter-days.

To him the Lord said, "The ends of the earth shall inquire after thy name, and fools shall have thee in derision, and hell shall rage against thee;

"While the pure in heart, and the wise, and the noble, and the virtuous,

shall seek counsel, and authority, and blessings constantly from under thy hand." (D&C 122:1-2.)

Christianity confused

It was 1820; the man and the hour joined hands. The vision was soon to be, and the burning flames of gospel truth would then consume the briars and weeds of sectarianism that encumbered the Lord's vineyard.

To prepare for the day of burning which was to be, a spirit of religious concern and unrest swept the frontier areas where the Lord's future prophet dwelt in peaceful obscurity. The ministers of a decadent Christendom plied their trade with fanatical valor. Their cries went forth, "'Lo, here is Christ,' and, 'Lo, there.'" (Joseph Smith 2:5.)

Each professor of religion used all his powers of reason and sophistry to gain converts to his particular system of salvation. Feelings were intense; bitterness welled up in many hearts. A "war of words and tumult of opinions" spread rancor and division among the people. (Joseph Smith 2:10.) In the midst of these contentious times, God's future prophet often said to himself: "What is to be done? Who of all these parties are right, or are they all wrong together? If any one of them be right, which is it, and how shall I know it?" (Joseph Smith 2:10.)

Ray of living light

It was at this critical point that divine providence caused a ray of living light to shine forth from God's holy word and enlighten the heart of the troubled truthseeker.

Search the scriptures. Treasure up gospel truths. Enjoy the words of eternal life in this life, and hope for immortal glory in the life to come. Read, ponder, and pray about all that the prophets have written. Such is the course which the Lord invites men to pursue where his holy word is concerned. And it was into this path of

progress and enlightenment that young Joseph was led by that providential hand which knows the end from the beginning and rules in love and mercy over all his children.

Important scripture

The boy Joseph—then in his fifteenth year and who but twenty-four years hence would die a martyr's death for what he was about to see and for the witness which he bore of it—read in the book of James a verse of scripture destined to be the most influential single verse of holy writ ever to flow from a prophetic pen.

Moses gave us this great proclamation, which is believed by many to be the crowning Old Testament scripture: "Hear, O Israel: The Lord our God is one Lord:

"And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." (Deut. 6:4-5.) And Jesus our Lord picking up the words of love and service here spoken, called them the first and great commandment.

The words which most people believe to be the greatest scriptural utterance of New Testament times are, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

It is difficult to overstate the importance and influence on the lives of men of these and kindred passages. And yet the words of James which opened the door to the First Vision, and which record the way in which all men can come to know what God hath wrought in these last days, these few words contain the most influential expression ever to fall from prophetic lips. They ushered in the greatest of all the works of God, the work that is to cover the earth with converts in due course.

These are the words: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and up-

braideth not; and it shall be given him." (James 1:5.)

Ask in faith

Simple, easy, pure words—words which set the stage for all men in all ages to learn the mind and will of Him who made them; words dictated by the Holy Ghost to one of the last New Testament prophets; words which would sink into the heart of the first prophet of latter days and be the means of ushering in the greatest of all gospel dispensations!

Dost thou, O man, lack wisdom? Wouldst thou know which of all the churches is right and which thou shouldst join? Is there a need in thy life for more knowledge than thou now hast? Wouldst thou break the barriers of time and space and view the visions of eternity?

Then ask of God; seek his face; rely upon thy Maker; turn to him who is the source of truth and the fountain of all righteousness!

But there is a condition attached, a proviso that must accompany thy pleas. James says, "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

"For let not that man think that he shall receive any thing of the Lord." (James 1:6-7.)

Great impact

And so at this turning point in history—while the Spirit of God was brooding over the darkness of the world and the spirits of men yet unborn were awaiting the decree, "Let there be light"—young Joseph was guided of God to ponder those words which would usher in the greatest era of light and truth ever to exist on earth.

"Never did any passage of scripture come with more power to the heart of man," the young prophet would say later, "than this did at this time to mine. It seemed to enter with great force into

every feeling of my heart. I reflected on it again and again." (Joseph Smith 2:12.)

Such are the ways of God and such are the workings of his Holy Spirit. With a power that none can know save those whose souls are tuned to the infinite, the words of James sank into the heart of the great prophet of latter-days.

"Ask of God"

Of the religious controversy which was pouring venom and confusion throughout the whole area, Joseph Smith said, "The teachers of religion of the different sects understood the same passages of scripture so differently as to destroy all confidence in settling the question [of which church was right] by an appeal to the Bible." (Joseph Smith 2:12.)

He must ask of God, as all men must, and ask he did. He walked a short distance from his country home to a secluded place in a grove of trees. There, alone, he knelt and prayed, pouring out his soul to his Maker, offering up the desires of his heart to God.

This was the hour of destiny and hope. Amid the gloom of apostate darkness a light would shine forth. Creation's decree, the great proclamation—"Let there be light"—was to be issued anew. The light of the gospel, the light of the Everlasting Word, would soon shed its rays o'er all the earth.

Opposition in all things

But great things do not come easily; events that shake the earth run into mountains of resistance. There is an opposition in all things; every person who seeks to find the true church runs counter to the ways of the world. Joseph Smith was no exception.

As he prayed, the powers of evil fought back with satanic terror. "I was seized upon by some power which entirely overcame me," he said, "and had such an astonishing influence over

me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction." (Joseph Smith 2:15.)

Such are the ways of Satan that when the God of heaven seeks to send the greatest light of the ages into the world, the forces of evil oppose it with the deepest darkness and iniquity of their benighted realm. Lucifer, our common enemy, fought the promised restoration as he now fights the accomplished restoration.

Heavens are opened

"But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me," the Prophet continues, "and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head." (Joseph Smith 2:16.)

Thereupon the heavens parted and the veil was rent; the heavens, long brass, poured out showers of blessings; the age of light and truth and revelation and miracles and salvation was born.

The place, the hour, the need, the man, and the divine destiny all united to usher in God's great latter-day work. The heavens did not shake, nor the earth tremble. It was not an event heralded by the thunders and clouds on Sinai but one patterned after the calm serenity and peace present before an open tomb when Mary of Magdala uttered the reverent cry, "Rabboni," to the risen Lord.

The greatest vision

This was the occasion when the greatest vision ever vouchsafed to man of which we have record burst the

gloom of solemn darkness. The gods of old revealed themselves anew.

"I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me," the Prophet said. (Joseph Smith 2:16.)

"It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*" (Joseph Smith 2:17.)

Voice of God

Great God in heaven above—what wonders do we now behold! The heavens rend; the veil parts; the Creators of the universe come down; the Father and the Son both speak to mortal man. The voice of God is heard again; he is not dead; he lives and speaks; his words we hear as they were heard in olden days.

"My object in going to inquire of the Lord," our young suppliant says, "was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the Personages who stood above me in the light, which of all the sects was right—and which I should join.

"I was answered that I must join none of them, for they were all wrong; and the Personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; that 'they draw near to me with their lips, but their hearts are far from me, they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof.'" (Joseph Smith 2:18-19.)

Rare moments

Once or twice in a thousand years a new door is opened through which all men must enter if they are to gain peace in this life and be inheritors of eternal life in the realms ahead.

Once or twice in a score of generations a new era dawns: the light from the east begins to drive the darkness of the earth from the hearts of men.

Now and then in a peaceful grove, apart from the gaze of men, heaven and earth share a moment of intimacy, and neither are ever thereafter the same. Such a moment occurred on that beautiful, clear morning in the spring of 1820 in a grove of trees near Palmyra, New York.

Man asked and God answered.

Joseph Smith saw the Father and the Son.

These things I know and of them I testify. In the name of the Lord Jesus Christ, who is the Son, and whose witnesses we are. Amen.

After Elder Bruce R. McConkie concluded his talk, the Tabernacle Choir sang without announcement the hymn, "Eternal Life."

President Spencer W. Kimball

Elder Bruce R. McConkie of the Council of the Twelve has just given the concluding address, followed by the Tabernacle Choir singing "Eternal Life."

We are grateful to the managers and operators of the many television and radio stations for offering their facilities as a public service to bring the proceedings of this conference to a wide audience throughout many areas of the world.

These proceedings are being broadcast over stations in many foreign countries by means of satellite transmission. Through special arrangements

with the Armed Forces Radio and Television Network, this session will be televised to bases of the Armed Forces throughout the Pacific.

We shall conclude this session of the conference with the Tabernacle Choir singing, "O Clap Your Hands."

Following the singing, the Benediction will be pronounced by Elder Franklin D. Richards, Assistant to the Twelve.

This conference will then be adjourned until two o'clock this afternoon.

The Tabernacle Choir sang the number, "O Clap Your Hands."

Elder Franklin D. Richards, Assistant to the Twelve, offered the benediction.

FIRST DAY AFTERNOON MEETING

SECOND SESSION

The second session of the 145th Semi-Annual General Conference commenced at 2:00 p.m. on Friday, October 3, 1975.

President Spencer W. Kimball presided at this session and President N. Eldon Tanner, First Counselor in the First Presidency, conducted.

The music for this session was provided by a Relief Society Choir from the Ogden area, directed by Sister Anna Jean B. Skidmore and Sister Ellen N. Barnes. Robert Cundick was the organist.

At the beginning of the meeting, President N. Eldon Tanner made the following remarks:

President N. Eldon Tanner

President Spencer W. Kimball, who presides at this and all other sessions of the Conference, has asked me to conduct this session.

We extend a welcome to all assembled in the historic Tabernacle on Temple Square in this the Second Session of the 145th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We also acknowledge the many members of the Church and

friends tuned to these proceedings by radio and television.

We note that there are overflow congregations in the Assembly Hall, where Elders Eldred G. Smith and Henry D. Taylor preside, and in the Salt Palace, where Elders Joseph Anderson and Robert D. Hales preside.

We are pleased to acknowledge special guests present this afternoon—government and education leaders, as well as Regional Representatives, stake and temple presidencies, patriarchs, bishops, and officers and members of the General Boards.

During the past two days, the officers and teachers of the Relief Society have been holding their annual conference. May the Lord's choicest blessings be with these faithful workers for the outstanding service they are rendering to the members of the Church.

The proceedings of this conference will be carried extensively in the United States and Canada over many television and radio stations, originating with KSL in Salt Lake City.

We are favored this afternoon by the presence of a Relief Society Choir consisting of combined Relief Society Choirs from the Ogden, Ogden College, Ogden East, Ogden North, Ogden Mt.

Ogden, Ogden Weber North and Washington Terrace Utah Stakes. Anna Jean B. Skidmore and Ellen N. Barnes are the directors, and Robert Cundick is the organist.

The Choir, under the direction of Sister Skidmore, will begin this service by singing, "Holy, Holy." The invocation will be offered by Elder Theodore M. Burton, Assistant to the Twelve.

The Relief Society Choir from the Ogden area sang the number, "Holy, Holy."

The invocation was given by Elder Theodore M. Burton, Assistant to the Twelve.

President N. Eldon Tanner

The Choir under the direction of Sister Ellen Barnes will now sing "If With All Your Hearts."

The Relief Society Choir rendered the song, "If With All Your Hearts."

President Tanner

At the request of President Kimball, I shall now present the General Authorities, General Officers, and General Auxiliary Officers of the Church for the sustaining vote of the General Conference, following which Elder Thomas S. Monson of the Council of the Twelve will be our first speaker.

It is proposed that we sustain Spencer W. Kimball as prophet, seer, and revelator and President of The Church of Jesus Christ of Latter-day Saints. All those in favor will please manifest it by the raise of the right hand. Contrary, if there be any, by the same sign. Nathan Eldon Tanner as first counselor in the First Presidency and Marion G. Romney as second counselor in the First Presidency. All in favor

please signify it. Contrary, if there be any, by the same sign.

It is proposed that we sustain as President of the Council of the Twelve Elder Ezra Taft Benson. All in favor please manifest it. Contrary, if there be any, by the same sign.

As the Quorum of the Twelve: Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, LeGrand Richards, Hugh B. Brown, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson, Boyd K. Packer, Marvin J. Ashton, Bruce R. McConkie, and L. Tom Perry. All in favor please manifest it. Contrary, if there be any, by the same sign.

As Patriarch to the Church, Eldred G. Smith. All in favor please manifest it. Contrary, if there be any, by the same sign.

Counselors to the First Presidency, the Twelve Apostles, and the Patriarch to the Church as prophets, seers, and revelators. All in favor please manifest it. Contrary, if there be any, by the same sign.

As Assistants to the Twelve: Alma Sonne, ElRay L. Christiansen, Sterling W. Sill, Henry D. Taylor, Alvin R. Dyer, Franklin D. Richards, Theodore M. Burton, Bernard P. Brockbank, James A. Cullimore, Marion D. Hanks, Joseph Anderson, David B. Haight, William H. Bennett, John H. Vandenberg, Robert L. Simpson, O. Leslie Stone, James E. Faust, J. Thomas Fyans, Neal A. Maxwell, William Grant Bangerter, Robert D. Hales, Adney Y. Komatsu, and Joseph B. Wirthlin. All in favor please manifest it. Contrary, if there be any, by the same sign.

Spencer W. Kimball as Trustee-in-trust for The Church of Jesus Christ of Latter-day Saints. All in favor please manifest it. Contrary, if there be any, by the same sign.

As presidents and members of the First Quorum of the Seventy: Seymour Dilworth Young, Albert Theodore Tuttle, Paul H. Dunn, Hartman Rector, Jr., Loren C. Dunn, Rex D. Pinegar, and Gene Raymond Cook. All in favor

please manifest it. Contrary, if there be any, by the same sign.

As additional members of the First Quorum of the Seventy: Charles A. Didier, William R. Bradford, and George P. Lee. All in favor please manifest it. Contrary, if there be any, by the same sign.

As the Presiding Bishopric: Victor L. Brown, Presiding Bishop; H. Burke Peterson, first counselor; Vaughn J. Featherstone, second counselor. All in favor please manifest it. Contrary, if there be any, by the same sign.

As Regional Representatives: all Regional Representatives of the Quorum of the Twelve as they are at present constituted.

As Melchizedek Priesthood Department: David B. Haight, managing director, with James A. Cullimore and Marion D. Hanks as associate managing directors. The Melchizedek Priesthood MIA: Marion D. Hanks, managing director, all members of the committee as now constituted.

The Aaronic Priesthood under the direction of the Presiding Bishopric—Victor L. Brown, H. Burke Peterson, and Vaughn J. Featherstone—with Rulon G. Craven as director and all members of the committee as at present constituted. The Young Women: Ruth Hardy Funk, president; Hortense H. Child, first counselor; Ardeth G. Kapp, second counselor, with all members of the committee as at present constituted.

The Relief Society: Barbara Bradshaw Smith, president; Janath Russell Cannon, education counselor; Marion Richards Boyer, homemaking counselor; with all members of the board as at present constituted.

The Sunday School: Russell M.

Nelson, president; B. Lloyd Poelman, first counselor; Joe J. Christensen, second counselor; with all members of the board as at present constituted.

The Primary Association: Naomi Maxfield Shumway, president; Sarah Melissa Broadbent Paulsen, first counselor; Colleen Bushman Lemmon, second counselor; with all members of the board as at present constituted.

The Church Board of Education: President Spencer W. Kimball, Nathan Eldon Tanner, Marion G. Romney, Ezra Taft Benson, Gordon B. Hinckley, Thomas S. Monson, Boyd K. Packer, Bruce R. McConkie, Marion D. Hanks, Paul H. Dunn, Victor L. Brown, and Barbara B. Smith.

Church Finance Committee: Wilford G. Edling, Harold H. Bennett, Weston E. Hamilton, David M. Kennedy, and Warren E. Pugh.

The Tabernacle Choir: Oakley S. Evans as president; Jerold D. Ottley, conductor; Donald H. Ripplinger, associate director; Alexander Schreiner, chief organist; Robert Cundick and Roy M. Darley as organists. All in favor please manifest it. Contrary, if there be any, by the same sign.

Thank you.

President N. Eldon Tanner

President Kimball has asked me to invite Elders Cook, Didier, Bradford, and Lee to take their places on the stand with the other General Authorities.

We shall now hear from Elder Thomas S. Monson of the Council of the Twelve, and he will be followed by Elder A. Theodore Tuttle of the First Council of Seventy.

Elder Thomas S. Monson

of the Council of the Twelve

What a truly glorious period of the year is conference time. Temple Square in Salt Lake City is the gathering place

for tens of thousands who travel far, that they might hear the word of the Lord. Today the Tabernacle is filled to

overflowing. Friendly conversation has been replaced by the music of the choir and the voices of those who pray and who speak. A sweet reverence fills the air.

It is a humbling experience to gaze into your faces and to appreciate your faith and devotion to truth. Patiently do you sit on those historic benches which the passing of time has somehow not made more comfortable.

Message to a child

Particularly am I grateful for the children who are here. In the balcony to my left I see a beautiful girl of perhaps ten years. Sweet little one, I do not know your name or whence you have come. This, however, I do know: the innocence of your smile and the tender expression of your eyes have persuaded me to place aside for a future time the message I had prepared for this occasion. Today, I am impressed to speak to you.

When I was a boy your age, I too had a teacher in Sunday School. From the Bible she would read to us of Jesus, the Redeemer and Savior of the world. One day she taught us how the little children were brought unto him, that he should put his hands on them and pray. His disciples rebuked those that brought the children. "But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." (Mark 10:14.)

That lesson has never left me. Indeed, just a few months ago I relearned its meaning and partook of its power. My teacher was the Lord. May I share with you this experience.

Christal Methvin

Far away from Salt Lake City, and some eighty miles from Shreveport, Louisiana, lives the Jack Methvin fami-

ly. Mother, dad, and the boys are members of The Church of Jesus Christ of Latter-day Saints. Until just recently there was a lovely daughter who, by her presence, graced that home. Her name was Christal. She was but ten years old when death ended her earthly sojourn.

Christal liked to run and play on the spacious ranch where her family lives. She could ride horses skillfully and excelled in 4-H work, winning awards in the local and state fairs. Her future was bright, and life was wonderful. Then there was discovered on her leg an unusual lump. The specialists in New Orleans completed their diagnosis and rendered their verdict: carcinoma. The leg must be removed.

She recovered well from the surgery, lived as buoyantly as ever and never complained. Then the doctors discovered that the cancer had spread to her tiny lungs. The Methvin family did not despair, but rather planned a flight to Salt Lake City. Christal could receive a blessing from one of the General Authorities. The Methvins knew none of the Brethren personally, so opening before Christal a picture of all the General Authorities, a chance selection was made. By sheer coincidence, my name was selected.

Christal never made the flight to Salt Lake City. Her condition deteriorated. The end drew nigh. But her faith did not waver. To her parents, she said, "Isn't stake conference approaching? Isn't a General Authority assigned? And why not Brother Monson? If I can't go to him, the Lord can send him to me."

An inspired assignment

Meanwhile in Salt Lake City, with no knowledge of the events transpiring in Shreveport, a most unusual situation developed. For the weekend of the Shreveport Louisiana Stake Conference, I had been assigned to El Paso, Texas. President Ezra Taft Benson called me to his office and explained that one of the other Brethren had done

some preparatory work regarding the stake division in El Paso. He asked if I would mind were another to be assigned to El Paso and I assigned elsewhere. Of course there was no problem—anywhere would be fine with me. Then President Benson said, “Brother Monson, I feel impressed to have you visit the Shreveport Louisiana Stake.” The assignment was accepted. The day came. I arrived in Shreveport.

Busy schedule

That Saturday afternoon was filled with meetings—one with the stake presidency, one with priesthood leaders, one with the patriarch, then yet another with the general leadership of the stake. Rather apologetically, Stake President Charles F. Cagle asked if my schedule would permit me time to provide a blessing to a ten-year-old girl afflicted with cancer. Her name: Christal Methvin. I responded that, if possible, I would do so, and then inquired if she would be at the conference, or was she in a Shreveport hospital? Knowing the time was tightly scheduled, President Cagle almost whispered that Christal was confined to her home—*more than eighty miles from Shreveport!*

I examined the schedule of meetings for that evening and the next morning—even my return flight. There simply was no available time. An alternative suggestion came to mind. Could we not remember the little one in our public prayers at conference? Surely the Lord would understand. On this basis, we proceeded with the scheduled meetings.

When the word was communicated to the Methvin family, there was understanding but a trace of disappointment as well. Hadn't the Lord heard their prayers? Hadn't he provided that Brother Monson would come to Shreveport? Again the family prayed, asking for a final favor—that their precious Christal would realize her desire.

Power of prayer

At the very moment the Methvin family knelt in prayer, the clock in the stake center showed the time to be 7:45. The leadership meeting had been inspirational. I was sorting my notes, preparing to step to the pulpit, when I heard a voice speak to my spirit. The message was brief, the words familiar: “Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.” (Mark 10:14.) My notes became a blur. My thoughts turned to a tiny girl in need of a blessing. The decision was made. The meeting schedule was altered. After all, people are more important than meetings. I turned to Bishop James Serra and asked that he leave the meeting and advise the Methvins.

The Methvin family had just arisen from their knees when the telephone rang and the message was relayed that early Sunday morning—the Lord's day—in a spirit of fasting and prayer, we would journey to Christal's bedside.

The Methvin home

I shall ever remember and never forget that early-morning journey to a heaven the Methvin family calls home. I have been in hallowed places—even holy houses—but never have I felt more strongly the presence of the Lord than in the Methvin home. Christal looked so tiny lying peacefully on such a large bed. The room was bright and cheerful. The sunshine from the east window filled the bedroom with light as the Lord filled our hearts with love.

The family surrounded Christal's bedside. I gazed down at a child who was too ill to rise—almost too weak to speak. Her illness had now rendered her sightless. So strong was the spirit that I fell to my knees, took her frail hand in mine, and said simply, “Christal, I am here.” She parted her lips and whispered, “Brother Monson, I just knew you would come.” I looked around the room. No one was standing. Each was

on bended knee. A blessing was given. A faint smile crossed Christal's face. Her whispered "thank you" provided an appropriate benediction. Quietly, each filed from the room.

A pure spirit departs

Four days later, on Thursday, as Church members in Shreveport joined their faith with the Methvin family and Christal's name was remembered in a special prayer to a kind and loving Heavenly Father, the pure spirit of Christal Methvin left its disease-ravaged body and entered the paradise of God.

For those of us who knelt that Sabbath day in a sun-filled bedroom, and particularly for Christal's mother and father as they enter daily that same room and remember how she left it, the immortal words of Eugene Field will bring back precious memories:

*The little toy dog is covered with dust,
But sturdy and staunch he stands;
And the little toy soldier is red with rust,
And his musket moulds in his hands.
Time was when the little toy dog was
new,
And the soldier was passing fair,
And that was the time when our Little
Boy Blue
Kissed them and put them there.*

*"Now, don't you go till I come," he said,
"And don't you make any noise!"
So toddling off to his trundle-bed
He dreamt of the pretty toys.
And as he was dreaming, an angel song
Awakened our Little Boy Blue,—
Oh, the years are many, the years are
long,
But the little toy friends are true!*

*Ay, faithful to Little Boy Blue they stand,
Each in the same old place,
Awaiting the touch of a little hand,
The smile of a little face.
And they wonder, as waiting these long
years through,*

*In the dust of that little chair,
What has become of our Little Boy Blue
Since he kissed them and put them there.*

("Little Boy Blue," *One Hundred and One Famous Poems*, Chicago: Reilly & Lee, 1958, p. 15.)

"I am the resurrection"

For us there is no need to wonder or to wait. Said the Master, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die." (John 11:25-26.) To you, Jack and Nancy Methvin, he speaks: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27.) And from your sweet Christal could well come the comforting expression: "I go to prepare a place for you. . . . that where I am, there ye may be also." (John 14:2-3.)

To you, my little friend in the upper balcony, and to believers everywhere, I bear witness that Jesus of Nazareth does love little children, that he listens to your prayers and responds to them. The Master did indeed utter those words, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." (Mark 10:14.)

I know these are the words he spoke to an apostle on assignment in Shreveport, Louisiana—for I heard them.

To these truths I bear record, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Thomas S. Monson of the Council of the Twelve has just spoken to us. We shall now hear from Elder A. Theodore Tuttle of the First Council of Seventy. He will be followed by Elder Marion D. Hanks, Assistant to the Twelve.

Elder A. Theodore Tuttle

of the First Council of Seventy

We miss Milton R. Hunter today. He was a great and able servant and a loyal friend. On behalf of President S. Dilworth Young and the First Council of the Seventy, I extend a hearty welcome to Elder Gene Cook as a member of the First Council. He comes well qualified, well trained, and with tremendous capacity. He loves the Lord; he knows the work and is completely dedicated. We are delighted, as we feel all of you are, with the announcement to organize the First Quorum of the Seventy. We welcome wholeheartedly the first three members of this quorum: Elder Charles Didier, Elder William Bradford, and Elder George Lee. These men are stalwarts, men of proven ability. They are great missionaries, and we look forward to the privilege of working with them.

Power in faith

There is great power in faith. "Faith is the moving cause of all action. . . ." (Joseph Smith, *Lectures on Faith*, p. 8.)

The Prophet Joseph said:

"It was by faith that the worlds were framed. God spake, chaos heard, and worlds came into order by reason of the faith there was in Him. So with man also; he spake by faith in the name of God, and the sun stood still, [and] the moon obeyed, mountains removed, prisons fell.

"Had it not been for the faith which was in men, they might have spoken to the sun, the moon, the mountains, prisons . . . in vain!

"Faith, then, is the first great governing principle which has power, dominion, and authority over all things; . . . Without it there is no power, and with out power there could be no creation nor existence!

"When a man works by faith he

works by mental exertion instead of physical force. It is by words, instead of exerting his physical powers, with which every being works when he works by faith." (*Lectures on Faith*, pp. 9-10, 61.)

I believe there are basically two kinds of faith. The kind of which I have spoken—faith that God lives and rules in the heavens—sustains us in life's challenges. It enables us to endure without yielding, and bear the trials common to us all. This faith has characterized the lives of this people all through their history. It is a great legacy to inherit and to bequeath.

Another kind of faith

There is another kind of faith; more powerful, less known, infrequently observed. This faith in God compounds our ability to accomplish our righteous desires. It is the creative, and generative kind of faith. This is the faith save for the exercise of which things would not happen. This is the great causative force in human lives. This is the faith that moves mountains.

The scriptures teach that certain powers of heaven are governed by the faith of mortal men. The Lord's ability to help us succeed is limited only by our faith in him. "For if there be no faith among the children of men God can do no miracle among them; wherefore, he showed not himself [unto them] until after their faith.

"Neither at any time hath any wrought miracles until after their faith; wherefore they first believed in the Son of God." (Eth. 12:12, 18.)

Just as faith without works is dead, likewise, works without faith are dead. We can cause righteous desires to come to pass, for in the words of our Master, "According to your faith be it unto you." (Matt. 9:29.)

The Prophet's faith

In the last eighteen months, I've watched this kind of faith *cause* things to happen. It began with a prophet. He spoke. His words put spiritual forces into action that heretofore had been dormant. People acted. They repented. They changed. Events changed.

A prophet not only prophesies of things that will happen. A prophet, by the exercise of faith, causes things to happen.

Let me tell you what has happened since the prophet spoke.

He asked for more missionaries—and more came! They came from areas of the world where they have never come from before—and in greater numbers. At first they came by ones and twos, then by scores, then hundreds, now by thousands. Hearts are touched. Lives are changed. Youth responds. Sacrifice increases. Parents weep for joy. A prophet is made glad.

Missionaries increase

Usually people don't listen to statistics, but these are impressive. Eighteen months ago in Brazil they had only forty local Brazilian missionaries. Today they have over one hundred. Elsewhere in South America, Mexico, Asia, the islands of the sea, Europe, and other areas of the world, there is similar response.

Eighteen months ago, in all the missions of the world combined, there were 17,600 missionaries. At that time our projections indicated that we might possibly have as many as 19,000 by this year's end. Already we have more than 21,000! By year's end we will have more than 22,000.

Blessings to family

Let me tell what really happens when missionaries serve.

We had a neighbor boy who regularly passed our place headed for

the mailbox, impatiently awaiting his letter of call. It seemed unusually long in coming after his recommendation was sent in. I observed this scene the day his letter came. He opened it at the mailbox, called his friend over, and they rejoiced together. Then he figuratively bounced down the lane to share the good news with his family. A few minutes later his sixteen-year-old sister came strolling by, headed home. I merely mentioned in a greeting that her brother had received his mission call. She instantly changed her pace and ran all the way home to join in the excitement of her brother's call. Think of the anticipation, the joy, that gladdens hundreds of homes and hundreds of hearts each week—for this is a family call.

Blessings to others

Not only does this service bless the homes from which missionaries come, it blesses lives where missionaries go. One young lady who worked among the Indian people wrote: "The Navajo are a great people. Words can't express my love for them. . . ."

"The Navajo people accepted me, a white girl, as one of their own. They called me their white daughter. I had a hard time with the language, but I could teach by reading the lessons. I was very fortunate to have Navajo companions who could explain in detail. We could communicate with love. I learned that love is the greatest language to know. This people loved me and I loved them. We spoke with smiles, laughter, and sometimes tears. They were patient with my broken Navajo and helped me when I couldn't think of a word. I left with a testimony in my heart and a feeling that cannot be described in words. . . ."

She concludes with, "In December I met a returned missionary. We fell in love and have been married in the temple."

While we lived in South America, our eldest son reached the age to fill a mission. He was the first missionary to

leave our little branch composed mainly of converts. The closing prayer at his farewell was offered by one of the new converts. He expressed this thought: "Heavenly Father, we have seen missionaries come. They have blessed our lives. Now we see that we must send missionaries. Help us to rear our sons to serve."

Examples of missionaries

That prayer of faith was answered. When that man's son was nineteen, he was called to go to Italy. I received this note about him from the president of the branch where he labored.

"We have known Elder LaBuonora since he arrived six months ago. . . . In the short time he has been here he has baptized nine people.

"Because you knew him before, I share a little experience. We were visiting one of our sick members in the hospital. . . . In the ward of about twenty people, there was a three-year-old boy whose mother had abandoned him when he was born. He has had no one to love him. The child was playing in his crib and needed his nose wiped. So Elder LaBuonora wiped his nose with the tenderness of a real father, held him in his arms for a minute, kissed him, and put him gently back in bed. The expression on the child's face was a mixture of surprise and security. We believe this young man is the greatest missionary we have seen. What a blessing he is to our mission and branch."

It is a further evidence of faith to note that President LaBuonora, the father who prayed that they could rear their sons to serve, has since sent his second son into the mission field.

On a recent flight, a young lady missionary sat by Sister Tuttle and me. She didn't know us when she sat down and started a conversation. When she discovered who I was, she exclaimed disappointedly, "Oh, darn, I can't give you a Book of Mormon. I wanted to share three before I reach New Zealand."

Prepare for missions

Brothers and sisters, we face another challenge: to become missionaries. We have not been as successful in doing this as we have been in providing missionaries. This is an opportunity for all of us to exercise this second kind of faith.

We need to set personal and family goals. Make the achievement of these goals a matter of earnest prayer. Exercise our faith in God, and cause success to come.

Stake missionary work

Eighteen months ago President Kimball said:

"In our stake and district missionary work, . . . we have hardly scratched the surface. . . . I believe the time has come when we must . . . change our sights and raise our goals. . . ." (ENSIGN, Oct. 1974, p. 14.)

Stake missionary work is a great sleeping giant but it is beginning to stir. We now expect all stake presidents to give greater attention to this work, to do three things: (1) develop stake goals and (2) see that your seventies are organized correctly and functioning properly in order to (3) assist every family to share the gospel with another. In this work every member must lengthen his stride, as our leader has done—a fact so beautifully attested to this morning.

There is a place for everyone in the Church to serve as a missionary—either at home or abroad, for people on this side of the veil or on the other.

A mighty work

Eighteen months ago one man expressed his faith that missionary work could be improved, become more efficient, and more productive. At that time it seemed impossible. Immediately, however, his counselors joined their faith with his faith and it was trebled. Then the Twelve joined with them and Church leaders and

many members have compounded that faith again and again. Faith called forth faith and a mighty work moves forward.

Our salvation and the salvation of all of our Father's children will be determined by our obedience to the counsel of the living prophet. May we arise and exercise greater faith in God.

I bear witness that this work is true and that President Kimball is a living

prophet. In the name of Jesus Christ. Amen.

President N. Eldon Tanner

We have just listened to Elder A. Theodore Tuttle of the First Council of Seventy.

Elder Marion D. Hanks, Assistant to the Twelve, will now address us.

Elder Marion D. Hanks

Assistant to the Council of the Twelve

We have said many times that we believe young people learn more from our conduct as parents and adults than they do from the lessons we deliberately undertake to teach them. They acquire the quality of integrity not so much from pronouncements as from observing and associating with people in whom integrity is the established norm. Young people are apt to imitate what we really are, not what we say we are or even what we may believe we are. No lesson is more important than the example of a life of integrity, of solid honesty, of responsible citizenship.

Obligation to our children

But this is not to question the vital importance of the privilege we have as parents and adults to share our knowledge and understanding, our deeply held convictions, with our children and others of the young generation, nor does it excuse us from the sacred obligation to do so. The lessons we learned at mother's knee remain clear and dear to us. The understanding gained from father's counsel sinks deep in the soul.

We have the responsibility not to deny our children, for whatever reason, the chance to learn from us those principles which form a foundation for whatever is good in us.

Those familiar with the scriptures are aware that many of the most power-

ful and personally helpful teachings of the sacred records are from parents to their own children, often from fathers to sons.

Fathers' instructions

It has been particularly vital to me, since I did not have the blessing of knowing my own father before he died in my infancy, to discover what it was that parents, fathers especially, were anxious to have their sons learn, to feel the deep intensity of their desire to make known in thought and feelings to their own children what had become so greatly important to them.

One powerful and motivating example of a father's instructions to his children is the series of chapters in which Alma shares with his sons the profoundest lessons of his own life. From his experiences, good and bad (for he had both, like the rest of us), there were certain crucial convictions which he was anxious to teach. Of three such matters this humble man speaks in a strong and tender testimony to his son Helaman (Al. 36), and repeats the witness to his other children.

Alma's testimony

"My son," he said, "thou art in thy youth, and therefore, I beseech of thee that thou wilt hear my words and learn

of me; for I do know that whosoever shall put their trust in God shall be supported in their trials, and their troubles, and their afflictions, and shall be lifted up at the last day.

"And I would not that ye think that I know of myself—not of the temporal but of the spiritual, not of the carnal mind but of God." (Al. 36:3-4.)

"... [for] it is the Spirit of God which is in me which maketh these things known unto me; for if I had not been born of God I should not have known these things.

"... and never, until I did cry out unto the Lord Jesus Christ for mercy, did I receive a remission of my sins. But ... I did cry unto him and I did find peace to my soul." (Al. 38:6-8.)

"And I have been supported under trials and troubles of every kind, yea, and in all manner of afflictions; ... and I do put my trust in him, and he will still deliver me." (Al. 36:27.)

"And now, my son, I have told you this that ye may learn wisdom, that ye may learn of me that there is no other way or means whereby man can be saved, only in and through Christ. Behold, he is the life and the light of the world. Behold, he is the word of truth and righteousness." (Al. 38:9.)

Lesson of repentance

That was this father's first great witness to his sons: that he knew, in the only way men can know—that is, through the Spirit—that God lives, that Jesus is the Christ, and that through him the penitent can be born again.

There is a second matter of which Alma testified to his son—that from the time of his own witness from the Lord, he said, "I have labored without ceasing, that I might bring souls unto repentance; that I might bring them to taste of that exceeding joy of which I did taste; that they might also be born of God, and be filled with the Holy Ghost.

"... my son, the Lord doth give me exceeding great joy in the fruit of my labors;

"For because of the word which he has imparted unto me ... many have been born of God, and have tasted as I have tasted, and have seen eye to eye as I have seen; therefore they do know of these things of which I have spoken, as I do know; and the knowledge which I have is of God." (Al. 36:24-26.)

Because he knew, many others had received the same blessing. He had become a willing and effective instrument in the hands of God to bring others to a knowledge of the truth.

But this was not enough for Alma, as indeed it is not for any man who has a witness by the Spirit and loves someone very much. Thus, he had a third vital message to deliver:

Know for yourselves

"But behold, my son, this is not all; for ye ought to know as I do know." (Al. 36:30.)

Of course! It is not enough for any loving father that he has the witness himself, nor enough that he has helped others to gain a knowledge of true principles. He cannot be truly content unless those he loves best also know. It is with every true father as with Israel of old:

"If I be bereaved of my children, I am bereaved." (Gen. 43:14.) And with Judah:

"How shall I go up to my father, and the lad be not with me?" (Gen. 44:34.)

These, then, were the vital matters which Alma had to be sure his sons understood. He taught them many related truths, many wonderful principles, but none more important: He knew! Through the graciousness and mercy of God he knew!

Through him others had been taught. But this was not enough; his son too must know! That same testimony I bear today to my own son and daughters. I do know that God lives and that Jesus is the Christ. Because I know, some others have had a chance to learn.

But this is not enough, my children; you must know for yourselves.

Blessing of forgiveness

And there is something more I would add that you must know. Alma understood in a special, personal way the marvelous blessing of the forgiveness of God. It is recorded that in his youth there was in the land a climate of unbelief, of spiritual darkness: "Many of the rising generation . . . did not believe the tradition of their fathers.

"They did not believe what had been said concerning the resurrection of the dead, neither did they believe concerning the coming of Christ.

"And now because of their unbelief they could not understand the word of God; and their hearts were hardened.

" . . . they would not be baptized; neither would they join the church . . . [nor would they] call upon the Lord their God." (Mosiah 26:1-4.)

Alma, son of a prophet, and his friends, sons of a righteous king, partook of the spirit of rebellion and used their special gifts and talents to destroy faith. "He [and they] became a great hinderment to the prosperity of the church of God; stealing away the hearts of the people; causing much dissension . . . giving a chance for the enemy of God to exercise his power over them." (Mosiah 27:9.)

They experienced after a time the suffering and sorrow that inevitably follow such a course. Through God's mercy and because of the fasting and prayers of their fathers, priesthood leaders, and the people, and after sore repentance which involved torment and pain so keen and intense as to almost destroy them, they learned, too, the blessing of repentance and forgiveness, and the healing power of faith. They turned their lives around, were forgiven, and thereafter devoted full energy to try to rectify their misdeeds in doing good.

Alma's companions

There is a wonderful description in the record of the program through

which these former companions on the wrong road had now become "strong in the knowledge of the truth; for they were men of a sound understanding and they had searched the scriptures diligently, that they might know the word of God.

"But this is not all; they had given themselves to much prayer, and fasting; therefore they had the spirit of prophecy, and the spirit of revelation, and when they taught, they taught with power and authority of God." (Al. 17:2-3.)

Go to with might

It is important now, as it has always been, that every man go to with his might, "take righteousness in his hands and faithfulness upon his loins, and lift a warning voice unto the inhabitants of the earth. . . ." (D&C 63:37.)

" . . . every man to his neighbor, in mildness and in meekness." (D&C 38:41.)

Each individual must know

And let each of us remember that among our neighbors are those of our own households who must know for themselves.

Alma's father had a witness, but that was not sufficient for Alma.

Enos's father knew and taught him, but not until Enos's "soul hungered" and he cried to his Maker in mighty prayer and supplication did he gain the witness.

The summation of this testimony to you from the past and from your father, my son, is this: That I know that God lives and that we are his children. You and I are contemporaries in the eternal sense. I understand and know that our Heavenly Father delights in exercising loving-kindness, judgment, and righteousness in the earth, and that he will sustain his children in their joys and in their afflictions. Because this knowledge has come to me from God through the Spirit, others also know and have tasted

of the sweetness and joy of that knowledge.

But you too must know.

Blessings

Knowing, you will be a better man than you could otherwise be, a better man than your father. You will be, as one wrote 600 years ago, more concerned to possess true humility and live a virtuous life and thus please your Heavenly Father than to discourse profoundly about him. You will prefer to "feel contrition than to know how to define it." (Thomas à Kempis, *The Imitation of Christ*, Milwaukee: Bruce Publishing Co., 1940, p. 2.)

God bless you, and all sons and daughters everywhere, that each of you will seek to fashion a life of service and sacred devotion, give genuine love, and choose that course of discipleship that may require yet all we have to give. May your life be rich through personal experience with that love of God which is manifested through Christ Jesus and from which nothing but yourself can separate you. God bless you to be actively engaged in a good work, but not be content to let the gospel light be hidden under a bushel of activities designed to keep you harmlessly busy, but that

you will find and feast on the bread of life and share it.

I testify that God lives, and Jesus is the Christ, and this is his work. In the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Marion D. Hanks, Assistant to the Twelve, has just addressed us.

The Congregation and Choir, under the direction of Sister Anna B. Skidmore, will now join in singing, "How Firm a Foundation."

After the singing, Elder James A. Cullimore, Assistant to the Twelve will speak to us.

The Relief Society Choir joined the congregation in singing "How Firm a Foundation."

President Tanner

Elder James A. Cullimore, Assistant to the Twelve, will now address us. He will be followed by Elder Sterling W. Sill, and he will be followed by Elder Cook, a newly-appointed General Authority.

Elder James A. Cullimore

Assistant to the Council of the Twelve

My dear brethren and sisters, I would like to say something about family home evening this afternoon. As President Kimball addressed the Stockholm Area Conference, he pointed out the great need of home teaching and family home evenings to help neutralize the ills of the world. He said: "The spirit of the times is worldliness. Hoodlumism is common. Supposedly good youth from recognized good families express their revolt in destructive acts. Many defy and resist the law-

enforcing officers. Respect for authority, secular, religious, and political, seems to be at a low ebb. Immorality, drug addition, and general moral and spiritual deterioration seem to be increasing, and the world is in turmoil. But in our time the Lord has offered his ageless program in new dress and it gives promise to return the world to sane living, to true family life, family interdependence. It is to return the father to his rightful place at the head of the family, to bring mother home from social life

and employment, the children away from unlimited fun and frolic. The home teaching program with its crowning activity, the family home evening will neutralize the ill effects only if people will apply the remedy." (ENSIGN, Jan. 1975, pp. 3-4.)

Family Home Evening Program

In the October conference of 1964 President David O. McKay reintroduced a family home evening program designed to assist parents in teaching the gospel in the home. Since that time this important program has been emphasized by the Church. Monday evening has been set aside by the entire Church for holding family home evening. A beautiful manual is prepared each year by an expert staff of writers.

Over 907,000 copies of the Family Home Evening Manual are now printed each year—about 830,000 in English and 77,000 in seventeen other languages. They are distributed to forty-eight countries.

Importance of family

In the Family Home Evening Manual of 1973-74 the First Presidency said:

"May we remind you of just how important the family unit is in the overall plan of our Father in heaven. In fact, the Church organization exists to assist the family and its members in reaching exaltation.

"The primary function of a Latter-day Saint home is to ensure that every family member works to create the climate and condition in which all can grow toward perfection. For the parents, this requires a dedication of time and energy far beyond the mere providing of their children's physical needs. For the children, this means controlling the natural tendency toward selfishness.

"Parents and children must be willing to put family responsibilities first in order to achieve family exaltation." (p. 4.)

Program merits attention

Our family home evening program has received national attention. Many individuals and groups and organizations out of the Church have written for information on the program and requested the manual. To quote just a few:

Immanuel Lutheran Church of Lincoln, Nebraska: "I recently saw a copy of your Family Home Evening Manual. I was deeply impressed with the quality and approach of your program."

Trinity Evangelical Divinity School, Deerfield, Illinois: "I have recently seen materials on your family home evening. I would be very interested in obtaining copies of any available materials, especially the Family Home Evening Manuals."

Oklahoma State Department of Health: "It has been brought to our attention that your Church has initiated a new program emphasizing family interaction called 'Family Home Evening.' We think that the major source of health development arises out of positive family life. We would be pleased if you could share with us information about your program."

Praise from press

Many articles have been written by the national and local press praising our efforts. The late Mr. Louis Cassels of the United Press International wrote the following after visiting a family home evening:

"A child gets his most important religious instruction at home. It is very difficult for Sunday School or any other agency of the church to communicate Christian faith to boys and girls who haven't been exposed to it through family life.

"All denominations agree on this. One denomination—The Church of Jesus Christ of Latter-day Saints—is doing something effective to help families fulfill their key role in the religious nurture of children.

"Every Monday, in some 350,000 Mormon homes around the world, parents and children join in observing 'Family Home Evening' . . .

"The most impressive aspect of a Mormon Family Home Evening, to this outside observer, is the apparently natural, unself-conscious and willing way in which older teen-agers participate . . .

"LDS President Harold B. Lee is a strong proponent of the home evening concept. He told a group of Mormon leaders recently that 'the most important of the Lord's work will be that which we do within our own homes.'

"President Lee says family home evenings not only are an invaluable opportunity for religious instruction. They also serve to unite families, to bridge generation gaps, and to maintain communication between parents and children.

"'When the home functions properly, much has been done to prevent problems from happening,' the Mormon president told UPI. 'So much that we do, both in the world and the church, is done to compensate for failures in the home. We have found the Family Home Evening to be a great assistance to parents in fostering meaningful and close family relationships which help the home serve as a sanctuary from evil influences and as a source of strength to each family member.'

Proclamations

Numerous mayors of cities and governors of states have recognized the virtue in family solidarity and know of the soundness the family home evening program is bringing about. Many have issued a proclamation declaring a "family unity" week or month. For example:

"WHEREAS, public officials throughout the United States are gravely concerned about the erosion of the family unit and its effect upon society as a whole; and

"WHEREAS, the Church of Jesus Christ of Latter-day Saints has originated a Family Home Evening program

which has received worldwide recognition, the primary purpose of which is to bring the family back together through a weekly family get-together of fun, relaxation and learning; and

"WHEREAS, good family relationships constitute the primary source of strength in our community:

"NOW, THEREFORE, I, Fred Hofheinz, Mayor of the City of Houston, do hereby proclaim the month of December, as FAMILY UNITY MONTH."

A copy of another excellent proclamation was received from the governor of Arizona, who recognized the practice of the Church in teaching their children through family home evenings. He commended them in this and recommended such a practice to all inhabitants of his state through this proclamation.

"WHEREAS, the family is the basic and indispensable institution of our society . . . and

"WHEREAS, we are observing in our nation a breaking up of family life at a rate unprecedented in history, with serious effects and repercussions in many segments of our society, particularly the welfare of children and the weakening of the single greatest strength of America; and

"WHEREAS, there is increasing concern among all thinking Americans over the dissolution of Family Life and the effects such destruction portends for our nation;

"WHEREAS, prominent religious leaders have said; 'No Success Can Compensate For Failure In the Home' and 'The Most Important Work You Will Ever Do Is Within The Walls of Your Own Home;'

"NOW, THEREFORE, I, Jack Williams, Governor of Arizona, do hereby proclaim the week beginning Sunday, June 2, 1974, as FAMILY WEEK and do call upon all serious and right-thinking Americans to reflect upon the meaning of Family Life to themselves, to their children, to their

children's children, and to our great nation. . . ."

The Church has also received from the Senate of the United States a proclamation from the 93rd Congress, "commending the members . . . for their spirit of pioneering, for their wholesome living, for their concern for their fellowmen, and for their many achievements."

Inspired Program

President Kimball stated, "These recognitions from government, state, and city leaders who were not members of the Church are most gratifying. They know what creates nations and governments. They know what destroys cities and states and governments. They know that the breaking up of the family is the beginning of the fall of the empire. They know well that the dishonesty, immorality, homes broken through divorce and infidelity, limited family size, and adult preoccupation with entertain-

ment and sex presages a collapse of the government." (ENSIGN, Jan. 1975, p. 9.)

I bear you my solemn witness, my brothers and sisters, that this is the work of the Lord, that these Brethren who instituted the family home evening program were greatly inspired. I see as well the great inspiration given to those who prepare the Family Home Evening Manual. I leave this testimony with you in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder James A. Cullimore, Assistant to the Twelve, has just addressed us.

Elder Sterling W. Sill, Assistant to the Twelve, will now address us, and he will be followed by Elder Gene R. Cook, newly-called General Authority and one of the Presidents of the First Quorum of Seventy.

Elder Cook will be followed by President Ezra Taft Benson of the Council of the Twelve.

Elder Sterling W. Sill

Assistant to the Council of the Twelve

As a part of the program for each of the 1966 leadership meetings held in connection with each quarterly stake conference, two three-minute success stories were given. A success story is a segment of the success experience which might be isolated in one person and made negotiable in the lives of a great many others.

Collecting success stories

As an interesting part of the human personality, each individual person has been endowed by creation with a collector's instinct. And as the squirrel collects and stores up acorns, so we collect stamps and butterflies and coins, and stocks and bonds and insurance policies and real estate and bank accounts. We also collect attitudes, skills, habits, and

personality traits.

But since 1966, I have collected seventy-two success stories. These are segments from the experience of someone else which I have chiseled and painted and polished and memorized and recorded to make them immediately and eternally available for my own personal use. And in the twelve minutes of your time which has been assigned to me this afternoon, I would like to make you a present of four three-minute success stories.

Mark Anthony

Success story number one: After the assassination of Julius Caesar, the world was divided into two great war camps, one led by the conspirators under Brutus, and the other led by

Octavius Caesar and Mark Antony, a friend of Julius Caesar. During the long, hard war that followed, Mark Antony distinguished himself as the greatest soldier in the world. And we might ask ourselves, "How did he do it?" If we can discover the secrets of his success, we can make them available to our own success bloodstream.

Following are some of the clues that have been given for the accomplishments of Mark Antony. "Armed with his convincing speech, the power of his logic, the courage of his leadership, and his own self-discipline, he swept everything before him. He took upon himself the hardest tasks with the most wondrous good cheer. He lived for weeks on a diet of insects and the bark of trees. And he won the unquestioned loyalty of his men, the acclaim of the people, the support of Octavius, and his own self-confidence."

Opposed by such dedication and skill, the enemy generals one by one soon began dropping out of the fight. And when the war was won, Mark Antony stood where the great Julius Caesar had once stood as the master of the world. But when the need for struggle had passed, Mark Antony became idle, and idleness accounts for some of life's most tragic failure stories.

Mark Antony went to Egypt where he fell in love with the bewitching queen, Cleopatra. He became a victim of the soft luxury, perfumed elegance, and immorality of the Egyptian court. His great mind became clouded by the fumes of wine, and he became what Plutarch referred to as a "Fishing-rod general." As Mark Antony abandoned his better self he lost the loyalty of his men, the acclaim of the people, the support of Octavius, and his own self-respect. Finally a guard of soldiers was sent to take Mark Antony into custody and bring him back to Rome in chains.

Anthony conquers Anthony

It didn't require an army to overcome Mark Antony now. Just a handful

of the meanest soldiers was all that was necessary. However, Mark Antony avoided arrest by thrusting a dagger into his own heart, and as he lay dying he recounted to Cleopatra that there had been no power in the world sufficient to overthrow him, except his own power. He said, "Only Antony could conquer Antony." And then as he contemplated the arrival of the Roman soldiers and thought of the awful disgrace that he had brought upon his country and the shame and humiliation that he had caused his family, he made his last speech, which William Haines Lytle has translated into verse, in which Antony says to Cleopatra:

*Let not Caesar's servile minions
Mock the lion thus laid low;
'Twas no foreman's arm that fell'd him,
'Twas his own that struck the blow;
His who, pillow'd on thy bosom,
Turn'd aside from glory's ray,
His who, drunk with thy caresses,
Madly threw a world away.*

"Antony and Cleopatra," *The Best Loved Poems of the American People*, comp. Hazel Felleman, Garden City, New York: Doubleday & Company, 1936, p. 203.

Mark Antony had held securely in his hands the control of an entire world, and there was no one upon the earth with sufficient power to take it from him except himself. But every one of us has within his reach a world that is far more significant than the world which belonged to Mark Antony. There is no power in the universe that can come between us and the celestial kingdom, except our own power. Only Antony can conquer Antony.

The muckraker

Success story number two comes from John Bunyan's *The Pilgrim's Progress*. He gives an account of the man with the muckrake who had spent his lifetime raking unto himself the

chaff and muck of the earth. However, there was an angel standing over his head with a celestial crown in his hand, offering to exchange the crown for the muckrake. But because this man had trained himself to look in no direction but down, he disregarded the offer of the angel as he continued to rake unto himself the chaff and dust of the earth.

Our celestial crown

There is also an angel standing over our head with a celestial crown in his hand offering to exchange it for our muckrakes if we will just look up to God and faith and righteousness and understanding. The beast was put down on all fours and thus his vision is cast upon the ground, but man was created upright in the image of his maker that he might look up to God.

We have a song in which we sing,

*Look up, my soul, be not cast down;
Keep not thine eyes upon the ground.
Break off the shackles of the earth,
Receive, my soul the spirit's birth.*

"Before Thee, Lord, I Bow My Head," Hymns, no.231.

And one who did this recalls the experience by saying:

*I raised my eyes to yonder heights
And longed for lifting wings
To bear me to their sunlit crests,
As on my spirit sings.
And though my feet must keep the paths
That wind along the valley's floor
Yet after every upward glance
I'm stronger than before.*

Pygmalion and Galatea

Success story number three is the inspiring story of Pygmalion and Galatea from Grecian mythology. Pygmalion was a sculptor from Cyprus, and, like all great artists, Pygmalion loved his work. Then the day came when he would create the great mas-

terpiece of his life. In deathless ivory he would carve the statue of a beautiful woman and show the human form and human personality at its best. Week after week and month after month he labored until finally the statue was completed. And so great was the devotion and love that Pygmalion had lavished upon his work that the gods decreed that the statue would have the power to breathe and move and live. As she stepped down off the pedestal, Pygmalion called her name Galatea, and Pygmalion married his work.

But this is much more than just an idle myth, as the story of Pygmalion is the story of every person who ever lives. For God has decreed that for everyone who falls in love with his work, his work shall live.

King Richard

Success story number four has to do with the lion-hearted King Richard, who ruled England during the latter part of the twelfth century. Richard organized a crusade to the Holy Land to dispossess the Turks of the sepulcher. But the expedition was unsuccessful and Richard himself was captured and confined to a foreign prison. During his absence from home, traitors took over the government, and when Richard finally effected his escape and returned to England, it was necessary for reasons of his own personal security that he come disguised in plain, unmarked armor. When back in England, he quietly gathered around him a few of his faithful followers with the idea of putting England back in the hands of its rightful rulers. One of the first things he did after this little group had been assembled was to attack the castle at Torquilstone. Torquilstone was the stronghold of the enemy in which Ivanhoe, the faithful friend and follower of the King, was wounded and imprisoned.

When Ivanhoe heard the noises of assault beginning to take place outside the castle, and since he was unable to

raise himself from his couch because of wounds and loss of blood, he asked his nurse, Rebecca, to stand by the window and tell him what was taking place. The first thing he wanted to know was who the leader was. And that is the most important thing that anyone needs to know about any undertaking. So he asked Rebecca to describe for him the insignia or other marks of identification on the armor of the leader and then he would know who he was and what their chances for rescue were.

But Rebecca reported back that the leader fought in plain, unmarked armor and that he had no insignia or marks of identification. Ivanhoe said, "Then tell me how he fights and I'll know who he is." That is, everyone has a set of traits about as characteristic as his fingerprints, and the best key to his identity is what he does. So Rebecca tried to describe this great knight clad in plain black armor as he swung his ponderous ax with thunderous blows assaulting this castle stronghold almost single-handed. And here are some of the things that she said about him. "Stones and beams are hurled down from the castle walls upon him, but he regards them no more than if they were thistle-down or feathers." Again, she said, "He fights as if there were twenty men's strength in his single arm." Again, she said, "It is fearful yet magnificent to behold how the arm and heart of one man can triumph over hundreds."

With our hearts

I suppose that Richard's arm wasn't much stronger than any other warrior's arm, but that is not where strength comes from. Rebecca had said, "The arm and heart of one man." Richard was fighting with his heart; he was fighting for England. And when one begins to put his heart in what he is doing, then things really begin to happen.

Ivanhoe did not know who this man was. He knew that Richard fought like this, but no one fought like the King, and he believed Richard to be a

prisoner in an Austrian dungeon. And then he paid this great tribute to an unknown leader. He didn't know what this man's name was, but he knew the traits that characterized greatness, and he said to Rebecca, "I swear by the honor of my house, I would endure ten years of captivity to fight a single day by that great man's side in such a quarrel as this." Captivity would have been the greatest punishment to which Ivanhoe could have been subjected, and yet he said, "I would gladly languish ten years in a dungeon cell for the privilege of fighting by the side and under the banner of a great man in a great cause."

A great cause

Now we have a great cause, we have the greatest cause ever known in the world. And the only question that remains unanswered is, "How will we fight?" And our own leader has said to us, "O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day." (D&C 4:2.)

Joseph Smith's witness

Now as a special bonus, I would like to give you a thirty second witness of one of the greatest success experiences ever to take place upon this earth wherein the first prophet of our dispensation has said to all the world:

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God." (D&C 76:22-24.)

And may the Lord bless us with a sufficient amount of his success that we

might be lifted up to him in celestial glory. For this I sincerely pray in the name of Jesus Christ. Amen.

President N. Eldon Tanner

He to whom you have just listened

is Elder Sterling W. Sill, Assistant to the Twelve. President Gene R. Cook, a member of the First Council of Seventy, will now address us and he will be followed by President Ezra Taft Benson of the Council of the Twelve.

Elder Gene R. Cook

of the First Council of Seventy

That's a long, long walk. My brothers and sisters, my heart is full. I believe more than anything else I would like to truly express my love for my Father in heaven. I thought this morning of my wife as she said to me early, "Are you ready for today?" Those words have seemed to ring in my mind all day as I've realized that if I'm not ready, it's too late. I have begun to realize more fully that this last thirty-four years has represented the time for preparation—not today, but that which has gone before, the many, many yesterdays. The preparation has come from those persons who have been close to me and my family—priesthood leaders, mission presidents, these good Brethren of the First Council of the Seventy for whom I have worked for a number of years—I realize that it's in those yesterdays, those many early mornings, those many long hours, as has been described here today, that most of the battles are fought and won.

"Counsel with the Lord"

I would just share this one thought with you this afternoon, my brothers and sisters. I've had going through my mind something that Brother Sill said that was a paraphrase from Alma, expressed in a little different way, when Alma said the following:

"Preach unto them repentance, and faith on the Lord Jesus Christ; teach them to humble themselves and to be meek and lowly in heart; teach them to withstand every temptation of the devil,

with their faith on the Lord Jesus Christ.

"Yea, and cry unto God for all thy support; yea, let all thy doings be unto the Lord, and whithersoever thou goest let it be in the Lord; yea, let thy thoughts be directed unto the Lord; yea, let the affections of thy heart be placed upon the Lord forever.

"Counsel with the Lord in all thy doings, and he will direct thee for good; yea, when thou liest down at night lie down unto the Lord, that he may watch over you in your sleep; and when thou risest in the morning let thy heart be full of thanks unto God; and if ye do these things, ye shall be lifted up at the last day." (Al. 37:33, 36-37.)

Testimony

My brothers and sisters, I bear witness to you that this is the church of Jesus Christ, that he is at the head, that he is the rock of our salvation, that our affections must be totally placed, all of them, upon the Lord. And I bear witness that if they are placed elsewhere, we will not receive that promise to be lifted up at the last day. I bear my witness with a surety that goes beyond words of those promptings that come that this is the true church of Jesus Christ, the only one upon the face of the whole earth, because the Lord has so declared it. I bear witness that President Kimball is a prophet of God and want to express to these good Brethren in front of me that I pledge all of my efforts, my time, and talents, and re-

sources, and all that I have, for as long as they're desired by the Lord or by these Brethren, to do whatever they

would have me do. And I bear this witness in the name of Jesus Christ. Amen.

President Ezra Taft Benson

President of the Council of the Twelve

Humbly and gratefully I stand before you today and seek the influence of the Holy Spirit to give witness to my message.

Voice of warning

Our Lord and Savior Jesus Christ, after restoring his gospel in our day and establishing his Church, even The Church of Jesus Christ of Latter-day Saints, revealed through his Prophet, Joseph Smith, the following:

"Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea, listen together.

"For verily the voice of the Lord is unto all men, and there is none to escape.

"And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days." (D&C 1:1-2, 4.)

Solemn proclamation

Today I shall speak doctrine, by way of warning and of testimony, and shall do so as one holding the holy apostleship, whose responsibility it is to proclaim the Lord's message in all the world and to all people. Each of my brethren of the Council of the Twelve has the same responsibility I have to declare these things to the world and to bear record of them before all men.

Toward the end of his mortal ministry, the Lord commanded the Prophet Joseph Smith as follows:

"Make a solemn proclamation of my gospel . . . to all the kings of the world, to the four corners thereof . . . and to all nations of the earth." (D&C 124:2-3.) He was to invite them to come to the light of truth, and use their means to build up the kingdom of God on earth.

In the spirit of this divine direction, on the sixth day of April 1845, and shortly after the Prophet Joseph Smith and his brother Hyrum had mingled their blood with that of the other martyrs of true religion, the Council of the Twelve made such a proclamation. They address it:

*"To all the Kings of the World;
To the President of the United States of America;
To the Governors of the several States;
And to the Rulers and People of all Nations:"*

In it they said:

"Know ye:

"That the kingdom of God has come: as has been predicted by ancient prophets, and prayed for in all ages; even that kingdom which shall fill the whole earth, and shall stand for ever.

"The great Eloheem . . . has been pleased once more to speak from the heavens: and also to commune with man upon the earth, by means of open visions, and by the ministration of Holy Messengers.

"By this means the great and eternal High Priesthood, after the Order of His Son, even the Apostleship, has been restored; or, returned to the earth.

"This High Priesthood, or Apostleship, holds the keys of the kingdom of

God, and power to bind on earth that which shall be bound in heaven; and to loose on earth that which shall be loosed in heaven. And, in fine, to do, and to administer in all things pertaining to the ordinances, organization, government and direction of the kingdom of God.

"Being established in these last days for the restoration of all things spoken by the prophets since the world began; and in order to prepare the way for the coming of the Son of Man.

"And we now bear witness that his coming is near at hand; and not many years hence, the nations and their kings shall see him coming in the clouds of heaven with power and great glory.

"In order to meet this great event there must needs be a preparation.

"Therefore we send unto you with authority from on high, and command you all to repent and humble yourselves as little children, before the majesty of the Holy One; and come unto Jesus [Christ] with a broken heart and a contrite spirit; and be baptized in his name, for the remission of sins (that is, be buried in the water in the likeness of his burial and rise again to newness of life, in the likeness of his resurrection), and you shall receive the gift of the Holy Spirit, through the laying on of the hands of the Apostles and elders, of this great and last dispensation of mercy to man.

"This Spirit shall bear witness to you, of the truth of our testimony; and shall enlighten your minds, and be in you as the spirit of prophecy and revelation. It shall bring things past to your understanding and remembrance; and shall show you things to come.

"By the light of this Spirit, received through the ministration of the ordinances—by the power and authority of the Holy Apostleship and Priesthood, you will be enabled to understand, and to be the children of light; and thus be prepared to escape all the things that are coming on the earth, and so stand before the Son of Man.

"We testify that the foregoing doc-

trine is the doctrine or gospel of Jesus Christ, in its fulness; and that it is the only true, everlasting, and unchangeable gospel; and the only plan revealed on earth whereby man can be saved." (*Messages of the First Presidency*, 1:252-54.)

Reaffirm these truths

It seems fitting and proper to me that we should reaffirm the great truths pronounced in this declaration and that we should proclaim them anew to the world.

To the rulers and peoples of all nations, we solemnly declare again that the God of heaven has established his latter-day kingdom upon the earth in fulfillment of prophecies. Holy angels have again communed with men on the earth. God has again revealed himself from heaven and restored to the earth his holy priesthood with power to administer in all the sacred ordinances necessary for the exaltation of his children. His church has been reestablished among men with all the spiritual gifts enjoyed anciently. All this is done in preparation for Christ's second coming. The great and dreadful day of the Lord is near at hand. In preparation for this great event and as a means of escaping the impending judgments, inspired messengers have gone, and are now going, forth to the nations of the earth carrying this testimony and warning.

Cannot endure in sin

The nations of the earth continue in their sinful and unrighteous ways. Much of the unbounded knowledge with which men have been blessed has been used to destroy mankind instead of to bless the children of men as the Lord intended. Two great world wars, with fruitless efforts at lasting peace, are solemn evidence that peace has been taken from the earth because of the wickedness of the people. Nations cannot endure in sin. They will be broken

up but the kingdom of God will endure forever.

Therefore, as humble servants of the Lord, we call upon the leaders of nations to humble themselves before God, to seek his inspiration and guidance. We call upon rulers and people alike to repent of their evil ways. Turn unto the Lord, seek his forgiveness, and unite yourselves in humility with his kingdom. There is no other way. If you will do this, your sins will be blotted out, peace will come and remain, and you will become a part of the kingdom of God in preparation for Christ's second coming. But if you refuse to repent or to accept the testimony of his inspired messengers and unite yourselves with God's kingdom, then the terrible judgments and calamities promised the wicked will be yours.

A way of escape

The Lord in his mercy has provided a way of escape. The voice of warning is to all people by the mouths of his servants. If this voice is not heeded, the angels of destruction will increasingly go forth, and the chastening hand of Almighty God will be felt upon the nations, as decreed, until a full end thereof will be the result. Wars, devastation, and untold suffering will be your lot except you turn unto the Lord in humble repentance. Destruction, even more terrible and far-reaching than attended the last great war, will come with certainty unless rulers and people alike repent and cease their evil and godless ways. God will not be mocked. He will not permit the sins of sexual immorality, secret murderous combinations, the killing of the unborn, and disregard for all his holy commandments and the messages of his servants to go unheeded without grievous punishment for such wickedness. The nations of the world cannot endure in sin. The way of escape is clear. The immutable laws of God remain steadfastly in the heavens above. When men and nations refuse to abide by them, the

penalty must follow. They will be wasted away. Sin demands punishment.

"And we know it"

When the voice of warning goes forth it is always attended by testimony. In the great declaration issued by the apostles of the Lord Jesus Christ in 1845, this is the testimony which was borne, and we who are the apostles today renew it as our witness:

"We say, then, in life or in death, in bonds or free, that the great God has spoken in this age.—*And we know it.*"

"He has given us the Holy Priesthood and Apostleship, and the keys of the kingdom of God, to bring about the restoration of all things as promised by the holy prophets of old.—*And we know it.*"

"He has revealed the origin and the Records of the aboriginal tribes of America, and their future destiny.—*And we know it.*"

"He has revealed the fulness of the gospel, with its gifts, blessings, and ordinances.—*And we know it.*"

"He has commanded us to bear witness of it, first to the Gentiles, and then to the remnants of Israel and the Jews.—*And we know it.*"

"He has also said that, if they do not repent, and come to the knowledge of the truth, . . . and also put away all murder, lying, pride, priestcraft, whoredom, and secret abomination, they shall soon perish from the earth, and be cast down to hell.—*And we know it.*"

"He has said, that when . . . the gospel in all its fulness [is] preached to all nations for a witness and testimony, He will come, and all Saints with him, to reign on the earth one thousand years.—*And we know it.*"

"He has said that he will not come in his glory and destroy the wicked, till these warnings were given and these preparations were made for his reception.—*And we know it.*"

"Heaven and earth shall pass away, but not one jot or tittle of his revealed

word shall fail to be fulfilled.

"Therefore, again we say to all people, Repent, and be baptized in the name of Jesus Christ, for remission of sins; and you shall receive the Holy Spirit, and shall know the truth, and be numbered with the house of Israel." (*Messages of the First Presidency*, 1:263-64.)

An Apostle's testimony today

Now there remains but one thing more for me to do today, and that is to bear my personal testimony.

I know that God lives, that he is a personal being, the Father of our spirits, and that he loves his children and hears and answers their righteous prayers. I know that it is his will that his children be happy. It is his desire to bless us all. I know that Jesus Christ is the Son of God, our Elder Brother, the very Creator and Redeemer of the world. I know that God has again established his kingdom on the earth in fulfillment of prophecy and that it will never be overcome, but it shall ultimately hold universal dominion in the earth and Jesus Christ shall reign as its King forever.

I know that God in his goodness has again revealed himself from the heavens and that Joseph Smith was called of God to reestablish that kingdom—The Church of Jesus Christ of Latter-day Saints. I testify that he accomplished this work, that he laid the foundations and that he committed to the Church the keys and powers to continue the great Latter-day work, which he began under the direction of Almighty God.

I know that Joseph Smith, although slain as a martyr to the truth, still lives and that as head of this dispensation—the greatest of all gospel dispensations—he will continue so to stand throughout the eternities to come. He is a prophet of God, a seer, and a revelator, as are his successors. I know that the inspiration of the Lord is directing the Church today because I have felt of its

power. I know that the First Presidency and other General Authorities of the Church have as their object and purpose the glory of God and the exaltation of his children. And finally, I know that no person who does not receive this work can be saved in the celestial kingdom of God and escape the condemnation of the Judge of us all.

Humbly and prayerfully I leave this testimony, knowing full well I must eventually meet my Maker and stand with all men before the judgment bar of God. More than anything else in all the world, I am grateful for this testimony of the divinity of this great latter-day work and exhort all men everywhere to give heed thereto, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

President Ezra Taft Benson has been our concluding speaker.

Through the miracle of satellite transmission, sessions of this conference will be heard over radio in countries of Central and South America, Mexico, Australia, and the Philippines.

Countries in Europe, South and Central America, Mexico, Africa, and parts of Asia will be able to receive broadcasts of these proceedings over International Short-wave radio.

This morning's session will be carried over television in Samoa and the Philippines.

We are grateful to the owners and operators of the radio and television stations for their cooperation in making possible such an extensive coverage of this conference.

A special Welfare Services Meeting will be held at 7 a.m. tomorrow morning (Saturday) in the Tabernacle. General Authorities, Regional Representatives, regional and area Welfare Services leaders, stake presidencies, high councilors involved in welfare production work, bishoprics, and stake and ward Relief Society presidencies are invited to attend.

The General Priesthood

conference to be held Saturday evening will be transmitted over closed-circuit from the Salt Lake Tabernacle to over 225,000 men of the Priesthood assembled in approximately 1,035 buildings throughout the United States, Canada, Australia, New Zealand and Korea.

KSL Radio and KIRO Radio at Seattle will rebroadcast sessions over extensive distances, beginning at midnight following each Conference day's proceedings.

The singing for this session has been furnished by the Relief Society Choir. We are grateful for the presence of you lovely sisters here today and for the numbers rendered so beautifully at this session of the Conference.

With Ellen N. Barnes conducting

and Robert Cundick at the organ, the Choir will now favor us with "Ever We Pray for Thee."

Following the singing, the benediction will be offered by Elder Bernard P. Brockbank, Assistant to the Twelve and supervisor of the Great Britain, Western Europe and South Africa Area.

This Conference will then stand adjourned until 10 a.m. tomorrow morning.

The Relief Society Choir sang the hymn, "Ever We Pray for Thee."

Elder Bernard P. Brockbank, Assistant to the Twelve, offered the benediction.

SECOND DAY MORNING MEETING

THIRD SESSION

The Third Session of the Conference began at 10 o'clock a.m. on Saturday, October 4, 1975.

President Spencer W. Kimball presided at and conducted this session of the conference.

The musical selections were provided by the Salt Lake Tabernacle Choir with Donald H. Ripplinger conducting and Alexander Schreiner at the organ.

President Kimball opened this session with the following remarks:

President Spencer W. Kimball

We extend a warm welcome to all who are assembled this morning in this the Third Session of the 145th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We also extend greetings to the many members and friends who are seated in the overflow congregations in the Assembly

Hall and Salt Palace and who are tuned to these proceedings by radio and television. Elder Joseph B. Wirthlin and Bishop H. Burke Peterson are on the stand in the Assembly Hall. Elder Rex D. Pinegar and Bishop Vaughan J. Featherstone are on the stand in the Salt Palace.

There are in attendance officers and members of the Church from many lands who have assembled to worship and counsel together in the traditional setting of the historical Tabernacle on Temple Square in Salt Lake City.

We are grateful to the managers and operators of radio and television stations throughout many parts of the world for the coverage being given to this session of the conference.

Earlier this week, the general officers and teachers of the Relief Society convened in Salt Lake City in their annual conference, where important instructions were given in matters of administration and teaching.

The music for this session will be

provided by the Tabernacle Choir under the direction of Brother Donald H. Ripplinger, newly appointed Associate Director of the Salt Lake Tabernacle Choir, with Alexander Schreiner at the organ.

The Choir will begin this service by singing "Come, Thou Glorious Day of Promise." The invocation will be offered by Elder Joseph Anderson, Assistant to the Twelve.

The Tabernacle Choir sang the hymn, "Come, Thou Glorious Day of Promise." Elder Joseph Anderson, an Assistant to the Twelve, offered the invocation.

President Marion G. Romney

Second Counselor in the First Presidency

My beloved brothers and sisters, I invite you to join in a prayer that while I speak you and I may both enjoy the Spirit. I will give you a lesson today that the Lord has taken great pains to bring to us.

Freedom, Peace & Prosperity

Among the questions frequently raised in connection with our upcoming national bicentennial is "Can we maintain our basic freedoms, peace, and prosperity for another 200 years?"

The answer to this question is *yes*, if we shall individually repent and conform to the laws of the God of this land, who is Jesus Christ.

He has stated the basics of his laws in the Ten Commandments, the Sermon on the Mount, and in the two great commandments:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . .

"And . . . thou shalt love thy neighbour as thyself." (Matt. 22:37, 39.)

President Spencer W. Kimball

The Choir will now favor us by singing "Sing Praise to God." Following the singing, we shall be pleased to hear from President Marion G. Romney, Second Counselor in the First Presidency.

The song, "Sing Praise to God" was rendered by the Choir.

President Kimball

President Marion G. Romney, Second Counselor in the First Presidency, will be our first speaker. He will be followed by Elder Gordon B. Hinckley of the Council of the Twelve Apostles.

Millennia ago he declared: "There shall none come into this land [he was speaking of America] save they shall be brought by the hand of the Lord.

" . . . this land is consecrated unto him whom he shall bring. And if it so be that they shall serve him according to the commandments which he hath given, it shall be a land of liberty unto them." (2 Ne. 1:6-7.)

Another ancient prophet said,

"This is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ." (Eth. 2:12.)

It is my purpose in making these remarks to point out from the record of ancient inhabitants of America that the foregoing decrees have been carried out.

Hill Cumorah

In the western part of the state of

New York near Palmyra is a prominent hill known as the "hill Cumorah." (Morm. 6:6.) On July twenty-fifth of this year, as I stood on the crest of that hill admiring with awe the breathtaking panorama which stretched out before me on every hand, my mind reverted to the events which occurred in that vicinity some twenty-five centuries ago—events which brought to an end the great Jaredite nation.

You who are acquainted with the Book of Mormon will recall that during the final campaign of the fratricidal war between the armies led by Shiz and those led by Coriantumr "nearly two millions" of Coriantumr's people had been slain by the sword; "two millions of mighty men, and also their wives and their children." (Eth. 15:2.)

As the conflict intensified, all the people who had not been slain—men "with their wives and their children" (Eth. 15:15)—gathered about that hill Cumorah (see Eth. 15:11).

"The people who were for Coriantumr were gathered together to the army of Coriantumr; and the people who were for Shiz were gathered together to the army of Shiz. . . .

"Both men women and children being armed with weapons of war . . . did march forth one against another to battle; and they fought all that day, and conquered not.

"And it came to pass that when it was night they were weary, and retired to their camps; and . . . took up a howling and a lamentation for the loss of the slain of their people." (Eth. 15:13, 15-16.)

This routine was repeated day after day until "they had all fallen by the sword, save it were Coriantumr and Shiz." Shiz himself "had fainted with the loss of blood.

"And it came to pass that when Coriantumr had leaned upon his sword, [and] rested a little, he smote off the head of Shiz.

"And it came to pass that after he had smitten off the head of Shiz, that Shiz raised upon his hands and fell; and

after that he had struggled for breath, he died.

"And it came to pass that Coriantumr fell to the earth, and became as if he had no life." (Eth. 15:29-32.)

Thus perished at the foot of Cumorah the remnant of the once mighty Jaredite nation, of whom the Lord had said, "There shall be none greater . . . upon all the face of the earth." (Eth. 1:43.)

As I contemplated this tragic scene from the crest of Cumorah and viewed the beautiful land of the Restoration as it appears today, I cried in my soul, "How could it have happened?"

Land of promise

The answer came immediately as I remembered that some fifteen to twenty centuries before their destruction, as the small group of their ancestors was being divinely led from the tower of Babel, the Lord "would that they should come forth even unto [this] land of promise, which was choice above all other lands, which the Lord God had preserved for a righteous people.

"And he had sworn in his wrath unto the brother of Jared [their prophet-leader], that whoso should possess this land . . . from that time henceforth and forever, should serve him, the true and only God, or they should be swept off when the fulness of his wrath should come upon them.

"And now, we can behold the decrees of God concerning this land," wrote the ancient prophet-historian, "that it is a land of promise; and whatsoever nation shall possess it shall serve God, or they shall be swept off when the fulness of his wrath shall come upon them. And the fulness of his wrath cometh upon them when they are ripened in iniquity.

"For behold, this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God or shall be swept off; for it is the everlasting decree of God." (Eth. 2:7-10.)

Pursuant to this decree concerning

the land of America, the Jaredites were swept off in the manner we have reviewed, because, rebelling against the laws of Jesus Christ—the God of the land—they “ripened in iniquity.”

Divinely led

Nor were they the only people who anciently were divinely led to this choice land to grow in righteousness to be a mighty nation and then to deteriorate in wickedness until they ripened in iniquity and were, pursuant to God's decree, swept off.

I emphasize “divinely led” because, as above indicated, the Lord told them that they were being so led, and “that there shall none come into this land save they shall be brought by the hand of the Lord.

“Wherefore, this land is consecrated unto him whom he shall bring. And if it so be that they shall serve him according to the commandments which he hath given, it shall be a land of liberty unto them; wherefore, they shall never be brought down into captivity; if so, it shall be because of iniquity; for if iniquity shall abound cursed shall be the land for their sakes, but unto the righteous it shall be blessed forever.” (2 Ne.1:6-7)

Nephites

This second civilization to which I refer, the Nephites, flourished in America between 600 B.C. and A.D. 400. Their civilization came to an end for the same reason, at the same place, and in the same manner as did the Jaredites'. From the account of their death struggle, I quote:

“And now,” says Mormon, their historian, “I finish my record concerning the destruction of my people, the Nephites. And it came to pass that we did march forth before the Lamanites . . . to the land of Cumorah. . . . And when . . . we had gathered in all the remainder of our people unto the land of Cumorah, . . . my people, with their

wives and their children, did . . . behold the armies of the Lamanites marching towards them; and with that awful fear of death which fills the breasts of all the wicked, did they await to receive them.

“And it came to pass that they did fall upon my people with the sword, and with the bow, and with the arrow, and with the ax, and with all manner of weapons of war.

“And it came to pass that my men were hewn down, yea, even my ten thousand who were with me, and I fell wounded in the midst; and they passed by me that they did not put an end to my life.

“And when they had gone through and hewn down all my people save it were twenty and four of us, (among whom was my son Moroni) and we having survived the dead of our people, did behold on the morrow . . . from the top of the hill Cumorah, [230,000] of my people who were hewn down, . . .

“Even all my people, save it were those twenty and four who were with me, and also a few who had escaped into the south countries, and a few who had dissented over unto the Lamanites, had fallen. . . .

“And my soul was rent with anguish, . . . and I cried:

“O ye fair ones, how could ye have departed from the ways of the Lord! . . . How could ye have rejected that Jesus, who stood with open arms to receive you!

“Behold, if ye had not done this, ye would not have fallen. . . .

“O ye fair sons and daughters, ye fathers and mothers, ye husbands and wives, . . . how is it that ye could have fallen! . . .

“O that ye had repented before this great destruction had come upon you.” (Morm. 6:1, 4, 5, 7, 9-11, 15-19, 22.)

Moroni a little later wrote:

“Behold I, Moroni, do finish the record of my father, Mormon. . . .

“... after the great and tremendous battle at Cumorah, . . . the Nephites who had escaped into the country

southward were hunted by the Lamanites, until they were all destroyed.

"And my father also was killed by them, and I even remain alone to write the sad tale of the destruction of my people." (Morm. 8:1-3.)

The tragic fate of the Jaredite and the Nephite civilizations is proof positive that the Lord meant it when he said that this "is a land of promise; and whatsoever nation shall possess it shall serve God, or they shall be swept off when the fulness of his wrath shall come upon them. And the fulness of his wrath cometh upon them when they are ripened in iniquity." (Eth. 2:9.)

Gentiles

This information, wrote Moroni, addressing himself to us who today occupy this land, "cometh unto you, O ye Gentiles" (now, *Gentiles* is the term used by the Book of Mormon prophets to refer to the present inhabitants of America and to the peoples of the old world from which they came), "[this] cometh unto you, O ye Gentiles, that ye may know the decrees of God—that ye may repent, and not continue in your iniquities until the fulness come, that ye may not bring down the fulness of the wrath of God upon you as the inhabitants of the land have hitherto done.

"Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ." (Eth. 2:11-12)

Columbus

In 1492, in harmony with the Lord's statement heretofore quoted, "that there shall none come into this land save they shall be brought by the hand of the Lord" (2 Ne. 1:6), Columbus was divinely led to America.

Away back between 590 and 600 years B.C., Nephi, looking in vision

down the stream of time, "beheld a man among the Gentiles [that is, among the nations of Europe], who was separated from [this promised land] by the many waters; and I beheld," said he, "the Spirit of God, that it came down and wrought upon the man; and he went forth upon the many waters, even unto . . . the promised land.

"And it came to pass that I beheld the Spirit of God, that it wrought upon other Gentiles; and they went forth . . . upon the many waters.

"And it came to pass that I beheld many multitudes of the Gentiles upon the land of promise." (1 Ne. 13:12-14.)

Columbus himself corroborated the fact that he was divinely led to this land.

"In the royal presence of Isabella, Irving [his biographer] says: 'He unfolded his plans with eloquence and zeal for he felt himself, as he afterwards declared, *kindled as with a fire from on high, and considered himself the agent chosen of heaven to accomplish the grand design.* . . .

"His son Fernando, in the biography of his father quotes him as saying on one occasion: '*God gave me the faith and afterwards the courage so that I was quite willing to undertake the journey.*'

"And the will of Columbus reads:

"*'In the name of the . . . holy trinity, who inspired me with the idea and afterwards made it perfectly clear to me that I could navigate and go to the Indies from Spain, by traversing the ocean westward.'*" (Nephi Lowell Morris, *Prophecies of Joseph Smith and Their Fulfillment*, Deseret Book, 1945, pp. 289, 294-95; italics added.)

Because Columbus was led, we are here in this choice land.

Wise men raised up

God gave us victory in the Revolutionary War. We are indebted to him for our nation's independence. He has prospered us in every righteous endeavor. He established the Constitution of the United States "by the hands

of wise men whom [he] raised up unto this very purpose." (D&C 101:80.)

He himself with his Beloved Son appeared to the Prophet Joseph Smith to open a new dispensation of the gospel of Jesus Christ here in this land. He has established his Church here and has sent and is sending representatives thereof into every nook and corner of the land—and as far as possible to all the earth—to declare and teach the laws of Jesus Christ, the God of this land.

Decree of God

He has revealed anew and repeated over and over again the ancient decree:

He has revealed anew and repeated over and over again the ancient decree: "This is a land which is choice above all other lands; wherefore he that doth possess it shall serve God or shall be swept off; for it is the everlasting decree of God" concerning this land. (Eth. 2:10.)

This knowledge has been revealed to us that we "may know the decrees of God—that [we] may repent, and not continue in [our] iniquities until the fulness come, that [we] may not bring down the fulness of the wrath of God upon [us] the inhabitants of the land have hitherto done." (Eth. 2:11.)

Second coming of Christ

We are living in the dispensation of the fulness of times, which will be climaxed by the second advent of the Lord Jesus Christ. Concerning the approach of that event and what is in store for the inhabitants of the earth between now and then, the Lord said 144 years ago:

"The wrath of God shall be poured out upon the wicked without measure. . . .

"Wherefore the voice of the Lord is

unto the ends of the earth, that all that will hear may hear."

And this is his message: "Prepare ye, prepare ye for that which is to come, for the Lord is nigh;

"And the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth. . . .

"The hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion.

"And also the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon . . . the world." (D&C 1:9, 11-13, 35-36.)

Now my beloved brethren and sisters everywhere, both members of the Church and nonmembers, I bear you my personal witness that I know that the things I have presented to you today are true—both those pertaining to past events and those pertaining to events yet to come. The issue we face is clear and well defined. The choice is ours. The question is: Shall we of this dispensation repent and obey the laws of the God of the land, who is Jesus Christ, or shall we continue to defy them until we ripen in iniquity?

That we will repent and obey and thereby qualify to receive the blessings promised to the righteous in this land, I humbly pray in the name of Jesus Christ, our Redeemer. Amen.

President Spencer W. Kimball

We have just listened to President Marion G. Romney, Second Counselor in the First Presidency. Elder Gordon B. Hinckley of the Council of the Twelve will now address us. He will be followed by Elder O. Leslie Stone, Assistant to the Twelve.

Elder Gordon B. Hinckley

of the Council of the Twelve

With appreciation for the tremendous responsibility of speaking from this pulpit, I seek the direction of the Holy Spirit.

Immorality

A young man recently came to see me. He was handsome in appearance, a good student, personable, but deeply troubled. He announced that he has long been involved in deviant moral activity but has now come to have serious questions about it.

"What brought this change of attitude?" I asked.

He pointed to a ring on his little finger. It was a beautiful diamond in a heavy gold setting, a handsome ring which he showed me with pride. "It was my grandfather's," he said. "In his old age he gave it to my father who was his eldest son; and my father gave it to me, his eldest son. The other night I was with a friend of my own kind, and he, knowing the story of my ring, asked, 'To whom will you give it? I guess you're the last one.'

"I was shaken by that," he continued. "I had never thought of it before. 'Where am I going?' I asked myself. 'I am walking down a blind alley, where there is neither light, nor hope, nor future.' I suddenly realized I need help."

We talked of the influences that had put him where he is, of the home from which he came, of associations with other young men, of books and magazines read, of shows seen. He spoke of many friends in similar circumstances or worse.

As I walked from my office toward my home that evening, I could not get from my mind the tragic figure of that young man now finding himself face to face with the fact that for so long as he continued with his present pattern, he

could never have a son of his own to whom he might someday pass his grandfather's ring. The bleakness of his future had brought him pleading for help.

Following dinner, I picked up the morning paper, which I had not previously read. Thumbing through its pages, my eyes stopped on the theater ads, so many of them an open appeal to witness that which is debauching, that which leads to violence and sex.

I turned to my mail and found a small magazine which lists the television fare for the coming week and saw titles of shows aimed in the same direction. A news magazine lay on my desk. This particular issue was devoted to the rising crime rate, with a graph showing that while the population increased only 11 percent from 1963 to 1973, violent crime had increased a shocking 174 percent. Articles in the magazine spoke of additional billions for increased police forces and larger prisons.

Pornography

The flood of pornographic filth, the inordinate emphasis on sex and violence are not peculiar to this land. The situation is as bad in Europe and in many other areas. News stories tell of the production in Denmark of a filthy, erotic, and blasphemous movie to be produced on the life of the Son of God. The whole dismal picture indicates a weakening rot seeping into the very fiber of society.

Our legislatures and courts are affected by this wave. Legal restraints against deviant moral behavior are eroding under legislative enactments and court opinions. This is done in the name of freedom of speech, freedom of the press, freedom of choice in so-called personal matters. But the bitter fruit of these so-called freedoms has been en-

slavement to debauching habits and behavior that leads only to destruction. A prophet, speaking long ago, aptly described the process when he said, "And thus the devil cheateth their souls, and leadeth them away carefully down to hell." (2 Ne. 28:21.)

Oppose evil

On the other hand, I am satisfied that there are millions upon millions of good people in this and in other lands. For the most part, husbands are faithful to wives, and wives to husbands. Their children are being reared in sobriety, industry, and faith in God. Given the strength of these, I am one who believes that the situation is far from hopeless. I am satisfied that there is no need to stand still and let the filth and violence overwhelm us, or to run in despair. The tide, high and menacing as it is, can be turned back if enough of the kind I have mentioned will add their strength to the strength of the few who are now effectively working. I believe the challenge to oppose this evil is one from which members of The Church of Jesus Christ of Latter-day Saints, as citizens, cannot shrink. And if we are ever to begin, let it be now.

In that spirit, I should like to suggest four points of beginning:

The first: *Begin with yourself.* Reformation of the world begins with reformation of self. It is a fundamental article of our faith that "We believe in being honest, true, chaste, benevolent, [and] virtuous." (Article of Faith 13.)

We cannot hope to influence others in the direction of virtue unless we live lives of virtue. The example of our living will carry a greater influence than will all the preaching in which we might indulge. We cannot expect to lift others unless we stand on higher ground ourselves.

Respect for self is the beginning of virtue in men. That man who knows that he is a child of God, created in the image of a divine Father and gifted with a potential for the exercise of great

and godlike virtues, will discipline himself against the sordid, lascivious elements to which all are exposed. Said Alma to his son Helaman, "Look to God and live." (Al. 37:47.)

It is a matter of more than passing interest that the Lord, as he spoke to the multitude on the Mount, included this marvelous declaration: "Blessed are the pure in heart: for they shall see God." (Matt. 5:8.)

A wise man once said, "Make of yourself an honest man, and there will be one fewer rascals in the world."

And it was Shakespeare who put into the mouth of one of his characters this persuasive injunction: "To thine ownself be true, And it must follow, as the night the day, Thou canst not then be false to any man." (*Hamlet*, 1, iii, 78-80.)

I should like to give to every man within the sound of my voice a challenge to lift his thoughts above the filth, to discipline his acts into an example of virtue, to control his words that he speak only that which is uplifting and leads to growth.

Responsibility of parents

And now my second point of beginning: *A better tomorrow begins with the training of a better generation.* This places upon parents the responsibility to do a more effective work in the rearing of children. The home is the cradle of virtue, the place where character is formed and habits are established. The home evening is the opportunity to teach the ways of the Lord.

You know that your children will read. They will read books and they will read magazines and newspapers. Cultivate within them a taste for the best. While they are very young, read to them the great stories which have become immortal because of the virtues they teach. Expose them to good books. Let there be a corner somewhere in your house, be it ever so small, where they will see at least a few books of the kind upon which great minds have been nourished.

Let there be good magazines about the house, those which are produced by the Church and by others, which will stimulate their thoughts to ennobling concepts. Let them read a good family newspaper that they may know what is going on in the world without being exposed to the debasing advertising and writing so widely found. When there is a good show in town, go to the theater as a family. Your very patronage will give encouragement to those who wish to produce this type of entertainment. And use that most remarkable of all tools of communication, television, to enrich their lives. There is so much that is good, but it requires selectivity. President Kimball spoke yesterday of the efforts of the television networks to present in prime-time evening hours suitable family entertainment. Let those who are responsible for this effort know of your appreciation for that which is good and also of your displeasure with that which is bad. In large measure, we get what we ask for. The problem is that so many of us fail to ask, and, more frequently, fail to express gratitude for that which is good.

Let there be music in the home. If you have teenagers who have their own recordings, you will be prone to describe the sound as something other than music. Let them hear something better occasionally. Expose them to it. It will speak for itself. More of appreciation will come than you may think. It may not be spoken, but it will be felt, and its influence will become increasingly manifest as the years pass.

Building public sentiment

Now my third point of beginning: *The building of public sentiment begins with a few earnest voices.* I am not one to advocate shouting defiantly or shaking fists and issuing threats in the faces of legislators. But I am one who believes that we should earnestly and sincerely and positively express our convictions to those given the heavy responsibility of making and enforcing our laws. The

sad fact is that the minority who call for greater liberalization, who peddle and devour pornography, who encourage and feed on licentious display make their voices heard until those in our legislatures may come to believe that what they say represents the will of the majority. We are not likely to get that which we do not speak up for.

Let our voices be heard. I hope they will not be shrill voices, but I hope we shall speak with such conviction that those to whom we speak shall know of the strength of our feeling and the sincerity of our effort. Remarkable consequences often flow from a well-written letter and a postage stamp. Remarkable results come of quiet conversation with those who carry heavy responsibilities.

Declared the Lord to this people: "Wherefore, be not weary in well-doing, for ye are laying the foundation of a great work. And out of small things proceedeth that which is great.

"Behold, the Lord requireth the heart and a willing mind." (D&C 64:33-34.)

This is the essence of the matter—"the heart and a willing mind." Speak to those who enact the regulations, the statutes, and the laws—those in government on local, state, and national levels; and those who occupy positions of responsibility as administrators of our schools. Of course, there will be some who will slam the door, some who will scoff. Discouragement may come. It has always been thus. Edmund Burke, speaking on the floor of the House of Commons in 1783, declared concerning the advocate of an unpopular cause:

"He well knows what snares are spread about his path. . . . He is traduced and abused for his supposed motives. He will remember that obloquy is a necessary ingredient in the composition of all true glory; he will remember . . . that calumny and abuse are essential parts of triumph." (Quoted in foreword to John F. Kennedy, *Profiles in Courage*, New York: Harper & Row, 1964, p. xviii).

The apostle Paul, in his defense

before Agrippa, gave an account of his miraculous conversion while on the way to Damascus, declaring that the voice of the Lord commanded him to "rise, and stand upon thy feet." (Acts 26:16.)

I think the Lord would say to us, "Rise, and stand upon thy feet, and speak up for truth and goodness and decency and virtue."

Enlisting the strength of God

Finally, my fourth point of beginning: *Strength to do battle begins with enlisting the strength of God.* He is the source of all true power. Declared Paul to the Ephesians:

"Finally my brethren, be strong in the Lord, and in the power of his might.

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

"Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand." (Eph. 6:10-13.)

Brethren and sisters, the tide of evil

flows. It has become a veritable flood. Most of us, living somewhat sheltered lives, have little idea of the vast dimensions of it. Billions of dollars are involved for those who pour out pornography, for those who peddle lasciviousness, for those who deal in bestiality, in perversion, in sex and violence. God give us the strength, the wisdom, the faith, the courage as citizens to stand in opposition to these and to let our voices be heard in defense of those virtues which, when practiced in the past, made men and nations strong, and which, when neglected, brought them to decay.

God lives. He is our strength and our helper. As we strive, we shall discover that legions of good men and women will join with us. For this I humbly pray, in the name of him of whom I testify, even the Lord Jesus Christ. Amen.

President Spencer W. Kimball

Elder Gordon B. Hinckley of the Council of the Twelve Apostles has just spoken to us.

Elder O. Leslie Stone, Assistant to the Council of the Twelve, will now address us.

Elder O. Leslie Stone

Assistant to the Council of the Twelve

My dear brethren and sisters, the subject I have chosen to speak about this morning is the value of a good reputation.

From this pulpit we've heard many great messages emphasizing the importance of living the gospel and improving our lives. If you were asked the question, "Why is it important to keep the commandments and live the teachings of Christ?" what would your answer be?

Serving our fellowmen

Perhaps many of us would say, "To gain eternal life."

That's right, to gain eternal life. But for whom? For ourselves? Yes, that's part of it. But Christ taught, "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it." (Mark 8:35.)

We should focus, not on serving

ourselves, but on serving our fellowmen, thereby losing ourselves in the service of our Heavenly Father, his work and his glory. In order to be most effective in our service, we need to put our own lives in order. Then, as we live the gospel, our lives will reflect righteousness and virtue, and we will be a powerful influence for good in the lives of others. This is why it is not enough to be righteous for the sake of our *own* salvation. We must let our goodness radiate to *others*, that through our example and reputation they will lift their lives and have the desire to follow the Savior's pattern of living.

On judging and being judged

As we go about our daily activities, we're often being judged by our fellowmen. Some of these judgments may be just, and some may be unjust. We can't always control what others think of us, or how others judge us, but we can control the kinds of messages we send out through our behavior. We should do all we can to establish for ourselves a worthy reputation, for such is of priceless worth. It is often the key to influencing others for good, and can be the means of bringing the gospel into their lives.

Reputation

The importance of what a good reputation means was emphasized to me when I entered into business many years ago with a great business leader. Our plans were to start a new wholesale business. He was to furnish the capital, and I was to furnish the management. After we reached an understanding he wrote me a check for a very large amount of money, and then he said, "If the business is a success, you will get all the credit; and if the business fails, you will likewise get all the credit." He then went on to say, "Should the business fail, you will lose more than I will. I'll only lose money, and I have more of that; but you will lose your reputation,

which is much more valuable than money."

I will never forget the value this highly successful businessman placed on reputation. Fortunately for both of us, the business was successful.

I prefer not to think of reputation as a superficial facade, attempting to indicate depth where there is only shallowness, honesty where there is deceit, or virtue where there is unrighteousness. Rather, I like to think of reputation as a window, clearly exhibiting the integrity of one's soul. It is through this integrity of thought and integrity of conduct that we become pure and holy before the Lord. It is in this state that we can be most effective in serving our fellowmen.

Other-centered

Christ taught us to be *other-centered*. It is not enough for us to live the gospel inwardly; we need to be shining examples to all with whom we come in contact. In this sense, it's not only what we *are* that's important: what others think of us is *also* important. In order to be truly effective as missionaries, we need to be known for our good qualities, to have an unspotted reputation in all things.

Dependability

I would like, for example, to be known for my dependability—for being honest and upright in all my dealings. I would like to be known as a man who meets his financial obligations on due date or prior thereto, a man whose word is as good as his bond. I would like to be known as one who is trustworthy and as one whose loyalty is unquestionable. I would like to be known as one who keeps the commandments and one who is fully committed in helping to build the kingdom of God.

Sometimes we hear a comment like, "What does it matter what I do? It's my life, and I can do what I want with it." It may be true that we are the

ones most affected by our own actions. But in this life, no man is an island; every mortal's life is intertwined with others' lives. It is not possible for a person to represent *only* himself. *Every* individual represents certain other people or groups of people as well. For example, we are all representatives of our own families, and the reputation of a family is established through the actions of individual family members.

"What have you done with my name?"

President George Albert Smith told the story of a time when he was seriously ill and had traveled to St. George, Utah, to see if it would improve his health. He became so weak that he could scarcely move. In his account he recalled: "One day, under these conditions, I lost consciousness of my surroundings and thought I had passed to the Other Side. I found myself standing with my back to a large and beautiful lake, facing a great forest of trees. . . . I realized, or seemed to realize, that I had finished my work in mortality and had gone home. I began to look around, to see if I could not find someone. There was no evidence of anyone living there, just those great, beautiful trees in front of me and the wonderful lake behind me.

"I began to explore, and soon I found a trail through the woods which seemed to have been used very little, and which was almost obscured by grass. I followed this trail, and after I had walked for some time and had traveled a considerable distance through the forest, I saw a man coming towards me. I became aware that he was a very large man, and I hurried my steps to reach him, because I recognized him as my grandfather. . . . I remember how happy I was to see him coming. I had been given his name and had always been proud of it.

"When Grandfather came within a few feet of me, he stopped. His stopping was an invitation for me to stop.

Then—and this I would like the boys and girls and young people never to forget—he looked at me very earnestly and said:

"I would like to know what you have done with my name."

"Everything I had ever done passed before me as though it were a flying picture on a screen—everything I had done. Quickly this vivid retrospect came down to the very time I was standing there. My whole life had passed before me. I smiled and looked at my grandfather and said:

"I have never done anything with your name of which you need be ashamed."

"He stepped forward and took me in his arms, and as he did so, I became conscious again of my earthly surroundings. My pillow was as wet as though water had been poured on it—wet with tears of gratitude that I could answer unashamed."

President Smith continued to say, "I have thought of this many times, and I want to tell you that I have been trying, more than ever since that time, to take care of that name. So I want to say to the boys and girls, to the young men and women, to the youth of the Church and of all the world: Honor your fathers and your mothers. Honor the names that you bear, because some day you will have the privilege and the obligation of reporting to them (and to your Father in heaven) what you have done with their name." (George Albert Smith, *Sharing the Gospel with Others*, Deseret Book Company, 1948, pp. 111-12.)

We represent others

Not only do we represent our families, but each of us belongs to a community, state, province, or nation whose collective reputation is based on the actions of individuals. Many of us represent the business or organization from which we earn our living. Students represent the schools which they attend. As members of the Church we all

represent the Church through our actions. What is our message?

Our sacred responsibility

We have a special sacred responsibility. When we are baptized, we take upon ourselves the name of Christ. Each week as we partake of the sacrament, we renew this covenant with our Heavenly Father, to take upon ourselves the name of his Son, to always remember him and keep his commandments, that we might always have his Spirit to be with us. (See D&C 20:77.)

Through baptism we become members of Christ's family. We bear his name. We represent him here on earth as holders of his priesthood and as members of his kingdom.

We have the privilege to represent him to others, to bear his message to his children throughout the world, to be missionaries. We have the responsibility to be worthy of his name, to represent him well in every way, to every person we meet—to so live that our lives are Christian sermons in operation. For Christ has said:

"Ye are the light of the world. A city that is set on an hill cannot be hid.

"Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:14-16.)

Building character

As we build our character, our light will shine brighter, and our outward reputation will become but a reflection

of our inward self; then will our reputation be one, both before God and before our fellowmen.

I know through many years of experience in both Church and business affairs that it is highly important to maintain a good and worthy reputation in all that we do.

I testify that in order to obtain real joy and happiness in this life and be effective servants of the Lord in helping to build his kingdom, we must build and retain a good reputation. This can only be accomplished by repenting of our sins and living the principles of the gospel, thereby keeping the commandments of God.

May we all do this, I humbly pray, in the name of our Lord and Savior, Jesus Christ. Amen.

President Spencer W. Kimball

We have just listened to Elder O. Leslie Stone, Assistant to the Council of the Twelve.

The Congregation and Choir will now join in singing, "Hope of Israel." After the singing, Elder John H. Vandenberg, Assistant to the Twelve, will address us.

The congregation joined the Tabernacle Choir in singing, "Hope of Israel."

President Kimball

Elder John H. Vandenberg, Assistant to the Twelve, will now address us. He will be followed by Elder William H. Bennett, Assistant to the Twelve.

Elder John H. Vandenberg

Assistant to the Council of the Twelve

"Observe with a learning eye"

In a small hall in the city of Liverpool, England, during the winter of 1925-26, a group of missionaries destined to various parts of Great Britain and the European continent were gathered to receive counsel and instruction from Elder James E. Talmage, the European Mission president. Part of the counsel given included this cautionary advice: "Since you have come from modest-size western communities in America you will, no doubt, observe some customs and methods which differ from those you are used to, which may cause you to want to criticize them. Be careful that you do not. Remember, you are the foreigner in a foreign land. You are their guests. You will soon find that such customs and methods are good. They are the results of proven experiences. It is better to observe with a learning eye."

Having been one of those missionaries, assigned to the Netherlands, during my time spent there I found that the counsel given was wise. From my arrival till my departure, I learned much from my observations. I visited many of its cities, observed their clean surroundings, the picturesque buildings, the many well-maintained waterways and canals. Above all, I experienced an association with a happy people. I observed many people proceeding to the large and beautiful churches on the Sabbath day. The people were cheerful and prosperous, living under a parliamentary system of government. I learned of their history. We, as missionaries, were permitted to freely move about in our proselyting efforts. Here was a nation which had fought eighty long years, with much sacrifice, to gain religious freedom. Here was a nation which had close ties with America, for had they not given

refuge to the Pilgrims who came to avoid religious persecution in England and after a few years moved on to the shores of America? There is no doubt that many people from the Netherlands emigrated to America, and with their love of liberty and their faith in God contributed much to some of the American colonies which were established so that their citizens could worship God according to their consciences.

Bigotry

The thought has occurred to me that the Father of our Country, George Washington, was not unaware of the struggle of the European nations, the Netherlands included, in breaking the bonds of bigotry. Certainly, as well tutored as he was, it would be unlikely for him not to have been informed of a nation which had fought eighty years in the effort. He had very strong feelings about the subject of religion. In rereading a required assignment of my high school days, which was a study of his farewell address delivered to Congress in 1796, I am impressed with his forthrightness. May I call attention to some of his thoughts on the subject? He said:

Religion and virtue

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labour to subvert these great pillars of human happiness—these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them. . . . Let it simply be asked, Where is the security for property, for reputation, for life, if the sense of religious obligation

desert the oaths which are the instrument of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that that national morality can prevail in exclusion of religious principle.

"It is substantially true that virtue or morality is a necessary spring of popular government. The rule indeed extends with more or less force to every species of free government. Who that is a sincere friend to it can look with indifference upon attempts to shake the foundation of the fabric?" (See *Documents of American History*, New York: Meredith Corporation, 1968, p. 173.)

Surely the happiness and felicity of the people of the Netherlands was commensurate to their application of the powers of religion and virtue. Associated with this nature of the people, I observed their sensitivity to cleanliness. As we proselyted from door to door, we became aware of the areas where the people lived. They took extreme care to keep their dwellings and their surroundings in excellent condition. Never did they allow debris to accumulate in their streets. Never did they allow their refuse receptacles to remain standing in the streets; their laws prohibited it. That was fifty years ago. I was pleased to learn that this sensitivity still prevails, according to a recent newspaper article which reads in part:

"The first thing any American notices in Holland is what's missing. . .

"As usual, of course, the dirt is missing, and the tin cans and the pages of old newspapers blowing in the gutters. The drunks are missing also, and the wine bottles in alleyways, the half-starved dogs, the odors that ought to emanate from so much slow-running water.

"The Dutch have always known what to do about pollution, waste and ugliness. They forbid it." (Tom Broden,

"Holland: Taking the Tension Out of Life," *Washington Post*, June 7, 1975, p. A-11.)

Cleanliness

Though their dwellings might have been modest, extreme care was taken to keep them clean. Frequently, on our morning tours, we would find the women polishing the brass on the doors, scrubbing the entrances to their homes, and in most instances extending the scrubbing to the sidewalks. One need not ask why, as it was obvious that the custom was prompted by the knowledge that if you walk a clean street you will not collect dirt and impurities to carry into the home. Perhaps the same idea might as well be applied to the mind—a continuous scrubbing to wipe out the impurities that might enter into it so that the soul might not be contaminated.

As I observed this custom of cleanliness, I was quick to remember the "why" of the admonition given to me in my boyhood days as I sought to neglect the daily routine of washing the hands and face. "Cleanliness is next to godliness," came the gentle reminder from my parents. I heard that so often I thought it was scripture, and it was not until later in life that I found it to be a statement in a sermon of John Wesley. And I'd like to inject in your minds here—there is indeed an alliance between physical cleanliness and spiritual cleanliness, just as the clean body, clean home, and clean surroundings stay the spread of disease, so the clean mind, clean thoughts and acts stay the spread of evil. A progressive statement from the Hebrew Fathers reads, "The doctrines of religion are resolved into carefulness; carefulness into vigorousness; vigorousness into guiltlessness; guiltlessness into abstemiousness; abstemiousness into cleanliness; cleanliness into Godliness." (Burton Stevenson, ed., *The Home Book of Quotations*, New York: Dodd, Mead, 1956, p. 279.)

On to perfection

The purpose of scripture or the doctrines of religion is to keep people from dwindling in unbelief and to ultimately help bring their souls into a state of cleanliness, that they may dwell with their Father in heaven in the eternities. It is a step-by-step process. Paul refers to the doctrines in his epistle to the Hebrew saints in that specific manner:

"Therefore not leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God.

"Of the doctrine of baptisms, of laying on of hands, and of the resurrection of the dead, and of eternal judgement.

"And we will go on to perfection." (Heb. 6:1-3, Inspired Version.)

Repentance

But a more specific presentation of the doctrine was set forth in the beginning, when God spoke to Adam. This is the scripture:

"Wherefore teach it unto your children, that all men, everywhere, must repent, or they can in nowise inherit the kingdom of God, for no unclean thing can dwell there, or dwell in his presence. . . .

"Therefore I give unto you a commandment, to teach these things freely unto your children, saying:

"That by reason of transgression cometh the fall, which fall bringeth death, and inasmuch as ye were born into the world by water, and blood, and spirit, which I have made, and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water, and the Spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory;

"For by the water ye keep the com-

mandment; by the Spirit ye are justified, and by the blood ye are sanctified." (Moses 6:57-60.)

A religious doctrine, to mean something to anyone, must have the solid foundation of being true. If it is built on myth, superstition, supposition, imagination, or on the commandments of men, it will not have substance. We may be concerned today with the decline of morality and integrity in our modern society, but when the ideas of faith become principles without works instead of a living fountain, when religion is only membership in a church for status purposes, what else can be expected? It is time for all mankind to ask of God, since he is our Creator, "What do you require of us?" The answer to that question has been given. Jesus taught what his Father taught—that "all men . . . must repent, or they can in nowise inherit the kingdom of God, for no unclean thing can dwell there." (Moses 6:57.) He taught the plan of salvation and encouraged mankind to "Come, follow me." (Luke 18:22.) He said, "My doctrine is not mine, but his that sent me.

"If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself." (John 7:16-17.) The doctrine taught by the Savior has never faltered.

Study the scriptures

The gospel is the governing principle of the individual; it was designed for him, to give certainty to his life and to explain the purpose of his existence and the eternal nature of it. Through adherence to its laws and ordinances he may become a citizen of the kingdom of God.

The principles of the progressive steps to be taken were alluded to in Paul's words previously presented. The progressive process to be followed might well be as outlined in the words of the Hebrew Fathers. They can be put to the test. They will, in fact, when applied, bring a person to that state of

cleanliness demanded by our Heavenly Father.

Using the doctrine heretofore recited from the scripture of God's presentation to Adam, it behooves all to carefully study the doctrine as admonished by the ancient prophet, Moroni. He presents a formula which can be recommended for all scripture study:

"Behold, I would exhort you that when ye shall read these things, . . . that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam even down unto the time that ye shall receive these things, and ponder it in your hearts. . . .

"I would exhort you that ye would ask God, the Eternal Father, in the

name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost." (Moro. 10:3-4.) I so witness and testify, in the name of Jesus Christ. Amen.

President Spencer W. Kimball

Elder John H. Vandenberg, Assistant to the Twelve, has just addressed us.

Elder William H. Bennett, Assistant to the Twelve, will now speak to us. He will be followed by Elder Delbert L. Stapley of the Council of the Twelve Apostles.

Elder William H. Bennett

Assistant to the Council of the Twelve

My brothers and sisters, from earliest times to the present our Father in heaven has entered into covenants with his children, and has promised to bless his children if they will be true and faithful in keeping those covenants. My message today will deal with some of those covenants and blessings.

We first existed as spirits

From the scriptures we learn that all of us existed as spirits, literally spirit children of our Father in heaven, before we were born in the flesh. All were not of equal intelligence; some were more obedient and faithful than others, and as a result they merited special blessings and were chosen for very special missions here on earth. (See Abr. 3:11-12, 14, 16-19, 22-23.)

From the scriptures we can identify some of these chosen individuals, starting with Michael who was referred to as the Archangel, one of high rank in the spirit world. He was chosen to be

Adam, the first man, to stand forever under the Father and the Son at the head of the human family. Others of the chosen were Seth, the most faithful of Adam's sons after the death of the righteous Abel, and Enoch, through whose lineage the Lord promised would come Noah and the Messiah, and that his posterity should remain while the earth should stand. Another one was Noah, who was chosen to be the second father of the human race here on earth, after the flood. Another was Shem, the chosen son of Noah; and also Abraham, Isaac, and Jacob. (See Abr. 1:3; Moses 1:34; 6:8, 22, 45-46; Luke 3:8; D&C 29:26; 88:112-115; 78:16; 107:53-56; 116; *Teachings of the Prophet Joseph Smith*, p. 157.)

In the midst of idolatry, Abraham continued to worship the true God and proved true in every test the Lord gave him; therefore, the Lord made a sacred covenant to bless Abraham and his faithful posterity to the latest generation. Abraham "became a rightful heir,

a High Priest, holding the right belonging to the fathers." (Abr. 1:2.) This right to the priesthood continued on down through the lineage of the faithful "according to the appointment of God unto the fathers concerning the seed." (Abr. 1:4; see also D&C 84:14-16.)

Prepared from the foundation

The question might be asked, why were certain ones chosen to bear the priesthood and represent God in the earth as his special ministers? The prophet Alma gave this very convincing answer as recorded in the Book of Mormon:

"And this is the manner after which they were ordained—being called and prepared from the foundation of the world according to the foreknowledge of God, on account of their exceeding faith and good works; in the first place being left to choose good or evil; therefore they having chosen good, and exercising exceeding great faith, are called with a holy calling. . . .

"And thus they have been called to this holy calling on account of their faith." (Al. 13:3-4.)

Promise to Abraham

Abraham, therefore, because of his premortal faithfulness, was permitted to be born on earth through the lineage of faithful fathers also entitled to bear the priesthood. Abraham having added to his previous good works by proving himself preeminently faithful in all the tests of earth life, the Lord made with him this solemn covenant as recorded in Abraham 2:8-9, 11:

"My name is Jehovah, and I know the end from the beginning; therefore my hand shall be over thee.

"And I will make of thee a great measure, and make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee, that in their hands they shall bear this ministry and Priesthood unto all nations. . . .

"And I will bless them that bless

thee, and curse them that curse thee; and in thee . . . and in thy seed . . . shall all the families of the earth be blessed, even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal."

The Lord renewed this covenant with Isaac, the faithful son of Abraham (see Gen. 17:19-21; 24:60; 25:11; 26:1-4), and confirmed the blessings of Abraham and Isaac upon Jacob. Jacob was renamed Israel by the Lord, and his posterity have been known as the children of Israel, the chosen people of the Lord. Their special mission is to bear the priesthood and keep alive in the world the knowledge of the true God and the true gospel.

The Lord's covenant with Abraham included the promise that, in addition to Abraham's direct descendants, all who would receive the gospel from that time forth should also become Abraham's seed by adoption, and that his blood should be mixed among the nations to bless them with the privileges of the gospel.

The Lord has revealed in our day that we are the children of Israel, and of the seed of Abraham (see D&C 107:17), and by virtue of that descent and by obedience to all the ordinances of the gospel we are entitled to the blessings of our fathers—Abraham, Isaac, and Jacob.

Priesthood bearers

As legitimate bearers of the priesthood, we must be strong—strong in righteous living, in the power of the priesthood, and in the realization of our great saving mission to the whole world.

The priesthood is worth more to us than any other possession. We who are priesthood bearers have a two-fold mission: first to preach the gospel, and second to administer its saving ordinances. Our mission is to bring happiness to ourselves, our families, and to mankind through application of gospel principles in daily living. Our great aim is to obtain eternal life.

In section 86 of the Doctrine and Covenants, the Lord states the following: "Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers—

"For ye are lawful heirs according to the flesh. . . .

"Therefore your life and the priesthood have remained, and must needs remain through you and your lineage until the restoration of all things spoken by the mouths of all the holy prophets since the world began.

"Therefore, blessed are ye if ye continue in my goodness, a light unto the Gentiles, and through this priesthood, a savior unto my people Israel." (D&C 86:8-11.)

Priesthood authority and rights carry covenant obligations. Those ordained to the Aaronic Priesthood are to observe the duties of their offices as given in the covenants. (See D&C 20:46-60; 107:13-14, 85-88.) Those ordained to the higher or Melchizedek Priesthood enter into a sacred covenant which opens the way for them to inherit "all that [the] Father hath." (See the oath and covenant of the Melchizedek Priesthood as explained in D&C 84:33-41.)

The new and everlasting covenant

The new and everlasting covenant is the fulness of the gospel of Jesus Christ and embraces every promise and agreement within the divine plan of life and salvation by which the true believer can be admitted into the celestial family of Christ to inherit "all that [the] Father hath."

Other Covenants

The Book of Mormon contains the fulness of the gospel, and the law and doctrine given therein become binding on those who receive it. Through the covenant of baptism, one receives the promise of eternal life on a contingent basis; it opens the door, but we must

prove ourselves before we gain that great blessing.

The law of the Sabbath was given to God's people throughout their generations for a perpetual covenant as set forth in Exodus (see Exod. 31:16) and which carried promises of both spiritual and temporal blessings (see D&C 59:9-20.)

By the ordinance of the sacrament, members renew their covenants with the Lord and receive again the assurance that by their faith and worthiness they will have the Holy Spirit to be with them to bless and guide them to eternal life. (See D&C 20:77, 79; 3 Ne. 18:7, 11; Moro. 4:3; 5:2.)

Even the Word of Wisdom was given for a principle with a promise. (See D&C 89:18-21.)

Temples

In our temples we learn of the great truths of the gospel. The temple endowment provides information concerning the story of man on earth and the means and methods whereby joy on earth and exaltation in heaven may be obtained. The temple endowment also gives special information relative to the required conduct of man if he is to enjoy the fruits of progression and reach his possible destiny. Men and women are taught that they must keep themselves free from sin, that they must be chaste, virtuous, truthful, and unselfish. Moreover, they are taught that they must devote themselves and all that they have to the great cause of truth, to the teaching of the everlasting gospel to their fellowmen.

Those who receive their endowments and receive this high knowledge, make covenants with God that they will observe the instructions given and carry them out in their daily lives. It is also explained that those who fail to carry out the promises made in the temple will be punished of God, but that great blessings will follow those who accept the truth, practice it, and live the gospel as they should.

Perhaps the most glorious of the temple ordinances are those that seal husband and wife and children to one another for time and eternity. According to the gospel, the marriage relation does not necessarily cease with death. On the contrary, it may continue beyond the grave. Such a union or sealing for time and eternity may be performed only by the special authority possessed alone by the President of the Church. He may and does delegate this authority to others so that appointed temple workers or others receiving that power from the President may perform ordinances in the temples of God.

The temples are means whereby every member of the Church, by righteous conduct and sufficient age, may receive precious endowments and may be kept in refreshed memory of the great plan of our Father for our salvation and exaltation.

Sacred and eternal nature of covenants

Let me conclude, my brothers and sisters, that we must never be careless about the sacred and eternal nature of the covenants that we enter into in the temples. Unfortunately, some individuals have not been fully truthful when they were interviewed for their temple recommends. And unfortunately also, some priesthood leaders have not been as thorough and as careful as they should have been in conducting these interviews, and some people have gone to the temples unworthily. In so doing, they have placed their eternal future in jeopardy.

Let me just share with you a message that is very meaningful. It has to do with a brother who fell in love with a beautiful young lady, took her to the temple, was sealed to her for time and all eternity. And then he became

careless, fell into serious transgression, and was excommunicated from the Church. A divorce followed. Later on, his former spouse applied for a cancellation of her temple sealing to him so that she could be sealed to another, and he was contacted to see if he consented to or objected to the cancellation. In reply, he wrote a longhand letter, of several pages, that began by saying:

"Yes, I do consent. Why? Because I want to see my former wife obtain the happiness that she's entitled to." For quite a few paragraphs he lauded the virtues of his former spouse. He then said, "Why did I do what I did to her and to our son? Only because I became careless, and listened to the voice of the tempter, and he took over." He then said, "I do not feel I can ever be forgiven of what I have done to my wife and son." He ended with the statement, "A brokenhearted man" and signed his name to it.

Now brothers and sisters, we have our free agency; but none of us have the free agency to determine the consequences of the choices that we make, because we will be held accountable and responsible for our acts.

I leave you my testimony, my brothers and sisters, that this Church is led by a prophet of God, and other prophets of God, who are sustained as prophets, seers, and revelators, are at his side. Let us listen to our prophet's voice. Let us be faithful and true to the covenants we enter into, I humbly pray in the name of Jesus Christ. Amen.

President Spencer W. Kimball

He to whom you have just listened is Elder William H. Bennett, Assistant to the Council of the Twelve.

Elder Delbert L. Stapley of the Council of the Twelve Apostles will be our concluding speaker.

Elder Delbert L. Stapley

of the Council of the Twelve

My beloved brothers and sisters, and friends of the radio and television listening audience: Prior to the birth of the Savior, many prophecies were given foretelling his coming to earth. The early prophets revealed the events which would precede his birth and described his earthly mission, thus enabling the people of the world to recognize him as their Savior, Lord, and God. Although the house of Israel possessed a written record of numerous prophecies concerning Christ's earthly life, still the Eternal Father sent a special messenger, John the Baptist, "to make ready a people prepared for the Lord." (Luke 1:17.)

Second coming of Christ

The predictions of the early prophets concerning Christ's birth, life, and ministry were fulfilled, and those who sincerely believed were prepared to accept and follow him. This being true, we can reliably expect that the happenings prophesied of concerning his second coming will also be fulfilled.

Toward the close of Christ's earthly ministry, his disciples, being concerned about his teachings of the end of the world, went to him "privately, saying, Tell us, when shall these things be? And what shall be the sign of thy coming, and of the end of the world?"

"And Jesus answered and said unto them, Take heed that no man deceive you." (Matt. 24:3-4.)

The Savior then explained to his disciples the signs and happenings which will occur prior to his second coming. These are recorded in the twenty-fourth chapter of Matthew and warrant careful study.

Jesus informed his disciples that iniquity shall abound; false Christs shall deceive many; false prophets shall arise, showing great signs and wonders to de-

ceive the very elect; and great tribulations shall prevail. There will be wars, rumors of wars, nations rising against nations, famines, pestilence, earthquakes, and the abomination of desolation as spoken of by Daniel the prophet.

The scriptural prophecies of the events that are to precede Christ's second coming serve as a guide and a warning to all inhabitants of the earth. Shouldn't we listen to these warnings as we witness the signs being fulfilled?

Preparing the way

As John the Baptist was sent prior to Christ's birth to prepare the way for his ministry, so did God send a prophet to usher in this last dispensation of his gospel in preparation for the second coming of our Savior. The Prophet Joseph Smith testified to a doubting world that Jesus is the Christ, the very Son of God.

Destructive forces

The Lord, in a latter-day revelation, reaffirmed the tribulations, desolations, calamities, and destructive forces of the last days. He warned:

"And in that day shall be heard of wars and rumors of wars, and the whole earth shall be in commotion. . . .

"And the love of men shall wax cold, and iniquity shall abound. . . .

"Men standing in that generation . . . shall not pass until they shall see an overflowing scourge; for a desolating sickness shall cover the land. . . .

"And there shall be earthquakes . . . in divers places, and many desolations; yet men will harden their hearts against me, and they will take up the sword, one against another, and they will kill one another." (D&C 45:26-27, 31, 33.)

For many years there have been

wars somewhere in the world, and the constant rumors of wars are of great concern to many nations today. Nations are rising against nations.

There are unstable governments. Some have fallen. There is a continuing breakdown in the integrity, honesty, and righteousness of political, governmental, and business leaders.

The world is ripening in iniquity. There are many who have no compunctions against deceiving and leading people into the paths of darkness and sin.

There are those who falsely claim to be the Christ, or prophets, and by their cunning and deceit draw many followers.

Famine and pestilences persist. Earthquakes are increasing in number and intensity. The same is true of other disasters of nature.

Satan has great power over men, and, indeed, there are those who outwardly claim to be his disciples and worship him.

The world today is filled with men who have forsaken or forgotten God. They are seeking to change his laws by exercising their own mortal judgments. Perhaps to them God is not up-to-date. They forget that God's commandments are eternal and unchangeable. I ask this question: Is it possible for the *created* ever to be wiser than the *Creator*?

Our courts of justice are substituting man-made laws for God's laws and commandments. God is not dead. He remains the same forever—resolute, firm, unchanging, but full of love and compassion for his children.

Power of evil

The power of evil is opposed to the power of God. Satan currently wields great power in the affairs of men and of nations. If the leaders of nations follow their own course, misunderstandings and problems will increase, bringing even greater contention and strife.

The Lord instructed the Prophet Joseph Smith, "Prepare ye, prepare ye

for that which is to come, for the Lord is nigh." (D&C 1:12.)

In this last dispensation of his work, he cautioned, "Prepare yourselves for the great day of the Lord." (D&C 133:10.)

Let us be sure we thoroughly understand the most important things we can do to prepare ourselves for our Lord's second coming to earth and, by our obedience and faithfulness, escape his punishment.

Important considerations

The following are important considerations. We must set our lives and homes in order. This means a searching of our souls, an admittance of wrongdoing, and repentance where needed. It means keeping all of God's commandments. It means loving our neighbor. It means living an exemplary life. It means being good husbands and wives. It means teaching and training our children in the ways of righteousness. It means being honest in all our doings, in business and at home. It means spreading the gospel of Jesus Christ to all the peoples of the world.

The Lord has said: "I will hasten my work in its time." (D&C 88:73.)

Urgency in work

There is an urgency in his work. Time is getting short. This sense of urgency in promoting the Lord's kingdom in these last days does not arise out of panic, but out of a desire to move swiftly and surely to establish and strengthen his kingdom among all people who are seeking the light and truth of the gospel, which is God's plan of life for all his children.

God will hasten his work by opening the heavens and sending heavenly messengers to his prophets to warn his children to prepare themselves to receive their Lord at his second coming.

The Christ has emphasized, "It is the eleventh hour, and the last time that

I shall call laborers into my vineyard.” (D&C 33:3.)

In setting up his latter-day Church, the Savior has affirmed that this is the last time his kingdom shall be established upon the earth. (See D&C 27:13.)

This dispensation

The prophet Daniel, speaking of God’s work in the last days, revealed that the God of heaven will set up a kingdom which shall never be destroyed, nor left to another people, and it shall stand forever. (See Dan. 2:44.)

This dispensation of the gospel, then, is the last. The Lord has never indicated that his Church of the latter days would fail. God will ultimately triumph over all his enemies, including his archenemy, Satan. It will definitely benefit each of us to be on the Lord’s side by keeping his laws and commandments. During these perilous last days, our responsibility to give warning to the world is vital. The Savior said:

“The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.” (Luke 10:2.)

To meet this challenge of sending forth more labourers into his harvest of souls, The Church of Jesus Christ of Latter-day Saints is calling an increased number of missionaries into all the world to preach the everlasting gospel of Christ to every nation, kindred, tongue, and people.

Be prepared

The Lord cautioned his people: “And again, verily I say unto you, the coming of the Lord draweth nigh, and it overtaketh the world as a thief in the night.” (D&C 106:4.)

Also he said: “For behold, the Lord God hath sent forth the angel crying through the midst of heaven, saying: Prepare ye the way of the Lord, and

make his paths straight, for the hour of his coming is nigh.” (D&C 133:17.)

How are we to meet the challenge of readying Church members and the peoples of the world for Christ’s second coming and being sure they are prepared to receive him? Listen to this warning and counsel:

“And the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people;

“For they have strayed from mine ordinances, and have broken mine everlasting covenant;

“They seek *not* the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, and whose substance is that of an idol.” (D&C 1:14-16; italics added.)

Again He said: “What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same.” (D&C 1:38.)

Prophets, Apostles, and Teachers

The Lord has placed prophets, apostles, and teachers in his Church to interpret and point the way for his people in both spiritual and temporal matters. The rights, authority, and priesthood powers of these leaders stem from the Savior himself. Safety lies in following the counsel of divinely appointed leadership.

We in The Church of Jesus Christ of Latter-day Saints are blessed to have a living prophet among us, President Spencer W. Kimball. I bear witness to his divine calling. He is my teacher, my leader, and my exemplar. I sustain and uphold him by my faith and prayers. I have complete and unwavering confi-

dence in his prophetic calling and divine leadership. His character is upright, his mind alert, his counsel wise, his judgment sound, his vision clear. He has a great love for all peoples. He is their friend and is considerate of their needs.

We will never go wrong as a people if we follow the Lord's prophet, who is also our prophet, and heed his teachings, counsel, and personal example.

The Savior gives this further knowledge of the last days:

Last days

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

"Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

"And then shall they see the Son of man coming in a cloud with power and great glory.

"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. . . .

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. . . .

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall

come to pass, and to stand before the Son of man." (Luke 21:25-28, 34, 36.)

Let us all, my brothers and sisters, discern prophecy's fulfillment, set in order our homes, and be prepared for this important day. And finally, let us meet the challenge to "make ready a people" for the Lord's second coming. I humbly pray in the name of Jesus Christ. Amen.

President Spencer W. Kimball

Elder Delbert L. Stapley of the Council of the Twelve has been our concluding speaker.

The singing for this session has been furnished by the Tabernacle Choir. We are grateful to these superb musicians for the spiritual tone their singing has brought to this meeting.

With Brother Donald H. Ripplinger conducting and Brother Alexander Schreiner at the organ, the Choir will sing in closing, "Almighty God of Our Fathers."

Following the singing, the benediction will be offered by Elder J. Thomas Fyans, Assistant to the Twelve and supervisor of the Mexico-Central America area.

This conference will then be adjourned until 2:00 p.m. this afternoon.

The Choir sang the hymn, "Almighty God of Our Fathers."

Elder J. Thomas Fyans, Assistant to the Twelve, offered the benediction.

SECOND DAY AFTERNOON MEETING

FOURTH SESSION

The fourth session of the General Conference began at 2:00 p.m. on Saturday, October 4, 1975.

President Spencer W. Kimball presided at this session and President Marion G. Romney, Second Counselor in the First Presidency, conducted.

Music was provided by the

Mormon Youth Chorus, with Brother Robert C. Bowden conducting, and Brother Roy M. Darley at the organ.

President Romney made the following remarks at the beginning of the meeting:

President Marion G. Romney

President Spencer W. Kimball, who presides at this and all other sessions of the conference, has asked me to conduct this session.

We extend a sincere welcome to all gathered in the Tabernacle for this, the fourth session of the 145th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We also acknowledge and welcome those in the overflow congregations in the Assembly Hall and the Salt Palace, and the many who are participating in the conference by radio and television. We note that Elders Robert L. Simpson and Hartman Rector, Jr., are seated in the Assembly Hall, and Elders Marion D. Hanks and A. Theodore Tuttle are seated in the Salt Palace.

We sincerely thank the owners and operators of numerous radio and television stations for the extensive coverage they have given to the proceedings of this conference, originating with KSL in Salt Lake City.

Countries in Europe, South and Central America, Mexico, Africa, and parts of Asia will be able to receive broadcasts of these proceedings over International Short-wave Radio.

The General Priesthood Conference to be held this evening will be transmitted over closed-circuit from the Salt Lake Tabernacle to over 225,000 men of the priesthood assembled in approximately 1035 buildings throughout the United States, Canada, Australia, New Zealand, and Korea; and by way

of closed-circuit television to the Assembly Hall, Salt Palace, and to twelve stake buildings in Salt Lake City and on the campus at Brigham Young University.

The music for this session will be furnished by the Mormon Youth Chorus, with Brother Robert C. Bowden conducting, and Brother Roy M. Darley at the organ.

We shall begin this service by the choir singing, "I Know That My Redeemer Lives."

The invocation will then be offered by Brother Gosta Berling, former president of the Norway Oslo Mission.

The Mormon Youth Chorus sang the hymn, "I Know That My Redeemer Lives."

The invocation was offered by Elder Gosta Berling, former president of the Norway Oslo Mission.

President Romney

The Mormon Youth Chorus will now sing, "The Last Words of David."

Following the singing, Elder LeGrand Richards of the Council of the Twelve will be our first speaker.

"The Last Words of David" was rendered by the Mormon Youth Chorus.

President Romney

Elder LeGrand Richards of the Council of the Twelve will be our first speaker. He will be followed by Elder Paul H. Dunn of the First Council of Seventy.

Elder LeGrand Richards

of the Council of the Twelve

I rejoice, my brothers and sisters, in the opportunity of attending this great general conference of the Church, and I trust through the inspiration of the Spirit of the Lord that I might say something in the brief time allotted to me that will help to increase your testimonies and impress those who are not members of the Church.

I thought today that I would like to say a few words about the importance of prophecy and prophets.

Savior's ministry foretold

After the resurrection of the Savior, as he walked along the way to Emmaus with two of his disciples, we are told that "their eyes were holden" (Luke 24:16) that they did not recognize him. When he heard what they had to say, he realized that they didn't understand what he had tried to teach them, and so he said: "O fools, and slow of heart to believe all that the prophets have spoken" (Luke 24:25); and, commencing with Moses and the prophets, he showed them how in all things the prophets had testified of him. Now as you study the scriptures, you will know that the prophets foretold his life and ministry down to the minutest details, even to the casting of lots for his clothing at the time of his crucifixion. (See Ps. 22:18.)

Peter said, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

"Knowing this first, that no prophecy of the scripture is of any private interpretation. [That is an important thing.]

"For prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 1:19-21.) If we

have that same power, then we ought to be able to understand prophecy.

Church with a prophet

Just as the holy prophets foretold the coming of the Savior in the meridian of time, they have foretold many of the important events that were to transpire to prepare the way for his second coming. I would like to refer to some of them.

The prophet Amos said, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.) Now if we understand that, no one can look for a work here upon this earth that isn't headed by a prophet. The Lord has never done a work that he has recognized without a prophet at its head. Thank God for our prophets, from the days of the Prophet Joseph Smith down to our present prophet, President Spencer W. Kimball.

I have known President Kimball intimately for thirty-seven years, and I don't think there is a more Christlike man in this world than he; and if the Lord can't talk through a man like President Kimball, he couldn't find anyone on this earth more worthy. I thank Him for living prophets.

Now if we understand the words of Peter when he said, "We have also a more sure word of prophecy" (2 Pet. 1:19), then in other words, there isn't any other way in this world that we can know the mind and the will of the Lord as intelligently and assuredly as we can know it through the holy prophets. Then coming back to Amos, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.)

Any seeker after truth who believes in these words and the importance that Jesus attaches to prophecy cannot look for a church in the midst of the some

700 there are in this land of ours today without it being a church with a prophet at its head unto whom God can reveal his mind and his will.

Times of restitution

Now there were many things that needed to be done. Peter, in speaking to those who had put to death the Christ, following the day of Pentecost, said, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

"And he shall send Jesus Christ, which before was preached unto you:

"Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:19-21.)

Thus, one looking for truth would look for a restitution and not a reformation, and not a continuation, because if Peter was a prophet of God, we have to have a restitution of all things spoken by the mouth of all the holy prophets before the Savior would come, because he said the heavens were to receive the Christ "until the times of restitution of all things." There couldn't be a restitution unless there were a living prophet upon the earth unto whom these holy prophets could come to restore the things that had been lost, whereby the churches were teaching the commandments of men, as Isaiah said. And so we have a living prophet.

The Lord raised up the Prophet Joseph Smith, as has been testified in this conference, and we have more revealed truth through him than any prophet that has ever lived upon the face of this earth as far as our records show. He has brought us things from those dead prophets who were to come to restore all things before the Savior could come again. There are many things that he has restored.

Dream of Nebuchadnezzar

You take, for instance, the dream

of Nebuchadnezzar (to which reference has already been made) and Daniel's interpretation of that dream. You remember that Nebuchadnezzar had forgotten the dream, and he called for the wise men and the astrologers, and none of them could tell him his dream. Then he heard of this man Daniel in Israel, and Daniel said, "But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these." (Dan. 2:28.)

Then he told him about the rise and fall of the kingdoms of this world until the latter days (and we live in the latter days), when the God of heaven would "set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people." (Dan. 2:44.) How could God set up such a kingdom as that which would endure forever without a prophet through whom he could work to establish his kingdom?

Then he said it would be as a stone, cut without hands—in other words, it would have a small beginning, and this kingdom started with six men and has grown, as Daniel said it would, to become a great mountain and fill the whole earth. (See Dan. 2:35.) No other group of religious worshipers is growing by leaps and bounds as is this church today, because the God of heaven has established it according to his promise.

Kingdom of God

When I was president of the Southern States Mission, one of our missionaries preached on that dream of Nebuchadnezzar in one of our meetings where we had some investigators, and I stood at the door to greet them as they went out. A man came up and introduced himself as a minister, and he said, "You don't mean to tell me that you think that the Mormon Church is that kingdom, do you?"

And I said, "Yes, sir, why not?"

He said, "It couldn't be."

I said, "Why couldn't it?"

He said, "You can't have a kingdom without a king, and you don't have a king, so you don't have a kingdom."

"Oh," I said, "my friend, you didn't read far enough. You just read the seventh chapter of Daniel, where Daniel saw one like the Son of Man coming in the clouds of heaven, 'and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him.' (Dan. 7:14.)"

"Now," I said, "my friend, tell me how can the kingdom be given to him when he comes in the clouds of heaven if there is no kingdom prepared for him? That is what we Latter-day Saints are doing."

"And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Mal. 4:5-6.)

Return of Elijah

Think of the consequences! Where in all the world can you go and find the message of the return of Elijah according to this promise? He has come. He appeared to Joseph Smith and Oliver Cowdery in the Kirtland Temple on the third day of April 1836 and brought the keys of this great assignment and work to unite the heavens with the earth that has caused the building of our temples. And that brings us also to what Isaiah saw when he said, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, . . . and all nations shall flow unto it."

"And many people shall . . . say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." (Isa. 2:2-3.)

This temple on this temple block is that house of the God of Jacob that our

pioneer fathers started to build when they were a thousand miles from transportation, and it took them forty years to build it. Isn't it a glorious thing, one of the most beautiful buildings in the world? Those of us who filled missions in the early days know how literally every convert, as soon as they joined the Church, would want to sell everything they had, saving their money, as I saw in little Holland, by the nickels and the dimes, until they could find enough to come to this land because of the drawing power of that temple, so that they could learn of his ways and walk in his paths.

Isaiah's prophecies

Now there are many other prophecies, but I would just like to refer to the fact that Isaiah also saw and pronounced "that the Lord shall set his hand again the second time to recover the remnant of his people. . . ."

"And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah." (Isa. 11:11-12.)

The angel Moroni repeated that passage to the Prophet Joseph when Joseph was only eighteen years old, when Moroni visited him three times during the night and again the next morning, indicating that that work was to be established. Just think of the assignment to the Prophet Joseph at that time. He has set up an ensign to the nations. No other church in the world is accomplishing what this Church is doing for its members, and developing its members, and that is an ensign unto the world. People come to us to learn how we are accomplishing these things.

Isaiah saw many other things in connection with this gathering. He saw that the Lord would gather Israel quickly and with speed, that they would not even have time to loosen the shoe latches of their shoes, or to slumber or sleep. (See Isa. 5:27.) Imagine a statement like that way back in the days of Isaiah, thousands of years ago, with

their means of transportation at that time!

Foundation of prophets

You Saints of God that are making the sacrifices that you are of your time and your talents and your means and your youth to promote the great missionary program of the Church and to pay your tithes and offerings—there is nothing else like it in all this world today because God is working through his prophets. Like Paul of old said, speaking to the church of his day, “and [ye] are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.” (Eph. 2:20.)

So one seeking truth should look for a church that is built upon the foundation of apostles and prophets, and I bear you my witness that this is the church of Jesus Christ, built upon the foundation of apostles and prophets, with Christ the Lord still directing his Church through his living prophets.

We have many other prophecies. The apostle Paul said that the Lord had revealed unto him the mystery of his will. (See Eph. 1:9.) Now that is quite a statement, isn't it—the mystery of the Lord's will? “That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth.” (Eph. 1:10.) No other church in this world has any such program to unite the heavens with that which is upon the earth.

Saviors upon Mt. Zion

And we read in the prophets about how the Lord's people would come up as saviors upon Mount Zion. (See Obad. 21.) We read the word of Jesus when he said, “The hour is coming, and now is, when the dead shall hear the voice of the Son of God” (John 5:25), because all the multitudes who have gone beyond have to hear the gospel. We are told that every knee shall bow

and every tongue confess that Jesus is the Christ. (See Rom. 14:11.) That gives us to understand in just a little way the meaning of the words of the apostle Paul when he said, “Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?” (1 Cor. 15:29.)

Another great thing that was to happen in this dispensation is that the Lord, speaking through Malachi, said he would send his messenger to prepare the way for his coming, and that he would come swiftly to his temple. “But who may abide the day of his coming? . . . for he is like a refiner's fire, and like fullers' soap.” (Mal. 3:1-2.) Obviously that had no reference to his first coming. He didn't come swiftly to his temple. All men could abide the day of his coming. But we are told that when he comes in the latter days, the wicked will cry out to the rocks, “Fall on us, and hide us from the face of him that sitteth on the throne.” (Rev. 6:16.)

Well, we have that program which leads into the use of our temples and ties into the further statement of Malachi when he said, “Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.”

President McKay's experience

Just to illustrate the fulfillment of that —when President McKay went to Scotland to help organize the first stake in his bonnie Scotland, on his return, in reporting to us Brethren of the Twelve in the temple, he said he left London at 2:00 in the afternoon, and he spent a little time with the brethren in Chicago, and he was in his own bed that night. He didn't have time to loosen the shoe latches of his shoes or to slumber or sleep. Then he compared that with when his people came to Zion in the early days, when they were forty-three days on the water and then weeks getting across the plains. Just think of the gathering! I wish there were time to go

further into the prophecies of how our people were to be brought here and travel along the river banks, and so forth—and this our pioneers did—and that the Lord would turn their sorrows into rejoicing. Then Jeremiah said the day would come “that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt;

“But, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them.” (Jer. 16:14-15.)

Stakes of Zion

That is what the Lord has been doing with his people ever since the organization of this Church, and now that we are able to carry stakes and temples to them, they are gathered to the stakes of Zion.

Then Jeremiah adds that the Lord would send for many fishers, and they would fish them, and many hunters, and they would hunt them from the hills, from the mountains, and from the holes in the rocks. (See Jer. 16:16.) Any of you who have been out in the mission field in scattered areas will know how our missionaries, over 21,000 of them, are going from door to door and hamlet to hamlet, gathering the people, as the prophet said, out of the holes of the rocks and the hills. You will realize how literally this church is fulfilling the words of the prophets.

Then Jeremiah said, “Turn, O backsliding children, saith the Lord; for I am married unto you [what a covenant!]; and I will take you one of a city, and two of a family, and I will bring you to Zion:

“And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.” (Jer. 3:14-15.)

You people here today have come one of a city and two of a family to learn of the ways of the Lord, and we are the pastors that are teaching you according to his will, I and these Brethren here, my companions and associates on this stand today.

God bless you all, and I hope you realize that the Lord is speaking through his living prophets, that this Church is built upon the foundation of living prophets, and that we speak to the world to bear witness of what He has done because we know of a surety that this is his work. This is my testimony, and I bear it in great humility, and in the name of the Lord Jesus Christ. Amen.

President Marion G. Romney

Elder LeGrand Richards of the Council of the Twelve has just addressed us.

We shall now hear from Elder Paul H. Dunn of the First Council of Seventy. He will be followed by Elder James E. Faust, Assistant to the Twelve.

Elder Paul H. Dunn

of the First Council of Seventy

If only the world could be as enthused and excited as Elder Richards. I feel out of breath already.

Birth of promised land

Some weeks ago in the summer heat of Boston, two men worked

vigorously and perspired mightily to construct displays for the American Bicentennial. One stopped to mop his brow and asked the other, “Do we really have to go through this every 200 years?” The correct answer, of course, is that we have not celebrated often or deeply enough the birth of this prom-

ised land, this choice and beautiful and still-young land, which we possess as the Lord's gift in freedom and joy—just as long as we serve him.

Boston is a proper place to begin; Boston, in fact, is "a very proper place." We who have prayed, preached, and tracted in lovely New England did not find it at all that formal. It is a charming place with friendly, wonderful people, and just now, a very successful baseball team—it has a melting-pot of names like Petrocelli, Lynn, Rice, Carlton Fisk, and a thinking, Polish player known as "Yazz" for Yastrzemski—and on all sides the "where it happened" of precious American tradition.

Indeed, it has been just over 200 years since a better-than-average silversmith on a black horse made history as Longfellow later recalled:

"The fate of a nation was riding that night;

And the spark struck out by that steed in his flight. . . .

A cry of defiance, and not of fear.

. . .

And the midnight message of Paul Revere."

"Paul Revere's Ride," *The Best Loved Poems of the American People*, comp. Hazel Felleman, Garden City, New York: Doubleday Co., 1936, pp. 196-97.

That's the way it was, from Boston to Lexington to Concord, as the war for independence and liberty began. Most of all, it was for people, men and women of courage and vision and faith, strengthened by God as a part of his plan, who struggled, froze, starved, and when necessary, died, that these free states in union might be born, in Thomas Jefferson's incisive words, "To assume, among the powers of the earth, the separate and equal station to which the laws of nature and of nature's God entitle them." ("Declaration of Independence.")

Nation's worth today

It was worth a lot to the new

Americans of that hour to beget this nation—worth all they had, all they were, and all that they had dreamed. What is it worth today, to you and to me, and especially to us as Latter-day Saints, who alone *know* what the Lord is doing, to assert our free agency toward the fulfilling of his plan?

As you decide, let me suggest an exciting tour for you. Go, if you can—and if you cannot, then make the trip in your mind's eye from your study or your armchair or your library, but *go*—go to Charlestown and Breed's Hill, to Washington's Crossing, Brandywine Creek, Saratoga, to the great courthouse and a dozen more, and to King's Mountain and Cowpens and Guilford Courthouse on the road to Yorktown, where it finally ended. Ask yourself along the way who these people were, and where they got their vision, and listen intently for a drummer boy tapping out a song that is two centuries older than George M. Cohan.

Give a thought as well to a lad age twenty-one who regretted that he had but one life to give for his country and a twenty-year-old French major general who came 3,000 miles to secure the final victory. And if you are traveling and you come to one of those too-numerous claims that "George Washington slept here," and you kind of hope that if so the sheets have been changed and that modern plumbing has been installed, pause to remember that there really was such a man as George Washington, sometimes disliked, but respected, gladly followed and *superbly* there when we needed him most, to lead in carrying out the plan of the Lord in the founding of America. Childless, the Virginia planter today has 220 million living children. You and I are among them. God had set him apart and lifted him up.

Framing a Constitution

Carry on with me then to Philadelphia to the year 1787. Gathered

to frame a constitution in cramped and overheated quarters, delegates from most of the thirteen sovereign states struggle through the summer months to produce a document upon which a free nation might be built. Fortunately (and it has been said by those not of our Faith), they achieved a Constitution and a Bill of Rights which far exceeded the best that could come from these men. *But it did.* More than that, it was and is a living document, capable of defending its basic principles but flexible enough to adapt to the needs of this changing and growing United States.

You and I are made aware, of course, that there is a better explanation of what really occurred. The scriptures tell us. The Lord "established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood." (D&C 101:80.)

The land was "redeemed" indeed by thousands killed and wounded along the way at Germantown, at Bemis Heights and Charleston, and so many other places in the American Revolution.

President Brigham Young spoke for himself and for every living prophet who has addressed the question since when he said, "The signers of the Declaration of Independence and the framers of the Constitution were inspired from on high to do that work." (*Journal of Discourses*, 7:14.)

An objective study of the delegates involved—their fears, their limitations, vested interests, and the like—makes it clear that they were not the sort of men we usually think of as prophets. Nonetheless they were inspired, and the Constitution they provided can be designated accurately as a divine document.

Respect for Constitution

But even a divine constitution requires something further; it demands a kind of people who will, by their very natures, receive and respect such a

constitution and function well within the conditions it establishes. Where indeed shall we find such people today? I recall one. It was in a concentration camp I helped liberate during World War II. As we blew the lock off the door and tried to assist the miserable and the painful inside, I was interrupted by a tap on my boot and found, wallowing in the mud, a Protestant minister. One of his first requests was, "Soldier, do you have a flag?" Later when we retrieved one from the jeep, I gave it to him on a stretcher and with tears in his eyes he said, "Thank God, you came."

A consecrated land

Again the Lord said, "Wherefore, this land is consecrated unto him whom he shall bring. And if it so be that they shall serve him according to the commandments which he hath given, it shall be a land of liberty unto them." (2 Ne. 1:7.)

As Latter-day Saints then, we know why some persons came to America and others did not. And as someone has said, "We haven't done badly for a nation of immigrants." We are immigrants, you and I, because the Lord made immigrants of us and brought us here. We have done as well as could be expected, and are richly blessed despite our shortcomings because the Lord has thus far held us in his hands and worked his purposes, his ultimate purpose, through us.

Can you understand, this is what America is all about? You and I know, and you and I *alone* really know, the reason for this blessed and beautiful land. In a world where men have given up on this most vital question, we know the purpose of America.

Restoration in America

For this country did not end in Philadelphia, even if Horace Greeley did mean that city when he urged us to "go west." It was a new land, fresh, clean, unspoiled with a past. America

included the frontier. In 1805 the Prophet Joseph Smith was born, and he grew up toward adolescence just like the new land. He fitted it. He was young, clean, unspoiled—a lad without a past, kneeling in a grove. This pristine land—this innocent young man—and thus the Lord reached out and kept his promise. He established his conditions over centuries; you see, God has time. His plan made it possible for the holy priesthood and the Church to be restored upon the earth—the restoration of the gospel of Jesus Christ—but only in America.

Can you understand the way God has worked? And if you do, will you join me this day in committing yourself to preach the message of the Lord's glorious achievement in America and to teach it as missionaries wherever the opportunity allows? This is a time when you and I can afford to be patriotic, in the best sense of that term. There is reason to be proud that we live in an established land that has been conditioned by the Lord so that his gospel could be restored. The purpose of America was to provide a setting wherein that was possible. All else takes its power from that one great, central purpose. May I commend to you Mark E. Petersen's book *The Great Prologue* (Deseret Book Co., 1975)? Read it in connection with your scriptures and receive greater light on our history and its purpose.

Steps in Lord's plan

As some of you know, I have never counted mathematics as my most exciting subject. Nevertheless, I believe that I can set in sequence the steps the Lord has used in his plan.

First, there was selecting and bringing the people. The next step was establishing a free nation. The third was inspiring a divine constitution. The fourth was opening the American frontier, new land, fresh and clean. The fifth step was calling young Joseph Smith to become a prophet in such a lit-

tle time, God's prophet, seer, and revelator, and later his martyr.

Cost of liberty

Let me add one final stop to your American journey. The place—Arlington National Cemetery in Arlington, Virginia—the tomb of America's unknown soldier. Today the remains of three servicemen from three wars lie there. The inscription reminds us, "Here rests in honored glory an American soldier known but to God." There are in addition 4,724 other unknown servicemen buried in Arlington, and all across the nation and the world I have seen the crosses, row upon row, marking the places where lie America's honored dead, literally in the thousands. What did it cost them that this nation might remain "the land of liberty"? How shall we honor them, you and I?

In two ways it seems to me: First, by striving to make our citizenry the righteous people the Lord requires of us. And second, by telling the story of what the Lord has done for you and me and this great church, and why.

"Oh beautiful for patriot dream
That sees beyond the years.

Thine alabaster cities gleam
Undimmed by human tears.

America! America!
God shed his grace on thee.

And crown thy good with brotherhood
From sea to shining sea."

Samuel A. Ward, "Oh Beautiful for Spacious Skies," *Hymns*, no. 126

May that be the song of our heart and our prayer for fulfillment, I humbly pray as I bear witness to these truths and add my testimony that God lives, that Jesus is the Christ, and that here sits his prophet, in the name of the Lord Jesus Christ. Amen.

President Marion G. Romney

We have just listened to Elder Paul H. Dunn of the First Council of Seventy.

We shall now be pleased to hear from Elder James E. Faust, Assistant to the Twelve, and supervisor of the South America Area.

Elder James E. Faust

Assistant to the Council of the Twelve

On a quiet morning last week I left my office in Sao Paulo, Brazil, and walked over to the Sao Paulo Temple site. There was a soft morning mist beginning to clear away. As I walked up the gentle rise in the street onto the site, I noted with great interest and pleasure brush being cleared away and the new pegs recently driven into the ground. These pegs in the ground mark the dimensions of a new temple soon to be erected for the glory of God and the endless blessing of his children in South America.

Growth in South America

As I stood where the entrance of the temple will be, I recalled how thirty-six years ago my companions and I landed by ship in Santos after twenty-one days at sea and went by train to Sao Paulo. There were other missionaries on the same vessel going to Argentina and Uruguay, which were the two other relatively new missions on the continent.

In all of South America there was but a mere handful of members of the Church, mostly emigrants from Europe, many of whom were converted in Europe. As I stood last week on this site where this new, special, multimillion-dollar building will stand, I recalled how difficult and unpromising the future of the Church appeared in South America thirty-six years ago. In all of our mission we had only three baptisms in one year, despite the conscientious labors of over seventy missionaries. We did not have the Doctrine and Covenants, the Pearl of Great Price, or

the Book of Mormon translated into Portuguese. We held our meetings in rooms that were small and unfit for the lofty message we were trying to teach. We often had to sweep out these rooms before meeting to remove the empty bottles and trash from the revelry of the night before. It was always difficult and often discouraging.

In comparison, last year in South America there were over 8,000 convert baptisms. There are now twenty-two stakes and seventeen missions of the Church with over 152,000 members on that vast continent; and the work has only begun. Our great first generation of South American Regional Representatives and stake and mission presidents are men of affairs, including bankers, businessmen, factory owners, and professional men. They are men of great ability and faith.

The "keys" of the Kingdom

I marveled at how through the Spirit of God this has all come about. Surely it is a fulfillment of what Jesus said to his early apostles: "And I will give unto thee the keys of the kingdom of heaven." (Matt. 16:19.) Having seen it all from close range, I cannot doubt that this is the work of God.

What has happened in Brazil has also happened in the other countries as well. The day I was at the temple site, President McAllister of the Bolivia La Paz Mission wrote, "We are still amazed at the growth of the Church since we were here before. When we left in 1967 there were fewer than 300 members compared to our current

8,500." President Bradford, sustained yesterday as a General Authority, writes from Chile, "For as young as the Church is in Chile, I marvel at the strength and ability of many local leaders." Surely the keys of the kingdom have been given to our present prophet and to the modern apostles, even as these were given by the Savior anciently.

Last week at the temple site, after much brooding and pondering, I stepped farther back to where the inner rooms of the temple will be. The morning mist had now cleared so that in the distance I could see part of the great city of Sao Paulo. I recalled how as a young missionary I presided over the work in that city, with thirteen missionaries and about 300 members. There are now four stakes of the Church and about 100 missionaries laboring in that city. There are also neighboring stakes in Campinas and Santos.

This great progress in South America has come about largely through the sacrifice and dedication of hundreds of missionaries and their families, as well as dedicated mission presidents from the United States and Canada. This is changing. In the Brazil Porto Alegre Mission there are now 136 missionaries of which fifty-eight, or 43 percent, are native-born Brazilians. All of the four mission presidents in Argentina are native South Americans. How can anyone who has seen what I have deny that this is the work of God.

Temple work envisioned

That morning last week I walked farther on the holy temple grounds. I tried to establish from the ground pegs where the sealings will be. Already it seems to be hallowed ground. In my mind's eye I could see young couples clean and pure, hand in hand, and with smiles on their faces, many with brown skins handsomely contrasting their white clothing, who will come to this sacred spot to be married under the power of the holy priesthood of God for

time and for all eternity. It was easy to imagine the great joy of whole families who will come to that spot to be sealed and bound together under the same authority into an eternal family association through their worthiness. They will come from elevated passes and high plains of the Andes; they will come from the sea coast; they will come from the great cities. On that spot the doors will also be opened to the kingdom for those who died without an opportunity to accept the blessings of the gospel of Jesus Christ on this earth. In addition, worthy members will receive the ordinances relating to mankind's eternal journey and to the endless potential and development of each human soul. This has been provided by a gracious, just, and loving Father for all of mankind, and permits those who have participated in these enlightening ordinances to raise themselves to their highest potential in this life and for all eternity, with an endless association with their families in the presence of their Creator.

With this in mind and with eyes wet with tears, I remembered being told by one of our great South American stake presidents that when he comes to general conference in Salt Lake, he and his wife will have to decide which two of their five children they will bring to be sealed to them in the Salt Lake Temple. It takes forty-three *soles* to make one dollar. Now their plans have changed. They are planning to take all five children to the first temple in South America. His brother stake president in the same city has never had the privilege of being endowed and of being sealed to his wife and family in a temple.

Temple baptism

That morning a week ago on the Sao Paulo Temple site, I walked farther back, still inside of where the temple will be. Having looked at these plans many times, I knew where I was. I have had goose pimples and felt tears almost

every time I have looked at those plans. I was now standing where the baptistry will be. Thanks to President Kimball, as in all other temples since Nauvoo it will be a font borne on the back of twelve lifelike oxen representing the twelve tribes of Israel. Here will come the children, full of the mirth and excitement of youth, to perform the sacred ordinances of vicarious baptism for those who have not had that opportunity in their lifetime. It was easy to imagine the pleasure of those coming to be baptized and the great joy of those who have waited so long for this saving ordinance in their eternal journey. I was grateful that Jesus had said to his apostles: "And I will give unto thee the keys of the kingdom of heaven." Contemplating all of this I could not doubt that this is the work of God upon the earth.

Day of the Lamanite

It was now time to walk on the outside of the pegs in the ground marking the dimensions of that long-awaited temple. I tried to imagine how high the front spire will be. At the same time I tried to contemplate the time when the short, stoic Indians from Colombia, Ecuador, Peru, Bolivia, and Paraguay will also come to that spot and gaze up at the same spire. I wondered if some of the men might not admire the fine craftsmanship in the building and compare it with the quality of the workmanship in the walls of the sacred buildings of their forbears, still standing in Cuzco, and Machu Picchu, and many other places in South America. They had their temples also.

These descendants of the Lamanites and others are people with a great past, and with the enlightening power of the gospel of Jesus Christ, they are people with a great future. One of them was sustained yesterday as a General Authority of this church. Recently there were over 8,000 of them assembled in the Plaza de Armas in Cuzco, Peru, to hear the Lamanite Generation from Brigham Young University. Their day is coming soon.

What does this new temple soon to be built in South America mean to the people there? It means great and endless blessings. It also means great sacrifice. President Kimball said recently in Tokyo as he announced the building of the first temple in the Far East, "No temple has ever yet been built that did not require sacrifice and hard work." (Unpublished, untitled talk delivered by President Kimball, Aug. 9, 1975, p. 12) It takes many *pesos*, *escudos*, *soles*, and *cruzeiros* to make one dollar. For instance, last month the faithful members in Chile raised 1,902,178 *escudos* toward the construction of the Sao Paulo Temple, which is \$387.90.

Great challenges

The Spirit of God has been distilled and has rested mightily upon the countries in South America since the time of my youth when missionary work there was so difficult. How does the work of God go there now? Problems—there are many; challenges—they are great, but the progress is almost unbelievable. What I have said about South America can be said of many other parts of the whole world. This is a great worldwide Church, and so far we have only seen the beginning. Having seen what I have seen in South America, I cannot deny that this is the work of God. I invite any who may have doubts, but who are sincere and honest in heart, to inquire further as to what is the generating force behind this great movement. It is the power of love—the love of God, the love of family, and the love of our fellowmen. And because Jesus has again given the keys of the kingdom to a living prophet and modern apostles, this love of family and others can be as eternal as the human soul. Said Jesus to his apostles of old: "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. 16:19.)

I testify that it is by these same keys and these same powers that this marvelous work goes forward throughout all of the earth, in the sacred name of Jesus Christ. Amen.

President Marion G. Romney

We have just listened to Elder James E. Faust, Assistant to the Council of the Twelve.

The congregation and choir will now join in singing, "Now Let Us Rejoice."

After the singing, Elder Charles A. Didier, a new member of the First Quorum of Seventy, will address us.

The Choir and congregation sang the hymn "Now Let Us Rejoice."

President Romney

Elder Charles A. Didier, who was sustained yesterday as a new member of the First Quorum of Seventy, will now address us.

He will be followed by Elder William R. Bradford, who also was sustained yesterday as a new member of the First Quorum of Seventy.

Elder Charles A. Didier

of the First Quorum of the Seventy

My dear brothers and sisters, I suppose that everybody knows, even if it is not yet Church doctrine, that French is the language of heaven. Yes. And if you didn't know it, I think there is still time to repent before the next conference.

My dear brothers and sisters, if I am here today, I owe it to hundreds of hands which pushed me, pulled me, helped me, sustained me to be here today; in fact, to be a member of The Church of Jesus Christ of Latter-day Saints.

Message of gratitude

And what I want to share today with you is simply a message of gratitude: First to thank my wife, my dear wife, for what she has done for me, for the faith that she had in me and her constant effort to be a loving mother to two boys.

To my mother, now deceased, but who had the courage to lead the family to the Church, to see that the children of the family were taught in the principles of the gospel.

To my father, still not a member,

but for what he taught me—to always select quality in life.

To the missionaries, the missionaries who came knocking on my door to bring me the message of the restoration of the gospel, to those who taught me, who baptized me, to those with whom I had the great pleasure to work in the France-Switzerland Mission, missionaries whom I respect for their dedication, their sacrifice, and their example.

Thank you to you great people of America, for you, your fathers, and your grandfathers who gave your lives to give freedom to my country two times in forty years.

Thank you to the leaders of the Church, to the managers who have helped me to be a constant practitioner of the gospel of Jesus Christ. Thank you also to the prophet of the Lord, President Kimball, whom I love and admire because he's here to lead us, to guide us in very difficult times.

Thank you to my Lord and Savior, Jesus Christ, for his sacrifice. Thank you to my Father in heaven who gave me the possibility to learn about the beauty of his gospel.

Testimony

I would like to share with you my testimony, that I know that God lives, that I know that Jesus is the Christ, as well as I know that the Holy Ghost can murmur and whisper in your ear the same testimony that I have today about the veracity of the Book of Mormon and all the principles that exist in the church of Jesus Christ on earth today.

And this I bear solemn witness to you, in the name of Jesus Christ. Amen.

President Marion G. Romney

We have just listened to Elder Charles A. Didier, a new member of the First Quorum of Seventy.

We shall now be pleased to hear from Elder William R. Bradford, who also was sustained yesterday as a member of the First Quorum of Seventy, and he will be followed by Elder David B. Haight, Assistant to the Council of the Twelve.

Elder William R. Bradford

of the First Quorum of the Seventy

My dear brothers and sisters, I'm overwhelmed by this occasion and the circumstances that bring me here. A few nights ago my wife and I stood together over a telephone in Santiago, Chile. We were holding each other and weeping openly after having received a call from President Kimball to serve in this sacred quorum.

I confess my weakness before you. I know, however, that the Lord will build a strength of armor and power around those who seek his Spirit. Throughout my life, my decisions have been influenced by a whispering voice saying, "Come, follow me." It is a great honor and privilege to obey as the Spirit directs. I assure you that the channel is open that this might happen.

Homage to family

I pay homage to my family and forefathers for their devotion in caring for the gospel in its infancy, from the Restoration until now, and for their struggle to preserve Zion in some of its tender moments. I pray that I might always honor their sacred and holy names. My father and mother will leave in just a few days to start their third full-time mission. Their love and example have had profound influence on my life. My father taught me not to be a

toe-dipper, but to plunge into the good things of life, to bathe all over in the sea of the gospel. My mother has taken me to that seashore every day of my life.

How can a man put into words the love in his heart for his eternal wife and sweetheart and for the priceless joy that the children she gives him bring. This is a sacred joy. It's the joy the scriptures tell us about when they say, "And men are, that they might have joy." (2 Ne. 2:25.) Our companionship brings great tenderness to this mortality.

A time for reaping

During the new mission presidents' seminar which was held in June, my wife and I had the privilege to be taught by President Kimball and many of the other General Authorities. President Kimball penetrated our minds with the fact that this is a time for reaping: the harvest is upon us. The hour has come to gather the wheat from among the tares. Most of my life I have been closely associated with planting and harvesting. I know the anxiety in the heart of the planter when the tares are overtaking the wheat.

The Lord has said, "Therefore, let the wheat and the tares grow together until the harvest is fully ripe; then ye shall first gather out the wheat from

among the tares, and after the gathering of the wheat, behold and lo, the tares are bound in bundles, and the field remaineth to be burned." (D&C 86:7.)

The harvest is fully ripe. We are now sent for the last time to gather it in. The sickle is in our hands. We must use it while the day lasts. I feel the word of the Lord being fulfilled. In the Chile Santiago Mission, 120 missionaries, thirty-two of them native Chileans serving in their own land, baptized 220 people during the month of September. Among these there were forty families. The missionaries in Chile love to follow the prophet.

I am honored to be one of the workers. I take great comfort in knowing that the Savior directs this work, that his direction comes when the living prophet and those who follow him listen and hear the voice as it is dictated by the Holy Spirit.

Solemn witness

I bear solemn witness that this work is true, that President Kimball has the vision of its completion. With a repentant spirit I present myself to the Lord. I dedicate all my strength and whatever gifts the Lord has blessed me with to be used in his service, as I am directed by the prophet and by the holy men who serve in these general quorums. I testify to you that they are holy

men, called to direct the reaping down of the harvest. I express my profound love for the prophet and tell you that I know in a very special way that he takes direction from a true and living God.

I am drawn to the Lord's words to Joseph Smith and Oliver Cowdery when he said, "Fear not to do good, my sons, for whatsoever ye sow, that shall ye also reap; therefore, if ye sow good ye shall also reap good for your reward.

"Therefore, fear not, little flock; do good; let earth and hell combine against you, for if ye are built upon my rock, they cannot prevail. . . .

"Look unto me in every thought; doubt not, fear not.

"Behold the wounds which pierced my side, and also the prints of the nails in my hands and feet; be faithful, keep my commandments, and ye shall inherit the kingdom of heaven." (D&C 6:33-34, 36-37.)

I bear solemn witness that this church is true, in the name of Jesus Christ. Amen.

President Marion G. Romney

Elder William R. Bradford, a new member of the First Quorum of Seventy, has just spoken to us.

Elder David B. Haight, Assistant to the Twelve, will now address us. He will be followed by Elder Henry D. Taylor, Assistant to the Twelve.

Elder David B. Haight

Assistant to the Council of the Twelve

Addressing the Regional Representatives seminar last October, President Kimball stirred our souls with an enlarged perspective of our responsibility as priesthood leaders. He said, "We must do things differently and better!" Several times he issued the challenge, "Why can't we?" ("Lengthening Our Stride," unpublished Regional Representative Seminar Address, Oct. 3, 1974, p. 4.) Our visits to stakes

indicate this message is getting through.

Reactivation of elder

Recently I heard of a far-sighted home teacher in an elders quorum who was given the name of an inactive member. On his way to priesthood meeting early one Sunday morning, he called at the home of this member.

"I'm on my way to priesthood

meeting and thought you might like a ride."

This man, startled and somewhat angry at this early Sunday morning disruption of his sleep, said, "No. I'm not interested," and slammed the door. He wondered how the Church got his name.

The following Sunday morning again the doorbell rang. The member opened the door and saw this same individual, bright and smiling, on his way to priesthood.

"Just dropped by in case you had changed your mind. We would like you to join us."

He got an unfriendly reply of, "Go away! Leave me alone!" and slammed the door shut.

A week later the events were repeated. The home teacher added, "We have a great group of men. We need you. You're a member of our quorum. Would you mind if I stop by next Sunday?" This man, who wanted to get lost from activity, decided the only way to stop his early-morning caller was to go to the meeting and prove he was not interested.

The next Sunday when the home teacher rang the doorbell, he was not greeted with a "Go away! Leave me alone!" but with a man dressed and ready to prove his disinterest. But the spirit of the priesthood meeting, the friendly handclasps, the sincere interest changed his attitude and awakened the conscience of a man who needed a gentle push.

Response to charge

Priesthood quorum leaders are responding to the charge by President Kimball to "reach out to the prospective elders who are, in . . . many cases, the fathers of so many of our boys and girls." ("Lengthening Our Stride," p. 2.) This challenge should stimulate our best efforts, cause us to ponder, to study better ways. He does not have a magic button to push, only you, the priesthood leaders. He is saying to you, "Why can't

we do better, be better?" He highlights the urgency today—not tomorrow—to-day.

The Church could not function effectively in helping the Lord accomplish his divine purpose unless sufficient power and authority were delegated. This is the principal reason for the Lord bestowing on men the holy priesthood to act in his name, to have the power and right to assist him in his divine purpose. The Savior said, "[teach] them to observe all things whatsoever I have commanded you." (Matt. 28:20.) Inactive fathers and husbands must first be found and then taught how to live the gospel.

Durango Colorado Stake program

Six months ago Raymond Gerloch was called as elders quorum president in the Durango Colorado Stake. He reports wonderful success in reactivating members. Home teaching is their success tool. They use filmstrips to help teach and motivate the inactive. Seven quorum members have each purchased a film projector which home teachers use in the homes of the inactive.

One prospective elder had remarked, "Don't send the home teachers to my home anymore." This man and his wife were visiting at the home of another inactive member when the home teachers arrived with their film projector. He saw the filmstrip, his heart was touched, and the home teachers were invited to again visit his home. These understanding home teachers helped bring him back.

The leaders of this quorum selected the best qualified to teach a gospel study seminar, inviting four couples at a time to this discussion group where they learn gospel truths. All ninety-three members of this quorum have been identified and are being contacted. The elders president said, "We don't have any failures, only minor setbacks." All but four members are now receiving the home teachers, and, he says, "And we'll get those four."

They are forming more committees, athletic as well as social, proving to the inactive members that there is fun and joy in the Church. After appointing a husband as chairman of a committee, his wife is called to assist him and becomes involved. The men of this quorum camped overnight in the mountains and for six hours they reported they sat around a campfire discussing the Church. The elders president reported, "We had a real spiritual feast."

As soon as a man is ready for a calling, the quorum president assists the bishop in developing an appropriate position for him. When the leaders began having proper priesthood interviews, home teaching increased from 30 to almost 100 percent. This quorum has been resourceful in developing new ideas, but they attribute their success to the dedication of home teachers plus the blessings of the Lord.

"We have a humble prayer before we call a man to a position, and we have never had one turn us down."

Men who had been away from the Church a long time have said, "I thought no one really cared." This quorum has caught the spirit exemplified by the Lord: "And as all have not faith, search ye diligently and teach one another." (D&C 88:118.) President Gerloch has caught the vision of how to recover the lost.

Today stake presidents are calling Melchizedek quorum leaders who are being taught and trained in effective principles of priesthood organization and reactivation. These new leaders are alert and not like the farmer Elder Sterling Sill referred to who was hauling produce to market in his wagon drawn by two horses. The horses were having a difficult time and the grade seemed very steep. Finally the farmer asked a stranger, "How far is it to the top of this hill?" The stranger said, "You're not on a hill. Your rear wheels are off."

Story of reactivation

Recently a man told how he be-

came lost in the middle of a ward with 500 members: "My wife and I had our first contact with the Church when two sweet, spiritual missionaries called. They came, they taught, they converted. We literally lived off their spirit. Like many converts know, the first thing after you are baptized, those two wonderful elders are transferred.

"It was extremely difficult for us to keep that same spirit. We felt we could not go it alone. We withdrew from Church activity. My wife told the visiting teachers not to come back, and the home teachers were asked to leave us alone.

"I suppose in the elders quorum one morning they discussed some 'lost' brethren who needed to be 'found.' Yes, I was lost. One day there came a knock at our front door. As I opened it, I saw a young, smiling, freckled-faced man who said he was the elders quorum president and asked if he could talk to me for a few minutes.

"In the coming weeks he came many times to bring us vegetables from his garden, eggs from his chickens, a birthday card for our daughter. Sometimes he came just to talk. He got me involved in the sports program. He even apologized for anyone who may have hurt our feelings. What did he do that got us back? He loved us. He was sincere. He cared. He gave me his personal testimony. He helped me to search my soul. He helped me to pray to my Father in heaven.

"For the love this man gave my family, we will be eternally grateful. The Lord has poured out his blessings on us. We have been to the temple of the Lord and sealed for eternity. We have returned to the temple many times and gained further light and knowledge promised to us.

"I am now working with this elders quorum president as his counselor. My wife is teaching Primary and is a visiting teacher. I was lost, but because someone cared, someone took time, someone took the risk of showing his love and concern, I was found and was able to

lead my family back to the Lord." He went on to say, "I plead with all members of the Church to look around and help guide lost children back to their Heavenly Father."

Our prophet has spoken. Quorums are accepting this challenge, "Why can't we?" The quorums know that we can. They all realize that there are thousands of men who are waiting only for the friendly extending of the hand. Quorum presidents realize, "The night is far spent, the day is at hand." (Rom. 13:12.)

I testify that Jesus the Christ is the source of priesthood power. No power can stay the progress of his church. In the name of Jesus Christ. Amen.

President Marion G. Romney

Elder David B. Haight, Assistant to the Twelve Apostles, has just spoken to us.

We shall now be pleased to hear from Elder Henry D. Taylor, Assistant to the Twelve. He will be followed by Elder Mark E. Petersen of the Council of the Twelve.

Elder Henry D. Taylor

Assistant to the Council of the Twelve

As in all ages of history, youth today are faced with making many important and far-reaching decisions. President Spencer W. Kimball has announced that the Church has need of more missionaries. He declared that the time has come now when we should "lengthen our stride, . . . change our sights and raise our goals."

Need for missionaries

As President Kimball issued this challenge in April 1974, he said, "Today we have 18,600 missionaries." (The members accepted this challenge and today we have in excess of 21,000.) He then said: "We can send more. Many more! . . . When I ask for more missionaries, I am not asking for more testimony-barren or unworthy missionaries. . . . the young people will understand that it is a great privilege to go on a mission and that they must be physically well, mentally well, spiritually well, and that 'the Lord cannot look upon sin with the least degree of allowance.'"

As the President continued, he said, "The question is frequently asked: Should every young man fill a mission? And the answer has been given by the

Lord. It is 'Yes. Every young man should fill a mission.'"

All not prepared

In addition to filling a mission, President Kimball pointed out, "Every man should also pay his tithing. Every man should observe the Sabbath. Every man should attend his meetings. Every man should marry in the temple and properly train his children, and do many other mighty works. Of course he should. He does not always do it."

As the President continued, he said, "We realize that while all men definitely should, all men are not prepared to teach the gospel abroad. Far too many men arrive at the missionary age quite unprepared to go on a mission, and of course they should not be sent. But they should all be prepared. There are a few physically unfit to do missionary service. . . . There are far too many unfit emotionally and mentally and morally, because they have not kept their lives clean and in harmony with the spirit of missionary work. They should have been prepared. Should! But since they have broken the laws, they may have to be deprived, and thereon hangs one of our greatest

challenges: to keep these young boys worthy."

(Regional Representatives of the Twelve seminar held April 4, 1974; see also "When the World Will Be Converted," *ENSIGN*, Oct. 1974, pp. 2-14.)

While the major responsibility for preaching the gospel has been placed upon the shoulders of the priesthood, there are many young women who will be also granted the privilege of serving as missionaries. They should likewise prepare themselves for the time that they may be called.

Role of parents

Parents can play an important part in instilling within their sons and daughters a desire to live worthy so that they can qualify to fill missions.

I shall always be grateful for being born of goodly parents who taught their children that this was a part of their responsibility. In our home it was never a question of whether or not we would fill a mission; that was assumed and just taken for granted. It was a matter of when. As a result of this encouragement and hope, all of the six sons in the family filled missions.

Mission preference

Now it's a natural thing for prospective missionaries to have a preference for a certain area in which to labor. That was true in my case. Three of my grandparents were born in England. Here they heard the gospel. Here they were converted, then joined the Church. Later my father filled a mission there.

So later when my call came from President Heber J. Grant, it was to the Eastern States and not to England. Momentarily I was disappointed. However, I had been taught that missionaries are called by inspiration to labor where the Lord wants them. The words of a favorite hymn came to mind: "I'll go where you want me to go, dear Lord." (See "It May Not Be on a Mountain

Height," *Hymns*, no. 75.) I was reconciled and satisfied with my mission call.

President B. H. Roberts

What a tremendous blessing my call to the Eastern States Mission has been in my life. The mission was then presided over by one of the General Authorities of the Church, Elder B.H. Roberts. At that time he was senior president of the First Council of the Seventy and a most effective missionary. The Lord blessed me with the privilege of a close association with this great leader and missionary. I gained a deep respect, admiration, and love for him.

President Roberts was an earnest scholar, a gifted writer, and an author of many inspirational books explaining the beautiful principles of the gospel. He was a courageous and stalwart defender of the faith. As a dedicated historian, he researched and related in a comprehensive manner the interesting and important events in the history of the Church.

President Roberts was a dynamic and popular speaker, and his services were in constant demand. He was a most forceful and influential speaker. Numerous times he stood at this pulpit and thrilled and inspired the members of the Church. I shall always recall with gratitude my opportunity of serving under this inspired leader.

President Roberts firmly believed and taught his missionaries that in order for them to be successful and effective, they must seek for and obtain the Spirit of the Lord to direct and lead them in their teaching efforts. He emphasized the words of the Lord, who said, "And the Spirit shall be given unto you by the prayer of faith; and if ye receive not the Spirit ye shall not teach." (D&C 42:14.)

President Roberts set his missionaries an excellent example by constantly and earnestly seeking for the Spirit of the Lord to guide and direct them. He did that himself. Now we held a daily

devotional exercise in the mission home. When it was President Roberts's turn to lead in prayer, he would pour out his soul in gratitude and supplication. As he prayed the veil would become thin, and we could feel through the Spirit the nearness of the Lord.

Mission slogan

From his knowledge of the scriptures President Roberts had selected and adopted a slogan for the mission. That slogan was just one word, "Immanuel." Isaiah, in foretelling the birth of the Savior, foretold, "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." (Isa. 7:14.)

Centuries later, Matthew, an apostle of the Christ, explained the meaning of the name Immanuel when he recorded, "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." (Matt. 1:23.) President Roberts used this slogan, "Immanuel," constantly in his discourses, in his correspondence, when autographing books or photos, and on numerous other occasions.

"God with us"

To have "God with us" through his Holy Spirit should be the aim of every missionary, and it should likewise be the aim of every individual. To have the companionship of the Holy Spirit requires a person to keep his mind and his body clean, as the Holy Spirit is sensi-

tive and will not dwell in an unclean tabernacle.

The young man who had gained a reputation for speaking (he had gained a great ability) had allowed this praise to go to his head; he became slightly arrogant. He had been invited to speak in his ward sacrament meeting. As the meeting proceeded, it was announced that he would be the next speaker. As he walked to the pulpit, overly self-confident and with no evidence of humility, the bishop leaned over and whispered to his counselor, "What a pathetic and lonely figure he is, standing out there all alone."

As the resurrected Savior met on a mountain near Galilee with his apostles for the last time before ascending into heaven, he assured them that although he would return, through his Spirit he would never leave them. He said, "Lo, I am with you always; even unto the end of the world." (Matt. 28:20.)

Yes, every young man should fill a mission. That should be his aim, his goal, his sincere desire. Whether to go on a mission or not will be one of the most important and far-reaching decisions that he will make in this life.

It is my prayer that every young man may prepare himself to accept a mission call, for which I pray in the name of the Lord Jesus Christ. Amen.

President Marion G. Romney

He to whom we have listened is Elder Henry D. Taylor, Assistant to the Twelve.

Elder Mark E. Petersen of the Council of the Twelve will be our concluding speaker.

Elder Mark E. Petersen

Of the Council of the Twelve

I cannot refrain, my brothers and sisters, from expressing deep gratitude to the marvelous musicians who have sung and played for us during this conference. I have been thrilled with the music as I seldom have been in a conference, and just for one I would like to say to all these singers and the organists how grateful I am to you. I feel you have made a marvelous contribution to this very exceptional conference.

A message for the world

We Latter-day Saints have a message for the world. It is divine and declares to all mankind that God has spoken again from the heavens in these modern times.

As the Almighty thus spoke, he said, "Hear, O ye heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord is God, and beside him there is no Savior.

"Great is his wisdom [and] marvelous are his ways." (D&C 76:1-2.)

And he said, "The voice of the Lord is unto all men. . . . And the voice of warning shall be unto all people." (D&C 1:2,4.)

New revelation of Christ

The crux of our message is that Jesus of Nazareth is Christ the Lord, the Redeemer of all mankind, the Savior of the Christians and the Messiah of the Jews. We affirm most solemnly that this same Jesus was the literal begotten Son of God, born of Mary, and that without him there is no Savior.

The Almighty repeatedly affirmed that Jesus of Nazareth is his Son and insistently commanded, "*Hear ye him!*" In these last days, as the Almighty gave his great new revelation of Jesus Christ, again came the commandment, "*Hear ye him!*"

So as Latter-day Saints we bring to you a new and modern revelation of Jesus Christ, and in doing so we pass on to all who will listen the urgent command of God the Father in which he says again, *Hear ye him!*

Our message is true. It is of vital concern to this troubled world. The Lord himself said, "Hearken ye people from afar; and ye that are upon the islands of the sea, listen together. For verily the voice of the Lord is unto all men." (D&C 1:1.)

The matter of credibility

When we thus declare his modern revealed word, there arises immediately in the minds of many people the matter of credibility. This we realize full well, knowing that the credibility of our message rests to a large extent upon the credibility of us as a people. With that in mind, permit me to tell you a little about ourselves.

We are a people committed to sobriety and good character, to honesty and righteous living. We teach virtue and chastity as basic cardinal principles of our faith. We advocate the stability and preservation of the home

Family the cornerstone

To us the family is the cornerstone of civilization and must ever be. It is the foundation of proper human relationships.

We teach our men and women fidelity in its loftiest meaning. We believe that each of us is a spirit child of God and that the Lord intends that we shall so live that eventually we may become perfect, as our Father which is in heaven is perfect. (See Matt. 5:48.)

We believe the family was intended to become an eternal unit, to be projected beyond death and the resur-

rection into an everlasting and immortal life.

It is to prepare ourselves in worthiness for such a destiny that we teach this high standard of fidelity on the part of both husband and wife. We have but one single standard of morality for all. Our constant cry is "Be ye clean that bear the vessels of the Lord." (D&C 38:42.)

Fast-growing church

We are a fast growing people. Honest-hearted men and women respond as they hear our message. We now have a Church membership of 3½ million. Ten years ago it was less than 2½ million.

We operate a consistent missionary program. We now have 133 missions with congregations in sixty-two different nations. Ten years ago we had only seventy-four missions. Today we have 21,168 missionaries, mostly young men about twenty years of age. Ten years ago we had only 12,585. These missionaries give their full time freely and willingly for a period of two years, and they pay all of their own expenses. You may judge from this the sincerity of our convictions.

Our congregations generally are divided into what we call branches, wards, and stakes—the branches and wards being somewhat comparable to parishes, the stakes being likened to dioceses. Ten years ago we had 6,000 wards and branches, and now we have nearly 8,000. Ten years ago we had 412 stakes, the larger units; now we have over 700. They are found in nations from South America to Scandinavia and from Alaska to South Africa to Australia and the islands of the South Seas.

A healthy people

We are generally a healthy people. Dr. James E. Enstrom of the UCLA School of Public Health reported in the Pasadena *Star-News* last April 9 that the

incidence of cancer among the Mormons is 50 percent lower than the national average. In Utah the cancer death rate is the lowest in America.

With respect to lung cancer, LDS women have only 31 percent of the national average, the men only 38 percent of the national average. For cancer of the esophagus related to alcohol usage, the figure for Latter-day Saints is only 11 percent of the national average for women, and 34 percent for the men. These figures are provided by Dr. Joseph F. Lyon, director of the Utah Cancer Registry.

The *Statistical Abstract of the United States* for the year 1971 (Bureau of the Census) reports some interesting figures in which Utah and the rest of the nation are compared. All states in the union are listed according to frequency of incidence of the diseases which I shall mention, with the states placed lowest on the list having the least number of cases.

For diseases of the heart, Utah ranks in 46th place; for influenza and pneumonia, 49th place; for cerebrovascular diseases, 46th place; arteriosclerosis, 49th place; cirrhosis of the liver, 45th place; bronchitis, emphysema, and asthma, 30th place; tuberculosis, 50th place; venereal diseases, 50th place; major cardiovascular and renal diseases combined, 50th place; diseases of the cardiovascular system, 50th place; vascular lesions affecting the nervous system, 50th place; hypertensive heart disease, 43rd place; other hypertensive disease, 50th place; infectious diseases, 50th place; complications of pregnancy, 46th place; infant mortality, 50th place.

When speaking of these figures for the state of Utah, it should be kept in mind that about 30 percent of the total population do not belong to our Church, but they are included in the Utah state statistics.

Sponsorship of Scouting

Our Church has been a leader in promoting youth development through

the Boy Scout program, which we feel is a very effective organization for the training of boys of all nations, creeds, and peoples.

In the United States as a whole, only 23 percent of the available boys of Scout age are registered as Scouts. But among the Latter-day Saints the percentage is 85.

In the United States, 1.5 percent of the registered Scouts obtain their Eagle award. Among the Latter-day Saints it is 4 percent.

In 1974 our Church, as a sponsoring unit for Scouting, ranked second in the United States in the number of sponsored units. We were exceeded only by the Parent-Teachers Association. They sponsored 20,800 units; we sponsored 14,344 units. Following us came the United Methodist Church with 13,789 and the Roman Catholic Church with 11,734 units.

Activity of youth

In this day of juvenile delinquency, we are greatly heartened by the fact that of the 256,000 teen-age boys in our Church, 70 percent are actively associated with the Church, and of the 238,000 girls of comparable age, 73 percent are actively associated with the Church. Think of this. Can you match this anywhere? Think of it. A half million teen-age boys and girls devoted to a church which prohibits liquor, tobacco, and premarital sex. Try, if you can, to duplicate that anywhere.

You will be interested in our Sunday School attendance. Fifty-nine percent of all of our little children are in our Sunday Schools every Sunday, and of the teen-age group, every Sunday 60 percent of all LDS youth are actually present in their classes.

Emphasis on education

In our Church we teach that "the glory of God is intelligence." (See D&C 93:36.) We believe also that the glory of man is likewise intelligence. With this

in mind, we are strong advocates of education.

When Dr. Clark Kerr, chairman of the Carnegie Council on Policy Studies in Higher Education, addressed the commencement exercises of the University of Utah last year, he said this interesting thing:

"Utah stands first in the nation in the total population ages 3 to 34 enrolled in school.

"Utah stands first in the percentage of the total population enrolled in school at every age level except ages 16-17, where Minnesota ranks first. . . .

"Utah stands first in the average years of school completed for all of its citizens age 25 and older. . . .

"Utah stands first in expenditures on the operating programs of medical schools per \$100,000 of personal income in the state."

And then he said this: "The Carnegie Commission on Higher Education surveyed the performance of higher education in each of the 50 states. It found Utah, unlike many states, to have no major deficiencies."

Remarkable, isn't it?

Then he asked, "Why has Utah done so well? It is neither the richest, nor the oldest, nor the best located state for educational development. If one could find its secret, perhaps it could be exported elsewhere. But this is not easy, for its secret, I think, is its history. Your early leaders placed a great emphasis on education." And he then quoted Brigham Young in his advocacy of education.

This educational background is reflected in the number of our people who have reached places of prominence in the United States, Canada, and the world.

Accomplishments of Church members

Mark W. Cannon, in a discussion entitled "Mormons in the Executive Suite," said that a recent study shows that among the 471 leading business in-

stitutions of America, more of their presidents were born in Utah, in relation to its population, than in any other state of the union. Utah produced one such president for each 62,000 persons of population compared to one for each 205,000 nationally. Currently fifty-five Latter-day Saint men are holding positions as either president, chairman of the board, or vice-chairman of the board for American companies listing assets of more than \$10 million. Seventy-seven hold major positions in corporations with assets exceeding \$75 million.

Latter-day Saints have filled cabinet positions in the United States and other important positions in Canada. We have our generals and admirals in the military forces. Our people have served regularly in the U.S. Congress over the years, as well as in governing bodies in Canada. For example, in 1952 there were fifteen holding seats in the United States Senate and House. Now there are twenty-eight.

Latter-day Saints have served likewise in important positions on the Federal Reserve Board, the U.S. Customs Court, U.S. Tariff Commission, and in Federal Housing positions.

Dr. Harvey Fletcher, a Mormon high priest, developed stereophonic sound; another Mormon, Philo Farnsworth, developed television.

Mormons have been world presidents of Rotary International and Lions International. They have headed the American Medical Association, the American Bankers Association, and various scientific societies. Also they have held many other positions of importance in scientific research, business, and finance, too many to mention at this time.

Women's liberation

Many people today are interested in the so-called movement for the "liberation" of women.

You will be pleased to know that Mormon women were the first women

anywhere to receive the franchise to vote. They were given this important right in the days of Brigham Young more than a century ago.

We believe that Mormon women are less circumscribed and are possessed of greater liberty than any women in the world. They understand the true meaning of liberty and justice for all, because it is part of their religion and is fundamental in their daily routine.

We have in our church an organization especially for women, operated and directed by the women themselves. It is known as the women's Relief Society. It has nearly a million members. Leaders of this organization have served prominently in the World Council of Women, and one of them, Mrs. Belle S. Spafford, recently served as president of the National Council of Women in the United States.

The purpose of this Relief Society organization is to provide compassionate service for those in need, but it also promotes the cultural development of the women, helping them to achieve their desired goals in life and to establish high ideals in the family circle.

New scripture

As part of our message, we bring to the world a new and additional volume of scripture known as the Book of Mormon. We publish more than a million copies of this book every year. It is a sacred history of ancient America. As we speak of the Book of Mormon, we are sometimes asked if we use the Bible. Of course we do. We use the Bible as most other Christians do. We accept it as one of our standard works. But we also believe the Book of Mormon to be the word of God, providing a second witness to Christ and his work in these latter days.

We believe in modern revelation and announce to all mankind that God has raised up new prophets who give voice to modern revelations for the guidance of mankind.

Divinity of message

Our message is solemn. Our message is true. Our people are substantial citizens, law-abiding, intelligent, and progressive, as all who know us will agree. Our pattern of life, as you can see, is adequate and ample evidence of the credibility of the divinity of our mission and message. It is out of a background such as I have described that we do issue our great religious message to the world.

In this day of darkness, sin, and confusion, would you not welcome a new revelation from God, reaffirming his existence, showing anew the way to salvation, and providing a beacon as a light upon a hill?

We testify that God does live. He is the Creator of the world. We testify that Jesus Christ lives and that he is the Redeemer of this world. And we unitedly give voice to God's command with respect to the Christ: "*Hear ye him!*" There is salvation in and through him alone. And to this we testify in his holy name. Amen.

President Marion G. Romney

Elder Mark E. Petersen of the Council of the Twelve has been our concluding speaker.

We remind the brethren of the General Priesthood Meeting, which will convene here in the Tabernacle this evening at 7 o'clock.

The Sunday morning session will be broadcast by many radio and television stations in the western United States, and by way of oceanic cable received by members assembled in 105 chapels in England, France, Germany, Switzerland, Holland, Belgium, and Austria.

The nationwide CBS Radio Tabernacle Choir Broadcast tomorrow morning will be from 9:30 to 10:00 A.M. Those desiring to attend this broadcast must be in their seats no later than 9:15 A.M.

We are grateful to the members of the Mormon Youth Chorus for rendering the beautiful music we have heard here today. Thank you for your presence and willingness to sing at this session of the conference this afternoon. The choir, with Brother Robert C. Bowden conducting and Brother Roy M. Darley at the organ, will now sing, "The Lord's Prayer" by Gates.

The benediction will be offered by Elder Rex A. Skidmore, recently released as a regional representative of the Twelve.

The Mormon Youth Chorus sang the number, "The Lord's Prayer."

The closing prayer was offered by Elder Rex A. Skidmore, former regional representative of the Twelve.

The conference was adjourned until 7 o'clock this evening.

GENERAL PRIESTHOOD MEETING

FIFTH SESSION

The General Priesthood Meeting convened in the Tabernacle at 7 o'clock P.M. on Saturday, October 4, 1975, with President Spencer W. Kimball presiding and conducting.

The Combined Mormon Youth and Tabernacle Choir Men's Chorus with Robert C. Bowden and Donald H. Ripplinger conducting, and Roy M. Darley at the organ, furnished the music for this session.

President Kimball made the following opening remarks:

President Spencer W. Kimball

Brethren, we are assembled in this General Priesthood Session of the 145th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints.

These services are being relayed by closed-circuit transmission and will reach members of the priesthood gathered in the Assembly Hall and in the Salt Palace, and in approximately 1035 other separate locations in the United States, Canada, New Zealand, Australia, and Korea. It is estimated that 225,000 will participate in this meeting by direct wire.

We extend our greetings and blessings to all the priesthood members assembled here in the Tabernacle, in the Assembly Hall and in the Salt Palace, and in various buildings throughout this continent and Australia, New Zealand, and Korea.

We commend all members of the priesthood who have made arrangements to participate in this important meeting. We note that Elders William H. Bennett and John H. Vandenberg are seated on the stand in the Assembly Hall, and Elders Neal A. Maxwell and Loren C. Dunn are seated on the stand in the Salt Palace.

The singing during this session will be furnished by the Combined Mormon Youth and Tabernacle Choir Men's Chorus, with Robert C. Bowden and Donald H. Ripplinger conducting and Roy M. Darley at the organ.

We shall begin this session by the choir singing, "Come, O Thou King of Kings," under the direction of Brother Bowden.

Following the singing, Elder S. Dilworth Young of the First Council of Seventy will offer the invocation.

The Combined Mormon Youth and Tabernacle Choir Men's Chorus sang the hymn, "Come, O Thou King of Kings."

The invocation was offered by Elder S. Dilworth Young of the First Council of Seventy.

President Kimball

Brother Bowden will now direct the combined choir in singing, "Swell the Full Chorus," after which we shall be pleased to hear from Bishop Victor L. Brown, Presiding Bishop of the Church.

The number "Swell the Full Chorus" was rendered by the combined choir.

President Kimball

Bishop Victor L. Brown, Presiding Bishop of the Church, will be our first speaker this evening. He will be followed by Elder W. Grant Bangerter, Assistant to the Twelve.

Bishop Victor L. Brown

Presiding Bishop

Tonight I desire to give a challenge to every officer of the Church who has an Aaronic Priesthood responsibility. This includes every deacon, teacher, and priest, as well as adult leaders. Let

us share a vision of what the Aaronic Priesthood can become and then join together in a great, continuing effort to make that vision a reality. It should also be said that the principles I speak of ap-

ply to our young women. We must not ignore or underestimate them in building this generation of youth.

Entertainment

Brethren, sometimes Aaronic Priesthood work is misdirected. Sometimes when leaders see young men losing interest in the Church, they redouble their attempts to devise major events week after week, including super-activities, teen-age parties, and visits to exotic places, hoping thereby to compete with school activities, clubs, or television for the attention of our youth. They may let the priests and teachers play basketball every activity night for lack of other alternatives or because that is what some youth say they prefer. These leaders, lacking vision, do not ask youth to give of themselves or inconvenience themselves for fear of losing them. "Entertaining activities are what our young people want" some leaders seem to think, and "we have to give them what they want if we are going to keep them active." Even though young people may attend such activities for a time, they experience no conversion through them, often consider it no special honor to hold the priesthood, and then move into adulthood immature and poorly prepared for service to the Church and mankind.

Although there is usually nothing inherently wrong with athletics, super-activities or parties, a self-serving diet of entertainment fails because it aims in the wrong direction. Instead of setting out to accomplish the work of the ministry which the Lord has assigned to the Aaronic Priesthood quorums, this approach largely ignores service and personal sacrifice and seeks to compete in a worldly way for the attention of our youth. When this happens, the youth may begin to think that the Church exists to indulge their whims and wishes and that they should evaluate the Church by the yardstick of self-indulgence. And if they think this way, they may find the world's enticements more

daring and exciting than any we can properly provide. Then, because we have imitated the world, we lose them to the world.

A better approach

There is a far better approach. We must focus on the priesthood quorum and how it accomplishes the work the Lord has given it. The quorum then makes a vital contribution to the exaltation of its members. When an Aaronic Priesthood leader takes the work of the quorum seriously, he is not afraid to call upon quorum members to inconvenience themselves and sacrifice. When these members experience the sweetness and joy of self-sacrifice, which the world at best can only partially give, they begin to regard the priesthood with solemnity, appreciation, and respect.

Sacrifice

May I reiterate this. If doing the work of the priesthood is the aim of an Aaronic Priesthood quorum, its members will become active and remain active. Members invariably lose interest if the quorum presidency or adult leadership ignores the work of the Lord and attempts to devise entertainment programs to entice activity. It is a law of life: "Only if you sacrifice for a cause will you love it."

Each of us knows this from experience. Frequently priests who have been frivolous and immature before their missions rapidly grow up after a few difficult months in the mission field. Testimony, purpose, and peace of mind replace lack of direction, confusion, and apathy. The explanation is simple: they learn to sacrifice for a lofty cause. Brethren, Aaronic Priesthood holders should not have to wait for the mission field before experiencing the joy of sacrifice associated with service to God and mankind. They should not have to wait until they reach the age of nineteen

before having cause to love and even defend the priesthood.

Balance of service and recreation

Our young men do not want to be indulged with entertainment. Talk with them; they will tell you this. They would rather hold a cottage meeting where their friends learn about the gospel than go to the movies. They would rather stage a birthday party for an invalid child than play rowdy games in the cultural hall. They would rather plan and carry out a quorum camp-out in order to get close to an inactive quorum member than be taken camping by adults who furnish the finest gear free of charge and cook all their meals for them.

I am not suggesting that we should have all service projects and no recreation. In the great tradition of the Church there must continue to be recreation and social and cultural enjoyment. What I am saying is that there can and should be a balance and a blending of service and recreation. Every activity—even an activity of games—can be planned to help build people, if only those participating. Every activity—even a project in which physical work is done—can be great fun. Spiritual experiences can be built into everything we do. This alone would eliminate poor sportsmanship on the athletic field.

A good program

I recently reviewed the program of a stake youth conference. The youth leaders themselves chose the program. The topics were (1) Getting to know yourself, (2) Getting to know God, (3) Genealogy and how to use the stake library, (4) Self-discipline and overcoming temptation and temper, (5) Parent-youth relations, (6) Dance workshops (swing and fox-trot), (7) Budgeting your money, (8) How do I get a date? (9) Successful job interviews, (10) Youth leadership training, (11) Preparing and

storing food and bread making, and finally, (12) Women—their role and place in society today.

This list alone reflects some truths about our youth which all too often are not recognized by adults. May we remember that they would rather serve than be served. Self-sacrifice brings out their finest characteristics. It teaches them who they really are. They have a right to discover in the Aaronic Priesthood a genuine alternative to the empty self-concern which motivates many of the people of the world. Let it never be said of an Aaronic Priesthood quorum that its members could not find in it personal fulfillment, growth, and the joy of giving of self, as well as fun. Let our quorums be clearly and unequivocally places where the gospel of Jesus Christ is practiced. Never let it become a pale imitation of the world.

Rise to stature of men

May I share with you a story of a young man who witnessed firsthand a demonstration of this crucial principle. He wrote the following: "At one time I attended a ward which had almost no Melchizedek Priesthood holders in it. But it was not in any way dulled in spirituality. On the contrary, many of its members witnessed the greatest display of priesthood power they had ever known.

"The power was centered in the priests. For the first time in their lives they were called upon to perform all the duties of the priests and administer to the needs of their fellow ward members. They were seriously called to home teach—not just to be a yawning appendage to an elder making a social call but to bless their brothers and sisters.

"Previous to this time I had been with four of these priests in a different situation. There I regarded them to be common hoodlums. They drove away every seminary teacher after two or three months. They spread havoc over the countryside on Scouting trips. *But when they were needed—when they were*

trusted with a vital mission—they were among those who shone the most brilliantly in priesthood service.

"The secret was that the bishop called upon his Aaronic Priesthood to rise to the stature of men to whom angels might well appear; and they rose to that stature, administering relief to those who might be in want and strengthening those who needed strengthening. Not only were the other ward members built up but so were the members of the quorum themselves. A great unity spread throughout the ward and every member began to have a taste of what it is for a people to be of one mind and one heart. There was nothing inexplicable in all of this; it was just the proper exercise of the Aaronic Priesthood."

Aaronic Priesthood Handbook

In the world, many organizations, churches, governments, even families have lost much of their vitality because they are afraid to ask people to sacrifice. It is imperative that we not make the same mistake in the Aaronic Priesthood. We must be fearless in expecting Aaronic Priesthood holders to do the work which the Lord has commanded.

To accomplish a great work in the Aaronic Priesthood, no new program is needed. You have either received or shortly will receive the new *Aaronic Priesthood Handbook*. It outlines the simple principles of organization and operation of the Aaronic Priesthood given in the scriptures and in the teachings of latter-day prophets. Application of these principles will bring about more activity, more conversion, and far better missionary preparation among our young men.

Personal Priesthood Interviews

For a moment let us contemplate together what young men who hold the Aaronic Priesthood become when leaders at every level zealously apply correct principles as contained in the

handbook. Some of you already know what immense good results when a stake president asks for an Aaronic Priesthood accounting from each bishop during the monthly personal priesthood interview. The work accelerates when the stake president, who is the chairman of the stake Aaronic Priesthood committee, asks bishops about service rendered by Aaronic Priesthood quorums and about progress in the preparation of quorum members for missionary work, temple marriage, and fatherhood. This one event, the monthly personal priesthood interview, changes and reinforces a bishop's concept of his foremost responsibility, the Aaronic Priesthood and the Young Women. Of course, if the stake president fails to hold the personal priesthood interview or does not, in fact, accept the direction that the bishop's first and foremost responsibility is the Aaronic Priesthood and Young Women, the bishop will have difficulty in fulfilling his stewardship.

Bishops

Reflect next on the results we see when the members of each bishopric properly supervise the work of the quorum to which they are assigned. When bishops' counselors hold monthly personal priesthood interviews with deacons and teachers quorum presidents, they motivate and inspire by passing on, through careful inquiry and training, the magnificent vision of Aaronic Priesthood work.

Think of what happens when each bishop really serves as president of his priests quorum, and presides at presidency meetings, and attends every quorum meeting and activity. Inquire of others, if necessary, about what happens when his counselors likewise attend all the functions of the quorums to which they are assigned and get close to each individual young man.

There is marked and significant development in Aaronic Priesthood leadership when each quorum adviser

spends extra time behind the scenes, preparing the president of the quorum to take his proper leadership role. Important things begin to happen when every quorum meeting is preceded by a quorum presidency meeting and every quorum meeting is presided over by the quorum president himself.

Scriptural responsibilities

Now, let us think ahead to what stature our young men will attain when every quorum fills its calendar with activities and projects which alleviate sorrow or suffering or bring joy into the lives of people in the ward or community, or which enable the quorum to watch over its members and prepare them for missionary work.

Contemplate how much Aaronic Priesthood holders will grow and the Church will be blessed when the quorums carry out all their scriptural responsibilities—for example, when the priests, working as home teachers, exhort families in the Church “to pray vocally and in secret and attend to all family duties” (D&C 20:51) and when the teachers and deacons also carry out their revealed duties. How much a part of this great latter-day work our Aaronic Priesthood brethren will become! They will realize that a priesthood quorum is a brotherhood of priesthood officers ordained with the right and privilege of using God’s power to bring happiness and peace and prosperity into the earth.

As all of these things happen, leaders will no longer be tempted to devise programs which imitate the world. We will see that the key to the conversion, the activity, the missionary preparation, and the spiritual growth of

our youth is a stake presidency, a bishopric, and an Aaronic Priesthood quorum presidency, which fearlessly and thoroughly organize themselves to carry out the basic, fundamental work of the Aaronic Priesthood as the Lord has outlined it.

A great work

This is the great work we are called upon to perform in these last days. May we faithfully and vigorously carry it to a glorious conclusion.

I bear my witness, my brethren, that the bishops of this Church have a stewardship for the youth of this Church, and the Lord expects us to properly carry out that stewardship. I have the faith in the bishops of the Church and the stake presidencies that this will be accomplished. And, further, I have faith in the Aaronic Priesthood quorum presidencies themselves, in the maturity, stability, and in the depth of their spirituality that they will rise as no other generation has ever risen in their positions of leadership. I bear this witness and leave my testimony, in the name of Jesus Christ. Amen.

President Kimball

Bishop Victor L. Brown, Presiding Bishop of the Church, has just addressed us.

We shall next hear from Elder W. Grant Bangerter, Assistant to the Council of the Twelve. He will be followed by President Marion G. Romney, second counselor in the First Presidency.

Elder W. Grant Bangert

Assistant to the Council of the Twelve

My dear brethren, I believe that what I have to say is a companion to what Bishop Brown has already spoken tonight. And I trust that the Spirit of the Lord will bless its delivery.

What kind of testimony?

Without presuming to be an authority on the subject of the priesthood, I have nevertheless spent years along with you considering its purpose and the power which pertains to it.

In the Church, testimonies are often expressed in general terms. For example, we speak of our knowledge that God lives, that Jesus is the Christ, and that this is the true Church. There are times, however, when we do not always show the same faith in more specific parts of the gospel.

I have heard some say that they believe in everything but the welfare plan or everything except tithing. Some people used to say they could follow the Prophet Joseph Smith or David O. McKay, but not Brigham Young or Heber J. Grant. Now such selectivity is simply not consistent.

I would like to ask tonight, "What kind of a testimony do you have concerning the power of the priesthood?"

How many brethren here are home teachers? Would you please raise your hands. Those of you who are listening in may also raise your hands. Now since we have just closed out the month of September, how many of you home teachers "got your home teaching done?" Well, brethren, that's a catch phrase. You know, the devil taught us to say those words: "Did you get your home teaching done?" That is a very poor way to refer to the comprehensive mission embodied in home teaching. By getting us to ask "Did you get your home teaching done?" the devil destroys 90 percent of our effectiveness.

All that question implies is a quick visit the last day of the month so that we can send in the report.

Lack of faith

Now there are other examples that we don't always fully appreciate the nature of the priesthood. When the bishopric wants some event to be especially well organized, to whom do they assign the responsibility? That's right—it's the Relief Society. Now why not the priesthood? It's because we have a habit of saying, "The priesthood won't do it." Why don't some stake presidents use their home teachers to bring the people to stake conference? It's because there's a saying abroad in the land that "the home teachers won't do it." Other sayings are "Fathers won't do it," or "People in our ward won't accept assignments."

Seriously, these expressions indicate either a lack of faith in or lack of understanding of the power of God. When one fine stake president, without thinking, let those words slip out, "The home teachers won't do it," I answered him, "President, do you know what you have just said? I think you just said that although the Lord established a procedure by which we should lead his church, his system won't work. So you have devised a better one."

"Constitution of the Church"

I went to a conference in President Rex Reeve's stake. He took me through the building and showed me 2,000 chairs prepared for the people. I asked him how he knew there would be 2,000 people present, and he answered, "We sent the home teachers out to invite everyone to come, and they have given us their report. They have informed us that 2,000 people will be here tomorrow."

row." Evidently the word got out that I would be one of the speakers because seventy-five of those 2,000 didn't show up. But they had an attendance of 49 percent and it has since grown much higher.

For several years I had the privilege of sitting at the feet of President Marion G. Romney, who taught us about the "constitution of the Church"—meaning that revelation given on the occasion of the organization of the Church wherein the Lord outlined the procedures by which it should be governed. The elders, it says in section 20 of the Doctrine and Covenants, assisted by the lesser priesthood, are to "watch over the Church." (Vv. 42, 53.) A part of that "watching over" is done by visiting the houses of the members and in instructing them to do their duty. In another revelation the elders quorum is specifically mentioned as a body of "standing ministers." (D&C 124:137.) Those who hold the Aaronic Priesthood are also called "standing ministers." (D&C 84:111.)

The Lord's System

Five years ago if you had asked, "Who's the 'minister' of your Church?" most of us would have answered, "Oh, the bishop." Today we can't give that simple answer because we know that many of the duties have now been shifted over to the elders, where the revelations say they rightfully belong. Now a ward should have at least fifty "ministers" in place of the one we thought of a few years ago.

Now think of the increased power to carry the gospel forward when fifty men do their duty as the bishop has done it in the past.

"Oh, but the home teachers won't do it." Well, do you have faith in the Lord's system or don't you, and why not try it?

Limited understanding

To further mention limited under-

standing concerning the priesthood, I refer you to an incident common in the fast and testimony meeting. Someone frequently gives the experience that a relative or friend was very ill and the elders were called in to administer to him. The person was healed. And so we say we have a testimony of the power of the priesthood.

Now please understand, I do not belittle the virtue of this sacred and wonderful ordinance. It frequently means the difference between life and death for ourselves and our loved ones, and I have witnessed its marvelous influence. But why limit your testimony to that? Why not as readily send the elders to administer help to a father whose son is about to die spiritually on drugs or alcohol? Why not call on the priesthood to bless a home that is about to die through divorce or transgression? Why not administer through the priesthood to those who love the world more than God? Why do we blithely say, "We did our home teaching" when half of the families in the Church are in a condition to be "wasted" when the Savior comes because they have not been "sealed up" to eternal life? There is a ministry here for the elders far more extensive than that of laying hands on the sick. A person healed of bodily sickness will eventually become sick again and die. When you administer the gospel, the cure can be permanent.

Expanded power

Now this is an appropriate time to think in terms of an expanded power in the priesthood because everyone here knows the watchwords for our day are "lengthen your stride," "quicken your pace," and "extend your vision." When I first became a mission president and during a visit by President Kimball, I expressed my concern that I would not be able to keep up the vigorous pace of the former president. His answer went something like this: "Now here, here, we won't listen to any more of that kind of talk. You can't be satisfied with what

happened in the past. Everything in the Church has to go forward. Didn't you know that? Now remember, under your leadership things must improve."

Now you can see why I have a testimony of the power of the priesthood. I was told to go out and get one. And I really do have one.

"Which priesthood," saith the Lord, "continueth in the church of God in all generations." (D&C 84:17.) No one else on earth has it. "And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom." (D&C 84:19.)

Our missionaries are out every day teaching people who don't even believe in God. But because of the "great power" which has been given to them, and through their great faith, the Holy Ghost draws near to them. Its influence is felt, and people respond, repent, and obey. When these elders administer baptism to such a person, the teaching and the ordinance combine to be a powerful administration of the priesthood. Children of God are reborn into eternal life. And when this army of missionaries is increased from 10,000 to 20,000, the power of the priesthood is vastly increased.

Power of the Priesthood

In the quorums the same thing ought to be true. If we expand from one "minister" to fifty, we should multiply the power of the priesthood by fifty. And the miracles they can perform should multiply vastly beyond those performed on the physically sick. When you have the great joy of hearing someone say, "There's the man who brought me the gospel," or "There is the man who changed my whole life," you can bear your testimony to a great miracle.

Priesthood Presidents

Now the priesthood president of deacons, teachers, and priests is the

bishop and their quorum presidents. The priesthood president of fathers in the Church is the elders quorum president or, or course, in some cases the high priests and seventies presidents. All fathers must, says the scripture, "come unto this priesthood." (D&C 84:42.) If not, their families will be subject to the judgment predicted by the prophet Malachi—wasted, not bound to fathers. (See D&C 2.) This is why the gospel was restored, so that the earth would not be wasted at His coming.

The Melchizedek Priesthood president, who is in most cases the elders quorum president, must see that the fullness of the gospel is administered to every member of the Church. That is the function of this priesthood. He should administer the gospel personally and through the "standing ministers" in his quorum, now called the home teachers. If you don't believe in that system and if you don't use it, you don't have a true testimony of the power of the priesthood, and you cannot succeed. If you use this system and are faithful, your success is guaranteed.

Power of God

I know people respond when you obtain the power of God which pertains to the priesthood. I have heard Elder LeGrand Richards say, "If you were to divide your ward and put all the active members in one ward and the inactive in the other, and give me the inactive ones, within a year I would give you a 'run for your money.'" I know he would, and I know he would also have the most fun.

I once heard a stake president mention the great success of one of his elders quorum presidents. He said, "His name is Hershel Pedersen. Perhaps you have heard of him. They used to call him 'Bones' when he played for BYU." Well, I, along with many of you had heard of Brother Pedersen. As a matter of fact he grew up in my stake. He is one of the seven sons of Oliver Cowdery Pedersen, who all went on

missions, most of them to Denmark. I heard his report when he returned from his mission, and I signed his temple recommend when he was married. So I was interested.

The stake president continued: "Brother Pedersen has committed himself to qualify every man in his quorum for a temple recommend. They are all qualified now except six." Some time later when I was with the Church Home Teaching Committee, we remembered this story and asked Brother Pedersen to report on how his quorum had turned out. He said, "We got them all but three. Then they released me to become president of the stake mission. But since my release we got the other three."

Think of the potential if all who bear the priesthood were deeply involved in the work of the Lord. Compared to what is available, we have been running on only one or two cylinders.

Missionary work

In missionary work some stakes have raised their sights so much that

each ward is going to bring in as many new members as the entire stake used to. In temple work I have seen stakes, who worked through priesthood power, make yearly increases that were greater than the total performance of average stakes nearby. In every activity in which the priesthood is involved, I become excited when I see how far we can go if we have faith enough to mobilize the great army of men of the priesthood. Not a testimony like Laman and Lemuel. And I know some say, "He doesn't understand how tough it is in our quorum." Well, Nephi didn't either; but Nephi had a testimony. In the name of Jesus Christ. Amen.

President Spencer W. Kimball

We have just heard from Elder W. Grant Bangert, Assistant to the Twelve.

We shall now be pleased to hear from President Marion G. Romney of the First Presidency of the Church.

President Marion G. Romney

Second Counselor in the First Presidency

Brethren, as I have thought about the problems incident to the rapid increase in the Church membership, it seems to me that one of our most urgent tasks is to convert prospective, inactive elders. There are tens of thousands of these brethren in the Church. Unfortunately, the number added to this group each year is larger than the number converted.

Conversion

A study of the situation leads inevitably to the conclusion that something in addition to what is now being done must be done to encourage these men to change their lives. Something

more than urging them to participate in an occasional recreational activity is required. What they need is *conversion*.

Webster says the verb *convert* means "to turn from one belief or course to another," that *conversion* is "a spiritual and moral change attending a change of belief with conviction." As used in the scriptures, *converted* generally implies not merely mental acceptance of Jesus and his teachings, but also a motivating faith in him and in his gospel, a faith which works a transformation, an actual *change* in one's understanding of life's meaning and in one's allegiance to God—in interest, in thought, and in conduct. While *conversion* may be accomplished in stages, one

is not really converted in the full sense of the term unless and until he is at heart a new person. *Born again* is the scriptural term.

In one who is wholly converted, desire for things inimical to the gospel of Jesus Christ has actually died, and substituted therefor is a love of God, with a fixed and controlling determination to keep his commandments. Paul told the Romans that such a one would walk in newness of life.

Baptism

"Know ye not," he said, "that so many of us as were baptized into Jesus Christ were baptized into his death?"

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead . . . even so we also should walk in newness of life." (Rom. 6:3-4.)

Walking in the newness of life

Peter taught that by walking in the newness of life one escapes "the corruption that is in the world through lust," and by developing within himself faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity, he becomes a partaker "of the divine nature." (See 2 Pet. 1:4-7.)

One who walks in newness of life is converted. On the other hand, says Peter, "he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." (2 Pet. 1:9.) Such a one is not converted, even though he may have been baptized.

Believe in God

There is a striking example of the change wrought by conversion in Mormon's account of King Benjamin's farewell address. This sermon was so powerful that as Benjamin delivered it, the multitude fell to the earth, for "they . . . viewed themselves in their own carnal state. . . . And they all cried aloud

. . . O have mercy, and apply the atoning blood of Christ that we may receive forgiveness of our sins, and our hearts may be purified; for we believe in Jesus Christ, the Son of God." (Mosiah 4:2.)

Observing their humility, King Benjamin continued:

"Believe in God; believe that he is, and that he created all things. . . ; believe that he has all wisdom, and all power, both in heaven and in earth. . . .

" . . . believe that ye must repent of your sins and forsake them, and humble yourselves before God; and ask in sincerity of heart that he would forgive you; and now, if you believe all these things see that ye do them." (Mosiah 4:9-10.)

When he had concluded, he inquired as to whether they believed his words.

"And they all cried . . . Yea, we believe all [thy] words . . . and also, we know of their surety and truth." (Mosiah 5:2.)

And why were they so confident? "Because," as they said, "the Spirit of the Lord . . . has wrought a mighty change in us, or in our hearts, that we have no more disposition to do evil, but to do good continually.

"And," they continued, "we are willing to enter into a covenant with our God to do his will, and to be obedient to his commandments in all things . . . all the remainder of our days." (Mosiah 5:2, 5.)

Wouldn't it be wonderful if all of our inactive men could be brought to this state of conversion?

Elders Quorum duties

What are you presidents of elders quorums, who bear a major responsibility in this phase of the Lord's work, doing to convert your men?

My suggestion to you is to ponder and earnestly implement the procedure prescribed by the Lord when he said, "*The duty of the president over the office of elders is to preside over ninety-six elders, and to sit in council with them,*

and to teach them according to the covenants.

"This presidency is a distinct one from that of the seventy, and is designed for those who do not travel into all the world." (D&C 107:89-90; italics added.)

Teach them the covenant

Teach them the covenant. A covenant is a binding and solemn agreement between two or more parties. From the beginning God's people have been a covenant people. This modern-day commandment to presidents of elders quorums "*to teach [their members] according to the covenants*" has not been implemented as it should be.

No man who comprehends, believes, and lives according to gospel covenants will be inactive in the Church. When one understands the gospel of Jesus Christ—which is the Lord's new and everlasting covenant—and realizes that he himself accepted it in the spirit world, fought for it in the war in heaven, and entered mortality pursuant to the Lord's promise that if he here proves faithful he shall inherit eternal life—anyone who understands that has the needed background to understand the covenants entered into here in mortality.

Cause of inactivity

I am persuaded that failure to appreciate the significance of the "new and everlasting covenant" of the gospel is the root-cause for the inactivity of thousands of our Church members. If you presidents of elders quorums will "teach" your inactive members "according" to the covenant and convert them, you will have little trouble in teaching the covenants entered into in this life. Without such knowledge one has no goal in life, no objective. Therefore, other covenants have no meaning.

Recently I had an experience on an airplane which illustrates this point. Sitting by a stranger, I asked him what his

business was. After responding, he asked me what mine was. This led to my asking him if he believed he lived before birth and would live beyond death. He didn't know. He imagined that he might have existed before birth and that he might live beyond the grave, but as to form and nature he had no idea.

I then reviewed to him the gospel plan as concisely as I could, explaining who we are, and where we came from, and where we are going, and why we are here.

"Marvelous," he responded, "that would give a person a purpose in living, an objective in life."

Precisely. That is exactly what it is meant to do. The covenants we enter into here in mortality are to help us attain our objective of eternal life, which is explained in, and made possible by, the new and everlasting covenant of the gospel.

Baptismal covenant

Now, the first covenant we enter into here is the covenant of baptism. I know of no better explanation of the baptismal covenant than the one Alma gave when he said,

"Behold, here are the waters of Mormon . . . and now, as ye are desirous to come into the fold of God, and to be called his people, and are willing to bear one another's burdens, that they may be light;

"Yea, and are willing to mourn with those that mourn; yea, and comfort those that stand in need of comfort, and to stand as witnesses of God at all times and in all things, and in all places that ye may be in, even until death, that ye may be redeemed of God, and be numbered with those of the first resurrection, that ye may have eternal life—

"Now I say unto you, if this be the desire of your hearts, what have you against being baptized in the name of the Lord, as a witness before him that ye have entered into a covenant with him, that ye will serve him and keep his

commandments, that he may pour out his Spirit more abundantly upon you?

"And now when the people had heard these words, they clapped their hands for joy, and exclaimed: This is the desire of our hearts.

"And now it came to pass that Alma took Helam . . . and went and stood forth in the water, and cried, saying: O Lord, pour out thy Spirit upon thy servant, that he may do this work with holiness of heart.

"And when he had said these words, the Spirit of the Lord was upon him, and he said: Helam, I baptize thee, having authority from the Almighty God, as a testimony that ye have entered into a covenant to serve him until you are dead as to the mortal body; and may the Spirit of the Lord be poured out upon you; and may he grant unto you eternal life, through the redemption of Christ, whom he has prepared from the foundation of the world." (Mosiah 18:8-13.)

The Lord considers this covenant, this baptismal covenant, to be of such import that he has charged us to renew it weekly:

Sacrament

"That thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day." (D&C 59:9.)

With the wording of the sacrament prayers in our minds as we partake of the sacrament, we renew our baptismal covenant each week.

In addition to our baptismal covenant, in common with all bearers of the holy priesthood, we have entered into another special, sacred, and most important covenant: The "covenant which belongeth to the priesthood." (D&C 84:39.) This covenant is recorded in the 84th section of the Doctrine and Covenants as follows:

"Whoso is faithful unto the obtaining these two priesthoods of which I have spoken [he was talking about the

holy priesthood and the lesser priesthood], and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies.

"They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God.

"And also all they who receive this priesthood receive me, saith the Lord;

"For he that receiveth my servants receiveth me;

"And he that receiveth me receiveth my Father;

"And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him.

"And this is according to the oath and covenant which belongeth to the priesthood.

"Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved.

"But whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come." (D&C 84:33-41.)

I used to think if that was the penalty, it would have been maybe better for me not to have received the covenant, with that penalty over me, if I break it. And then I read the next verse, and it said, "And wo unto all those who come not unto this priesthood which ye have received." (D&C 84:42.)

Magnify your calling

I knew I had only one chance—that was to receive it and honor it. From these scriptures it seems perfectly clear to me that to receive the holy priesthood and not magnify my calling in it, I will fall short of eternal life; and that if I fail to receive the holy priesthood, I will likewise fall short. There is but one safe course, and that is to receive it and magnify my calling in it. To me this is the meaning of the Lord's concluding statement:

"And I now give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life.

"For you shall live [you priesthood bearers, you shall live] by every word that proceedeth forth from the mouth of God." (D&C 84:43-44.)

The New and Everlasting Covenant

Now a fourth covenant—we have considered three: the "new and everlasting covenant" of the gospel, the baptismal covenant, and the "covenant which belongeth to the priesthood"—a fourth and perhaps the climax of the covenants we should teach our brethren, is the new and everlasting covenant of celestial marriage.

The significance of these holy covenants that I have just mentioned is serious. They are of the "solemnities" which the Lord directs us to "treasure . . . up in [our] hearts, and let . . . rest upon [our] minds." (D&C 43:34.)

The obligations they entail must be met by all who are to receive the rewards. We are individually responsible and will be held accountable for the way in which we ourselves keep the covenants we enter into, and we shall also be accountable for the breaking of covenants by others for whom we are responsible insofar as such breaking is the result of our failure to teach them.

Duties

The Lord has said it is, and I repeat, "the duty of the president over the office of elders . . . to preside over ninety-six elders, and to sit in council with them, and to teach them according to the covenants.

"Wherefore," said the Lord as he concluded the great revelation dealing with the duties of priesthood officers, "now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.

"He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand." (D&C 107:89, 99-100.)

God help us to live the covenants ourselves and to teach those the Lord has put under our charge and commanded us to teach, I pray, in the name of Jesus Christ, our Redeemer. Amen.

President Spencer W. Kimball

President Marion G. Romney of the First Presidency has just spoken to us.

Brother Ripplinger will now direct the congregation and the choir in singing, "The World Has Need of Willing Men."

The congregation and choir sang "The World Has Need of Willing Men."

President Kimball

We shall now have the privilege of hearing from President Nathan Eldon Tanner, First Counselor in the First Presidency.

President N. Eldon Tanner

First Counselor in the First Presidency

As I sat here looking over this great body of priesthood holders in this historic Tabernacle, I tried to visualize the thousands of men and boys in the Assembly Hall, the Salt Palace, the Marriott Center in Provo, and other buildings throughout Canada and the United States and elsewhere in the world. I was greatly impressed, and almost overwhelmed, with the realization of the great power and authority assembled to listen to the prophet's voice and to hear the word of the Lord, to be built up and motivated to even better works and living.

This is the greatest body of men ever assembled. It is a tremendous privilege and heavy responsibility to stand before you. I pray that the Spirit of the Lord will continue with us as I speak to you this evening.

Expression of appreciation

First, I wish to express my appreciation for the very fine crop of young men who are in the Church and who have been chosen to hold the priesthood of God and to be leaders among all nations and for how they are preparing themselves for this very purpose— young men who realize who they are and what their responsibilities are and who are living worthy to go on missions, to be leaders in the Church and in their communities. I realize how difficult it is in this day for young men and young women to overcome the evils of the world, to honor the priesthood, and appreciate their membership in the church of Jesus Christ.

Repent

There are some who are having problems, and to them I appeal in the name of the Lord to repent and walk uprightly, to keep themselves free from sin, and prepare themselves to enjoy the blessings of the faithful. You have been

chosen and permitted to come forth in this day. Our priesthood is very important, and our task is enormous. Nothing will bring greater joy and success than to live according to the teachings of the gospel. Be an example; be an influence for good; be prepared and worthy to accept any call that comes from the Lord.

Every one of us has been foreordained for some work as His chosen servant on whom he has seen fit to confer the priesthood and power to act in his name. Always remember that people are looking to you for leadership and you are influencing the lives of individuals either for good or for bad, which influence will be felt for generations to come.

Our great responsibility might be more emphatically stated or clearly understood if we realize that there is only one member of The Church of Jesus Christ of Latter-day Saints for approximately every 999,000 people in the world and only one member of this church per every 333 Christians, approximately.

There are more priesthood holders in the world today than ever before in the history of mankind, with greater power and influence, and of equally great importance, and with greater challenges and problems to meet. The world needs that power and strength and influence to give leadership in helping to meet, solve and overcome the problems caused by the wickedness so rampant in the world.

Magnify your calling

The Lord has set up his church in these the latter days to do just that. The future progress of the Church, and, in fact, the future of the world, depends on how we magnify the office we hold in the priesthood. Every deacon, every teacher, every priest, every holder of the Melchizedek Priesthood has an

individual responsibility and privilege to combine forces with the Savior in being tools in his hands and helping him to accomplish his work and his glory, which is to bring to pass the immortality and eternal life of man. No other people have this same authority or special call.

Honor the Priesthood

It is hard to imagine and impossible to calculate the tremendous influence we would have if every one of us would honor his priesthood, and magnify his calling, and really try every day and in every way to use his influence to meet the onslaught of Satan. Too many of us seem to take the priesthood which we hold for granted; we fail to realize what the Lord expects of us, or we don't have the conviction, courage, and fortitude to stand up for the right and be counted, to be different when necessary.

Influence for good

One young boy on the school ground can wield a mighty influence for good. One young man on the football team, or the campus, or among his fellow workers can, by living the gospel, honoring his priesthood, and taking a stand for the right, do untold good. Often you will experience much criticism and ridicule even by those who believe as you do, even though they may respect you for doing right. But remember that the Savior himself was tormented, ridiculed, spat upon, and finally crucified because he would not waver in his conviction. Have you ever stopped to think what would have happened had he weakened and said, "Oh, what's the use?" and abandoned his mission? Do we want to be quitters, or do we want to be valiant servants in spite of all the opposition and evil in the world? Let us have the courage to stand up and be counted as true, devoted followers of Christ.

Many called, but few chosen

Someone said to me the other day, "Why is it that people who know what they should do and seem to have a testimony of the gospel are not prepared to live it and haven't the courage and strength to stand up against opposition?" My reply was, "There are many reasons, it seems to me, that cause people to favor and to do things which are contrary to their teachings and contrary to their beliefs." Then I referred him to two or three scriptures.

"Behold, there are many called, but few are chosen. And why are they not chosen?"

"Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson —

"That the rights of the priesthood are inseparably connected with the powers of heaven." (D&C 121:34-36.)

The last days

The next: "This know also, that in the last days perilous times shall come.

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

"Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good,

"Traitors, heady, highminded, lovers of pleasures more than lovers of God;

"Having a form of godliness, but denying the power thereof." (2 Tim. 3:1-5.)

And finally:

"Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue:

"For they loved the praise of men more than the praise of God." (John 12:42-43.)

It is this last passage with which I should like to deal this evening.

Choose the right

I wonder how many of us are guilty of this or any of these, and if so, are we ready tonight to change our ways, and repent, and try to be worthy of the praise of God and his blessings rather than forget who we are and try to be popular? How important it is that we remember who we are, servants of the Lord, and then act accordingly.

As I said before, we just cannot imagine or calculate in any way what a great influence for good we would have in the world if every holder of the priesthood would magnify his calling, and how much happier and more successful each individual would be if he would always choose the right. How sad it is to see one who would rather be popular than do what he knows is right. I have in mind and remember so well a good member of the Church who was elected to the legislature but who wanted to be a good fellow, popular with everyone. He, wanting to be popular, let down his standards and took one drink at a social and then another. It happened again and again. He began drinking with the fellows at lunch and at dinner. And then, unintentionally I am sure, and contrary to his greatest desire, he became an alcoholic and lost the support of his constituency and the respect of his friends and family who loved him and sorrowed for him. He died an early death as an alcoholic. What a sad situation—all because he sought the praise of men more than the praise of God.

This is not a single case. We have examples of congressmen and senators who have lost their positions and self-respect and the respect of others because they wanted to be popular or didn't have the strength to resist the temptations. We have the promise of the Lord that if we seek first the kingdom of God and his righteousness, all these things will be added unto us, meaning, of course, the things that are for our good.

Live up to your standards

Let us always remember that people expect us to live up to our standards and respect us much more when we do, even though they may entice us to do otherwise.

I want to bear my testimony that I was never embarrassed in any way, when in the government, or industry, or in my private life, by trying to live up to the teachings of the gospel. Nor was I impeded in any way in my progress. On the contrary, I feel that I was respected and I was blessed by the Lord, and always felt free to call upon him for strength and guidance, which I often received.

My observation is that the Lord keeps his promise to all those who seek first the kingdom of God and his righteousness.

Be on constant guard

It is most important that we be on guard all the time and never abandon our standards in order to be popular or to enjoy the praise of men. One of the General Authorities, whom I will call George, was telling an experience he had when a priest. A friend of his was taking his girl home from a party, and her younger sister was going with them. He asked George to accompany them. George accepted. He said that shortly after they arrived home and were sitting in the living room together, the girl whom he took home went over, turned off the lights, came back and sat on his lap, and started to make advances. He said that though he knew he would be unpopular and even offensive, he excused himself, got up, and went home. As he was telling the story, he said that he knew that many young men today would consider him a sissy, but he remembered so well the story of Joseph who was sold into Egypt.

"And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within.

"And she [Potiphar's wife] caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out." (Gen. 39:11-12.)

We remember how he was made to suffer for this but how the Lord blessed him.

Then George said: "I shudder to think what might have happened if I had stayed with her and have concluded many times that I might never have been here as a servant of the Lord."

As I told this story to a young man one day, his response was, "That action surely took guts, didn't it?" I have thought since how true it is that to do right under similar circumstances does take guts or backbone or willpower, while to succumb shows weakness. Even the strongest must always be on guard.

It is at times like this that our decisions and actions often determine the course of our lives. Young men and some adults have trials or tests of this nature. There are different kinds of temptations where their loyalty and strength of character are really tested. If we will always remember who we are and that God is watching over us, we will be able to shun, or avoid and withstand such temptations. Always remember that you cannot play with fire without danger of being burned.

Though it is important that we make a living for our families, and as good citizens participate in community affairs, we must not become so involved in the things of the world that we forget or neglect our duty and responsibility as called and chosen children of God and holders of his priesthood. Unless we are continually on guard we will find ourselves gradually off the straight and narrow path until we have completely gone astray, becoming a great disappointment to ourselves, our families, and the Lord, and certainly not what we had anticipated or intended or wanted to be.

We find examples of this so often where a person, forgetting who he is, wants to be popular with his peers and wants their praise. So often athletes get

so carried away with their success and desire for praise that they forget their duty to God and the importance of his approval and as a result lose their way. This applies equally to politicians, members of fraternal organizations, professions, and business. This craving for praise and popularity too often controls actions, and as they succumb they find themselves bending their character when they think they are only taking a bow.

Seeking the praise of man

Someone said to me the other day when we were talking about this that those who constantly love the praise of men more than the praise of God are faint reflections of another—meaning Satan, of course—who in the pre-existence wanted to save all mankind, but with one condition attached—that the honor and glory go to him, not to God. He was more concerned with credit than with results; glory and praise were the end in themselves. My friend went on to say that on the crucial issues, if individuals are more concerned with pleasing men than pleasing God, then they suffer from the same virus Satan had, for there are many situations where seeking the praise of men will clearly result in their hurting, not helping, mankind for they will do expedient and temporary things instead of those which are lasting and beneficial.

How much more satisfying it is when we receive the praise of God, knowing that it is fully justified and that his love and respect for us will persist, when usually the praise of men is fleeting and most disappointing.

It is shocking and appalling indeed to those who believe in the teachings of Christ to see how people in high places, in order to enjoy the praise of those who are so vocal in encouraging and promoting immorality, do not take a stand against these evils and promote the teachings of Christ which are so clearly stated in these words in the Ten

Commandments: "Thou shalt not commit adultery." (Exod. 20:14.)

And then in 1 Corinthians we read:

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind." (1 Cor. 6:9.)

Stand for right

We also find legislation having been passed and being passed legalizing these very things contrary to the will of the Lord. It is permissive legislation of the worst kind. Brethren, the Lord expects us as his priesthood holders to take a stand for right and do all in our power to oppose and discourage such action and to encourage our people to live according to the teachings of the Lord Jesus Christ.

I quote from Elder Neal Maxwell:

"The leader who is willing to say things that are hard to bear, but which are true and which need to be said, is the leader who truly loves his people and who is kind to them. Nothing is more cruel than that leader who, in order to have the praise and plaudits of his followers, entices them from safety into the swamp out of which some may never return. The straight and narrow way is just that—straight and narrow. It is an arduous up-hill journey. The way to hell is broad and wide and slopes ever so gently, and those who walk that path scarcely notice the descent; sometimes they don't notice the descent because praise of men distracts them and they do not see the warning signs! The choice is still between the golden calf and the Ten Commandments." (Unpublished letter dated Aug. 12, 1975, "Some Thoughts," from Neal A. Maxwell to President Tanner.)

Preach the word

It seems so true that the charge given by Paul to Timothy applies to us equally today:

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

"And they shall turn away their ears from the truth, and shall be turned unto fables." (2 Tim. 4:1-4.)

How fortunate we are to be members of The Church of Jesus Christ of Latter-day Saints where we have the gospel in its fulness as recorded in the four standard works of the Church—the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price—and to have a prophet of God through whom the Lord speaks to guide and direct us in these latter days.

As we read in Acts, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

May we have the courage, strength, understanding, desire, and determination to do as Joshua said: "Choose you this day whom ye will serve; . . . but as for me and my house, we will serve the Lord." (Josh. 24:15.)

This I humbly pray in the name of Jesus Christ. Amen.

Following President Tanner's remarks, President Kimball addressed the meeting as follows:

President Spencer W. Kimball

Brethren, it is a great thrill to think that we are part of a congregation of 225,000 men and boys. Some of you are a little darker, some of you have slant eyes, but you are all men and brethren, and we love you. We are grateful that you are associated with us tonight in this great meeting.

Articles of Faith

You have been hearing some very solid, firm doctrine here tonight. I want to relieve you by telling you a story. I suppose all of you young men learned the Articles of Faith before you became a member of the priesthood. I am wondering if you have retained in your mind those articles. I wonder if you know them word-perfect. Would you like to tell your fathers when you go home, if you know the Articles of Faith word-perfect?

Some years ago a young Primary boy was on a train going to California in the days when we traveled on trains. He was all alone. He sat near the window watching the telephone poles go by. Across the aisle from him was a gentleman who also was going to California. The attention of the gentleman was called to this very young boy traveling all alone without friends or relatives, and he was neatly dressed and well-behaved. And this gentleman was quite impressed with him.

Finally, after some time, the gentleman crossed the aisle and sat down by the young man and said to him, "Hello, young man, where are you going?"

He said, "I am going to Los Angeles."

"Do you have relatives there?"

The boy said, "I have some relatives there. I am going alone, but I'm going to visit my grandparents. They will meet me at the station, and I will stay with them a few days during the school vacation."

The next questions were "Where did you come from?" and "Where do you live?"

And the boy said, "Salt Lake City, Utah."

"Oh, then," said the gentleman, "you must be a Mormon."

And the boy said, "Yes, I am." There was pride in his voice.

The gentleman said, "Well, that's interesting. I've wondered about the Mormons and what they believe. I've been through their beautiful city; I've noticed the beautiful buildings, the treelined streets, the lovely homes, the beautiful rose and flower gardens, but I've never stopped to find out what makes them as they are. I wish I knew what they believe."

And the boy said to him, "Well, sir, I can tell you what they believe. 'We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.' " (First Article of Faith.)

The businessman was a bit surprised but listened intently, and the boy continued, "'We believe that men will be punished for their own sins, and not for Adam's transgression.' " (Second Article of Faith.)

And the traveling companion thought, "This is rather unusual for a mere boy to know these important things."

The boy went on: "'We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.' " (Third Article of Faith.) And the gentleman was amazed at the knowledge and understanding of a mere boy—he was yet to be a Scout. But he continued and gave the fourth Article of Faith and said, "'We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.' "

"That is wonderful," said the gentleman. "I am amazed that you know so well the doctrines of your church. I commend you."

With a good start and with encouragement, Johnny continued. "'We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof.'" (Fifth Article of Faith.)

Solid doctrine

"That's very solid doctrine, my boy," the gentleman said. "I am curious now to know how they get called of God. I can understand how they would receive the call and be established with the laying on of hands, but I wonder who has the authority to preach the gospel and administer in the ordinances thereof."

They discussed the matter of calling and sustaining and laying on of hands. Then the lad said, "Would you like to know more?"

The gentleman thought that was very unusual for a boy in these tender years to know what the Church taught, and he said, "Yes, go on."

So Johnny quoted, "'We believe in the same organization that existed in the Primitive Church, viz., apostles, prophets, pastors, teachers, evangelists, etc.'" (Sixth Article of Faith.)

That brought some other discussion. "You mean that your church has apostles such as James and John and Peter and Paul, and prophets such as Moses, Abraham, Isaac, and Daniel, and also evangelists?"

And the boy responded quickly, "Yes, even evangelists. We call them patriarchs, and they are appointed in all parts of the Church where there are stakes. And by inspiration they give to all the members of the Church, as required, what is called a patriarchal blessing. I have already had my patriarchal blessing, and I read it frequently. Now we have twelve apostles who have

the same calling and the same authority as given to the apostles in the days of old."

The gentleman came back with these questions: "Do you speak in tongues? Do you believe in revelations and prophecies?"

And the boy brightened up as he quoted, "'We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.'" (Seventh Article of Faith.)

Scripture and revelation

The gentleman gasped. "This sounds like you believe in the Bible!"

And the boy repeated again, "We do. 'We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.'" (Eighth Article of Faith.)

The gentleman discerned that we believe both in the scriptures and in revelation. And the boy quoted, "'We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.'" (Ninth Article of Faith.) And then he continued, "'We believe [also] in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this [the American] continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.'" (Tenth Article of Faith.)

The gentleman was listening intently. He showed no interest in crossing the aisle back to his own seat. Then Johnny came in again. He said, "'We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.'" (Eleventh Article of Faith.) He then continued, "'We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and

sustaining the law.' " (Twelfth Article of Faith.)

We seek after these things

And then as a final contriubtion, the boy repeated the thirteenth Article of Faith. "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praise-worthy, we seek after these things."

This youngster relaxed now as he finished the Articles of Faith. The gentleman was clearly excited, not only at the ability of this young boy to outline the whole program of the Church, but at the very completeness of its doctrine.

He said, "You know, after I have been to Los Angeles a couple of days, I expect to go back to New York where my office is. I am going to wire my company that I will be a day or two late and that I am going to stop in Salt Lake City en route home and go to the information bureau there and hear all the things, in more detail, about what you have told me."

I am wondering how many of you know the Articles of Faith? How many of you big men, as well as the little men? Do you know them? Have you repeated them? You are always prepared with a sermon when you know the Articles of Faith. And they are basic, aren't they? I'd think it would be a wonderful thing if all the boys, as they learn them, would learn them word-perfect. That means that you don't miss and you don't forget.

Learning the Articles of Faith

Shall I tell you how I did it? I think I have told you before, but I used to milk cows. I typed with two fingers, and I would type out these Articles of Faith

on little cards and put them down in the corral right by me when I sat on the one-legged stool and milked the cows. And I repeated them over, I guess 20 million times. I don't know. But at any rate, I have claimed that I could say the Articles of Faith now after these many, many years and could say them word-perfect. And I think it has been most valuable to me. Will you do that, my fine young men?

Book of Hebrews

Now to you older men, I want to quote a few scriptures to you. Going to the book of Hebrews, written, I think, by Paul, we read:

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

"Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

"Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

"Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they." (Heb. 1:1-4.)

Do not slip

And that reminds us of the 132nd section where he promises that those who have received this new and everlasting covenant and who live up to the covenants President Romney has been talking about will exceed the angels. He goes beyond the gods and angels that are waiting there to guard the gates.

"For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?" (Heb. 1:5.)

The heavens may be full of angels, but they are not like the Son of God,

and we could add they are not like you who have qualified for this high calling to be exalted in the Lord's kingdom through the blessings that he has promised.

"And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him." (Heb. 1:6.)

That's the Son of God. That is Jesus Christ, whom we worship, with all our souls, all our minds and might and strength. He it is who is the Son of God.

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." (Heb. 2:1.) *We should let them slip.* Oh, I hope, as we find our way in this great program that we will never let these glorious things slip.

"How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." (Heb. 2:3.)

Peter, James, and John, Paul, others of the brethren—we heard this great plan of salvation from them, after they had heard it from the Lord who established it.

"For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." (Heb. 2:10.)

Our great potential

Brethren, 225,000 of you are here tonight. I suppose 225,000 of you may become gods. There seems to be plenty of space out there in the universe. And the Lord has proved that he knows how to do it. I think he could make, or probably have us help make, worlds for all of us, for every one of us 225,000.

Just think of the possibilities, the potential. Every little boy that has just been born becomes an heir to this glorious, glorious program. When he is grown, he meets a lovely woman; they are married in the holy temple. They

live all the commandments of the Lord. They keep themselves clean. And then they become sons of God, and they go forward with their great program—they go beyond the angels, beyond the angels and the gods that are waiting there. They go to their exaltation.

You remember in the 132nd section it says that Abraham received all that he received in this same manner, and that Abraham already was on his throne. He had his exaltation. It's been a long time since he died, of course.

And then Paul speaks again: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil" (Heb. 2:14) by being subject to death, and going into that experience, and then coming forth from the dead a resurrected being.

"For verily he took not on him the nature of angels; but he took on him the seed of Abraham." (Heb. 2:16.)

And so through Abraham, Isaac, and Jacob, through David finally, the Lord became the Son of God through Abraham.

Rest

"Wherefore, holy brethren, partakers of the holy calling, consider the Apostle and High Priest of our profession, Christ Jesus [Jesus, a high priest like you are high priests, many of you; he was an apostle like these brethren on the stand are apostles].

"For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. . . .

"Wherefore I was grieved with that generation [the Lord said, speaking of the people who were in Egypt and were subject to the bondage of that country].—"Wherefore, I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways.

"So I swear in my wrath, They

shall not enter into my rest." (Heb. 3:1, 3, 10-11.)

Sometimes we have thought of rest as being a place where we get on the chaise lounge, or in our sneakers, or we get outside and lie on the grass, something where we are at rest. That isn't the kind of rest that the Lord is speaking about. It is he who is the most dynamic, the one who works the hardest, puts in the longest hours, and lives the closest to his Heavenly Father who is rested—rested from his labors, but not put away from his work.

Another "rest"

Now I would like to give another few lines from another scripture. This one is in the Pearl of Great Price. This is a priesthood meeting, of course. All of you hold the priesthood; it is a great privilege to hold the priesthood, a great privilege. And let me read to you a few lines from your father Abraham to show you how important it was to him. He says:

"And, finding there was greater happiness and peace and rest [this other kind of rest, the kind that you work at] for me, I sought for the blessings of the fathers, and the right whereunto I should be ordained to administer the same; having been myself a follower of righteousness, desiring also to be one who possessed great knowledge, and to be a greater follower of righteousness, and to possess a greater knowledge, and to be a father of many nations, a prince of peace, and desiring to receive instructions, and to keep the commandments of God, I became a rightful heir, a High Priest, holding the right belonging to the fathers." (Abr. 1:2.)

Blessings of the fathers

It was ten generations, I believe, from Adam to Noah, and then it was ten generations, I believe, from Noah to Abraham. He inherited the blessings of the fathers. And who are the fathers? They were the righteous men who were

the patriarchs to the nations in those first years.

He says, "It was conferred upon me from the fathers; it came down from the fathers, from the beginning of time [When was that? I guess we would say when Adam was placed on the earth], yea, even from the beginning, or before the foundations of the earth to the present time, even the right of the firstborn, on the first man, who is Adam, our first father, through the fathers unto me.

"I sought for mine appointment unto the Priesthood according to the appointment of God unto the fathers concerning the seed." (Abr. 1:3-4.)

This is something that we are heir to, we were born heir to it, and all we need to do is qualify for it to obtain this blessing, without which we never could go to the temple. And never going to the temple, we could never be sealed. And therefore, we could have no families; we could not go on with our work.

"My fathers having turned from their righteousness, and from the holy commandments which the Lord their God had given unto them [they] utterly refused to hearken to my voice." (Abr. 1:5.)

So Abraham had to leave. He left Chaldea and went north up the river until he came to Haran—what is now Turkey. And then from there to Palestine.

Name of priesthood

Now if I haven't wearied you with this reading, I should like to read another two or three lines and then close.

"And his voice was unto me [after the Lord struck down the man who was taking Abraham's life on the altar.—"His voice came to me and he said]: . . . my name is Jehovah, and I have heard thee, and have come down to deliver thee, and to take thee away from thy father's house, and from all thy kinsfolk, into a strange land which thou knowest not of. . . .

"As it was with Noah so shall it be with thee; but through thy ministry my name shall be known in the earth forever." (Abr. 1:16, 19.) And he says, "I will . . . put upon thee my name." (Abr. 1:18.) *My name.* The name of Jesus Christ. The priesthood is called the "Holy Priesthood, after the Order of the Son of God." (D&C 107:3.) And then Melchizedek's name was given to the priesthood so we wouldn't repeat too often the name of the Son of God. And in connection with that, I frequently think we use the names of Deity a little too much, probably; a little too intimately, I think. There is a good example, that the Lord gave the priesthood the name of the Melchizedek Priesthood to avoid the repetition.

Understanding our blessings

Now, one other thought before I close, and that is this: "I shall endeavor, hereafter," Abraham said, "to delineate the chronology running back from myself to the beginning of the creation, for the records have come into my hands, which I hold unto this present time [and this is very important in connection with some of the other work we have considered during this conference]. . . .

"But the records of the fathers, even the patriarchs, concerning the right of Priesthood, the Lord my God preserved in mine own hands; therefore a knowledge of the beginning of the creation, and also of the planets, and of the stars, as they were made known unto the fathers, have I kept even unto this day, and I shall endeavor to write some of these things upon this record, for the benefit of my posterity that shall come after me." (Abr. 1:28, 31.)

Brethren, it is really something to hold the priesthood—to hold this advancing priesthood from deacon to teacher to priest—and then to hold the priesthood which is permanent, permanent as long as we are worthy of it and which can be our shield and our way unto the eternal worlds. I pray the Lord

will bless us that we may never consider it a common, ordinary thing to just be an elder—"He is only an elder." "He is only a seventy." "He is only a high priest." To be a high priest, a *high priest*, is really something in the life of any man. And to consider it less than unusual and wonderful would be to not understand the blessings that have been given.

Testimony of Christ

Now this comes from the doctrines we possess. The Lord has said, "I am the Almighty." "I am Jesus Christ." "I am Jehovah." He is the one we worship. We sing about him in nearly every song. We pray about him in all our prayers. We talk about him in all our meetings. We love him, and we adore him. And we promise and rededicate ourselves over and over and over that we will from this moment forth live nearer to him and to his promises and to the blessings which he has given us. I say this to you with all of our affection and love in the name of Jesus Christ. Amen.

President Spencer W. Kimball

The sessions of the conference tomorrow will be broadcast to a large audience in many parts of the United States and Canada over the many television and radio stations cooperating to provide extensive coverage of this conference.

Over 125 radio stations will broadcast the conference session tomorrow morning (Sunday) in Australia and the Philippines, and in major cities of Mexico and Central America, and by satellite in countries of South America, to a potential Latin American audience of 75 million people.

The nationwide CBS Radio Tabernacle Choir Broadcast will be from 9:30 to 10:00 o'clock Sunday morning. Those desiring to attend must be in their seats before 9:15 A.M.

In leaving this great Priesthood

Meeting tonight, we remind you, as we always do, to obey traffic laws, to use caution, and always to be courteous in your driving.

The beautiful music for this Priesthood Session has been furnished by the Combined Mormon Youth and Tabernacle Men's Choir. We are grateful for this outstanding choir and express sincere thanks for the service you men have rendered here tonight.

The choir, with Donald H. Ripplinger conducting and Roy M. Darley at the organ, will now close this meeting with "Though Deepening Trials," following which Bishop H. Burke Peter-

son, first counselor in the Presiding Bishopric, will offer the benediction.

The conference will then be adjourned until ten o'clock tomorrow morning.

The hymn, "Though Deepening Trials," was sung by the Combined Mormon Youth and Tabernacle Choir Men's Choir.

Bishop H. Burke Peterson of the Presiding Bishopric offered the closing prayer.

The conference was adjourned until Sunday morning at 10 o'clock.

THIRD DAY MORNING MEETING

SIXTH SESSION

The sixth session of the General Conference began at 10:00 A.M. on Sunday, October 5, 1975.

President Spencer W. Kimball presided at this session and President Marion G. Romney, Second Counselor in the First Presidency, conducted.

Music was provided by the Tabernacle Choir, conducted by Jerold Ottley. Alexander Schreiner was at the organ.

Without announcement, before the opening of the conference session, the Tabernacle Choir sang "Awake, Ye Saints of God, Awake."

President Romney then made the following remarks at the beginning of the meeting:

President Marion G. Romney

President Spencer W. Kimball, who presides at this and all other sessions of the conference, has asked me to conduct this session.

We are pleased to welcome all

present this morning in the Tabernacle on historic Temple Square in this sixth session of the 145th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We also welcome those who are seated in the overflow congregations in the Assembly Hall and the Salt Palace and those tuned to this conference by radio and television.

Elders Bernard P. Brockbank and J. Thomas Fyans preside in the Assembly Hall, and Elders ElRay L. Christiansen and O. Leslie Stone preside in the Salt Palace.

We acknowledge the presence this morning of government, education, and civic leaders, and officers and members of the Church from many lands who have assembled to worship and to counsel together in this conference.

The Tabernacle Choir, which opened these services singing "Awake, Ye Saints of God, Awake!" under the direction of Jerold Ottley with Alexander Schreiner at the organ, will now render, "We Find Them Happy Which Endure," following which Elder Neal A. Maxwell, Assistant to the Twelve, will offer the invocation.

The selection, "We Find Them Happy Which Endure," was sung by the Tabernacle Choir.

The opening prayer was given by Elder Neal A. Maxwell.

After the prayer and without announcement, the Tabernacle Choir sang "Lord, Thou Alone Art God."

President Romney

The Tabernacle Choir has sung the inspiring "Lord, Thou Alone Art God."

We shall be pleased now to hear from President N. Eldon Tanner, first counselor in the First Presidency of the Church.

President N. Eldon Tanner

First Counselor in the First Presidency

As I address this vast audience in this historic Tabernacle on Temple Square this beautiful Sabbath morning and visualize the great numbers listening in elsewhere, I humbly pray that the Spirit and blessings of the Lord will attend us.

A choice land

As we observe the bicentennial of this great United States of America, I am reminded of two significant statements made by the Lord through his prophets:

"Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ." (Eth. 2:12.)

He also said,

"And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose." (D&C 101:80.)

I wish to join wholeheartedly with the millions of people who appreciate this country in which we live and are determined to do what they can to maintain and strengthen the principles of democracy established by our Founding Fathers. To do this, it is most important that we be loyal and law-abiding citizens.

Majesty of law

Some time ago a young man said to me, "Why do we have so many laws and rules and regulations? Why can't we just be free to do what we want to do? The Church teaches that man is that he might have joy, and that the greatest gift of God to man is free agency."

I tried to explain to him that everything in the universe, and the universe itself as organized by a divine Creator, is governed by laws, known as the laws of nature; and that we must have laws of the land, or of man, so that we might have order and protect the rights of mankind and punish those who infringe on the rights of others. I gave him several examples of what I was referring to. Then we talked at some length about the laws of God and how important it is that we keep his commandments.

Without going further into the details of our conversation, I should like today to deal with the majesty of law as it affects mankind. For the sake of this discussion let us divide it into three sub-headings: First, the laws of nature; second, the laws of man, or the laws of the land; third, the laws of God as they pertain to our salvation and exaltation.

Laws of nature

Speaking first of the laws of nature, have you ever stopped to think what

would happen if we could not depend on the sun rising at a certain time each morning? Or if the earth failed to rotate on its axis for only one day, or for just a few minutes? Or if the law of gravity were suspended? In a very short time, the earth and all mankind would be destroyed. All bodies of the universe are controlled in space and move according to law.

If iron, when heated, were to expand one day and contract the next, it would be impossible for anyone in the world to operate a machine shop or produce implements of any kind. These laws are immutable and must be such that we can depend upon them at all times and under all circumstances.

It would be interesting to review in our minds all the things we do every day and see how totally we depend on the laws of nature and how they must be followed to the very letter in order to accomplish our purposes.

We have seen men walk on the moon, and we have marveled that man and spacecraft from different countries could have a rendezvous in space. We have watched the Viking leave on a mission to Mars in search for evidence of life. If any of the natural laws had been ignored or had failed to operate, the space missions would have been complete failures and lives would have been lost. We are awed when we read of the predictions of astronomers who can foretell so accurately the appearance of comets and eclipses.

All of this is possible only because through the laws of nature, the Creator keeps creation in its course.

Law and truth

Law is simply the application of truth. Let me draw your attention to some statements taken from the writings of great thinkers:

Frank Crane: "Truth is the logic of the universe. It is the reasoning of destiny; it is the mind of God. And nothing that man can devise or discover can take its place." (Quoted by Leo J.

Muir, *Flashes from the Eternal Semaphore*, Salt Lake City: Deseret News Press, 1928, p. 100.)

W. Radcliffe said, "There is no progress in fundamental truth. We may grow in knowledge of its meaning, and in the modes of its application, but its great principles will forever be the same." (Ibid., p. 101.)

In a revelation to Joseph Smith the Lord declared:

"And again, verily I say unto you, he hath given a law unto all things, by which they move in their times and their seasons;

"And their courses are fixed, even the courses of the heavens and the earth, which comprehend the earth and all the planets.

"And they give light to each other in their times and in their seasons, in their minutes, in their hours, in their days, in their weeks, in their months, in their years. . . .

"The earth rolls upon her wings, and the sun giveth his light by day, and the moon giveth her light by night, and the stars also give their light, as they roll upon their wings in their glory, in the midst of the power of God. . . .

"Behold, all these are kingdoms, and any man who hath seen any or the least of these hath seen God moving in his majesty and power." (D&C 88:42-45, 47.)

So, regardless of whether or not we know or understand the laws of nature, they always operate the same. A child, though ignorant of the law, will get burned if he touches a hot stove. If we disregard the law of gravity, we may get seriously hurt. If we know and understand the laws of nature and live by them, we benefit thereby and can be free of the hazards facing those who ignore these laws or go contrary to them.

Laws of the land

Now, regarding the laws of the land, or the laws of man, it is necessary that we be governed by laws, which are made not alone to curb the evildoer, but

to protect the rights of all. Let me quote from the Doctrine and Covenants:

"We believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society.

"We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.

"We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same; and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people if a republic, or the will of the sovereign." (D&C 134:1-3.)

Our Twelfth Article of Faith states: "We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law."

Be informed

It is most important that all citizens be informed in matters of government; that they know and understand the laws of the land; and that they take an active part wherever possible in choosing and electing honest and wise men to administer the affairs of government.

There are many who question the constitutionality of certain acts passed by their respective governments, even though such laws have been established by the highest courts in the land as being constitutional, and they feel to defy and disobey the law.

Abraham Lincoln once observed: "Bad laws, if they exist, should be repealed as soon as possible; still, while they continue in force, they should be religiously observed."

Respect for laws

This is the attitude of the Church in

regard to law observance. We agree with the author of the following statement:

"In reality the man who defies or flouts the law is like the proverbial fool who saws away the plank on which he sits, and a disrespect or disregard for law is always the first sign of a disintegrating society. Respect for law is the most fundamental of all social virtues, for the alternative to the rule of law is that of violence and anarchy." (*Case and Comment*, March/April issue, 1965, p. 20.)

There is no reason or justification for men to disregard or break the law or try to take it into their own hands. Christ gave us the great example of a law-abiding citizen when the Pharisees, trying to entangle him, as the scriptures say, asked him if it were lawful to give tribute money unto Caesar. After asking whose inscription was on the tribute money, and their acknowledgment that it was Caesar's, he said:

"Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." (Matt. 22:21.)

Individual responsibilities

It is the duty of citizens of any country to remember that they have individual responsibilities, and that they must operate within the law of the country in which they have chosen to live. I quote further from the Doctrine and Covenants:

"We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgments are best calculated to secure the public interest; at the same time, however, holding sacred the freedom of conscience." (D&C 134:5.)

Laws of God

Now regarding the laws of God. They are as clear and as binding and as irrevocable as those of nature, and our success or failure, our happiness or unhappiness, depend on our knowledge and application of these laws in our lives. We are told:

"There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (D&C 130:20-21.)

We believe that the gospel contains the laws of life, pertaining to our human relations, to moral and spiritual living—laws that are just as valid in their field of operation as are the laws of nature in the world of natural phenomena.

Law and obedience

The Prophet Joseph Smith recognized the importance of gaining knowledge and being obedient to the law. He instructed the Saints:

"Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

"And if a person gains more knowledge and intelligence in this life through his diligence and *obedience* than another, he will have so much the advantage in the world to come." (D&C 130:18-19.)

The word of the Lord is so clear to us, and his laws so plainly designed for our happiness, that it is difficult to understand why some people feel their own judgment is superior, and disregard God's laws and bring upon themselves misery and unhappiness by so doing. The prophet Jacob counseled:

"Wherefore, brethren, seek not to counsel the Lord, but to take counsel from his hand. For behold, ye yourselves know that he counseleth in

wisdom, and in justice, and in great mercy, over all his works." (Jac. 4:10.)

And from the depth of his great wisdom, Solomon said,

"Trust in the Lord with all thine heart; and lean not unto thine own understanding.

"In all thy ways acknowledge him, and he shall direct thy paths." (Prov. 3:5-6.)

The road signs are clear in the gospel of Jesus Christ. We have the Ten Commandments, examples of which are:

"Thou shalt have no other gods before me.

"Thou shalt not kill, steal, commit adultery, bear false witness.

"Thou shalt keep the Sabbath Day holy," etc. (See Exod. 20.)

Two greatest commandments

We have the Sermon on the Mount, with which you should all be familiar. We have been told by Jesus which is the great commandment in the law:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself." (Matt. 22:37-39.)

It is impossible to estimate or over-emphasize the great effect the keeping of these two commandments would have on the whole world. Peace and righteousness would reign.

Revelation

We also have as a guide other scriptures which contain the word of the Lord as it has been given by revelation direct from God through his chosen prophets, including our own President and Prophet, Spencer W. Kimball, through whom the Lord speaks today; and it is by accepting and living these teachings that we can gain eternal life.

Let us all have the courage to feel and say, with Paul:

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." (Rom. 1:16.)

The Lord said, "This is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.) This was so important to him that he gave his life, and through his atoning sacrifice made it possible for us to be resurrected, and to enjoy immortality and exaltation. How fortunate we are to have the great privilege, blessing, and opportunity as missionaries to help him achieve his great purpose.

A binding contract

We have this binding contract: "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D&C 82:10.) And we also have this warning:

"He that receiveth my law and doeth it, the same is my disciple; and he that saith he receiveth it and doeth it not, the same is not my disciple, and shall be cast out from among you." (D&C 41:5.)

So it should be clear to all that there is no conflict, as my young friend seemed to feel, between the teachings of the Church that "man is that he might have joy," and that "the greatest gift of God to man is his free agency," and the fact that we must have laws. We have the freedom to choose to obey the laws upon which blessings are predicated, and enjoy those blessings; or we can choose to disobey the law, with the result that we will never enjoy the fullness of joy which was intended for us.

Promise with blessings

I conclude with this glorious promise of the Lord:

"Behold, blessed, saith the Lord, are they who have come up unto this

land with an eye single to my glory, according to my commandments.

"For those that live shall inherit the earth, and those that die shall rest from all their labors, and their works shall follow them; and they shall receive a crown in the mansions of my Father, which I have prepared for them.

"Yea, blessed are they whose feet stand upon the land of Zion, who have obeyed my gospel; for they shall receive for their reward the good things of the earth, and it shall bring forth in its strength.

"And they shall also be crowned with blessings from above, yea, and with commandments not a few, and with revelations in their time—they that are faithful and diligent before me.

"Wherefore, I give unto them a commandment, saying thus: Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve him." (D&C 59:1-5.)

I testify that these things are true, in the name of Jesus Christ. Amen.

Following President Tanner's sermon, the Tabernacle Choir without announcement sang "All Creatures of Our God and King."

President Marion G. Romney

We have heard from President N. Eldon Tanner, First Counselor in the First Presidency of the Church, followed by the Tabernacle Choir singing, "All Creatures of Our God and King."

To those of the television and radio audience who have just tuned in on this conference, we wish to extend our sincere greetings.

We shall now be pleased to hear from Elder L. Tom Perry of the Council of the Twelve Apostles.

Elder L. Tom Perry

of the Council of the Twelve

One of the exciting opportunities which comes from the general conference for me is to arrive a little early and have the privilege of walking through the aisles of this great Tabernacle, greeting the conference visitors as they are here assembled. You discover that this is truly a world conference.

A world conference

Even though some speak a different language, there is another way to communicate, for quickly you discover, as you shake a hand, look into the eye of someone from a different land, there is a common bond, there is a brotherhood and a sisterhood which knows no national boundaries.

We have frequently addressed ourselves in this conference to the country in which the headquarters of this church is located. When this occurs, I watch with interest the faces of those who hear this message through an interpreter. I have detected more than just a courteous attention. There is a genuine interest and understanding. And I guess this is right, for as I study history, there appears to be a common theme, which is played over and over.

We love our great country and we love yours—because it is your home. I have been given an exciting assignment to assist in planning the United States of America's bicentennial celebration. I have never had an assignment which has given me a clearer vision of history and an opportunity to observe the operations of government.

Religious leaders meet

Some months ago I was asked to assist in inviting many of the religious leaders of America to a special meeting for the purpose of increasing the participation of religious congregations in our

nation's bicentennial celebration. About 400 of us assembled in Washington, D.C., and spent two days together discussing ways in which we could make a contribution to this exciting celebration.

While I found myself having a deep respect and admiration for many of the religious leaders in attendance, I also found myself having some grave concerns over a number whom I guess you would describe as the liberal element.

Part of the program covering this two-day period was to divide ourselves into small discussion groups of about twenty in number to examine the role the churches would play during this celebration.

Opposition to plan

As we concluded the first day I discussed the possibility, with a bright young colleague I had invited to attend this assembly with me, of preparing a declaration for the churches of this land to jointly proclaim to our countrymen, a reaffirmation of our need for divine guidance, an expression of gratitude for the Lord's hand in directing the formation of the government of the United States of America. I don't know how late this young man stayed up that night but when I met him for breakfast the following morning he had an excellent draft of the proposed declaration.

I was excited with the possibility of presenting it to our small discussion group as we assembled together that morning. However, my enthusiasm rapidly dissipated. We soon discovered it was the consensus of this small group of religious leaders that any declaration referring to the Lord our God would not be acceptable. They reasoned such a declaration would be offensive to the atheist. After all, they stated, the atheist has a right to his belief, also. Of course,

I completely agree that all men must have their right of free agency but I argued vigorously against locking up our own firm convictions just because they could not be accepted by everyone. The more we argued, the more the opposition united against us. We were not able to get ours or any other declaration out of committee.

Shocking answers

I was so shocked with the outcome and obvious futility of our efforts that I had to seek out the religious leader who opposed our declaration. In talking to him I found myself suffering from even a greater shock. Here was a man with divinity degrees listed in a long string of letters behind his name, a leader of a Christian congregation, giving these kinds of answers to my questions:

Question: "Do you not believe that God inspired the early leaders of this country in the formation of this great nation?"

Answer: "I find no evidence in my studies of God's hand directing the affairs of mankind in any age."

Question: "With such a philosophy, how do you stand in front of your congregation each week and teach Christian doctrine?"

Answer: "Oh, it is not difficult. I gather together a representative group of the congregation and whatever is the consensus of this group, this is what I preach."

Once again, I repeat that while in Washington, D.C., attending this gathering I met many devout and wonderful church leaders, but I must say as I returned home from this trip I had a growing concern that from the pulpits of many of our churches in this land as well as in the world in general there is an increasing tendency to teach the doctrines of man rather than that which God has directed.

Great disappointment

As the meeting concluded I had

great disappointment that a declaration of gratitude to our Eternal Father had not been pronounced or produced by this great body of religious leaders. However, I came away with the firm resolve that I would at least let my voice be heard on two issues during this bicentennial year.

A nation under God

First, I will develop within me the courage to stand up and defend that which I believe to be right. I will declare my personal witness that the heavens are not closed. The Lord continues to guide and direct all of his children on earth if they will but heed his voice. I will teach my firm conviction that the foundation of any righteous government is the law that has been received from the Lord to guide and direct man's efforts. Righteous government receives direction from the Lord. The scripture President Tanner quoted bears this out, in our country, in the establishment of this government. "And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood." (D&C 101:80.)

I have resolved to do all that is within my power to keep alive the same faith which existed in the hearts and souls of our early founding fathers.

It was George Washington who declared, "The people know it is impossible to rightly govern without God and the Bible."

Again from Andrew Jackson the declaration: "The Bible is the rock on which this Republic rests."

I reaffirm before you here today of my faith that the Lord God continues to govern the affairs of his children. His law must be the foundation on which all law is based. We must be willing to support, defend, and live in harmony with his divine law.

Cannot change divine laws

Now second, I want to publicly

profess my opposition to those who are so caught up in their own learning they believe with their enlightened minds they can change the laws of God. A consensus of mankind is not and never will be empowered to change these divine laws.

Let me cite just one example of how these seemingly enlightened minds are trying to destroy the sacred institution of marriage with their erroneous doctrines and teachings. A quotation from a recent publication, which is just one of many I have recently received from concerned citizens, is as follows:

"On the basis of this and other such evidence, some observers suggest that the institution of marriage which had necessarily been changed over the centuries to accommodate the needs of a changing society now faces a future in which it may gradually become obsolete. In their judgment, marriage will ultimately manifest itself, not as a religious sacrament or a legal certification but simply as a sociological fact." (William H. Masters and Virginia E. Johnson, *The Pleasure Bond*, Toronto and Boston, Little, Brown and Co., p. 179.) They are calling for a new Christian approach to marriage. They state that dogmatism is being forced to yield to humanism no matter how slowly or how grudgingly. They call attention to studies they claim are on the verge of revealing with assurance that having extramarital relations may serve as a vehicle to faithfulness to God.

I find that such teachings are absolutely contrary to the instructions of the Lord to mankind. As I examine the physical order in the Lord's divine plan, I find no evidence that he has ever found it necessary to make a correction. The earth continues to rotate in the same direction. The angle of its axis is unchanged. The circulation of moisture continues from sea to cloud to earth to river to sea with its same beneficial effect without alteration.

Sacredness of marriage

I find the same consistency in the

divine law he has established for mankind. In the very beginning he declared:

"And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him.

"And the Lord God caused a deep sleep to fall upon Adam and he slept: and he took one of his ribs, . . .

"And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.

"And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

"Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." (Gen. 2:18, 21-24.)

The union between husband and wife is sacred to the Lord, something not to be trifled with. The marriage covenant was essential to the Lord God to accomplish his mission and purposes for which he created the heavens and the earth.

In all periods of time, he has declared his divine law is to safeguard and protect this holy union between husband and wife. When Moses found need for laws to govern the children of Israel, one of the pronouncements by the Lord to him was, "Thou shalt not commit adultery." (Exod. 20:14.)

Adultery forbidden

In another age when the only Begotten Son was on the earth, he reaffirmed with added emphasis this eternal law: "Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

"But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." (Matt. 5:27-28.)

The Lord in his dealings on the American continent, as contained in the Book of Mormon, declares again the same consistent teaching, "Thou shalt not commit adultery." (Mosiah 13:22.)

He has not left us without that

same instruction in our modern scriptures. For again in this day he has declared, "Thou shalt not commit adultery; and he that committeth adultery, and repenteth not, shall be cast out." (D&C 42:24.)

There has not been and never will be contradiction in the divine laws of God. Scripture after scripture in all ages of time declare his divine message that does not change and cannot be changed by man.

It is comforting to me that the early founders of this country had the same conviction of the powers of the Almighty. Thomas Paine said, "What is it we want to know? Does not the creation, the universe we behold, preach to us the existence of an Almighty power, that governs and regulates the whole? And is not the evidence that this creation holds out to our senses infinitely stronger than anything we can read in a book that any imposter might make or call the word of God? As for morality, the knowledge of it exists in every man's conscience." (*In God We Trust*, ed. Norman Cousins, New York, Harper and Brothers, 1958. p. 1.)

Warning

And so today, I sound the same words of warning as Paul the Apostle of old: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

"And they shall turn away their ears from the truth, and shall be turned unto fables." (2 Tim. 4:3-4.)

I leave you my witness that there is a consistency in the laws of God that will not change. When we conform our lives to his laws we will find a rewarding joy, a fulfillment, and a peace as we live here on earth. When we would pervert or change his laws or disregard them, we must stand the judgments of God, and as surely as that occurs, misery, sorrow, and heartache will be the result.

Let us catch the spirit of the Psalmist who wrote, "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." (Ps. 24:1.)

May God grant that we may have the courage to stand up and be counted for that which we know to be right, I humbly pray in the name of Jesus Christ. Amen.

Without announcement following Elder L. Tom Perry's address, the Tabernacle Choir sang the hymn, "O How Lovely Was the Morning."

President Marion G. Romney

We have just listened to Elder L. Tom Perry of the Council of the Twelve, followed by the choir singing, "O How Lovely Was the Morning."

The choir and congregation will now join in singing "The Spirit of God Like a Fire Is Burning," following which we shall hear from Elder Adney Y. Komatsu, Assistant to the Twelve.

The choir and congregation sang the hymn, "The Spirit of God Like a Fire Is Burning."

President Romney

To those of the television and radio audience who have just joined us, we are convened in the historic Tabernacle on Temple Square in Salt Lake City, Utah in this the sixth session of the 145th Semi-Annual Conference of the Church.

We shall now hear from Elder Adney Y. Komatsu, Assistant to the Twelve, and supervisor of the Japan and Far East Area.

Elder Adney Y. Komatsu

Assistant to the Council of the Twelve

My dear brothers and sisters, and friends: In humility I stand before you and thank my Father in heaven for this opportunity and blessing of being in attendance at this semiannual conference. I have enjoyed the wonderful spirit of the conference and the many instructions and the advice given by our prophet, President Spencer W. Kimball and all the General Authorities of the Church. I hope and pray that the Spirit of the Lord may guide and direct me to say those things that will add to the spirit of this conference.

God's love for us

In the New Testament we read the words of John: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

Our Father in heaven, because of the great love that he has for his children on this earth, gave us the opportunity to experience an earthly life and prepared a way that we may return to his presence after this earthly experience through the Savior, Jesus Christ.

The Savior said during his ministry: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die." (John 11:25-26.)

The Savior further said: "He that believeth on me, believeth not on me, but on him that sent me." (John 12:44.)

Work in Asia

We, who are members of The Church of Jesus Christ of Latter-day Saints, as well as many of the Christian world today, understand and believe that there is a God, and that Jesus is the Christ, the Son of the living God, and the Savior of the world.

Yet, in the Far East among the many Asian countries today where we find the great majority of the population of the world living, this simple truth is not understood and accepted as God's plan for his children on earth.

However, the work of the Lord is progressing among the Asian people. Ten years ago there were three missions in the Far East; today there are fifteen missions and five stakes.

In the recent area general conferences held in Japan, the Philippines, Taiwan, Hong Kong, and Korea, it was a great and wonderful experience to see the tears of joy of the members of the Church as they listened to President Spencer W. Kimball, our prophet, and other General Authorities.

It was reported that approximately 45,000 members and nonmembers attended the area general conferences in these countries. For many members and nonmembers of the Church, this was their first experience of hearing a living prophet of God.

Temple in Tokyo

In Tokyo, when President Kimball made a proposal for the building of a temple, there was a spontaneous applause of joy and happiness by the congregation; then a quiet appreciation of tears followed while they raised their hands to sustain the proposal. Likewise, in all the other countries where an area general conference was held, the members of the Church were happy to sustain the proposal made by the prophet for the first temple to be built in Asia.

It was a great and wonderful experience to see President Kimball counsel and advise the members of the Church in Asia and see their faces full of appreciation and love for the guidance and direction they received.

President Kimball encouraged the members of the Church in the different

countries to live the gospel of Jesus Christ and keep the commandments of the Lord. He reminded them of the importance and need for more genealogy work and emphasized the importance of temple marriage. This great blessing will be available to the members of the Church in a few short years when the temple is built; and for some it will be only a few hours away from their homes, while for others it will take a longer journey, but not as far as Hawaii where the majority of the members are now going. President Kimball also stressed the importance of the family and the raising of young men who will be worthy to serve missions.

Missionary work

Because of the large population in the Asian countries, and if we are to bring the gospel message to the many people there, we must lengthen our stride in missionary work and adhere to the counsel and advice of President Kimball by preparing our local young men to assist in this great work. It will take the efforts of every member of the Church in Asia, and we must follow President McKay's appeal that "every member be a missionary" in his daily life.

Blessings of Area Conference

For many members of the Church, the area general conferences were miracles, for they had never dreamed that the day would come when they could listen to a prophet speak in person, nor attend area general conferences under their difficult and trying conditions and circumstances.

I am reminded of a statement made by a Book of Mormon prophet when he said:

"And now, I, Moroni, would speak somewhat concerning these things; I would show unto the world that faith is things which are hoped for and not seen; wherefore, dispute not because ye

see not, for ye receive no witness until after the trial of your faith. . . .

"For if there be no faith among the children of men God can do no miracle among them; wherefore, he showed not himself until after their faith. . . .

"And neither at any time hath any wrought miracles until after their faith; wherefore they first believed in the Son of God." (Eth. 12:6, 12, 18.)

Surely the many members of the Church in the different countries exercised faith to receive the great blessings of area general conferences.

Faith-promoting experiences

There were many faith-promoting experiences witnessed by the members of the Church as they prepared for the area general conference in their respective countries. All these experiences helped to increase their faith and strengthen their testimonies.

May I share with you an experience that took place on the island of Okinawa in the Servicemen's District? As the local Okinawan members were excitedly preparing to go to Tokyo, which is nearly 900 miles away, for the area general conference, the young people of the Servicemen's Branch found out that an active young Okinawan family was not planning to go with the rest of the branch. When approached and asked why he was not going to conference, this faithful brother hesitantly replied that he just could not afford to take his wife and children at this time; it was out of the question.

The young people of the Servicemen's Branch immediately met and planned a cookie sale project to raise funds necessary to send this family to conference. The young people baked cookies in their parents' homes; later when they were busily engaged in selling these cookies, they were pleasantly surprised when they approached the servicemen to purchase their cookies, explaining the purpose of their project. Without hesitation the servicemen all bought cookies and donated money in

excess of the purchase price, so that the young people could reach their goal. The happy result was that this young Okinawan family was able to go to Tokyo to conference with the rest of their branch, because of the help they received.

The young people of the Servicemen's Branch all learned a great lesson in giving and loving; they learned through experience that persons who really care for others and who give some of their time, talents, and belongings for the good of others are the ones who really receive the fullest blessings of life.

Love begets love

The Prophet Joseph Smith tells us that love begets love in this way: "It is a time-honored adage that love begets love. Let us pour forth love—show forth our kindness unto all mankind, and the Lord will reward us with everlasting increase; cast our bread upon the waters and we shall receive it after many days, increased to a hundredfold. Friendship is like Brother Turley in his blacksmith shop welding iron to iron; it unites the human family with its happy influences." (*Teachings of the Prophet Joseph Smith*, p. 316.)

Surely the many members of the Church in Asia who participated in the preparation for the different area conferences learned this great lesson of giving and loving. They also received the blessings of the Lord as they sang in choruses, danced in the cultural programs, or served on the many committees in the different countries.

Give of ourselves

To give our time and self for the good of others is more important than giving material things in life. This most important part of the gospel is the very foundation of God's commandments, for he said: "Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength; and in the

name of Jesus Christ thou shalt serve him.

"Thou shalt love thy neighbor as thyself." (D&C 59:5-6.)

This means, brothers and sisters and friends, that one does things for and with his neighbors. He visits the sick and the needy. He buoys up the discouraged and gives encouragement at every turn, while seeking the happiness of others.

Robert Louis Stevenson said, "If we would have friends we should be rich in admiration and free from envy; rejoice greatly in the good of others; love with such generosity of heart that your love becomes a dear possession in absence or unkindness."

When we actively participate in Church activities, and give of ourselves in home teaching, visiting teaching, or fellowshipping a newly converted family or a less active person, we are showing our love for our fellowman. The Savior said, "This is my commandment, That ye love one another, as I have loved you." (John 15:12.)

Testimony

I bear you my testimony, brothers and sisters, that I know that the gospel is true. I know that God lives and that he hears and answers our prayers, and that Jesus is the Christ, the Only Begotten of the Father, the Son of the living God, and the Savior of the world. Joseph Smith was the prophet called by God in these last days to restore the gospel in its fulness.

And I bear you this humble testimony that I know that President Spencer W. Kimball today is a prophet of God on this earth, guiding and directing the Lord's work here upon this earth. I bear you this testimony humbly, in the name of Jesus Christ. Amen.

President Marion G. Romney

We have just listened to Elder Adney Y. Komatsu, Assistant to the Twelve.

Elder Robert D. Hales, Assistant to the Twelve, will now address us. Following Elder Hales, Elder Howard

W. Hunter of the Council of the Twelve will be heard.

Elder Robert D. Hales

Assistant to the Council of the Twelve

My brothers and sisters, I am blessed to stand at this pulpit and feel the radiating spirit of those who have gone before over the past 108 years since the first conference was held in this building, and to feel the testimonies which have been borne this day. There is no better man to follow and be next to than Adney Y. Komatsu. He is a man of God, simple and humble, with whom I hope to be able to spend the rest of my life in the service of the Lord. There is a great spirit that comes from the choir. These things make it possible for me to discuss a subject which is close to my heart.

Can't do it alone

Spend a few thoughtful moments with me, if you would, discussing the phrase "We can't do it alone." Many of us have varying degrees of testimonies. We have all been given the Spirit of Christ at birth. It was a gift. We all have a testimony which we have developed ourselves throughout our lives which the Holy Ghost has helped us to obtain. We may know that God lives. We may know that Jesus is the Christ. We may know that he gave his life for our redemption, that he is resurrected that we might live, and that he is alive today. We may know that Joseph Smith has restored The Church of Jesus Christ of Latter-day Saints in the last dispensation of the fulness of times. Yes, we live in that choice period of time which is the "last dispensation" before the second coming of Jesus Christ. We live in the "fulness of times"—a time when the scriptures that have been revealed to

us are virtually all the scriptures available to mankind. We may know that President Spencer W. Kimball is a prophet of God who has all the keys of the priesthood vested in him to lead this church by revelation in these latter days. Yet, my brothers and sisters, with all of this knowledge, why is it that some of us fail to learn the very critical point that we did not come to this life to live it alone?

True to self

You can't hide your actions from self and others. Polonius' advice to his son, Laertes:

*This above all: to thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man.*

is valid, but must be qualified and expanded to include the concern for how to be true to yourself and your fellowman. The "isolated self" shut off from the Light of Christ makes us become fallible—open to delusion. The balance and perspective which come from caring about others and allowing others to care for us form the essence of life itself. We need the inspired help of others to avoid deceiving ourselves. It has always been a mystery to me why the intellectual elite sometimes shut themselves off from the Spirit of God.

God's plan

I am here to bear my testimony that we were with our Heavenly Father before we came to this life. The scriptures tell us so. We also know that we

chose to take a physical body, to come to live in this estate, to live His commandments, and to have opposition in all things. The opposition which we must have is to make us strong; the fire which we withstand is to harden our spiritual steel.

It is also God's plan that we cannot return to his presence alone, without the help of someone else. James put it best: "Faith without works is dead, being alone." (James 2:17.) The gospel plan requires giving and receiving. Faith alone is not enough. We need "works" to serve and to be served. We can't do it alone.

Families

The many missions which we have in life cannot be embarked upon successfully without the help of others. Birth requires earthly parents. Our blessing as a child, our baptism, our receiving the laying on of hands for the gift of the Holy Ghost, our receiving membership in his church, ordination to the priesthood, going on a mission, being married, having children of our own, blessings during illness and times of need—all require the help of others. And all these are acts of love and service which require the help of others and the giving of help to others.

When we return to our Heavenly Father, he does not want us to come back alone. He wants us to return with honor with our families and those whom we have helped along the road of life. In preparing this message, it has become very clear to me that the true nature of the gospel plan is the interdependence we have upon one another in this life and the estate in which we now live.

Serving others

It is clear to me that we have imperfections of body, imperfections of mind and intellect—that we are not perfect. And for that reason we are dependent on others. We must be self-

sufficient ourselves, but that does not mean independent of help of others. We cannot gain a testimony without having the help of the Holy Ghost. We cannot do genealogy without having the help of those who came before us—our forebears. We are here to see if we will serve the "least of these our brothers," and since I've been a General Authority I have come to find out that the President of the Church, his counselors, and the Twelve Apostles consider themselves the least of us.

A just God has placed us here on the planet earth where we experience suffering and imperfection all around us. And this life and estate are necessary because in this life we experience something we cannot do any other place. The life we had before and the life we will have hereafter will leave our bodies, spirits, and minds in a more perfect state. But we did not and will not have the opportunities to give of ourselves in the same way as we can in this life. What a simple truth of a gospel principle! As we suffer and serve in this life, we are fulfilling a very essential part of the gospel plan.

"Return with honor"

When I was a lieutenant in the air force, our squadron selected as its motto "Return with Honor." We realized that this motto applied to all members of the flight. It did not just apply to us as individuals. We flew jet fighter planes in a fingertip formation. For a moment, fold your thumb under your hand and look at the back of your hand with your fingers extended. You will see a flight of four planes with a leader and three wingmen. You are protected on the left and on the right, and the leader is concentrating on his goals. If for a moment you will separate and put two fingers on either side, you will still see a leader and a wingman, one plane ahead of the other, and one plane on the wing to protect. We all knew and were taught from bitter experience that a "loner"

out of formation was unprotected and would surely be destroyed.

Thomas Moore

Why then do many of us "go it alone" and deny those who love us most the joy and blessings which come from sharing? The principle of helping one in need is well expressed in the touching love story of Thomas Moore, a famous nineteenth century Irish poet, who, when he returned from a business trip found his wife had locked herself in her upstairs bedroom and had asked to see no one. Moore learned the terrible truth that his beautiful wife had contracted smallpox and her milky complexion was now pocked and scarred. She had looked at herself in the mirror and demanded that the shutters be drawn, and that she never see her husband again. Thomas Moore did not listen. He went upstairs to the darkened room and started to light the lamp. His wife pleaded with him to let her remain in darkness alone. She felt it best not to subject her husband to seeing his loved one with her beauty marred. She asked him to go.

Moore did go. He went downstairs and spent the rest of the night in prayerful writing. He had never written a song before, but that night he wrote not only words but also composed music. As daylight broke, Moore returned to his wife's darkened room. "Are you awake?" he asked.

"Yes," she said, "but you must not see me. Please don't press me, Thomas."

"I'll sing to you then," he said. Thomas Moore sang to his wife the song that still lives today.

*Believe me, if all those endearing young charms
Which I gaze on so fondly today,
Were to change by tomorrow and fleet in
my arms,
Like fairy gifts fading away,
Thou wouldst still be adored as this
moment thou art*

Moore heard a movement in the corner of the darkened room where his wife lay in loneliness. He continued:

*Let thy loveliness fade as it will,
And around the dear ruin each wish of
my heart
Would entwine itself verdantly still.*

Irish Melodies, "Believe Me, If All Those Endearing Young Charms," st. 1; cited in *Bartlett's Familiar Quotations*, p. 542.

The song ended. As his voice faded, Moore heard his bride arise. She crossed the room to the window, reached up and slowly withdrew the shutters, opened the curtain, and let in the morning light.

I would like at this time to thank my wife for opening up the shutters and letting in her light and her life and sharing it with me. I would not be here today without her love and companionship.

Do not withdraw

When we are marred spiritually or physically, our first reaction is to withdraw into the dark shadows of depression, to blot out hope and joy—the light of life which comes from knowing we are living the commandments of our Father in heaven. This withdrawal will ultimately lead us to rebellion against those who would like to be our friends, those who can help us most, even our family. But worst of all, we finally reject ourselves.

Those who are alone and lonely should not retreat to the sanctuary of their private thoughts and chambers. Such retreat will ultimately lead them into the darkening influence of the adversary, which leads to despondency, loneliness, frustration, and to thinking of themselves as worthless. After one thinks of himself as worthless, he then oftentimes turns to associates who corrode those delicate spiritual contacts, rendering their spiritual receiving antennas

and transmitters useless. What good is it to associate with and ask advice of someone who is disoriented himself and only tells us what we want to hear? Isn't it better to turn to loving parents and friends who can help us reach for and attain celestial goals?

Do not "do it alone"

Alma summarized the essence of a loving father talking to his sons and "telling it like it is" when he said to Helaman and Shiblon: "Inasmuch as ye shall keep the commandments of God ye shall prosper in the land; and inasmuch as ye will not keep the commandments of God ye shall be cast off from his presence." (Al. 38:1; see also Al. 36:30) That is difficult for a father to say to his son, but it is the truth.

When you attempt to live life's experiences alone, you are not being true to yourself, nor to your basic mission in life. Individuals in difficulty often say: "I'll do it alone," "Leave me alone," "I don't need you," "I can take care of myself." It has been said that no one is so rich that he does not need another's help, no one so poor as not to be useful in some way to his fellowman. The disposition to ask assistance from others with confidence, and to grant it with kindness, should be part of our very nature.

Ascend together

When I was a young boy in Long Island, New York, a robin built her nest every year on the roof of our home. We used to watch as she had her little ones. She fed them and nurtured them. And when it was time for them to fly, she gently and lovingly would nudge them out of the nest. They would glide to the ground, their wings fluttering—unsure, afraid, and not knowing how to fly. Then the mother would go down to the ground and help them learn how to find their food and teach them how to fly. She wanted to help them to be on their own.

It brought me great sorrow each year when I would find a young bird that tried to "do it alone." Often he would be found dead in the rock garden below among the lilies of the valley.

A hermit is one who suffers from the extreme of selfishness; he neutralizes all the gifts and talents which he has been given in this life to help others, for he is going the adversary's cunning way. Loneliness and withdrawal take us as a pawn off the board in the game of life.

Whittier best described life and our dependence on each other when he wrote:

Thee lift me, and I'll lift thee
And we'll both ascend together.

Yes, we started with our Heavenly Father. We came to this life. We take whatever the adversary gives us, and then ideally we return to our Heavenly Father "with honor."

None "do it alone"

I have a very simple testimony. I know that God lives. I know that Jesus is the Christ. I know that we came to this life with a purpose and that the greatest joy we will receive will be those acts of love and service that we do for others. Through this love and service we ourselves grow in strength and testimony and have the blessings of our Heavenly Father poured out upon ourselves and our families. I have also found in life that there is none too great to need the help of others. There is none so great that he can "do it alone."

If only we could live our lives as our prophet, Spencer W. Kimball, does—in the guileless, loving way in which he shows concern for, gives to, and serves all those around him—we would truly understand that we need the help of others and that they need our help. That we might understand this basic principle of the gospel, having love for and allowing ourselves to be loved by our fellowmen, is my prayer in the name of Jesus Christ. Amen.

At the conclusion of Elder Hales' address, the Tabernacle Choir sang the number, "Let the Whole Creation Cry", without announcement.

President Marion G. Romney

We have just listened to Elder

Robert D. Hales, Assistant to the Twelve, followed by the Tabernacle Choir singing "Let the Whole Creation Cry."

We shall now be pleased to hear from Elder Howard W. Hunter of the Council of the Twelve, who will be our concluding speaker.

Elder Howard W. Hunter

of the Council of the Twelve

This is a historic day for the Mormon Tabernacle on Temple Square—the building in which this huge congregation is seated. Today commences the second century of its history since the occasion at which it was dedicated to the service of the Lord. It is known for its unique architecture, and people around the world listening to radio and viewing television know it as the place of origination of the Mormon Tabernacle Choir and Organ at the "Crossroads of the West." This general conference falls on the centennial anniversary of the general conference held in October, 1875, at which this tabernacle was dedicated one hundred years ago yesterday. The hard work and labor and the sacrifice of worldly possessions by those early pioneers participating in its construction have brought blessings to the many hundreds of thousands who have come here or who have listened to the music and spoken word.

Building the bowery

The story of the builders is fascinating. When they left their homes on the banks of the Mississippi, little was known of the unexplored West. After a long and hard-fought journey, blazing a trail across the Great American Desert, they entered the Salt Lake Valley on Saturday, July 24, 1847. The following day, being Sunday, was devoted to religious services and Monday and Tues-

day were spent exploring the valley and surrounding country. By late afternoon of the next day, the location of the city had been determined and Brigham Young thrust his cane in the ground on the spot where the temple would be built.

On Thursday, a group from the Mormon Battalion who had been released in New Mexico entered the valley and joined the Saints, increasing their number to about 400. These men from the battalion went to work immediately on the construction of a bowery on the southeast corner of the place designated as the Temple Block to serve as a place of assembly—a predecessor to this tabernacle. Poles were cut and brought from the mountains and planted in the ground to support a roof of leafy boughs. This first structure to be built in the valley was finished on Saturday, one week from the day of arrival. On the following day, Sunday, they were able to hold religious services under the shade of this bowery.

The bowery was temporary, of course, but it served those early pioneer settlers for two years before being torn down to make way for a larger one on the same site. The roof of the second bowery was of boughs and dirt, supported by one hundred upright poles and had open sides like the first structure. It could be used only in good weather; nevertheless, it served as a meeting place for the next three years.

The adobe Tabernacle

By this time, the Saints were becoming established in their new settlement. They had land under cultivation, houses built, and there was a need for a more adequate place in which to hold assemblies and religious services. In order to have a building that was more permanent and usable in all kinds of weather, they set about to construct a tabernacle. The sides of this building were of adobe bricks supporting a truss roof. This eliminated the necessity of pillars or poles that had been an inconvenience to them in the boweries.

The adobe tabernacle, which later became known as the Old Tabernacle, took one year to build, but it was ready to be used for the general conference in 1852. More Saints were arriving in the valley, and by conference time the building was not large enough to seat the throng and many could not gain admittance. At the April conference two years later, Brigham Young invited the seven thousand who attended to move out-of-doors because of the large overflow crowd. Before the October conference of that year, a third bowery was built large enough to seat the conference.

The Great Tabernacle

The need for an adequate building was evident and President Brigham Young commissioned the preparation of plans for a new structure that became known as the Great Tabernacle, the one in which we are seated today. Only fifteen years had passed since the arrival of the first pioneers in this desert valley. At the April conference of 1863, many of the speakers mentioned the proposed building and made appeals for all to join in the sacrifice of financing and construction. It was an ambitious undertaking for people in an outpost settlement with only limited building materials and without the benefit of a railroad for transportation. Any imported materials had to be hauled from the

Missouri River by oxteam. The building was to be erected by donation because tithing funds were needed for the temple that had been under construction for ten years. The Saints were invited to donate liberally of their substance—jewelry, building materials, bread, and labor, inasmuch as cash was scarce.

It was decided that the building should be 250 feet long and 150 feet wide with semicircular ends and 46 piers to support the roof structure. The plans provided for an elliptical arch roof, rising 44 feet from the top of the 20-foot piers, making the distance from the floor to the roof 64 feet. The floor was to slant from the back to the front with a 16-foot elevation so there would be less visual obstruction. At the time of its planning and construction, it was said to be the largest building in the world unsupported by columns.

Building methods

In the spring of 1863 the building was commenced. The large red sandstone blocks were quarried in Red Butte Canyon in the mountains back of Fort Douglas and most of the lumber was cut in the pine forests of the Wasatch Mountains and sawed in mills in Big Cottonwood Canyon. The center section of the tabernacle was built first, then the west-curving end section was added so the construction and installation of the organ could commence. Bolts, nails, and steel straps were not available. Where the timbers crossed, holes were bored through the beams and dowels were driven into the holes and cut so that they extended on each side. The ends were spread by a wedge to hold them securely in place. When timbers split, they were wrapped with green rawhide that contracted as it dried, holding the beam in a viselike grip.

A great pipe organ

The story of the building of the great pipe organ is fascinating. When it

was first played, a team of five men pumped its bellows; later a waterwheel was installed in the basement to replace their labor. Eventually the introduction of electricity furnished the power to fill the bellows. The need for additional seating was evident when the building was completed and the gallery around the sides and back was constructed to seat another 3,000 persons.

Although there had been meetings and conferences held in the building, it was not ready for dedication until the general conference of October 1875—one hundred years ago. By this time the railroad had been constructed and on Sunday of that week President Ulysses S. Grant, the first president of the United States to visit the Territory of Utah, arrived on a special train decorated with flags and bunting. The streets were lined from the depot to the Walker House with Sabbath School children, backed by hundreds of spectators to see the president and the long line of carriages that escorted him. The newspaper referred to Salt Lake City as having a population of about 25,000, and “more houses devoted to public religious uses in proportion to its population than any other city or town in the United States, and probably churches and meeting houses of aggregate seating capacity sufficient to accommodate every man, woman and child in the community.” (*Salt Lake Herald*, Oct. 3, 1875, 6:102.) The next morning President Grant, accompanied by Governor Emery, drove to the Temple Block and visited the new tabernacle.

Dedicating the Tabernacle

At the beginning of the morning session of the general conference on Saturday, President Brigham Young announced that Elder John Taylor would offer the dedicatory prayer. I wish we could read all of it, but time will not permit more than a few of the words. President Taylor prayed: “Be merciful unto thine ancient covenant people, O Lord, that in Thine own due time the

spirit of grace and supplication may rest upon them, that they may be gathered from all nations whither thou has scattered them, that they may possess the inheritance of their fathers, know their Redeemer, and that Jerusalem may become the throne of the Lord.” Then follows this interesting petition: “Remember, O Lord, in mercy the Lamanites who have wandered from thy ways, and to whose fathers thou promised that thou wouldest renew thy covenants to their seed. We thank thee that thou hast commenced to give unto them dreams and visions and they have begun to feel after thee.” (*Deseret News* 24:594.)

At the afternoon session, Elder George Q. Cannon read the names of persons called to leave their homes and families and go into the world as missionaries. There were 105 of them. In those days missionaries were called by reading their names from the podium of this tabernacle in the general conferences. Later the practice was changed as the number of missionaries increased and calls were ultimately made by a communication from the President of the Church. If the practice were still followed of calling missionaries by reading their names at a general conference, it would have been necessary to read the names of 7,923 persons at this present conference, which alone would take about one-half of the total time of this three-day assembly. That is the number of missionaries called since we were last assembled in a general conference six months ago, and incidentally, about the number that are presently seated here today.

A memorial and missionary

Elder George Q. Cannon stood at this pulpit after the building was completed but not yet dedicated and talked about missionary work. His words seem to echo from the past what our president is saying to us today. He said: “Our Elders have gone to the Eastern States by hundreds to lift up their warn-

ing voices to the people concerning the things which God is doing and is about to do in the midst of the inhabitants of the earth. For this purpose they go to Europe, to the West, to the Islands of the Pacific, to Asia and Africa, and they will yet traverse every country on the face of the whole earth. The millions of Asia will yet hear the glad tidings of salvation from the Elders of Israel . . . and the time is near at hand when the sound of this Gospel, proclaimed by the Elders of Israel, will re-echo from one end of the earth to the other, for it must be preached as a witness unto all nations." (*Journal of Discourses* 13:53.)

Times may have changed and conditions under which we now live may be different, but the purposes and objectives of the restored gospel do not vary and truth remains constant. The sacrifices and efforts made by those who are now gone have brought blessings to us of today and are reminders of our obligation to those who will come after us. This building stands as a memorial to that reminder. It has stood as a great missionary, introducing the gospel of Jesus Christ to people around the world—those who have entered its portals and those who have heard the message that has gone forth from here in music and the spoken word. Down through the years our missionaries have carried a message that has blessed hundreds of thousands of people in the earth, and they are carrying that same message today to bless, for all eternity, those who will hear and believe. This message is true, and I bear witness of it in the name of Jesus Christ. Amen

Following Elder Hunter's address, the Tabernacle Choir sang the hymn,

"Come We That Love the Lord," without announcement.

President Marion G. Romney

Elder Howard W. Hunter of the Council of the Twelve has just spoken to us, followed by the Tabernacle Choir singing, "Come We That Love the Lord."

We appreciate the courtesies shown by the owners and operators of over 350 radio and television stations for offering their facilities as a public service to make the proceedings of this conference available to a large audience throughout North America, South America, and many other areas of the world.

By means of satellite transmission, these services are being carried over radio stations in Australia, the Philippines, and countries of Latin America.

The proceedings of this session also have been carried over direct oceanic cables to hundreds of members and friends assembled in chapels throughout Great Britain, Germany, France, Switzerland, Holland, Belgium, and Austria.

We shall conclude this sixth session of the conference, with the Tabernacle Choir singing, "Serve the Lord with Gladness," after which the benediction will be pronounced by Elder Loren C. Dunn of the First Council of Seventy.

This conference will then be adjourned until two o'clock this afternoon.

The Tabernacle Choir sang "Serve the Lord with Gladness."

The benediction was pronounced by Elder Loren C. Dunn of the First Council of Seventy.

The conference was then adjourned until 2 o'clock in the afternoon.

THIRD DAY AFTERNOON MEETING

SEVENTH SESSION

The seventh and concluding session of the General Conference commenced at 2 o'clock P.M. on Sunday, October 5, 1975.

President Spencer W. Kimball presided at this session and President N. Eldon Tanner, First Counselor in the First Presidency, conducted the session.

The choral numbers were provided by the Tabernacle Choir, with Jerold D. Ottley conducting. Robert Cundick was at the organ.

President Tanner made the following remarks at the beginning of the meeting:

President N. Eldon Tanner

President Spencer W. Kimball, who presides at this and all other sessions of the conference, has asked me to conduct this session.

We extend a sincere welcome to all assembled this afternoon in the Tabernacle on Temple Square in Salt Lake City, Utah, in the last general session of the 145th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We also acknowledge those seated in the Assembly Hall and Salt Palace. Elders James A. Cullimore and Adney Y. Komatsu preside at the Assembly Hall, and Elders Franklin D. Richards and Theodore M. Burton preside at the Salt Palace.

Sessions of this conference have been carried in the United States and to many parts of the world over hundreds of radio and television stations cooperating to provide the extensive coverage of this conference to a vast audience.

We extend our blessings and warm greetings to members of the Church and

many friends everywhere witnessing these proceedings by radio and television.

Special transmission of this morning's session was carried by oceanic cable to Europe and received by members assembled in many chapels in England, France, Germany, Austria, Holland, Switzerland, and Belgium.

The Tabernacle Choir, with Jerold Ottley conducting and Robert Cundick at the organ, will begin this service by singing, "Awake the Harp."

The invocation will be offered by President Henry W. Richards, regional representative of the Twelve, and former president of the Salt Lake Winder Stake.

The Tabernacle Choir sang "Awake the Harp."

The opening prayer was offered by Elder Henry W. Richards, regional representative of the Twelve.

President Tanner

The Tabernacle Choir will now sing, "The Lord's Prayer," by Robertson.

Following the singing, we shall hear from Elder Boyd K. Packer of the Council of the Twelve.

"The Lord's Prayer" was rendered by the Tabernacle Choir.

President Tanner

Elder Boyd K. Packer of the Council of the Twelve will now address us. He will be followed by Elder George P. Lee of the First Quorum of Seventy.

Elder Boyd K. Packer

of the Council of the Twelve

I have reason, my brothers and sisters, to feel very deeply about the subject that I have chosen for today, and to feel more than the usual need for your sustaining prayers, because of its very sacred nature.

"I am the way . . ."

When the Lord was upon the earth He made it very clear that there was one way, and one way only, by which man may be saved. "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6.) To proceed on that way, these two things emerge as being very fixed. First, in His name rests the authority to secure the salvation of mankind. "For there is none other name under heaven given . . . whereby we must be saved." (Acts 4:12.) And next, there is an essential ordinance—baptism—standing as a gate through which every soul must pass to obtain eternal life.

The Lord was neither hesitant nor was He apologetic in proclaiming exclusive authority over those processes, all of them in total, by which we may return to the presence of our Heavenly Father. This ideal was clear in the minds of His apostles also, and their preaching provided for one way, and one way only, for men to save themselves.

Over the centuries men saw that many, indeed most, never found that way. This became very hard to explain. Perhaps they thought it to be generous to admit that there are other ways. So they tempered or tampered with the doctrine.

Baptism essential

This rigid emphasis on "one Lord and one baptism," was thought to be too restrictive, and too exclusive, even

though the Lord Himself had described it as being narrow, for, "Strait is the gate, and narrow is the way, which leadeth unto life." (Matt. 7:14.)

Since baptism is essential there must be an urgent concern to carry the message of the gospel of Jesus Christ to every nation, kindred, tongue, and people. That came as a commandment from Him.

His true servants will be out to convert all who will hear to the principles of the gospel and they will offer them that one baptism which He proclaimed as essential. The preaching of the gospel is evident to one degree or another in most Christian churches. Most, however, are content to enjoy whatever they can gain from membership in their church without any real effort to see that others hear about it.

Convert the world

The powerful missionary spirit and the vigorous missionary activity in The Church of Jesus Christ of Latter-day Saints becomes a very significant witness that the true gospel and that the authority are possessed here in the Church. We accept the responsibility to preach the gospel to every person on earth. And if the question is asked, "You mean you are out to convert the entire world?" the answer is, "Yes. We will try to reach every living soul."

Some who measure that challenge quickly say, "Why, that's impossible! It cannot be done!"

To that we simply say, "Perhaps, but we shall do it anyway."

Against the insinuation that it cannot be done, we are willing to commit every resource that can be righteously accumulated to this work. Now, while our effort may seem modest when measured against the challenge, it is hard to ignore when measured against

what is being accomplished, or even what is being attempted, elsewhere.

Missionary effort

Presently we have over 21,000 missionaries serving in the field—and paying for the privilege. And that's only part of the effort. Now I do not suggest that the number should be impressive, for we do not feel we are doing nearly as well as we should be. And more important than that, any one of them would be evidence enough if we knew the source of the individual conviction that each carries.

We ask no relief of the assignment to seek out every living soul, teach them the gospel, and offer them baptism. And we're not discouraged, for there is a great power in this work and that can be verified by anyone who is sincerely inquiring.

Baptism for the dead

Now there is another characteristic that identifies His Church and also has to do with baptism. There is a very provoking and a very disturbing question about those who died without baptism. What about them? If there is none other name given under heaven whereby man must be saved (and that is true), and they have lived and died without even hearing that name, and if baptism is essential (and it is), and they died without even the invitation to accept it, where are they now?

That is hard to explain. It describes most of the human family.

There are several religions larger than most Christian denominations, and together they are larger than all of them combined. Their adherents for centuries have lived and died and never heard the word baptism. What is the answer for them?

That is a most disturbing question. What power would establish one Lord and one baptism, and then allow it to be that most of the human family never comes within its influence? With that

question unanswered, the vast majority of the human family must be admitted to be lost, and against any reasonable application of the law of justice or of mercy, either. How could Christianity itself be sustained?

When you find the true church you will find the answer to that disturbing question.

If a church has no answer for that, how can it lay claim to be His Church? He is not willing to write off the majority of the human family who were never baptized.

Those who admit in puzzled frustration that they have no answer to this cannot lay claim to authority to administer to the affairs of the Lord on the earth, or to oversee the work by which all mankind must be saved.

Since they had no answer concerning the fate of those who had not been baptized, Christians came to believe that baptism itself was not critical in importance, and that the name of Christ may not be all that essential. There must, they supposed, be other names whereby man could be saved.

Answers through revelation

The answers to that puzzling challenge could not be invented by men, but was *revealed*. I underline the word *revealed*. Revelation too is an essential characteristic of His Church. Communication with him through revelation was established when the Church was established. It has not ceased and it is constant in the Church today.

As I address myself to the question of those who died without baptism, I do so with the deepest reverence, for it touches on a sacred work. Little known to the world, we move obediently forward in a work that is so marvelous in its prospects, transcendent above what man might have dreamed of, supernal, inspired, and true. In it lies the answer.

In the earliest days of the Church the Prophet was given direction through revelation that work should commence

on the building of a temple, akin to the temples that had been constructed anciently. There was revealed ordinance work to be performed there for the salvation of mankind.

Then another ancient scripture, ignored or overlooked by the Christian world in general, was understood and moved into significant prominence: "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" (1 Cor. 15:29.)

Life after death

Here then, was the answer. With proper authority an individual could be baptized for and in behalf of someone who had never had the opportunity. That individual would then accept or reject the baptism, according to his own desire.

This work came as a great reaffirmation of something very basic that the Christian world now only partly believes; and that is that there is life after death. Mortal death is no more an ending than birth was a beginning. The great work of redemption goes on beyond the veil as well as here in mortality.

The Lord said, "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." (John 5:25.)

A marvelous vision

On October 3, 1918, President Joseph F. Smith was pondering on the scriptures, including this one from Peter: "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (1 Pet. 4:6.)

There was opened to him a marvelous vision. In it he saw the concourses of the righteous. And he saw Christ ministering among them. Then he saw those who had not had the op-

portunity, and those who had not been valiant. And he saw the work for their redemption. And I quote his record of this vision:

"I perceived that the Lord went not in person among the wicked and the disobedient who had rejected the truth, to teach them; but behold, from among the righteous he organized his forces and appointed messengers, clothed with power and authority, and commissioned them to go forth and carry the light of the gospel to them that were in darkness, even to all the spirits of men. And thus was the gospel preached to the dead." ("Vision of the Redemption of the Dead," *The Utah Genealogical and Historical Magazine*, Jan. 1919, p. 3.)

Authorization given

We have been authorized to perform baptisms vicariously so that when they hear the gospel preached and desire to accept it, that essential ordinance will have been performed. They need not ask for any exemption from that essential ordinance. Indeed, the Lord Himself was not exempted from it.

Here and now then, we move to accomplish the work to which we are assigned. We are busily engaged in that kind of baptism. We gather the records of our kindred dead, indeed, the records of the entire human family; and in sacred temples in baptismal fonts designed as those were anciently, we perform these sacred ordinances.

"Strange," one may say. It is passing strange. It is transcendent and supernal. The very nature of the work testifies that He is our Lord, that baptism is essential, that He taught the truth.

A great challenge

And so the question may be asked, "You mean you are out to provide baptism for all who have ever lived?"

And the answer is simply, "Yes." For we have been commanded to do so.

"You mean for the entire human

family? Why, that is impossible. If the preaching of the gospel to all who are living is a formidable challenge, then the vicarious work for all who have ever lived is impossible indeed."

To that we say, "Perhaps, but we shall do it anyway."

And once again we certify that we are not discouraged. We ask no relief of the assignment, no excuse from fulfilling it. Our effort today is modest indeed when viewed against the challenge. But since nothing is being done for them elsewhere, our accomplishments, we have come to know, have been pleasing to the Lord.

Already we have collected hundreds of millions of names, and the work goes forward in the temples and will go on in other temples that will be built. The size of the effort we do not suggest should be impressive, for we are not doing nearly as well as we should be.

Those who thoughtfully consider the work inquire about those names that cannot be collected. "What about those for whom no record was ever kept? Surely you will fail there. There is no way you can search out those names."

To this I simply observe, "You have forgotten revelation." Already we have been directed to many records through that process. Revelation comes to individual members as they are led to discover their family records in ways that are miraculous indeed. And there is a feeling of inspiration attending this work that can be found in no other. When we have done all that we can do, we shall be given the rest. The way will be opened up.

Our responsibility

Every Latter-day Saint is responsible for this work. Without this work, the saving ordinances of the gospel would apply to so few who have ever lived that it could not be claimed to be true.

There is another benefit from this work that relates to the living. It has to

do with family life and the eternal preservation of it. It has to do with that which we hold most sacred and dear—the association with our loved ones in our own family circle.

Something of the spirit of this can be sensed as I quote from a letter from my own family records. I quote a letter dated January the 17th, 1889, Safford, Graham County, in Arizona. It concerns my great-grandfather, who was the first of our line in the Church, and who died a few days later, Jonathan Taylor Packer. This letter was written by a daughter-in-law to the family.

After describing the distress and difficulty he had suffered for several weeks, she wrote:

"But I will do all I can for him for I consider it my duty. I will do for him as I would like someone to do for my dear mother, for I am afraid I shall never see her again in this world."

And then she wrote this: "Your father says for you all to be faithful to the principles of the gospel and asks the blessings of Abraham, Isaac, and Jacob upon you all, and bids you all goodbye until he meets you in the morning of the resurrection.

"Well, Martha, I can't hardly see the lines for tears, so I will stop writing. From your loving sister, Mary Ann Packer."

I know that I shall see this great-grandfather beyond the veil, and my grandfather, and my father. And I know that I shall there also meet those of my ancestors who lived when the fulness of the gospel was not upon the earth; those who lived and died without ever hearing His name, nor having the invitation to be baptized.

A great cause

I say that no point of doctrine sets this church apart from the other claimants as this one does. Save for it, we would, with all of the others, have to accept the clarity with which the New Testament declares baptism to be essential and then admit that most of

the human family could never have it.

But we have the revelations. We have those sacred ordinances. The revelation that places upon us the obligation for this baptism for the dead is section 128 in the Doctrine and Covenants. And I should like to read in closing two or three of the closing verses of that section.

"Brethren, shall we not go on in so great a cause? Go forward and not backward. Courage, brethren; and on, on to the victory! Let your hearts rejoice, and be exceedingly glad. Let the earth break forth into singing. Let the dead speak forth anthems of eternal praise to the King Immanuel, who hath ordained, before the world was, that which would enable us to redeem them out of their prison; . . .

"Let the mountains shout for joy, and all ye valleys cry aloud; and all ye seas and dry lands tell the wonders of your Eternal King! And ye rivers, and brooks, and rills, flow down with gladness. Let the woods and all the trees of the field praise the Lord; and ye solid rocks weep for joy! . . .

"Let us, therefore, as a church and a people, and as Latter-day Saints, offer unto the Lord an offering in righteous-

ness; and let us present in his holy temple . . . a book containing the records of our dead, which shall be worthy of all acceptance." (D&C 128:22-24.)

I bear witness that this work is true, that God lives, that Jesus is the Christ, that there is on this earth today a prophet of God to lead modern Israel in this great obligation. I know that the Lord lives and that He broods anxiously over the work for the redemption of the dead, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Boyd K. Packer of the Council of the Twelve has just spoken to us.

We shall now hear from Elder George Patrick Lee, newly appointed member of the First Quorum of Seventy, and General Authority of the Church of Jesus Christ of Latter-day Saints, and president of the Arizona-Holbrook Mission.

He will be followed by Elder Rex D. Pinegar of the First Council of Seventy.

Elder George P. Lee

of the First Quorum of Seventy

Brothers and sisters, I finally realized how General Custer must have felt. . . .

I want you to know that it is a great honor and privilege to be in your presence today, and in the presence of our Prophet, and all those that assist him in the kingdom of God.

Proud of heritage

I am proud to declare to you today, brothers and sisters, that I am a descendant of Lehi, Nephi, and all the great Book of Mormon prophets. I am proud

to be a child of the Book of Mormon people. I have found my true heritage; I have found my true identity. I am a son of God, a child of God, a child of the Book of Mormon, a child of Lehi, a rich heritage that extends all the way back to my Heavenly Father, through Moses, and Abraham, and other great prophets.

I am also proud to be a descendant of great Indian chiefs of our country. I am proud to be a descendant of Red Cloud, Sitting Bull, Chief Joseph, Chee Dodge, Chief Crazy Horse and all these great Indian chiefs that did so well as leaders of their people. I want you to

know that these men were great. I wouldn't be surprised if they are all in paradise; and I wouldn't be surprised if some of them are converted, and maybe some of them are on the fourth missionary discussion. I am proud of my rich heritage.

Testimony to Lamanites

To you my people, the Lamanite people, on Indian reservations and in the cities of our country and through the islands of the sea, I want you to know that Jesus Christ is our Elder Brother. He is our Savior. He is our Redeemer.

We have a choice heritage. I want you to know, you Lamanite people, that Heavenly Father loves you. Jesus Christ, your Elder Brother, loves you. He has died for you. He has sacrificed his life to overcome our sins. He conquered death for each of you and every man on earth. He lives and is God of this earth.

A great job to do

To you in the Church throughout the world I declare that the time has come to lay aside our differences, to join hands as children of God. We have a great job to do, to bring many more choice spirits of our Heavenly Father into his kingdom, all over the world. The time has come for all of us to be 365-days-a-year Latter-day Saints, and seven-day-a-week Latter-day Saints, and not just Saints on Sunday only. The Lord has need of every Latter-day Saint to be a missionary, to bring others into his Church.

The time has come, brothers and sisters, to realize that we have no guarantee to the celestial kingdom. Just because we are members of his Church does not give us a guarantee to the celestial kingdom—only if we endure to the end and are faithful until he comes again.

Challenges to the world

To you, my brothers and sisters in the world, who are still searching for truth, who deny the existence of God, I give you two challenges. I challenge you to find another church, another organization, another way of life that has twelve apostles, that has a prophet, that is run by revelation, that baptizes by immersion and one that has priesthood. You will find there is no other church, there is no other way that is like the church we have. We have the same church that Jesus Christ organized anciently on this very soil and also in the Bible lands.

That is my first challenge to you. My second challenge to you is to look around you. What do you see? You see a beautiful creation, the handiwork of Jesus Christ, our Savior.

Divinity of Jesus Christ

He has done so many wonderful things for us. How can we deny, as intelligent as we are, the existence of a God, and Jesus Christ? The greatest witness of Jesus Christ is right before your very eyes—the trees, the grass, the universe, the moon, the sun.

Can any mortal man create human beings?

Can any mortal man create the grass, the universe, the sun, the moon, the rain, the snow, the trees, the very food we eat?

Can any mortal man create such a beautiful world as we see and live in today?

How can we as scientists and learned men deny the existence of God and Jesus Christ when right before our very eyes we see existing a beautiful creation with order, precision, and exactness? No mortal man can duplicate what we see. This is enough to tell all of us that there is a divine God, a divine Christ—even Jesus Christ. He lives! He is the Creator of this world. The gospel is his plan. This is his way of life.

Paradise

All of us must realize that when we die and go to paradise, if we make it there, that as Americans you will not find United States in paradise.

You might as well realize that we are all going to the same place. As an Indian I will not find an Indian reservation in paradise. As a Hopi, you will not find a Hopi reservation. As a Japanese you will not find Japan in paradise. As Chinese, you will not find China in paradise. Let's live together as children of God. We are all brothers and sisters. We will all go to the same place if we are righteous, and if we endure to the

end. There is no United States, there is no Navajo reservation, nor any way of life, except God's, in paradise.

God lives. Jesus Christ lives, brothers and sisters. In the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder George P. Lee of the First Quorum of Seventy has just spoken to us.

We shall now hear from Elder Rex D. Pinegar of the First Council of Seventy. He will be followed by Elder Joseph B. Wirthlin, Assistant to the Council of the Twelve.

Elder Rex D. Pinegar

of the First Council of Seventy

In behalf of the First Council of the Seventy, I reiterate our gratitude to the Lord for these men who have been raised up to be called to the First Quorum of the Seventy.

Seeds of our heritage

Etched in stone at the National Archives building in Washington, D.C., is this meaningful truth: "The heritage of the past is the seed that brings forth the harvest of the future."

Two hundred years ago the seeds of our heritage were being planted by men and women of great spiritual drive and steadfastness of purpose. Seeds of devotion and willing sacrifice for a just cause, seeds of courage and loyalty, seeds of faith in God were all planted in the soil of freedom that a mightier work might come forth.

In Richard Wheeler's *Voices of 1776* we read firsthand accounts of some of those who were engaged in this "planting" process. Their expressions stir our souls to a greater appreciation of the heritage we enjoy and upon which we must build.

A young doctor of Barnstable, Massachusetts, recorded in his journal on the 21st of April, 1775, the following:

"This event seems to have electrified all classes of people . . . inspiring and rousing the people to arms! . . . Never was a cause more just, more sacred, than ours. We are commanded to defend the rich inheritance bequeathed to us by our virtuous ancestors; it is our bounden duty to transmit it uncontaminated to our posterity. We must fight valiantly." (Richard Wheeler, *Voices of 1776*, New York: Thomas Y. Crowell Co., 1972, pp. 33-34.)

From Boston, Massachusetts, a well-to-do female citizen wrote:

"Our all is at stake; and we are called upon by every tie that is dear and sacred, to exert the spirit that heaven has given us in this righteous struggle for liberty. . . . My only brother I have sent to the camp with my prayers and blessings. . . . I am confident he will behave with honor. . . . and had I twenty sons and brothers, they should go. . . . Nothing is heard now in our streets but the trumpet and drum and the universal

cry is, "Americans to arms!" " (Wheeler, p. 49.)

All ages patriotic

Also from a Pennsylvania newspaper came the report of other examples of patriotism from citizens of *all* ages:

"The ladies in Bristol township have evidenced a laudable regard to the interest of their country. At their own expense they have furnished the regiment of that county with a suit of colors and drums. . . .

"The aged as well as the young daily march out under the banners of liberty and reveal a determined resolution to maintain her cause even until death." (Wheeler, p. 50.)

We read of four companies formed in the town of Reading, Berks county, Pennsylvania—the fourth being called the "Old Man's Company" because it consisted of about eighty "old men" of the age of *forty* and upwards. The person who, at their first assembling, led them to the field was ninety-seven years of age. The drummer was eighty-four.

Fervor

As it was in Pennsylvania and Massachusetts, so it was in the other colonies. Hear the words of Charles Lee, who became one of the top commanders in this fight for freedom:

"No man is better acquainted with the state of this continent than myself. I have conversed with all orders of man, from the first estated gentlemen to the lowest planters and farmers, and the *same spirit animates the whole*." (Wheeler, p. 59. Italics added.)

That same fervor prevails again today—"the same spirit animates the whole" among the membership of the Church throughout the whole world—this time for the mightier cause.

"Call to arms"

Today, another "call to arms" has

been sounded by our prophets. In a conference address in April 1973, President Harold B. Lee declared:

"So it is a call to arms—arms to do what? To keep the commandments of God in order that we might lay claim to the blessings we need so much in this day of uncertainty." (ENSIGN, July 1973, p. 95.)

One of the commandments of the Lord (that is being heeded today with the fervor reminiscent of our forebears) is the call to go forth and proclaim the gospel of Jesus Christ. In April 1974 President Spencer W. Kimball reaffirmed the "call to arms" in these words:

"We have hardly scratched the surface . . . we can . . . approach the ideals set out by President McKay, 'every member a missionary.' That was inspired! I know this message is not new, and we have *talked* about it before, but I believe the time has come when we must shoulder arms. . . . We must change our sights and raise our goals." (*Regional Representatives Seminar*, April 1974, p. 18.)

Increased number of missionaries

The zeal with which the Church membership has responded to President Kimball's clarion call is very exciting. During 1973 new missionaries were entering the fields of labor at the rate of about 761 each month. In 1974 the rate increased to 847 missionaries each month, and for the first nine months of 1975 the monthly rate has been approximately 1,200. The spirit with which the young and the old are responding is typified in the words of one of them who wrote:

"The call brought me to tears, not because I was afraid or sad or bewildered, merely overwhelmed by the trust the Lord has given me. Nephi had the faith I wish to have. Now I have a task large enough to apply great faith to."

We all know of missionaries who are making great personal sacrifices to answer their call from the Lord. It is not

unusual to find outstanding athletes interrupting promising careers to enter missionary service. Other young men postpone schooling and professional career preparation to "take up arms" for the Lord.

Fernando Requino

Representative of these many noble examples is this young man from Brazil:

Fernando Requino was attending a sacrament meeting in his small branch when he heard the mission president emphasize President Kimball's declaration that every young man should prepare himself for missionary service. Until that time he hadn't thought it possible or necessary to even consider serving a mission. He had begun an apprenticeship; he supported himself and earned only enough money to pay for his schooling. His parents were not members of the Church nor were they sympathetic to his affiliation with the Church. Still, the words of the prophet pulled at his heart and mind.

One morning he met privately with his father and told him of his love and respect for him. Drawing upon all the courage he could muster, Fernando looked straight into his father's eyes and with a soft, humble voice he said, "Father, I want your permission to go on a mission for the Lord, to serve as a missionary in my church."

His father objected strongly. He reminded Fernando that he had no financial resources with which to pay for such an undertaking. With tears coursing down his cheeks, this son faced his father and answered that he was ready to sell the plot of land that was his inheritance and use the money obtained to finance his mission.

Fernando told his father how a prophet of God had asked every young man to prepare and to go on a mission for the Lord. He told how he himself had fasted and prayed for three days and how the Lord had shown him what to do to fulfill his priesthood responsi-

bility. The father's heart was softened, and he put his arms about Fernando and together they wept. "If you want to go so much that you are willing to sacrifice your entire inheritance," said his father, "Then you will have my permission to go. You will not have to sell your property. I will provide the financial support for your mission."

Willing to sacrifice

The Lord opens the way to serve for anyone who is obedient, faithful, and willing to sacrifice to cause his work to move forward.

Recently I had the privilege of meeting with some missionaries in Stuttgart, Germany. We talked of the urgency of our work and examined ways to improve the effectiveness of their proselyting efforts. We discussed the challenge by President Kimball for missionaries to become eight times more effective in obtaining teaching opportunities. As one group of elders returned to their apartment following the meeting, one of them said, "If the prophet of the Lord says we can do it, we can. We'll find a way." And they did! They studied, prayed, and worked. By the close of their next week's proselyting period the five companionships had given more than 200 discussions. Each pair of missionaries met their goal, to be eight times more effective.

In every part of the world where I have been privileged to visit I have seen similar examples of zeal and devotion. Members in their home branches and wards are also heeding the call of the Lord.

Valiant members

One such member is a valiant brother from Guaratengeta, Brazil. He spreads the gospel almost every waking hour and in a unique way. As he meets people he states his name, E. J. Sariva, and hands them his card. He then waits for them to read his name as it is printed on the card: Elder E. J. Sariva,

Zion. Often their response is something like this: "What does this "Zion" mean? To which he replies, "Oh, don't you know about Zion? Let me tell you." Brother Sariva then introduces his listener to The Church of Jesus Christ of Latter-day Saints. With this courageous technique and in his zeal and love for the Lord, Brother Sariva has brought more than 130 souls into the kingdom of our Heavenly Father.

Another "home front" soldier for the Lord is a taxi driver. In his cab hangs a sign which reads, "I Care." Most passengers ask "What do you care about?" This good brother then explains that he belongs to a church that cares about people. If his passengers inquire further he accommodates their interest by handing them a copy of the Book of Mormon from the supply of copies he conveniently keeps by his driver's seat. This faithful member has participated in the conversion of more than 200 souls.

Work rolling forth

Yes, "the same spirit animates the

whole" today among the members of the Church as they go forth in the greater cause of the Lord. What a thrilling time to be here in the earth! As we see the work rolling forth, may each of us become a part of its progress. May we answer the call as valiantly as did those who are responsible for the rich heritage we enjoy. Through courageous, faithful service may we bring forth a fruitful harvest from the seeds planted in the vineyard of the Lord. I testify that this is the kingdom of God on earth and that his chief steward and our prophet is Spencer W. Kimball. In the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Rex D. Pinegar of the First Council of the Seventy has just addressed us.

We shall now hear from Elder Joseph B. Wirthlin, Assistant to the Twelve, and supervisor of the Germany and Central Europe Area.

Elder Joseph B. Wirthlin

Assistant to the Council of the Twelve

My brethren and sisters and friends, it is a privilege to be here in this sacred place and to attend this inspiring conference. The Spirit of the Lord is here. I have felt it, and I am confident many of you have felt it, for your sustaining faith and prayers enhance and magnify that divine presence. In truth, we are come together for the purpose of witnessing to the world that this is God's church, that President Spencer W. Kimball is truly a prophet of our Heavenly Father. I am sure that my father would have been thrilled today to hear and to have seen Brother Lee sustained as a General Authority. He loved the Indian people as I do and you do.

And so we are pleased with this appointment.

Restless Spirit in Europe

These past six months have been the most enriching and surely the most uplifting and challenging of my entire life.

We have observed a restless spirit of searching today among the people of Europe. Why? Because there is a gnawing hunger in the human heart that, if not fed by the truths of the gospel, leaves life empty and devoid of peace. The hodgepodge of economic "isms" advocated by so-called wise men of the

world has solved few, if any, problems, and has brought no real joy. Such empty nostrums have led mankind to seek worldly goods and symbols of material power, blinding humanity to the truth that only the righteous life firmly established in the daily living of God's commandments brings true happiness. Anything less leaves the heart unfed, with a yearning inner hunger—a hunger which it is our mission to identify and define and of which we should make the people aware. I have seen in Europe the fulfillment of the words of Amos, that there would be “a famine in the land, not a famine of bread . . . but of hearing the words of the Lord.” (Amos 8:11.)

There are a few simple truths that I should now like to restate and reaffirm briefly. My recent experiences have caused them to loom large in my thoughts.

Communication by the Spirit

First, I know as never before that there is a form of communication that transcends the power of words.

Words? Indeed, they are indispensable. But there is a great deal more to understanding than the use of mere words, as all history attests. An alien spirit may reduce the clearest language to naught but a medium of futility and frustration.

This I have observed: There are no language barriers in the Church. There is a mighty power that transcends the power of messages conveyed by words alone, and this is the power of messages communicated by the Spirit to our hearts. In every land and clime the sweet Spirit of our Savior communicates to all who seek the truth, regardless of tongue or dialect. It is a universal messenger to every heart in tune. I have felt it everywhere in my recent experiences, regardless of the prevailing language spoken, and I testify to the power and authenticity of such communications. The Spirit is as operative today in communicating the gospel to

all who seek the truth as it was on the day of Pentecost anciently.

There is a striking description of this miracle in the Doctrine and Covenants.

“For it shall come to pass in that day, that every man shall hear the fullness of the gospel in his own tongue, and in his own language, through those who are ordained unto this power, *by the administration of the Comforter*, shed forth upon them for the revelation of Jesus Christ.” (D&C 90:11; italics added.)

Power of the Spirit

What the power of the Spirit can communicate beyond the meaning of words is clearly seen in an experience of Brother Peter Mourik, real estate director for the Church in Europe. He met with city officials, including the mayor, to negotiate the purchase of the former city hall. If it could be purchased, it was to be converted into a meetinghouse for the Church. The mayor of the neighboring German town was also present, inasmuch as a recent change in the boundaries involved both communities in the transaction.

The gentleman who introduced Brother Mourik to the mayors and officials did so in a spirit of levity. He said, “I want to introduce Mr. Mourik here, who represents this denomination . . . this sect . . . this group.” He finally got around to saying “This church.”

Then Brother Mourik raised his hand and said, “Mr. Mayor, I object.”

The mayor answered, “The meeting hasn’t even started. What are you objecting to?”

Brother Mourik replied, “Before we start, I’d like everybody to understand who and what it is I represent. I represent The Church of Jesus Christ of Latter-day Saints, the only true church upon the face of the earth today!”

This statement incited laughter. Then the mayor said to the gentleman introducing Brother Mourik, “You’d better be careful what you say about this church!”

Brother Mourik thought that this had settled the preliminaries. But the mayor of the smaller town spoke up and said, "I would like to say something about this church. We have leased a schoolhouse to them for over two years. I have found them to be a very beautiful people. I go to the swimming pool on the school grounds quite often. One night I found a special gathering of their church members near the pool. They were holding a baptismal service. I sat quietly at the rear of the group and watched. They sang a hymn. I thought it was beautiful. Then someone prayed, and when he said 'Amen,' they all said 'Amen.' I was impressed with that. Then a teenage girl got up and spoke about what Christ and the Church meant to her. She was moved to tears. I, too, was deeply moved. I was further moved by the heartwarming sincerity, the oneness and spiritual unity of these people. When I went home, I said to my wife, 'Let's get more information about this church. We need to find out more about it.'"

When the mayor concluded, Brother Mourik said: "Mr. Mayor, you would make a good bishop in our church," and they all laughed again.

But the feeling in the meeting had changed profoundly. The Spirit of the Lord was there and was speaking to the hearts of those present. So Brother Mourik was impressed to say, "Since the mayor has explained to you what our church is about, I'm sure now you understand why we need to purchase the building at the lowest possible price."

The Church bought this choice piece of property at a very greatly reduced price. This was accomplished because Brother Mourik had the courage to bear his testimony. This testimony was accompanied by the power of the Spirit, which inspired the mayor to speak and which communicated a favorable conviction about the Church to the city officials. What the Spirit communicates to the hearts of men is beyond the power of words to portray!

Miraculous ways

The second truth reemphasized in my missionary life is that the Lord communicates in a miraculous way his purposes to achieve. A new elder in Italy by the name of Gary D. Shaw, in following the promptings of the Spirit, discovered this reality. Elder Shaw had been in the mission field only two weeks when his senior companion became ill. The elders, as a consequence, had to remain in their apartment all day. Elder Shaw was moved by the Spirit and had a great desire to talk to someone about the gospel, so he picked up the phone book in which more than three million names were listed. He chose three. There was no response to the first call. To the second, a woman answered and informed Elder Shaw that she wasn't at all interested, and to make matters worse, declared that she couldn't understand his poor Italian and atrocious mode of speech. On the third try, a man answered. Elder Shaw introduced himself and received a warm response.

The man said his name was Mabiglia and that he would gladly receive the elders. This he did. The appointment, made so miraculously, turned into a spiritually uplifting and inspiring occasion. After the first lesson, Mr. Mabiglia said, "How wonderful! I've worked for two years in a bank located on the street where the missionaries have done street-board tracting. Again and again I have practically brushed them as I passed them on the street, but I was too shy to respond to them. Now, in this miraculous way, I have met you." At this point we should change the "Mister" to "Brother," for after receiving the lessons, the man contacted by telephone was baptized, and Brother Mabiglia is now serving in the presidency of the Naples Branch.

Discharge duties faithfully

In the lives of the Wirthlin family, it all began over a hundred years ago with my great-grandfather, Leopold Wirthlin. He was born in Switzerland.

As a young man, he embraced the gospel and was promptly disowned by his parents. This motivated him to make the long, hard trek to the Salt Lake Valley. Some years thereafter he received a call from President Brigham Young to serve a mission in Switzerland. He readily accepted. So that he could go, he sold all of his possessions. My great-grandmother sewed salt sacks at a penny apiece to support her family in his absence.

I should like to conclude with a declaration of my great-grandfather as my deepest conviction and join his words and mine together as an everlasting witness. Leopold Wirthlin said in sincerest humility, "I know that when I discharge my duty properly I feel blessed, and that when I am negligent, I am not happy. Therefore, as members of the Church, we should watch ourselves closely and see to it that we are discharging our duties faithfully."

May I add to his words these of my own: I know that God lives, that Jesus is the Christ and that the Father and Son appeared to the Prophet Joseph Smith. Through him the true and everlasting gospel was restored among us,

that we might attain the heights of a glorious exaltation as the beloved children of our Heavenly Father. To this I testify in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Joseph B. Wirthlin, Assistant to the Twelve, has just spoken to us.

The congregation will join the choir in singing "We Thank Thee, O God, for a Prophet."

After the singing, Elder Eldred G. Smith, Patriarch to the Church, will address us.

The congregation sang the hymn, "We Thank Thee, O God, for a Prophet."

President Tanner

Elder Eldred G. Smith, Patriarch to the Church, will now address us. He will be followed by Elder Marvin J. Ashton of the Council of the Twelve.

Elder Eldred G. Smith

Patriarch to the Church

In the very beginning, God placed Adam on the earth and gave him dominion over the fish and the fowl and the cattle and over all the earth. Now this would seem like an exalted position for some people today, but even though Adam had dominion over all the earth, God said, "It is not good that the man should be alone," (Gen. 2:18) and he gave unto him the woman, Eve, to be a companion and a helpmeet. Then God gave unto them the first great commandment, to multiply and replenish the earth.

First family unit

We are not told how long they lived in the Garden of Eden before they partook of the fruit of the tree of the knowledge of good and evil and were cast out of the garden to start their mortal existence. The point I want to make clear is that God himself established the first family unit. Marriage is not an institution developed by man which can be outgrown and cast aside in the course of human progress. All that is nearest and dearest in our lives is

associated with our families. Love has its center here, and where love is, there we find happiness also.

Truly it is not good for man to be alone. The Lord in his wisdom has provided a way for man to be happy on this earth, and to continue that joy on through all eternity; the greatest joy and happiness comes through the family unit. It has been so through all mortality. Then why will it not be so in the next life? This family unit is so important that the Lord has made it known to us that all the families of the earth must be sealed together. By the time of the end of the millennium, all of Adam's posterity who accept the gospel must be sealed together as one family by the power of the priesthood, which is the power to seal on earth, and it shall be sealed in heaven, and to bind on earth, and it shall be bound in heaven.

God is just

Every person who comes to the earth must have an opportunity to receive all the blessings of these sealings if he will accept them, sometime before the end of the millennium. There could not be a just God if it were otherwise. These sealing blessings are obtained, first, through the ordinance of baptism into the church of Jesus Christ. Then the wife is to be sealed to the husband for time and all eternity, and those children who are born outside of this wedlock must be sealed to their parents, that they may receive the blessings as though they were born under the new and everlasting covenant.

Those who have died without this law may have the privilege of receiving this blessing by proxy. That is where our responsibility comes in. We must first teach the gospel to the living. Then we must gather the records of those of our families who died without the law, that this great and important work can be done for them.

Let us quote the Prophet Joseph Smith in Section 128 of the Doctrine and Covenants:

Work for the dead

"Let me assure you that these are principles in relation to the dead and the living that cannot be lightly passed over, as pertaining to our salvation. For their salvation is necessary and essential to our salvation, as Paul says concerning the fathers—that they without us cannot be made perfect—neither can we without our dead be made perfect." (D&C 128:15; see also Heb. 11:40.)

When Paul was teaching the principles of the resurrection to the Corinthians, he clinched his point by stating:

"Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" (1 Cor. 15:29.)

This shows that in the days of Paul there was a practice of vicarious baptism for the dead.

Turning of hearts

One of the first instructions given to the Prophet Joseph Smith by Moroni was the quotation from Malachi 4:5-6. Moroni quoted it thus:

"Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

"And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming." (Joseph Smith 2:38-39.)

The Prophet Joseph Smith has said:

"The greatest responsibility in this world that God has laid upon us, is to seek after our dead." (*Teachings of the Prophet Joseph Smith*, p. 356.)

This means that this baptism and sealing work must be done for all of God's children who will accept it—not just for those who live on the earth now who are members of the Church, but for all of our ancestors and all who have

lived on the earth who will accept the gospel of Jesus Christ.

Keys restored

The Lord is bringing about this great task by first restoring the keys and priesthood authority. This was done in the Kirtland Temple in April 1836, when Elijah restored the sealing keys to Joseph Smith and Oliver Cowdery. Then he has sent special spirits to earth who have been retained to come forth in this choice dispensation—valiant, strong spirits who would accept the gospel. These are now being sent into all parts of the earth. These choice spirits accept the gospel when it is presented to them. Then, from that nucleus, others of their families and friends accept the gospel. They come to the temples of the Lord and perform their own sealing, then vicariously do the sealing for their ancestors.

The Lord assists

However, the Lord is doing still more to assist this work. He has sent other choice spirits into the world who have been blessed with special knowledge and training to develop scientific means and equipment to speed up the work and make possible the otherwise impossible task of collecting, sorting, storing, and checking of names to prevent duplication and to organize this work. This is next to miraculous. Everything the Lord can do to make it easier for us is being done. Are you taking advantage of these helps?

Do we appreciate these blessings? Many converts would willingly spend great efforts and sums of money to obtain the opportunity of being sealed to their parents and consider it well worth the effort.

Seek diligently

Then we need to gather all the records of our ancestors that we possibly can. I do not mean just a half-

hearted attempt. Seek diligently, constantly, and prayerfully. Do not wait for a convenient time—a convenient time may never come. Do not put it off until old age when we are not able to do anything else. We never know what tomorrow will bring, and we must see that the work is done of completing the sealing of each family group. There is no one who can escape the responsibility of this work. We will not be excused because we thought an aunt or some other relative was doing the work.

One young lady, a genealogist, was asked the question, "What if you find an undesirable character in your family tree, such as a pirate or convict or the like?" She answered, "My responsibility does not concern how he lived, but just that he lived and died. After all, I owe my existence to him, and my only way of paying that debt is to do the baptism and sealing work for him. It will be up to him to accept it."

Responsibility for family research

This is a responsibility for each of us. Not one of us can be made perfect without this work. I doubt if the Lord will accept the excuse that we are so busy with other church work that we cannot spend a part of our time in genealogy. Any part of this we do not do, which we should do, must be done by someone else, for it must be done. If we shirk our responsibilities, how can we expect to receive the blessings?

To those scattered around the world, may I say a word of encouragement? Be of good cheer, be diligent, trust in the Lord, and he will help you. You were probably placed where you are to do a special work in gathering records or to fulfill a special missionary assignment. If you will let him, the Lord will give you success in your work and much happiness in so doing.

Many good members of the Church have many records lying on the shelf. They have gathered records but have not yet sent them in to have the temple work done for them. Get those

records into the temples. Many may be waiting on the other side for that work to be done. Let's follow President Kimball's slogan, "Do It." I think this could be a good slogan for this conference—"Do It."

May His blessings be upon all those who are diligent in this work, that we may prepare the way for his coming,

for I testify to you that this is His work, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Eldred G. Smith, Patriarch to the Church, has just addressed us.

We shall now hear from Elder Marvin J. Ashton of the Council of the Twelve.

Elder Marvin J. Ashton

of the Council of the Twelve

A friend of mine recently shared what he considered to be a choice learning experience. It was provided by his young son. Upon returning home from his day's work, this father greeted his boy with a pat on the head and said, "Son, I want you to know that I love you."

Love is a process

The son responded with, "Oh Dad, I don't want you to love me, I want you to play football with me." Here was a boy conveying a much-needed message.

The world is filled with too many of us who are inclined to indicate our love with an announcement or declaration.

True love is a process. True love requires personal action. Love must be continuing to be real. Love takes time. Too often expediency, infatuation, stimulation, persuasion, or lust are mistaken for love. How hollow, how empty if our love is no deeper than the arousal of momentary feeling or the expression in words of what is no more lasting than the time it takes to speak them. A group of college students recently indicated to me their least favorite expression to come from us as the older set is, "If there is ever anything I can do to help you, please let me know." They, as do others, much prefer actions over conversation.

We must at regular and appropriate intervals speak and reassure oth-

ers of our love and the long time it takes to prove it by our actions. Real love does take time. The Great Shepherd had the same thoughts in mind when he taught, "If ye love me, *keep my commandments*" (John 14:15; italics added) and "If ye love me *feed my sheep*" (John 21:16; italics added). Love demands action if it is to be continuing. Love is a process. Love is not a declaration. Love is not an announcement. Love is not a passing fancy. Love is not an expediency. Love is not a convenience. "If ye love me, keep my commandments" and "If ye love me feed my sheep" are God-given proclamations that should remind us we can often best show our love through the processes of *feeding* and *keeping*.

Not words only

From another boy a few years older, old enough to be confined in a state penitentiary a few hundred miles from here, we can learn more about the process of love. In his moving letter, just received within the past few days, he makes an effort to analyze what led to his present situation and all of the accompanying agonies. He writes, "My dad never seemed to love me and yet he made big deals of saying 'I love you' and kissing and all, but I learned that 'I love you' meant you didn't have to do anything. I mean we were never forced to do chores regularly, given no morals, spiritual training at all. To this very day

I don't know what principles my parents stand for."

From this friend, whom I have never met, may I share again the one phrase, "'I love you' meant you didn't have to do anything." I refer to him as a friend because he has given me his helpful thoughts and I share these comments with you on this occasion hoping they might be helpful to you too.

Feeding and keeping

From the father's viewpoint can't he be credited with *feeding* and *keeping*? Perhaps he had kept the family adequately stocked with food supplies. Also, hadn't his son been the beneficiary of having a roof over his head, protected from the elements day and night over the years? In responding, I would point out to this mother and father and others that *feeding* is more than providing food. No man can effectively live by bread alone. Feeding is the providing by love adequate nourishment for the entire man, physically, mentally, morally, and spiritually. *Keeping* is a process of care, consideration, and kindness appropriately blended with discipline, example, and concern. Keeping is more than providing four walls and a roof. All of us need to be constantly reminded it takes a heap of living and loving to make a house a home.

Showing love

How do we best show our love? How do we prove our love? Peter was effectively taught by the master teacher how he could best prove his love. "This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

"So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

"He saith to him again the second

time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

"He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep." (John 21:14-17.)

Prove your love

When were you last fed by a family member or friend? When were you last given nourishment for growth and ideas, plans, sorting of the day, sharing of fun, recreation, sorrow, anxiety, concern, and meditation? These ingredients can only be shared by someone who loves and cares. Have you ever gone to extend sympathy and comfort in moments of death and trial, only to come away fed by the faith and trust of the loving bereaved? Certainly the best way for us to show our love in keeping and feeding is by taking the time to prove it hour by hour and day by day. Our expressions of love and comfort are empty if our actions don't match. God loves us to continue. Our neighbors and families love us if we will but follow through with sustaining support and self-sharing. True love is as eternal as life itself. Who is to say the joys of eternity are not wrapped up in continuous feeding, keeping, and caring? We need not weary in well-doing when we understand God's purposes and his children.

Performance important

Undoubtedly our Heavenly Father tires of expressions of love in words only. He has made it clear through his prophets and his word that his ways are ways of commitment, and not conversation. He prefers performance over lip service. We show our true love for him

in proportion to our keeping his words and the processes of feeding.

Let me share with you two examples, not too uncommon, of people who, hour by hour, day by day, and month by month, have taken the time to love one another. I say these examples are not too uncommon because, gratefully, all around on a daily and continuing basis, we see true love in action. I'm thinking first of a mother who, through death, suddenly was left without a husband. With her were three sons ranging in age from early teens to almost missionary age. Through the years by example and hard work she has independently provided finances, encouragement, and unity. The feeding and keeping processes have resulted in the development of three great missionaries, students, husbands, and fathers. One recently remarked, "Mother has always taken the time to show her love." This mother continues the true processes of love today as her sons pursue higher education and the opportunities of their own families.

Love is enduring

Some time ago we were attracted to the skills and attitude of a local building contractor. His desire for perfection and his pride in his work led me to ask questions and get acquainted. As a young man he was left as the sole supporter of several younger brothers and sisters. Formal education was of necessity terminated at the eighth grade. Shortly after his brothers and sisters were able to make their own ways, he married. One year after marriage his wife was afflicted with what was to become a long pattern of serious illness. For twenty-five years as her health steadily worsened, he cared for her and their two sons. Operations were performed and expenses ran high, but he worked, cared, and loved without reservation. After the visit I knew I had met a man. Yes, love does take time. Love is enduring, and here was a "not so ordinary" man whose conduct demonstrated to

me that he knows the true processes of love in keeping, feeding, and sharing under all conditions.

Good examples

What a pleasure it is also to witness all along life's paths others—people not driven by tragedy, crisis, or loss—practicing the basic principle of true love. In the usual routines of life often courtesy, consideration, and kindness are best exhibited in the little day-to-day meaningful expressions that denote real love. I'm now thinking of a father I know who takes every appropriate occasion to give his time to his son, often just taking walks and discovering nature's secrets and giving the boy a chance to have his dad all to himself. Think of the mothers you know who have fun teaching their daughters how to bake and cook. There are other mothers who teach their sons to love to read by reading to them and with them. An older brother teaching his younger brother how to start a stamp collection, a sister helping a brother prepare a talk are additional evidences of love in action. I know we may think "how insignificant, how ordinary," but these and others represent the basics in feeding and as a result, fun and happiness.

Let me share others—a coach wanting more than a win for his boys; a mother or father willing to stay up until after date time to talk to a daughter or son when they are in the mood to visit and discuss; a big sister helping a younger sister with her campaign plans; a family helping each other get off on a trip. Another evidence of the routine love we appreciate can be found in a college-age girl writing letters regularly of encouragement to a missionary and keeping herself "special" for marriage to the right young man at the right time in the right place. We also commend the example of fathers who daily teach their children the lesson of true love as they constantly love their mothers. Very often a helping hand with mundane things, such as doing the dishes or even

taking a turn at putting the children to bed, exhibits more true love than the sweet expressions made to sound hollow because of inadequate follow-up. Those who truly understand love know it must be basically simple, continuing, and sincere.

Many opportunities

The opportunities for showing love for God through the home, neighborhood, mission field, community, and family are never-ending. Some of us are inclined to terminate our love processes in the family when a member disappoints, rebels, or becomes lost. Sometimes when family members least deserve love, they need it most. Love is not appropriately expressed in threats, accusations, expressions of disappointment, or retaliation. Real love takes time, patience, help, and continuing performances. I'm thinking of a prospective elder, for more than thirty-five years completely inactive, now feeding me as my home teacher. "What brought you back, John?" I asked.

"My wife just wouldn't give up on me and my home teaching companion seated here with me tonight just kept 'nudging' me in the right way." John is happy and anxiously engaged in the work today because two people in particular know what love is all about.

Love requires time

Love of God takes time. Love of family takes time. Love of country takes time. Love of neighbor takes time. Love of companion takes time. Love in courtship takes time. Love of self takes time.

Whether we are a young son, not wanting to hear of love, but preferring to see it in action, a prisoner, a student, a mother, a father, daughter, or the stranger, we need and deserve more than the declaration, "I love you." Let us resolve to take the time to give of ourselves in putting love into appropriate action and performance. God,

too, needs more than words. He is made happy by our feeding, keeping, and continuing.

True love

I pray our Heavenly Father will help us to learn the truth that meaningful love is a continuing process that will bring joy and happiness to all participating parties. May we take the time to show our families, our friends, the stranger, our prophet, and our God that our declarations of love are backed up by performance by our daily lives, that we know for love to be acceptable to God and man it must be continuing and originate from within.

I pray our Heavenly Father to help us to remember that true love does take time. God help us to take the time to enjoy the blessings of *feeding, keeping, and caring*. I leave you my witness that this Church to which you and I have membership is true. It has been restored and preserved through the eternal love of a living Heavenly Father and our Savior Jesus. This I say in the worthy name of Jesus Christ. Amen.

President N. Eldon Tanner

He to whom you have just listened is Elder Marvin J. Ashton of the Council of the Twelve.

On behalf of all who have listened, we express thanks to those who have rendered the singing during the sessions of this General Conference. Especially now, we express appreciation and our sincere thanks to the members of the Tabernacle Choir for once again having given so generously of their time to bring us the beautiful and inspirational music heard in this conference.

We are deeply grateful to members and conductors of other choirs and organists who have performed during the conference.

At this time too, on behalf of all of us, I should like to express to Peter Lassig our appreciation of these won-

derful flower arrangements that he has prepared. He is our gardener here on Temple Square.

We thank all who have contributed in various ways to success and inspiration of this conference, especially the General Authorities, who have delivered such timely and inspiring messages.

We appreciate the attention given by the local and national press representatives, and by representatives of radio and television, in reporting the sessions of this conference.

We thank our city officials for the cooperation given at this conference; the city traffic officers for their courtesies and efficient handling of the increased traffic; the Fire Department and Red Cross, who have been on hand to render service throughout the conference.

We are grateful to the Tabernacle ushers for seating the great audiences of

these conference sessions in such a courteous manner.

We again express appreciation to the owners and managers of many radio and television stations, who have given public service time to carry the sessions of this conference from coast to coast in the United States, to Hawaii, Alaska, Mexico, Central America, Canada, and Samoa; and by satellite to Australia, the Philippines, and countries of South America.

It will now be our privilege to listen to our beloved president and prophet, Spencer W. Kimball, after which the Tabernacle Choir, directed by Jerold Ottley, with Robert Cundick at the organ, will render, "I Need Thee Every Hour."

The benediction will then be offered by President Rudolf K. Poecker, former president of the Germany Dusseldorf Mission, following which this conference will stand adjourned for six months.

President Spencer W. Kimball

Brethren and sisters, it has been a glorious conference these three days, during these eight sessions. The Brethren have spoken from their hearts; they brought to our attention many of the great truths of the gospel of Jesus Christ, our Lord and Master.

An inspiring conference

We hope that the leaders and the members of the Church who have attended and listened to the conference have been inspired and uplifted. We hope you have made copious notes of the thoughts that have come to your mind as the Brethren have addressed you. Many suggestions have been given that will help you as leaders in the perfection of your work. Many helpful thoughts have been given for the perfection of our own lives, and that, of

course, is the basic reason for our coming.

While sitting here, I have made up my mind that when I go home from this conference this night there are many, many areas in my life that I can perfect. I have made a mental list of them, and I expect to go to work as soon as we get through with conference.

You have heard the Brethren speak with great strength of the principles of the gospel. You heard Brother Benson in his inspired sermon tell us that the immutable laws of God remain steadfast in the heavens above; when men and nations refuse to abide by them, the penalty must follow. They will be wasted away. Sin demands punishment. He said further, "Therefore, as humble servants of the Lord, we call upon the leaders of nations to be humble and humble themselves before God, to seek

his inspiration and his guidance." That is a bold statement, but very much in order.

Review of talks

You heard Elder Thomas S. Monson speak of how the President of the Council of the Twelve is guided to make changes through the inspiration of the Lord, so that Elder Monson happened to be in the right place to give a blessing to a dying child. He told us how the program unraveled so that he went to this conference, drove eighty miles out of his way, and met the family that was soon to bury this little one.

Did you hear Elder Sill telling of the examples of great and powerful people who lost their power when they lost their controls and yielded to the demands of lustful lives? He told also the story in *Pilgrim's Progress* where a man refused a crown because he had given his life to raking muck.

"We have the greatest cause ever known in the world," he said, "and the only question is how we are going to fight the battle."

You heard Elder Cullimore tell of the family home evening program. How glorious it is! I hope every one of you will go home and see that you fail not in this glorious program of home-making. It was brought out in the Relief Society conference that the evil one knows where to attack. He is going to attack the home. He is going to destroy the family. That's what he wants to do. And you will see that all these workings of Satan that have been mentioned by the Brethren as they have talked to us have a final result of destroying the home, the family, the parents, the loved ones. That's what this Satan would like to do. Let us make up our minds he will not do it in our families.

You heard of the great missionary work from Elder Tuttle and others of the Brethren.

President Romney traced the scriptural history of the nations on this

continent. He told of the Nephites and the Jaredites and followed the promises made of the Lord, that whatsoever nation shall possess this land of promise shall be free from bondage and from captivity and from all other nations under heaven if they will but serve the God of this land, who is Jesus Christ. That's said in about as few words as could be put together, but, oh, how important and far-reaching it is.

We heard Bishop Featherstone address us on patriotism, and whether we come from the South Seas, or from South America, or from Europe, or from Asia, all of us have our leanings; all of us should be loyal; all of us should appreciate freedom to live and worship as we please.

Elder Rector gave an instructive discussion of the Word of Wisdom, particularly on liquor, and gave some statistics which were frightening. All our magazines are filled with feeding the public, feeding the world; and he gave us information that would go a long way toward feeding the world—if we just didn't put barley into liquor.

You heard Brother McConkie say that once or twice in every thousand years come great blessings. And he went into detail with them. He talked about the great program that came to us in this dispensation, as well as many others, in his remarks—the great program of the restoration of the gospel.

Elder Hanks talked about the power of fathers over sons, and what they could do to train them, to teach them, to lead them.

You heard Elder Hinckley talk about the flood of pornographic filth that nearly drowns us and the emphasis that is placed on sex and violence. I liked the way he asked us to encourage the leaders—the legislature—to make the proper laws to control these situations—and when they do, to give them thanks and appreciation, and when they don't, to give them a little nudging.

Elder Haight said the Church could not function effectively without delegation, and that to delegate, one needs the

priesthood. The priesthood has come to us, and we are prepared to carry forward.

I could go on with all the rest of the Brethren. All of their sermons were exceptionally good. I am sure they have touched our hearts as we have sat here and listened and prayed.

I would like to mention the talk Elder Hunter gave us this morning on the history of this building. I've been here for a long while. I was born here. But I've never heard that before, and I was grateful for that beautiful story of the sacrifices and the labors that these good people, our parents, went through so that we could sit, in reasonable comfort, at least, in this great Tabernacle. And how long it has served—a hundred years, he told us. A hundred years, this building!

I can imagine that in this building there have been numerous great sermons by prophets and apostles and other leaders. I can imagine the numerous prayers, deep and sincere, offered by the Brethren. I can imagine the succeeding choirs of the years, and the leaders, and what a great service this building has rendered. I hope it can last for another hundred years, at least.

I think Brother Hunter, telling about missionary work, said that if they read from this pulpit the names of the people who were to go on missions, it would take all the rest of the day, just to name them, because the missionaries we have called this year would amount to a tabernacle full of people—as many as you here. How would it be if we called all of you on missions?

I wish there were time to mention some of the other wonderful sermons, because it helps me to summarize these things and decide what I have heard, what I want to retain, what I want to do something about.

I should like to mention the strong sermon of Brother Perry regarding marriage. This is a real problem, when we think of Satan pinpointing the things that will destroy us. That's about the first thing, isn't it? If we cease marriage, and cease home life, we are done for.

Well, now, brothers and sisters, this is the gospel of Jesus Christ, and to all who are listening in, we haven't been fooling. What we have said to you in these three days is truth, downright truth, and it has a definite bearing upon the salvation and exaltation of every soul that could listen and hear.

Follow the Savior

This is the gospel of Christ. He is our Lord. This is a Christian church. We follow him. We love him. We praise him. We glorify him. And now we must go forward and follow him in every detail. The gospel has been restored. It is here for us in all its fulness. Never before has it been so full and so complete, so comprehensive, never before that we know of in the world. And here it is, available to us and available to millions of people, some of whom are listening. We hope they will not make the mistake of casting it aside or ignoring it. God bless you who have been listening.

Blessings and testimony

And God bless all you who are here. May he go with you to your homes as you return to your families, that peace may be with you, that your own lives may be wonderful, that your family lives may be great. And I ask these blessings, and bear testimony to you of the divinity of the work, that God lives, that Jesus is the Christ, our Savior, our Redeemer. And that the way he has planned, the way of life, is right and true in every particular. And I bear this testimony to you with our great affection for you, our love, and appreciation. In the name of Jesus Christ. Amen.

The hymn, "I Need Thee Every Hour," was sung by the Tabernacle Choir.

President Rudolf K. Poecker, former president of the Germany

Dusseldorf Mission, offered the benediction.

The conference was adjourned for six months.

WELFARE SERVICE SESSION Saturday, October 4, 1975, — 7:00 A.M.

A Welfare Services session was held in connection with General Conference on Saturday morning, October 4, 1975, at 7 o'clock. Invited to attend this meeting were General Authorities, regional representatives, stake presidencies, high councilors involved in welfare work, bishoprics, and stake and ward Relief Society presidencies and others responsible for operating welfare production projects. President Spencer W. Kimball was present and presided. The meeting was conducted

by Presiding Bishop Victor L. Brown.

Speakers at this meeting included Bishop Victor L. Brown, Bishop H. Burke Peterson, Bishop Vaughn J. Featherstone of the Presiding Bishopric, Sister Barbara B. Smith, President of the Relief Society, and Elder Howard W. Hunter of the Council of the Twelve.

President Spencer W. Kimball and President Marion G. Romney of the First Presidency then gave the following talks:

President Marion G. Romney

Second Counselor in the First Presidency

Brethren and sisters, after what I've heard here today—certainly a full coverage of the subject—I am reminded of an experience I had some years ago. I believe it was one of the few times, if not the only time, that we General Authorities were asked by the Brethren to treat a certain subject at a stake conference. That week I went to Richfield, and Brother Clifford Young went over to Monroe. They had a chorus of young folks from the school sing at Richfield while I was there in the morning, and then they went over to Monroe in the afternoon and sang where Brother Young was. It happened that I talked about the assigned subject in the morning, and Clifford talked about it in the afternoon. When we made our report to the Council of the Twelve, Brother Young said it had been a fine occasion; the only bad thing about it was that the students had had to listen to the same subject twice. President George F.

Richards, then president of the Twelve, said, "Oh, I wouldn't worry about that. I don't suppose they knew you were talking about the same subject."

Old welfare program

I believe that in the remarks I shall now make, you will be able to understand that I am talking about the same subject the Brethren covered this morning in that wonderful presentation.

As Bishop Brown said, the Welfare Services Department of the Church comprises the three programs: the original welfare program, which he characterized as the production program, the personal services, and the health services. Of these three programs, the first organized was the old welfare program, now termed the Production-Distribution program. This program concerns the implementation of the Lord's declaration, "In the sweat

of thy face shalt thou eat bread, till thou return unto the ground" (Gen. 3:19); and also the second great commandment, "Thou shalt love thy neighbour as thyself" (Mark 12:31).

You know, of course, how these commandments were implemented anciently. In the days of Enoch as we've already heard, the record says that "the Lord came and dwelt with his people, and they dwelt in righteousness.

"The fear of the Lord was upon all nations, so great was the glory of the Lord, which was upon his people. . . .

"And the Lord called his people ZION, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them." (Moses 7:16-18.)

Of the Nephites who survived the cataclysm which occurred in America at the time of the crucifixion of Jesus, it is written that "the thirty and fourth year passed away, and also the thirty and fifth, and behold the disciples of Jesus had formed a church of Christ in all the lands round about. . . .

"And they had all things common among them; therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift." (4 Ne. 1, 3.)

Welfare in the last dispensation

In this last dispensation, before the Church had been organized nine months the Lord directed the Saints to take care of the poor. At the same time he told them that if they did not do so, they were not his disciples. (See D&C 38.)

Five weeks later, on February 9, 1831, he revealed the united order. (See D&C 42.)

Within a month thereafter, he spoke again on the subject, saying to the brethren that, pending the establishment of the order, they must "visit the poor and the needy and administer to their relief." (D&C 44:6.)

During the next three years and four months, the Saints had settled Independence, Missouri, made an attempt to live the united order, failed to do so, had been expelled from their properties in Jackson County, and Zion's Camp had gone to Missouri from Kirtland with the purpose of restoring them to their homes. This the expedition was unable to do. On Fishing River, Missouri, June 22, 1834, the Lord explained the reason for the failure of their putting the Saints back in their homes, as follows:

"Verily I say unto you who have assembled yourselves together that you may learn my will concerning the redemption of mine afflicted people—

"Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now.

"But behold, they have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them;

"And are not united according to the union required by the law of the celestial kingdom;

"And Zion cannot be built up unless it is by the principles of the law of the celestial kingdom; otherwise I cannot receive her unto myself." And then this statement:

"And my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer." (D&C 105:1-6.)

The requirement to live the united order at that time was then withdrawn. The lesser law of tithing was revealed, which, with the law of the fast, has prevailed and persisted in the Church until now.

The Relief Society, after it was organized by the Prophet Joseph in Nauvoo, performed a great service in administering to the poor. There have been many voluntary cooperative projects among the Saints since then.

Churchwide program

But the next Churchwide program oriented toward the principles of the united order was our welfare program. In the October conference of 1936, President Heber J. Grant read "The Message of the First Presidency to the Church" from which I want to quote this morning. In doing so, I shall substitute the word *welfare* for the word *security*. This change in wording was made by President Grant shortly after the program was announced.

"As promised at the last April Conference, we inaugurated a Church [Welfare] Plan. . . .

"The announced objective set for the Church under this Program was to provide by October 1, 1936, by a wholly voluntary system of gifts in cash or in kind, sufficient food, fuel, clothing, and bedding to supply through the coming winter, every needy and worthy Church family unable to furnish these for itself, in order that no member of the Church should suffer in these times of stress and emergency."

I was, at that time, a bishop, and I was in attendance at that conference, thirty-nine years ago, when this message was read. I well remember that immediately thereafter—pursuant to this counsel—we built, in the basement of our ward meetinghouse, some storage closets and gathered clothing and basic food needs.

But to go on with President Grant's message, he continued:

"Our primary purpose was to set up, in so far as it might be possible, a system under which the curse of idleness would be done away with, the evils of a dole abolished, and independence, industry, thrift and self respect be once more established amongst our people. The aim of the Church is to help the people to help themselves. Work is to be re-enthroned as the ruling principle of the lives of our Church membership.

"Our great leader, Brigham Young, under similar conditions, said:

"Set the poor to work—setting out

orchards, splitting rails, digging ditches, making fences, or anything useful, and so enable them to buy meal and flour and the necessities of life."

"This admonition is as timely today as when Brigham Young made it."

President Grant then reported what had been accomplished to date and continued:

Wards and stakes provide for their own

"Every ward and stake is expected to face the necessity, not only of providing for its own, but of helping other wards and stakes. In no other way would it be possible to do the work which the Church is aiming to do. But few stakes and wards are in a position where they may be rightfully satisfied by merely caring for their own.

"This great work must continue unabated during the winter months along all lines and activities possible in that inclement season. When spring comes, the measures taken to supply food stuffs must be redoubled. We shall then easily be able to do better than this year because we can begin our work when the planting season begins. We must not contemplate ceasing our extraordinary efforts until want and suffering shall disappear from amongst us.

"The responsibility of seeing that no one is hungry or cold or insufficiently clad rests upon the bishops, each one for the members of his own ward. He will use every Church organization of his ward to help him in his work. For help outside his ward, he will look for necessary assistance to his Stake Presidency, they to their regional organization, and these to the Presiding Bishopric of the Church whose primary responsibility it is to look after the poor of the Church as a whole.

"For this great undertaking the Lord has abundantly blessed his people already, and he will continue to pour out his blessings so long as the people do their duty by the poor.

"Generations and generations ago, the Lord said to Israel of old, urging them to pay their tithes into his storehouse:

"'Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.'

This generation

"To this generation, the Lord has said:

"'Inasmuch as ye impart of your substance unto the poor, ye will do it unto me.'

"And the Lord added this admonition:

"'Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment.'

"Jacob, speaking to the people of Nephi, said:

"'But before ye seek for riches, seek ye for the kingdom of God. And after ye have obtained a hope in Christ ye shall obtain riches, if ye seek them; and ye will seek them for the intent to do good—to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick and the afflicted.' . . .

"We invoke the blessings of the Lord upon each and every one of you. We pray the Lord continually to inspire his people to the end that we shall once more be able to take care of all those worthy ones amongst us to whom hard times have come in these days of stress."

Conduct of Church members

Having read the message of the First Presidency, President Grant continued with these remarks about how Church members employed on government make-work projects should conduct themselves, saying:

"When we appeal to the people to continue to labor for the WPA, we ask them to labor with energy. I was told that my father, who was the superintendent of public works in early days . . . said, 'I can pick out every man who is working by the day, and every one who is working by the job. I find men working by the day—by the day—by the day; and I find them working by the job, by the job, by the job, job, job—by the job, by the job, by the job, by the job.'

"Now, we want our people who are on the WPA to work by the job and not by the day.

"I desire to call attention to a statement by President Brigham Young:

"'My experience has taught me, and it has become a principle with me, that it is never any benefit to give out and out, to man or woman, money, food, clothing, or anything else, if they are able-bodied and can work and earn what they need, when there is anything on earth for them to do. This is my principle and I try to act upon it. To pursue a contrary course would ruin any community in the world and make them idlers.'

"And what would ruin a community would ruin a state, and I might incidentally remark, a nation also." (*Conference Report*, Oct. 1936, pp. 2-6.)

Two-fold purpose

The Presidency in their message made it crystal clear that their purpose in setting up the welfare program was two-fold: first, to see that no worthy member of the Church suffers for want of the necessities of life; and second, that everyone who can work is given work to do.

During the conference at which the welfare program was announced, and at which this message was read, President J. Reuben Clark said,

"Work is a great thing. It is the law of this earth. When Adam was cast out, upon him was passed the glorious sentence, 'In the sweat of thy face shalt

thou eat bread.' Man as he is would not and could not have existed except for the promulgation of this law. Work is a wonderful thing, no matter what that work may be.

"The great Milton, in that wonderful poem, 'Paradise Lost,' pays this tribute to work, which he expresses, after he opens to us the vision of Adam and Eve in the Garden of Eden:

"God hath set labor and rest, as day and night,
To men successive . . .
Other creatures all day long
Rove idle, unemployed, and less need
rest;
Man hath his daily work of body and mind
Appointed, which declares his dignity,
And the regard of Heaven on all his ways;
While other animals unactive range
And of their doings God takes no account."

"My brothers and sisters, if we can just get into our minds the dignity and the honor of work, no matter what that work may be, most of the ills from which we suffer will be solved. During the whole range of man's existence there has never yet been any plan by which men may live righteously in idleness, and no such plan, it is my faith, will ever be devised." (*Conference Report*, Oct. 1936, p. 112.)

Welfare Services Employment Center

It has been our experience from the beginning of the welfare program that it is easier to produce the necessities of life than to find employment for, and put to work, the unemployed. Our records for 1974 and 1975 indicate that only about one-fourth of those who receive assistance from the program have worked for what they received. This is an uncomplimentary reflection upon us, their priesthood leaders. It is

time for us to lengthen our stride and quicken our pace in this respect.

On a related phase of our program, let me say that about 300 stakes are involved in the Welfare Services employment center program. In 1974, 17,346 found work through the Church employment effort. While we are pleased with present priesthood participation regarding employment, the present recession is increasing the need for attention to this employment effort. Our more active involvement in this program will be greatly appreciated and will be of great value.

Curse of idleness

We must never forget that our primary purpose in this welfare program is to do away with the "curse of idleness," abolish "the evils of a dole," and to establish once more amongst our people "industry, thrift and self respect"; that "Work is to be re-enthroned as the ruling principle of the lives of our Church membership." (*See Conference Report*, Oct. 1936, p. 3.)

Welfare production

In the welfare production phase of the program, our record is a little better. "Every ward and stake" said the Presidency, "is expected to face the necessity, not only of providing for its own, but of helping other wards and stakes." (*Conference Report*, Oct. 1936, p. 4.)

The implementing of this charge requires that every ward, by itself or in cooperation with other wards, acquire a production facility. During the first five years—from 1936 to 1941—Elder Melvin J. Ballard and President Lee (then a stake president) went throughout the stakes of the Church organizing welfare regions and teaching the program. Thereafter, each year for fifteen years, I was assigned by the Brethren to meet with stake and ward leadership of all stakes in the United States and Canada. This, with my

traveling companions, I did. Our responsibility was to teach the program, assign a production budget for the ensuing year, and to urge each bishop, individually or in cooperation with other bishops, to acquire a production project.

During those years, a welfare committee representative was regularly assigned to accompany General Authorities to stake conferences to hold welfare meetings and teach the program.

The procedural method for teaching Church welfare has now changed, but the objectives of the program remain the same. Its principles are eternal. It is the gospel in its perfection—the united order, toward which we move.

The most recent available information is that about 73 percent of the wards in the United States and Canada are involved in welfare production projects. This leaves about 27 percent—over a thousand wards—that are not. Brethren—you stake presidents and bishops—will you please take steps to see that this void is filled?

Signs of the times

Let us look about us, brethren, and try to understand the signs of the times. We must try to realize that the time approaches of which the Lord spoke when he said:

"Behold, this is the preparation wherewith I prepare you, and the foundation, and the ensample which I give unto you, whereby you may accomplish the commandments which are given you;

"That through my providence, notwithstanding the tribulation which shall descend upon you, that the church may stand independent above all other creatures beneath the celestial world." (D&C 78:13-14.)

Let us move rapidly into a position to fill our welfare budget assignments with commodities produced on our own projects rather than with cash.

What has been said in these re-

marks so far concerns but one aspect of the Welfare Services department. The other programs are of like import.

The relief, encouragement, comfort, rehabilitation, homes supplied, companionships established, hope and peace inspired, and other charitable and benevolent services rendered through our social services program are incalculable. No money value can be placed upon them.

Health services

Our most recently established program—health services—is rendering a spectacular service.

We have been introduced to some of the activities of these programs this morning.

One of the by-products of these programs is substantial financial relief to other sources upon which the cost of the services we render would fall if we did not perform them voluntarily. For example, during the period July 1, 1974, through June 30, 1975, we rendered through our Welfare Services—exclusive of indirect assistance such as capital expenditures and overhead—assistance of a cash value in excess of \$20 million.

Church membership in the United States is about one percent of the total population. This means that if all others rendered assistance in the way we do, it would equate to at least two billion dollars.

Welfare Services missionaries

As we quicken our pace in gathering members into the fold in areas where the fundamentals of Welfare Services are not understood nor practiced, we need experienced help.

We, therefore, request the assistance of you stake presidents and bishops in identifying mature, experienced priesthood leaders and their wives who may be called on full-time missions as Welfare Services missionaries. These couples will assist priesthood leaders, in developing areas

of the Church, by teaching basic Welfare Services principles and by supervising health and agriculture missionaries.

The Welfare Services missionary couples should meet the following qualifications:

1. The brother should have served as a bishop, stake president, or in some other similar Church position in which he has had firsthand experience in administering Welfare Services.

2. They should not now have dependent children.

3. They should be financially, physically, and emotionally prepared to serve an eighteen- to twenty-four-month mission in areas such as Latin America, Asia, and the islands of the Pacific.

4. They must meet all standards of worthiness.

Especially needed are those with language skills or the ability to quickly learn a language. They should be capable of rendering effective "shadow" or supportive leadership.

We are convinced that a prayerful consideration of the membership of each stake and ward will result in the identification of couples who meet these criteria.

Now, brothers and sisters, I have a witness and a testimony of this great work. We love you and appreciate the great work you are doing in it, and the greater work you are going to do. May the Lord bless us. In the name of Jesus Christ. Amen.

President Spencer W. Kimball

I have almost become converted to the welfare program this morning.

There are just two or three things I wish to say. One is the great, great gratitude we have for those who are operating and administering the welfare program. A second thing is to say that, as President Romney has indicated, there is still much to do: greater efficiency and more application to our basic problems. And third, I would like to say I wish our enemies could have seen this program this morning and seen the wide variety of help and assistance and succor that could be given to the people of this world. And then I wish they could have listened to

what President Romney has said, and all the other speakers. We are doing a great service; and it would please us if they would go and do likewise rather than criticize our efforts.

God bless all of you who are deeply engaged in this program. And if it isn't quite up to par, bring it there, will you?—in every ward and branch and stake and mission. And let us come nearer to the accomplishment of what the Lord has given us to do.

I leave my blessings, the blessings of the Lord, upon you as you go back to your areas and carry forward this great work, in the name of Jesus Christ. Amen.

SALT LAKE TABERNACLE CHOIR AND ORGAN BROADCAST

The following broadcast, announced by J. Spencer Kinard, and originating with Station KSL, Salt Lake City, Utah, was presented from 9:30 to 10:00 A.M. on Sunday, October 5, 1975, through the courtesy of the Columbia Broadcasting System's network throughout the United States, parts of Canada, and through other facilities to several points overseas:

Announcer: Once more we welcome you within these walls with Music and the Spoken Word from the Crossroads of the West.

CBS and its affiliated stations bring you at this hour the Tabernacle Choir from Temple Square in Salt Lake City, with Jerold Ottley conducting the Choir, Alexander Schreiner, Tabernacle Organist, and the Spoken Word by Spencer Kinard.

The Choir opens with a chorus sung from Handel's "Messiah": "Who is the King of Glory? The Lord strong and mighty, . . . Lift up your heads, . . ."

(Choir: "Lift up Your Heads"—Handel)

Announcer: Next, the Tabernacle Choir recalls these deeply searching words from a setting by Bach: "Come restful peace! Come blessed repose! Come lead me, homeward I'm turning, . . . Come blessed response!"

(Choir: "Come, Soothing Death"—Bach, arr. Christiansen)

Announcer: Alexander Schreiner, from Temple Square, today brings us "Adagio from the Third Organ Sonata," by Alexander Guilmant.

(Organ: "Adagio, from the Third Organ Sonata"—Guilmant)

Announcer: With the music of William Croft, the words by Isaac Watts, the Tabernacle Choir now sings: "O God, our help in ages past, Our hope for years to come, Our shelter from the stormy blast, And our eternal home."

(Choir: "O God, Our Help in Ages Past"—Croft)

THE SPOKEN WORD

There is no doubt that God has been "our help in ages past" and will continue to be for eternal years to come. That is a great comfort and assurance. But at the same time, we must also remember that our Heavenly Father's plan is to *help* us find happiness and eternal life, not to achieve it for us. Most often that help comes through inspiration—the instinctive knowledge of what is right or wrong. Once we have that insight, the challenge of following the proper course remains, and that is often where many of us fail.

There are few individuals who do not know what is good for them, what is proper, what is right; indeed, what is righteous. The difficulty comes in the act, the practice, the execution, the performance, the doing of the deed. For surely, knowing what is right is relatively easy; the test is in being able to do it.

There seems to be a distinct gap between knowledge and action. As parents, we recognize it quite readily in our children. When our youngsters misbehave—especially in front of others—we respond with puzzlement and indignation, "But they know better." And so do we. But, as James Froude wrote, "every one of us . . . knows better than he practices, and recognizes a better law than he obeys."¹

When Alexander the Great finished conquering the world of his day, he came home to his great teacher, Aristotle. He wanted to become a great orator; but he found that Aristotle had written down the laws of oratory and had circulated them throughout Macedonia. "Alas," he said, "now everyone

¹James A. Froude, English historian

will become an orator." But everyone did not, even though the principles were readily available. Alexander's mistake was in assuming that all men would act on every correct principle.

Our mistake is in not acting on the principles we know to be right. Before our faith can move mountains, it must move us—to action. In fact, the Savior implied that perhaps the action should come first. "If any man will *do* God's will, he shall *know* of the doctrine, whether it be of God."²

It is important to keep learning new truths and gaining new knowledge. But it is equally essential that we continually narrow the gap between what we already know and what we do, between our conviction and conduct; indeed, between knowledge and action.

(Choir: Without announcement: "Calm as the Night"—Bohm)

Announcer: "Calm as the night, Deep as the sea, Thy love for me should be, . . . Glowing as steel, . . . And firm as the hills, . . . Thy love for me should be."

We turn now to a hymn melody by William F. Sherwin, as Alexander

Schreiner next recalls: "Break Thou the Bread of Life."

(Organ: "Break Thou the Bread of Life"—Sherwin)

Announcer: Now in closing, we hear the Tabernacle Choir sing from the stirring music of Haydn's "Creation:" ". . . In all the lands resounds the word, . . . The heavens are telling the glory of God, . . ."

(Choir: "The Heavens are Telling"—Haydn)

Announcer: Again we leave you within the shadows of the everlasting hills. May peace be with you, this day—and always.

This concludes the two thousand four hundred seventh performance, continuing the 47th year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS and its affiliated stations, originating with Station KSL in Salt Lake City, Utah.

Jerold Ottley conducted the Tabernacle Choir, Alexander Schreiner was at the Organ, the Spoken Word by Spencer Kinard.

In another seven days, at this same hour, Music and the Spoken Word will be heard again from the Crossroads of the West.

This is the CBS Radio Network.

²New Testament, John 7:17

SUMMARY OF CONFERENCE MUSIC

The Salt Lake Tabernacle Choir furnished the choral numbers for the Friday morning, Saturday morning, Sunday morning, and Sunday afternoon session of the Conference, with Jerold Otley, conductor and Donald H. Ripplinger, Associate Conductor.

A Relief Society Choir composed of stakes from the Ogden area, under the direction of Sister Anna Jean B. Skidmore and Sister Ellen N. Barnes, sang at the Friday afternoon session.

The choral music for the Saturday afternoon session was provided by the Mormon Youth Chorus, with Brother

Robert C. Bowden conducting.

At the General Priesthood meeting on Saturday evening, the Combined Mormon Youth and Tabernacle Choir Men's Chorus furnished the music, directed by Robert C. Bowden and Donald H. Ripplinger.

Prelude, postlude and interlude music, and accompaniments on the Tabernacle Organ throughout the conference sessions were played by Alexander Schreiner, Robert Cundick, and Rom M. Darley, Tabernacle Organists.

FRANCIS M. GIBBONS
Clerk of the Conference

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ONE HUNDRED FORTY-SIXTH
ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST

OF LATTER-DAY SAINTS

HELD IN THE TABERNACLE

SALT LAKE CITY, UTAH

APRIL 3, 4, 6, 1976

WITH REPORT OF DISCOURSES

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of
THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS
held in the
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in
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APRIL 3, 4, 6, 1976

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THE ONE HUNDRED FORTY-SIXTH ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

The 146th Annual Conference of The Church of Jesus Christ of Latter-day Saints convened in the Tabernacle on Temple Square in Salt Lake City, Utah, on Saturday, April 3, 1976, at 10:00 o'clock A.M.

The general sessions of the Conference were held at 10:00 A.M. and 2:00 P.M. on Saturday, Sunday, and Tuesday, April 3, 4, and 6. The General Priesthood Meeting was held in the Tabernacle on Saturday, April 3, at 7:00 P.M.

President Spencer W. Kimball presided at all sessions of the Conference and conducted the Saturday morning, Priesthood, Sunday afternoon, and Tuesday afternoon sessions of the Conference. President N. Eldon Tanner, First Counselor in the First Presidency, conducted the Saturday afternoon, Sunday morning, and Tuesday morning sessions.

At the request of President Kimball, President N. Eldon Tanner presented for the sustaining vote of the conference the action of the First Presidency and the Council of the Twelve in adding to the Pearl of Great Price the Vision of the Celestial Kingdom, given to the Prophet Joseph Smith in 1836, and the Vision of the Redemption of the Dead, given to President Joseph F. Smith in 1918.

President N. Eldon Tanner also presented the names of four new members of the First Quorum of Seventy for sustaining vote—Elder Carlos E. Asay, Elder M. Russell Ballard, Elder John H. Groberg, and Elder Jacob de Jager.

The proceedings of all sessions of the conference were given extensive coverage in the United States and

Canada over many radio and television stations coast to coast, originating with KSL in Salt Lake City.

By means of satellite transmission, sessions of the conference were heard over radio in Mexico, Central America, Australia, the Philippines and countries of South America. Special transmission of the Saturday and Sunday morning sessions were carried by oceanic cable to members assembled in 100 chapels in England, France, Germany, Austria, Holland, Switzerland, Belgium and Canada. Through special arrangements with the Armed Forces Radio and Television Network, the Saturday morning session was carried by radio and television to bases of the Armed Forces throughout the Pacific.

The opening session of the conference was carried over television in Samoa and the Philippines.

Rebroadcasts of all sessions of the conference were sent by KSL Radio in Salt Lake City, and KIRO Radio, Seattle, Washington, to many parts of the United States, Canada, and the world beginning at midnight following each conference day's proceedings.

The General Priesthood Meeting held on Saturday evening was transmitted over closed circuit from the Tabernacle to over 230,000 men of the priesthood assembled in approximately 1,050 buildings throughout the United States and Canada, Australia, New Zealand, Korea, Okinawa, and the Philippines, and via closed circuit television to 14 buildings in Salt Lake City and the campus at Brigham Young University.

This report of the conference also includes the addresses given by the First Presidency at the Welfare Services meeting held on Saturday morning at 7

Saturday, April 3

First Day

o'clock and also the continuity of the Tabernacle Choir and Organ Broadcast over the Columbia Broadcasting System on Sunday from 9:30 to 10:00 A.M. immediately preceding the general conference session.

General Authorities Present

The following General Authorities of the Church attended one or more of the general sessions:

The First Presidency: Spencer W. Kimball, N. Eldon Tanner, Marion G. Romney.

The Quorum of the Twelve: Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, LeGrand Richards, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson, Boyd K. Packer, Marvin J. Ashton, Bruce R. McConkie, L. Tom Perry and David B. Haight.

Patriarch to the Church: Eldred G. Smith.

Assistants to the Twelve: Alma Sonne, Sterling W. Sill, Henry D. Taylor, Alvin R. Dyer, Franklin D. Richards, Theodore M. Burton, Bernard P. Brockbank, James A. Cullimore, Marion D. Hanks, Joseph Anderson, William H. Bennett, John H. Vanden-

berg, Robert L. Simpson, O. Leslie Stone, James E. Faust, J. Thomas Fyans, Neal A. Maxwell, Wm. Grant Bangerter, Robert D. Hales, Adney Y. Komatsu, and Joseph B. Wirthlin.

The First Council of Seventy: S. Dilworth Young, A. Theodore Tuttle, Paul H. Dunn, Hartman Rector, Jr., Loren C. Dunn, Rex D. Pinegar, and Gene R. Cook.

The First Quorum of Seventy, in addition to the First Council of Seventy: Charles A. Didier, William R. Bradford, George P. Lee, Carlos E. Asay, M. Russell Ballard, Jr., John H. Groberg and Jacob de Jager.

Other Authorities Present

Other authorities of the Church in attendance at the conference included the presidents of temples, regional representatives, mission representatives, presidents of stakes and their counselors, patriarchs, bishoprics of wards, and presidencies and members of Melchizedek and Aaronic Priesthood quorums.

Many auxiliary officers, general, stake and ward, from all parts of the Church were also in attendance.

FIRST DAY MORNING MEETING

FIRST SESSION

The opening session of the conference convened in the Tabernacle on Temple Square in Salt Lake City on Saturday, April 3, 1976, at 10:00 A.M. with President Spencer W. Kimball presiding and conducting.

The music for this session was provided by the Tabernacle Choir, with Donald H. Ripplinger conducting and Alexander Schreiner at the organ.

Before the opening of the meeting, the Tabernacle Choir sang the number, "Thanks Be To God."

President Kimball then made the following remarks:

President Spencer W. Kimball

We sincerely welcome all those assembled this morning in the Tabernacle on Temple Square at the commencement of this, the first general session of the 146th Annual Conference of The Church of Jesus Christ of Latter-day Saints. We also welcome those seated in the Assembly Hall and the Salt Palace and the many throughout the world who make up the unseen audience of radio and television.

The Tabernacle Choir opened this Conference by singing, "Thanks Be to God."

Seated on the stand are all of the General Authorities of the Church except Elder Alma Sonne who is ill.

Elders Adney Y. Komatsu and George P. Lee are seated in the Assembly Hall, and Elders Joseph B. Wirthlin and Hartman Rector, Jr. are seated in the Salt Palace.

Present also are regional representatives, stake and temple presidencies, bishoprics, and other general and local authorities of the Church, and members of the Church from many foreign lands. We extend a special welcome to government, education, and civic leaders who are present.

We thank the Puyallup Washington Stake for the daffodils they have sent to us to help decorate the Tabernacle.

With Donald H. Ripplinger conducting and Alexander Schreiner at the organ, we shall be pleased now to hear the Tabernacle Choir render, "The Heaven's Resound." Following the singing, the invocation will be offered by Elder O. Leslie Stone, Assistant to the Twelve.

The Tabernacle Choir sang the hymn, "The Heavens Resound." The invocation was offered by Elder O. Leslie Stone, Assistant to the Twelve.

Following the invocation, the Tabernacle Choir sang the number, "God Bless Our Prophet Dear," without announcement.

President Spencer W. Kimball

My beloved brothers and sisters, here we are again in this historic Tabernacle on Temple Square in Salt Lake City to consider matters of importance to the world, to the members, to ourselves.

The past few months have been most interesting to us.

Area Conferences in South Pacific

During February and a few days of March we toured the South Pacific countries and islands of the sea. A large party of representatives from the Church, including some of those in highest authority, went to the Southern Hemisphere and spent a little time with the ever-growing and fast-enlarging communities of the South Pacific.

Because a large proportion of the people, the more than 100,000 people in the South Seas, would not ever be able to come to Salt Lake City to the general conference, we determined to take an area conference to them. So, in New Zealand, three large cities of Australia, and Samoa, Tonga, Fiji, and Tahiti, we held conferences for the Saints wherein they would meet the General Authorities, have an opportunity to vote upon their leaders, and hear sermons from the leading authorities of the Church.

We were well received, well treated, and returned with a great affection for the good people of that southland.

Growth of the Church

You will be interested to note that the Church is growing rapidly in many foreign lands, as well as in our own country.

We now have members of the Church in sixty-six countries, and we teach the gospel in most of these lands. We have 23,000 plus missionaries, over

2,000 of them local boys and girls from the nations which they teach.

When I was made president of a stake in 1938, it was the 124th stake in the world, whereas now we have 750 stakes; and whereas we had only a little more than a score of missions when I filled my mission, we now have 134.

We envelop much of the vast world which we inhabit with congregations in South America, the Orient, the South Seas, South Africa, Europe, and many other places. There are numerous tens of thousands of people who find each year that the gospel is satisfying to their spiritual needs, and we bring in great numbers of people.

Our General Authorities cover the world constantly and spend their energies trying to take to the new areas and peoples the training and teaching that are necessary for new members of the Church.

Temple work

Our work for the dead has greatly increased, and with 16 temples the work continues unabated and ever increasing. New temples have been announced for São Paulo, Brazil; Tokyo, Japan; Seattle, Washington. There will be additional edifices built for the continuation of this great work for the living and for the dead.

Gardens and beautification

We are most grateful for the excellent response by the people of the Church to our urging that gardens be planted and that fruit trees be cultivated and our places cleaned up and made more livable. We fully endorse the program of Governor Calvin Rampton in Salt Lake City calling for the planting of a million trees for a million people.

From Parowan, Utah, we read this:

"In laying out the town a century ago, each family had room for a garden and some fruit trees in back of their house. Some very fine orchards and gardens were in the public square, even down to the late Nineties. I well remember the fine watermelons they used to produce."

President Tanner and I visited a Canadian community, and on a certain street as far as we could see were homes with beautiful gardens. It was wonderful, and they were varied, and the products of those gardens were most delicious.

Everywhere we go we see backyards with beautiful gardens, a few rows of corn, some carrots, potatoes, onions, squash. In some places flower gardens have been turned into vegetable gardens, or they have shared the space.

Another commendable thing about gardening is the exchange of products by neighbors and the fostering of fellowship and neighborliness.

Another family wrote, "Our old rickety barn is down and a beautiful garden is in its place. Had we realized how proud it would make us to have a beautiful garden where the old, fallen barn stood, we should have made the change long ago."

From another member in a rural area comes this: "The old, leaning, half-fallen barn is attractive now. It is repaired, newly painted. We are very proud of it and hope you will drive by and see the improvement."

Another party writes, "We live in a large forest area. I got my boss to go in with me, and we rented a large vacant lot not far away that had no trees. We had it plowed, disked, fertilized, and did we ever have a garden!"

In the *National Geographic* magazine last month, we clipped a picture of a woman bringing bottled and canned fruit to her storage room, which was full of the products of her labors and was neat and tidy. That's the way

the Lord planned that we should prepare and eat our vegetables.

On the whole, we are very proud of the success. We learned that 51 percent of the households in the United States plan a garden for this year, 1976; and there will be plenty of lids and canning jars this season. The garden fever has attacked many people.

Tomatoes appear to be the most popular vegetable, followed by leaf lettuce and squash.

The garden is not only for the saving of funds but for the satisfying of a hobby desire.

It is estimated that some 35 million home vegetable gardens in 1976 will be an increase of 2.5 million over last year, and that about 41 percent of all American households will do some home canning this year. That is more than other years. We commend to you the garden fever.

If every family had a garden and rural families had a cow and chickens, some fruit trees, and a garden, it is amazing how nearly the family could be fed from their own lot.

Work

We believe in work for ourselves and for our children. We go to the welfare projects, and there we contribute work hours to meet our production needs. We should train our children to work, and they should learn to share the responsibilities of the home and the yard. They should be given assignments to keep the house neat and clean, even though it be humble. Children may be given assignments also to take care of the garden, and this will be far better than to have them for long hours sitting at a television.

Someone has said, "Nobody ever lost his shirt when his sleeves were rolled up."

Too much leisure for children leaves them in a state of boredom, and it is natural for them to want more and more of the expensive things for their

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recreation. We must bring dignity to labor in sharing the responsibilities of the home and the yard.

From a forest ranger this letter came:

"In one day 500 of your young adults picked up litter, rocks, debris, and painted over 400 camp and picnic tables, bridges, and toilets. Twenty-seven stakes participated in this project. It was a monumental success. The enthusiasm, vitality, and giving spirit showed by this group of hard-working young people is exemplary of the finest traditions and teachings of The Church of Jesus Christ of Latter-day Saints."

It is amazing what our youth can do when given assignments and direction.

Be Prudent

President Brigham Young said:

"My faith does not lead me to think the Lord will provide us with roast pigs, bread already buttered, etc.; he will give us the ability to raise the grain, to obtain the fruits of the earth, to make habitations, to procure a few boards to make a box, and when harvest comes, giving us the grain, it is for us to preserve it—to save the wheat until we have one, two, five, or seven years' provisions on hand, until there is enough of the staff of life saved by the people to bread themselves and those who will come here seeking for safety. . . .

"Let Nothing Go To Waste," he counseled. "Take things calm and easy, pick up everything, let nothing go to waste. . . .

"Be prudent, save everything, and what you get more than you can take care of yourselves, ask your neighbors to help you consume.

"Never consider that you have bread enough around you to suffer your children to waste a crust or a crumb of it. If a man is worth millions of bushels of wheat and corn, he is not wealthy enough to suffer his servant girl to sweep a single kernel of it into the fire;

let it be eaten by something and pass again into the earth, and thus fulfil the purpose for which it grew. Remember it, do not waste anything, but take care of everything.

"There is not a family in this city, where there are two, three, four, or five persons, but what can save enough from their table, from the waste made by the children, and what must be swept in the fire and out of the door, to make pork sufficient to last them through the year, or at least all they should eat.

"Go to the poorest family in this community, and I will venture to say that they waste rags enough every year to buy the school books that are needed for their children, and do even more.

"If you wish to get rich, save what you get. A fool can earn money; but it takes a wise man to save and dispose of it to his own advantage.

"It is to our advantage to take good care of the blessings God bestows upon us; if we pursue the opposite course, we cut off the power and glory God designs we should inherit. It is through our own carefulness, frugality, and judgment which God has given us, that we are enabled to preserve our grain, our flocks and herds, wives and children, houses and lands, and increase them around us, continually gaining power and influence for ourselves as individuals and for the Kingdom of God as a whole." (*Discourses of Brigham Young*, Deseret Book, 1966 ed., pp. 291-92.)

Debt

With regard to debts, Brigham Young said this:

"Pay your debts, we will help you to do so, but do not run into debt any more.

"Be prompt in everything, and especially to pay your debts." (*Discourses*, p. 303.)

We used to preach much about the paying of debts, but these days we have come into a position where we are encouraged to spend, to buy on time, to

buy ahead of time—take next year to pay.

In 1830, in Doctrine and Covenants 19:35, the Lord gave a revelation to Martin Harris: "Pay the debt thou hast contracted with the printer. Release thyself from bondage."

"A man who will run into debt, when he has no prospect of paying it back again, does not understand the principles that should prevail in a well regulated community, or he is wilfully dishonest.

"A man who will not pay his honest debts is no Latter-day Saint, if he has the means to pay them.

"It is bad enough, quite bad enough, to borrow from an enemy and not to repay him; to do this is beneath the character of any human being; but all who will borrow from a friend, and especially from the poor, are undeserving the fellowship of the Saints if they do not repay." (*Discourses*, pp. 303-4.)

In a letter pertaining to a divorce clearance, the following appeared:

"It appears that the cause of this divorce was financial irresponsibility on the part of the husband and poor money management on the part of both the husband and the wife. The applicant states that she has no knowledge of any unfaithfulness on the part of her husband. He stated emphatically that he was never untrue to his wife during their marriage."

Yet they had such difficulty getting along financially that they sought to terminate their marriage. Here is a family who may have been still intact and happy with each other if it had not been for the lack of a budget carefully worked out and carefully carried forward.

We talked to you last conference about a carefully planned budget for every family. Such will save many family quarrels and much misunderstanding.

"And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46.)

This, a question from the Lord himself, is very strong and important to us.

Repentance

Some may wonder why General Authorities speak of the same things from conference to conference. As I study the utterances of the prophets through the centuries, their pattern is very clear. We seek, in the words of Alma, to teach people "an everlasting hatred against sin and iniquity." We preach "repentance, and faith on the Lord Jesus Christ." (Al. 37:32,33.) We praise humility. We seek to teach people "to withstand every temptation of the devil, with their faith on the Lord Jesus Christ." (Al. 37:33.) We teach our people "to never be weary of good works." (Al. 37:34.)

Prophets say the same things because we face basically the same problems. Brothers and sisters, the solutions to these problems have not changed. It would be a poor lighthouse that gave off a different signal to guide every ship entering a harbor. It would be a poor mountain guide who, knowing the safe route up a mountainside, took his trusting charges up unpredictable and perilous paths from which no traveler returns.

Investigate Restored Gospel

I feel a special urge today to invite all people everywhere to investigate the restored gospel of Jesus Christ with its doctrines of salvation and of exaltation.

To all who hear my voice this day I proclaim in all sincerity and truth that this, The Church of Jesus Christ of Latter-day Saints, is literally the authorized kingdom of God upon the earth today.

The Master and Savior, the Lord Jesus Christ himself, stands at the head of this Church in all his majesty and glory. He directs his affairs through his divinely appointed and sustained prophets and apostles.

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As one of the humblest of these, I raise my voice from the very tops of these beautiful mountains to declare that this Church of Jesus Christ, commonly referred to as "Mormonism," is the power of God unto salvation.

I promise you all in truth that one of the most important days of your life will be that day on which you determine to investigate the restored gospel.

That decision will open to you vast vistas of revealed gospel truths and countless avenues through which to develop spirituality and love and peace.

You will better understand your relationship to Deity. There will be answered for you the important questions of from whence you came, why you are here, and where you are going.

Baptism into Christ's true church by proper authority opens the doors for exaltation in the eternal kingdoms of glory, exaltation to be earned by repentance, by living righteously, keeping the commandments of the Lord, and service to one's fellowmen.

The gospel of Jesus Christ is a gospel for all the world and for all people. We proclaim the fatherhood of God and the brotherhood of all mankind. We proclaim the divine sonship of Jesus Christ and him crucified, that his divine sacrifice was a ransom for all mankind. We bear witness of his resurrection and that he lives today, standing at the right hand of God, to guide the affairs of his earthly kingdom.

As you investigate the Church of Jesus Christ, you will find it is not a religion claiming succession from those who shared Christ's earthly ministry; nor is it a Protestant religion. It is a divine restoration of Christ's earthly kingdom, organized, as was his primitive church, with "apostles, prophets, pastors, teachers, evangelists, etc." (Sixth Article of Faith.)

In your study of this restored church, you will find herein the divinely restored powers and authorities of the holy priesthood. By this divine authority, and in no other way, the saving

ordinances of the gospel are performed and are made binding for all time and eternity. I testify this to all of you who hear my voice.

You will find so-called Mormonism to be a growing, vibrant, dynamic, and challenging church, indeed a way of life, touching upon every avenue of living, every facet of life.

Missionary Labors

By divine commandment we are a proselyting church. More than 23,000 missionaries are abroad in the world today, unselfishly giving of their time, means, and talents to spread this message of the Restoration. They are in most nations of the free world. Their message is to all mankind everywhere—to the world of the Catholic, the Protestant, all the so-called Christian world; to the world of the Hindu, the Buddhist, the Muslim, the Jew, the Shintoist, the follower of Confucius—to all people of all races and all creeds.

We invite all to heed the message of the Latter-day Saint missionaries. No message you will ever hear will have greater impact for good in your lives, both here in mortality and in the hereafter.

Rewards

The rewards are priceless for those honest in heart who seek the truth.

The Lord said: "Hearken, O ye people . . . to whom the kingdom has been given; hearken ye and give ear to him who laid the foundation of the earth, who made the heavens and all the hosts thereof, and by whom all things were made which live, and move, and have a being.

"And again I say, hearken unto my voice, lest death shall overtake you; in an hour when ye think not the summer shall be past, and the harvest ended, and your souls not saved.

"Listen to him who is the advocate

with the Father, who is pleading your cause before him. . . .

"And even so I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people, and for the Gentiles to seek to it, and to be a messenger before my face to prepare the way before me.

"Wherefore, come ye unto it, and with him that cometh I will reason as with men in days of old, and I will show unto you my strong reasoning." (D&C 45:1-3, 9, 10.)

Prophecy of God's Kingdom

This is the restored church. This is the kingdom of God upon the earth, for it is Jesus Christ who organized this kingdom.

You will remember the incident when history was young, when it was in the making. This important area of history was enacted only 600 or 700 years before Christ, and the Lord saw fit to reveal, in a rather unusual way, what was to come to pass thereafter.

King Nebuchadnezzar, the king of Babylon, had besieged Jerusalem and had taken prisoner the people of Jerusalem. Among the captives were Daniel and his brethren. They kept their standards high and refused to drink with the king and his people.

"And in all matters of wisdom," the scripture says, "and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." (Dan. 1:20.)

King Nebuchadnezzar had a dream which he required his magicians and astrologers and sorcerers to reproduce and then to interpret. The penalty for any failure on their part was to be visited upon them, and it was a death sentence if they could not show the dream and the interpretation thereof. They pled for time to convince the king that there was no man living who could bring back the dream and its interpretation.

King Nebuchadnezzar was furious and commanded the destruction of these wise men of Babylon.

The inspired Daniel desired of the king that they would give him time, and he, Daniel, would interpret the dream. And then he says:

"Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven." (Dan. 2:19.)

And Daniel, the inspired one, praised the Lord and said:

"Blessed be the name of God for ever and ever: for wisdom and might are his:

"And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:

"He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.

"I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee." (Dan. 2:20-23.)

And now with a knowledge of the future as revealed, Daniel begged for the lives of the soothsayers and the wise.

Taken before the king, he was asked,

"Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?" (Dan. 2:26.)

And Daniel said the king's secret could not be interpreted and revealed by the wise men, the astrologers, the magicians, and the soothsayers of the king:

"But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days." (Dan. 2:28.)

Daniel said to the king that his dream was a portrayal of the history of the world. Then came the picture of the great image with head of fine gold, and breast and arms of silver, and belly and

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thighs of brass, and legs of iron, and feet of iron and clay. Then the revelation continued:

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces." (Dan. 2:34.)

And the various elements of which the image was made were broken into pieces and "became like the chaff of the summer threshingfloors; and the wind carried them away." The wind had carried away the destroyed elements, "and the stone that smote the image became a great mountain, and filled the whole earth." (Dan. 2:35.)

Daniel interprets Nebuchadnezzar's dream

Then came the interpretation.

Nebuchadnezzar represented the king of kings, a world power, representing the head of gold.

Another kingdom would arise and take over world dominion.

The interpretation included the domination of other kingdoms. Cyrus the great, with his Medes and Persians, would be replaced by the Greek or Macedonian kingdom under Philip and Alexander; and that world power would be replaced by the Roman Empire; and Rome would be replaced by a group of nations of Europe represented by the toes of the image.

With the history of the world delineated in brief, now came the real revelation. Daniel said:

"And in the days of these kings [that is, the group of European nations] shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

"Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver,

and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." (Dan. 2:44-45.)

This is a revelation concerning the history of the world, when one world power would supersede another until there would be numerous smaller kingdoms to share the control of the earth.

And it was in the days of these kings that power would not be given to men, but the God of heaven would set up a kingdom—the kingdom of God upon the earth, which should never be destroyed nor left to other people.

The Restoration

The Church of Jesus Christ of Latter-day Saints was restored in 1830 after numerous revelations from the divine source; and this is the kingdom, set up by the God of heaven, that would never be destroyed nor superseded, and the stone cut out of the mountain without hands that would become a great mountain and would fill the whole earth.

History unfolded and the world powers came and went after ruling the world for a little season, but in the early nineteenth century the day had come. The new world of America had been discovered and colonized and was being settled. Independence had been gained and a constitution approved and freedom given to men, and people were now enlightened to permit truth to be established and to reign.

No king or set of rulers could divine this history; but a young, pure, and worthy prophet could receive a revelation from God.

There was purpose for this unveiling of the history of the world so that the honest in heart might be looking forward to its establishment, and numerous good men and women, knowing of the revelations of God and the prospects for the future, have looked forward to this day.

Joseph Smith's testimony

It came about in a regular, normal process. An inspired, fourteen-year-old boy had difficulty learning from the scriptures alone what the future was. In a dense grove of trees he sought the Lord and prayed for wisdom.

The time had come, and though the adversary, Satan, recognizing all the powers of eternity which would be revealed with the gospel, did everything in his power to destroy the lad and destroy the prospects of the Restoration—in spite of him there came the splendid and magnificent vision to this pure, inquiring lad. Exerting all his powers, and with the strength of the Lord, the darkness was dispelled. Satan yielded and the vision proceeded, with a pillar of light coming exactly over the boy's head—a light above the brightness of the sun, which gradually descended until it fell upon him. The young Joseph continues:

"It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—This is My Beloved Son. Hear Him!" (Joseph Smith 2:17.)

This formal introduction by the Father to the Son was most important, for this would be the world of Jesus Christ and the Church of Jesus Christ and the kingdom of Jesus Christ.

Questions were asked and answered, and eternal truths were given. It was made clear to the young, unspoiled Joseph that if he retained his worthiness and kept clean before the Lord, he would be responsible for the restoration of the Church and the gospel and the power and authority of God.

As maturity came to the young, unsullied man, there came also a flood, a deluge of ministrations from heaven.

Commissions were given; authority was bestowed; information was given; and the revelations from on high continued almost without interruption, for the time had come. Conditions were ripe; many people were ready to receive the truth in its fulness.

Priesthood restored

In quick succession there came other visitors. Peter, James, and John—men who last held the keys of the kingdom, the power of the priesthood, and the blessings of eternity—appeared to the young man and restored the power and authority which they had held on earth.

John the Baptist, beheaded by Herod but now a resurrected being, returned to the earth and laid hands on the Prophet Joseph to give him the Aaronic Priesthood.

The great Moses of antiquity returned to the earth, a celestial being, and restored the keys of the gathering of Israel.

Elijah, the prophet of the eternal work for the dead, returned to make way and prepare for the great temple work and for the restoration of the gospel to those who had died without an opportunity to hear it.

The organizers of the Church were told by the Lord:

"No one shall be appointed to receive commandments and revelations in this church excepting my servant Joseph Smith, Jun., for he receiveth them even as Moses." (D&C 28:2.)

Book of Mormon

And the prophet Moroni appeared unto Joseph and spent long hours explaining the peopling of the American continents by the Lehtes and also the Book of Mormon, which would be unearthed and translated. This book would be a further testimony of the coming of Christ to America and would give testimony that Jesus was the Christ,

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the Eternal God, for both Jew and gentile. This record, the Book of Mormon, would help to establish the divinity of the Lord Jesus Christ.

These were the beginnings of accomplishment; and the gospel was revealed, line upon line and precept upon precept, and truths were restored, and power was given and authority was revealed, and gradually enough light and enough people were there for the organization of this kingdom of God which Daniel saw two and a half millennia ago.

The Church's beginnings

The Church was organized. Small it was, with only six members, compared to the stone cut out of the mountain without hands which would break in pieces other nations and which would roll forth and fill the whole earth.

Rough days were ahead for the little kingdom. Prophets were assassinated. Persecutions and drivings have taken place and have vexed the fast-growing little church. A great exodus to the mountains of the West was directed by revelation. The colonization of the West occurred. Great tribulations were suffered. Blood was spilled. Hunger has taken its lives, but today the stone rolls forth to fill the earth.

Great truths

Twenty-three thousand young missionaries proclaim these truths to thousands of people in their home areas. The gospel spreads to the nations of the earth in its approach toward the promise made by God through Daniel to fill the whole earth, and numerous people of all nationalities and tongues are accepting the gospel in many nations, and the Church and kingdom grow and develop, and we say to you and testify to you that it shall, in Daniel's words, "never be destroyed; and the kingdom shall not be left to other people . . . but it shall stand forever." (Dan. 2:44.)

Numerous revelations have made clear to the members that eternal life, which is their goal, is available by having the ordinances performed and then by living the commandments of God.

We give these truths to you, not in arrogance or worldly pride, but with a deep sincerity and a kindly offer—the gospel without price, the gospel of truth, the gospel of salvation and exaltation.

Testimony

I know it is true. I know it is divine. I know it is the little stone that was cut out of a mountain without hands. I know it will fill the earth as prophesied and commanded by the Savior Jesus Christ when, in his last moments on earth, he said to his eleven apostles, "Go ye into all the world and preach the gospel to every creature"—to every nation, kindred, tongue, and people. (See Mark 16:15.) I know it is true from the birth of Adam to the days of Daniel to the days of Joseph Smith and to this day. I know it is true and divine. We offer it to you without price. We promise to you life eternal if you will follow its precepts strictly. And I bear this witness to you in the name of Jesus Christ. Amen.

Following President Kimball's address, the Tabernacle Choir without announcement sang the hymn, "The Lord My Pasture Will Prepare."

President Spencer W. Kimball

The Tabernacle Choir has just sung, "The Lord My Pasture Will Prepare." The Choir will now continue by singing, "True to the Faith."

The Tabernacle Choir sang "True to the Faith."

President Kimball

The Choir and Congregation will now join in singing "Now Let Us Rejoice." Following the singing, Elder Thomas S. Monson of the Quorum of the Twelve Apostles will speak to us.

The congregation joined the Tabernacle Choir in singing, "Now Let Us Rejoice."

President Kimball

For the benefit of the television and radio audience who have just joined us, we announce that we are gathered in the Tabernacle on Temple Square in Salt Lake City, Utah, in the First Session of the 146th Annual Conference of The Church of Jesus Christ of Latter-day Saints.

Elder Thomas S. Monson of the Quorum of the Twelve will now address us. He will be followed by Elder J. Thomas Fyans, Assistant to the Twelve and Supervisor of the Mexico and Central America Area.

Elder Thomas S. Monson

Of the Council of the Twelve

I am truly honored to follow at this pulpit the President of the Church, even the prophet of God, Spencer W. Kimball. My thoughts today have been centered on the land of his forebears, even Great Britain.

London, England, is steeped in history. Who has not heard of Trafalgar Square, Buckingham Palace, Big Ben, Westminster Abbey, or the River Thames? Of lesser renown, yet priceless in value, are the truly magnificent galleries of art situated in this city of culture.

A hopeless dawn

One gray, wintry afternoon I visited the famed Tate Gallery. I marveled at the landscapes of Gainsborough, the portraits of Rembrandt, and the storm-laden clouds of Constable. Tucked away in a quiet corner of the third floor was a masterpiece which not only caught my attention but captured my heart. The artist, Frank Bramley, had painted a

humble cottage facing a wind-swept sea. Kneeling at the side of an older woman was a young, grief-filled wife who mourned the loss of her seafaring husband. The spent candle at the window ledge told of her fruitless, night-long vigil. The huge gray clouds were all that remained of the tempest-torn night.

I sensed her loneliness. I felt her despair. The hauntingly vivid inscription which the artist gave to his work told the tragic story. It read: *A Hopeless Dawn*.

How the young widow longed for the comfort, even the reality, of Robert Louis Stevenson's "Requiem":

*"Home is the sailor, home from the sea,
And the hunter home from the hill."*

For her and many others who have loved and lost dear ones, each dawn is hopeless. Such is the experience of those who regard the grave as the end and immortality as but a dream.

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Pessimism

The famed scientist, Madame Marie Curie, returned to her home the night of the funeral for her husband, Pierre Curie, who was killed in an accident in the streets of Paris, and made this entry in her diary:

"They filled the grave and put sheaves of flowers on it. Everything is over. Pierre is sleeping his last sleep beneath the earth; it is the end of everything, everything, everything." (Vincent Sheehan, trans., *Madame Curie: A Biography by Eve Curie*, Garden City, New York: Garden City Publishing Co., 1943, p. 249.)

The atheist, Bertrand Russell, adds his testament: "No fire, no heroism, no integrity of thought and feeling can preserve an individual life beyond the grave." And Schopenhauer, the German philosopher and pessimist, was even more bitter. He wrote: "To desire immortality is to desire the eternal perpetuation of a great mistake."

"My Redeemer liveth . . ."

In reality, every thoughtful person has asked himself the universal question, best phrased by the venerable, perfect, and upright man named Job, who, centuries ago, asked: "If a man die, shall he live again?" (Job 14:14.) Through inspiration from on high, Job answered his own question:

"Oh that my words were now written! oh that they were printed in a book!

"That they were graven with an iron pen and lead in the rock for ever!

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth. . . .

"In my flesh shall I see God." (Job 19:23-26.)

Few statements in scripture reveal so clearly a divine truth as does Paul's epistle to the Corinthians: "For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:22.)

Death is an intruder

Frequently, death comes as an intruder. It is an enemy that suddenly appears in the midst of life's feast, putting out its lights and gaiety. It visits the aged as they walk on faltering feet. Its summons is heard by those who have scarcely reached midway in life's journey, and often it hushes the laughter of little children. Death lays its heavy hand upon those dear to us and at times leaves us baffled and wondering. In certain situations, as in great suffering and illness, death comes as an angel of mercy. But for the most part, we think of it as the enemy of human happiness.

The plight of the widow, for instance, is a recurring theme throughout Holy Writ. Our hearts go out to the widow at Zarephath. Gone was her husband. Consumed was her scant supply of food. Starvation and death awaited. Then came Elijah, God's prophet, who brought to her, through her faith, heavenly peace.

We remember also the widow of Nain. She grieved over the loss of her son. Her abiding faith, her earnest prayer, brought forth a divine gift. The Lord Jesus Christ returned to her and to life her precious son.

Comfort

But what of today? Is there comfort for the grieving heart? Does God remember still the widow in her travail?

Not far from this tabernacle there lived two sisters. Each had two handsome sons. Each had a loving husband. Each lived in comfort, prosperity, and good health. Then the grim reaper visited their homes. First, each lost a son; then the husband and father. Friends visited; words brought a measure of comfort; but grief continued unrelieved.

The years passed. Hearts remained broken. The two sisters sought and achieved seclusion. They shut

themselves off from the world which surrounded them. Alone they remained with their remorse. Then there came to a latter-day prophet of God, who knew well these two sisters, the inspiration of the Lord which directed him to their plight. Elder Harold B. Lee left his busy office and visited the penthouse home of the lonely widows. He listened to their pleadings. He felt the sorrow of their hearts. Then he called them to the service of God and to mankind. Each looked outward into the lives of others and upward into the face of God. Peace replaced turmoil. Confidence dispelled despair. God had once again remembered the widow and, through a prophet, brought divine comfort.

Peace in Christ's resurrection

The darkness of death can ever be dispelled by the light of revealed truth. "I am the resurrection, and the life," spoke the Master. "He that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die." (John 11:25-26.)

This reassurance, yes, even holy confirmation of life beyond the grave, could well be the peace promised by the Savior when he assured his disciples:

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27.)

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you . . .

"That where I am, there ye may be also." (John 14:2-3.)

Out of the darkness and horror of Calvary came the voice of the Lamb, saying, "Father, into thy hands I commend my spirit." (Luke 23:46.) And the dark was no longer dark, for he was with his Father. He had come from God and to God he had returned. So also

those who walk with God in this earthly pilgrimage know from blessed experience that he will not abandon his children who trust in him. In the night of death his presence will be "better than a light and safer than a known way." (From "God Knows," by Minnie Louise Haskins.)

Reality of the Resurrection

The reality of the resurrection was voiced by the martyr Stephen as he looked upward and cried, "I see the heavens opened, and the Son of man standing on the right hand of God." (Acts 7:56.)

Saul, on the road to Damascus, had a vision of the risen, exalted Christ. Later, as Paul, defender of truth and fearless missionary in the service of the Master, he bore witness of the risen Lord as he declared to the saints at Corinth:

"Christ died for our sins according to the scriptures. . . .

"He was buried, and . . . he rose again the third day according to the scriptures. . . .

"He was seen of Cephas, then of the twelve:

"After that, he was seen of above five hundred brethren at once. . . .

"He was seen of James; then of all the apostles.

"And last of all he was seen of me." (1 Cor. 15:3-8.)

In our dispensation, this same testimony was spoken boldly by the Prophet Joseph Smith, as he and Sidney Rigdon testified:

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are

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begotten sons and daughters unto God." (D&C 76:22-24.)

"Joy cometh in the morning"

This is the knowledge that sustains. This is the truth that comforts. This is the assurance that guides those bowed down with grief out of the shadows and into the light.

Such help is not restricted to the elderly, the well-educated, or a select few. It is available to all.

Several years ago, the Salt Lake City newspapers published an obituary notice of a close friend—a mother and wife taken by death in the prime of her life. I visited the mortuary and joined a host of persons gathered to express condolence to the distraught husband and motherless children. Suddenly the smallest child, Kelly, recognized me and took my hand in hers. "Come with me," she said, and she led me to the casket in which rested the body of her beloved mother. "I'm not crying," she said, "and neither must you. Many times my mommy told me about death and life with Heavenly Father. I belong to my mommy and my daddy. We'll all be together again." To my mind came

the words of the Psalmist: "Out of the mouth of babes . . . hast thou ordained strength." (Ps. 8:2.)

Through tear-moistened eyes, I saw my young friend's beautiful and faith-filled smile. For her, whose tiny hand yet clasped mine, there would never be a hopeless dawn. Sustained by her unfailing testimony, knowing that life continues beyond the grave, she, her father, her brothers, her sisters, and indeed all who share this knowledge of divine truth can declare to the world: "Weeping may endure for a night, but joy cometh in the morning." (Ps. 30:5.)

With all the strength of my soul, I testify that God lives, that his Beloved Son is the firstfruits of the resurrection, that the gospel of Jesus Christ is that penetrating light that makes of every hopeless dawn a joyful morning.

In the name of Jesus Christ. Amen.

President Spencer W. Kimball

Elder Thomas S. Monson of the Quorum of the Twelve has just spoken to us. Elder J. Thomas Fyans, Assistant to the Twelve and supervisor of the Mexico and Central America Area, will now address us.

Elder J. Thomas Fyans

Assistant to the Council of the Twelve

As we listened to the prophet as he opened this conference, I was reminded that the inspiration and direction of prophets over the years have given us foreknowledge of what was to come in the future.

In this dispensation, our day, a book of prophetic utterances has channeled earthward to us.

Lamanites must rise

The Prophet Joseph Smith said, "One of the most important points in the faith of the Church of the Latter-day Saints, through the fullness of the everlasting Gospel, is the gathering of Israel (of whom the Lamanites constitute a part)." (*History of The*

Church of Jesus Christ of Latter-day Saints, 2:357.)

In a proclamation of the Twelve Apostles of the restored Church in 1845, we are told—speaking of the Lamanites of North and South America—"They will also come to the knowledge of their forefathers, and of the fulness of the gospel; and they will embrace it and become a righteous branch of the house of Israel." (*Proclamation of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints*, New York, "Prophet" Office, Apr. 6, 1845, p. 3.)

President Brigham Young, speaking of the conversions of the Lamanites, said: "Look to see them like a flame of fire, a mighty rushing torrent, like the grand march of angels." (*Young Woman's Journal*, May 1890, p. 263.)

John Taylor expressed this thought: "The same organization of priesthood, must be introduced and maintained among the house of Lehi as amongst those of Israel gathered from among the gentile nations." (Letter to A. Carrington, Liverpool, Oct. 18, 1882.)

President Wilford Woodruff penetrated the future and revealed, "Zion is bound to rise and flourish. The Lamanites will blossom as the rose on the mountains. . . . Every word that God has ever said of them will have its fulfillment, and they, by and by, will receive the Gospel. It will be a day of God's power among them, and a nation will be born in a day." (*Journal of Discourses*, 15:282.)

Prophecy being fulfilled

Now may we consider the book of revelations of today as shared with us by the present prophet, President Spencer W. Kimball: "The Lamanites must rise in majesty and power." (*Conference Reports*, Oct. 1947, p. 22.)

This prophetic statement was made on October 3, 1947, when in Central America we had fewer than 100 members and in that great land of Mexico

fewer than 5,000, half of whom were in the Mormon colonies. "The Lamanites must rise in majesty," I repeat. The fewer than 100 in Central America when these prophetic words were uttered has blossomed into more than 40,000 as of today. From the fewer than 5,000 in Mexico at that time, a rich harvest of over 150,000 stand tall in the field white already to harvest; the total membership of 1947 but represents harvest of a pair of months today.

To continue the statement of President Kimball, "We must look forward to the day . . . when they shall have economic security, culture, refinement, and education; when they shall be operating farms and businesses and industries and shall be occupied in the professions and in teaching." (*Ibid.*)

When these words reached our ears in 1947 it wouldn't have required the fingers of one hand to number the professional people in the Church in Mexico and Central America—or the number of cars owned or the number of homes with modern conveniences.

"They shall be operating farms," President Kimball said. One stake president manages a complex of seven farms with over 400,000 chickens.

President Kimball continues: ". . . businesses and industries and . . . occupied in the professions and in teaching." Listen to this list describing stake presidencies, high councilors, and bishops in the Mexico City area: architects; attorneys; engineers (agronomic, biochemical, mechanical, aeronautical, petroleum, topographical, civil, electrical); doctors of medicine, including surgeons and pediatricians; dentists; nurses; business managers; tailors; carpenters; building contractors; teachers; school administrators; auto mechanics; business machine repairmen; blacksmiths; insurance agents; farmers—some very humble . . . and the list goes on and on.

To match this list is the rising of a nation.

The birthplace of one of the largest

refineries in Latin America rests within view of ancient Toltec statuary, waiting to process encased rivers of oil propelled for hundreds of miles over mountains and across valleys. An electric generating complex sufficient to produce comfort for many cities is pushing into the sky beside the remains of ancient civilizations that reached a peak of peace toward which we are striving.

Growth of the Church

And President Kimball now continues: "... when they shall be organized into wards and stakes of Zion." (Ibid.) Fifteen stakes organized in one day. Many more in the wings awaiting polishing and final approval.

Hermanos de Mexico y America Central, favor de ponerse de pie.

These brethren represent leadership from 31 stakes and 171 wards and branches. If we were to add the 9 missions, 38 districts, and 215 branches, we would have a total of 456 units of the Church in this one part (Mexico and Central America) of the Lord's vineyard that is producing fruit abundantly. Yes, approaching 200,000 eternal spirits clothed in mortal bodies. There stands living evidence of prophecy being fulfilled.

Muchas gracias hermanos, pueden sentarse.

President Kimball is a true prophet

As I recently stood upon the shores of the Pacific Ocean, for moments I watched the waves and the tide move and reach upon the sandy beach with fingers stretching to points untouched since yesterdays. With the surge of power of the deep that lifted higher and higher the marks upon the sand came a remembrance of promises to children whose memories are dulled by distance and time, who are also reaching, yearning, deserving of heights not reached since many yesterdays, but who now,

responding with promises propelled from an inner power as ceaseless as the waves and the tide, will deservedly be lifted through meritorious service back to heights of yesterdays, to goals unattained except in memory.

President Kimball, the Lord has blessed your prophetic utterances with fulfillment.

How did he know? Who gave him the power to pierce the future? What dropped the shackles of fear from his tongue?

Prophets are not discerned by intellectual processes. These statements of today have not been presented in proof that President Kimball is a prophet. They are but outward evidences of an inward power—no, not proof for, but a *testimony* of, divine powers linked with the Source of all eternal truth.

As the Lord instructed Abraham, Isaac, and Jacob—and their inspiration was guarded for our day—as Jeremiah, Isaiah, Malachi, and others recorded holy writ; even so a prophet speaks today.

I witness there is a prophet of the Lord in the land, not unlike those of olden times—not dressed in the sandals and long robes of ancient times, but with power, vision, and farsightedness for today and tomorrow.

The Lord is our light, and that light comes through the prophets. Of this I testify, in the name of Jesus Christ. Amen.

Following Elder Fyan's talk, the Choir sang "The Lord is My Light," without announcement.

President Spencer W. Kimball

We have just listened to Elder J. Thomas Fyans, Assistant to the Council of the Twelve, followed by the

Tabernacle Choir singing, "The Lord is My Light."

We welcome those who have just joined us on television and radio. We are convened in this, the First Session of

the 146th Annual Conference of the Church.

Elder Mark E. Petersen of the Council of the Twelve will be our concluding speaker.

Elder Mark E. Petersen

Of the council of the Twelve

We Latter-day Saints have a divine message for the world. It is that God has spoken again from the heavens in these last days and has given us once more the gospel of the Lord Jesus Christ in a great new revelation of his will.

Are you surprised that God would speak in these times? Are we who live today less important to him than those who lived two thousand years ago? Is he a respecter of persons?

One true gospel

Is not the same gospel required to save us as was needed in the days of Peter and Paul? There is only one gospel. There is only one Savior, and he gave us only one straight and narrow way to salvation, although, unfortunately, "few there be that find it." (Matt. 7:14.)

Over the centuries there has been a great departure from the original Christian teachings, resulting in a multiplicity of creeds and denominations.

But Christ himself is not divided—not the true Christ. This was fully explained by the apostle Paul as he wrote to the Corinthians and upbraided them for the divisions which existed among them.

"Is Christ divided?" he demanded of them. "Was Paul crucified for you? or were ye baptized in the name of Paul?" (1 Cor. 1:13.)

So he challenged them, saying, "Every one of you saith, I am of Paul;

and I of Apollos; and I of Cephas; and I of Christ" (1 Cor. 1:12), thus showing the ruptures which had broken out among these people whom Paul had converted only a short time before. But this was one of the symptoms of those times—evidence that even in Paul's day Christianity was beginning to disintegrate.

It is evident from the scriptures that through the foreknowledge of God the ancient apostles were shown in advance that Christianity would be splintered, that its unity for which Christ had prayed would be destroyed, and that thus would come a general falling away from the original truth.

But the Lord was not content to abandon a shattered Christianity. He was still determined to save mankind if they would obey him. Therefore, knowing in advance that a falling away would take place, he provided for a restoration of the original truth in the latter days. This was voiced through the apostle Peter as one day he discoursed upon the second coming of the Lord. He explained that the Lord's second coming would be preceded in the latter days by a restoration of the gospel which would be so extensive as to return all that God had spoken by the mouth of his holy prophets from the beginning of the world. (See Acts 3.)

Elijah returns

But how was this to be accom-

plished? Do the scriptures tell us? Indeed they do, for they say that the gospel would be brought back to earth by an angel, "flying in the midst of heaven" in the hour of God's judgment, that this truth might be preached to "every nation, kindred, tongue and people." (Rev. 14:6.)

But the scriptures also say that a second angel would come as part of this great new revelation of God. They even identify him by name, and say that this second heavenly personage would be Elijah of old who was taken into heaven without tasting death. Remarkable, isn't it?

We testify that the first angel has come already, and that he committed the gospel to the Prophet Joseph Smith a century and a half ago. We Latter-day Saints are the custodians of that gospel, and we are presently taking it to all the free world.

But what about this second angel? If the first one brought the gospel, what purpose was there in the coming of the second one? Why should Elijah be sent to the earth again in these last days?

The prophet Malachi explained. Elijah, he said, would come to earth "before . . . the great and dreadful day of the Lord:

"And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Mal. 4:5-6.)

This is a passage of scripture which has greatly puzzled the Bible scholars. They cannot tell what it means. Many have guessed and speculated, but none have really known.

Salvation for the dead

What does this scripture mean? Why was Elijah to come back to earth? Obviously there was some family relationship involved, since he was to turn the hearts of the fathers to their children, and the hearts of the children to their fathers. What could it mean?

The significance of that scripture was not made known until after the first angel had restored the gospel. In fact, it was the restored gospel that opened our minds to the purpose of Elijah's coming.

Its great meaning was that salvation may come to all who have lived on the earth, even the dead as far back as the days of Adam, if they will only believe in the Lord Jesus Christ. Both the living and the dead may be saved.

But how can this be?

Jesus explained that he is God of both the living and the dead, and that, in fact, even the dead are alive unto him. (See Luke 20:38.)

However, he has but one gospel; and since both living and dead are alike unto him, both living and dead must be saved by the same gospel principles. The Lord is no respecter of persons.

Salvation comes only through faith in the Lord Jesus Christ, repentance from sin, and baptism by immersion in water for the remission of sins performed by one in authority.

But can the dead comply with these terms? Yes, they can if they will. But how is it possible?

Gospel preached to dead

Peter taught that while Christ's body lay in the tomb after the crucifixion his eternal spirit went to the realm of the dead, who were alive and alert in a spirit existence. Each person was still himself. Each could listen and learn—and so they did, for Jesus taught them his gospel just as he had taught it here on earth. (See 1 Pet. 3.)

Peter further said: "For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (1 Pet. 4:6.)

Would Jesus have preached to them if they could not hear and understand? Would he have preached faith and repentance if they were not able to

believe and repent? Is not the Savior practical and realistic?

But what about baptism and other saving ordinances?

Baptism for the dead

Paul now comes to our aid. He made it known that in the early church there existed an arrangement whereby the living could be baptized for and in behalf of their dead, and thus would baptism be made available to the departed.

But who can do this, and by what authority? By what means may we identify the dead so that we may know for whom this work is done?

That is why Elijah came in fulfillment of Malachi's prophecy. And we testify that he has come, that he appeared in the Kirtland Temple on April 3, 1836—one hundred and forty years ago to this very day.

His coming was to teach us, the living, that the dead may be saved, and that we are to be instruments in the hands of God in helping to bring this about. In this way his coming turns our hearts to our dead kindred.

The dead now hear the gospel in the realm where they live, and, knowing that their saving ordinances must be performed vicariously by us, they turn their hearts of necessity to us, hoping that we will do this work for them. So Elijah's mission is being fulfilled.

Temple work

We Latter-day Saints have undertaken our share of this great work. We have built holy temples in which these vicarious ordinances are performed. We have established the finest genealogical library in the world, where we may research the identifying information for our dead kindred.

But even so, there are many who yet do not comprehend this doctrine, neither do they understand their responsibility in it.

Be it known that each living person is responsible to assist in the salvation of his own deceased relatives. Our own salvation is largely dependent upon it. We cannot be made perfect without our ancestors, and they cannot be made perfect without us. (See Heb. 11:40.) And why?

The requirement of the Lord is that each couple must be married for eternity and each child must be bound to his or her own parents by the power of the holy priesthood. This process must be carried back into the past as far as we can obtain genealogical information to justify it. This is in addition to the baptisms we may perform for our dead.

If we fail to do this work, we place our own salvation in question.

Obligation to our kindred dead.

What is our obligation then? Each one of us—if we pretend to obey the gospel at all—must search out our dead and have these saving ordinances performed for them.

Many suppose that they are discharging their responsibilities by simply "going to the temple." But that is not wholly true. We must go to the temple, of course, and often. If we do not as yet have the records of our own dead kindred, then while we search for them, by all means let us help others with theirs.

But be it understood that if we go to the temple, and not for our own dead, we are performing only a part of our duty, because we are also required to go there specifically to save our own dead relatives and bind the various generations together by the power of the holy priesthood.

We must disabuse our minds of the idea that merely "going to the temple" discharges our full responsibility, because it does not. That is not enough.

We must get down to specifics and do the work for our own dead progenitors.

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God holds each of us responsible for saving our own kindred—specifically our own.

“Greatest and grandest duty . . .”

President Joseph Fielding Smith, discoursing on this subject at one time, said:

“It matters not what else we have been called to do, or what position we may occupy, or how faithfully in other ways we have labored in the Church, *none* are exempt from this great obligation [of performance of temple work for the dead].

“It is required of the apostle as well as of the humblest elder. Place, or distinction, or long service in the Church, in the mission field, the Stakes of Zion, or where or how else it may have been will *not* entitle one to disregard the salvation of one’s dead.

“Some may feel that if they pay their tithing, attend their regular meetings and other duties, give of their substance to feed the poor, perchance spend one or two or more years preaching in the world, that they are absolved from further duty.

“But the greatest and grandest duty of all is to labor for the dead. We may and should do all these other things, for which reward will be given, but if we neglect the weightier privilege and commandment, notwithstanding all other good works, we shall find ourselves under severe condemnation.” (*Seeking after Our Dead*, Genealogical Society of Utah, 1928, pp. 35-36.)

When we say that we must do work specifically for our own blood lines, what do we mean?

We mean that first we will do the genealogical research to identify our own particular progenitors and their families. Then we are to go to the temple for the ordinance work required for these our own specific relatives who are dead and whom we have identified by our genealogical research. We are to be sealed in a specific priesthood line to

our own specific forefathers, and they must specifically be sealed to us.

But remember we cannot thus bind the generations together in our own blood lines unless we specifically identify our people first. Hence the overpowering need for a well-directed genealogical program in each family.

Spirit of Elijah

I hope you will forgive me for being so specific here, but I do not know any other way of specifically explaining the specific points I specifically have in mind.

The Prophet Joseph Smith said that it is necessary that those who have lived before us and those who come after us should have salvation in common with us. He said that without these ordinances, provided in the temples, neither we nor our dead can receive our eternal advancement. (See *Teachings of the Prophet Joseph Smith*, p. 356.)

Everyone who wishes to receive ultimate salvation, the Prophet Joseph said, “must go through all the ordinances for each one of them [our kindred] separately, the same as for himself, from baptism to ordination, . . . and receive all the keys and powers of the Priesthood the same as for himself.” (*Teachings*, p. 363.)

He also said: “If you [will] receive it, this is the spirit of Elijah, that we redeem *our* dead, and connect *ourselves* with *our* fathers . . . and seal up *our* dead to come forth in the first resurrection.” (*Teachings*, pp. 337-38; italics added.)

Saviors on Mt. Zion

And again he added: “How are they [the Saints] to become saviors on Mount Zion?” He answered his own question as he said: “By building their temples, erecting their baptismal fonts, and going forth and receiving all the ordinances . . . in behalf of all their

progenitors who are dead." (*Teachings*, p. 330.)

If we believe in the restoration of the gospel at all, we must believe also in the mission of Elijah. We declare that he has come to earth and delivered the keys of his ministry to the Prophet Joseph Smith. As a result of his labors, the hearts of both the fathers and the children are now turning to each other, and this vital work is being done.

But each of us must do our part for our own deceased relatives. It is so essential that it must be given a high priority in our daily lives. And that we may give it this great priority is my humble prayer in the sacred name of Jesus Christ. Amen.

Following the talk given by Elder Mark E. Petersen, the Choir sang the hymn, "O God Our Help in Ages Past," without announcement.

President Spencer W. Kimball

We are grateful to the managers and operators of the television and

radio stations who have offered their facilities as a public service to bring the proceedings of this conference to a large audience throughout many areas of the world.

These proceedings are being broadcast over stations in many foreign countries by means of satellite transmission. Through special arrangements with the American Forces Network, this session will be televised to bases of the Armed Forces throughout the Pacific.

By special arrangements, this session will be carried by television in Samoa and the Philippines.

We shall conclude this session of the conference with the Tabernacle Choir singing, "Come Follow Me."

Following the singing, the benediction will be pronounced by Elder James E. Faust, Assistant to the Twelve and supervisor of the South America East Area.

The Tabernacle Choir sang, "Come Follow Me."

The benediction was given by Elder James E. Faust, Assistant to the Twelve and supervisor of the South America East Area.

FIRST DAY AFTERNOON MEETING

SECOND SESSION

The second session of the 146th Annual Conference began at 2:00 P.M. on Saturday, April 3, 1976.

President Spencer W. Kimball presided at this session. Conducting was President N. Eldon Tanner, First Counselor in the First Presidency.

The music was provided by a Primary Children's Choir from the Provo-Orem, Utah area under the direction of Sister Patricia C. Maughan with Brother Roy M. Darley at the organ.

At the beginning of the meeting President N. Eldon Tanner made the following remarks:

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President N. Eldon Tanner

We extend a welcome to all assembled in this historic Tabernacle on Temple Square in this the second session of the 146th Annual Conference of The Church of Jesus Christ of Latter-day Saints. We also welcome the many members of the Church and friends tuned to these proceedings by radio and television. President Spencer W. Kimball, who presides at this and all other sessions of the Conference, has asked me to conduct this session. We note that there are overflow congregations in the Assembly Hall, where Elders W. Grant Bangerter and Loren C. Dunn preside, and in the Salt Palace, where Elders Eldred G. Smith and Robert L. Simpson preside.

We are pleased to acknowledge special guests present this afternoon—government and education leaders, as well as regional representatives, stake and temple presidencies, patriarchs, bishops, and officers and members of the general boards and committees.

The General Priesthood Session of the Conference to be held this evening will be transmitted over closed-circuit from the Salt Lake Tabernacle to over 230,000 men of the Priesthood assembled in approximately 1,050 buildings throughout the United States, Canada, Australia, New Zealand, Korea, Okinawa, and the Philippines, and by way of closed circuit television to the Assembly Hall, Salt Palace, and to 12 stake buildings in Salt Lake City and on campus at BYU.

We are favored this afternoon by the presence of a Primary Children's Choir from the Provo-Orem Area under the direction of Sister Patricia C. Maughan with Brother Roy M. Darley at the organ.

The choir will begin this service by singing, "Oh, How Lovely Was The Morning."

The invocation will be offered by Elder William H. Bennett, Assistant to the Twelve.

The Primary Children's Choir sang "Oh, How Lovely Was The Morning." Elder William H. Bennett, Assistant to the Twelve, offered the invocation.

President N. Eldon Tanner

You will be interested to know that the proceedings of this conference will be carried extensively in the United States and Canada over many television and radio stations, originating with KSL in Salt Lake City.

Through the miracle of satellite transmission, sessions of this conference will be heard over radio in countries of Central and South America, Mexico, Australia, and the Philippines.

Broadcasts of these proceedings will be sent to countries in Europe, South and Central America, Mexico, Africa, and parts of Asia via International Short-wave Radio.

We express our appreciation to these owners and operators of radio and television stations for their cooperation in making such an extensive coverage of this conference possible.

The Children's Choir now will sing: "I Wonder When He Comes Again."

The number, "I Wonder When He Comes Again," was rendered by the Primary Children's Choir.

President Tanner

Elder Francis M. Gibbons will now present the statistical report of the Church for the year 1975. This will be followed by the reading of the Auditors Report by Elder Wilford G. Edling of the Church Finance Committee.

Elder Francis M. Gibbons

For the information of the members of the Church:

The First Presidency issued the following statistical report concerning the membership of the Church at the end of the year 1975:

Church Units

Number of stakes of Zion at the close of 1975	737
Number of wards	5,095
Number of independent branches in stakes	1,295
Total wards and independent branches in stakes at the close of the year	6,390
Number of mission branches at the close of the year	1,761
Number of full-time missions at the end of the year	134

Church Membership, December 31, 1975

In the stakes	3,126,469
In the missions	445,733
Total membership	3,572,202

Church Growth during 1975

Children blessed in stakes and missions	79,723
Children of record baptized in stakes and missions	50,263
Converts baptized in stakes and missions	95,412

Social Statistics (Based on 1975 data from the stakes and missions)

Birthrate per thousand	27.79
Number of persons married per thousand	13.75
Death rate per thousand	4.36

Priesthood

Members holding the Aaronic Priesthood, December 31, 1975

Deacons	140,832
Teachers	106,934
Priests	178,241
Total number holding Aaronic Priesthood	426,007

Members holding the Melchizedek Priesthood, December 31, 1975

Elders	308,863
Seventies	25,734
High Priests	113,189
Total number holding Melchizedek Priesthood	447,786

Grand total, members

holding Aaronic or Melchizedek Priesthood873,793
(An increase of 32,051 during the year 1975)

Church Organizations (Enrollment)

Relief Society	954,957
Sunday School	3,243,531
Aaronic Priesthood-age young men	257,082
Young Women	223,440
Primary Association	484,261

Welfare Plan

Number of persons assisted during the year	112,715
Number placed in remunerative employment	20,078
Man-days of work donated to the welfare plan (estimated)	330,000
Unit-days of equipment use donated	10,045

Genealogical Society

Names cleared in 1975 for temple ordinances3,394,762
Genealogical records microfilmed in 37 countries during the year brought the total to 876,532 100-foot rolls of microfilm for use of the Church, which

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are the equivalent of over 4,219,504 printed volumes of 300 pages each.

Temples

Number of endowments performed during 1975 in the 16 operating temples	
For the living	47,142
For the dead	3,027,956
Total number of endowments	3,075,098

Church School System

Total 1975 cumulative enrollment in Church schools, including institutes and seminaries	324,670
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THOSE WHO HAVE PASSED AWAY

President Hugh B. Brown, member of the Quorum of the Twelve Apostles and former counselor in the First Presidency; Elder ElRay L. Christiansen, Assistant to the Twelve; Elder Milton R. Hunter of the First Council of the Seventy; Emma Marr Petersen, wife of Elder Mark E. Petersen of the Quorum of the Twelve; Jane "Jennie" Foote Taylor Richards, widow of Stayner Richards, former Assistant to the Twelve; Doyle L. Green, director/editor of Church magazines; David Smith, first president of the Idaho Falls Temple; Elbert Raine Curtis, former superintendent of the YMMIA; Earl C. Crockett, former acting president of BYU; Ivy Baker Priest, former United States Treasurer.

Elder Wilford G. Edling

To the First Presidency of The Church of Jesus Christ of Latter-day Saints.

We have reviewed the annual financial report of the Church for the fiscal year ended August 31, 1975, which includes operations involving the general funds of the Church and funds of other controlled organizations, the accounts of which are maintained by the Financial Department of the Church. We have also examined the budgeting, accounting, and auditing procedures employed and the manner in which funds received and expenditures are controlled. We have determined the expenditures of general Church funds were authorized by the First Presidency and by budgetary

procedures and that the budget is authorized by the Council on Disposition of the Tithes comprised of the First Presidency, the Council of the Twelve, and the Presiding Bishopric. The Committee on Expenditures, in weekly meetings, administers the expenditure of funds under the budget.

Modern accounting technology and equipment are employed by the Financial Department in keeping abreast of rapid Church expansion and changing methods of electronic data processing. Continuous attention is being given to the position of the Church under federal and various state statutes which

subject churches to taxation on certain types of income.

The Auditing Department, which is independent of all other departments, conducts a regular program of auditing the organizations referred to above, including the missions, on a worldwide basis. The extent and scope of its operations in safeguarding the resources of the Church are increasing commensurate with the growth and widening activities of the Church. The audit of local funds of wards and stakes is assigned to stake-appointed auditors. Incorporated businesses owned or controlled by the Church, for which accounts are not maintained in the Financial Department, are audited by professional auditing firms or by governmental regulatory agencies.

Based on our review of the annual financial report of the Church and our

study of the accounting and auditing methods by which financial operations are controlled, together with continuing discussions with personnel of the Financial and Auditing Departments, we are of the opinion that the general funds of the Church have been properly accounted for and expenditures of funds during the fiscal year ending August 31, 1975, were made in accordance with established procedures outlined herein.

Respectfully submitted,
CHURCH FINANCE COMMITTEE

Wilford G. Edling
Harold H. Bennett
Weston E. Hamilton
David M. Kennedy
Warren E. Pugh

SUSTAINING OF AUTHORITIES

President N. Eldon Tanner

We shall now present the General Authorities, General Officers, and General Auxiliary Officers of the Church for your sustaining vote.

It is proposed that we sustain President Spencer W. Kimball as prophet, seer, and revelator and President of The Church of Jesus Christ of Latter-day Saints. All in favor please manifest it by raising the right hand; those opposed by the same sign. Nathan Eldon Tanner as first counselor in the First Presidency and Marion G. Romney as second counselor in the First Presidency. All in favor please signify it. Those opposed by the same sign.

It is proposed that we sustain as President of the Council of the Twelve, Elder Ezra Taft Benson. All in favor

please manifest it. Those opposed by the same sign.

As the Quorum of the Twelve: Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, LeGrand Richards, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson, Boyd K. Packer, Marvin J. Ashton, Bruce R. McConkie, L. Tom Perry, and David B. Haight. All in favor please manifest it. Those opposed by the same sign.

And as Patriarch to the Church, Eldred G. Smith. All in favor please manifest it. Those opposed by the same sign.

And the counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church as prophets, seers, and revelators. All in favor please manifest it. Those opposed by the same sign.

And as Assistants to the Twelve:

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Alma Sonne, Sterling W. Sill, Henry D. Taylor, Alvin R. Dyer, Franklin D. Richards, Theodore M. Burton, Bernard P. Brockbank, James A. Cullimore, Marion D. Hanks, Joseph Anderson, William H. Bennett, John H. Vandenberg, Robert L. Simpson, O. Leslie Stone, James E. Faust, J. Thomas Fyans, Neal A. Maxwell, William Grant Bangerter, Robert D. Hales, Adney Y. Komatsu, and Joseph B. Wirthlin. All in favor please manifest it. Those opposed by the same sign.

Spencer W. Kimball as Trustee-in-trust for The Church of Jesus Christ of Latter-day Saints. All in favor please manifest it. Those opposed by the same sign.

As presidents of the Seventy and as members of the First Quorum of the Seventy: Seymour Dilworth Young, Albert Theodore Tuttle, Paul H. Dunn, Hartman Rector, Jr., Loren C. Dunn, Rex D. Pinegar, and Gene Raymond Cook. All in favor please manifest it. Those opposed by the same sign.

As additional members of the First Quorum of the Seventy: Charles A. Didier, William R. Bradford, George P. Lee, Carlos E. Asay, M. Russell Ballard, Jr., John Holbrook Groberg, Jacob de Jager. All in favor please manifest it. Those opposed by the same sign.

As the Presiding Bishopric: Victor L. Brown, Presiding Bishop; H. Burke Peterson, first counselor; Vaughn J. Featherstone, second counselor. All in favor please manifest it. Those opposed by the same sign.

As Regional Representatives of the Twelve: all Regional Representatives of the Quorum of the Twelve as they are at present constituted.

As Melchizedek Priesthood Department: Franklin D. Richards, managing director, with James A. Cullimore and Marion D. Hanks as associate managing directors. The Melchizedek Priesthood MIA: Marion D. Hanks, managing director, with all members of the committee as now constituted.

The Aaronic Priesthood under the

direction of the Presiding Bishopric—Victor L. Brown, H. Burke Peterson, and Vaughn J. Featherstone—with Rulon Gerald Craven as director and with all members of the committee as at present constituted. The Young Women: Ruth Hardy Funk, president; Hortense H. Child, first counselor; Ardeth G. Kapp, second counselor; and all members of the committee as at present constituted.

The Relief Society: Barbara Bradshaw Smith, president; Janath Russell Cannon, first counselor; Marian Richards Boyer, second counselor; with all members of the board as at present constituted.

The Sunday School: Russell M. Nelson, president; B. Lloyd Poelman, first counselor; Joe J. Christensen, second counselor; with all members of the board as at present constituted.

The Primary Association: Naomi Maxfield Shumway, president; Sarah Melissa Broadbent Paulsen, first counselor; Colleen Bushman Lemmon, second counselor; with all members of the board as at present constituted.

The Church Board of Education: Spencer W. Kimball, Nathan Eldon Tanner, Marion G. Romney, Ezra Taft Benson, Gordon B. Hinckley, Thomas S. Monson, Boyd K. Packer, Marvin J. Ashton, Bruce R. McConkie, Marion D. Hanks, Paul H. Dunn, Victor L. Brown, and Barbara B. Smith. All in favor please manifest it. Those opposed by the same sign.

The Church Finance Committee: Wilford J. Edling, Harold H. Bennett, Weston E. Hamilton, David M. Kennedy, and Warren E. Pugh.

Tabernacle Choir: Oakley S. Evans as president, Jerold D. Ottley as conductor, Donald H. Ripplinger as associate conductor, Alexander Schreiner as chief organist, and Robert Cundick and Roy M. Darley as organists. All in favor please manifest it. Those opposed by the same sign.

These brethren whom you have just sustained as members of the First

Quorum of the Seventy will hold the same authority as Assistants to the Twelve.

President N. Eldon Tanner

President Kimball has suggested that Elders Asay, Ballard, Groberg, and de Jager take their places with the General Authorities.

The brethren you have just sustained as members of the First Quorum of Seventy will hold the same authority as Assistants to the Twelve.

President Kimball has asked me to read a very important resolution for your sustaining vote.

"At a meeting of the Council of the First Presidency and the Quorum of the Twelve held in the Salt Lake Temple on March 25, 1976, approval was given to add to the Pearl of Great Price the two following revelations:

First, a vision of the celestial kingdom given to Joseph Smith the Prophet in the Kirtland Temple, on

January 21, 1836, which deals with the salvation of those who die without a knowledge of the Gospel; and second, a vision given to President Joseph F. Smith in Salt Lake City, Utah, on October 3, 1918, showing the visit of the Lord Jesus Christ in the spirit world, and setting forth the doctrine of the redemption of the dead."

It is proposed that we sustain and approve this action and adopt these revelations as part of the standard works of The Church of Jesus Christ of Latter-day Saints.

All those in favor manifest it. Those opposed, if any, by the same sign.

Thank you. President Kimball, the voting seems to be unanimous in the affirmative.

President Tanner

Elder David B. Haight of the Quorum of the Twelve will now address us.

Elder David B. Haight

Of the Council of the Twelve

I hope you felt of the sweet spirit of this Primary chorus that has blessed this meeting. Did you hear their message? Did you hear what they said?

*I wonder when He comes again
Will I be ready there
To look upon His loving face,
And join with Him in prayer?*

"I Wonder, When He Comes Again," by Mirla Greenwood Thyne

The prophet Alma said little children have words given unto them many times which confound the wise and the learned. (See Al. 32:23.) I'm sure we've seen an example of that here this day.

Knowledge of the Savior

A few hours after President Kimball ordained and set me apart, I traveled to meetings in Norfolk, Virginia. My soul was still filled with wonderment. But as I entered the meeting room of a regional conference of Young Adults, they were singing "I Need Thee Every Hour." They had heard of my call. These young people knew my need—knew how deeply I needed the help of the Lord. My heart was overflowing with emotion as I tried to join them as they sang, "I need thee: O I need thee: Every hour I need thee!

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O bless me now, my Savior; I come to thee." (*Hymns*, no. 79.)

The weight of this new calling and the responsibility to which you have just sustained me would be overwhelming were it not for my knowledge of the Savior.

I have prayed daily for a deeper understanding of the Master as I prepare for this sacred responsibility of being a special witness to all the world. His words seem clearer to me now. He said, "Learn of me, and listen to my words; walk in the meekness of my Spirit, and you shall have peace in me. . . .

"Thou shalt declare repentance and faith on the Savior," he said, "and remission of sins by baptism, and by fire, yea, even the Holy Ghost." (D&C 19:23, 31.)

The Savior said, "Arise and gird up your loins, take up your cross, follow me, and feed my sheep." (D&C 112:14.)

The Master's instructions

The Savior's declaration "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3) now has a more profound meaning to me. It is not only my desire but my sacred obligation to help others to know and to understand this. Times have changed since Christ's true and only church was restored to the earth, but today the needs are the same and the promises assuring. Listen to this:

"Draw near unto me and I will draw near unto you; seek me diligently and ye shall find me; ask, and ye shall receive; knock, and it shall be opened unto you." (D&C 88:63.)

Our challenges are the same: "Thou shalt preach the fulness of my gospel, which I have sent forth in these last days, the covenant . . . to recover my people." (D&C 39:11.)

"Again I say unto you, hearken and hear and obey the law which I shall give unto you." (D&C 42:2.)

The Master's instructions to us, given then, are the same today:

"And now, behold, I give unto you a commandment, that when ye are assembled together ye shall instruct and edify each other, that ye may know how to act and direct my church. . . .

"And ye are to be taught from on high." He went on to say, "Sanctify yourselves and ye shall be endowed with power." (D&C 43:8, 16.)

His promises are clear to us today. "If thou shalt ask, thou shalt receive revelation upon revelation, knowledge upon knowledge." (D&C 42:61.)

And then that great promise: "And if your eye be single to my glory, your whole bodies shall be filled with light, and there shall be no darkness in you; and that body which is filled with light comprehendeth all things." (D&C 88:67.)

The Calling of an Apostle

Just as I have been instructed and counseled by President Kimball, others through the years have been so counseled. One hundred forty-six years ago when the Church was restored, the First Presidency instructed Parley P. Pratt, a newly called member of the Twelve: "O, Lord, smile from heaven upon this thy servant; forgive his sins, sanctify his heart, and prepare him to receive the blessing. . . . Increase his intelligence, communicate to him all that wisdom, that prudence and that understanding which he needs as a minister of righteousness, and to magnify the apostleship whereunto he is called."

And continuing they said: "You have enlisted in a cause that requires your whole attention. . . . Become a polished shaft. . . . You must endure much toil, much labor, and many privations to become perfectly polished. . . . Your labor must be incessant, and your toil great; you must go forth and labor till the great work is done. . . . Your Heavenly Father requires it; the field is His; the work is His; and He will . . . cheer you . . . and buoy you up. . . .

"Beware of pride," they continued. "Beware of evil; shun the very appearance of it. . . . You will see thousands who, when they first see you, will know nothing about salvation by Jesus Christ. . . .

"Cultivate great humility. . . . Beware . . . the flatterers of the world. . . . Let your ministry be first. Remember, the souls of men are committed to your charge. . . ."

They went on to say to Parley P. Pratt: "It is necessary that you receive a testimony from Heaven . . . so that you can bear testimony to the truth of the Book of Mormon. . . .

"Strengthen your faith. . . .

"You are called to preach the gospel of the Son of God to the nations of the earth; it is the will of your Heavenly Father that you proclaim His gospel to the ends of the earth, and the islands of the sea. . . .

"Be prepared at all times to make a sacrifice of your [life], should God require it. . . . Be always prayerful; be always watchful. . . .

"This gospel must roll, and will roll until it fills the [entire] earth. . . .

"You [will] need a fountain of wisdom, knowledge and intelligence, such as you never had. . . . [God] can endow you without worldly pomp or great parade. . . .

"You must proclaim the gospel in its simplicity and [its] purity." (*Autobiography of Parley P. Pratt*, Deseret Book Co., 1961, pp. 119-26.)

The Quorum of the Twelve

Now I know by the power of the Spirit that this direction and counsel given under the inspiration of the Prophet Joseph Smith, which was meant for the Brethren in those days, is also meant for us. These eleven chosen servants I now have the honor to be associated with have not only placed their all on the altar, but they live lives of righteousness and complete dedication. I hope to follow them and to emu-

late their example. I love each of them. I love the First Presidency and all of the General Authorities. I feel a warmth to my soul when I am in their company.

Of the Twelve, President Joseph F. Smith said, "These twelve disciples of Christ are supposed to be eye and ear witnesses of the divine mission of Jesus Christ. It is not permissible for them to say, I believe, . . . I have accepted it simply because I believe it. . . . The Lord informs us they must *know*, they must get the knowledge for themselves. It must be with them as if they had seen with their eyes and heard with their ears and they know the truth. That is their mission, to testify of Jesus Christ and him crucified and risen from the dead and clothed now with almighty power at the right hand of God, the Savior of the world . . . That is the doctrine and the truth that it is their duty to preach to the world . . . that Joseph [Smith] is a prophet of God, and was authorized and qualified to lay the foundation of the kingdom of God." (*Gospel Doctrine*, p. 178.)

Spirit of Revelation

I know that the spirit of revelation is as essential for us today as it was for the Twelve during the Savior's earthly ministry. There occurred an incident which some writers regard as a culminating point of the Savior's ministry. You recall that he asked the Twelve two momentous questions. First, he asked, "Whom do men say that I the Son of man am?" (Matt. 16:13.) The apostles spoke words of soberness and truth but made the admission that the Messiah had not been recognized by the world which he came to save. The apostles repeated the guesses of the people. Some said he was John the Baptist; some said he was a new Elijah; others saw in him the tenderness of Jeremiah and thought that *he* had come. And many looked on him as a prophet. The light had shone in the darkness, but the darkness comprehended it not. (See

John 1:5.) We can only imagine the disappointment as the Savior directed the second question to the apostles when he said: "But whom say ye that I am?" (Matt. 16:15.)

Peter's testimony

The Savior needed to convert them, and they needed to convert the world. The answer came. Peter had the immortal honor of giving utterance for them all:

"Thou art the Christ, the Son of the living God." (Matt. 16:16.)

This answer came from the senior of the apostles. The apostles now recognized in Jesus of Nazareth the promised Messiah of their nation and a Son of David; but he was more than this—even "the son of the living God."

"Jesus answered and said unto him, Blessed art thou, Simon [son of Jonas]: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

"And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. 16:17-19.)

This confirmation of Peter was also Jesus' testimony of himself and a promise that we who can so acknowledge are blessed when we are led by the Spirit of God. Here was the promise that his church, founded on the rock of inspired revelation, should remain unconquered by all powers of hell. Here was the conferring upon his church the power to open and shut, to bind and loose, and the promise that the keys of the priesthood, righteously exercised on earth, would be ratified in heaven.

God bless us with faith in Christ—the faith Christ stressed when he ap-

peared to the eleven. Thomas, you recall, wanted proof—wanted to personally see what had been described to him. The Savior said, "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." (John 20:29.)

Testimony of Jesus Christ

I have not seen, but I know. I have always known, but now I have received a greater assurance and pray that I will always know that this is the gospel of the Lord Jesus Christ, that it has been restored in our day, that God is a reality. I know that he lives, that man was created in his image and likeness. I know that Jesus of Nazareth, born of Mary, is the Christ, the Son of God, and that there is no other name under heaven by which man can be saved. I know that he lives now—today—and that salvation is only through him; that he will bring us back, if worthy, to the presence of God, our Eternal Father.

I pray the divine spark will develop into a firm knowledge and conviction in all of us, and that through personal revelation we will know that Jesus is the son of the living God, that President Kimball is the only man on earth who holds and exercises in righteousness the keys of the kingdom and is the mouthpiece of God on earth.

Bless us with heavenly inspiration to know and to be prepared for His coming—for he will come as King of kings, to reign forever and ever. I so testify to you, as I pray in his holy name. Amen.

President N. Eldon Tanner

Elder David B. Haight of the Council of the Twelve has just spoken to us. We shall now hear from Elder S. Dilworth Young of the First Council of Seventy.

Elder S. Dilworth Young

Of the First Council of the Seventy

We welcome the four new members of the First Quorum of the Seventy and assure them of our love, our complete sustaining and acceptance of their appointments, and shall do our best to be cooperative with them in their work.

The still small voice

I read you an experience of Elijah which I find in 1 Kings, the nineteenth chapter.

"And he said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake:

"And after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice.

"And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah?" (1 Kings 19:11-13.)

When Elijah knew that he was in communication with the Lord, he told him of his great trouble and why he was hiding in the cave. He then received instruction as to just what to do.

Twenty-seven hundred years later we have had restored to us the means by which we can hear the voice of the Lord. As Elijah discovered, it will not be in the whirlwind, or in thunder, or in lightning, or in any spectacular display. It will come, as to Elijah, in a "still small voice."

The Spirit of the Lord

I do not pretend to list all of the ways in which the Lord may choose to speak to his chosen prophet. We could

name personal appearances, voices out of a cloud, and of course the one just mentioned.

But to the member of the Church intent on keeping the commandments, needing personal guidance in his daily affairs, pleading for the life of his wife or his child who is desperately ill, the Lord has indicated many times that the answer will come by the "still small voice." How may I, then, know how to receive and what to expect?

First, the Lord will speak by his Spirit, which is the Holy Ghost. In speaking to the Twelve in 1829 the Lord said, referring to the words he had given:

"For it is my voice which speaketh them unto you; for they are given by my Spirit unto you." (D&C 18:35.)

Later, in 1832, he instructed the elders, "I who speak even by the voice of my Spirit. . . ." (D&C 75:1.)

It is important that we learn to understand when the Lord speaks to us through his Spirit, for it is certain he will do this to the righteous and deserving.

Mind and heart

Secondly, it will come into the mind of the recipient. For example, the prophet Enos was praying to the Lord and described his experience thus:

"And while I was thus struggling in the spirit, behold, the voice of the Lord came into my mind again, saying. . ." (Enos 10.)

What he told Enos is not my immediate concern, but the means used to tell him is here illustrated. The word of the Lord comes into the mind.

Thirdly, let us now listen to the Lord's instruction to Oliver Cowdery, who wanted to translate and was told he might do it.

"Yea, behold, I will tell you in your mind and in your heart, by the Holy

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Ghost, which shall come upon you and which shall dwell in your heart."

And then further to declare its true power, if we should have that happen:

"Now, behold, this is the spirit of revelation; behold, this is the spirit by which Moses brought the children of Israel through the Red Sea on dry ground." (D&C 8:2-3.)

Here then we have added to what Enos said: mind and heart—not the heart that beats but the heart which means "feeling."

Oliver Cowdery tried but failed and was told:

"Behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right.

"But if it be not right you shall have no such feelings, but you shall have a stupor of thought that shall cause you to forget the thing which is wrong; therefore, you cannot write that which is sacred save it be given you from me." (D&C 9:8-9.)

And I might say you might not think it, too, in the same manner.

Causing the bosom to burn is another way of saying that feeling is a big part of the process of revelation.

Feeling

Fourthly, in the terrible rebuke given by Nephi to his brothers concern-

"Ye are swift to do iniquity but slow to remember the Lord your God. Ye have seen an angel, and he spake unto you; yea, ye have heard his voice from time to time; and he hath spoken unto you in a still small voice, but ye were past feeling, that ye could not feel his words; wherefore, he has spoken unto you like unto the voice of thunder, which did cause the earth to shake as if it were to divide asunder." (1 Ne. 17:45.)

I repeat: "He hath spoken unto you in a still small voice, but ye were past

feeling, that ye could not *feel* his words." (Italics added.) Why did he not say, "Ye are past hearing that ye could not hear his words?" Because the assurance comes through feeling.

Must be worthy

If I am to receive revelation from the Lord, I must be in harmony with him by keeping his commandments. Then as needed, according to his wisdom, his word will come into my mind through my thoughts, accompanied by a feeling in the region of my bosom. It is a feeling which cannot be described, but the nearest word we have is "burn" or "burning." Accompanying this always is a feeling of peace, a further witness that what one heard is right. Once one recognizes this burning, this feeling, this peace, one need never be drawn astray in his daily life or in the guidance he may receive. He may also know that if this revelation is in harmony with the revealed principles, that it is right, and if in disharmony, it is not from the Lord. The Lord does not contradict himself. It is vital to everybody to know that no one will ever receive revelation that is contrary to the word given to the living prophet. The application of this principle will prevent many of the frustrations experienced in daily life.

Most of us here have had this experience many times, but there is a great host of our children who have not and who need to be led to understand.

Teach our children

When do we teach this principle? When we become alert to situations which point the need for its application. On an occasion when a small boy got angry at a playmate, he came into the house stating that he would never play with that boy again and would not ever let him into the house. The mother—a wise woman—stopped what she was do-

ing, not later, but that very moment, and said: "Son, we need to go into the bedroom and kneel down and talk to Heavenly Father." There she explained that the boy needed to learn how to forgive and told him he should pray about it. She prayed first and then helped him to start. When they came from the bedroom, the boy looked up at the mother and said: "I guess I'll play with him again. I think he can come here." You might say, answer to prayer. Yes, but it was also the beginning of that boy's hearing the voice of the Lord, and that's important.

There are many times as our youth grow when they will need to seek the Spirit to know how to act or what to do. When do all parents start to teach them? How? Home evenings? Yes, but far more important, when the need is on them, at the moment they need it. Then they understand that, *if righteous*, the voice of the Lord comes into their minds with a certain feeling in the breast, accompanied by a peace. They are receiving the word of the Lord to them.

By this means the Prophet Joseph Smith received revelation, as have those who succeeded him as presidents of the

Church. And by this means the Church keeps in harmony with the Lord's will through President Spencer W. Kimball. By this means we may eventually find our way into eternal life, and I pray we may understand. I bear witness of its truth and of the fact that President Spencer W. Kimball is a prophet, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

We have just listened to Elder S. Dilworth Young of the First Council of Seventy.

The Congregation and Choir will now join in singing, "We Thank Thee, O God, For A Prophet."

After the singing, Elder John H. Vandenberg, Assistant to the Twelve, will speak to us. All arise, please.

The congregation joined the Primary Children's Choir in singing, "We Thank Thee O God For A Prophet."

Elder John H. Vandenberg

Assistant to the Council of the Twelve

Recently, in handling some souvenirs which I possess, I held in my hand a pocket piece which reminded me of a pleasant experience.

Tithing

Several years ago, boarding an aircraft in Denver to return to Salt Lake City, having been invited to be a member of the Church Building Com-

mittee, I met a member of our staff making the same journey. With him was a gentleman he had chanced to meet. Seated in the aircraft together, we engaged ourselves in conversation. I asked the gentleman about his present occupation. He informed us that he was a building engineer, presently engaged in building a church in one of the larger cities in the state of Texas. He recounted to us some of the frustrating experiences that he and their finance

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committee had in raising funds from the members of his church; they had tried most everything such as direct solicitations, dinners, bazaars, some games of chance—none of which was very successful.

To solve the financial problem, they called a special meeting. It was during this meeting, he said, that they had come upon a capital idea, after someone had suggested going to the scriptures to try the Lord's way. The scripture came from Malachi:

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:10.)

From this the committee conceived a unique idea of getting that message to their members by coining a pocket piece made of copper with a coating to make it appear as a bright gold coin, about the size of a fifty-cent piece, inscribed on one side with the words, "One tenth is the Lord's" and on the other side, "Bring ye all the tithes and I will pour you out a blessing that there shall not be room enough to receive it."

These coins, he said, were distributed to the members. The thought was that as the men would reach into their pockets and the ladies into their purses for change, the bright gold coin would be the first item they would see, and it would remind them of their duty. He smiled and handed to each of us the souvenir coin and said: "This was successful! The people have responded and now we are moving ahead with our project."

Devotion of Latter-day Saints

As he said that, I thought, "A true principle discovered, properly applied, brings a correct result."

After some pause, he turned the conversation to us and queried of us as

to our present endeavors, to which we replied: "Coincidentally, we too are engaged in building churches, employed by The Church of Jesus Christ of Latter-day Saints."

"How many churches are you building?" he asked.

"At present, a few hundred," was the reply.

A surprised look appeared on his face. "That's a lot of buildings! How in the world do you pay for them? Where do you get the money?"

"From our Church membership, and coincidentally again, the great secret you discovered in the principle of tithing has been a tenet of the Lord's Church from the early days of its restoration," was the reply.

This afforded an extensive discussion of the great devotion of the Latter-day Saints, not only in paying their tithing, their fast offerings, additional construction funds, temple funds, welfare funds, budgets, missionary funds, etc., but also of their giving much of their free time in Church services, in the administration of and participation in the Church programs. We explained the extensive missionary program and the devotion of our young people to it. He seemed intensely interested, sat back in his seat, and thoughtfully said: "That's amazing! You must have something we do not have."

Gift of the Holy Ghost

Again the question arises, what really is the difference that causes such devotion? Let us go to Joseph Smith for an answer. In December 1839 he was in Washington in company with others trying to obtain redress of grievances for the Saints. In corresponding with his brother Hyrum, he stated that they had had an interview with the president of the United States and reported, and I quote: "In our interview with the President, he interrogated us wherein we differed in our religion from other religions of the day. Brother Joseph said

we differed in mode of baptism, and the gift of the Holy Ghost by the laying on of hands. We considered that all other considerations were contained in the gift of the Holy Ghost." (*History of The Church of Jesus Christ of Latter-day Saints*, 4:42.) That is the gift conveyed to each member as he is confirmed into the Church. Those who respond to that gift are guided by it.

The power of the Holy Ghost was alluded to in the Savior's instructions to his disciples as he spoke to them:

"Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

"And when he is come, he will reprove the world of sin, and of righteousness, and of judgment. . . .

"I have yet many things to say unto you, but ye cannot bear them now.

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." (John 16:7-8, 12-13.)

A pearl of great price

It is through the Holy Ghost that members receive the knowledge and witness of the truth. So influenced, they willingly and voluntarily support the cause of the restored gospel of Jesus Christ. Whatever is required of them, they respond and feel comfortable about it. How else should it be? The price is paid, as portrayed in the simple parable:

"Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

"Who, when he had found one pearl of great price, went and sold all that he had, and bought it." (Matt. 13:45-46.)

Joseph Smith, speaking on the subject, so expressed himself: "Such was, and always will be, the situation of the saints of God, that unless they have an actual knowledge that the course they are pursuing is according to the will of

God they will grow weary in their minds, and faint, for such has been, and always will be, the opposition in the hearts of unbelievers and those that know not God. . . . For a man to lay down his all . . . requires more than mere belief or supposition that he is doing the will of God; but actual knowledge, realizing that, when these sufferings are ended, he will enter into eternal rest, and be a partaker of the glory of God. . . . Let us here observe," he continues, "that a religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation." (*Lectures on Faith*, 6:4, 5, 7.)

A living Church

From certain vantage points, some are privileged to see the growth and vitality of the living Church. In that movement it is seen that faith is increasing in the earth, that God's everlasting covenant is established, and that the fullness of the gospel is being proclaimed. (See D&C 1:21.) This is in harmony with the revelation given through the Prophet Joseph Smith, while spending some of his most burdensome times in the Liberty Jail during the winter and spring of 1838-39. In the midst of that dark world he declared:

"How long can rolling waters remain impure? What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter-day Saints." (D&C 121:33.)

This knowledge which the Almighty pours down upon the heads of the Saints relates to that lost knowledge of the true nature of the Father and of his Son, Jesus Christ: the true purposes and meaning of life; the true doctrines of the gospel, which, when accepted, establish faith in God so essential to eternal life. In the prayer Jesus offered

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in behalf of his disciples and all believers, he said:

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

Purpose of the Gospel

The whole purpose of the gospel plan is to inform mankind that they might act in accord with its principles; it is to help the individual find himself, to bring into his life an answer to his dilemmas. Said one, concerning such a dilemma: "Your greatest problem is yourself. You are also your greatest treasure. If you can get yourself determined upon—find out what you are and what you are for, and if you can discover and develop the elements of value in your nature—your life will take on the beauty of orderliness. . . . I say 'if you can,' for this procedure takes wisdom, and wisdom is a fruit that ripens slowly. Perhaps you are not yet wise, perhaps you are still incapable of self-analysis, perhaps you are confused amid the surface and appearances of life, perhaps your code of conduct is based on the custom of the times and the sayings of alleged sages, perhaps you are disheartened and discouraged, even in frenzy of retreat before the things in your life which seem to oppose you and beat you back. But even so, this is but a condition or mood which is not final. The condition will right itself, the mood will pass." (Richard Wightman)

The gospel in its fulness provides the help needed to "get yourself determined upon—to find out what you are and what you are for."

Pursuing a course

King Benjamin, a prophet in the

Book of Mormon, speaking of the attributes of God, said: "If the knowledge of the goodness of God . . . has awakened you to a sense of your . . . fallen state, . . .

"This is the means whereby salvation cometh. . . .

"Believe in God; believe that he is, and that he created all things, both in heaven and in earth; believe that he has all wisdom, and all power, both in heaven and in earth; believe that man doth not comprehend all the things which the Lord can comprehend.

"And again, believe that ye must repent of your sins and forsake them, and humble yourselves before God; and ask in sincerity of heart that he would forgive you; and now, if you believe all these things see that ye do them." (Mosiah 4:5, 8-10.)

Using this scripture as a base and pursuing a course which the Savior referred to as being "strait" and "narrow" (see Matt. 7:14) will bring one to realize that "he himself is his greatest treasure." Millions have so testified under the power of the Holy Ghost, as they have subscribed themselves to the true doctrine and joined with others in the true Church.

May God bless us and help us to understand this I humbly pray, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder John H. Vandenberg, Assistant to the Twelve, has just addressed us.

Elder Neal A. Maxwell, Assistant to the Twelve, will now speak to us. He will be followed by Elder Theodore M. Burton, Assistant to the Twelve.

Elder Neal A. Maxwell

Assistant to the Council of the Twelve

My fellowmen, it matters so very much how we regard and view Jesus Christ. Some seek to substitute Caesars for Christ. Others are blinded because they are "looking beyond the mark" (Jacob 4:14) when the mark is Christ. Many sects—without the reinforcing rods of revelation—have been badly shaken by theological tremors; the resulting ecclesiastical erosion has been so rapid it is measured in months, not centuries. Some crusaders without a cross have actually removed the divinity of Jesus Christ from the center of their doctrines—only to see all the other doctrinal dominoes tumble, too.

"I am the Light"

Thus, foolishness, fear, and fashion have flattened the theology of many. For them, there is neither shelter nor landmark on the horizon.

There is, however, one people and one church bearing Jesus Christ's name and built upon the fulness of his gospel. This people is seen by the world as eccentric, because they are so Christocentric!

This people strives to follow the counsel of the resurrected Savior, who said, "Hold up your light . . . unto the world. Behold I am the light which ye shall hold up—that which ye have seen me do." (3 Ne. 18:24.)

Today I desire to hold up that light by testifying of Jesus Christ and what he has done according to what I know, have seen, felt, and heard in my life. This testimony involves my reason and my experience—the two limited but helping witnesses! Happily, there has been given to me the third witness of the Spirit—the unimpeachable and convincing witness!

My only regret is that what follows is apt to be the verbal equivalent of a child's enthusiastic finger painting—be-

cause my tongue cannot tell all I know. Even so . . .

Christ's first estate

I testify that in our first estate Jesus was the incomparable individual among all our Father's spirit children. He helped to prepare this planet for us and led—not pushed—us from our pre-mortal post. I thank him for the untold things he did, across the ages of that first estate, to prepare perfectly for his unique role—while I was doing so very much less. I thank him, further, for not deserting those of us who are slow or stragglers.

I testify that his intelligence is vastly superior in every field to the very brightest mortals in those fields and that his intellect in scope and truth far exceeds all human intellects. I thank him for encapsulating that exquisite mind in both perfect love and perfect humility. His brilliance is not the "catch-me-if-you-can" kind, but a pleading and patient, "Come, follow me." (Luke 18:22.)

I testify that his premortal performance reflected both an astonishing selflessness and a breathtaking commitment to freedom as a condition of our genuine growth. I thank him for combining his long view of our needs with a short step forward to volunteer his services. Never has anyone offered so much to so many in so few words as when Jesus said, "Here am I, send me." (Abr. 3:27.)

I testify that he assisted in the creation and management not only of this planet, but other worlds. His grasp is galactic, yet he noticed the widow casting in her mite. I am stunned at his perfect, unconditional love of all. Indeed, "I stand all amazed at the love Jesus offers me." ("I Stand All Amazed," *Hymns*, no. 80.)

Savior and Redeemer

I testify that Jesus was, in fact, actually proffered the kingdoms of this world by Satan. I thank him for declining this specious offer since all eternity would have been shaken, for Jesus' grip on himself was also mankind's hold on the future.

I testify that he is the Divine Savior and Redeemer of all mankind. He who did not need to die himself was willing to be bound by the chains of death so he could break them for all mankind. I testify that he is thereby our advocate with the flawless Father. I thank him for letting us decide how we will regard him, our Rescuer. I thank him for his discerning way of knowing us without controlling us, for never letting the needs of now crowd out the considerations of eternity.

I testify that in eloquent example he partook voluntarily of the bitter cup in the awful, but for him avoidable, atonement; we must, therefore, drink from our tiny cups. I thank him for likewise not interceding on our behalf, even when we pray in faith and reasonable righteousness, for that which would not be right for us. Our glimpse of Gethsemane should teach us that all prayers are petitions!

Repentance

I testify that, though he never needed it, he gave to us what we desperately needed—that program of progress—repentance, which beckons us to betterness. I thank him for helping me, even forgiving me, when I fall short, when I testify of things known but which are beyond the border of my behavior, and for helping me to advance that border, bit by bit. His relentless redemptiveness exceeds my recurring wrongs.

A Perfect Leader

I testify that he has given us, and

will give us, living prophets. I thank him for his superb selection of his special witnesses and for his omniscient orchestration of their varied gifts in a symphony of salvation.

I testify that he was raised in a lowly town and thank him for the example of rising above his beginnings without renouncing them and for then surmounting all that was set before him.

I testify that the Jehovah introduced by thunderings and lightnings to a gathered Israel at Sinai (see Exod. 19:16-18) is the same Jesus who later lamented, "O Jerusalem, Jerusalem . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings" (Matt. 23:37.) I thank him for such repeated reachings out to mankind, whether in phenomenal power or in quiet conversation at a wellside.

I testify that he is the Perfect Example and Leader, not asking us to do what he has not done, not asking us to endure what he has not endured, giving us enough, but not more than we can manage. I thank him who did everything perfectly for sharing his precious work with those of us who then do it so imperfectly.

I testify that he and the Father are serious about stretching our souls in this second estate. I thank him for truly teaching us about our personal possibilities and for divinely demonstrating directions—not just pointing.

A powerful witness—He lives!

I testify that just as he has helped to carefully construct this second estate for all mankind, he also has helped to carefully construct each of our little universes of experience. I thank him for blessing me therein with a wife, children, parents, leaders, and friends to help me. I thank him now for the tender times, the jarring times, the perplexing times, and even for the times when my learning is so painfully public—lest in such moments to come I am too taxed

to testify or too anguished to appreciate.

I thank Jesus for foregoing fashionableness and for enduring not only the absence of appreciation but also for speaking the truth, knowing beforehand that misunderstanding and misrepresentation would follow. I thank him for his marvelous management of time, for never misusing a moment, including the moments of meditation. Even his seconds showed his stewardship.

No son ever complemented his Father so gracefully, honored his Father so constantly, or trusted his Father so completely as did Jesus.

Thus, I add my small voice to the anthem of appreciation that has proceeded from this pulpit over the decades. I gladly and unashamedly acknowledge Jesus of Nazareth, Savior and King!

Last of all, I witness that he lives—with all that those simple words imply. I know I will be held accountable for this testimony; but, as hearers or readers, you are now accountable for my witness—which I give in the very name of Jesus Christ. Amen.

Elder Theodore M. Burton

Assistant to the Council of the Twelve

My brothers and sisters, to those testimonies Brother Maxwell has given us, I add my hearty "Amen." When I was a young boy we used to sing a hymn in Sunday School entitled "In Our Lovely Deseret." We called it the Word of Wisdom song, but it was one of our favorite hymns and we used to sing it with enthusiasm. One of the verses reads:

*That the children may live long, And be
beautiful and strong,
Tea and coffee and tobacco they despise,
Drink no liquor, and they eat But a very
little meat;
They are seeking to be great and good
and wise.
"In Our Lovely Deseret," Deseret
Sunday School Songs, no. 114.*

Word of Wisdom

I was taught at home and in Church to keep the Word of Wisdom. So from my early youth I learned an important lesson: to avoid those things which were injurious to my body.

As a matter of fact, we seldom had a conference in those days without a talk about the Word of Wisdom. Today I would like to revert back to that practice and speak of that revelation which the Lord gave to Joseph Smith on February 27, 1833, found in the Doctrine and Covenants as section 89. Although the evils connected with excessive use of alcohol had long been recognized, at that time it was not known how pernicious the use of alcohol could be. The dangers involved in the use of tobacco, tea, coffee, and the excessive use of meat were just not known in those early days. But the Lord knew of these perils and warned his children in order to protect them both in body and in mind. In my opinion, there is great need for such counseling in this day in which we live.

Use of drugs

During the decade of the 1960s there was much ado about the drug culture, and with very good cause. As we saw people, especially young adults,

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destroy their bodies and minds by the use of narcotic and habit-forming drugs, we were most alarmed. While this practice is still giving us great concern, so much publicity has been given to its destructive effects that the practice, at least by the older teenagers and young adults, has decreased somewhat.

The use of drugs, however, is still a very serious problem among younger teenagers, who have not yet reached the maturity nor gained the wisdom to know how destructive such practices can be. In their bravado and inexperience in life, such very young persons are tempted to try these drugs on an experimental basis, with resulting destruction of both body and mind. Before they are aware, they are made captives of these vicious habits. They find they have a tiger by the tail and can neither hold on, nor dare let go. Too late they find themselves caught in a terrible predicament.

Alcohol and tobacco

Frightening and vicious though drug use is, equally destructive in the long run is the use of alcohol and tobacco. They constitute our major drug problem today, for these substances are truly drugs and should be so regarded. The problem with these particular drugs is that their effects are more gradual. Because the destruction is not immediately apparent, young and old alike do not realize their harmful effects until the damage already has been done. When cancer, emphysema, and heart trouble result from prolonged use of tobacco, all the repentance in the world cannot save a person from the suffering caused by such bodily injury. When an alcoholic has lost health, job, family, and reputation, regretting the start of using alcoholic beverages is small consolation for a ruined life.

Some of my friends have asked me why, as a scientist, I do not speak out against the use of such substances. "Because of your scientific background as a

former professor of chemistry, you can speak with authority," my friends have said. "Because of your knowledge and scientific experience people will believe *you!* Think of the good you could do as a trained scientist to save our people!" All I can answer is that we have hundreds of well-trained and experienced scientists in our Church. They are just as well qualified as I am to speak about the Word of Wisdom and to show how this revelation has been scientifically corroborated and affirmed.

Warning not enough

But let me make a further statement. Scientific confirmation of the Word of Wisdom has not kept our youth from experimenting with tobacco, marijuana, alcoholic beverages, or any other drug. Every package of cigarettes and every advertisement thereof carries a prominent label:

WARNING: The Surgeon General Has Determined That Cigarette Smoking Is Dangerous to Your Health.

But this warning from a scientist does not keep people from smoking. The 50,000 killed and 800,000 injured annually in the United States as a result of drinking drivers would cause a wave of protest marches if the United States were engaged in military action and had such casualties. Yet very little word of protest is raised about the continued, even increasing, use of alcohol among drivers of motor-driven vehicles. Neither of these confirmations of the Word of Wisdom deters people from smoking and drinking. Both are on the increase in spite of scientific evidence and experience which demonstrate how injurious these practices are.

If a warning label such as is found on every package of cigarettes were placed on every can or package of dog or cat food, the purchase and use of such pet foods would come to a screeching halt. People would never even think

of feeding such material to their pets. People think too much of their dog or their cat to so carelessly endanger its life. Yet they ignore those very same warnings when they are given to human beings. One must draw the conclusion that people have a higher regard for their pets than they have for themselves or for their own children. It is a sobering thought.

Given by revelation

However, there is a better reason why I should speak about the Word of Wisdom than because I am a scientist. I have been called as a General Authority and as such have been given a special stewardship to teach people the truth. As a General Authority I have a solid, personal witness that Jesus Christ is the Savior and Redeemer of all mankind. I know that he is the Creator and that he knows the end from the very beginning. As the Creator of man, he *knows* which things are good for our bodies and which things are injurious to us. Jesus Christ as the God of this world has told us that alcoholic beverages, tobacco, tea, and coffee are all destructive of our health. The continued use of these substances will cause us misery and sorrow. They are not only injurious to our health, but actually destructive of our bodies and minds.

Since I know that God lives and that these instructions come from him, I am in a better position as a servant of God to warn the people of the world and members of the Church in particular against such dangers than I would ever be as a scientist. God has warned us and forewarned us by giving us the Word of Wisdom as a revelation. As God's servant I pass on that knowledge for the benefit of those who hear or will see these words. I repeat that the use of tobacco, tea, coffee, and alcoholic beverages of any kind is not only displeasing to the Lord, but also destructive of your body and mind.

Great promises if faithful

I do not know what the Lord had in mind when the following words were given, but I accept them at face value:

"And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

"And shall find wisdom and great treasures of knowledge, even hidden treasures;

"And shall run and not be weary, and shall walk and not faint.

"And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them." (D&C 89:18-21.)

When I read about "health in [the] navel and marrow in [the] bones," I think of the possibility of a devastating plague that could overtake the world as a result of widespread pollution from radiation hazards in a future war. Could this, then, be one way the Lord might use of separating the obedient from the disobedient? Could there be some connection between these forbidden substances and radioactive particles which could cause increased absorption in the bone marrow, with resultant increased possibility of damage? I do not know.

I do know that if we keep the Word of Wisdom, the destroying angel will spare us. I do know that God has counseled us not to use alcoholic beverages, tea, or coffee, and has told us not to use tobacco. How unwise it is to use any substance which is habit forming and harmful to the body. The word of the Lord is enough to guide me in my life. I urge you, then, to listen carefully to these words of warning, not only to avoid the use of those things which are harmful to your bodies, but also to use those foods *recommended* by the Lord with prudence and thanksgiving.

The Lord has spoken. Of this I bear my witness in the name of Jesus Christ. Amen.

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President N. Eldon Tanner

Elder Theodore M. Burton, Assistant to the Twelve, has just addressed us.

Elder Boyd K. Packer of the Council of the Twelve will be our concluding speaker.

Elder Boyd K. Packer

Of the Council of the Twelve

I speak today to the youth of the Church, the Aaronic Priesthood and the young women, and these wonderful young people in our choir. In order to teach a lesson not easily learned, I will relate an experience.

An experience in Africa

I have always been interested in animals and birds and when I was a little boy and the other children wanted to play cowboy, I wanted to go on safari to Africa and would pretend I was hunting the wild animals.

When I learned to read, I found books about birds and animals and came to know much about them. By the time I was in my teens I could identify most of the African animals. I could tell a klipspringer from an impala, or a gemsbok from a wildebeest.

I always wanted to go to Africa and see the animals, and finally that opportunity came. Sister Packer and I were assigned to tour the South Africa Mission with President and Sister Howard Badger. We had a very strenuous schedule and had dedicated eight chapels in seven days, scattered across that broad continent.

President Badger was vague about the schedule for September 10th. (That happens to be my birthday.) We were in Rhodesia, planning, I thought, to return

to Johannesburg, South Africa. But he had other plans, and we landed at Victoria Falls.

"There is a game reserve some distance from here," he explained, "and I have rented a car, and tomorrow, your birthday, we are going to spend seeing the African animals."

Now I might explain that the game reserves in Africa are unusual. The people are put in cages, and the animals are left to run free. That is, there are compounds where the park visitors check in at night and are locked behind high fences until after daylight they are allowed to drive about, but no one is allowed out of his car.

We arrived in the park in the late afternoon. By some mistake, there were not enough cabins for all the visitors, and they were all taken when we arrived. The head ranger indicated that they had a cabin in an isolated area about eight miles from the compound and we could spend the night there.

Because of a delay in getting our evening meal, it was long after dark when we left the compound. We found the turnoff and had gone up the narrow road just a short distance when the engine stalled. We found a flashlight and I stepped out to check under the hood, thinking that there must be a loose connection or something. As the light flashed on the dusty road, the first thing I saw was lion tracks!

Back in the car, we determined to content ourselves with spending the night there! Fortunately, however, an hour or two later we were rescued by the driver of a gas truck who had left the compound late because of a problem. We awakened the head ranger and in due time we were settled in our cabin. In the morning they brought us back to the compound.

We had no automobile, and without telephones there was no way to get a replacement until late in the day. We faced the disappointment of sitting around the compound all day. Our one day in the park was ruined and, for me, the dream of a lifetime was gone.

I talked with a young ranger, and he was surprised that I knew many of the African birds. Then he volunteered to rescue us.

"We are building a new lookout over a water hole about twenty miles from the compound," he said. "It is not quite finished, but it is safe. I will take you out there with a lunch, and when your car comes late this afternoon we will bring it out to you. You may see as many animals, or even more, than if you were driving around."

On the way to the lookout he volunteered to show us some lions. He turned off through the brush and before long located a group of seventeen lions all sprawled out asleep and drove right up among them.

We stopped at a water hole to watch the animals come to drink. It was very dry that season and there was not much water, really just muddy spots. When the elephants stepped into the soft mud the water would seep into the depression and the animals would drink from the elephant tracks.

Crocodiles

The antelope, particularly, were very nervous. They would approach the mud hole, only to turn and run away in

great fright. I could see there were no lions about and asked the guide why they didn't drink. His answer, and this is the lesson, was "Crocodiles."

I knew he must be joking and asked him seriously, "What is the problem?" The answer again: "Crocodiles."

"Nonsense," I said. "There are no crocodiles out there. Anyone can see that."

I thought he was having some fun at the expense of his foreign game expert, and finally I asked him to tell us the truth. Now I remind you that I was not uninformed. I had read many books. Besides, anyone would know that you can't hide a crocodile in an elephant track.

He could tell I did not believe him and determined, I suppose, to teach me a lesson. We drove to another location where the car was on an embankment above the muddy hole where we could look down. "There," he said. "See for yourself."

I couldn't see anything except the mud, a little water, and the nervous animals in the distance. Then all at once I saw it!—a large crocodile, settled in the mud, waiting for some unsuspecting animal to get thirsty enough to come for a drink.

Suddenly I became a believer! When he could see I was willing to listen, he continued with the lesson. "There are crocodiles all over the park," he said, "not just in the rivers. We don't have any water without a crocodile somewhere near it, and you'd better count on it."

The guide was kinder to me than I deserved. My "know-it-all" challenge to his first statement, "crocodiles," might have brought an invitation, "Well, go out and see for yourself!"

I could see for myself that there were no crocodiles. I was so sure of myself I think I might have walked out just to see what was there. Such an arrogant approach could have been fatal! But he was patient enough to teach me.

"Spiritual Crocodiles"

My young friends, I hope you'll be wiser in talking to your guides than I was on that occasion. That smart-aleck idea that I knew everything really wasn't worthy of me, nor is it worthy of you. I'm not very proud of it, and I think I'd be ashamed to tell you about it except that telling you may help you.

Those ahead of you in life have probed about the water holes a bit and raise a voice of warning about crocodiles. Not just the big, gray lizards that can bite you to pieces, but *spiritual crocodiles*, infinitely more dangerous, and more deceptive and less visible, even, than those well-camouflaged reptiles of Africa.

These spiritual crocodiles can kill or mutilate your souls. They can destroy your peace of mind and the peace of mind of those who love you. Those are the ones to be warned against, and there is hardly a watering place in all of mortality now that is not infested with them.

On another trip to Africa I discussed this experience with a game ranger in another park. He assured me that you can *indeed* hide a crocodile in an elephant track—one big enough to bite a man in two.

He then showed me a place where a tragedy had occurred. A young man from England was working in the hotel for the season. In spite of constant and repeated warnings, he went through the compound fence to check something across a shallow splash of water that didn't cover his tennis shoes.

"He wasn't two steps in," the ranger said, "before a crocodile had him, and we could do nothing to save him."

Guides

It seems almost to be against our natures, particularly when we are young, to accept much guidance from others. But, young people, there are

times when, regardless of how much we think we know or how much we think we want to do something, that our very existence depends on paying attention to the guides.

Now, it is a gruesome thing to think about that young man who was eaten by the crocodile. But that is not, by any means, the worst thing that could happen. There are moral and spiritual things far worse even than the thought of being chewed to pieces by a monstrous lizard.

Fortunately there are guides enough in life to prevent these things from happening if we are willing to take counsel now and again.

Some of us are appointed now, as you will be soon, to be guides and rangers. Now we don't use those titles very much. We go under the titles of parents—father and mother—bishop, leader, adviser. Our assignment is to see that you get through mortality without being injured by these spiritual crocodiles.

All of the training and activity in the Church has as its central purpose a desire to see you, our young people, free and independent and secure, both spiritually and temporally

Listen to counsel

If you will listen to the counsel of your parents and your teachers and your leaders when you are young, you can learn how to follow the best guide of all—the whisperings of the Holy Spirit. That is individual revelation. There is a process through which we can be alerted to spiritual dangers. Just as surely as that guide warned me, you can receive signals alerting you to the spiritual crocodiles that lurk ahead.

If we can train you to listen to these spiritual communications, you will be protected from these crocodiles of life. You can learn what it feels like to be guided from on high. This inspiration can come to you now, in all of your activities, in school, and dating—not just in your Church assignments.

Become spiritually strong

Learn how to pray and how to receive answers to your prayers. When you pray over some things, you must patiently wait a long, long time before you will receive an answer. Some prayers, for your own safety, must be answered immediately, and some promptings will even come when you haven't prayed at all.

Once you really determine to follow that guide, your testimony will grow and you will find provisions set out along the way in unexpected places, as evidence that someone knew that you would be traveling that way.

The basic exercise for you to perform in your youth to become spiritually strong and to become independent lies in obedience to your guides. If you will follow them and do it willingly, you can learn to trust those delicate, sensitive, spiritual promptings. You will learn that they always, invariably, lead you to do that which is righteous.

Agency

Now, my young friends, I would like to make reference to another experience, one I think of often but one I seldom talk about. I shall not mention it in detail; I only want to refer to it. It happened many years ago when I was perhaps not quite as young as you are now, and it had to do with my decision to follow that guide.

I knew what agency was and knew how important it was to be individual and to be independent, to be free. I somehow knew there was one thing the Lord would never take from me, and that was my free agency. I would not surrender my agency to any being but to Him! I determined that I would *give* Him the one thing that He would never take—my agency. I decided, by myself, that from that time on I would do things His way.

That was a great trial for me, for I

thought I was giving away the most precious thing I possessed. I was not wise enough in my youth to know that because I exercised my agency and decided myself, I was not *losing* it. It was *strengthened*!

I learned from that experience the meaning of the scripture: "If ye continue in my word, then are ye my disciples indeed;

"And ye shall know the truth, and the truth shall make you free." (John 8:31-32.)

I have not been quite as frightened of spiritual crocodiles since then, because I have been alerted on many occasions as to where they were lurking.

"Spiritual first aid"

I have been nipped a time or two and on occasion have needed some spiritual first aid, but have been otherwise saved because I have been warned.

Fortunately, there is spiritual first aid for those who have been bitten. The bishop of the ward is the guide in charge of this first aid. He can also treat those who have been badly morally mauled by these spiritual crocodiles—and see them completely healed.

That experience in Africa was another reminder for me to follow the Guide. I follow Him because I want to. Through the other experience I came to know the Guide. I bear witness that He lives, that Jesus is the Christ. I know that He has a body of flesh and bones, that He directs this Church, and His purpose is to see all of us guided safely back into His presence. In the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Boyd K. Packer of the Council of the Twelve has been our concluding speaker.

We remind the brethren of the

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General Priesthood Meeting which will convene here in the Tabernacle this evening at 7:00 P.M.

The Sunday morning session will be broadcast by many radio and television stations in the Western United States and Canada, and by way of oceanic cable to members assembled in 100 chapels in England, France, Germany, Switzerland, Holland, Belgium, and Austria.

KSL Radio and KIRO Radio at Seattle will rebroadcast sessions over extensive distances, beginning at midnight following each conference day's proceedings.

The nationwide CBS Radio Tabernacle Choir Broadcast tomorrow morning will be from 9:30 to 10:00 A.M. Those desiring to attend this broadcast must be in their seats no later than 9:15 A.M.

The singing for this session has been furnished by the Primary

Children's Choir. We are thankful for the presence of you sweet children here today and for the beautiful numbers you have sung.

With Sister Patricia C. Maughan conducting and Brother Roy M. Darley at the organ, the Choir will now favor us with "The Lord Gave Me A Temple" and "Teach Me to Walk in The Light."

Following the singing, the benediction will be offered by Elder A. Theodore Tuttle of the First Council of Seventy, who is the supervisor of the South America West Area.

The choir sang the hymns, "The Lord Gave Me a Temple," and "Teach Me to Walk in the Light."

Elder A. Theodore Tuttle of the First Council of Seventy pronounced the benediction.

GENERAL PRIESTHOOD MEETING

THIRD SESSION

The General Priesthood Meeting convened in the Tabernacle at 7 o'clock p.m. on Saturday, April 3, 1976, with President Spencer W. Kimball presiding and conducting.

The music for this session was furnished by a combined Institute Priesthood Choir from Southern Utah and Las Vegas Institutes of Religion with Brothers J. Phillip Hanks and Paul Searle conducting and Roy M. Darley at the organ.

President Kimball opened this session with the following remarks:

President Spencer W. Kimball

Beloved brethren: We are assem-

bled in the General Priesthood Session of the 146th Annual Conference of the Church of Jesus Christ of Latter-day Saints.

These services are being relayed by closed-circuit transmission and will reach members of the priesthood gathered in the Assembly Hall and Salt Palace, and in approximately 1050 other separate locations in the United States, Canada, New Zealand, Australia, Korea, Okinawa, and the Philippines. It is estimated that 230,000 brethren will participate in this meeting by direct wire.

We extend our greetings and blessings to all the priesthood members assembled here in the Tabernacle or elsewhere. We commend all members of the priesthood who have made ar-

rangements to participate in this important meeting.

We note that Elder Rex D. Pinegar and Bishop Victor L. Brown are seated on the stand in the Assembly Hall, and Elders John H. Vandenberg and William R. Bradford are seated on the stand in the Salt Palace.

The singing during this session will be furnished by a Combined Institute Priesthood Choir from the Cedar City, Ephraim, St. George, and Las Vegas Institutes of Religion, with Brother J. Philip Hanks and Paul Searle conducting and Brother Roy M. Darley at the organ.

You will note the absence of President Romney tonight. He is to be excused. He has laryngitis, or bronchitis, or some other throat ailment. We hope he will be with us in the morning.

We shall now begin this service by the choir singing, "Come, O Thou King of Kings," under the direction of Brother Hanks.

Following the singing, Elder Sterling W. Sill, Assistant to the Council of the Twelve, will offer the invocation.

The Combined Institute Priesthood Choir sang the hymn, "Come, O Thou King of Kings."

The opening prayer was offered by Elder Sterling W. Sill, Assistant to the Twelve.

President Kimball

It has been decided to provide each stake with twelve additional copies of the recently issued General Handbook of Instructions, No. 21, so that one may be given to each member of the high council. Copies are not being provided for alternate high councilors. And these belong to the Church, as is indicated on the book. In order to expedite distribution of these copies to the high council members, and to save the expense of

postage thereon, we are pleased to announce that a representative from each stake may call at the church headquarters and pick up twelve copies for his respective stake. These handbooks will be available beginning at 8 A.M. Monday morning, and all day Tuesday, on the first lower level near the stairway in the new Church Office Building.

We wish to announce too that in order to give improved leadership to stakes, Regional Representatives of the Twelve will be given a limited line of authority in the Church. They will not call nor release local leaders. They will, however, have responsibility for the training of stake presidencies in priesthood work, church programs, and leadership skills. Hereafter they will be reporting to the First Presidency and the Council of the Twelve through the General Authority Area Supervisors. The regional representatives will be given detailed instructions on this expanded responsibility at a training session to be held Monday. Further information on this subject will be conveyed to stake leaders through the regional representatives and through correspondence from the General Authorities.

Brother Hanks will now direct the choir in singing "The Lord's Prayer," after which we shall be pleased to hear from Bishop H. Burke Peterson, first counselor in the Presiding Bishopric.

The number, "The Lord's Prayer", was rendered by the Combined Institute Priesthood Choir.

President Kimball

Bishop H. Burke Peterson, first counselor in the Presiding Bishopric, will be our first speaker this evening. He will be followed by Elder Franklin D. Richards, Assistant to the Council of the Twelve.

Bishop H. Burke Peterson

First Counselor in the Presiding Bishopric

My brethren, I'm especially grateful for an assignment to speak in this priesthood meeting tonight. I imagine this is the greatest assemblage of the priesthood in this dispensation. I've wrestled with a way to deliver to you a message I think is of utmost importance and of vital concern to all of our Father's children. I have prayed and do now pray for his Spirit to attend us. I testify to you that what I will say is truth, its preparation having been prompted by the Spirit. May your hearts be open and your spirits receptive.

Priesthood principles

Spiritual growth, and the happiness resulting therefrom, is based on an understanding of and obedience to priesthood principles. I believe there are many whose lives are clouded with unhappiness because we priesthood brethren have not listened as attentively as we should to the warning voice of the Lord. As he tells the brethren, there are dangers when we misuse the priesthood. We have all read the following revelation many times. May I read it again and in the process relate it to the daily conduct of our lives? Quoting from the Doctrine and Covenants:

"Behold, there are many called, but few are chosen. And why are they not chosen?"

"Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson [listen to the lesson, brethren]—

"That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness." (D&C 121:34-36.)

Authority different than power

From this I understand that there is a difference between priesthood authority and priesthood power. Power and authority in the priesthood are not necessarily synonymous. All of us who hold the priesthood have the authority to act for the Lord, but the effectiveness of our authority—or if you please, the power that comes through that authority—depends on the pattern of our lives; it depends on our righteousness. Note again, "The powers of heaven cannot be controlled nor handled only upon the principles of righteousness."

May I suggest that many of us have lost sight of one of the most important reasons for our holding the priesthood. To be an effective teachers quorum president, elders quorum president, bishop, or counselor is important—we spend many hours in training these officers. To perform the vital priesthood ordinances is essential. But even more important than all these is the need to learn how to use the priesthood to bless our families and homes.

Power to bless families

If we live for it, ours can be a power given us from our Heavenly Father that will bring peace to a troubled household. Ours can be a power that will bless and comfort little children, that will bring sleep to tear-stained eyes in the wee hours of the morning. Ours can be the power that will bring happiness to a family home evening, the power to calm the unsettled nerves of a tired wife. Ours can be the power that will give direction to a confused and vulnerable teenager. Ours, the power to bless a daughter before she goes on her first date or before her temple marriage, or to bless a son before his departure for a mission or college. Ours, my young brethren,

can be the power to stop evil thoughts of a group of boys gathered together in vulgar conversation. Ours can be the power to heal the sick and comfort the lonely. These are some of the important purposes of the priesthood.

When we have the power to bless families in some of the ways mentioned, then we are using this God-given authority for its most exalted purpose—to bind family ties and perform priesthood ordinances that will endure through the eternities. He who has developed the power and uses it to do the things we have mentioned will honestly consider the righteous desires of his family, even though they may not be exactly the same as his. He will listen to those in his home with the same attention he would give a priesthood leader. He will listen—even to the smallest child.

He will put his family's welfare ahead of his own comfort.

He will learn to control himself. He will not use a quick temper as an excuse—he will rise above it. It needn't always be with him.

He will understand that a soft answer turneth away wrath. His voice will never be heard in anger in his home; he will never punish in anger.

As one of his most significant attributes, he who has developed this priesthood power will not only by his thoughts but also by his actions give honor, respect, and dignity to the loveliest of the Lord's creations—his daughters.

Be careful and wise

Brethren, can you hear the Lord counseling his sons? Can you hear him say to us, "Be careful, be wise, with this authority I have given you"? We read further in the Doctrine and Covenants:

"We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion.

"Hence many are called, but few are chosen." (D&C 121:39-40.)

Many are the brethren who do not understand what these sacred words mean:

We must not be inconsiderate;
We must not command;
We must not be dictators;
We must not become puffed up in pride.

Blessing women's lives

I would like to say something about the power of the priesthood as it can bless the lives of women. Elder John A. Widtsoe said, "The Priesthood is not bestowed on the basis of mental power but is given to good men. . . . Woman has her gift of equal magnitude. . . . A wiser power than any on earth understands why a spirit in the far off beginning was male or female." (John A. Widtsoe, *Priesthood and Church Government*, Deseret Book Co., 1954, p. 90.)

Men are not superior to women. However, by the very nature of some of the things we do, we imply this. The fact that a man holds the priesthood and is the presiding officer in the home, as well as in Church organizations, does not in any way make him a superior being. The priesthood is a divinely given authority and responsibility which will receive its ultimate fulfillment only when there is a devoted and happy wife at his side. Note "happy" is the description of the wife.

No man will ever be exalted by himself, no matter how great his works on the earth.

Brethren, we would do well to understand that many of the finest ideas, useful in the proper management of a family, can come from openly discussing with, and seeking counsel from, our wives. Women have a spirit and mental ability that is absolutely essential in strengthening the family relationship. It must be nurtured, however, and drawn upon by the

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presiding priesthood authority in that home. We should be gladdened, not threatened, by our wives' good qualities. Elder Neal A. Maxwell once said, "I am grateful for [my wife's] traits and qualities that excel my own in some critical dimensions of our partnership." (BYU Twelve-Stake Fireside, Jan. 4, 1976.)

Sons of Helaman

May I also suggest to you that it is important for the brethren to develop the same concern for the training of girls as they have for the training of the priesthood boys. We need only refer to the experience of the 2,000 Ammonite sons of Helaman for an insight into one measure of the capacity of the women. I quote from Alma:

"Now behold, there were two thousand of those young men, who entered into this covenant and took their weapons of war to defend their country. . . .

"And they were all young men, and they were exceedingly valiant for courage, and also for strength and activity; but behold, this was not all—they were men who were true at all times in whatsoever thing they were entrusted.

"Yea, they were men of truth and soberness, for they had been taught to keep the commandments of God and to walk uprightly before him."

"Now they never had fought, yet they did not fear death; and they did think more upon the liberty of their fathers than they did upon their lives; yea, they had been taught by their mothers, that if they did not doubt, God would deliver them.

"And they rehearsed unto me the words of their mothers, saying: We do not doubt our mothers knew it." (Al. 53:18, 20-21; 56:47-48.)

Mothers and girls

It seems more than a coincidence

to me that when mention is made of all who could be counted as being responsible for the great valor and spirit of these 2,000 young men, the recorder felt impressed to mention only the training by their mothers. Many others might have been mentioned—mothers were. The fact that mothers are one of the keys and secrets to the strength of the Aaronic Priesthood would lead me to believe that more time must be spent by priesthood leaders in training girls in proper priesthood principles, that future Aaronic Priesthood generations might be as blessed as were Helaman's 2,000 sons.

It is evident that the brethren of the priesthood are spending a great deal of their time and effort in planning ways to affect the character and spirituality of the priesthood boys. This must continue. However, only a small fraction of this effort is put into the priesthood education and spiritual development of the girls. How can we expect in them as fine a product if we do not give them an increase in attention? Unless girls have had a model and know what priesthood qualities to look for in an eternal companion, the consequences may be that many families in generations to come will suffer because of wrong marriage choices. This need not be if priesthood brethren will be the appropriate models and give more earnest understanding and energy to the training of the girls.

A beautiful promise

And now, my brethren, in conclusion, may I continue in the Doctrine and Covenants:

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and whitout guile—

"Reproving betimes with sharp-

ness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;

"That he may know that thy faithfulness is stronger than the cords of death.

"Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

"The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without com-

pulsory means it shall flow unto thee forever and ever." (D&C 121:41-46.)

What a beautiful promise! Blessed is the family that can look to you brethren as the vital conduit joining heaven and home.

I testify to you that I know that He lives, that Jesus is the Christ, in the name of Jesus Christ. Amen.

President Spencer W. Kimball

Bishop H. Burke Peterson of the Presiding Bishopric has just addressed us.

We shall now hear from Elder Franklin D. Richards, Assistant to the Council of the Twelve.

Elder Franklin D. Richards

Assistant to the Council of the Twelve

My beloved brethren, we are living in a most interesting and remarkable age, when the Spirit of the Lord is being poured out on the face of the earth abundantly; but it is also an age of permissiveness, tribulations, and unhappiness, when many men's hearts are set upon worldly treasures, pleasures, and affluence.

"Seek not for riches"

One of the great challenges facing us today is to develop sufficient wisdom, understanding, and inner strength so that we can live happily and successfully in our complex and difficult world and not be caught up in the mad scramble for the material things and pleasures.

Recently, two young people and

one older man have come to me and explained that, although they are successful in a material way, they are unhappy and confused. Each asked my advice as to how he could remedy his situation.

I told them that the Lord had already answered that question when he said:

"Seek not for riches but for wisdom, and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich." (D&C 6:7.)

I suggested that they probably needed to change their priorities in life and seek after wisdom rather than after so many material things and pleasures.

Priorities

The problems my confused friends

have are, in my opinion, essentially the same as those that face the approximately 418,000 prospective elders. Basically, these prospective elders need to change their priorities and seek after wisdom rather than so many material things and pleasures. This must be one of the most vital growth problems facing the Melchizedek Priesthood and, for that matter, the whole Church today.

However, since the prospective elder program was announced in 1972, many thousands of prospective elders have been ordained elders and are active in their quorums. Likewise, percentages of activity have increased considerably; and so I commend you dedicated priesthood leaders for your effective approach to so many of our growth problems. Growth is a problem we can enjoy solving.

Work with prospective Elders

Now, as managing director of the Melchizedek Priesthood Department, I call your attention to the fact that President Kimball has asked us to lengthen our stride. I would like to suggest that one very effective way to lengthen our stride is to start working with groups of prospective elders and others rather than individuals.

One thing that most of these inactive brethren have in common is that they really do not know the doctrine of the Church. If they did, most of them would be active.

In my experience, I have found that a substantial number of these prospective elders are married to non-member wives. In such cases it would be appropriate for the elders quorum president to request the ward mission leader to have the stake or full-time missionaries teach the nonmember wives with the cooperation and in the presence of the inactive husbands. Of course, the home teachers should continue the fellowshiping of these families.

Teach in groups

In order to teach and reactivate larger numbers, I have found that teaching and fellowshiping in groups is most effective—in cottage meetings, so to speak. I have also experienced better results when working with groups that are compatible insofar as their age, education, and interests are concerned. With a little effort it is generally possible to get them together in compatible groups.

This missionary approach, in my opinion, should be one of our major efforts in accomplishing our objectives, particularly as study is so vital in obtaining a knowledge of the gospel and in seeking wisdom.

The Lord has told us to “seek . . . out of the best books words of wisdom; seek learning, even by study and also by faith,” and also to “teach one another words of wisdom.” (D&C 88:118; see also D&C 109:7.)

In studying the gospel, we learn of a preexistent state, we learn of the purpose of this life and of a life hereafter: yes, as the scripture promises, we obtain wisdom, and the mysteries of God are unfolded unto us.

Teach Church doctrine

Great emphasis should be given to teaching prospective elders the doctrine of the Church. In many instances excellent results have been achieved by many elders quorums in teaching temple project groups.

Inasmuch as many of the prospective elders are older men, some elders quorums have used high priests successfully in the reactivation process.

I can also envision groups participating in athletic events, square dancing, and many other recreational activities, all a part of the great reactivation program.

As a part of teaching, training, and fellowshiping prospective elders, we should involve them in Church

activities, even though at first assignments may be of a minor nature. I recall listening to thrilling stories where prospective elders and new converts were assigned jobs such as to raise and lower the chapel flag each day, or to keep the song books in repair, or to act as an assistant secretary in the elders quorum; and in each instance, the persons involved were happy and received worthwhile experiences.

Brethren, make certain that prospective elders and new converts have opportunities to become involved in Church activities.

Build the Kingdom

It might be interesting to note that frequently, even when we seek after wisdom rather than riches, the Lord blesses us with wisdom *and* riches as he did King Solomon. When this occurs, we have the great opportunity and responsibility to use our material wealth in the building up of the kingdom of God.

The prospective elder program is only one of the challenges so important to the priesthood today. Let me very briefly comment on others.

One of the great needs today is increased love and solidarity within families, and the family home evening program of the Church is designed, as you know, to help fill that need. It is our responsibility to set an example in our own homes and as home teachers to encourage and motivate our families to do likewise. All of you who are holding family home evenings can testify that there is greater love between the parents, between the parents and the children, and between the children. Let us continue to emphasize this inspired family home night program.

Minority groups

Another matter of real concern to us is that of the minority groups in the Church. Members of the majority

groups are responsible to accept the minority groups living within their area and to provide full fellowship and encouragement in Church participation so that they can receive the blessings resulting from such activity. Church organizations will also encourage and assist minority people to accept the majority and to join with them. The First Presidency, in a letter dated October 10, 1972, and now being reissued, outlines basic principles to guide us in this area.

Military Relations

The Melchizedek Priesthood Department also administers the Military Relations program. In the military, there are many strong Church members that set a course of righteousness and follow it, and, in addition, find time to share with others and provide examples of courage and integrity for many who sorely need that assistance. Yes, in the far reaches of distant lands, home teaching is faithfully performed. We are vitally interested in and proud of the examples and contributions of our faithful members in the military service.

Home Teaching

Home teaching is another priesthood function we are concerned with. The Lord has told us the duty of a priesthood home teacher is to "visit the house of each member, exhorting them to pray vocally and in secret and attend to all family duties . . . to watch over the church always, and be with and strengthen them." (D&C 20:51, 53.)

Brethren, let each of us magnify our callings as home teachers, and the families we visit as well as our own will be blessed and strengthened.

Priesthood MIA

Another Church function that we are vitally interested in is the priesthood MIA, which was organized nearly three years ago to meet the needs of the single

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adults—to help them feel that they have an important place in the Church—and to encourage their involvement in some phase of Church activity.

The elders quorums are responsible for the fellowship and activity of the single brethren, and the Relief Society for the single sisters.

Reports from all over the Church reveal that there is a great increase in the involvement of the single adults—both the young adults and the special interests. They are in home evening groups; they are doing missionary work; they are filling their lives with interesting, worthwhile activities and are lightening the load of those burdened with illness and many problems.

I have personally visited with special interest and young adult groups in many parts of the world and find that, in their respective areas of activity, they are more and more appreciating the purpose of life and are finding happiness and peace beyond their expectations. Much progress has been made in these functions and more will be made, I am sure, as a greater understanding of their needs is obtained.

One of my granddaughters had this to say about the Young Adult program: "The Young Adult program is perhaps the most outstanding program the Church has ever provided for its young people. Why? Because it has the potential to meet all of their needs, whether they be religious, social, educational, recreational, or individual needs. Most important of all, the Young Adult program changes lives. I have seen many quiet, reserved people, who might have otherwise gone unnoticed, accept callings of responsibility and blossom into outstanding leaders. Indeed, it is an inspired program."

Seek wisdom

Brethren, how grateful we should be to hold the priesthood in this the dispensation of the fulness of times. Let us again resolve to honor our priesthood and magnify our callings at all times.

In summary, let me say that regardless of our age, one of the most important questions we all eventually have to answer is "Shall I seek after earthly riches or wisdom?"

I know that my confused friends and all of us as we seek not for riches but for wisdom will find happiness, peace, and eternal life.

May we so live that we may be worthy of these blessings.

I bear you my witness that I know that God lives and that Jesus is the Christ. And I know that the Prophet Joseph Smith was the instrument in the hands of the Lord in restoring the gospel of Jesus Christ in its fulness as well as the power to act in the name of God. I also bear witness that President Spencer W. Kimball is a prophet of God. May the Lord sustain and magnify him, and may we also sustain him in every way, I pray in the name of Jesus Christ. Amen.

President Spencer W. Kimball

Today the congregation sustained four new members of the First Quorum of Seventy. It will be our privilege now to hear from these brethren. We will hear from Brother Carlos E. Asay first, followed by Brother M. Russell Ballard.

Elder Carlos E. Asay

Of the First Quorum of the Seventy

My brethren, I needn't tell you how frightened I am. My heart is pounding, and I feel a need for the Spirit to support me as I bear you my testimony. As you can well imagine, I have been humbled by this call, and all of my deficiencies and weaknesses seem to be magnified as I begin to look forward to my new responsibilities. I want you to know that I do have a testimony of the gospel of Jesus Christ. With all my heart I know that God lives, that Jesus is the Christ, that Joseph Smith was a prophet, and that we have a living prophet directing the affairs of the kingdom today. I know that to be true.

I want to express my gratitude to my dear wife, to my family, to the Presiding Bishopric whom I love dearly, and to all the others who have helped prepare me for this responsibility.

Revelation and priesthood

As I elaborate a bit on my testimony, perhaps an experience might help. While serving as a mission president, I had occasion to discuss the gospel and to discuss missionary work with a Protestant minister. He was troubled because he had received a call to preside over a mission for his church, and because he had had a prior poor experience, he was seeking help. He came to my office in Dallas and said that he really didn't want to accept the mission call, but he felt he had to. He said he knew that we had the best missionary program in the world, and he wanted to know why it was that we were so successful. I think he was looking for some organizational hints or something of that sort, but I knew that wasn't the answer.

After I had collected my thoughts, I told the man that there were four basic reasons why the Lord's program succeeds. I said, first of all, we succeed because we are led by a living prophet, a

man who is the mouthpiece for God on the earth, a man who receives inspiration—revelation—on behalf of the Church.

Second, we succeed because we work under the power and authority of the holy priesthood. We don't assume that authority, we don't take it upon ourselves, but it is given to us by the laying on of hands, and we are duly delegated to go out and preach the gospel. We have the priesthood.

Restored Gospel and personal testimony

Third, I said, we succeed because we are teaching the fulness of the gospel of Jesus Christ as restored in this day. We don't play, as Elder Packer has taught, on one key; we play the entire keyboard. We know why we're here, we know what we're supposed to prepare for, and we know where we've been.

And fourth, we succeed because we do what we do on the strength and power of personal testimony. Our young people go out and teach, not because of some promise of remuneration, but because they have a testimony; they forego college or delay it and put other personal plans aside so that they can go out and share their testimonies with the world. I said, when your church can conduct a program with a prophet directing under the power of the priesthood, teaching the fulness of the gospel, and on the strength of personal testimonies, you can do exactly what we are doing. I said, there is no need for you to go to that trouble, though. We already have it going; why don't you join us? He didn't accept my invitation.

It's true. And, oh, how happy I am that I have been given an opportunity to take an active role again in missionary work.

"My Soul delighteth . . ."

Perhaps I can conclude by making reference to something the Nephi said. He said: "My soul delighteth in the scriptures." (2 Ne. 4:15.) Mine does. He said: "My soul delighteth in proving unto my people the truth of the coming of Christ." My soul delights in that also. He said: "My soul delighteth in the covenants of the Lord which he hath made to our fathers; yea, my soul delighteth in his grace, and in his justice, and power, and mercy in the great and eternal plan of deliverance from death." My soul delights in that too. And he said: "My soul delighteth in proving unto my people that save Christ should come all men must perish." (2 Ne. 11:4-6.) I know this to be fact.

I pray the Lord will bless me and make me capable and equal to the task ahead, that he will be patient with me and forgiving of all my sins and shortcomings. I sustain the prophet; I sustain the Brethren. I am humbled with the prospects of working with them. In the name of Jesus Christ. Amen.

President Spencer W. Kimball

Brother M. Russell Ballard will be our next speaker. He is now the active president of the mission in East Canada.

He will be followed by Elder John H. Groberg.

Elder M. Russell Ballard, Jr.

Of the First Quorum of the Seventy

My dear brethren, I am grateful that Brother Asay has echoed my feelings for me. I am also grateful to know that I'm not the only one whose heart is throbbing up in his throat.

An early experience

As I contemplated the possibility of bearing my testimony tonight to you, my mind went back to many years ago when I was in the Aaronic Priesthood, and somehow I and one of my companions found ourselves over here by the stairs where we didn't belong, just prior to the beginning of the priesthood meeting. President George Albert Smith, in his kindly way, saw our plight, saw that we really had nowhere to go, and invited us to sit on these stairs by the pulpit. I sat there with my friend and watched the proceedings of that

great priesthood session, never believing that I would ever again get that close to this pulpit.

I remember that I said to my friend when we left the conference, "It sure would be nice to be a General Authority; then you would have one of those big red chairs to sit in."

I would like to say, my brethren, that I have been sitting in a big red chair for just a few minutes, and the greatest desire of my heart is that I will learn through my obedience and my service to become comfortable in that big red chair. I pray that the Lord will bless me that I might properly represent President Kimball, his counselors, the Council of the Twelve, and all my brethren of the General Authorities; that as they send me forth on whatever errand it might be, I might do the will and the bidding of the Lord.

Gratitude and testimony

I thank my wife, my seven children, my mother and father, for making this calling possible. I pledge my full support and loyalty to my brethren and to the Lord and ask for his peace and blessing to be with me as I grow in my assignment.

I have a great testimony of the gospel, for I know that it is true. I bring the greetings of the Saints in eastern Canada and all the missionaries there to all brethren of the priesthood around

the world. I leave this testimony humbly, and in the worthy name of the Lord Jesus Christ. Amen.

President Spencer W. Kimball

Brother M. Russell Ballard has just spoken to us.

Brother John H. Groberg will be our next speaker. He was the president of the Tongan Mission, and since then has been a regional representative.

Elder John H. Groberg

Of the First Quorum of the Seventy

My dear brethren, on occasions such as this there is much to be felt, but little to be said. I feel it important that I say four things.

First of all, publicly and in the presence of the Lord and his servants, I wish to accept the invitation that President Kimball has extended to spend the rest of my life in the service of the Lord.

Secondly, I want to ask for your help. I recognize that I am weak and I need your help. As I have done some deep soul-searching over the last few days, I have come to the inescapable conclusion that many, if not most, of my so-called "accomplishments" have been much more the result of the efforts of others than they have of my own efforts.

We often hear of the need of our departed dead for us to go to the temple and do temple work for them, that is, we think of their dependence upon us. While I don't have a complete understanding of these things, I want to bear my testimony that I am sure we have at least as great a dependence upon them, if not more so, than they do upon us.

We need to help one another. Our salvation depends upon it.

Gratitude for family and friends

Thirdly, I would like to express my appreciation for all those who have been so kind and patient with me, to the leaders of the Church who I know have gritted their teeth at times and watched the errors I have made and yet have patiently led me and directed me. I hope and pray that I may be at least as kind and as patient with others, in whatever responsibility I am given, as they have been with me. I express appreciation to my wife and children, my parents, friends, and neighbors—no one could have finer neighbors than we do.

It was mentioned that we should listen to our wives. They have qualities that we don't have. In many cases womanly intuition should be listened to. When we were preparing to come down, my wife said, "Now, were we supposed to get anything in to the paper?"

I said, "No, they said they have all the information they need."

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She said, "I'll bet they get it wrong."

Sure enough, when we opened up the *Church News*, they had shorted us two children. For your information, we have a little Jane Marie and a Viki Ann who came after Thomas, who was mentioned in the paper. I told Jean that I would set the record straight.

But I can't say in words my appreciation for my wife and my children. Maybe just this: that I love her—I always have, and I always will and our children also.

Personal Testimony

Lastly, I would like to bear my testimony that I know that our Father in heaven lives, and, maybe more importantly, I know that he loves us as his children. I know that Jesus is the Savior of the world. I know that he loves us. He is our friend, with all that that implies. He loves everyone. My particular

experience has been more with the people of the islands. I would just like to say to the quiet, sweet-spirited people of the islands, my particular *Ofa Atu* (heartfelt love). You have softened my soul, saved my life, showed me the meaning of sacrifice and love, and given the incomparable blessing of faith.

I know that Joseph Smith is a prophet of God, that President Kimball is a prophet of God. I bear this testimony in the name of Jesus Christ. Amen.

President Spencer W. Kimball

You have just heard Brother John H. Groberg from Idaho Falls, former president of the Tongan Mission.

It will be our privilege now to hear Brother Jacob de Jager from Holland, who was a regional representative of the Twelve.

Elder Jacob de Jager

Of the First Quorum of the Seventy

My beloved brethren, what a glorious occasion it is to make the personal acquaintance, in my new calling to assist in building His kingdom, of so many worthy, chosen sons of our Heavenly Father, of whom I know for sure that Jesus said, "Ye have not chosen me, but I have chosen you" (John 15:16); and of whom the Prophet Joseph Smith said, "Ye are they whom my Father hath given me; ye are my friends." (D&C 84:63.)

There is no doubt in my mind that the Lord has brought us together here, since it was revealed through the Prophet Joseph Smith: "And he that is faithful shall be made strong in every place; and I, the Lord, will go with you." (D&C 66:8.)

Life in the Church

We have come here from all corners of the world, and I myself from a small town in Holland where only a handful of four members of the Church reside. Therefore, I am sure that many of you could tell an interesting story about your conversion and baptism into the Church; about your first contact with the missionaries; and about the three stages we all have to go through when entering the kingdom here on earth—the entry stage, the development stage, and the stewardship stage—all part of man's eternal progression from the preexistence to the life hereafter.

The purpose of my being here tonight is to share my testimony with

you and subsequently to share my happiness with you.

Because since the first day the missionaries knocked on my door in Holland; since the baptism of Sister de Jager and myself in Toronto, Canada, where we then resided; since I had the great privilege of baptizing by the power of the Holy Melchizedek Priesthood my own son and daughter; since our marriage for time and eternity in the Swiss Temple and having our children sealed to us, our happiness and joy in the kingdom have grown and grown and grown.

And now, as a crown on the work, so to speak, our son Michael is serving a full-time mission on the island of Java in Indonesia. He is teaching personally, in his turn, to those wonderful people over there, what we as parents and so many faithful dedicated teachers have taught him with love and patience about the plan of salvation in all its details.

When he left Holland to go to Java, the island where he was born, we had done what was in our power to prepare him for the sacred calling of being a missionary, as the Lord has commanded. For it is written in Doctrine and Covenants, section 68: "And they [the parents] shall also teach their children to pray, and to walk uprightly before the Lord." (D&C 68:28.)

How grateful and delighted we were when we heard that by inspiration he was called to serve in a place completely in accordance with a revelation given through the Prophet Joseph Smith: "Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands." (D&C 133:8.)

I testify in great joy and in all humbleness to all of you assembled here that the mission of our son, ten thousand miles away from home, has brought him closer to us than ever before; that we at home share in the blessings he receives from the Lord, for his faithfulness and diligence in the

work; and that we are a happier family because of it.

Prepare for missions

May I therefore remind and encourage all fathers to prepare their children to fulfill a mission as the prophet of God has commanded. Fathers know: "And whoso is found a faithful, a just, and a wise steward shall enter into the joy of his Lord, and shall inherit eternal life." (D&C 51:19.) The part of this promise "shall enter into the joy of his Lord" is even given to us for this life while we are here on earth. And if we are faithful and just and a wise steward now, we "shall enter into the joy of [our] Lord" and Savior now and prepare ourselves for eternal life. Now, brethren, we determine where we will be when we leave this mortal life, because when the hour of redemption has come, the hour of preparation has passed.

Shout it from the rooftops

I testify to you as a happy Dutchman who found the gospel of Jesus Christ as a Liahona in his life that by living the commandments the joy is ours today, tomorrow, and in all eternity. And wherever you have come from, shout it from the rooftops: "The kingdom of God has been restored to the earth by the Prophet Joseph Smith." And if you suffer from acrophobia—that is fear of heights—don't climb the roof, but simply stay on the ground and give your friends and neighbors this same message: "The kingdom of God has been restored to the earth by the Prophet Joseph Smith."

As with the Liahona I have found in my life, you can read concerning ways of the Lord in this dispensation in the Church magazines, and your families and our family will be better families because of it. These are the blessings of faithful Latter-day Saints

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all over the world, bringing great joy and happiness to their lives.

You who are Americans assembled here have an expression which I have learned, and it says, "Life is not all peaches and cream." Although in the season we have plenty of peaches in Holland and cream enough all year long, we are happy with the sure knowledge that the Lord has placed us on this earth as part of his great plan of salvation. That is, brethren, what brings happiness to us.

Testimony

In closing I bear you my testimony that these brethren with whom I am privileged to share the stand today are men of God, that President Spencer W. Kimball is indeed a prophet of the living God to guide us in these the latter days. I testify that these brethren who are members of the Council of the Twelve are indeed called to be special witnesses of the name of Christ in all the world, like the members of the First Council of the Seventy have been called to preach the gospel in all the world. I love and admire them for the example they set, for their friendship, and for the way they teach us by the Spirit all the things we need to do to return to our Heavenly Father.

This conference will touch our hearts and change our lives, and I bear witness to you that your life will not be

the same when you return to your respective wards and branches. We will return edified, wiser, more sensitive to the needs of others, and better equipped with the knowledge we need in our homes and therefore will be happier and closer to our Heavenly Father. May peace and happiness be with you this day and always, I humbly pray in the name of Jesus Christ. Amen.

President Spencer W. Kimball

You have just heard four brethren whom you sustained today as General Authorities in the First Quorum of Seventy.

Brother Searle will now direct the congregation and choir in singing "The Spirit of God Like a Fire Is Burning."

The congregation sang the hymn "The Spirit of God Like a Fire Is Burning."

President Kimball

We shall now greatly appreciate hearing from President N. Eldon Tanner, first counselor in the First Presidency.

President N. Eldon Tanner

First Counselor in the First Presidency

My beloved brethren, I have greatly enjoyed and wish to congratulate this men's chorus on the fine and beautiful singing they have given us this evening. I've also enjoyed very much

the testimonies of the Brethren, particularly these new brethren who have been called, set apart, and ordained as members of the First Quorum of the Seventy.

It is a great privilege and heavy responsibility to stand before a body of this priesthood. No place in all the world could you find such fine, clean, devoted, honorable, and dependable men, who as individuals and as a group have great power. You have been called, ordained, and have had the priesthood conferred upon you by those having the authority from God.

Importance of the Priesthood

Also, no men outside The Church of Jesus Christ of Latter-day Saints have this priesthood or the authority to speak or act in the name of the Lord. I tremble and fear as I stand before you and think what this body is and represents—*tremble* because of the great responsibility placed upon the priesthood, and *fear* because we are not doing all the Lord would have us do.

Never before have I felt so keenly the need and the importance of the priesthood in the world and the need for each and every one of us to honor our priesthood, magnify our callings, and contribute wherever we can to the furtherance of the cause of truth and righteousness and peace throughout the world. As I speak to you I humbly pray that the Spirit and blessings of the Lord will attend and inspire us.

The strength of the Church, the growth of the Church, and the building of the kingdom of God here upon the earth depend on how we perform our duty.

A privilege, not a right

This evening, I should like to talk about the importance of the priesthood and what the Lord expects of those who hold it. We should all realize that there is nothing in the world more powerful than the priesthood of God. However, I fear that too often some seem to take it for granted as a *right* and not a *privilege*. Many seem to feel that *age* should determine when they are entitled to receive the priesthood or advance in it.

Let us just stop and think for a moment of the great importance the Lord placed on the Aaronic Priesthood when it was restored. John the Baptist, who baptized the Savior, was sent to restore the Aaronic Priesthood. Placing his hands upon the heads of Joseph Smith and Oliver Cowdery, he said:

"Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the *keys of the ministering of angels*, and of the *gospel of repentance*, and of *baptism by immersion for the remission of sins*." D&C 13. Italics added.)

Works of righteousness

We should all realize that great works of righteousness can be and are performed by the Aaronic Priesthood. President Wilford Woodruff relates an experience that he had. He said:

"I was strongly impressed three times to go up and warn Father Hake-man [an early apostate]. At last I did so, according to the commandment of God to me. The third time I met with him, his house seemed to be full of evil spirits, and I was troubled in spirit at the manifestation. When I finished my warning, I left him. He followed me from his house with the intention of killing me. I have no doubt about his intention, for it was shown to me in vision. When he came to where I was, he fell dead at my feet, as if he had been struck with a thunderbolt from heaven. I was then a Priest, but God defended me and preserved my life. I speak of this because it is a principle that has been manifest in the Church of God in this generation as well as in others. I had the administration of angels while holding the office of a Priest. I had visions and revelations. I traveled thousands of miles. I baptized men, though I could not confirm them because I had not the authority to do it." (*Millennial Star*, 1891, 53:641-42.)

He also said: "I desire to impress upon you the fact that it does not make any difference whether a man is a Priest

or an Apostle, if he magnifies his calling. A Priest holds the keys of the ministering of angels. Never in my life, as an Apostle, as a Seventy, or as an Elder, have I ever had more of the protection of the Lord than while holding the office of a Priest. The Lord revealed to me by visions, by revelations, and by the Holy Spirit, many things that lay before me." (*Millennial Star*, 1891, 53:629.)

Importance of Aaronic Priesthood

Now, we all realize, of course, that the inspiration and revelation which he received as a priest, and which all of us can receive, is for the benefit and guidance of the individual, and not for the Church.

The importance of the Aaronic Priesthood is emphasized also by the fact that the Lord appointed as the presidency of this priesthood the bishopric who hold the keys and authority of the same. I don't know how you feel about it, but every time I see the Aaronic Priesthood administering and passing the sacrament I think what a great and glorious privilege it is for these young men to participate. I know that the Lord wants them to be worthy and reverent and is not pleased when they are not.

The Lord mentions another privilege and responsibility of the Aaronic Priesthood in these words:

"Therefore, take with you those who are ordained unto the lesser priesthood, and send them before you to make appointments, and to prepare the way, and to fill appointments that you yourselves are not able to fill." (D&C 84:107.)

For the past few years I have had the privilege of home teaching with an ordained teacher part of the time and a priest with whom I am teaching at the present time. They make the appointments and take their turn in presenting and leading the discussions. The other day my home teaching companion

called me and said that the head of one of the families we visit was in the hospital and suggested that we go to see him. We did and blessed him.

Covenants

Regardless of the priesthood we hold, if we keep ourselves clean and pure and in tune with the Spirit of the Lord, we find great joy and satisfaction in performing our duties. As we receive the priesthood we make certain covenants with the Lord which are binding and very important. And he expects us to keep those covenants. Here I should like to quote parts of the priesthood covenant:

"For whoso is *faithful* unto the obtaining these two priesthoods of which I have spoken, and the *magnifying their calling*, are sanctified by the Spirit unto the renewing of their bodies.

"They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God. . . .

"And I now give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life.

"For you shall live by every word that proceedeth forth from the mouth of God." (D&C 84:33-34, 43-44; italics added.)

What a tremendous blessing, promise, and responsibility. And this is to everyone who will keep the covenant and applies to all of us. The first four words of the covenant are "For whoso is faithful."

Keep the Commandments

Regarding faithfulness, I should like to say a few words about the Word of Wisdom, chastity, honesty, and keeping the commandments. The Lord has said,

"If ye love me, keep my commandments." (John 14:15.)

I am sure that every man under the

sound of my voice tonight would say that he loves the Lord. But how does he prove it? He said, "If ye love me, keep my commandments."

I realize that there is much evil in the world today. Satan is on the loose, and sometimes we are sorely tempted by him and his cohorts to do things we know we should not do, and in many instances we succumb because we want to be popular with our peers. However, holding the priesthood makes us different, and we must be prepared to be different, to be set apart from the ways of the world, and ready and willing to do the work the Lord has called us to do.

Though science has proven that the use of tea, coffee, tobacco, drugs, and alcohol are detrimental to the body, the world does not have the Word of Wisdom. We are different from the world in that the Lord has given us the Word of Wisdom as a commandment, with a tremendous blessing and promise as recorded in the 89th section of the Doctrine and Covenants.

Word of Wisdom

I should like to share with you tonight an experience and tell you a story regarding keeping the Word of Wisdom. When I was president of the Edmonton Branch in Canada, I was in charge of our priests group. We used to meet in the basement of an IOOF Hall, which had dirt walls and a dirt floor. One of the priests, named Max, was playing on the school basketball team. He was the only member of the Church on that team. The other boys, naturally, had no qualms about using tea, coffee, or tobacco, and sometimes using alcohol. Max, of course, kept the Word of Wisdom strictly. He used to tell the boys about the Word of Wisdom and the evils of breaking it, and he told them that the Lord had promised that they should run and not be weary, and walk and not faint, if they kept the Word of Wisdom. He assured them they

would be better basketball players if they refrained from the use of these things. He was one of the top players, and the boys respected him. It was not long until all of them were keeping the Word of Wisdom.

A few weeks ago I was in Houston, Texas, and was met there by this young man and his family. He told his family of the times we used to meet in the basement of the IOOF Hall and of some of the things he remembered that I had taught them. Then I told the family of his experience with and influence on the basketball team, emphasizing that people always respect one who will live up to his standards, and that he will benefit greatly thereby. Max now is the head geologist in one of the big oil companies in Houston.

I should like to tell you the experience of one of our young men we will call John, who went east to an officers' training school. A new commanding officer came into the school, and they put on a banquet to honor him. There, by every plate, was a cocktail glass. When the proper time came, every one of those potential officers stood up with his cocktail glass to toast that incoming officer—that is, all but one boy, and he raised a glass of milk. It would take a lot of courage, wouldn't it, to stand there with all those officers and see all of those cocktail glasses come up, and stand and raise a glass of milk!

Well, the officer saw it, and he made a beeline for that boy after the entertainment was over and said, "Why did you toast me with a glass of milk?"

"Well, sir," he said, "I've never touched alcohol in my life. I don't want to touch it; my parents wouldn't want me to touch it; and I didn't think you would want me to either. I wanted to toast you, so I thought you would be satisfied if I toasted you with what I am accustomed to drinking."

The officer said, "Report to my headquarters in the morning."

I suppose that boy spent a sleepless night, but when he went to the officer's

quarters the next morning, do you know what happened? The officer assigned him a place on his staff with this explanation: "I want to surround myself with men who have the courage to do what they think is right regardless of what anybody else thinks about it."

In all my experience, brethren, I have never found a time when living the standards of the Church deprived me or retarded me in any way in advancement or recognition. Surely no one can feel that he is honoring the priesthood and magnifying his calling while he is breaking the Word of Wisdom.

Chastity

Now, regarding chastity. Immorality is so common in the world that it is even affecting some of our priesthood holders, which makes me very sad. The Lord has told us definitely: "Thou shalt not commit adultery." (Exod. 20:14.)

Paul, in speaking to the Corinthians, said: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind." (1 Cor. 6:9.)

Helaman, speaking to his people, warned them in these words: "Yea, even at this time ye are ripening, because of your murders and your fornication and wickedness, for everlasting destruction; yea, and except ye repent it will come unto you soon." (Hel. 8:26.)

Wherever we are, associating with boys or girls or young men or young women, it is most important that we remember who we are and act accordingly and never allow ourselves to be led into temptation which will lead us to transgression. We are the spirit children of God, holding the priesthood, in which we must honor and magnify our callings. The breaking of the law of chastity is most displeasing to the Lord and is most detrimental and debasing. It causes heartbreak, remorse of conscience, and deprives one of many

opportunities and blessings which the Lord has in store for the faithful, such as filling a mission, attending the temple, being advanced in the priesthood, and holding responsible positions in the Church organizations.

I humbly pray every night and morning that our members will have the desire and determination and strength to keep themselves morally clean, and I plead with everyone here tonight that he will determine to live as the Lord would have him live, and keep himself free from serious temptation and transgression.

Honesty

Now I should like to say a few words about honesty. There is no greater quality of character than honesty in all we do. My parents taught me when I was just a child never to lie, emphasizing that

*Nothing needs a lie, and
The fault which needs it most grows
two thereby.*

If any of you are guilty of serious sin or transgression, I would urge you to go and confess, repent, and clear your life so that you might prepare yourself to enjoy the blessings that you could not enjoy otherwise.

I am very sorry to report that we have cases where people, both men and women, have lied to go to the temple and to go on missions. The Lord has said that no unclean thing shall enter the temple of God. (See, e.g., D&C 97:15.) When one is being interviewed for a temple recommend or for a mission, he should realize that the bishop and stake president are representing the Lord and that their answers are to the Lord and their commitments to the Lord. The Lord knows and will not be mocked.

Be worthy

We have cases where people have gone to the temple unworthily and have had a guilty conscience for years, wondering whether the ordinance will be binding or effective, and they have come to the President of the Church heartbroken to ask forgiveness and to get the matter cleared up. Let us be honest, true, chaste, benevolent, and virtuous. (See Thirteenth Article of Faith.)

Prospective missionaries should realize that the Lord wants somebody in whom he can place every confidence, one who is clean and worthy in every way to represent him in the mission field. If you are not worthy, don't accept a call, don't lie to get there, but through repentance prepare yourself to go. It is so much better to wait a year or so than to go unworthily. Have the courage and manhood, stamina and determination to face the facts, to tell the truth, to prepare yourselves in every way to do what the Lord would want you to do.

Let us listen to and always remember this profound statement made by the late Richard L. Evans:

"Sometimes and under some conditions it is possible to escape from many things—from prison walls, from false friends, from bad company, from boring people, from old environments—but never from ourselves. When we lie down at night, we are there with our own thoughts—whether we like them or not. When we wake in the morning, we are still there—whether we like us or not. The most persistent thing in life (and, we have no doubt, in death also) is our own consciousness of ourselves. This being so, there is no more pitiable person than he who is uncomfortable in his own company—no matter where he runs or how fast, or how far." (Richard L. Evans, *Richard Evans Quote Book*, Salt Lake City: Publishers Press, 1971, p. 214.)

Repent and forsake sin

The Lord has provided a way by which one can be released from such a condition. He said:

"Behold, he who has repented of his sins, the same is forgiven, and I, the Lord, remember them no more.

"By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them." (D&C 58:42-43.)

Let us always remember that we priesthood holders are the royal army of God. We are all volunteers. We are waging war against the devil and evil of all kinds. This is a struggle of right or wrong, life or death, for eternal life. Jesus Christ is our leader—our general. Spencer W. Kimball is our commanding officer. The priesthood is our strength, and we must not weaken our army by breaking the Word of Wisdom, by being immoral, by being dishonest or undependable. We must remain strong and follow the orders of our commanding officer.

If we are to win, we cannot have soldiers AWOL. We must not have deserters. We need and must have a loyal, devoted, dedicated, united front. We cannot lose if we remain clean, obedient, and true to the faith.

Testimony

Let us remember also that every disloyal person weakens our army, and pray that we will not be that person. This is the work of the Lord in which we are engaged. This is his church and kingdom here upon the earth. We are being led by the Lord through our president and prophet, Spencer W. Kimball. May we follow our leader, honor the priesthood, magnify the callings which we have been given, and prove ourselves worthy in every way, I humbly pray in the name of Jesus Christ. Amen.

President Spencer W. Kimball

In the long decades that I have been coming to conference, I have been greatly impressed by the large number of young men—boys—who have come with their fathers. I have noticed time after time certain men who have grown in the Church, who have brought all their sons with them, whether there were four or six or eight or ten, and they have enjoyed this meeting together.

Fathers and sons

This prompted my reading some lines that you may have heard before:

Only a Dad

... But the Best of Men.

*Only a dad, with a tired face,
Coming home from the daily race;
Bringing little of gold and fame
To show how well he has played the
game,*

*But glad in his heart that his own rejoice
To see him come home and to hear his
voice.*

*Only a dad, of a brood of four,
One of ten million men or more,
Plodding along in the daily strife,
Bearing the whips and scorns of life
With never a whimper of pain or hate,
For the sake of those who at home await.*

*Only a dad, neither rich nor proud,
Merely one of the surging crowd,
Toiling, striving, from day to day,
Facing whatever may come his way;
Silent, whenever the harsh condemn,
And bearing it all for the love of them.*

*Only a dad, but he gives his all
To smooth the way for his children small;
Doing, with courage stern and grim,
The deeds that his father did for him.
These are the lines that for him I pen;
Only a dad, but the best of men.*

(Author Unknown. *Source Book of Poetry*, Al Bryant, comp.; Grand Rapids, Zondewan Publishing House, 1968.)

I hope that every boy that is present tonight feels that way about his father and expresses to his father his affection for him and how grateful he is to have a dad that is faithful and true and dependable.

Preside in love

We hope, as sons, husbands, fathers, and grandfathers, that you, as holders of the priesthood, will be considerate and thoughtful of your sisters, your mothers, your wives, your grandmothers. The priesthood presides in the home, but it must preside as Jesus Christ presides over his Church—in love, in service, in tenderness, and in example.

The Lord has given to all of us, as holders of the priesthood, certain of his authority, but we can only tap the powers of heaven on the basis of our personal righteousness. Thus, for the power of the priesthood to truly be felt in a family requires the righteousness of the men and young men therein. We call to the attention of all our priesthood bearers that our relationship with our wives, mothers, and sisters is one in which we kneel together, whether at the altars of the temple or in our own homes; we serve together, side by side, a beautiful partnership.

Service for youth

We are concerned, brethren, with our need to provide continually significant opportunities for our young men to stretch their souls in service. Young men do not usually become inactive in the Church because they are given too many significant things to do. No young man who has really witnessed

for himself that the gospel works in the lives of the people will walk away from his duties in the kingdom and leave them undone. We hope our bishops, who have a special stewardship in this regard, will see to it they have effective quorum activities and active youth committees. As our young men learn quorum management, they are not only blessing the Aaronic Priesthood youth in those quorums, but they are preparing themselves as future fathers and future leaders for the Melchizedek Priesthood quorums. They need some experience in leadership, some experience in service projects, some experience in speaking, some experience in conducting meetings, and some experience in how to build proper relationships with young women.

We are rearing a royal generation—thousands of whom sit with us here tonight—who have special things to do. We need to provide them with special experiences in studying scriptures, in serving their neighbors, and in being contributing and loving members of their families. All of this requires, of course, time for planning and time to implement—anything but the casualness we sometimes see on the part of some fathers and adult leaders. We have reasons to believe, brethren, that the impact of the world on our LDS youth is not only greater than it has ever been, but that it comes sooner than it has come in the past. Thus, we must do our work better and sooner!

Divorce

We are concerned, brethren, over the mounting number of divorces not only in our society, but also in the Church. We are just as concerned with those whose families and marriages seem to be held together in “quiet desperation.” Those who are careful and thoughtful in courtship will usually be careful and thoughtful in marriage. Those who thoughtfully enter the House of the Lord to be sealed for time

and eternity are much less likely to experience divorce and difficulty, not only because of the influence of that sealing ceremony, but because usually they are better prepared for marriage in the first place. They have not only their young love for each other, but a common bond of love for the gospel of Jesus Christ which they knew before they knew each other. They also have some sense of the spirit of sacrifice and selflessness which underlies every happy marriage in countless ways.

We urge you as leaders, fathers, husbands, and sons to develop even more your capacity to communicate with each other in your families, in your quorums, in your wards, and in your communities. Accept the reality that personal improvement on the part of each priesthood holder is expected by our Father in heaven. We should be growing and we should be developing constantly. If we do, others will sense the seriousness of our discipleship and can then more easily forgive us our frailties which we sometimes show in the way in which we lead and manage.

Set goals

It is most appropriate for Aaronic Priesthood youth, as well as Melchizedek Priesthood men, to quietly, and with determination, set some serious personal goals in which they will seek to improve by selecting certain things that they will accomplish within a specified period of time. Even if the priesthood holders of our Heavenly Father are headed in the right direction, if they are men without momentum they will have too little influence. You are the leaven on which the world depends; you must use your powers to stop a drifting and aimless world.

We hope we can help our young men and young women to realize, even sooner than they do now, that they need to make certain decisions only once. I have mentioned at this pulpit before some determinations made early in my

life, which decisions were such a help to me because I did not have to remake those decisions perpetually. We can push some things away from us once and have done with them! We can make a single decision about certain things that we will incorporate in our lives and then make them ours—without having to brood and redecide a hundred times what it is we will do and what we will not do.

Indecision and discouragement are climates in which the Adversary lives to function, for he can inflict so many casualties among mankind in those settings. My young brothers, if you have not done so yet, decide to decide!

Tradesmen and craftsmen

We hope you will make no less effort to fellowship those members and prospective members who are tradesmen and craftsmen. We must never come to feel in the Church that those who labor in the crafts and skills have somehow done less than they should. We are grateful, of course, for the many professional men in the Church and for those who are thought of as being in our white-collar occupations; but I want us to reach out more than we now do for the men—young and old—who labor in the so-called blue-collar skills, which are more essential to our society than many realize. Indeed, some of these skills are in short supply! Let us reach out in a special way to these men, for among them are many of our prospective elders whose strength and skills we need and whose families will fully affiliate only if these men come and join us in greater numbers.

Avoid extra costs

Let us be careful about piling extra costs upon our members. Priesthood leaders should particularly be careful, as many of our members are experiencing economic difficulties, that

sacrifice, which will always be a part of the kingdom, does not lay unnecessary costs and expenditures upon the basic requirements of tithing, fast offerings, building funds, budgets, etc.

For those of us who are older—who have, so to speak, grown up when the Church was at Winter Quarters in its progress—let us not lose the “Winter Quarters” habit of starting crops to be harvested by those who follow. Let us be pioneers (for our people yet to be born) by planting the wheat of our witness, that those who follow us may eat of the bread of belief in time of famine elsewhere in the world!

I have enjoyed so much what has been said by those who have spoken thus far. I am impressed that our various Church programs are like keys on the keyboard of a piano. Some of the keys are used much more often than others, but all of them are needed from time to time to produce harmony and balance in our lives. So often, therefore, what we are doing in our various talks and meetings is to remind ourselves of the need for balance, the need for fresh emphasis here or there, and the need to do the things that matter most without leaving the other things undone.

Duties as citizens

Please do your duties as citizens of your communities, states, and nations. Uphold and sustain the law. Work within the law to be an influence for that which is good, as the Prophet Joseph Smith counseled us.

Please avoid, even by implication, involving the Church in political issues. It is so easy, if we are not careful, to project our personal preferences as the position of the Church on an issue.

“Strengthen thy brethren”

Develop spiritual strength in yourself, and there will be felicity in the family. Righteousness proceeds outward from the individual to the group.

We will find that if we are converted (through studying, searching, and praying), our immediate desire is to want to help others. True conversion causes us to want to reach out to the living and to the deceased to do what we can to help in each case. If we are truly converted, we will also want to provide for our own in the fullness of what welfare service means.

When the Savior said, "When thou art converted, strengthen thy brethren" (Luke 22:32), he was reminding us not only of an obligation we have, but also of the reality that we really can't strengthen our brethren much until we are personally converted.

No father, no son, no mother, no daughter should get so busy that he or she does not have time to study the scriptures and the words of modern prophets. None of us should get so busy that we crowd out contemplation and praying. None of us should become so busy in our formal Church assignments that there is no room left for quiet Christian service to our neighbors.

Boys need heroes

"Boys need lots of heroes like Lincoln and Washington. But they also need to have some heroes close by. They need to know some man of towering strength and basic integrity, personally. They need to meet them on the street, to hike and camp with them, to see them in close-to-home, everyday, down-to-earth situations; to feel close enough to them to ask questions and to talk things over man-to-man with them." (Walter MacPeck)

I sincerely hope that every father provides that kind of closeness to his boys. Much of this could be taken care of in the regular home evening.

Counsel for bishops

Bishops, never encourage your

members to get a divorce. Encourage them to be reconciled, to adjust their lives, their own personal lives generally.

Have you ever seen a convicted felon? If so, he should get it cleared, for it will affect his life forever.

Youth can receive blessings

The youth of the Church should realize that they do not need to be old men, long experienced, to receive the blessings of the Church. Joseph Smith was only 14 when he had the Vision, 25 when the Church was organized, 18 when he met Moroni, 24 when he got the plates, and 39 when he was martyred.

Thomas B. Marsh was 31, David W. Patten 30, about the time they became apostles. These were all young men, so to speak.

Brigham Young was 28, Heber C. Kimball 28, Orson Hyde only 25, William E. McLellan 24, Parley P. Pratt 23, Luke Johnson 22, William Smith 19, Orson Pratt 18, John F. Boynton 18, and Lyman E. Johnson 18, when the Church was organized on April 6, 1830. And these men, many of them, were of the apostleship in 1835 when the Council of the Twelve was organized. All were still young men when they were deprived of Joseph.

They were able to inspire boys. They became great missionaries. You young boys need not wait to be great. You can be superior missionaries, strong young men, great companions, and happy, trusted Church leaders. You need not wait until tomorrow.

The Lord bless you as you grow year by year to receive the inspiration of the Lord to be able to pass on the glorious blessings of the gospel.

And this, my dear beloved brethren, I pray in the name of Jesus Christ. Amen.

Saturday, April 3

First Day

President Spencer W. Kimball

Sessions of the conference tomorrow will be broadcast to a large audience in many parts of the United States and Canada over the many television and radio stations cooperating to provide extensive coverage of this conference.

Over 125 radio stations will broadcast the conference tomorrow morning (Sunday morning) in major cities of Mexico and Central America, and by satellite transmission in Australia, the Philippines and the countries of South America to a potential Latin American audience of 75 million people.

The Nationwide CBS Radio Tabernacle Choir Broadcast will be from 9:30 to 10:00 o'clock Sunday morning. Those desiring to attend must be in their seats before 9:15.

In leaving this great Priesthood Meeting tonight, we remind you, as we always do, to obey traffic rules, to use caution, and always to be courteous in your driving.

The beautiful music for this Priesthood Session has been furnished by the Combined Institute Priesthood Choir from Cedar City, Ephraim, St. George, and Las Vegas. We are grateful to you young men for your beautiful music and express sincere thanks for the service you have rendered here tonight.

The choir, with Brother Paul Searle conducting, and Brother Roy M. Darley at the organ, will now close this meeting with the song, "O Say, What Is Truth?", following which Elder Marion D. Hanks, Assistant to the Twelve, will offer the benediction.

The conference will then be adjourned until ten o'clock tomorrow morning.

The Combined Institute Priesthood Choir sang "O Say, What Is Truth?"

The benediction was pronounced by Elder Marion D. Hanks, Assistant to the Twelve.

The conference was adjourned until 10 o'clock Sunday morning.

SECOND DAY MORNING MEETING

FOURTH SESSION

The Fourth Session of the General Conference commenced at 10:00 a.m. on Sunday, April 4, 1976.

President Spencer W. Kimball presided at this session and President N. Eldon Tanner, First Counselor in the First Presidency, conducted.

Music was provided by the Tabernacle Choir under the direction of Jerold D. Ottley with Alexander Schreiner at the organ.

Prior to the beginning of the

session, the Tabernacle Choir sang "See The Mighty Angel Flying," without announcement.

President Tanner then made the following remarks:

President N. Eldon Tanner

President Spencer W. Kimball who presides at this and all other sessions of the conference, has asked me to conduct this session.

We extend a cordial welcome to all present this beautiful Sabbath morning

in the historic Tabernacle on Temple Square in this fourth session of the 146th Annual Conference of The Church of Jesus Christ of Latter-day Saints. We also acknowledge those who are seated in the overflow congregations in the Assembly Hall and Salt Palace and those tuned to this conference by radio and television.

Elders Robert D. Hales and Charles A. Didier preside in the Assembly Hall, and Elder James A. Cullimore and Gene R. Cook preside in the Salt Palace.

We acknowledge the presence this morning of government, education and civic leaders and officers and members of the Church from many lands who have assembled to worship and to counsel together in this Conference.

The Tabernacle Choir, which opened these services singing, "See the Mighty Angel Flying" under the direction of Jerold D. Otley with Alexander Schreiner at the organ, will now render

"A Marvelous Work Has Been Revealed," following which Elder Paul H. Dunn of the First Council of Seventy will offer the invocation.

The Tabernacle Choir sang the number, "A Marvelous Work Has Been Revealed." Elder Paul H. Dunn of the First Council of Seventy offered the invocation.

After the invocation, the hymn "There Is a Green Hill Far Away," was sung without announcement by the Tabernacle Choir.

President Tanner

The Tabernacle Choir has sung, "There is A Green Hill Far Away."

President N. Eldon Tanner

First Counselor in the First Presidency

This being the first general conference in the bicentennial year of the United States of America, I have been doing much pondering and contemplating of this event as it relates to the gospel and the great plan of life and salvation. We are all reading and hearing much concerning the events connected with the founding of this country, and with the modern devices available to us today, the news media reach throughout the world, and we are all aware of our interrelationship with one another's countries.

Be loyal to native country

We would expect every man to be

loyal to his native land—the land in which he was born, the land in which he lives, works, and rears his family. I think of the words of Sir Walter Scott in "The Lay of the Last Minstrel":

*Breathes there the man, with soul so dead,
Who never to himself hath said,
This is my own, my native land!
Whose heart hath ne'er within him
burn'd
As home his footsteps he hath turn'd
From wandering on a foreign
strand!*

During the last few weeks I, with President Kimball and others of the official party, have had the privilege of

attending area conferences in New Zealand, Australia, and the beautiful islands of the South Seas. New Zealand claims to be a choice land and favored by the Lord, and the night before we left Tahiti, one of the Brethren said, "Well, tomorrow we will be driven out of the Garden of Eden."

We were most favorably impressed by the beauties of the countries wherever we went. Sister Tanner said, "We surely live in a beautiful world." Yes, all countries are greatly blessed by the Lord, and each is uniquely different in its beauties, its people, customs, and traditions.

Destiny of America

Today, however, I should like to confine my remarks to a discussion concerning the Western Hemisphere, and particularly to the United States of America, and to point out the destiny of America in the Lord's eternal plan. The discovery of the Americas was not an accident. The event had been foreordained in the eternal councils. The prophets of old had it in view. Jacob foresaw it when he blessed his son Joseph, calling him "a fruitful bough by a well, whose branches run over the wall . . . unto the utmost bound of the everlasting hills." (Gen. 49:22, 26.)

Moses too made promises to the tribe of Joseph, whose land, America, was to be precious for the things of heaven and of earth, and who would "push the people together to the ends of the earth." (See Deut. 33:13-17.) These are just some of the *biblical* prophecies, and we have the Book of Mormon record which tells of the Jaredites who were the first to come to America. They came at the time of the confusion of languages during the building of the tower of Babel.

Jaredites

Just as Noah was directed, these people too were instructed to build

ships to carry them on the waters. When all was in readiness, they boarded their vessels and "set forth into the sea, commending themselves unto the Lord their God." (Eth. 6:4.)

The account states, "And when they had set their feet upon the shores of the promised land they bowed themselves down upon the face of the land, and did humble themselves before the Lord, and did shed tears of joy before the Lord, because of the multitude of his tender mercies over them." (Eth. 6:21.)

Lehi crosses the ocean

Then, six hundred years before the birth of Christ, a prophet by the name of Lehi, who had been crying repentance unto the inhabitants of Jerusalem, was commanded by the Lord to depart with his family into the wilderness. Because of the things which he had testified concerning the wickedness of the people and the pending destruction of Jerusalem, he was mocked and scorned, and the people sought to take his life. In obedience to the Lord's instructions, he departed with his family and others, and after a period in the wilderness, they too were instructed to build a ship and sail for the promised land. We read, "And it came to pass that after we had sailed for the space of many days we did arrive at the promised land; and we went forth upon the land, and did pitch our tents; and we did call it the promised land." (1 Ne. 18:23.)

Columbus' journey foreseen

While in the wilderness Nephi, the son of Lehi, was permitted to see in vision the things that would transpire concerning the destiny of America—the promised land. He said, "And I looked and beheld a man among the Gentiles, who was separated from the seed of my brethren by the many waters; and I beheld the Spirit of God, that it came

down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land. (1 Ne. 13:12.)

This, as we know, refers to Christopher Columbus, who was impelled by the Spirit of God to cross the ocean for the rediscovery of America, thus assisting in the furthering of God's purposes.

Columbus himself, in a letter to the Spanish hierarchy, wrote, "Our Lord unlocked my mind, sent me upon the sea, and gave me fire for the deed. Those who heard of my emprise called it foolish, mocked me, and laughed. But who can doubt but that the Holy Ghost inspired me?" (Quoted in Mark E. Petersen, *The Great Prologue*, Deseret Book Co., 1975, p. 26.)

During the voyage, after weeks of sailing with no sign of land, mutiny raised its head. Finally, Columbus promised the captains of the *Pinta* and the *Niña*, both of whom wanted to turn back, that if no land was sighted in forty-eight hours, they would turn back. Then he went to his cabin and, in his words, "prayed mightily to the Lord." On October 12, the very next day, they sighted land.

Nephi saw in vision also the coming of the Pilgrims, who came to escape religious persecution. He foresaw the coming to America of peoples from many nations, their wars and contentions. As Nephi said, they did humble themselves before the Lord and "the power of God was with them, and also that the wrath of God was upon all those that were gathered together against them to battle.

"And I, Nephi, beheld that the Gentiles that had gone out of captivity were delivered by the power of God out of the hands of all other nations." (1 Ne. 13:18-19.)

Government of the United States

Thus the American colonies at-

tained their independence and set up the government of the United States, all under the divine intervention of God in preparing this land for its divine destiny.

At this point we pay tribute to those great men who accepted and met the great challenge to establish a constitution for the government of this so-called new land. That this too was divinely inspired is attested by the word of the Lord when he said, "According to the laws and constitution of the people, which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles;

"That every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto him, that every man may be accountable for his own sins in the day of judgment.

"Therefore, it is not right that any man should be in bondage one to another.

"And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood." (D&C 101:77-80.)

The U.S. Constitution

No constitution on earth has endured longer than this one. We seek, and usually find, the answers to today's questions in this document of yesterday. It was and is a miracle. Both Washington and Madison referred to it as such. It is an inspired document written under the guidance of the Lord. James Madison, commonly called the father of the Constitution, recognized this inspiration and gave the credit to "the guardianship and guidance of the Almighty Being whose power regulates the destiny of nations, whose blessings have been so conspicuously dispensed to this rising republic." (Petersen, *Prologue*, p. 95.)

We believe that the Constitution was brought about by God to ensure a nation where liberty could abound and where his gospel could flourish. Joseph Smith said, "The Constitution of the United States is a glorious standard—it is founded in the wisdom of God—it is a heavenly banner." (Petersen, *Prologue*, p. 75.)

Preparation for a restoration

Among other things, the Constitution guaranteed the religious freedom that allowed the Reformation to continue and flourish. Many of these great reformers stated that their effort was to reassert the basic Christian teachings of the Bible—but they acknowledged that they possessed no authority to administer the ordinances of the Church, or to reestablish the original church of Jesus Christ. Luther said, "Christianity has ceased to exist among those who should have preserved it."

Roger Williams, founder of the Baptist Church in America, said, "There is no regularly constituted church on earth, nor any person qualified to administer any church ordinances." (LeGrand Richards, *A Marvelous Work and a Wonder*, Deseret Book Co., 1973, p. 29.)

We believe that both freedom and the continuing reformation that flourished here occurred in preparation for a restoration from heaven of the full gospel of Jesus Christ. That restoration began in the United States of America in the 1820s through the instrumentality of the Prophet Joseph Smith, who was chosen by the Lord and who, through personal manifestations from heavenly messengers, received pertinent records which contained the authentic record of early American peoples and God's dealings with them. He received the priesthood and authority to reestablish the church of Jesus Christ in these latter days.

At the time of this restoration, God

the Father and his Son Jesus Christ actually appeared to Joseph Smith, as they had appeared to leaders of previous dispensations. They announced to him that Christ's church would be reestablished upon the earth, with a restoration of the same principles and ordinances and organization which existed in the primitive church, from which there had been an apostasy, as documented by irrefutable evidence. This restoration was the greatest event in the history of mankind since the birth, death, and resurrection of our Savior, Jesus Christ.

Christ in the Americas

Significantly, the early Americans to whom we have referred were aware of the birth, death, and resurrection of the Savior because they saw the same signs and wonders as those in the Old World foretelling the coming of the Lord, his life, mission, and subsequent death and resurrection.

Referring to these same early Americans, the Lord said, as recorded in the New Testament, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." (John 10:16.)

In the Book of Mormon we have a beautiful account of Christ's visit to these "other sheep" following his resurrection, when they heard his voice and recognized him as he showed the nail prints in his hands and feet. We know these were the "other sheep" because he said, "Ye are they of whom I said: Other sheep I have which are not of this fold." (3 Ne. 15:21.) He taught them the gospel. He instituted the sacrament and ordained disciples. He gave authority to confer the Holy Ghost, healed the sick, and blessed the little children. He prayed unto the Father for them.

We read, "The eye hath never seen, neither hath the ear heard, before, so great and marvelous things as we saw and heard Jesus speak unto the Father;

"... and no one can conceive of the joy which filled our souls at the time we heard him pray for us unto the Father." (3 Ne. 17:16-17.)

America's future

Now, what of America's future? How can we best show our appreciation to God for these marvelous blessings of freedom, of a place where his true and everlasting gospel was restored, of the preparation and divine guidance in every event leading to that most significant event? We must remember what the Lord told the Jaredites when they were first brought to this land: "Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, *if they will but serve the God of the land, who is Jesus Christ*, who hath been manifested by the things which we have written." (Eth. 2:12; italics added.)

Many years ago in a volume entitled *Beacon Lights of History*, Dr. John Lord, referring to the discovery of America, said, after speaking of her great potential, "The world has witnessed many powerful empires which have passed away and left 'not a rack behind.' What remains of the antediluvian world? . . . What remains of Nineveh, of Babylon, of Thebes, of Tyre, of Carthage—those great centers of wealth and power? What remains of Roman greatness even, except in laws and literature and renovated statues? . . . What is the simple story of all the ages?—industry, wealth, corruption, decay, and ruin. What conservative power has been strong enough to arrest the ruin of the nations of antiquity?

"Now if this is to be the destiny of America—an unbounded material growth, followed by corruption and ruin—then Columbus has simply extended the realm for men to try material experiments. Make New York a second Carthage, and Boston a second Athens, and Philadelphia a second An-

tiocch, and Washington a second Rome, and we simply repeat the old experiments.

But has America no higher destiny than to repeat the old experiments and improve upon them and become rich and powerful? Has she no higher and nobler mission? If America has a great mission to declare and to fulfil, she must put forth altogether new forces, and these not material. And these alone will save her and save the world. . . . The real glory of America is to be something entirely different from that of which the ancients boasted. And this is to be moral and spiritual—that which the ancients lacked."

"Blessed forever"

We are all a part of America's future. Our job is to learn and benefit from the past and to go forward in righteousness, keeping the commandments of God. In this connection the prophet Lehi said, "Wherefore, this land is consecrated unto him whom he shall bring. And if it so be that they shall serve him according to the commandments which he hath given, it shall be a land of liberty unto them; wherefore, they shall never be brought down into captivity; if so, it shall be because of iniquity; for if iniquity shall abound cursed shall be the land for their sakes, but unto the righteous it shall be blessed forever." (2 Ne. 1:7.)

George Washington's prayer

As we pray daily to God for guidance, we should all make the same plea as George Washington did in his prayer for our country:

"Almighty God, who has given us this good land for our heritage, we humbly beseech Thee that we may always prove ourselves a people mindful of Thy favor and glad to do Thy will.

"Bless our land with honorable industry, sound learning and pure manners.

Sunday April 4

Second Day

"Save us from violence, discord and confusion; from pride and arrogancy, and from every evil way.

"Defend our liberties, and fashion into one united people the multitudes brought out of many kindreds and tongues.

"Endue with the spirit of wisdom those whom in Thy name we entrust the authority of government, that there may be peace and justice at home, and that through obedience to Thy law, we may show forth Thy praise among the nations of the earth.

"In the time of prosperity, fill our hearts with thankfulness, and in the day of trouble, suffer not our trust in Thee to fail.

"All of which we ask through Jesus Christ, our Lord, Amen."

Duties as citizens

We encourage our people to be good, loyal, law-abiding citizens. "We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law." (Twelfth Article of Faith.)

Also, it is our duty to seek diligently for and support and uphold good, honest, honorable, and wise representatives to govern us. Let me reiterate the message left with the Saints nearly sixty years ago at the general conference in April 1917 when Elder Anthony W. Ivins, after discussing religious liberty and the Constitution, said, "I feel authorized to say, here this afternoon, that these liberties which have come to men, both religious and civil, have not been established by the Lord to be destroyed, but that they are here to remain until liberty shall prevail from the rivers to the ends of the earth, until God's kingdom shall be established among men, and his will done upon earth as it is done in heaven. Until the universal Fatherhood of God, and brotherhood of man shall be recognized, and the kingdoms of this world become the kingdoms of Christ,

who shall reign as Prince of Peace." (*Conference Reports*, April 1917, pp. 54-55.)

Testimony

And I bear testimony that The Church of Jesus Christ of Latter-day Saints is the kingdom of God here upon the earth, with the Lord directing the work through our prophet, President Spencer W. Kimball. May I urge everyone everywhere to help bring to pass righteousness, in whatever country you may reside, by obedience to the laws and ordinances of the gospel. If you are active members of the Church you will know what they are. If you are not, may I invite you to avail yourselves of the opportunity to investigate and gain a knowledge and testimony for yourselves that the gospel in its fulness has been restored, with the authority to administer the ordinances thereof, and is here upon the earth.

Only as we accept and live the teachings of the gospel can the destiny which God planned for America be realized and the world united in peace and brotherhood. That this may speedily come to pass I humbly pray in the name of Jesus Christ. Amen.

Following President Tanner's sermon, the Tabernacle Choir without announcement sang the hymn, "Ye Simple Souls Who Stray."

President N. Eldon Tanner

The Tabernacle Choir had just sung, "Ye Simple Souls Who Stray."

To those of the television and radio audience who have just tuned in on this conference, we wish to extend our sincere welcome and greetings.

We shall now be pleased to hear from Elder Marvin J. Ashton of the Council of the Twelve Apostles.

Elder Marvin J. Ashton

Of the Council of the Twelve

Some weeks ago a bewildered father asked, "Why is it I seem to be able to communicate with everyone except my own son?"

I responded with, "What do you mean you can't communicate with your son?"

"It's just that whenever I try to tell him anything, he tunes me out," he replied.

Family communication

During our private discussion which followed, and very often since, I have concluded that perhaps one of the principal reasons we fail to relate appropriately with family members is because we fail to apply some basics of personal communications. In Hebrews 13:16 we read, "But to do good and to communicate forget not: for with such sacrifices God is well pleased." Communication in the family will often be a sacrifice because we are expected to use our time, our means, our talent, and our patience to impart, share, and understand. Too often we use communication periods as occasions to tell, dictate, plead, or threaten. Nowhere in the broadest sense should communication in the family be used to impose, command, or embarrass.

To be effective, family communication must be an exchange of feelings and information. Doors of communication will swing open in the home if members will realize time and participation on the part of all are necessary ingredients. In family discussions, differences should not be ignored, but should be weighed and evaluated calmly. One's point or opinion usually is not as important as a healthy, continuing relationship. Courtesy and respect in listening and responding during discussions are basic in proper dialogue. As we learn to participate together in meaningful associations, we

are able to convey our thoughts of love, dependence, and interest. When we are inclined to give up in despair in our efforts to communicate because other family members have failed to respond, perhaps we would do well not to give up, but rather to give and take in our conversations. How important it is to know how to disagree with another's point of view without being disagreeable. How important it is to have discussion periods ahead of decisions. Jones Stephens wrote, "I have learned that the head does not hear anything until the heart has listened, and that what the heart knows today the head will understand tomorrow."

Let me share with you seven basic suggestions for more effective family communication.

Sacrifice

1. *A willingness to sacrifice.* Be the kind of a family member who is willing to take time to be available. Develop the ability and self-discipline to think of other family members and their communication needs ahead of your own—a willingness to prepare for the moment—the sharing moment, the teaching moment. Shed the very appearance of preoccupation in self, and learn the skill of penetrating a family member's shield of preoccupation. Sad is the day when a daughter is heard to say, "My mother gives me everything except herself."

Too early and too often we sow the seeds of "Can't you see I'm busy? Don't bother me now." When we convey the attitude of "Go away, don't bother me now," family members are apt to go elsewhere or isolate themselves in silence. All family members on some occasion or other must be taken on their own terms so they will be willing to come, share, and ask.

It takes personal sacrifice to com-

municate when conditions are right for the other person—during the meal preparation, after a date, a hurt, a victory, a disappointment, or when someone wants to share a confidence. One must be willing to forego personal convenience to invest time in establishing a firm foundation for family communication. When communication in the family seems to be bogging down, each individual should look to himself for the remedy.

If we would know true love and understanding one for another, we must realize that communication is more than a sharing of words. It is the wise sharing of emotions, feelings, and concerns. It is the sharing of oneself totally. "Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom." (James 3:13.)

Setting stage

2. *A willingness to set the stage.* The location, setting, or circumstances should be comfortable, private, and conversation-conducive. Effective communications have been shared in a grove of trees, on the mount, by the sea, in family home evening, during a walk, in a car, during a vacation, a hospital visit, on the way to school, during the game. When the stage is set, we must be willing to let the other family member be front and center as we appropriately respond.

Months and years after the score of a baseball game is long forgotten, the memory of having been there all alone with Dad will never dim. I'll not soon forget a ten-year-old girl excitedly telling me she had just ridden in the car with her daddy all the way from Salt Lake to Provo and back. "Was the radio on?" I asked. "Oh, no," she responded, "all Daddy did was listen and talk to me." She had her daddy all to herself in a setting she'll not soon forget. Let the stage be set whenever the need is there.

Let the stage be set whenever the other person is ready.

Listening

3. *A willingness to listen.* Listening is more than being quiet. Listening is much more than silence. Listening requires undivided attention. The time to listen is when someone needs to be heard. The time to deal with a person with a problem is when he has the problem. The time to listen is the time when our interest and love are vital to the one who seeks our ear, our heart, our help, and our empathy.

We should all increase our ability to ask comfortable questions, and then listen—intently, naturally. Listening is a tied-in part of loving. How powerful are the words, "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

"For the wrath of man worketh not the righteousness of God." (James 1:19-20.)

Voice feelings

4. *A willingness to vocalize feelings.* How important it is to be willing to voice one's thoughts and feelings. Yes, how important it is to be able to converse on the level of each family member. Too often we are inclined to let family members assume how we feel toward them. Often wrong conclusions are reached. Very often we could have performed better had we known how family members felt about us and what they expected.

John Powell shares this touching experience: "It was the day my father died. . . . In the small hospital room, I was supporting him in my arms, when . . . my father slumped back, and I lowered his head gently onto the pillow. I . . . told my mother . . .

"It's all over, Mom. Dad is dead."

"She startled me. I will never know why these were her first words to me after his death. My mother said: "'Oh,

he was so proud of you. He loved you so much.'

"Somehow I knew . . . that these words were saying something very important to me. They were like a sudden shaft of light, like a startling thought I had never before absorbed. Yet there was a definite edge of pain, as though I were going to know my father better in death than I had ever known him in life.

"Later, while a doctor was verifying death, I was leaning against the wall in the far corner of the room, crying softly. A nurse came over to me and put a comforting arm around me. I couldn't talk through my tears. I wanted to tell her:

" 'I'm not crying because my father is dead. I'm crying because my father never told me that he was proud of me. He never told me that he loved me. Of course, I was expected to know these things. I was expected to know the great part I played in his life and the great part I occupied of his heart, but he never told me.' " (*The Secret of Staying in Love*, Niles, Ill.: Argus, 1974, p. 68.)

How significant are God's words when he took the time to vocalize his feelings with, "This is my beloved Son," yes, even the powerful communication, "This is my beloved Son, in whom I am well pleased." (Matt. 3:17.)

Often parents communicate most effectively with their children by the way they listen to and address each other. Their conversations showing gentleness and love are heard by our ever-alert, impressionable children. We must learn to communicate effectively not only by voice, but by tone, feeling, glances, mannerisms, and total personality. Too often when we are not able to converse with a daughter or wife we wonder, "What is wrong with her?" when we should be wondering, "What is wrong with our methods?" A meaningful smile, an appropriate pat on the shoulder, and a warm handshake are all-important. Silence isolates. Strained silent periods cause wonderment, hurt, and, most often, wrong conclusions.

God knows the full impact of continuing communication as he admonishes us to pray constantly. He, too, has promised to respond as we relate to him effectively.

Do not judge

5. A willingness to avoid judgment.

Try to be understanding and not critical. Don't display shock, alarm, or disgust with others' comments or observations. Don't react violently. Work within the framework of a person's free agency. Convey the bright and optimistic approach. There is hope. There is a way back. There is a possibility for better understanding.

Let a common ground for personal decision be developed. "Neither do I condemn thee: go, and sin no more" (John 8:11) are words that are just as gentle and effective today as when they were first uttered.

Avoid imposing your values on others. When we can learn to deal with issues without involving personalities and at the same time avoid bias and emotions, we are on our way to effective family communications. When a family member makes a decision which may be inadequate or improper, do we have the ability and patience to convey the attitude that we don't agree with his decision but he has the right of choice and is still a loved member of the family?

It is easy to point out mistakes and pass judgment. Sincere compliments and praise come much harder from most of us. It takes real maturity for a parent to apologize to a child for an error. An honest apology often makes the son or daughter feel surprisingly warm toward the mother or father or brother or sister. "For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." (James 3:2.)

Be worthy of trust

6. A willingness to maintain confidences. Be worthy of trust even in

trivial questions and observations. Weighty questions and observations will only follow if we have been trustworthy with the trivial. Treat inner-most trusts and concerns with respect. Build on deserved trust. Individuals who are blessed to have a relationship with someone to whom they can confidently talk and trust are fortunate indeed. Who is to say a family trust is not greater than a community trust?

Communicate patiently

7. *A willingness to practice patience.* Patience in communication is that certain ingredient of conduct we hope others will exhibit toward us when we fail to measure up. Our own patience is developed when we are patient with others.

"Be patient; be sober; be temperate; have patience, faith, hope and charity." (D&C 6:19.)

"I get sick and tired of listening to your complaints" and "I have told you a thousand times" are but two of many often-repeated family quotations that indicate patience is gone and channels of communication are plugged.

It takes courage to communicate patiently. We constantly need to express pride, hope, and love on a most sincere basis. Each of us needs to avoid coming through as one who has given up and has become totally weary in trying.

The correction of family members in front of others is to be avoided. Much more notice is taken in quiet, private conversation. Calm endurance is a priceless virtue in one's relationship with all family members.

When family members tune each other out, communication is not taking place. Words spoken are unheard, unwanted, and resisted when we fail to understand the basics for proper interchange. Each must be willing to do his part to improve, since the family unit is the basic foundation of the Church. Proper communication will always be a

main ingredient for building family solidarity and permanence.

Effective communication

I pray our Heavenly Father will help us to communicate more effectively in the home through a willingness to sacrifice, a willingness to listen, a willingness to vocalize feelings, a willingness to avoid judgment, a willingness to maintain confidences, and a willingness to practice patience. "How forcible are right words!" (Job 6:25.) Yes, how forcible are right words shared at the right moment with the right person.

May our gracious and kind Heavenly Father help us in our needs and desires for more effective family communication. Communication can help build family unity if we will work at it and sacrifice for it. For this goal, I pray in the name of the Lord Jesus Christ. Amen.

Without announcement, the Tabernacle Choir sang "The Voice of God Again is Heard."

President N. Eldon Tanner

We have just listened to Elder Marvin J. Ashton of the Council of the Twelve, followed by the Choir singing, "The Voice of God Again is Heard."

The Choir and Congregation will now join in singing, "How Firm a Foundation," following which we shall hear from Elder Joseph B. Wirthlin, Assistant to the Twelve and Supervisor of the Europe Area.

The Tabernacle Choir was joined by the congregation in singing the number, "How Firm A Foundation."

Elder Joseph B. Wirthlin

Assistant to the Council of the Twelve

Centuries ago, when Jesus taught his disciples at Capernaum on the shores of the Sea of Galilee, he said, "where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18:20.) It is the precious privilege of Latter-day Saints to live, meet, and worship in the name of the Savior of mankind, and to enjoy his sustaining and regenerating spirit in every facet and dimension of their lives.

The Church in Europe

Since last October, Sister Wirthlin and I have traveled many thousands of miles over central Europe, Scandinavia, and Finland, working with the eleven mission presidents and the eight stake presidents who preside in those areas. Here we have learned to know over 1,500 missionaries who radiate and communicate the reality of the truth that Jesus is in their midst. They have asked me to express their great love and appreciation for you at home. If you could hear them bear their testimonies, you would literally tingle with enthusiasm and love for the gospel truth.

Neither must we neglect to mention our servicemen in Europe. To most of them the gospel of Jesus Christ means everything. They have caught the spirit that is present where and when "two or three are gathered together" in the name of the Master. What the gospel does for them is tremendously and unbelievably wonderful! These young men and their families are a tribute to the Church—an inspirational force. They are among the most devoted of all our members. They have donated thousands of dollars and incalculable time and effort toward the building of chapels in Europe—chapels that most of them may never see, since they most likely will be gone home or elsewhere before the chapels are built and dedicated. The crowning glory of the work

of the kingdom in Europe, however, is the thousands of faithful members who work tirelessly and joyfully both to live the gospel and to share it with others.

James Covill

The charge and the responsibility these unselfishly committed saints have taken upon themselves have evolved as portrayed in a revelation given through the Prophet Joseph Smith to James Covill, who had been a Baptist minister for forty years. The first step in the process of becoming a Latter-day Saint, Brother Covill was told, as recorded in the Doctrine and Covenants, is truly to accept the gospel, of which the Lord says, "And this is my gospel—repentance and baptism by water, and then cometh the baptism of fire and the Holy Ghost, even the Comforter, which sheweth all things, and teacheth the peaceable things of the kingdom." (D&C 39:6.)

Following his acceptance of the gospel, Brother Covill was charged to do what is the uncompromising obligation of all of us today. For the Lord says, "And if thou do this, I have prepared thee for a greater work. Thou shalt preach the fulness of my gospel, which I have sent forth in these last days, the covenant which I have sent forth to recover my people, which are of the house of Israel." (D&C 39:11.) And here is the promise made to Elder Covill: "And it shall come to pass that power shall rest upon thee; thou shalt have great faith, and I will be with thee and go before thy face." (D&C 39:12.) What is said here to James Covill in this dispensation, when the Church was only nine months old, applies with equal force to us now—and is a remarkable and powerful reiteration of the promise made by the Savior during his earthly ministry. His pledge that he will be in our midst when two or three are

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gathered together in his name is a wonderful declaration of his unbounded love for each of us and assures us of his presence in our church services, in our individual lives, and in the intimate circles of our families.

"Let your light so shine"

What I mean when I say Jesus meant his presence to be felt in the intimate circle of each of our families may be depicted in the lives of two sisters, friends of ours, who live in two widely separated stakes. One sister married out of the Church. She had hoped to convert her husband and then be married and sealed in the temple. She had developed one of the most lovely and spiritual personalities. Her husband, however, has never caught the spirit nor acknowledged the truth of the gospel and has been a passive influence in the religious life of his family. Nevertheless, this sister set a beautiful example for her family and drew the children to accompany her in the performance of their church duties and responsibilities. She and the children, despite what could have been a ready excuse for neglect and indifference, exemplified the admonition of Jesus when he said, "Let your light so shine before men, that [others] may see your good works, and glorify your Father which is in heaven." (Matt. 5:16.)

The second sister married a fine man who was a faithful Latter-day Saint. As the years sped by, they carelessly omitted what they had at first intended conscientiously to do—worship together in the name of Jesus that he might be in the midst of their family activities. Although always admiring the Church and its principles, they had forgotten that they were now in fact the salt of the earth that had "lost its savor." (Matt. 5:13.)

In a conversation about their children, the second sister said to the first, "Why have your children turned out so well and why are they so active in

the Church despite the fact that you married out of the Church?" The first sister replied, "I took my children with me to Sunday School and sacrament meeting." Surprised, the second sister said, "I *sent* mine." And the first sister answered with greater emphasis, "But I *took* mine!" Hers was a case, as Jesus said, of "where two or three are gathered together in my name, there am I in the midst of them," and this can be true for all of us wherever we may be, at home or elsewhere.

Do His will

On another occasion Jesus said, "I stand at the door, and knock." (Rev. 3:20.) Unless we open the door and permit him to come into our lives, he can't enter into our midst. Mere knowledge in itself may be, but it is not necessarily, power. Knowledge is not motivation. Neither is logic. That the springs of human action are inherently in the feelings, not the intellect, and that conduct generates feeling are set forth in the Doctrine and Covenants in these words: "And whoso receiveth you, there I will be also, for I will go before your face. I will be on your right hand and on your left, and my Spirit shall be in your hearts, and mine angels round about you, to bear you up." (D&C 84:88.)

Only in accepting our Savior and doing his will do we acquire the "feeling to do right." If we break the commandments, we get a "feeling" for that too. This explains why parents' hearts may be broken and bowed in shame because of the sins and waywardness of their sons and daughters. They are puzzled and perplexed. They say, "We brought them up to be righteous boys and girls, and our family has always been a good family. We didn't teach them to behave like this!" The children learned all the precepts, but precepts do not necessarily furnish the will and desire to do right. Indeed, ignorance is not the only cause of sin and deplorable conduct. Fundamental to most wrong-

doing is a lack of desire, the absence of a strong motive or the right influence, and a deficiency in living the precepts. Individuals who do right and "hunger and thirst after righteousness" (Matt. 5:6) get and keep alive through their actions the feeling to do right. Inherent in the first principles of the gospel is the "desire principle"—the desire to love God and fellowmen "with all thy heart, and with all thy soul, and with all thy mind." (Matt. 22:37.) To attain these heights, each of us must work in harmony with God's will and create a spiritual climate that will bring Jesus into the midst of our lives; and then we must continue to live "with an eye single to [his] glory." (D&C 4:5.)

Savior in our midst

This conviction is clearly demonstrated in the lives of our great mission presidents, servicemen, missionaries, and devoted Church members. What I am trying to say about the Savior's being in our midst, whether we be two or three or many, is clearly portrayed in Paul's eloquent description of the process of attaining spiritual perfection. He said: "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

"And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: so that ye were ensamples." (1 Thess. 1:5-6.)

May I restate for the sake of emphasis what these inspired writings contain for each of us. Paul rejoiced in the fact that what he had told the Thessalonians was not meaningless words to them, for they had listened with great interest, and what was taught them produced a powerful desire for righteousness in their lives. He was explicit in stressing that the Holy Spirit also gave them full assurance that what was taught was true. He did not hesitate

to say that his life, as well, was further proof to them of the truthfulness of the message. Paul was pleased that the gospel message had been received with such joy and happiness, despite many hardships. Finally, he noted what must have been their crowning achievement—that they were inspiring examples to all their neighbors and that from them the word of the Lord had extended to others everywhere, far beyond their boundaries. Paul paid tribute to them when he told them that wherever he traveled, he found people telling him about their remarkable good works and faith in God.

Keep laws and commandments

In this bicentennial year, it is well for us to be reminded again and again that knowing and keeping the divine laws and commandments have always generated faith, righteous living, and inspiration in our people.

I recall that when the Saints settled in a new area, they were troubled about how permanently they were to build their houses. They had often moved from place to place. When they asked the Prophet Joseph Smith about this, he said, "Build as if you are going to stay forever." The founders of our country—as we believe, divinely inspired—built our nation to endure. And our Church leaders today never for a moment lose sight of their sacred mission. They are building for us, for those to follow, for the future, for eternity.

There is a great lesson to be learned by all of us in a careful study of our history. The success of our Church may be attributed to our faith in God and to our being led under the inspired guidance of strong and devoted leaders, never taking the shortcuts, and keeping Jesus and his divine teachings dynamically in our midst.

Testimony

It is my privilege to testify to the

truth of the gospel of Jesus Christ and to the motivating leadership of our great prophet, President Spencer W. Kimball, and to the power and appeal of his exemplary, shining life, and to the divine calling of the Brethren, and to the strength and nobility to be found in the good lives of thousands of Latter-day Saints throughout the world.

Wherever two or three of us are gathered together, I pray that the Savior may be in the midst of us because of

our righteousness, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

We have just listened to Elder Joseph B. Wirthlin, Assistant to the Twelve.

Elder Robert L. Simpson, Assistant to the Twelve and Supervisor of the South Pacific Area, will now address us.

Elder Robert L. Simpson

Assistant to the Council of the Twelve

My beloved brothers and sisters, the gospel is true and we rejoice in that knowledge. What a lovely sweet spirit we have had at this conference. And how wonderful and true all the messages have been.

May I first of all bring each of you the love from the people of the South Pacific. And when you bring love from that area, you have to carry a couple of extra bags. I bring you that love and I want you to know that these people are filled with love and faith.

A sacred vow

We meet as disciples of the Lord Jesus Christ. We love him, and we want to help him in doing that which has to be done. And Heavenly Father loves his children—those who live now, those as yet unborn, and those who have lived and died. We can be part of that process through our commitment.

The fifth chapter of Ecclesiastes, verses four and five, states:

"When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed.

"Better is it that thou shouldest not

vow, than that thou shouldest vow and not pay." (Eccles. 5:4-5.)

Every member of this Church takes upon himself a sacred vow as he submits himself to the waters of baptism. One day in seven, each Sabbath day, we assemble to renew that sacred vow and commitment as we partake of the sacrament.

Four objectives

I would like to suggest that as Church members we keep four prime objectives uppermost in our minds. All four of these objectives involve people, for his church is a people-oriented church. Just as people were the main concern of the Savior, so it should be with each of us, if we are to assist the Master in achieving his end result: to "bring to pass the immortality and eternal life of man." (Moses 1:39.)

Eternal life for the individual requires priesthood. It requires priesthood action; it requires conformity to priesthood principles. The four people-oriented objectives in the life of those who profess to call themselves members of his church are these:

First, the obligation to prepare

one's self and one's immediate family for the presence of the Lord;

Second, the obligation to be our brother's keeper and to lift other Church members;

Third, the obligation to share the most precious gift we have, the gospel, with those who have not yet caught the vision; and

Fourth, the obligation to provide an opportunity of eternal blessings for our kindred dead.

Personal Welfare

Please note that your own personal welfare was first on the list, because the last three great obligations can only be accomplished from a source of strength and confidence. The world has too many cases already of "the blind leading the blind." Our source of knowledge is light and truth. It is the word of God in the beautiful framework of continuing revelation. Truth and light must indeed be received before there can be a dissemination of it. The Savior provided living water to the spiritually deprived. We should strive for that capability also. Ours is not the role of the book vendor who merely carries out an exchange. As we convey properly, we must give of ourselves. Truth travels best on the wings of personal testimony and individual worthiness.

The Lord said to Peter, "When thou art converted, strengthen thy brethren." (Luke 22:32.) And just as important is the response given the Lord by Peter on that occasion, when he vowed: "Lord, I am ready to go with thee, both into prison, and to death." (Luke 22:33.)

God's work and glory starts with our preparedness. He counsels: "Let every man learn his duty." (D&C 107:99.) It requires dedication: "Seek ye first the kingdom of God." (Matt. 6:33.) It demands conformity, the singular way: "Come . . . follow me." (Matt. 19:21.)

Only after true conversion,

exemplified by a demonstrated willingness to improve our lives, can we be counted on as one standing on solid ground, as one ready to respond to the call, as one prepared to lift others.

Teach one another

Our second obligation is to be our brother's keeper, to be our sister's keeper, to seek after the lost sheep, to teach one another the doctrines of the kingdom.

I bear testimony to you that home teaching is the divinely inspired method by which we can best touch lives within this Church. Right beside this tremendous priesthood process is Relief Society visiting teaching. Paul had the spirit of home teaching and visiting teaching when he wrote to Timothy: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (2 Tim. 2:2.)

And now, listen to this, directly from the Lord: "And I give unto you a commandment that you shall teach one another the doctrine of the kingdom." (D&C 88:77.) This is not a mere suggestion, but listen: "I give unto you a *commandment* that you shall teach one another."

I like the analogy I once heard about home teaching. The speaker held up a piece of Scottish plaid and suggested that in our minds we think of each color in the plaid as a separate program of the Church. Then he asked the question: "Which color is home teaching?" The answer: "Home teaching is not a single color; it is the total fabric." Home teaching, properly carried out, could well involve every facet of the Church according to the varying needs of each family. I like that! Too often we think of home teaching as "just another program." It can, and should, be as long and as broad as the entire Church spectrum.

Now, all four billion souls now liv-

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ing on the earth are very dear indeed to our Heavenly Father. They, also, need what you and I have. To see that they have an opportunity to hear, and hopefully accept, is another of our important responsibilities. Thus we help Heavenly Father to further accomplish his work and his glory—to assist in bringing all of his children into the circle.

Missionary work

So, the third great objective and vow that we have taken upon ourselves involves these four billion souls. It means continually seeking out and teaching those who might be ready now. This teaching is best done in an appropriate, orderly, and sincere way that will lead to their unqualified acceptance of gospel truth. The Savior said: "Go ye into all the world" (Mark 16:15), and we *are* going, some 23,000 strong. We are now carrying the truth of the gospel to some fifty nations. But even today's effort is not enough, says the prophet. Every single person in the Church twenty-five years and younger should be considered as a prospective missionary and the rest of us should become involved in training them, in encouraging them, and in helping them to save funds that they may be self-financed as far as possible.

Area Conferences

During the recent tour of area conferences in the South Pacific, President Kimball was obviously impressed as we met dozens of Indian converts in Fiji. He recognized these pioneers of their race as the possibility for a future thrust into the masses of India when the time is right.

The first hour of our Sunday morning session in Sydney was carried live on national television into tens of thousands of homes across Australia. The talks were superb, and the choir sang beyond their natural abilities. It was a miracle that we were meeting in the

Sydney Opera House, a dramatic story in itself. Just in a word, the Sydney Opera House is normally booked two to three years in advance. There is an impressive history of practically no cancellations. And less than two months prior to conference time, there was a cancellation that no one can really explain—no one except the Lord, that is! You see, it just so happened to be on our weekend! The Lord moves in mysterious ways, his wonders to perform. The possibility of a national telecast was largely made possible by the acquisition of the Opera House as the conference location.

Listen to a few typical nonmember responses sent in from all over Australia after viewing that telecast.

The first one: "Well, how real can you get? It was simple and kind towards the family tie, of love between one another, even a little old-fashioned. There was a spiritual understanding for me."

Another person said: "Even though I am not a Mormon, I found a deep sense of wisdom in this program."

Still another: "I learned more about your Church from the address of your president than any literature could convey. I enjoyed the choir and the message; great work."

Listen to this one: "What an inspiring message I heard this morning. I was only sorry I could not have watched right through, but was going to my own church."

And another person wrote: "I would be interested in any literature you may care to send—but no callers—yet."

And still another: "My heart is filled with the love of God and fellowmen after viewing your inspirational telecast."

And finally this one: "If one could imagine heaven, then these wonderful people have given me a glimpse. I realize now I am desperate for salvation. Here truly must be the answer. Help!!"

The whole world is crying for help! Isn't it thrilling to be a part of this significant surge forward! There must be rejoicing in the heavens as well. You and I have a commitment to be missionaries; and if that message isn't clear, you haven't been listening!

Our kindred dead

The largest segment of Heavenly Father's family that needs our help is our kindred dead. To suppose that we as baptized members of the Church can turn away from our forebears is the surest way I know of becoming ineligible for the ultimate blessings we all seek so earnestly. The Prophet Joseph Smith recorded this in the 128th section of the Doctrine and Covenants as he wrote to the Church members in 1842 under the spirit and direction of the Lord:

"And now, my dearly beloved brethren and sisters, let me assure you that these are principles in relation to the dead and the living that cannot be lightly passed over, as pertaining to our salvation. For their salvation is necessary and essential to our salvation, as Paul says concerning the fathers—that they without us cannot be made perfect—neither can we without our dead be made perfect." (D&C 128:15.)

We seek exaltation. To achieve that means perfection, and the direction is clear. We cannot be made perfect without our dead. We must seek them out; we must do for them that which they cannot do for themselves.

Many of us are coasting along under the false illusion that now the computer and the microfilm will do it all for us! Though these modern methods are essential and helpful, no machine will ever be able to provide salvation for any man unless that man does what he must do himself. There are no shortcuts to exaltation.

Brothers and sisters, save our dead? we must—such is our commitment. Carry the gospel to every nation, kindred, tongue and people? we must—such is our commitment. Be our brother's keeper and teach one another? we must—such is our commitment. Learn our individual duty well and teach our families, as we overcome petty weaknesses? we must—for such is our commitment.

"Pay what thou has vowed."

Yes, it all starts right here with you and me and the commitment or vow that we have made with our Heavenly Father, for he said:

"When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed." (Eccles. 5:4.)

And this is my hope and prayer for all of us, in the name of Jesus Christ. Amen.

Following Elder Simpson's talk, the Tabernacle Choir sang "Reverently and Meekly Now" without announcement.

President N. Eldon Tanner

We have just listened to Elder Robert L. Simpson, Assistant to the Twelve and Supervisor of the South Pacific Area, followed by the Tabernacle Choir singing "Reverently and Meekly Now."

We shall now be pleased to hear from Elder Gordon B. Hinckley of the Council of the Twelve Apostles, who will be our concluding speaker.

Elder Gordon B. Hinckley

Of the Council of the Twelve

If the Lord will inspire me, I desire to speak on what may be regarded as a most ordinary subject. But I believe it to be of the very essence of the gospel. Without the quality of character of which I speak, the fabric of our society will disintegrate into ugliness and chaos. That quality of character is personal honesty.

Honesty and conscience

Among many unsigned letters I have received was one of particular interest. It contained a \$20 bill and a brief note which stated that the writer had come to my home many years ago. When there was no response to the bell, he had tried the door and, finding it unlocked, had entered and walked about. On the dresser he saw a \$20 bill, took it, and left. Through the years his conscience had bothered him and he was now returning the money.

He did not include anything for interest for the period during which he had used my money. But as I read his pathetic letter I thought of the usury to which he had subjected himself for a quarter of a century with the unceasing nagging of his conscience. For him there had been no peace until he had made restitution.

Our local papers carried a similar story the other day. The state of Utah received an unsigned note together with \$200. The note read: "The enclosed is for materials used over the years I worked for the state—such as envelopes, paper, stamps, etc."

Imagine the flood of money that would pour into the offices of government, business, and merchants if all who have filched a little here and there were to return that which they had dishonestly taken.

The cost of every bag of groceries at the supermarket, of every tie or blouse bought at the shopping center in-

cludes for each of us the burden of shoplifting.

Personal dishonesty costs

How cheaply some men and women sell their good names! I recall the widely publicized case of a prominent public figure who was arrested for taking an item costing less than \$5. I do not know whether he was ever convicted in the courts, but his petty misdeed convicted him before the people. In a measure, at least, his foolish act nullified much of the good he had done and was capable of yet doing.

Each time we board a plane we pay a premium so that our persons and our baggage may be searched in the interest of security. In the aggregate this amounts to millions of dollars, all because of the frightening dishonesty of a few who by threat and blackmail would try to obtain that to which they are not entitled.

One of our national magazines recently featured an account of fraud running into the billions in connection with Medicaid. Implicated were some patients, hospitals, clinics, laboratories, and even doctors—all after a dishonest dollar. Padded insurance claims, padded expense accounts, bogus checks, forged documents—these are all symptomatic of an epidemic of unbelievable proportions. In most instances the amount involved individually is small, but in total it represents personal dishonesty on a huge scale.

Personal rectitude

The book of Genesis contains this remarkable statement: "And Abram said to the king of Sodom, I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth,

"That I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine." (Gen. 14:22-23.)

Fortunately there are still those who observe such principles of personal rectitude. Recently we rode a train from Osaka to Nagoya, Japan. At the station were friends to greet us, and in the excitement my wife left her purse on the train. We called the Tokyo station to report it. When the train arrived at its destination some three hours later, the railroad telephoned to say the purse was there. We were not returning via Tokyo, and more than a month passed before it was delivered to us in Salt Lake City. Everything left in the purse was there when it was returned.

Such experiences, I fear, are becoming increasingly rare. In our childhood we were told the stories of George Washington's confessing to chopping down the cherry tree and Abraham Lincoln's walking a great distance to return a small coin to its rightful owner. But clever debunkers in their unrighteous zeal have destroyed faith in such honesty; the media in all too many cases have paraded before us a veritable procession of deception in its many ugly forms.

What was once controlled by the moral and ethical standards of the people, we now seek to handle by public law. And so the statutes multiply, enforcement agencies consume ever-increasing billions, prison facilities are constantly expanded, but the torrent of dishonesty pours on and grows in volume.

Falsehood not new

Of course, falsehood is not new. It is as old as man. "The Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?" (Gen. 4:9.)

Asked the prophet Malachi of ancient Israel: "Will a man rob God? Yet ye have robbed me. But ye say,

Wherein have we robbed thee? In tithes and offerings.

"Ye are cursed with a curse: for ye have robbed me, even this whole nation." (Mal. 3:8-9.)

Even following the miracle of Pentecost, deception was manifest among some who had come into the church. Those who were converted sold their lands and brought money and laid it at the apostles' feet.

"But a certain man named Ananias, with Sapphira his wife, sold a possession,

"And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.

"But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?

"Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God.

"And Ananias hearing these words fell down, and gave up the ghost. . . .

"And it was about the space of three hours after, when his wife, not knowing what was done, came in.

"And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

"Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? . . .

"Then she fell down straightway at his feet, and yielded up the ghost." (Acts 5:1-10.)

Dishonesty in stealing, divorce

In our time those found in dishonesty do not die as did Ananias and Sapphira, but something within them dies. Conscience chokes, character withers, self-respect vanishes, integrity dies.

On Mount Sinai the finger of the

Lord wrote the law on tablets of stone: "Thou shalt not steal." (Exod. 20:15.) There was neither enlargement nor rationalization. And then that declaration was accompanied by three other commandments, the violation of each of which involves dishonesty: "Thou shalt not commit adultery." "Thou shalt not bear false witness." "Thou shalt not covet." (Exod. 20:14, 16-17.)

Was there ever adultery without dishonesty? In the vernacular, the evil is described as "cheating." And cheating it is, for it robs virtue, it robs loyalty, it robs sacred promises, it robs self-respect, it robs truth. It involves deception. It is personal dishonesty of the worst kind, for it becomes a betrayal of the most sacred of human relationships, and a denial of covenants and promises entered into before God and man. It is the sordid violation of a trust. It is a selfish casting aside of the law of God, and like other forms of dishonesty its fruits are sorrow, bitterness, heart-broken companions, and betrayed children.

Lying

"Thou shalt not bear false witness." Dishonesty again. Television recently carried the story of a woman imprisoned for twenty-seven years, she having been convicted on the testimony of witnesses who have now come forth to confess they had lied. I know that this is an extreme case, but are you not acquainted with instances of reputations damaged, of hearts broken, of careers destroyed by the lying tongues of those who have borne false witness?

I am reading a book of history, a long and detailed account of the trickeries practiced by the nations involved in the Second World War. It is entitled *Bodyguard of Lies*, taken from the words of Winston Churchill who said: "In war-time, truth is so precious that she should always be attended by a bodyguard of lies." (*The Second World War*, vol. 5, *Closing the Ring*, Boston,

Houghton Mifflin, 1951, p. 383.) The book deals with the many deceptions practiced on each side of the conflict. While reading it, one is again led to the conclusion that war is the Devil's own game, and that among its most serious victims is truth.

Unfortunately, the easy use of falsehood and deception goes on long after the treaties of peace are signed, and some of those schooled in the art in times of war continue to ply their skills in days of peace. Then, like a disease that is endemic, the evil spreads and grows in virulence.

When this nation was caught in an embarrassing situation and the president failed to speak truthfully to the world, our credibility fell so tragically that we have never entirely recovered. What dismal actions we have witnessed in recent times in contrast with the behavior of those Founding Fathers who two centuries ago pledged their lives, their fortunes, and their sacred honor to establish this republic. The years that followed that declaration witnessed the impoverishment and the deaths of many of these signers, but be it said to their eternal glory that not one ever tarnished his sacred honor.

Avarice

"Thou shalt not covet." Is not covetousness—that dishonest, cankering evil—the root of most of the world's sorrows? For what a tawdry price men of avarice barter their lives! I recently read a book of fiction dealing with the officers of a great financial institution. With the death of the president, a senior vice-president competed for his office. The story is an intriguing account of a man who was honorable and able, but who in his avarice to get ahead compromised principle until he was utterly destroyed, and in the process almost took down to ruin the very institution he sought to lead. The account is fiction, but the histories of business, of government, of institutions of many kinds are

replete with instances of covetous men who in their selfish, dishonest upward climb, destroyed others and eventually destroyed themselves.

Good men, well-intentioned men of great capacity, trade character for trinkets that turn to wax before their eyes and dreams that become only haunting nightmares.

Honest man: God's noblest work

How rare a gem, how precious a jewel is the man or woman in whom there is neither guile nor deception nor falsehood! We have seen in recent weeks the tragedy of dishonesty as accounts of bribes have been carried on the front pages of the papers of the United States, Japan, and Europe. And as those revelations have cascaded forth we have been reminded of the words of Benjamin Franklin: "A small leak will sink a great ship," and also of the words of Andrew Jackson: "No free government can stand without virtue in the people."

Wrote the author of Proverbs:

"These six things doth the Lord hate: yea, seven are an abomination unto him:

"A proud look, a lying tongue, and hands that shed innocent blood,

"An heart that deviseth wicked imaginations, feet that be swift in running to mischief,

"A false witness that speaketh lies, and he that soweth discord among brethren." (Prov. 6:16-19.)

The appraisal spoken long ago by an English poet is true yet today: "An honest man's the noblest work of God." (Alexander Pope, *An Essay on Man*, Epistle III, line 248.) Where there is honesty, other virtues will follow.

Honesty is a basic tenet

The final Article of Faith of The Church of Jesus Christ of Latter-day Saints affirms that, "We believe in being

honest, true, chaste, benevolent, virtuous, and in doing good to all men."

We cannot be less than honest, we cannot be less than true, we cannot be less than virtuous if we are to keep sacred the trust given us. Once it was said among our people that a man's word was as good as his bond. Shall any of us be less reliable, less honest than our forebears?

To those within the sound of my voice who are living this principle, the Lord bless you. Yours is the precious right to hold your heads in the sunlight of truth, unashamed before any man. On the other hand, if there be need for reformation, let it begin where we now stand. God will help us if we will seek that strength which comes from him. Sweet then will be our peace of mind. Blessed will be those with whom we live and associate.

I leave you my testimony of the truth of the cause in which we labor, of the living reality of our Father who is our God, to whom someday each of us must make an accounting, and of his beloved Son, who is our Savior and Redeemer, the Author of Truth. In the name of Jesus Christ. Amen.

Following Elder Hinckley's talk, the Tabernacle Choir sang the hymn "What Was Witnessed in the Heavens," without announcement.

President N. Eldon Tanner

Elder Gordon B. Hinckley of the Council of the Twelve has been our concluding speaker. The Tabernacle Choir has just sung, "What was Witnessed in the Heavens."

We appreciate the courtesies shown by the owners and operators of over 375 radio and television stations for offering their facilities as a public service to make the proceedings of this conference available to a large audience

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throughout North America, South America, and many other areas of the world.

These services are being carried over radio stations in Australia, the Philippines, and countries of Latin America by satellite transmission.

The proceedings of this session have been carried over direct oceanic cables to hundreds of members and friends assembled in chapels throughout Great Britain, Germany, France, Switzerland, Holland, Belgium, and Austria.

We shall conclude this fourth

session of the conference with the Tabernacle Choir singing, "Praise," after which the benediction will be pronounced by Elder Hartman Rector, Jr., of the First Council of Seventy.

This conference will then be adjourned until two o'clock this afternoon.

The Tabernacle Choir concluded with the number, "Praise."

Elder Hartman Rector, Jr. of the First Council of Seventy offered the benediction.

SECOND DAY AFTERNOON MEETING

FIFTH SESSION

The fifth session of the General Conference began at 2:00 P.M. on Sunday, April 4, 1976.

President Spencer W. Kimball presided and conducted at this session of the Conference.

Music was provided by the Tabernacle Choir with Jerold Ottley conducting and Robert Cundick at the organ.

President Kimball made the following remarks at the outset of the meeting:

President Spencer W. Kimball

We extend a sincere welcome to all assembled this afternoon in the Tabernacle on Temple Square in Salt Lake City, Utah, in the Fifth Session of the 146th Annual Conference of The Church of Jesus Christ of Latter-day Saints. We also welcome those seated in the Assembly Hall and Salt Palace. Elders Marion D. Hanks and O. Leslie

Stone preside at the Assembly Hall, and Elders James E. Faust and J. Thomas Fyans preside at the Salt Palace.

Sessions of this conference are being carried over hundreds of radio and television stations to a large audience in the United States and many other parts of the globe.

We send our blessings and greetings to members of the Church and many friends everywhere witnessing these proceedings by radio and television.

The Salt Lake Temple will be open tomorrow from 5:30 A.M. to 12:00 noon.

This morning's session was broadcast by oceanic cable to Europe and heard by members assembled in many chapels in England, France, Germany, Austria, Holland, Switzerland, and Belgium.

The Tabernacle Choir with Jerold Ottley conducting and Robert Cundick at the organ, will begin this service by singing, "Arise, My Soul, Arise."

The invocation will be offered by Elder Rex D. Pinegar of the First Council of Seventy.

The Tabernacle Choir sang "Arise, My Soul, Arise."

The invocation was given by Elder Rex D. Pinegar of the First Council of Seventy.

hear from Elder L. Tom Perry of the Council of the Twelve Apostles.

The hymn, "Faith of Our Fathers," was rendered by the Tabernacle Choir.

President Spencer W. Kimball

The Tabernacle Choir will now sing: "Faith of Our Fathers."

Following the singing, we shall

President Kimball

Elder L. Tom Perry of the Council of the Twelve will now address us. He will be followed by Elder Loren C. Dunn of the First Council of Seventy.

Elder L. Tom Perry

Of the Council of the Twelve

And it came to pass that the Lord spake unto Moses saying: Behold, I reveal unto you concerning this heaven, and this earth; write the words which I speak. I am the Beginning and the End, the Almighty God; by mine Only Begotten I created these things; yea, in the beginning I created the heaven, and the earth upon which thou standest." (Moses 2:1.)

The creative process

As I study the scriptures and the marvelous preparation the Lord made for the creation of our earthly home, I am impressed with the system and order he uses in his creative process. I stand in awe at his work. I would like to quickly review this creative process with you.

First, the Lord surveyed the conditions with which he had to work in the creation of an earthly abode for mankind. Certainly they were not encouraging. He found the earth without form and void, and darkness on the face of the deep. His first requirement in the creative process was to "let there be light," an essential ingredient for build-

ing. With light to guide his workmanship, it was possible to separate the heavens from the earth.

With an earthly home now established, he was in position to build a supply system for mankind. Working with the earth, he separated the land from the waters and vegetated the land with grasses, herbs, and fruits, each with a built-in system for reproducing itself in its own kind.

In order for this growth process to continue, it was necessary to tilt the earth on its axis and start it in a rotation to give periods of rest through darkness and periods of growth through sunshine. As an additional benefit of this rotation, it provided a timekeeping system for recording days, seasons, and years.

Now that the Lord's plant life system was in operation, he inspected his workmanship and found that it was good. This allowed him to turn his attention to the creation of animal life. First, with the lower forms of fowls which fly above the earth, then fishes of the sea. This was followed by the cattle and beasts of the earth, and all other

things which creep upon the earth, all with the ability of reproducing themselves in their own kind.

Now the creation of the world was complete. There was a place for man to live. The waters, the dry land, the night and day, the plant and animal life—all were created for the benefit of mankind. The supply system had been completed. All that man would ever need from the beginning of time to the very end, if he was industrious, would be supplied him.

Once again, there was an inspection of that which was created. It was again found to be very good. All was in readiness for the creation of man and woman. With all of the preparations which had been established for the building of their earthly home, they were now able to sustain and support themselves with those things needed for life. Because all that they would ever need had been supplied them, it was now possible to hold them accountable for their mortal performance.

The scriptures record that the Lord then charged mankind with their responsibilities: "And I God, blessed them, and said unto them: Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." (Moses 2:28.)

Eternal, unchangeable laws

The operation of the Lord's physical creation was clearly predictable. His physical laws are eternal and unchangeable. As man grows in his understanding of God's physical laws, he can know with absolute assurance what the result will be if he conforms to those laws.

After the physical creation had been completed, the Lord responded to the petitions of man and blessed him with a knowledge of how he should govern himself during his mortal probation. The consistency of the Lord's

physical laws is analogous to the consistency inherent in the commandments which he gave to mankind. Through these commandments, man was expected to govern his conduct while here on earth. The rewards for compliance were clearly predictable. The punishment for disregarding his divine decrees was sure and absolute. The Lord declares these words to mankind: "For what doth it profit a man if a gift is bestowed upon him, and he receive not the gift? Behold, he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift.

"And again, verily I say unto you, that which is governed by law is also preserved by law and perfected and sanctified by the same.

"That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, nor judgment. Therefore, they must remain filthy still." (D&C 88:33-35.)

Sanctified by law

In commentary, it has been written about these particular verses of scripture as follows: "Every law God has given us is of such a nature that by keeping it, we are preserved, perfected and sanctified. If we keep the word of wisdom, our bodies will be kept pure. If we observe the law of tithing we shall learn to be unselfish and honest. If we pray, we shall hold communion with the holy spirit. If we try to do our duty in everything, we shall come day by day nearer to perfection. On the other hand, those who refuse to be governed by law and are a law unto themselves cannot be sanctified. They are outside the pale of mercy and justice and judgment as well as law and must remain filthy still. It is only when we try to obey God's laws that we have claim upon His mercy. Justice will take into account in the judgment every honest effort to do

the will of God." (Hyrum M. Smith and Janne M. Sjodahl, *Doctrine and Covenants Commentary*, Deseret Book Co., 1972, p. 546.)

Thus, the Lord in his wisdom and great affection for us did establish a foundation which is firm, unchangeable, and can be relied upon, on which we can build our lives with positive assurance that the results will be contingent upon our worthiness.

Divine laws

The early founders of America clearly understood the need for human law to not be in conflict with divine law. It was Alexander Hamilton who said, "No human laws are of any validity, if contrary to God's laws, and such of them as are valid derive all their authority, mediately or immediately, from this original."

John Adams understood the potential of righteous government when he wrote: "Suppose a nation in some distant region should take the Bible for their only law book and every member should regulate his conduct by the precepts there exhibited. Every member would be obligated in conscience to temperance and frugality and industry; to justice and kindness and charity towards his fellowmen; and to piety, love and reverence toward Almighty God. In this commonwealth, no man would impair his health with gluttony, drunkenness or lust. No man would sacrifice his precious time to cards or any other trifling and mean amusement. No man would steal or lie or in anyway defraud his neighbor, but would live in peace and good will with all men. And no man would blaspheme his maker or profane his worship. But a rational and manly, a sincere and unaffected piety and devotion would reign in all hearts. What a utopia, what a paradise this region would be."

Order in God's plan

From the beginning with the cre-

ation of the world, we have found order in the Lord's plan. Thousands of years of history have testified to a consistency in his government as he directs the affairs of mankind. Just as surely as John Adams, we know the results of temperance, frugality, and industry. When they are discovered in the actions of man, wealth, prosperity, and abundance are the sure rewards for his efforts. Justice, kindness, and charity always produce peace, love and harmony. The results of gluttony, drunkenness, and lust are clearly predictable. They will surely destroy the temporal body. We also know of the effects of a weakened physical body on the functions of the mind. The destruction of one clearly has the same effect on the other. The results of stealing, lying and defrauding are also absolute. We know the waste of such activities as they literally rob us of our inheritance.

Integrity

I was riding in an airplane a few days ago. And seated across the aisle from me was a noted educator. In the course of our conversation he recounted to me a teaching experience he had just heard.

In giving an examination one day, a trigonometry teacher said, "Today I am going to give you two examinations: one in trigonometry and one in honesty. I hope you will pass them both. But if you must fail one, let it be trigonometry. For there are many good men in the world today who cannot pass an examination in trigonometry but there are *no* good men in the world today who cannot pass an examination in honesty."

How we need the blessings of integrity in our society today!

Society needs values

Every healthy society needs a common core of values based on the divine law of the Lord. This core of values should be a fundamental upon which

all laws governing human conduct are based. Societies which have governed themselves by this fundamental set of values have found peace, prosperity, joy, beauty, morality and fulfillment. Societies which have thought themselves beyond these basic principles have literally destroyed themselves.

Are we not now seeing in our society today the lack of a responsiveness to teach these basic values? Are we not seeing a growing harvest of public and private crime, irresponsibility, vandalism, shoddy work, immorality and the lack of personal discipline? Because of our unwillingness to get involved in the preservation of these values, small, radical, Godless groups are literally stealing from us our rights to enjoy the freedom to choose our own value system.

"There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (D&C 130:20-21.)

We reap as we sow

The Lord has clearly charted a course for us to obtain his blessings. He is bound by his divine law to bless us for our righteousness. The overwhelm-

ing question in each age is why each generation must test his law, when the Lord's performance from generation to generation has been absolutely consistent. Is this not the time to again reexamine our position? Is that which we are building in our personal lives, our families, our communities, and our nations firmly anchored to a foundation based on divine law? Is it not time again to heed the warning of Paul?

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

"For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

"And let us not be weary in well doing: for in due season we shall reap." (Gal. 6:7-9.)

May God bless us that we may sow to the Spirit in order that our harvest will be life everlasting. I humbly pray in the name of Jesus Christ. Amen.

President Spencer W. Kimball

Elder L. Tom Perry of the Council of the Twelve has just spoken to us.

We shall now hear from Elder Loren C. Dunn of the First Council of Seventy. He will be followed by Elder Eldred G. Smith, Patriarch to the Church.

Elder Loren C. Dunn

Of the First Council of the Seventy

Out of curiosity, I went back in the records of the Church to look in on the April general conference of 1876 to see what kind of attention the centennial of the nation would receive at that conference. Not much was said, but I did come across what would have to be

considered the most spectacular unscheduled centennial event of the year.

100 years ago

It seems that on April 5, 1876, just

one day before the general conference started, four powder magazines located on Arsenal Hill exploded. The hill was located one mile north and east of the temple block and the explosion of an estimated forty tons of powder scattered bits of stone and concrete all over the city and could be heard for miles around. It was reported that some thought the "day of judgment" had come. And I suspect this had some impact on the number of people who attended the opening session of general conference the following day.

The conference itself was very interesting. I think the theme more than anything was the payment of tithing, temple work, and sacrifice. You see, a hundred years ago the Church was only forty-six years old and the Salt Lake Temple had not yet been finished and the St. George Temple was nearing completion. So the Brethren were urging the efforts of the Saints in this direction.

President Brigham Young, of course, was President of the Church, and four members of the Twelve who were in attendance at that conference were to be future presidents of the Church.

Importance of living oracle

Among the teachings that caught my eye at that April 1876 conference were these words from Wilford Woodruff, and I quote, "It may be asked—What are the commandments of the Lord? Many of them are contained in these records, the Bible, Book of Mormon and the Book of Doctrine and Covenants; and we have the living oracles with us, and have had from the commencement. The Lord will never leave his kingdom without a lawgiver, leader, president . . . to direct the affairs of his Church on the earth, for the reason that it is the dispensation of the fullness of times, in which God has set up a kingdom which is to be an everlasting kingdom, and to whose do-

minion there will be no end." (*Journal of Discourses*, 18:189.)

That caused me to reflect on the absolute importance of a living oracle, and also on the words of Elder Orson F. Whitney of the Council of the Twelve, who said: "The Latter-day Saints do not do things because they happen to be printed in a book. They do not do things because God told the Jews to do them; nor do they do or leave undone anything because of instructions that Christ gave to the Nephites. Whatever is done by this Church is because God speaking from heaven in our day has commanded this Church to do it. No book presides over this Church and no books lie at its foundation. You cannot pile up books enough to take the place of God's priesthood inspired by the power of the Holy Ghost." (*Conference Reports*, Oct. 1916.)

Elder Whitney was not taking away from the power and majesty of the scriptures—he was just putting them into perspective. He also said, "No man ought to contend for what is in the books in the face of God's mouthpiece who speaks for him and interprets his word. To so contend is to defer to the dead letter in preference to the living oracles, which is always a false position."

A living prophet speaks

What is the Lord's oracle saying to us today? The general theme, of course, is to lengthen our stride in a variety of areas. A few weeks ago Sister Dunn and I had the opportunity to accompany President and Sister Kimball, President and Sister Tanner, and some other of the General Authorities and their wives to the area conferences in the South Pacific. May I share with you some of what I recorded President Kimball saying at these gatherings regarding missionary work?

In Apia, Samoa, he promised that if the Saints would hold family home evening, and see that baptisms and ordinations to the priesthood, and

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missions, and temple marriages were carried out, the Lord would truly bless the people and that very few would be lost.

In Hamilton, New Zealand, he said, let us start a new effort to reach the sons of men all over the world. We are all called to our neighbors, and we should not go back to our maker without having properly warned our neighbors.

In Tonga, President Kimball asked that we pray to the Lord to open up the nations of the world so that we can teach the gospel everywhere. He said that he was of the belief that if we as a Church petitioned the Lord, night and morning, to change the hearts of men and open the nations of the world, the Lord would intervene and open the way whereby we can teach the gospel to all nations.

In Sydney, Australia, he told of the operation on his throat and how they left a portion of the vocal cords, which allowed him to preach the gospel all over the world. He said he wants to continue and work very hard at doing this, but he does not want to do it alone. He then invited all the members of the Church to stand with him, and preach the gospel just as the Lord has commanded us to do.

Concerning missionary work, he said many young men who thought they didn't have to go, or couldn't go, are now finding that they can go if they plan and prepare; and then he said, certainly they should go.

In Brisbane, Australia, President Kimball said that as a Church we must go forward, month in and month out, until we have brought the gospel to everyone.

In the Tahiti area conference he urged us to do missionary work and to send our boys on missions. He said that we must be serious about the missionaries going out.

Follow the Prophet

I think we all recognize these mes-

sages for he has repeated them from this pulpit many times. The only thing left to be done is to follow the prophet.

President Kimball's visit to Australia was the second official visit of a president of the Church. The first was President David O. McKay in 1955. When President McKay was in Brisbane, Australia, the mission president one day took him out to see the city. During the course of the day they were looking across the Brisbane River into a new suburb which was known as Chermside. President McKay said to the mission president, "Do we have any missionaries in that area?" The mission president said, "No." President McKay said, "Send the missionaries in, for the people are ready." Missionaries were sent into the area and they enjoyed tremendous success. Today Chermside is part of the Brisbane Fourth Ward of the Brisbane Australia Stake.

These are the kinds of blessings that come when people not only listen to the living oracle, but do what he says. The blessings are found in doing the word and not just in hearing the word. The Church today is also responding to a prophet. President Kimball has asked every young man who is worthy and able to go into the mission field, and because of this we now have more missionaries in the field than ever before in the history of this dispensation. But many more are still needed.

Because he has asked every family in the Church to prayerfully friendship a nonmember family and to otherwise help the missionary effort, there is a noticeable increase in the number of converts coming into the Church, but still President Kimball says we are just scratching the surface and much more needs to be done.

Gratitude for a prophet

Thank God for the scriptures which help us to grow in the gospel of Jesus Christ and to understand the nature of the Lord and the will of the Lord. But most of all, thank God for a

living oracle, a legal administrator, so that we can know what the Lord wants us to do today. Under his direction we have the legal right to act in the name of God and the gospel of Jesus Christ is a living, viable influence built on current revelation.

Oh, truly we thank thee, oh God, for a prophet, to lead us in these latter days.

I bear you my witness that that prophet today is Spencer W. Kimball. I know that God our Father lives, and that Jesus the Christ is his son. I know

this. I bear you that witness. In the name of Jesus Christ. Amen.

President Spencer W. Kimball

Elder Loren C. Dunn of the First Council of Seventy has just addressed us. We shall now be pleased to hear from Elder Eldred G. Smith, Patriarch to the Church. He will be followed by Elder W. Grant Bangerter, Assistant to the Twelve.

Elder Eldred G. Smith

Patriarch to the Church

Who is he who is called Jesus the Christ? Do you know him?

When he was praying to the Father, just prior to his crucifixion, he said:

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

Christ the Creator

In that council in heaven, the plan and purpose of this earth life was explained to all the spirits, and then "the Lord said: Whom shall I send? And one answered like unto the Son of Man: Here am I, send me. And another answered and said: Here am I, send me. And the Lord said: I will send the first." (Abr. 3:27.)

He who was selected was Jehovah, the oldest, who had promised that in going he would honor the Father and give him all the glory.

The Father has declared: "This is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

Jehovah was, then, under the direction of the Father, the creator of this earth and many other worlds. Moses was shown in vision "many lands; and each land was called earth, and there were inhabitants on the face thereof." (Moses 1:29.) God declared to Moses: "By the word of my power, have I created them, which is mine Only Begotten Son, who is full of grace and truth.

"And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten." (Moses 1:32-33.)

To get some idea of the magnitude of these creations: President J. Reuben Clark, Jr., said, "Astronomers now yield what they did not formerly yield, that there may have been many, and probably were, many worlds like ours. Some say there were in this galaxy perhaps from its beginning, one million worlds like unto this one.

"'Worlds without number have I created,' through 'mine Only Begotten Son.' I repeat, our Lord is not a novice, he is not an amateur; he has been over

this course time and time and time again.

"And if you think of this galaxy of ours having within it from the beginning perhaps until now, one million worlds, and multiply that by the number of millions of galaxies, one hundred million galaxies, that surround us, you will then get some view of who this Man we worship is." (J. Reuben Clark, Jr., *Behold the Lamb of God*, Deseret Book Company, 1962, pp. 16-17.)

He was truly no novice, no amateur, in the art or skill of a creator. "Worlds without number" he has created.

The Only Begotten Son

It was he, then, who came to this earth in the meridian of time, born of the virgin Mary—the literal Son of God the Father, "the Only Begotten Son."

He declared who he was. Throughout his life on earth, he repeatedly declared that he was the Son of God. At the age of twelve, he was found "in the temple" conversing with the "doctors." In answer to his mother's reproof, he said, "Wist ye not that I must be about my Father's business?" (Luke 2:49.)

At the baptism of Jesus by John, as also at the transfiguration of Jesus, a voice from heaven declared, "This is my beloved Son, in whom I am well pleased." (Matt. 3:17, 17:5.)

When Jesus was about to raise Lazarus from the dead, "Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

"Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die. Believest thou this?

"She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son

of God, which should come into the world." (John 11:24-27.)

On another occasion, when Jesus stopped at Jacob's well, he asked a Samaritan woman to draw water for him, and, in the conversation that followed, the Samaritan woman said to Jesus, "I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

"Jesus saith unto her, I that speak unto thee am he." (John 4:25-26.)

Then again:

"When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

"And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

"He saith unto them, But whom say ye that I am?

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

"And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16:13-17.)

On numerous occasions, he declared that he was the Christ, the Son of God.

Christ's power and miracles

Is it any wonder then that he, the Son of God, the great Creator, had power over the *elements* of this earth, even to violate the law of gravity by walking on the water?

I suppose it was quite simple for him, the Creator, when obligated to provide wine at the wedding feast to change the water to wine.

Nor was it a trick of the imagination when he fed five thousand plus the women and children with a few loaves and fishes, and on another occasion, four thousand plus the women and children. (See Matt. 14:16-21, 15:32-38.)

He also showed his power over the

elements when at his command to “be still,” the stormy sea was calmed. (Mark 4:39.)

He demonstrated his power over the *animal* kingdom; on two separate occasions, at his command, a great catch of fish was made when they had had no success before. (See Matt. 14:16-21, 15:32-38.)

He showed his power over the *vegetable* kingdom when he cursed the fig tree. (See Matt. 21:19.)

On each occasion, he was declared to be the Christ, the literal Son of God.

He healed all manner of illness or disease. At his command, the evil spirits departed, they, too, declaring who he was. He made the blind to see, the lame to walk. Yes, he even controlled life itself, for he restored Lazarus to life, who had been declared dead for four days. There were others, too.

Yes, “the earth is the Lord’s, and the fulness thereof.” (1 Cor. 10:26.) He had dominion over all the kingdoms of the earth—in the earth, on the earth, and in the heaven above the earth.

A life of service

All he did was for others—his was a life of service. There was not one selfish act.

Approaching the finish of his mission here, he prayed to the Father: “I have glorified thee on the earth: I have finished the work which thou gavest me to do.

“And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.” (John 17:4-5.)

He took upon himself the sins of all who shall repent, and gave his life that all might live. He brought about the resurrection for all. Do you realize that the creation of this earth, and all the work of Jesus and the prophets since the very beginning, was for *you*—that you might have immortality and eternal life—just as much as for anyone else?

Repent

Finally, in preparation for the restoration of his kingdom on the earth, in these the last days, he said: “Therefore I command you to repent—repent, lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore—how sore you know not, how exquisite you know not, yea, how hard to bear you know not.

“For behold, I, God, have suffered these things for all, that they might not suffer *if they would repent*;

But if they would *not* repent they *must suffer even as I*;

“Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink—

“Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men.

“Wherefore, I *command you again to repent*, lest I humble you with my almighty power.” (D&C 19:15-20; italics added.)

Testimony of Jesus Christ

Do you so think of him when partaking of the sacrament, and covenant to keep his commandments? To *know him is to keep* his commandments. Do you know him who was called Jesus?

Yes, this is he whom we worship. He is the Son of God; the Great Creator. He is our Savior and Redeemer. He is our advocate with the Father. It was he who made possible and brought about the universal resurrection. It was he, with his Father, who appeared to Joseph Smith in the Sacred Grove.

And after a marvelous revelation given to Joseph Smith and Sidney Rigdon, they testified, “And now, after the many testimonies which have been given of him, this is the testimony, last

of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God." (D&C 76:22-24.)

I testify that God lives and that Jesus is the Christ, the Son of God, and that it was under his direction that the

gospel of Jesus Christ has been restored in this dispensation for the last time. I so testify to these truths in the name of Jesus Christ. Amen.

President Spencer W. Kimball

He to whom we have just listened is Elder Eldred G. Smith, Patriarch to the Church.

Elder William Grant Bangerter, Assistant to the Council of the Twelve, will now address us.

Elder William Grant Bangerter

Assistant to the Council of the Twelve

My brethren and sisters, like many of you I was surprised after my marriage to discover the extent of my wife's relatives. Having come from an extensive family myself, it was nothing new to me to be surrounded by a large family. Nevertheless, as I became acquainted with the connections into which I had married, I had my eyes opened.

Extensive relationships

I served as a Regional Representative in Wyoming. Her parents grew up there and it seemed that everyone was her relative. The same thing was evident when I was transferred to southern Utah. Her family connections are everywhere. I find them in Texas and in Arizona. We even found them in Egypt and in Saudi Arabia when we visited there two months ago. I have found myself in constant competition to find relatives of my own. I don't know whether I should say this, but I've always laid a certain claim to fame from the fact that Sister LaVern Parmley, who was president of the Primary, was

my cousin. But you know, Sister Bangerter arranged to have her released. And then she had Sister Barbara Smith, who is *her* cousin, sustained as president of the Relief Society.

Several years ago while I was conversing with a man from southern California who was visiting for the first time in Salt Lake City, he commented that the members of this Church seem to be a unified people. He mentioned that this was foreign to his experience. Even though he was a member of a church in Los Angeles and attended regularly, he rarely did more than greet the man who sat behind him and speak "good morning" to the one in front. He said, "I have no close friends in a congregation of 1,200 people."

I responded that while I had been to Los Angeles only two or three times, I was sure that if I were to visit any one of the fifty or hundred congregations of our Church in that city, within twenty minutes I would find someone I knew or someone who was acquainted with friends of mine, or perhaps even a relative. If not that, certainly one of my wife's relatives.

I have often been impressed with these extensive relationships which are common to those of us who are members of the Church.

Genealogy and family research

We have other examples of the extensiveness of our families. Last summer we were driving through Switzerland and were passing near the town from which my grandfather came. Immediately in front of us on the highway was a truck, on the tailgate of which was written the name *Bangert* and the name of the town. I turned to my wife and said, "At last I have you outnumbered. All these people are my relatives."

In pursuing our genealogy, our family has extended many lines of our ancestry back in to the 1500s. One day I counted up the surnames on our pedigree. I found that I come from 226 known family lines. If each one of you whose family came from Switzerland or England would check your pedigree to the same extent, I am sure you would have some of the same names I do.

This is an indication that we all have a real kinship based on blood relationship.

On my pedigree I counted up the names of 650 individuals who have been identified as my direct progenitors. But I have calculated that if I could fill in all the spaces on my pedigree chart only going back to about the year 1500, there would be between 15,000 and 20,000 individuals who are my direct ancestors. And if I were to add to those names the names of their children, I would have a genealogy of between fifty and sixty thousand people, *all* closely related to me.

Because of the intensive efforts of my mother and other members of the family, several thousand names have been gathered of my close relatives who are dead. Following the doctrine of the Church, these names have been taken to the temple and ordinances have been

performed for them so that when we meet them in the life after death we will recognize them, not only as members of our family, but also as brothers and sisters in the gospel.

I have also learned that even in a family where extensive work has been done in genealogy, the majority of this research is still ahead of us.

There are other relationships in our lives not founded so closely on blood connection.

The family of the Church

I have listened to the testimonies of many people who have joined the Church. Invariably they speak of how they wandered in different philosophies and religions, but that when they joined the Church they found that they had connected with their true family. In a spiritual sense, they have come home.

I have had close association with a man in business who is a beloved friend. We have occasionally discussed religion; and although he has not shown interest in joining the Church, he has investigated many religious philosophies, including the Methodist Church, reincarnation, certain aspects of spiritualism, Pentecostal groups, and Christian fellowship associations. I told him one day that I was sure he would someday join the Church.

When he inquired with a smile how I knew that, I responded, "Anyone who is looking as earnestly as you are will never be satisfied until he finds the full answer. But when you do join the Church, you will feel like you have come home and you won't be searching anymore."

This is the feeling of the members of this Church. Since the days of Jesus Christ, the members of his Church have called each other *brother* and *sister*. This was not just happenstance—it was intended.

Brothers and sisters

The Savior taught us to pray to our

Father who is in heaven. He spoke of himself as the Son of his Father and frequently referred to the members of the Church as the children of God. If this doesn't indicate family relationship, I fail to understand the meaning of those terms.

When I first went to South America as a young missionary, I noticed that the people looked like foreigners. They spoke a strange language; they had a darker skin; their hair was dark; their eyes were dark; and I felt lost among them. I did not understand until later that I was the foreigner. But now after spending many years with those people, when I now go among them, I can no longer distinguish between them and North Americans or Europeans. I feel so much at home with them that I don't even notice what color their hair is or the tone of their skin or the color of their eyes. I don't even notice what language they speak.

They're my brothers and sisters. I extend my full love to them, and they return it to me with ties as close as those that I have experienced in my own family.

Now when I read the scriptures I understand better what the Savior meant. He was visiting in a certain home when a messenger came in and informed him that his mother and his brethren were waiting outside. He turned to the man, not to depreciate his family relationship but to teach a special lesson, and said, "Who is my mother? and . . . my brethren?" And then, turning to the group gathered before him, he said, stretching forth his hand toward his disciples, "Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." (Matt. 12:48-50.)

"The Household of God"

What I experienced in South America was described by Paul in his

letter to the saints in Ephesus: "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God." (Eph. 2:19.)

Does not this word *household* denote a family relationship?

From these examples I infer that God the Father, after having scattered his children abroad in the earth for their experience, desires to bring them home again. We, who, as Peter said, "are given . . . exceeding great and precious promises" (2 Pet. 1:4), have ourselves promised to engage in a lifetime of service in behalf of our brothers and sisters who are not so favored.

Saviors in the Lord's family

Those relatives who have gone on to the spirit world without the blessings of the gospel cannot forever be neglected. A small number of Church members have been diligent. A new era is upon us now. At this very moment, instructions are going out to the high priests of the Church to mobilize their forces so that every member of the Church can be helped to find his family and bring the lost members home again. This year we are all called upon to prepare our own personal history and to organize our living family. Even without a temple or a library close at hand, everyone can do this. Next year we will be given other challenges and assignments until gradually the members of the Church everywhere will become proficient in preparing the records of their families who have died without the gospel.

If this work is true, we may shortly expect the day when we do things for the dead as extensively as we now do them for the living. This may conceivably require many members to devote years of their time, expending substantial amounts of money, just as we do now in missionary service.

Putting the Lord's family together on eternal terms constitutes the purpose

for which the gospel was restored. This will even save nations and the world. We do it by uniting our homes and obtaining our blessings in the temple. We do it by inviting others to accept the restored gospel. We do it by extending our hands across the spiritual spaces to those many relatives who died without the gospel. Those who destroy homes commit a crime against eternity. If we do not put our family together, Moroni says the whole earth will be utterly wasted at Christ's coming. (D&C 2:3.) May God bless us to be saviors in the Lord's family, rather than destroyers, I pray in the name of Jesus Christ. Amen.

President Spencer W. Kimball

Elder William Grant Bangerter,

Assistant to the Twelve, has just spoken to us.

The Choir and congregation will now join in singing, "Come, Come Ye Saints."

After the singing, Elder Henry D. Taylor, Assistant to the Twelve, will speak to us.

The Tabernacle Choir was joined by the congregation in singing the hymn, "Come, Come Ye Saints."

President Kimball

Elder Henry D. Taylor, Assistant to the Twelve, will be our next speaker. He will be followed by Elder Bernard P. Brockbank, Assistant to the Twelve.

Elder Henry D. Taylor

Assistant to the Council of the Twelve

One of our greatest responsibilities, and yet privileges, is the right to make choices. Latter-day Saints firmly believe in the principle of free agency.

We are here upon this earth and possess wonderful mortal bodies because we chose wisely when vital matters were discussed and presented to us for our decision.

The pre-mortal existence

Before the earth was created we existed as spiritual beings. When it was made known that an earth was to be organized, we were apparently very pleased with the announcement. This is evidenced by some very interesting and searching questions that were asked of Job by the Lord when he said: "Gird up

now thy loins like a man; for I will demand of thee, and answer thou me.

"Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

"Who laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

"Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;

"When the morning stars sang together, and all the sons of God shouted for joy?" (Job 38:3-7.)

We believe that a grand council was held to select one who would come to the earth to represent us, and who would atone for the sins of mankind. Joseph Smith has given us the assurance that: "At the first organization in heaven we were all present, and saw the Savior chosen and appointed, and the

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plan of salvation made, and we sanctioned it." (*Teachings of the Prophet Joseph Smith*, p. 181.)

The Lord revealed to Moses some of the details of that grand council when he explained: "Satan . . . came before me, saying—Behold, here am I, send me, [and] I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor.

Then the Lord continued: "But, behold, my Beloved Son . . . said unto me—Father, thy will be done, and the glory be *thine* forever." (Moses 4:1-2; italics added.)

Abraham quotes the words of the Lord when he said: "Whom shall I send? And one answered like unto the Son of Man: Here am I, send me. And another answered and said: Here am I, send me. And the Lord said: I will send the first.

War in heaven

"And the second was angry, and kept not his first estate; and, at that day, many followed after him." (Abr. 3:27-28.)

John explains in the book of Revelation that as a result of Satan's anger: "And there was war in heaven: Michael [who came to earth and was named Adam] and his angels fought against the dragon [who was Satan]; and the dragon fought and his angels,

"And prevailed not; neither was their place found any more in heaven.

"And the great dragon was cast out, that old serpent, called the Devil, and Satan, . . . was cast out into the earth, and his angels were cast out with him." (Rev. 12:7-9.)

We understand that Satan exerted such a powerful influence upon his associates that one-third of the hosts of heaven followed after him.

Free agency

Here we observe two different per-

sonalities and two different motives of operation. Satan would have removed a person's free agency and he proposed to redeem all mankind by force, for which he wanted the recognition, honor, and glory. The plan of Jesus would allow individuals to make a choice between what they considered to be right and what they felt would be wrong, and recommended that all honor and glory would be attributed to the Father.

One has aptly said: "There is no end to the good that can be accomplished when we are not concerned as to the one who will receive the credit."

Important decisions

As we journey through this earth life, we have many important and far-reaching decisions to make as individuals. We especially realize that young people must decide whom they will choose to be their friends and with whom they will associate. They must also determine what they will do to earn a livelihood. Young men and young women will hopefully fall in love, and they will have the privilege of choosing the ones whom they wish to marry. They will also determine if their marriage will be in the temple. That is the only place where they can be sealed for time and all eternity.

Many more decisions must also be made, but a person is not alone in making these important decisions. Following his baptism, preparatory for entrance into the Church, hands are laid upon his head, and one bearing the holy priesthood confirms him a member of the Church and bestows upon him the gift of the Holy Ghost, often properly referred to as the Holy Spirit. If we live righteously, the Holy Spirit will be our companion and guide in making these important decisions.

Prayer

Through the medium of prayer we can receive a solution to our problems

and know what decisions to make. Oftentimes as we pray we receive a strong impression that the answer to the matter we are considering is "no." Then again, we can have the feeling that our answer is right and should be a positive "yes." On the other hand, we may not obtain a clear "yes" or "no" answer. In such instances the Lord has given us a formula that should be employed. One should ponder and study the problem out in his mind, make a decision, then ask the Lord if his decision is right. If it is right, he can receive a burning in his bosom and he will know and have the assurance that his decision is right; but if it is not right, there will be a stupor of thought that will cause one to forget the thing which is wrong. (See D&C 9:8-9.)

"Every Soul Is Free"

The words of one of our meaningful hymns have great significance for us. It carries this message:

Know this, that every soul is free
To choose his life and what he'll be,
For this eternal truth is given
That God will force no man to heaven.
He'll call, persuade, direct aright,
And bless with wisdom, love, and light,
In nameless ways be good and kind,
But never force the human mind.
Freedom and reason make us men;
Take these away, what are we then?

Mere animals, and just as well
The beasts may think of heaven or hell.

William C. Gregg, *Hymns*, p. 90

Choose whom ye shall serve

Yes, we do have the privilege of making decisions. Will they be good and be pleasing to our Heavenly Father? Or will they be self-centered and selfish?

Joshua, an ancient prophet, determined that he would try to live righteously, and after making this decision he proclaimed: "choose you this day whom ye will serve; . . . but as for me and my house, we will serve the Lord." (Josh. 24:15.)

May we be inspired to make wise decisions that will meet with the approval of the Lord and be for our best good and the blessing of our fellowmen. For this I pray, in the name of our Lord and Savior, Jesus Christ. Amen.

President Spencer W. Kimball

Elder Henry D. Taylor, Assistant to the Council of the Twelve, has just spoken to us.

Elder Bernard P. Brockbank, Assistant to the Twelve and Supervisor of the British Isles Area, will now address us. He will be followed by Elder Delbert L. Stapley of the Council of the Twelve Apostles.

Elder Bernard P. Brockbank

Assistant to the Council of the Twelve

Before the second coming of Jesus Christ, certain promised signs and wonders are to take place, making it possible for his Saints to know the approximate time of his coming. Jesus said: "Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

Signs of the last days

"So likewise ye, when ye shall see all these things, know that it is near, even at the doors." (Matt. 24:32-33.)

President Kimball gave this counsel, "The leaves are commencing to show on the fig tree." That is prophetic.

"What are some of these signs and

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wonders that shall take place in the last days, prior to the second coming of Jesus Christ?

"There shall arise false Christs, and false prophets," the Lord said, "and shall shew great signs and wonders; in-somuch that, if it were possible, they shall deceive the very elect." (Matt. 24:24.)

"Many shall come in my name saying, I am Christ; and shall deceive many." (Matt. 24:5.)

The Lord said: "Peace shall be taken from the earth, and the devil shall have power over his own dominion." (D&C 1:35.)

Scriptural warnings

Many scriptures summarize the signs and world conditions, the wars, perils, and commotions of the last days. The prophetic words tell of plagues, scourges, tribulations, calamities, and disasters without parallel; of strife, rumors of wars, wars, "nation shall rise against nation, . . . kingdom against kingdom." (Matt. 24:7.) There will be blood, carnage, and desolation. The scriptures speak of the elements being in commotion with floods, storms, fires, whirlwinds, and earthquakes with intensity unknown to men in former times, of evil, iniquity, wickedness, turmoil, murder, crime, and commotion among men beyond comprehension.

"For in those days," saith the Lord, "shall be affliction, such as was not from the beginning of the creation." (Mark 13:19.)

"All things shall be in commotion; . . . men's hearts shall fail them; . . . fear shall come upon all people." (D&C 88:91.)

"And as it was in the days of Noe, so shall it be also in the days of the Son of man.

"They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

"Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded"—the times were lush—

"But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.

"Even thus shall it be in the day when the Son of man is revealed." (Luke 17:26-30.)

The apostle Paul was inspired to give the following summary on the status of man and the world in the last days. He wrote:

"This know also, that in the last days perilous times shall come.

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

"Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good,

"Traitors, heady, highminded, lovers of pleasures more than lovers of God;

"Having a form of godliness, but denying the power thereof"; and then he warned, "from such turn away." (2 Tim. 3:1-5.)

Speaking of these perilous times, Jesus said, "The saints also shall hardly escape; nevertheless, I, the Lord, am with them." (D&C 63:34.)

Important promises

However, in the last days the Saints have very important promises from the Lord. He said: "[I], the Lord shall have power over [my] saints, and shall reign in their midst, and shall come down in judgment upon . . . the world." (D&C 1:36.)

He said, "Unto you it shall be given to know the signs of the times and the signs of the coming of the Son of Man." (D&C 68:11.)

"And, as I, the Lord, in the beginning cursed the land, even so in the last days have I blessed it, in its time, for the

use of my saints, that they may partake the fatness thereof." (D&C 61:17.)

The Church of Jesus Christ is never again to be taken from the earth. This is one of the great signs of the times—it shall continue to grow and flourish and cover the earth.

The Holy Ghost and the priesthood of God will continue to be on the earth. There shall be in the last days living prophets and living apostles chosen and called by Jesus Christ. The Lord promised, "My disciples shall stand in holy places, and shall not be moved." (D&C 45:32.)

"Unto all nations"

This is one of the most important signs of our time: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14.)

The devil is doing all that he can to hinder the progress of the message going to all the world.

Jesus commanded his disciples: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." (Matt. 28:19-20.)

"Zion shall flourish"

Of Judah and Jerusalem in the last days the Lord promised, "Then will the Father gather them together again, and give unto them Jerusalem for the land of their inheritance.

"Then shall they break forth into joy—Sing together, ye waste places of Jerusalem; for the Father has comforted his people, he hath redeemed Jerusalem.

"The Father hath made bare his holy arm in the eyes of all the nations [We have witnessed part of this.], and

all the ends of the earth shall see the salvation of the Father." (3 Ne. 20:33-35.)

"And it shall come to pass that the time cometh, when the fulness of my gospel shall be preached unto them;

"And they shall believe in me, that I am Jesus Christ the Son of God." (3 Ne. 20:30-31.)

"Before the great day of the Lord shall come, Jacob shall flourish in the wilderness, and the Lamanites shall blossom as the rose.

"Zion shall flourish upon the hills and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed." (D&C 49:24-25.)

"The poor and the meek shall have the gospel preached unto them, and they shall be looking forth for the time of my coming, for it is nigh at hand,

"And they shall learn the parable of the fig tree, for even now already summer is nigh." (D&C 35:15-16.)

Saviors of men

Now is the time every Latter-day Saint is urgently needed to be one with Jesus Christ and to be saviors of men. Of his Latter-day Saints, Jesus gave this counsel, "For they were set to be a light unto the world, and to be the saviors of men." (D&C 103:9.) I repeat, "For they were set to be a light unto the world, and to be the saviors of men." The Lord then added this warning, "And inasmuch as they are not the saviors of men, they are as salt that has lost its savor, and is thenceforth good for nothing but to be cast out and trodden under foot of men." (D&C 103:9-10.)

The Lord has spoken! Every Latter-day Saint is to be a light unto the world and is to be a savior of men; and if they fail in this sacred, soul-saving assignment, they will be trodden under the foot of men.

And again the Lord counseled his Saints: "I give unto you a commandment, that every man, both elder, priest,

teacher, and also member, go to with his might, with the labor of his hands, to prepare and accomplish the things which I have commanded.

"And let your preaching be the warning voice, every man to his neighbor, in mildness and in meekness.

"And go ye out from among the wicked. Save yourselves. Be ye clean that bear the vessels of the Lord." (D&C 38:40-42.)

"The harvest is ripe"

President Kimball has called our attention recently to an ancient prophecy recorded in the Holy Bible that tells of conditions that will exist among the people in the last days. The prophet Joel said, "Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great.

"Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision." (Joel 3:13-14.)

Today in most areas people have more than they have ever had. Their press is full, their fats overflow, wickedness is great, and there are multitudes of good, honest-in-heart people looking for a sacred purpose and way of life. This is true in the British Isles, contrary to what we sometimes read. It has never

been better for most of the people than it is today.

It seems reasonable and possible that one percent of the Lord's children now living on this earth would accept his way of life and join his church if they were shown his way by his Saints.

One percent would be approximately 36,000,000 and that is a multitude of potential Saints. Yes, there are multitudes, multitudes in the valley of decision waiting to see the saintly light that leads to divine perfection. Every possible missionary that is in harmony with the Holy Spirit is urgently needed. We have many that could still be called. May we that are privileged to live in the last days be valiant and let our light shine and may we be one with Jesus Christ in helping bring salvation to all mankind. In the name of Jesus Christ. Amen.

President Spencer W. Kimball

Elder Bernard P. Brockbank, Assistant to the Twelve, and Supervisor of the British Isles Area, has just addressed us.

We shall now hear from Elder Delbert L. Stapley of the Council of the Twelve Apostles, who will be our concluding speaker.

Elder Delbert L. Stapley

Of the Council of the Twelve

As we approach the Easter season, the hearts and emotions of Christians are mellowed by the sacrifice of the life and the resurrection of the Lord, Jesus Christ.

To know Christ

Shortly before Christ's betrayal, he

lifted up his eyes to heaven in a pleading intercessory prayer for his disciples, whom the Father gave unto him. He uttered this profound statement: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

To know God the Father and his

Beloved Son Jesus Christ, our Redeemer and Savior, is life eternal. Do men truly know them—their attributes, characteristics, and powers? Surely such knowledge can be had: otherwise, our Savior would not have made this statement.

When Philip said unto Christ, “Lord, shew us the Father, and it sufficeth us,” Jesus answered, “Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?” (John 14:8-9.)

Paul declared to the Corinthian saints that Christ is “the image of God” (2 Cor. 4:4), and to the Hebrews that Christ is “the express image of [God’s] person.” (Heb. 1:3.) It is logical for the Only Begotten Son of the Eternal God to be in “the express image of his [Father’s] person.” Like produces like, and any earthly son we know—and the earthly is typical of the heavenly—is in the image of his father. It is true in mortal life that some sons are in the express image of their father’s person.

In modern revelation we learn that Seth, the son of Adam, “was a perfect man, and his likeness was the express likeness of his father, insomuch that he seemed to be like unto his father in all things, and could be distinguished from him only by his age.” (D&C 107:43.) Could that be what Christ meant when he said to Philip, “He that hath seen me hath seen the Father”? (John 14:9.) This statement also accords with modern-day revelation that God “the Father has a body of flesh and bones as tangible as man’s.” (D&C 130:22.)

Christ followed the Father

Now Jesus said, “The Son can do nothing of himself, but what he seeth the Father do.” (John 5:19.) Also: “As my Father hath taught me, I speak these things.” (John 8:28.) Here Christ informs us that he was following the example and teachings of his Father

and the works which the Father had performed previously in his own experience, which proves both Father and Son possess like individual characteristics, attributes, and powers.

“I am the Way”

When Thomas asked the Lord, “How can we know the way?” Jesus answered, “I am the way, the truth, and the life: no man cometh unto the Father, but by me.” (John 14:5-6.) “For there is none other name under heaven given among men, whereby we must be saved,” declared the apostle Peter to the rulers, elders, and scribes of the Jewish factions. (Acts 4:12.) As Jesus walked in Solomon’s porch, the Jews came to him and solemnly asked, “If thou be the Christ, tell us plainly.” Jesus answered them, saying, “The works that I do in my Father’s name, they bear witness of me.” (John 10:23-25.)

Truly the works, miracles, and teachings of the Christ, together with heavenly appearances and confirmations of angelic personages—also the declarations of God the Father in the presence of accredited witnesses—testify fully and conclusively that Christ is the Only Begotten Son of God in the flesh, our Redeemer, Savior, and Lord.

Testimonies of Jesus

After Christ’s ministry on earth, his death on the cross, and glorious resurrection from the dead, he appeared unto his disciples and opened their understanding to the scriptures concerning him: how that all the scriptures written concerning the happenings of his life, death, and resurrection had been fulfilled. Then he said unto them, “And ye are witnesses of these things.” (Luke 24:48.) The apostle Peter taught Cornelius and his household all about the Christ, his message, death, and resurrection, declaring God showed the resurrected Lord openly: “Not,” he said, “to all the people, but unto witnesses

chosen before of God, even to us, who did eat and drink with him after he rose from the dead. . . . To him," said Peter, "give all the prophets witness." (Acts 10:38-43.)

The prophets before Christ did testify of his coming and prophesied sufficiently concerning his life, ministry, works, and miracles to identify him with absolute certainty. They also foretold his death on the cross and resurrection to glory as a sealing act to his ministry and divine commission to atone for the sins of men.

John the Baptist, the forerunner of Christ, was given a sign by which he could recognize the Son of God. When he saw Jesus coming toward him, he said to his disciples, "Behold the Lamb of God, which taketh away the sin of the world." (John 1:29.) God the Father also spoke from heaven testifying of his Son to all the people assembled at the baptism of the Christ by announcing, "This is my beloved Son, in whom I am well pleased." (Matt. 3:17.) In answer to the query of the Lord to Peter, "Whom say ye that I am?" Peter emphatically declared, "Thou art the Christ, the Son of the living God." (Matt. 16:15-16.) Even unclean and evil spirits who knew Christ in the spirit world recognized him in the flesh and confessed him with positive knowledge, calling him, "Jesus, thou Son of God most high." (Luke 8:28.)

Other evidences

The works and the miracles of Christ, the evidences and testimonies of faithful, true, and actual witnesses of all they had seen and heard, even to the voice of God speaking from the heavens, are convincing proof that Jesus was not merely a well-principled man and a great teacher, but the actual Son of God, the Redeemer and Savior of the world, the exemplar to all mankind, whom to know and love and follow is life eternal.

Now, the other evidences and testi-

monies of true witnesses who saw the risen, resurrected Lord prove that he is alive today; just as the angel Gabriel declared to Mary, the mother of Jesus, "of his kingdom there shall be no end." (Luke 1:33.) There were many appearances of the risen Lord to his disciples after his passion. I shall mention a few very briefly: First, to Mary Magdalene. (John 20:16-18.) Second, to the two disciples on their way to Emmaus. (Luke 24:13-35.) Third, to his disciples who were gathered together following his resurrection. He invited them to "behold my hands and my feet, . . . handle me, and see; for a spirit hath not flesh and bones, as ye see me have." (Luke 24:36-40.)

Fourth, Luke tells us that Christ, after his passion, "shewed himself alive . . . by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." (Acts 1:3.) Fifth, Paul the apostle testifies that after Christ's resurrection "he was seen of Cephas, then of the twelve, [then] of above five hundred brethren at once; . . .

"After that, . . . of James, then of all the apostles," and last of all by Paul himself. (1 Cor. 15:5-8.)

The scriptures testify of Christ

Sixth, the concluding New Testament account of witnesses for our consideration is highly significant, for it furnishes hope and faith to all God's children for the future. It deals with an important event subsequent to Christ's resurrection and following the forty days spent with his disciples, teaching and instructing them in the things of his kingdom. "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

"And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

"Which also said, Ye men of

Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:9-11.) Christ was received into heaven with his resurrected body. If he is to return in like manner at his second coming, as this scripture affirms, he will come with his same body. This is further verified by prophecy to a branch of the house of Israel who shall ask the Lord at his second coming, "What are these wounds in thine hands and in thy feet?"

"Then shall they know that I am the Lord; for I will say unto them: These wounds are the wounds with which I was wounded in the house of my friends. I am he who was lifted up. I am Jesus that was crucified. I am the Son of God." (D&C 45:51-52; see also Zech. 13:6.)

Jesus testifies of Himself

In the Book of Mormon, one of four standard works or scriptures of The Church of Jesus Christ of Latter-day Saints, there is recorded a beautiful account of Christ's visit to the people on this continent after his resurrection from the grave. At that appearance, God the Father spoke from heaven, declaring, "Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him." (3 Ne. 11:7.)

On that occasion Jesus Christ also announced himself, saying, "Behold, I am Jesus Christ, whom the prophets testified shall come into the world." (3 Ne. 11:10.) At the invitation of their Lord, a large number were privileged to come forward, in order, according to the historical account, "that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world." (3 Ne. 11:14.)

"And when they had all gone forth and had witnessed for themselves, they did cry out with one accord, saying:

"Hosanna! Blessed be the name of the Most High God! And they did fall down at the feet of Jesus, and did worship him." (3 Ne. 11:16-17.)

Testimony by the Holy Ghost

By this friendly and compelling demonstration, Jesus assured the people assembled that he was truly their risen Lord, as several of their prophets had foretold. All these evidences and testimonies of witnesses are persuasive and convincing to the seeker of truth, light, and knowledge concerning God and his Beloved Son. Mankind need not struggle in the dark to gain faith in the only true God and Jesus Christ, nor in the gospel plan of life and salvation. The Comforter, or the Holy Ghost, which Christ promised to send, is the Spirit of truth and is to guide his followers into all truth. The Holy Ghost is to testify of the Father and the Son and is a teacher, also a revelator. Witness Peter's statement that "holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1:21), and Paul's declaration, "No man can say that Jesus is the Lord, but by the Holy Ghost" (1 Cor. 12:3). John, the beloved apostle, taught, "It is the Spirit that beareth witness, because the Spirit is truth." (1 John 5:6.)

According to these statements of scripture, the witness of the Holy Ghost, which all who are worthy can enjoy, has the power to bestow knowledge, understanding, faith, and the testimony of truth to those who prayerfully seek it. A prophet-writer of Book of Mormon history and doctrine gave this wise and understanding counsel and admonition: "I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

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"And by the power of the Holy Ghost ye may know the truth of all things." (Moro. 10: 4-5.)

Every individual can realize this promise if he is willing to humble himself and seek the light, knowledge, and intelligence that flow from God through the Holy Spirit. By that power I testify to you that it is life eternal to know the only true God and Jesus Christ, who in very deed is our Lord, Redeemer, and Savior.

In closing, I join with the first prophet of this latter-day dispensation in declaring, "And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!" (D&C 76:22.) I present to you these evidences of fact and truth humbly and in the name of the Lord Jesus Christ. Amen.

President Spencer W. Kimball

He to whom we have listened is

Elder Delbert L. Stapley of the Council of the Twelve.

We are grateful to the members of the Tabernacle Choir for rendering the beautiful music we have heard this day. Thank you for your presence and willingness to sing at our conference sessions.

The choir with Brother Jerold D. Ottley conducting and Brother Robert Cundick at the organ will now sing, "Our God is A God of Love," by Cundick.

The benediction will then be offered by Elder Antonio C. de Camargo, Regional Representative of the Twelve.

This conference will then be adjourned until Tuesday morning at 10:00 A.M.

The Tabernacle Choir performed the number, "Our God is A God of Love."

Elder Antonio C. de Camargo, Regional Representative of the Twelve, pronounced the benediction.

THIRD DAY MORNING MEETING

SIXTH SESSION

The sixth session of the General Conference began at 10:00 o'clock A.M. on Tuesday, April 6, 1976.

President Spencer W. Kimball presided at this session and President N. Eldon Tanner, first counselor in the First Presidency, conducted.

The music for this session was provided by the Tabernacle Choir with Jerold D. Ottley conducting and Alexander Schreiner at the organ.

President Tanner made the following remarks at the beginning of the meeting:

President N. Eldon Tanner

We extend a sincere welcome to all assembled this morning in the sixth session of the 146th Annual Conference of The Church of Jesus Christ of Latter-day Saints. We also extend greetings to the many members and friends who are seated in the overflow congregations in the Assembly Hall and Salt Palace and who are tuned to these proceedings by radio and television. President Spencer W. Kimball, who presides at this and all other sessions of the conference, has asked me to conduct this session. Elder Neal A. Maxwell and Bishop Vaughn J.

Featherstone are presiding in the Assembly Hall, and Elder S. Dilworth Young and Bishop H. Burke Peterson preside in the Salt Palace.

There are in attendance officers and members of the Church from many lands who have assembled to worship and counsel together in the traditional setting of the Tabernacle on Temple Square in Salt Lake City.

We express our gratitude to the managers and operators of the radio and television stations throughout many parts of the world for the coverage being given to sessions of this conference.

The music for this session will be provided by the Tabernacle Choir under the direction of Brother Jerold D. Ottley with Brother Alexander Schreiner at the organ.

The Choir will begin this service by singing, "Praise Ye the Lord."

The invocation will be offered by Bishop Victor L. Brown, Presiding Bishop of the Church.

The Tabernacle Choir sang the hymn, "Praise Ye the Lord."

Bishop Victor L. Brown, Presiding Bishop of the Church, gave the invocation.

President N. Eldon Tanner

The choir will now favor us by singing, "Hail Thou King of Glory, Mayest Thou Ever Hear Us."

The number, "Hail Thou King of Glory, Mayest Thou Ever Hear Us," was rendered by the Tabernacle Choir.

President Tanner

President Marion G. Romney, First Counselor in the First Presidency, will now address us.

President Marion G. Romney

Second Counselor in the First Presidency

My beloved brethren and sisters, members and nonmembers, on this, the 1976th anniversary of our Lord and Savior, Jesus Christ, and the 146th anniversary of the organization of his church in this the dispensation of the fulness of times, I greet you with love and fellowship.

The purpose of life

As I begin these remarks I have in mind three questions. Where did we come from? Why are we here? And, where do we go after we leave this probation? Every human being should know, and be guided by, the revealed answers to these questions.

Some months ago I sat on an air-

plane beside a gentleman from the Far East. After exchanging a few pleasantries, he, responding to my inquiry, told me about his business activities. He then inquired about mine. This, of course, led to a gospel discussion. He had no religion, although he said his mother was a Christian. He had no concept of a God, no idea whether he had had a pre-earth existence or whether he would live on after death. He had no purpose in life except to work hard and obtain a "reasonable standard of living." After discussing a few fundamental gospel truths, he responded: "Such concepts would surely give one an objective to live for."

A few weeks later I mailed him a letter and sent him some literature.

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In his response, he wrote:

"I still remember you, that I really enjoyed the conversation exchanged with you on the [airplane]. . . .

"I have been working hard . . . without 'purpose.' . . . You made my eyes open for what is the true purpose of working every day and [of] life itself. . . .

"In the meantime," he said, "I cannot stop drinking and smoking so far"—he was carrying a package of liquor when we were talking, and I let him read the Word of Wisdom. So he said, "I cannot stop drinking so far, but I shall never forget where we came from, and why we are here, and where we go after we leave this probation."

Who are we?

As to who we are, I had explained, of course, as Paul told the Athenians on Mars' hill, that we are "the offspring of God." (Acts 17:28-29.) This statement required some explanation because, as he pointed out, our physical bodies are the offspring of our mortal parents. At this point I let him read in the revelation the Lord's statement that "the spirit and the body are the soul of man" (D&C 88:15) and emphasized the fact to him that it is man's spirit which is the offspring of God. This opened the way for an explanation that God himself is a soul, composed of a body of flesh and bones as tangible as man's, and a spirit; that he is a resurrected, glorified, exalted, omniscient, omnipotent, and—in spirit, and power, and influence—an omnipresent person, the ruler of the heavens and the earth and all things therein; that the spirits of all men are literally his "begotten sons and daughters." (D&C 76:24.)

This concept is what he must have had in mind when he wrote, "I shall never forget where we came from."

Why are we on earth?

As to why we are here on earth, I

reminded him of the self-evident fact that, as the offspring of God, we inherit the capability of reaching, in full maturity, the status of our heavenly parents just as we inherit from our mortal parents the capability to attain to their mortal status; and that since God has a body of flesh and bones, it was necessary and perfectly natural for us, his spirit offspring, to obtain such bodies in order that we might be like him; that coming to earth was the means provided for us to obtain these bodies. I further explained to him that this mortal probation provides us the opportunity to, while walking by faith, prove ourselves worthy to go on to perfection and exaltation in the likeness of our heavenly parents.

I explained what Abraham wrote concerning his vision of the council in heaven where the gospel plan was presented and the creation of this earth projected. We considered Abraham's statement:

"Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; . . .

"And there stood one among [those that were spirits] that was like unto God [namely, Jesus Christ], and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

"And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever." (Abr. 3:22-26.)

We all know, of course, that the program thus announced was implemented. The spirits who kept their first estate—that was their spirit estate—were

added upon, as promised, by receiving mortal bodies as they are born here upon this earth as human souls.

The promise is that if they keep this, their second (that is, our mortal) estate, they "shall have glory added upon their heads for ever and ever."

It thus became clear to him, as it is to all of us, that we came to earth for two purposes: one, to obtain physical bodies of flesh and bone in the likeness of our Heavenly Father; and two, to be proved—to see if we "will do all things whatsoever the Lord" our God commands us.

This was what my friend had in mind when he said, "I shall never forget . . . why we are here."

Death and resurrection

Our probation here on earth will, of course, be terminated by death, death being the dissolution of the soul—the separation of the body and the spirit.

As the result of Christ's victory over the grave, we shall all be resurrected, which is the redemption of the soul.

The type of body we shall receive in resurrection and where we go from there is up to us. As Paul wrote the Corinthians concerning the resurrection:

"There are . . . celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

"There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

"So also is the resurrection of the dead." (1 Cor. 15:40-42.)

Judged by own actions

If we here keep the commandments of God, we shall return to his presence and dwell with him in eternal life and glory. If we do not keep his commandments, we shall dwell in a far less comfortable place. It is up to us.

"According to the moral agency" which God has given us, we are free to act as we choose and every person will "be accountable for his own [acts] in the day of judgment." (D&C 101:78.)

An ancient American prophet put this truth in these beautiful words:

"Men are free . . . and all things are given them which are expedient. . . . They are free to choose liberty and eternal life, . . . or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself." (2 Ne. 2:27.)

Another ancient American prophet describes in this language the situation we will be in between death and resurrection:

"Behold, it has been made known unto me by an angel [this is Alma talking—he wasn't guessing; he was told by an angel], that the spirits of all men, as soon as they are departed from this mortal body, yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life.

"And then shall it come to pass, that the spirits of those who are righteous are received into a state of happiness, which is called paradise, a state of rest, a state of peace, where they shall rest from all their troubles and from all care, and sorrow.

"And then shall it come to pass, that the spirits of the wicked, yea, who are evil—for behold, they have no part nor portion of the Spirit of the Lord; for behold, they chose evil works rather than good; therefore the spirit of the devil did enter into them, and take possession of their house—and these shall be cast out into outer darkness; there shall be weeping, and wailing, and gnashing of teeth, and this because of their own iniquity, being led captive by the will of the devil.

"Now this is the state of the souls of the wicked, yea, in darkness, and a state of awful, fearful looking for the fiery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in

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paradise, until the time of their resurrection." (Al. 40:11-14.)

The Gospel plan

In the Garden of Eden, God endowed Adam and all his posterity with that free agency which they had enjoyed in the spirit world.

Furthermore, he said: "I, the Lord God, gave unto Adam and unto his seed, that they should not die as to the temporal death, until I, the Lord God, should send forth angels to declare unto them repentance and redemption, through faith on the name of mine Only Begotten Son." (D&C 29:42.)

Beginning with Adam and repeated in every subsequent gospel dispensation, the Lord has revealed the gospel of Jesus Christ, which embraces the principles and ordinances constituting the way, and the only way, to peace and happiness in this life and eternal life and exaltation in the world to come.

The last and final dispensation was opened in the spring of 1820 when God our Eternal Father with his resurrected Son, Jesus Christ, our Savior, appeared in person to Joseph Smith, Jr., in the sacred grove near Palmyra, New York.

During the next few years, all the principles and ordinances of the gospel of Jesus Christ necessary for man's salvation and exaltation, with the power and authority to teach and administer them, were revealed.

And on April 6, 1830, 146 years ago today, Christ's true church bearing his name, "The Church of Jesus Christ," with the suffix "of Latter-day Saints"—to distinguish it from the primitive church—was reestablished in the earth with six members. Today it has more than three million members. There are currently some 23,000 missionaries carrying the message of the restoration to the nations of the earth.

Peace now and hereafter

Now my brothers and sisters and

friends, I know and bear witness to you that the things I have rehearsed in these remarks are true. I know that we are human souls—composed of spirits begotten of God, tabernacled in mortal bodies of flesh and blood and bones.

I know, of course, as each of you know, that we shall die; that our bodies shall return to the earth whence they came; that our spirits shall return to the spirit world; that by reason of Christ's victory over the grave all of us will be resurrected and as immortal souls stand before the judgment bar of the great Jehovah; and that there we shall be assigned that degree of glory the laws of which we have obeyed while in mortality.

If we keep in mind who we are, why we are here, and where we go after this probation, and live our lives in the light of such knowledge, we shall have peace in this world and eternal life in the world to come.

How to determine truth

The way to determine the truth or falsity of these divine teachings is to apply the test prescribed by Jesus as recorded in John, which reads:

"Now about the midst of the feast Jesus went up into the temple, and taught.

"And the Jews marvelled, saying, How knoweth this man letters, having never learned?

"Jesus answered them, and said, My doctrine is not mine, but his that sent me.

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:14-17.)

No person is, nor can he be, justified in rejecting these teachings and commandments, which have been revealed by the Lord, on the basis that he does not know they are true, because everything the Lord does or says has within itself the evidence of its own authenticity, and every person is

divinely endowed with the means to discover that evidence and know for himself that it is true.

The Spirit of Jesus Christ

"The Spirit of Jesus Christ," says the revelation, "giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit.

"And every one that hearkeneth to the voice of the Spirit cometh unto God, even the Father." (D&C 84:45-47.)

The prophet Lehi bore like witness when he said to his son, Jacob, "men are instructed [hearing by the Spirit] sufficiently that they know good from evil." (2 Ne. 2:5.) And so did Mormon, by teaching his brethren that "the Spirit of Christ is given to every man, that he

may know good from evil." (Moro. 7:16.)

That we may all know by the witness of the Holy Spirit where we came from, why we are here, and where we go after we leave this life; and that by living righteously we "shall have glory added upon [our] heads for ever and ever," I humbly pray in the name of Jesus Christ. Amen.

President N. Eldon Tanner

We have just had the privilege of listening to that inspiring talk and testimony of President Romney of the First Presidency.

Elder LeGrand Richards of the Council of the Twelve will now address us. He will be followed by Elder James A. Cullimore, Assistant to the Twelve.

Elder LeGrand Richards

Of the Council of the Twelve

I am very happy, brothers and sisters, to have the privilege of attending this great conference with you and listening to the instructions that have been given to us by the servants of the Lord. I thank the Lord for your friendship and your kindness to me as I visit in your various stakes.

Value of scriptures

As I tried to think what I might say to you this morning that would be of interest and inspiring, I thought I would like to say a few words about the value of the holy scriptures.

If we didn't have the holy scriptures, what would we know about our Father in heaven and his great love that gave us his Only Begotten Son? What would we know about his Son and his

great atoning sacrifice, and the gospel that he has given us, the pattern of life to live by, and the principles that Brother Romney has just discussed with us of where we came from, why we are here, and where we are going? Without a knowledge of those things, we would be like a ship upon the ocean without a rudder or sail or anything to guide it. We might keep afloat, but we would never come into port.

I like the words of the Savior when he said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (John 5:39.) Is there anything more desirable to search for than eternal life, a knowledge that we can live after death with our loved ones and be exalted in the presence of our dear ones with our Father in heaven and the sanctified and

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the redeemed of our Father's children?

I like the statement by Cicero. He said that he was more interested in the long hereafter than in the brief present. I like that thinking. I think if all of us were more interested in the long hereafter, it would be a changed world in which we live today.

I like the statement of Elizabeth Barrett Browning. She said,

*Earth's crammed with heaven,
And every common bush afire with God;
But only he who sees takes off his shoes;
The rest sit round it and pluck
blackberries.*

"Aurora Leigh," 7:820.

A lot of people in this world are satisfied with plucking blackberries. As we look around us and see this marvelous creation and everything the Lord has created beyond the power of man to produce, we can't help but realize that earth is crammed with heaven.

But that doesn't tell us anything about what happens after death. That is what we get through our study of the holy scriptures.

Scriptures come through the Holy Ghost

I like the statement of Peter of old when he said, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

"Knowing this first, that no prophecy of the scripture is of any private interpretation.

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 1:19-21.)

The scriptures come to us through the Holy Ghost and are not to be understood by man alone; they are not of any private interpretation. Then if we can believe the scriptures as they are

written, we have many truths to present to the world that no one else in the world can understand.

Isaiah's prophecies

I like the statements in the Book of Mormon. We are told in three places that we should study the prophecies of Isaiah, that they would all be fulfilled, that in the day of their fulfillment it would be given to the people to understand them.

Now I like to study the prophecies of Isaiah, and to my way of thinking he almost lived more in our day than when he was actually here upon the earth; he saw so much of what would transpire in this dispensation. Now for instance, this prophecy of Isaiah has always appealed to me. When Babylon was the greatest city in all the world, Isaiah prophesied that Babylon would be destroyed, that it would become the abode of reptiles and wild animals, that the Arabs would no more pitch their tents there. Then he said that Babylon would never be rebuilt. (See Isa. 13.) Now can you imagine anyone today declaring that one of our great cities would be destroyed and never be rebuilt? And yet, Babylon has never yet to this day been rebuilt.

Now I would like to discuss with you today a little about the twenty-ninth chapter of Isaiah. As I understand that chapter, there wasn't anybody in this world who could have understood the prophecies of Isaiah at the time that this Church was organized, until the Book of Mormon came forth. Through that we have an understanding of those scriptures that no one else in the world has.

I would like to read a little portion, commencing with the first part of the twenty-ninth chapter:

"Woe to Ariel, to Ariel, the city where David dwelt!" (Now that was Jerusalem, another name for it.) "... Add ye year to year; let them kill sacrifices." (In other words, in coming generations.)

"Yet I will distress Ariel, and there shall be heaviness and sorrow." (Isa. 29:1-2.) That is all he had to say about the destruction of Jerusalem, but you remember what Jesus said to his twelve. He told them the temple would be destroyed, there wouldn't be one stone left upon another, and it would be ploughed as an acre. (See Luke 21:5-6.)

Isaiah goes from that point on to see the destruction of another great center, and he says this: "And it shall be unto me as Ariel." (Isa. 29:2.) In other words, he saw the destruction of another great center like the destruction of Jerusalem. No one in this world could have told where that other center was until the Book of Mormon came forth. Then Isaiah goes forth with what he saw with respect to this other group of people. He said, "And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.

"And thou shalt be brought down, and shalt speak out of the ground [Now I want you to get that—when you speak out of the ground, it is not because you are alive that you are doing it; it is because of the record of your speech], and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust." (Isa. 29:3-4.)

Book of Mormon

Is there anything that has happened in this world to fulfill that like the coming forth of the Book of Mormon, the plates from which the Book of Mormon was translated that give the record of the early inhabitants of this land of America back over a period of thousands of years? Then he goes on in the sixth verse to say, "Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire."

All you have to do is to read Third

Nephi to see how literally that was fulfilled. I quote from Third Nephi, a portion, to indicate it:

"And it came to pass in the thirty and fourth year . . . there arose a great storm, such an one as never had been known in all the land.

"And there was also a great and terrible tempest; and there was terrible thunder, insomuch that it did shake the whole earth as if it was about to divide asunder.

"And there were exceeding sharp lightnings, such as never had been known in all the land.

"And the city of Zarahemla did take fire.

"And the city of Moroni did sink into the depths of the sea, and the inhabitants thereof were drowned.

"And the earth was carried up upon the city of Moroni, that in the place of the city there became a great mountain.

"And there was a great and terrible destruction in the land southward." (3 Ne. 8:5-11.)

Then it goes on describing the destruction in that land. No wonder they can find ruins of cities and cement highways as they delve into the depths of the earth down in that land of South and Central America where these people settled.

Then Isaiah goes on in the twenty-ninth chapter to say, "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed." (Isa. 29:11.)

Fulfillment of prophecy

Can you find a fulfillment of that anywhere in this world like when Martin Harris took copies of the hieroglyphics from the plates from which the Book of Mormon was translated to Professor Anthon in New York? When Professor Anthon had given a certificate to say that the translation was

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correct, he wanted Martin Harris to bring the plates and let him translate them. Martin Harris said, "They are sealed." The professor repeated the very words that Isaiah spoke thousands of years ago: "I cannot read a sealed book." That is what I mean when I say that if the prophecies, as Peter indicated, are not of private interpretation, then no one else in the world can interpret these prophecies of Isaiah in his twenty-ninth chapter.

"A familiar spirit"

Then he goes on in this same chapter, after saying that the vision of all—that is the vision of all that he saw about this people and its destruction and the coming forth of their record, speaking out of the dust—would have a familiar spirit. I gave a copy of the Book of Mormon to the treasurer in the Presbyterian Church back in New Bedford, Massachusetts, when I was doing missionary work there. When he had about finished reading it, I said, "As you read that book, did it occur to you that anyone could have written the contents of that book to deceive people?"

"Oh," he said, "Mr. Richards, when I read that book, I get the same spiritual uplift that I get when I read the New Testament."

Isn't that what Isaiah meant when he said that it should have a familiar spirit?

Then he goes on in that same chapter to say, "And in that day shall the deaf hear the words of the book [What book? The Book of Mormon], and the eyes of the blind shall see out of obscurity, and out of darkness." (Isa. 29:18.)

Isaiah didn't understand way back

in his day of his own wisdom the theory of braille that makes it possible for the blind to read the words of the book.

Then Isaiah says in that same chapter, "Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

"Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isa. 29:13-14.)

A marvelous work and a wonder

I bear you my solemn witness as an ambassador of the Lord Jesus Christ that we have that marvelous work and a wonder. These prophecies to which I have referred, no one else in all this world could interpret them if we will take them in the spirit in which they were written.

May God help us to share the marvelous truths that have come to us in this dispensation through the restoration of the gospel and our knowledge of the holy scriptures, I pray, and leave you my love and blessing, in the name of the Lord Jesus Christ. Amen.

President N. Eldon Tanner

Elder LeGrand Richards of the Council of the Twelve Apostles has just spoken to us.

Elder James A. Cullimore, Assistant to the Twelve, will now address us.

Elder James A. Cullimore

Assistant to the Council of the Twelve

My dear brethren and sisters, I'd like to talk to you today about the Book of Mormon. I often wonder if we take as seriously as we should this great record. Early in the Church the members seemed to be taking the Book of Mormon too lightly. The Lord gave the following warning and condemnation. This might be as applicable today as it was then.

Importance of the Book of Mormon

"And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received—

"Which vanity and unbelief have brought the whole church under condemnation.

"And this condemnation resteth upon the children of Zion, even all.

"And they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written—

"That they may bring forth fruit meet for their Father's kingdom; otherwise there remaineth a scourge and judgment to be poured out upon the children of Zion." (D&C 84:54-58.)

A witness for Christ

The Book of Mormon is no ordinary book.

It was translated from gold plates which were delivered to Joseph Smith by an angel of God. It was translated by the gift and power of God. Oliver Cowdery, who was the scribe, said, "I wrote, with my own pen, the entire Book of Mormon (save a few pages,) as it fell from the lips of the Prophet Joseph Smith as he translated it . . . by means of the Urim and Thummim." (*Millennial Star* 21[1859]: 544.)

It gives an account of Christ's visit to the people of this continent. It corroborates and complements the Bible. It establishes the truth of the Bible. The central theme of the Book of Mormon concerns Jesus Christ and his mission. It is for the convincing of the Jews and the gentiles that Jesus is the Christ.

The Book of Mormon is a prophetic book. Its coming forth fulfills many biblical prophecies.

The Book of Mormon was given to the world with the admonition that man should test its authenticity by reading it and asking God if it is true. Before concluding the record of the Nephites, Moroni, the last surviving prophet of these people, wrote to those who would read the record in the latter days:

"When ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost." (Moro. 10:4.)

What a powerful challenge!

A book which changed America

Brother William E. Berrett gives an account of an interesting gathering in New York City in 1938. It was the New York City Book Club. Their speaker was the Honorable Henry A. Wallace, then Secretary of Agriculture. His subject was "Good Books of the Nineteenth Century." In the course of his remarks he said, "The greatest book published in the nineteenth century in the field of religion was the Book of Mormon. Although this book was read by less than one percent of Americans, it affected that one percent so powerfully as to change the history of the nation."

Brother Berrett states further, "It is a book that has aroused a storm of

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protest. It has done what the Prophet Joseph said it would do. It has divided men into two camps—those who are for it and those who are against it. There have [possibly] been more books written against it than against any book ever published in America. . . . On the shelves of the Church Library in the Church Office Building there are more than 1,500 [anti-Mormon] books, each of which, in a portion of its pages, makes an attack on the Book of Mormon. Fifteen hundred volumes by fifteen hundred separate authors. Of those fifteen hundred probably only two ever reached a second edition. . . .” (William E. Berrett, “What Is the Book of Mormon?” in *Know Your Religion Series 1953-54*, 21 Oct. 1953, pp. 1-2.)

Critics of the Church today seldom claim the Book of Mormon to be a fraud. It has proven itself.

Robert B. Downs wrote a book entitled *Books That Changed America*. He listed the Book of Mormon as one of twenty-five such books. In his comments he said, “Throughout the history of Mormonism, the Church’s most powerful and effective weapon has been the Book of Mormon.” (Robert B. Downs, *Books That Changed America*, New York: MacMillan Co., 1970, p. 35.)

A powerful book

It is a powerful book!

Many individuals have read it. It has caused them to leave their churches in which they have been active members. It has caused them to give up their fathers, mothers, and families. Their faith in the book and the truths it teaches was so strong they still believed even though they were told they would be disowned if they joined the Church. They have given up their occupations, their countries. Many have spent all they had, in some cases, for passage on a boat, then walked across the plains to the Salt Lake Valley and lived under most trying circumstances.

“Most correct”

The Prophet Joseph records in his diary, “I told the brethren that the Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts, than by any other book.” (*History of The Church of Jesus Christ of Latter-day Saints*, 4:461.)

We believe the Bible to be the word of God, but I have often asked missionaries what they would do without the Book of Mormon and modern revelation. With just the Bible, what would be their approach? The Prophet Joseph answered it. “Take away the Book of Mormon and the revelations and where is our religion? We have none.” (*HC*, 2:52.)

If the Book of Mormon is not true, then Joseph Smith was not a prophet of God. I testify to you that the Book of Mormon is true and that the revelations contained in the Doctrine and Covenants and Pearl of Great Price and other places are true and of the Lord. Our message to the world is that God lives, that Jesus is the Christ, that God has revealed himself to man in this dispensation and restored his gospel with all its keys and power. Nothing will be more certain to build faith and testimonies of members and touch the hearts of honest seekers for the truth than this great book.

A strong, silent witness

There is a special power about the Book of Mormon. It bears a strong, silent witness of its truth as one reads it.

Parley P. Pratt stated, “The Spirit of the Lord came upon me, while I read [The Book of Mormon], and enlightened my mind, convinced my judgment, and rivetted the truth upon my understanding, so that I knew that the book was true, just as well as a man knows the daylight from the dark night.” (*Journal of Discourses*, 5:194.)

Brigham Young said as he read the book, "I knew it was true, as well as I knew that I could see with my eyes, or feel by the touch of my fingers, or be sensible of the demonstration of any sense." (*JD*, 3:91.)

In the hands of nonmembers it works while one sleeps. Let me give you two personal experiences regarding this.

The first is about James Monroe Hastings and his wife, Eddie. Mr. Hastings was a Baptist minister in New Mexico during the depression days in the early 1930s. After one of his revival meetings, someone gave him a Book of Mormon which he took home and placed on the shelf. About five years later he picked it up and started to read it. After he had read it through, he testified to his family it was true. The next weekend he went to Springerville, Arizona, to find a member of the Church who could teach him more. It was only a few weeks until he and his family were baptized.

Brother and Sister Hastings and their family appeared in our little branch in Oklahoma City in mid-1939. They had moved there to try to convert his brother and family who lived there. After they had brought them into the Church, they moved where others of the family lived so they could teach them.

The other experience was related to me by a good friend. He gave a Book of Mormon to one of his associates in business. He soon retired from the company and heard nothing from this former associate for several years. When he saw him again, the friend said, "Possibly you'd like to know what happened to your Book of Mormon? I haven't read it, but many of my family have, and there are now nineteen of my family members in your church as a result of reading it.

"I took the book home and put it on the shelf. One night as my mother was babysitting for us, she saw the book and began to read it. When we came home, she asked us about it. She said, 'This book is true.' This started a chain

of events that brought about these many baptisms."

The words of Christ

The Lord said to Joseph Smith, "This generation shall have my word through you." (*D&C* 5:10.) The Book of Mormon and latter-day revelation to the Church came through Joseph Smith. It testifies of Christ. It is a new witness for Christ. Listen to the words of Nephi:

"The words which I have written in weakness will be made strong unto them; for it persuadeth them to do good . . . and it speaketh of Jesus, and persuadeth them to believe in him, and to endure to the end, which is life eternal.

"And it speaketh harshly against sin, according to the plainness of the truth; wherefore, no man will be angry at the words which I have written save he shall be of the spirit of the devil.

"... If ye shall believe in Christ ye will believe in these words, for they are the words of Christ, and he hath given them unto me; and they teach all men that they should do good." (*2 Ne.* 33:4-5, 10.)

The Nephites were individual witnesses of the risen Lord. When he visited them, he invited them to see for themselves. He said, "Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world. . . .

"And the multitude did see and hear and bear record; and . . . all of them did see and hear, every man for himself." (*3 Ne.* 11:14, 17:25.)

Joseph Smith

The Book of Mormon testifies of Joseph Smith. The prophet Lehi in words to Joseph, his youngest son,

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referred to the covenant made by God to his ancestor, the great Joseph who was sold into Egypt. This unusual seer, Joseph of Egypt, received from the Lord the promise that from the fruit of his loins a righteous branch should be raised up and also the promise that the Messiah should be manifest to his descendants in the latter days. The Lord would raise up a choice seer, like unto Moses, to the remnants of Joseph:

"For Joseph truly testified, saying: A seer shall the Lord my God raise up, who shall be a choice seer unto the fruits of my loins.

"And I will make him great in mine eyes; for he shall do my work.

"And he shall be great like unto Moses.

"And his name shall be called after me; and it shall be after the name of his father. And he shall be like unto me; for the thing, which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation." (2 Ne. 3:6, 8-9, 15.)

Joseph Smith, the Latter-day prophet, fulfilled this prophecy.

The Book of Mormon is truly a witness for Jesus Christ and his plan of salvation for mankind. It is a witness that Jesus Christ, through Joseph Smith, has again established his work in our day. We invite all mankind to read it

and learn for themselves its powerful message.

I leave you my witness of the truth of this gospel and of the Book of Mormon, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

We have just listened to Elder James A. Cullimore, Assistant to the Council of the Twelve.

The Congregation and Choir will now join in singing, "Love At Home."

After the singing, Elder Joseph Anderson, Assistant to the Twelve, will address us.

The congregation joined the Tabernacle Choir in singing, "Love at Home."

President Tanner

Elder Joseph Anderson, Assistant to the Twelve, will be our next speaker. He will be followed by Elder Charles A. Didier of the First Quorum of Seventy.

Elder Joseph Anderson

Assistant to the Council of the Twelve

One of the peculiarities of members of The Church of Jesus Christ of Latter-day Saints is the matter of personal testimony. It is quite customary for faithful members of the Church to testify to their faith and knowledge of the truth of this work wherever and whenever opportunity occurs. It is desirable and expected that before one

joins the Church he will have an individual assurance of the truth of the doctrines we teach, that the gospel we proclaim is the restored plan of life and salvation, that it is not a new religion but the eternal gospel, the keys, principles, and doctrines of which were restored to men on earth by heavenly messengers who held these keys and this authority

in previous dispensations and when the Lord and his apostles were upon the earth in the meridian of time.

Testimony by power of Holy Ghost

People who are inclined to rely entirely upon reason in reaching conclusions find it difficult to accept as reliable those things that cannot be proved by the five senses. Paul may have had this in mind when he said, "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." (1 Cor. 2:11.)

The English poet, John Dryden, has said:

*Dim as the borrow'd beams of moon
and stars*

*To lonely, weary, wand'ring travelers,
Is Reason to the soul; and, as on high
Those rolling fires discover but the sky,
Not light us here, so reason's glimmering
ray*

*Was lent, not to assure our doubtful way,
But guide us upward to a better day.
And as those nightly tapers disappear,
When day's bright lord ascends our
hemisphere;*

*So pale grows Reason at Religion's sight;
So dies, and so dissolves in supernatural
light.*

"*Religio Laici*," The Poetical Works of Dryden, Cambridge: The Riverside Press, 1950, p. 162.

Moroni, in bidding farewell to the Lamanites, left this testimony as recorded in the Book of Mormon:

"And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

"And by the power of the Holy Ghost ye may know the truth of all things.

"And ye may know that he is, by the power of the Holy Ghost; wherefore I would exhort you that ye deny not the power of God; for he worketh by power, according to the faith of the children of men, the same today and tomorrow, and forever." (Moro. 10:4-5, 7.)

Personal testimony and revelation

I recall reading a few years ago that a prominent prelate of one of the Christian churches in Salt Lake City, who has since passed away, expressed a feeling of admiration and respect for members of The Church of Jesus Christ of Latter-day Saints and their standards of life, but he said he did not favor their policy of testimony bearing.

Notwithstanding the many and great miracles the disciples of our Lord had seen Him perform, there were times when they seem to have had some doubts in their minds concerning their Lord and Master, whether he was truly and indeed the Christ of whom the prophets had spoken. On one occasion, however, the scriptures tell us that "when Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?"

"And they said, Some say that thou art John the Baptist: some, Elias: and others, Jeremias, or one of the prophets.

"He saith unto them, But whom say ye that I am?"

This question was truly a faith-testing one.

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

"And Jesus said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16:13-17.)

That testimony which came as a revelation to Peter from the Father has come down to us through the years and is an indication to us as to how we may know that Jesus is the Christ. In the

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same way we may know and bear testimony also to the truth of the restored gospel, that that same Jesus lives today and is our Redeemer and Savior. It may be revealed to man by God through the gift and power of the Holy Ghost, for by that means can we know all things that it is expedient for us to know. The source of that testimony is the rock of revelation upon which the church of Christ is built, and the gates of hell shall not prevail against it. As indicated by the Savior, flesh and blood do not reveal these things to many but they come only by revelation from our Father in heaven.

Our testimony of the truth of this work is unique, and it is perhaps our principal source of strength in proclaiming the gospel message to the world. That testimony must be firm and true. It must be built upon the rock of revelation. It must be such as to withstand the winds of criticism and the storms of persecution that may be hurled against the Church. It must be made firm by a righteous life. As we grow in understanding of the gospel of the Lord Jesus Christ, our understanding of the purpose of life increases and our faith in God's representatives is magnified in our minds.

True conviction

Our missionaries as they go into the world with the message of the restoration bear testimony to the truth of this latter-day work. These testimonies must be more than mere words; they must be true convictions. And when they come from the heart and soul as they should do, they have an impact on the thinking of their listeners that cannot easily be cast aside, because those testimonies come with the accompaniment of the Holy Spirit.

Emerson said: "The vice of our theology is seen in the claim that the Bible is a closed book, and that the age of inspiration is past."

The strength of this church does

not depend alone upon the prophets and apostles of earlier dispensations nor upon the testimony of the General Authorities of the present. The strength of this church is in the testimony and faith of its members, and every member may have that testimony if he will seek it through study and sincere prayer and if he will keep the commandments the Lord has given us. That testimony will become a knowledge of the truth of this work. Through righteous living and unselfish service, it will grow stronger day by day and will develop into a knowledge that nothing but carelessness or sin can weaken or destroy.

A testimony is sacred

One of the former presidents of the Church, President David O. McKay, has said in regard to this subject, "A testimony of the gospel of Jesus Christ is the most sacred, the most precious gift in our lives, obtained only by adherence to the principles of the gospel, not by following the paths of the world. You may get momentary pleasures by following the enticements of the world.

"You may get transitory pleasure, yes; but you cannot find joy—you cannot find happiness. Happiness is found only along that well-beaten track, narrow as it is, though strait, which leads to life eternal.

"That is my testimony to you. Sometimes there are obstacles; there is persecution; there is self-denial; there will be tears because you are coming constantly in contact with these enticements, with these worldly ideals, and you have to overcome them; and, for the moment, there will seem to be sacrifice, but it is only temporary. The Lord never forsakes those who seek him. It may not come just the way you think, but it will come. The Lord will certainly fulfill his promise to you."

With further reference to testimony and his own testimony he said, "But the testimony that this work is divine had

come not through manifestation, great and glorified as it was [he is speaking now of a special manifestation that had come to him], but through obedience to God's will, in harmony with Christ's promise: 'If any man will do his will he shall know of the doctrine, whether it be of God, or whether I speak of myself.' " (David O. McKay, *Treasures of Life*, Deseret Book Co., 1962, pp. 229-31.)

Testimony of Latter-day Saints

Through the gift and power of the Holy Ghost, testimony has come into the hearts and souls of millions of Latter-day Saints since the Church was organized in 1830—that Jesus is the Christ; that he lives; that he is the Firstborn of the Father in the spirit and the Only Begotten of the Father in the flesh; that he is our Redeemer and Savior; that he is the Author of the eternal plan of life and salvation; that he is our Elder Brother; that in answer to Joseph Smith's humble prayer (Joseph was a boy of fourteen at the time) our Heavenly Father and his son Jesus Christ, glorified heavenly beings of flesh and bones, appeared to him in the grove near Palmyra, New York, in 1820; that Joseph's account of this experience is true. These people have testified that the Holy Ghost has made manifest unto them that Joseph Smith was a prophet of the living God, chosen before the foundation of the earth was laid to be the instrument in the hands of the Lord in preparing the way for the restoration of the gospel of Jesus Christ in this dispensation, the dispensation of the fullness of times. Further, that those who have succeeded the Prophet Joseph Smith as prophets of the Lord's church,

including Spencer W. Kimball, our present prophet and president, have held and do hold the keys to the kingdom of God upon the earth, which, among other things, give authority for and the responsibility of carrying the message of the restored gospel to all mankind that no one may be left without an excuse. The Prophet Joseph sealed his testimony with his blood, as many others have done since the gospel was restored to earth.

Personal testimony

After an association of more than fifty years with the leaders of the Church here upon the earth—prophets, seers, and revelators of this dispensation—during which period of time I have witnessed the inspiration and revelation of the Lord to his servants, I add my testimony that the Spirit of the Lord has borne witness to my soul that these things are true. I testify that if we can bring our eternal spirits into attune with the promptings of God's Holy Spirit, the hand of God may be made visible; and the listening ear so attuned may be responsive to the celestial whisperings of the voice of God, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Joseph Anderson, Assistant to the Twelve, has just addressed us.

Elder Charles A. Didier, a member of the First Quorum of Seventy and Supervisor of the Europe West Area, will now speak to us. He will be followed by President Ezra Taft Benson.

Elder Charles A. Didier

Of the First Quorum of the Seventy

My dear brothers and sisters, as we shared yesterday the great "spirit of '76 North Main," of the Relief Society, I would like to share with you the "spirit of '76" of the Europe West Area, and bring to you the message of love, of testimony, from the people of Belgium, France, Italy, the Netherlands, Spain, and Switzerland.

Value of people

During my last move, and going through what is called the elimination process, I found one of my former students' notebook of international law. I had written in big capital letters on the front cover a quotation from Aristide Briand, winner of the Nobel Prize for Peace and one of the animators of the former League of Nations. It read, "The institutions are worth what the individuals are worth." During the years I had pondered many times about this truth as I studied or worked with different institutions like companies, governments, or even churches. And I thought that by the same analogy I could say that the value of a country depends upon the value of its people and that it will rise or decline according to the desires of its people.

America

One people, one country, has done more for the world than any other nation in history because of the righteous desires of its people. May I today celebrate with you the bicentennial of the creation of this country—a country that has a divinely inspired constitution—and praise the Lord with you for what its inhabitants were, what they are, and what they will be?

I remember as a child the stories about the generosity of the American people as they were told by my grandfather as I sat on his lap. With a gentle

and broken voice, he explained how our people were saved from starvation at the end of the First World War. My own first vision of this charity came when I saw my first American soldier on his Bren gun carrier the day we were liberated. He handed me a large piece of something to put in my mouth. (I found out much later that this something was called "corned beef"!)

I remember as a teenager reflecting on the sacrifices of the American people as I rode on my bicycle through the cemeteries not far from my home and looked silently at the thousands of white crosses in orderly lines, marking the graves of those who gave their lives so that I could live in freedom. I remember as a student learning how our countries of Europe kept their economical freedom thanks to General Marshall's plan; how our countries kept their independence; how so many countries in the world, struck by natural disasters, were rescued and helped.

Blessings

I remember as a young man receiving in my home two young men. (Strangely enough, they had the same first name: Elder!) They showed our family the Book of Mormon, a divine evidence of the Lord's care and love for his children. They declared to our family the message of the restoration of the gospel, the divine sonship of Christ, the divine mission of Joseph Smith, and the divinity of this church. Their message and their willingness to follow the prophet's call changed our lives.

I remember as a father, as a priesthood holder, as a mission president, how, thanks to your examples of charity, of sacrifice, of love, of dedication, of work, I learned a lesson—that the source of all blessings is God, through obedience to his commandments. Now I see the fruits of the seeds

you planted as I tour the missions and stakes of Europe, and I would like to share some of them with you.

Fruits of the Gospel

I saw the fruits of sharing the gospel and calling every young man as a missionary as I watched a young local Spanish missionary bearing his testimony in Italy. Another elder just recently called from the Paris Stake told his mission president, with tears in his eyes, that he and his companion had taught five discussions the previous evening in a language that he did not speak three weeks ago.

I saw the fruits of loving the message of an inspired prophet of the Lord to lengthen our stride when I listened to a branch mission leader in Brussels, Belgium, telling his priesthood companions that he was thrilled to know that fifteen families were ready to find new families and invite them into their homes to be taught by the missionaries.

I saw the fruits of sacrifice as I listened to district presidents striving to get better activity, attendance, and results to be qualified to grow into stakes.

I saw the fruits of work and dedication as I watched hundreds of members going to the temple, preparing for the coming area conferences, building the kingdom with a renewed spirit of service to their fellowmen. The complete list of the fruits would be too long, but you should know that your seeds fell into good ground and are bringing forth more and more good fruit.

Value of country

Yes, I remember what you have done and so do millions of people who looked for the light of example and truth. Today is already the past for many, and tomorrow wears a mask of fear. Today can still change tomorrow, but what kind of society are we build-

ing? What kind of a country will we have if we, as one people, do not defend ourselves against the assaults of evil? Was it not Moroni who took a piece of his garment and wrote on it, in order to keep his people from slavery, "In memory of our God, our religion, and freedom and our peace, our wives, and our children." (Al. 46:12.)

I said in the beginning that the value of a country rests upon the values of its people. For the people of God, for the people who want peace, for their women and their children, there is only one way, one church, and one Lord.

Choose the right

The way is to repent and obey the commandments of the Lord and be examples to the rest of the nations by listening to a living prophet. The church is The Church of Jesus Christ of Latter-day Saints, restored by the Prophet Joseph Smith. The Lord is the Lord Jesus Christ, of whom it is said, "For there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

This is eternal truth, and "whatsoever is more or less than this is the spirit of that wicked one who was a liar from the beginning." (D&C 93:25.)

Today at school, at work, or wherever we may be, the choice between truth and evil will be presented to us in many different ways. It could be by papers, posters, individuals, radio, television, conversations. A mental choice has to be made concrete by accepting or refusing, by dictating or obeying, by counseling or dissuading.

What are the feelings that will determine this daily choice? Love, passion, fear, courage, pride, laziness, or will? Are these feelings in accordance with our faith and testimony? The key to the righteous answer is given by a loving Father:

Keep the commandments

"He that keepeth his command-

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ments receiveth truth and light, until he is glorified in truth and knoweth all things." (D&C 93:28.)

Obedience to the commandments must be the sole and essential condition determining our choices and thus determining our eternal life. Alma expressed it in a very clear way:

"I ought not to harrow up in my desires, the firm decree of a just God, for I know that he granteth unto men according to their desire, whether it be unto death or unto life; yea, I know that he allotteth unto men according to their wills, whether they be unto salvation or unto destruction.

"Yea, and I know that good and evil have come before all men; he that knoweth not good from evil is blameless; but he that knoweth good and evil, to him it is given according to his desires, whether he desireth good or evil, life or death, joy or remorse of conscience." (Al. 29:4-5.)

Future of the world

May we remember together to

"make a joyful noise unto the Lord, all ye lands.

"Serve the Lord with gladness: . . . know ye that the Lord he is God: It is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture." (Ps. 100:1-3.) The future of the world is in the hands of the people, and following a living prophet today will determine our salvation. It is my prayer that, thanks to a great conference, we will make new resolutions so that we will be remembered forever and ever as one people who wanted to serve the Lord. In the name of Jesus Christ. Amen.

President N. Eldon Tanner

He to whom we have just listened is Elder Charles A. Didier, a member of the First Quorum of Seventy and Supervisor of the Europe West Area.

It will now be our privilege and pleasure to listen to President Ezra Taft Benson, President of the Quorum of the Twelve.

President Ezra Taft Benson

President of the Council of the Twelve

My beloved brethren and sisters, humbly and gratefully I stand before you today. I thank the Lord for the eternal principle of freedom, free agency, the right choice. I cherish patriotism and love of country in all lands.

Love the Constitution

This morning, I speak about the Constitution of the United States—that glorious standard raised up by the Founding Fathers. I want to pay tribute to those who laid the foundation of our Republic. I desire to bear testimony

concerning one of the most vital principles that makes the work of the founders timeless and inspired.

Every Latter-day Saint should love the inspired Constitution of the United States—a nation with a spiritual foundation and a prophetic history—which nation the Lord has declared to be his base of operations in these latter days.

The framers of the Constitution were men raised up by God to establish this foundation of our government, for so the Lord has declared by revelation in these words:

"I established the Constitution of this land, by the hands of *wise men*

whom I raised up unto this very purpose, and redeemed the land by the shedding of blood." (D&C 101:80; italics added.)

History of the Constitution

Yes, this is a land fertilized by the blood of patriots. During the struggle for independence, nearly 9,000 of the colonist forces were killed. Among those fifty-six patriots who had pledged their lives, their fortunes, and their sacred honor by signing the Declaration of Independence, at least nine paid that price with their life's blood.

At the close of the Revolution, the thirteen states found themselves independent but then faced grave internal economic and political problems. The Articles of Confederation had been adopted but proved to be ineffectual. Under this instrument, the nation was without a president, a head. There was a congress, but it was a body destitute of any power. There was no supreme court. The states were merely a confederation.

Washington wrote of the defects of this loose federation in these words: "The fabrick which took nine years, at the expense of much blood and treasure to rear, now totters to the foundation, and without support must soon fall." (John C. Fitzpatrick, ed., *Writings of George Washington*, Washington, D.C.: Government Printing Office, 1939, 29:68.) Because of this crisis, fifty-five of the seventy-four appointed delegates reported to the convention, representing every state except Rhode Island, for the purpose of forming "a more perfect union." Thirty-nine finally signed the Constitution.

The 39 delegates

Who were these delegates, those whom the Lord designated "wise men" whom *he* raised up? They were mostly young men in the prime of their life, their average age being forty-four. Benjamin Franklin was the eldest at

eighty-one. George Washington, the presiding officer at the convention, was fifty-five. Alexander Hamilton was only thirty-two; James Madison, who recorded the proceedings of the convention with his remarkable *Notes*, was only thirty-six. These were young men, but men of exceptional character, "sober, seasoned, distinguished men of affairs, drawn from various walks of life." (J. Reuben Clark, Jr., *Stand Fast by Our Constitution*, Deseret Book Co., 1965, p. 135.)

Of the thirty-nine signers, twenty-one of them were educated in the leading American colleges and in Great Britain; eighteen were, or had been, lawyers or judges; twenty-six had seen service in the Continental Congress; nineteen had served in the Revolutionary army, seventeen as officers. Four had been on Washington's personal staff during the war. Among that assembly of the thirty-nine signers were to be found two future presidents of the United States, one the "Father of his Country"; a vice-president of the United States; a secretary of the treasury; a secretary of war; a secretary of state; two chief justices of the Supreme Court, and three who served as justices; and the venerable Franklin, a diplomat, philosopher, scientist, and statesman.

"They were not backwoodsmen from far-off frontiers, not one of them. . . . *There has not been another such group of men in all [the 200 years of our history] that even challenged the supremacy of this group.*" (J. Reuben Clark, Jr., *Conference Reports*, April 1957, p. 47.) President Wilford Woodruff said they "were the *best spirits* the God of heaven could find on the face of the earth. They were choice spirits. . . ." (Wilford Woodruff, *Cr.*, April 1898, p. 89; italics added.)

Ratification

Following the drafting of the Constitution, it awaited ratification by

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the states. In 1787 three states ratified the Constitution. In the next year eight more followed; and on April 6, 1789, 187 years ago today, the Constitution of the United States went into operation as the basic law of the United States when the electoral college unanimously elected George Washington as the first president of the nation. This date, I believe, was not accidental.

In the final analysis, what the framers did, under the inspiration of God, was to draft a document that merited the approval of God himself, who declared it to "be maintained for the rights and protection of *all* flesh." (D&C 101:77; italics added.)

Criticism refuted

The document has been criticized by some as outmoded, and even a recent president of the United States criticized it as a document "written for an entirely different period in our nation's history." (*U.S. News and World Report*, Dec. 17, 1962, p. 104.) The eminent Constitutional authority, President J. Reuben Clark, Jr., has answered this argument in these words:

"These were the horse and buggy days as they have been called in derision; these were the men who traveled in the horsedrawn buggies and on horseback; but these were the men who carried under their hats, as they rode in the buggies and on their horses, a political wisdom garnered from the ages." (*Stand Fast by Our Constitution*, p. 136.)

What those framers did can be better appreciated when it is considered that when the instrument went into operation, it covered only thirteen states with fewer than four million people. Today it adequately covers fifty states and over 200 million people.

Checks and balances

The wisdom of these delegates is shown in the genius of the document it-

self. The founders had a strong distrust for centralized power in a federal government. So they created a government with checks and balances. This was to prevent any branch of the government from becoming too powerful.

Congress could pass laws, but the president could check this with a veto. Congress, however, could override the veto, and by its means of initiative in taxation, could further restrain the executive department. The Supreme Court could nullify laws passed by the Congress and signed by the president. But Congress could limit the Court's appellate jurisdiction. The president could appoint judges for their lifetime with the consent of the Senate.

Each branch of the government was also made subject to different political pressures. The president was to be chosen by electors, Senators by state legislatures, representatives by the people, and the Supreme Court by the president, with the consent of the Senate.

All this was deliberately designed to make it difficult for a majority of the people to control the government and to place restraints on the government itself. The founders created a republic which Jefferson described as "action by the citizens in person in affairs within their reach and competence, and in *all others by representatives* . . ." (Paul L. Ford, ed., *Works of Thomas Jefferson*, New York: J. P. Putnam Sons, 1905, 11:523.)

Righteousness necessary

A study of the basic principles which undergird the document would be profitable for all Americans during this Bicentennial year.

When James Russell Lowell was asked, "How long will the American Republic endure?" he replied: "As long as the ideas of the men who founded it continue dominant." May I comment

on one of the most vital ideas and principles.

Constitutional government, as designed by the framers, will survive only with a righteous people. "Our Constitution," said John Adams, first vice-president and second president, "was made only for a moral and religious people. It is wholly inadequate to the government of any other." (John R. Howe, Jr., *The Changing Political Thought of John Adams*, Princeton, New Jersey: Princeton University Press, 1966, p. 189.)

America, North and South, is a choice land, a land reserved for God's own purposes. This land and its inhabitants are under an everlasting decree. The Lord revealed this decree to the brother of Jared, an American prophet, in these solemn words:

"A choice land"

"And now, we can behold the decrees of God concerning this land, that it is a land of promise; and whatsoever nation shall possess it shall serve God, or they shall be swept off when the fulness of his wrath shall come upon them. And the fulness of his wrath cometh upon them when they are ripened in iniquity.

"For behold, this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God or shall be swept off; for it is the everlasting decree of God. . . .

"Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ. . . ." (Eth. 2:9, 10, 12.)

The Lord has also decreed that this land should be "the place of the New Jerusalem, which should come down out of heaven, . . . the holy sanctuary of the Lord." (Eth. 13:3.) Here is our nation's destiny! To serve God's eternal purposes and to prepare this land and people for America's eventual destiny,

the Lord established the Constitution of this land by the hands of wise men whom we raised up to this very purpose. (See D&C 101:80.)

Exhortation of Abraham Lincoln

Many Americans have lost sight of the truth that righteousness is the one indispensable ingredient to liberty. Perhaps as never before in our history is our nation collectively deserving of the indictment pronounced by Abraham Lincoln in these words:

"We have been the recipients of the choicest bounties of Heaven; we have been preserved these many years in peace and prosperity. We have grown in numbers, wealth, and power, as no other nation has ever grown. But we have forgotten God. We have forgotten the gracious hand which preserved us in peace and multiplied and enriched and strengthened us, and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us.

"It behooves us, then, to humble ourselves before the Offended Power, to confess our national sins, and to pray for clemency and forgiveness." ("A Proclamation by the President of the United States of America," March 30, 1863, as cited in Richardson, *Messages and Papers of the Presidents*, Washington, D.C.: United States Congress, 1897, pp. 164-65.)

Foresake sin

Unless we as citizens of this nation forsake our sins, political and otherwise, and return to the fundamental principles of Christianity and of constitutional government, we will lose our political liberties, our free institutions, and will stand in jeopardy before God

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of losing our exaltation. I am in full agreement with the statement made by President J. Reuben Clark, Jr.:

"I say to you that the price of liberty is and always has been blood, human blood, and if our liberties are lost, we shall never regain them except at the price of blood. They must not be lost!" (*Stand Fast by Our Constitution*, p. 137.)

Yes, I repeat, righteousness is an indispensable ingredient to liberty. Virtuous people elect wise and good representatives. Good representatives make good laws and then wisely administer them. This tends to preserve righteousness. An unvirtuous citizenry tend to elect representatives who will pander to their covetous lustings. The burden of self-government is a great responsibility. It calls for restraint, righteousness, responsibility, and reliance upon God. It is a truism from the Lord that "when the wicked rule the people mourn." (D&C 98:9.)

Honest and wise men

As presiding officer of the Constitutional Convention, George Washington appealed to the delegates in these words: "Let us raise a standard to which the *wise* and the *honest* can repair." Wise and honorable men raised that glorious standard for this nation. It will also take wise and honorable men to perpetuate what was so nobly established.

A citizen of this republic cannot do his duty and be an idle spectator. How appropriate and vital it is at the time of our nation's 200th birthday to remember this counsel from the Lord:

"*Honest* men and *wise* men should be sought for diligently, and good men and wise men ye should observe to uphold." (D&C 98:10.)

Goodness, wisdom, and honesty are the three qualities of statesmanship, qualities this country needs more than ever before. May we be wise—prayerfully wise—in the electing of those who

would lead us. May we select only those who understand and will adhere to Constitutional principles. To do so, we need to understand these principles ourselves.

Reflect on Constitution

In 1973 the First Presidency of the Church made public this statement:

"We urge members of the Church and all Americans to begin now to reflect more intently on the meaning and importance of the Constitution, and of adherence to its principles." (ENSIGN, Nov. 1973, p. 90.)

May I urge every Latter-day Saint and all Americans in North and South America to become familiar with every part of this document. Many of the constitutions of countries in South America have been patterned in large measure after that of the United States. We should understand the Constitution as the founders meant that it should be understood. We can do this by reading their words about it, such as those contained in the Federalist Papers. Such understanding is essential if we are to preserve what God has given us.

A sacred document

I reverence the Constitution of the United States as a sacred document. To me its words are akin to the revelations of God, for God has placed his stamp of approval on the Constitution of this land. I testify that the God of heaven selected and sent some of his choicest spirits to lay the foundation of this government as a prologue to the restoration of the gospel and the second coming of our Savior.

May God bless us to protect this sacred instrument. In the words of the Prophet Joseph Smith, "May those principles, which were so honorably and nobly defended, namely, the Constitution of our land, by our fathers, be established forever." (D&C 109:54.) For this I pray, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

President Ezra Taft Benson of the Council of the Twelve has been our concluding speaker.

The singing for this session has been furnished by the Tabernacle Choir. We are grateful to these excellent musicians for the spiritual tone their singing has brought to this meeting.

With Brother Jerold D. Ottley conducting and Brother Alexander Schreiner at the organ, the choir will sing in closing, "Great God, Attend While Zion Sings."

Following the singing, the benediction will be offered by Elder Robert D. Hales, Assistant to the Twelve.

This conference will then be adjourned until 2:00 P.M. this afternoon.

The Tabernacle Choir sang the hymn, "Great God, Attend While Zion Sings."

The benediction was pronounced by Elder Robert D. Hales, Assistant to the Twelve.

THIRD DAY AFTERNOON MEETING

SEVENTH SESSION

The seventh and concluding session of the General Conference commenced at 2:00 P.M. on Tuesday, April 6, 1976.

President Spencer W. Kimball presided and conducted at this session.

The choral numbers were provided by the BYU Combined Choirs under the direction of John R. Halliday with Robert Cundick at the organ.

President Kimball made the following remarks as the session opened:

President Spencer W. Kimball

We welcome members and friends gathered in the Tabernacle for this, the seventh and last Session of the 146th Annual General Conference of The Church of Jesus Christ of Latter-day Saints. We also welcome those in the overflow congregations in the Assembly Hall and Salt Palace and the many who

are participating in the conference by radio and television. We note that Elders Sterling W. Sill and A. Theodore Tuttle are seated in the Assembly Hall and Elders William H. Bennett and Paul H. Dunn are seated in the Salt Palace.

We sincerely thank the owners and operators of numerous radio and television stations for the extensive coverage they have given to the proceedings of this conference, originating with KSL in Salt Lake City.

Countries in Europe, South and Central America, Mexico, Africa, and parts of Asia have been able to receive broadcasts of these proceedings over International Short-wave Radio.

The music for this session will be furnished by the BYU Combined Choirs under the direction of Brother John R. Halliday with Brother Robert Cundick at the organ.

We shall begin this service by the choir singing, "The Morning Breaks."

The invocation will then be offered

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by Bishop Vaughn J. Featherstone, Second Counselor in the Presiding Bishopric.

The BYU Combined Choirs sang, "The Morning Breaks."

The invocation was given by Bishop Vaughn J. Featherstone, Second Counselor in the Presiding Bishopric.

President Spencer W. Kimball

The BYU Combined Choirs will now sing, "O Lord I Would Hear Thy Word."

Following the singing, Elder Bruce R. McConkie of the Council of the Twelve will be the first speaker.

The number, "O Lord I Would Hear Thy Word," was rendered by the BYU Combined Choirs.

President Kimball

Elder Bruce R. McConkie of the Council of the Twelve will be our first speaker. He will be followed by Elder William R. Bradford of the First Quorum of Seventy.

Elder Bruce R. McConkie

Of the Council of the Twelve

We ponder and pray and speak continuously, here and everywhere, about the Lord our Redeemer—blessed be his name!—and about the salvation that is in him and in him only.

We testify of God and Christ

We teach and testify that salvation is in Christ. He is our Lord, our God, our King. We worship the Father in his name, as have all the holy prophets, and all the Saints of all ages.

We rejoice in him and in his atoning sacrifice. His name is above every name, and to him every knee shall bow and every tongue confess that he is Lord of all, without whom there would be neither immortality nor eternal life.

The Prophet Joseph Smith

But I shall now speak of another, of the one by whom the knowledge of Christ and of salvation has come in our

day, of the one who revealed those laws and truths relative to our blessed Lord which will enable all men to return to the Heavenly Presence and there receive that eternal life prepared for the faithful.

I shall speak of Joseph Smith, Jr., the mighty prophet of the restoration, the one who first heard the Heavenly Voice in this dispensation, the one through whose instrumentality the kingdom of God was once again established among men, so that the Great Jehovah might fulfil the covenants made of old, and prepare a people to dwell with him in righteousness on earth for a thousand years.

We all need the enlightening power of the Holy Spirit as we turn our attention to that prophet whose voice was the voice of the Lord to all of earth's inhabitants from his day onward. I pray that enlightenment from on high may now be poured out upon us in abundant measure.

Foreordained to greatness

As to this man, Joseph Smith, let us say—

Here is a man who was chosen before he was born, who was numbered with the noble and great in the councils of eternity before the foundations of this world were laid.

Along with Adam and Enoch and Noah and Abraham, he sat in council with the Gods when the plans were made to create an earth whereon the hosts of our Father's children might dwell.

Under the direction of the Holy One and of Michael, who became the first man, he participated in the creative enterprises of the Father.

In his premortal state he grew in light and knowledge and intelligence, attained a spiritual stature which few could equal, and was then foreordained to preside over the greatest of all gospel dispensations.

Here is a man who was called of God as were the prophets of old.

Born among mortals with the talents and spiritual capacity earned in preexistence, he was ready at the appointed time to perform the work to which he had been foreordained.

Heavenly messengers

In the spring of 1820 the Supreme Rulers of the universe rent the veil of darkness which for long ages had shrouded the earth. Choosing the time and the place and the person, they came down from their celestial home to a grove of trees near Palmyra, New York. Calling young Joseph by name, they then told him that pure and perfect religion was no longer found among men and that he would be the instrument in their hands of restoring the fulness of their everlasting gospel.

Thereafter, John, who baptized our Lord, and then Peter, James, and John, His presiding apostles, as angelic ministrants, came to the newly called

prophet and conferred upon him the same priesthoods held by them in their mortal ministries. These priesthoods are the power and authority of God, delegated to man on earth, to act in all things for the salvation of men.

Other heavenly visitants—Michael, Gabriel, Raphael, Moses, Elijah, Elias—each came in turn, and each bestowed the keys, powers, rights, and prerogatives which they themselves possessed anciently. Joseph Smith thus became a legal administrator, called and commissioned from on high to represent the Lord, to be his mouthpiece, to preach his gospel, to administer his ordinances. His call was no vague and ill defined yearning to do good or teach truth, but the same literal appointment that came anciently to those to whom Jesus said: "Ye have not chosen me, but I have chosen you, and ordained you." (John 15:16.)

Here is a man who saw God and entertained angels.

As with Isaiah in the days of King Uzziah, and as with Moses and seventy of the elders of Israel, in the wilderness, so with Joseph Smith; he too saw the God of Israel. On the 3rd of April in 1836 in the Kirtland Temple, the Great Jehovah—appearing in glory, as when the sun shineth in his strength; and speaking with a voice that was as the sound of the rushing of great waters—testified of himself in these words:

"I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father." (D&C 110:4.)

Moroni—"an holy angel, whose countenance was as lightning, and whose garments were pure and white above all other whiteness" (D&C 20:6)—among others, made numerous appearances in connection with the coming forth of the inspired writings of the ancient inhabitants of the Americas.

Revelations and visions

Here is a man to whom the heavens

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were an open book, who received revelations, saw visions, and understood the deep and hidden mysteries of the kingdom by the power of the Holy Ghost.

During that Pentecostal period when there was such an outpouring of divine grace in Kirtland, Joseph Smith saw "the celestial kingdom of God, and the glory thereof." He "saw the transcendent beauty of the gate through which the heirs of that kingdom will enter, which was like unto circling flames of fire; also the blazing throne of God, whereon was seated the Father and the Son." (*Teachings of the Prophet Joseph Smith*, p. 107.)

His vision of the degrees of glory is the most complete and wondrous account of that which is beyond the veil which has come to us from the pen of any prophet. His numerous revelations, given in the name of the Lord, set forth the wonders of eternity and the glories of the gospel as plainly and persuasively as do those of the apostles and prophets of old.

Scripture

Here is a man who has given to our present world more holy scripture than any single prophet who ever lived; indeed, he has preserved for us more of the mind and will and voice of the Lord than the total of the dozen most prolific prophetic penmen of the past.

He translated the Book of Mormon by the gift and power of God, which book is comparable to the Bible itself; is an account of God's dealings with the ancient inhabitants of the American world; and contains the fulness of the everlasting gospel.

He received and published to the world many visions and revelations, which set forth the hand dealings of Deity with his people in our day. About 250 pages of these are in the book of Doctrine and Covenants; others are available in the *History of the Church*.

He revised and added to the King

James Version of the Bible by the spirit of inspiration, doing more to perfect that volume of holy writ and to return it to its state of pristine perfection than any single person has ever done. Much of what he did in this respect is now published in the Pearl of Great Price.

Miracles

His sayings and doings, his goings and comings, the details of his daily life, are well-known. His journal, covering primarily the period from the organization of the Church in Fayette to his death in Carthage, is now published by the Church in six volumes totaling 3,295 pages.

Here is a man who, like the Master, whose servant he was, cast out devils and healed the sick.

In the same month in which the Church was organized, Newell Knight was possessed by an evil spirit. So severe and agonizing were the circumstances that the afflicted believer's "visage was distorted, and his limbs were twisted out of shape in a frightful manner," and "he was caught up from the floor and tossed about the room." The Prophet "rebuked the evil spirit in the name of Jesus Christ and commanded him to depart." Brother Knight then "saw the evil spirit leave him and vanish from his sight." Then all was peace. (Joseph Fielding Smith, *Essentials in Church History*, Deseret Book Co., 1969, pp. 95-96.)

Jesus in Cana of Galilee performed his first miracle by turning water into wine. Joseph performed his in Colesville, New York, when the priesthood of God bade the demon from hell to depart from an ill-gotten habitat.

On July 22, 1839, in Commerce (now Nauvoo), Illinois, and in Montrose, Iowa, the Prophet went from house to house healing one after another of the sick and suffering Saints. Among those healed were Brigham Young and several of the Twelve. To one man who was at death's door, the

man of God said, "Brother Fordham, I command you in the name of Jesus Christ to arise from this bed and be made whole." Wilford Woodruff, who was present, said, "His voice was like the voice of God, and not of man. It seemed as though the house shook to its foundations. Brother Fordham arose from his bed and was immediately made well." (*Essentials in Church History*, p. 270.)

Persecuted and martyred

Here is a man who was persecuted, hounded, driven, and finally slain for the witness he bore and the testimony of Jesus that was his.

He was tarred and feathered, beaten, driven, hated, cast out, "persecuted for righteousness' sake." (Matt. 5:10.) He spent months in the vile prisons of his day and was the victim of scores of false and malicious prosecutions. Once he and a small group of associates were prisoners of a mob-militia. On November 1, 1838, a pretended court martial—which ranks in infamy and illegality with the trial of Jesus before Pilate—sentenced the group to death. The order given was as follows:

"Brigadier General Doniphan:

"Sir:—You will take Joseph Smith and the other prisoners into the public square at Far West, and shoot them at 9 o'clock tomorrow morning."

"[Signed] Samuel D. Lucas,"

"Major General Commanding."

General Doniphan defied his commanding officer. With a boldness born of indignant justice he replied:

"It is cold blooded murder. I will not obey your order. My brigade shall march for Liberty tomorrow morning at 8 o'clock; and if you execute these men,

I will hold you responsible before an earthly tribunal, so help me God."

"[Signed] A. W. Doniphan,"

"Brigadier General."

(*Essentials*, p. 241.)

But finally, in the providences of Him whose witness the Prophet was and in the wisdom of Him who had said aforetime to Joseph Smith, "Thy days are known, and thy years shall not be numbered less" (D&C 122:9)—all according to the divine plan—Joseph Smith, the Prophet, and Hyrum Smith, the Patriarch, were called upon to die the death of martyrs.

The last words of the martyred seer were "O Lord, my God" (*Essentials*, p. 383), which he spoke as his spirit entered that sphere where the righteous are free from the persecutions of the ungodly, and where, mingling with just men made perfect through the blood of Him whose witnesses they were, they find perfect joy and peace at last.

A witness for Christ

Here is a man whose greatness lies in the fact that he was a witness of that same Lord for whom his fellow prophets in days long past had laid down their lives.

"And now, after the many testimonies that have been given of him," he said, "this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father." (D&C 76:22-23.)

A true prophet

Here is a man who was a prophet in the full and complete and literal sense of the word, as all who hearken to the voice of the Spirit shall know.

The divinely approved declaration, issued following his martyrdom says, "Joseph Smith, the Prophet and Seer of

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the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it." (D&C 135:3.)

Here are the words of Deity, spoken to Joseph Smith, by which all men can judge the state of their own spiritual development:

"The ends of the earth shall inquire after thy name, and fools shall have thee in derision, and hell shall rage against thee;

"While the pure in heart, and the wise, and the noble, and the virtuous, shall seek counsel, and authority, and blessings constantly from under thy hand." (D&C 122:1-2.)

All men may well ask themselves where they stand with reference to Joseph Smith and his divine mission. Do they inquire after his name and seek that salvation found only in the gospel of Christ as revealed to his latter-day prophet, or do they deride and despise the Lord's living oracles and say that God no longer speaks to men in the way he did anciently? The great question which all men in our day must answer—and that at the peril of their own salvation—is: Was Joseph Smith called of God?

As for me and my house, we shall seek counsel and authority and blessing constantly from him and from those who now wear his prophetic mantle.

Jesus Christ

Now, let there be no misunder-

standing. We are witnesses of Christ. He is our Savior. He is the door. He stands at the gate; "and he employeth no servant there; and there is none other way save it be by the gate; for he cannot be deceived, for the Lord God is his name." (2 Ne. 9:41.)

Joseph Smith: God's prophet

But we are also witnesses of Joseph Smith, by whom we know of Christ, and who is the legal administrator to whom power was given to bind on earth and seal in heaven, that all men from his day forward might be heirs of salvation.

We link the names of Jesus Christ and Joseph Smith in our testimonies. And we now testify, as God is our witness, that Joseph Smith is his prophet, and we do it in the blessed name of Him who is Lord of all and of whom we and all the prophets testify, who is Jesus Christ. Even so. Amen.

President Spencer W. Kimball

Elder Bruce R. McConkie of the Council of the Twelve Apostles has just addressed us.

We shall now hear from Elder William R. Bradford of the First Quorum of Seventy, who is the president of the Chile Santiago Mission. He will be followed by Elder George P. Lee of the First Quorum of Seventy.

Elder William R. Bradford

Of the First Quorum of the Seventy

I commend unto you all these great men who have radiated the brilliant light of the truths of the gospel of Jesus Christ during the proceedings of this conference. The truth that has been

shown forth here during these proceedings of this conference should gladden the hearts and calm the souls of all those who will set their course in life by it, that they might travel in perfect

safety through a world that is darkened by the teachings of Satan.

Christ has set the pattern

The Master Jesus Christ has set the pattern in all things. He has called all men to follow his pattern with this decree:

"Verily, verily, I say unto you, this is my gospel; and ye know the things that ye must do in my church; for the works which ye have seen me do that shall ye also do; for that which ye have seen me do even that shall ye do.

"Therefore, what manner of men ought ye to be? Verily I say unto you, even as I am." (3 Ne. 27:21, 27.)

Now may I ask you, does your life follow this pattern? May I point out to you a few parts of the pattern and suggest that you compare your life to them?

The name of Jesus Christ

By what name are you called?

"Behold, Jesus Christ is the name which is given of the Father, and there is none other name given whereby man can be saved." (D&C 18:23.)

Do the things which you think and do entitle you to bear the name of Jesus Christ? Does your love for that holy name inspire and lift you to lofty heights and cause desires within you to want all the world to know of him and receive for themselves his sacred name? Do you feel a sharp pain, as if a dagger had pierced your heart, when you hear the name of the Son of God taken in vain? Do you ever walk through doors where he would never enter? Have you kept his name unsullied and spotless so that because of you it has not been allowed to come in contact with that which is base and unbecoming? In his name are you builders of his kingdom? No man can serve two masters. Men must either declare themselves as Christ's servants, take upon themselves his name, and do his work, or fall victim to the enticing trap of Satan, helping him in his work of destruction.

Love for the Father

What about your love for the Father? Christ loved the Father. He prayed to him. He praised him. He represents him in all he does. He serves him and delights to do his work. He obeys perfectly his every instruction. If we would be like Christ, we too must do these things, for hasn't he said, "For that which ye have seen me do even that shall ye do"? (3 Ne. 27:21.)

Love of others

What is your relationship with your fellowman? The Master again has set the pattern:

"Wherefore, hear my voice and follow me. . . .

"And let every man esteem his brother as himself, and practise virtue and holiness before me.

"And again I say unto you, let every man esteem his brother as himself.

". . . I say unto you, be one; and if ye are not one ye are not mine." (D&C 38:22, 24-25, 27.)

Do you really love the people around you? Love is the only element that can tenderize the human heart. The love that Christ has for us caused that he become a willing sacrifice, to suffer and die for us. It should humble the most proud when they ponder the magnitude of what he did for all mankind as he suffered in the garden. As he revealed that event, he said to us, "Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink—

"Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men." (D&C 19:18-19.)

How much of yourself do you give to your fellowmen?

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Baptism

Have you followed the pattern Christ set for baptism? He taught the absolute need for all men to be baptized:

"And whoso believeth in me, and is baptized, the same shall be saved; and they are they who shall inherit the kingdom of God.

"And whoso believeth not in me, and is not baptized, shall be damned." (3 Ne. 11:33-34.)

There are many who mock and scoff at this vital ordinance. It has been changed to fit the convenience of men or, in some instances, has been cast aside entirely as a thing of no significance. Much of the world embraces the false and wicked teachings of Satan, who says God is dead, and therefore, his church is dead, and its ordinances are not of any value. And thus, only a comparatively few have taken upon themselves the name of Christ and entered into his kingdom through the waters of baptism.

The message of this church to all men everywhere is the same as has been preached by Jesus Christ from the beginning.

Repent and be baptized. Christ was. And "what manner of men ought ye to be? Verily I say unto you, even as I am." (3 Ne. 27:27.)

Change is required

To be like Jesus Christ demands that men change. In all earnestness and sincerity of heart, I exhort you to change and be like the Master.

You fathers, change and direct the affairs of your families as if Christ were at the helm.

You mothers, give love, honor, and respect to your husbands and practice Christlike acts. Expel the ungodly from the confines of your home, and maintain it as a sanctuary where your children will learn of God by word and deed.

You children, make following

Christ the "in" thing to do. Reject the filth of pornography and the poisons of drugs and alcohol. Be a companion with Christ, and he will draw near unto you and be your best friend. There is no better friend than Christ.

You young adults, you are the best of any generation. Maintain your purity. Be the standard bearers in the great move to bring all men unto the Master. Prepare your minds by filling them with the eternal truths contained in the holy scriptures. Be obedient to parents and to God. Listen to and sing the music of heaven. Reject the vulgar and base sounds and beats of Satan's music. He would like to gain your favor with his sensual and carnal rhythms and thereby lead you down to hell. Resist temptation by building a strong relationship with Jesus Christ. No other relationship will give you greater joy and happiness.

To all of you within the sound of my voice who are not following the pattern of the Master, change. Open your hearts to his love. Open your doors to his servants. Let them come into your homes and teach you what you must do to be like him. To reject his servants, who are sent forth to do his work and teach his pattern for salvation, will cause you to be left in darkness and despair in a troubled world.

I testify that Jesus Christ directs the righteous affairs of this earth, that Spencer W. Kimball is a living prophet and receives and follows the instruction of the Master for the salvation of all men who will follow him. That we may do so is my constant prayer, in the name of Jesus Christ. Amen.

President Spencer W. Kimball

Elder William R. Bradford of the First Quorum of Seventy has just spoken to us.

Elder George P. Lee will be our next speaker. He is a member of the

First Quorum of Seventy and President of the Arizona Holbrook Mission. Elder

Lee will be followed by Elder Adney Y. Komatsu, Assistant to the Twelve.

Elder George P. Lee

Of the First Quorum of the Seventy

My dear brothers and sisters, I am happy, thrilled, and delighted to be with you once again. I am greatly strengthened again, my brothers and sisters, by the energetic, vibrant, and humble spirit of President Kimball and all those who have spoken. President Kimball is not only a great leader but a great man. His faith and works are incomparable. In my estimation he is as great as any prophet that preceded him since the time of Adam. I know that he is one of the great and noble ones the Lord referred to while conversing with Abraham. (See Abr. 3:22.)

No contention

In Fourth Nephi, verses 15 and 17, my brothers and sisters, we read:

"There was no contention in the land, because of the love of God which did dwell in the hearts of the people.

"There were no robbers, nor murderers, neither were there Lamanites, nor any manner of -ites; but they were in one, the children of Christ, and heirs to the kingdom of God."

As I look at you today, I can't help but feel warm and thrilled inside to see a similar atmosphere of love and compassion, unity and warmth among you as was among my forefathers. I see brown faces and white faces together, sitting shoulder to shoulder. I see big nations side by side with small nations. I see American faces with Lamanite faces. I see German faces next to French faces. I see Mexicans next to Chinese. I see Japanese faces next to Polynesians. My brothers and sisters, what I am seeing today demonstrates to

me the true gospel in action. As I look over the audience today, I do not see Mexicans, or whites, or Japanese, or Chinese. What I see are children of God. To me you are all children of God. In fact, today I see a glimpse of heaven.

As I look at you I know there is no hate or animosity among you because of the love of God which is swelling in your hearts. There is great evidence of loving your neighbor among you today. But let me ask you, brothers and sisters, you in this tabernacle and all those listening, what about when you leave this conference? And you in this building, when you leave this building, will you have the same feeling? Will you have the same love and regard for everyone and for anyone? The Lord said:

Two greatest commandments

"Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself." (Matt. 22:37-39.)

Of all the great commandments given to us by our Heavenly Father, he rates these number one and two. My brothers and sisters, you cannot live one without the other; both must be lived and practiced if we are to be found with Him in the celestial glory. In this church there is no place for hate, animosity, or prejudice. Nor are they found in the celestial kingdom.

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No rich or poor

Again we read in Fourth Nephi:

"And they had all things common among them; therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift." (4 Ne. 3.)

In like manner, my brothers and sisters, among you today there are really no rich, no poor. To me you're all equal in the sense that you are all Latter-day Saints and that you are all rich spiritually. What I see in the audience today are people from all walks of life. I see doctors and lawyers sitting next to common men. I see a farmer next to a professional person. I see professional people, educators, and teachers side by side. I see composers, musicians, and artists—all kinds of people from all walks of life, sitting together side by side. And this is as it should be, because if you want to know what the celestial kingdom looks like, you are witnessing today a glimpse of the celestial kingdom and heaven.

My brothers and sisters, the Lord has commanded us to love each other, and to be one in Jesus Christ, and to become perfect as he is. But let me ask you again, brothers and sisters, what will happen after you leave this building and return home? Will you be common with all and listen to the cries of the poor, the deprived, and the oppressed? The Lord said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.)

Focus on others

The mission of this church is to focus on others. The Lord has instructed us to give meat to the hungry, give drink to the thirsty, clothe the naked, visit the sick and those in prison. Again Nephi said:

"The people were all converted unto the Lord, upon all the face of the land, both Nephites and Lamanites, and there were no contentions and disputa-

tions among them, and every man did deal justly one with another." (4 Ne. 2.)

In like manner today, as I look at you, you are all converted to the Lord and there is no disputation among you. You are all willing and capable of dealing justly with your neighbor. But again I must ask you, what will happen when you leave this building? What will happen when this conference is closed? Will you go out of this building and out into the world and deal justly with your fellowmen? Will you still be converted? Or will you compromise gospel principles and standards? Will you still be willing to deal justly with your fellowmen?

A record of righteousness

Again we read from Nephi's account the following:

"And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be a happier people among all the people who had been created by the hand of God." (4 Ne. 16.)

This passage of scripture, my brothers and sisters, describes the happy and beautiful estate of my Book of Mormon ancestors. They lived in peace and happiness for 200 years without hate or wars or contentions. What a glorious and superb record of righteousness!

Can those of us in this room today, and those of us listening in, duplicate this record of righteousness? I challenge you, my brothers and sisters, as we celebrate the birth of our country, as we celebrate 200 years of our country's history, I challenge you that between now and when you come back next fall to general conference that you love each other as children of God and not as different races and cultures.

Commit to follow Christ

When we are baptized and confirmed as members of this church,

we become one in Jesus Christ. In other words, my brothers and sisters, we commit ourselves to follow him. Our attitudes, thoughts, deeds, and actions should conform to his. If we will truly be faithful and righteous, we will truly be called children of Christ, children of God, and we will be entitled to his kingdom.

Love and testimony

I want all of you to know that I love my Heavenly Father. I love the Lord Jesus Christ. I love people. This has been one of my greatest assets—loving people. I'm grateful for this attribute that my Heavenly Father has blessed me with.

I know that Jesus Christ lives and that we fought beside him in the preexistence, those of us in this room and those of us listening in. We were side by side with him in the war in heaven as we stood with him and fought Lucifer. And today he has chosen us to come in these last days to stand beside him again, and again to fight Lucifer, Satan, who controls the world.

I have a testimony of the Book of Mormon, the history of my forefathers. America was founded so that the gospel could be restored and so that this sacred record could be brought back to my people and to anyone who will listen.

I know that Joseph Smith really was a true prophet of God, that God the Father and Jesus the Christ actually and really came down and visited with him. It's no myth, no legend, no fairy tale, no make-believe. It really happened. And with us today is a living prophet, President Kimball. I love him; I sustain him; I respect him. In the name of Jesus Christ. Amen.

President Spencer W. Kimball

We have just listened to Elder George P. Lee, a member of the First Quorum of Seventy and President of the Arizona Holbrook Mission.

We shall now be pleased to hear from Elder Adney Y. Komatsu, Assistant to the Twelve and Supervisor of the Far East Area.

Elder Adney Y. Komatsu

Assistant to the Council of the Twelve

My dear brothers and sisters and friends: It is glorious to be here with you in this great conference and feel the Spirit of the Lord made manifest through the many inspired words spoken by the Brethren. My testimony has been strengthened; my heart has been touched by the spoken words. I humbly bear you my testimony that I know that this is the Lord's church, led by a living prophet of God, President Spencer W. Kimball.

Growth of the Church

President Kimball has repeatedly

admonished us of the necessity for more missionaries to bring the gospel message to the peoples of the world. He has reminded us that every worthy young man should go on a mission. Today we are experiencing an increase in convert baptisms as more dedicated young men and women answer their calls to serve as missionaries for the Lord. The Church is growing very rapidly in many parts of the world because of the leadership and direction we receive from a living prophet of God.

Temples

President Kimball also has an-

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nounced through inspiration and revelation the need for more temples; and last year three areas in the world were designated to receive this great blessing of a new house of the Lord, namely, São Paulo, Brazil; Tokyo, Japan; and Seattle, Washington.

As the gospel of Jesus Christ was restored in these last days, temple building and temple ordinances were restored through the Prophet Joseph Smith. Soon after the Church was organized on April 6, 1830, the Lord commanded the Saints to build a temple; and from 1833 to 1836, with fewer than two thousand members in the Church, the Prophet Joseph Smith and the Saints commenced to build a temple in Kirtland, Ohio.

The Saints at that time did not have many worldly possessions, but with great personal sacrifice they gave all they had to build the house of the Lord. Their sacrifices were many, but compared with the great blessing that followed, they were only small offerings unto the Lord.

For on April 3, 1836, after the completion of the temple, on the occasion of a Sabbath day meeting and after solemn and silent prayer, the Prophet Joseph Smith and Oliver Cowdery received a great manifestation. A vision was opened to them with a personal manifestation from the Lord Jesus Christ of his acceptance of the temple. They were also visited by three great prophets holding the keys and authority of their callings, each committing into the hands of Joseph and Oliver his authority and calling as the restoration of the gospel in its fullness began.

Sacrifice

Today I am sure the Saints in the areas where temples will be built are also sacrificing and living by faith to fulfill their obligations and assignments. In Japan and in the other areas of the Orient, members have committed themselves to the building of the temple

as well as to the building of stake centers and chapels.

Recently a young father bore his testimony regarding his contribution to the temple fund. His challenge by his bishop was to accept a suggested assessment for the contribution to the temple fund. This amount totaled nearly all he had saved through the years to build his own home. After discussing this with his wife and his children, they decided to give to the Lord all they had in their savings account for the building of the temple in Tokyo, and they gave up their dream of a new home.

One day, not too long after making this contribution to the bishop, the man's superiors called him into the office and unexpectedly gave him a promotion in the company, with a large increase in his salary, and also with the promotion came an allowance for a new home.

Blessings of the faithful

I am sure there are many other faith-promoting experiences among the members of the Church as they dedicate their lives to the needs of the building of the kingdom of God on this earth.

It is gratifying to see the dedication and faithfulness of the members. Surely the Lord God will bless and honor those who meet their obligations and sacrifice their time, talents, and means in helping to build the kingdom of God on this earth. By latter-day revelation the Lord promises those who are faithful, "For thus saith the Lord—I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end.

"Great shall be their reward and eternal shall be their glory." (D&C 76:5-6.)

One of the three great prophets appearing to the Prophet Joseph Smith and Oliver Cowdery in the Kirtland Temple was Elijah the prophet, who was taken to heaven without tasting

death. As he committed the keys of this dispensation into their hands he said, "Behold, the time has fully come, which was spoken of by the mouth of Malachi—testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come—

"To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse." (D&C 110:14-15.)

Experience in Japan

May I share with you this afternoon an experience that happened to a young couple who were members of the Church in Japan. They wished to be married, and as is the custom in Japan, they sought permission from their nonmember parents for the marriage to be performed. The boy's parents refused to give permission. With concern and disappointment, the young couple prayerfully sought ways to fill their lives with meaningful Church activities and trusted that permission would be forthcoming later.

At this time Church members were planning a trip to the Hawaii Temple, and much emphasis was made and was being placed on the importance of genealogical research. So the couple joined with others in seeking out their ancestors and in planning to have the temple work done for them. The girl searched diligently through shrines, cemeteries, and government record offices, and was able to gather seventy-seven names. The boy's uncle, who was a respected and influential member of the family, heard of this and was deeply impressed with and interested in her work. He noted the intense devotion of the girl to honoring her ancestors and suggested that such a young lady would be a good wife for his nephew. Permission was granted for the young people to be married, and the marriage was performed. Later they were sealed in the Hawaii Temple.

It is a Japanese tradition that

families gather together for special holidays in January and August. As this young couple joined their family members on these special occasions, they displayed their book of remembrance, and much interest was generated in their work and in the reasons for it. They discussed with those relatives assembled their ancestral lines and the importance of completing the genealogical research. It was difficult for their nonmember families to understand the reasons for a Christian church teaching principles such as "ancestral worship," for this was a Buddhist teaching and tradition.

Today many young men and women are completing their family group sheets and are teaching the gospel of Jesus Christ to their parents and their relatives by this method. Through genealogical research and through doing temple work for their progenitors, and especially with a temple now becoming available in Tokyo, members can so live that the gospel will yet be embraced by many more in the Orient. This great work has just begun.

Salvation in Christ

I bear you my witness that the gospel of Jesus Christ is the way of salvation for the living and the dead and that God hears and answers our prayers. He will inspire and assist us to gather up the records of our progenitors, and he will open the way that we may bring joy and salvation into the lives of those who blessed us with this life. I bear you my humble testimony that I know that Joseph Smith was an instrument in the hands of the Lord to restore the gospel in these last days and we have a living prophet in President Spencer W. Kimball, who is guiding and directing The Church of Jesus Christ of Latter-day Saints. To this I testify, in the name of Jesus Christ. Amen.

President Spencer W. Kimball

He to whom we have just listened is Elder Adney Y. Komatsu, Assistant to the Twelve and Supervisor of the Far East Area.

The Choir and Congregation will now join in singing, "I Know That My Redeemer Lives," following which Elder Gene R. Cook of the First Council of Seventy will address us.

The BYU Combined Choirs and the congregation sang the hymn, "I Know That My Redeemer Lives."

President Kimball

Our next speaker will be Elder Gene R. Cook of the First Council of Seventy. He will be followed by Elder Howard W. Hunter of the Council of the Twelve.

Elder Gene R. Cook

Of the First Council of the Seventy

My brothers and sisters, the Lord has greatly blessed the proceedings of this conference. You have heard the Brethren speak by the power of the Holy Ghost, and if you were listening by that Spirit you have been edified and strengthened in your resolve to keep the commandments.

Responsibility for missionary work

We have heard much said about the missionary program, and I now ask all who are here today this question: Who is really responsible to do missionary work? President Kimball has indicated that every member should be a missionary. It has been suggested that all should be preparing all the days of their lives to be missionaries, preparing not only to serve full-time missions, but also preparing themselves to teach the word of God to all those who do not yet know the truth.

The Lord said in the Doctrine and Covenants, section 38, verses 40 to 41, the following:

"And again, I say unto you, I give unto you a commandment, that every man, both elder, priest, teacher, and also member, go to with his might, with the labor of his hands, to prepare and

accomplish the things which I have commanded.

"And let your preaching be the warning voice, every man to his neighbor, in mildness and in meekness." It is evident to me that the Lord expects every man, *every man*, to lift up his voice and preach the gospel of Jesus Christ in mildness and meekness. It is also clear that priesthood leaders throughout the Church have the responsibility to assist the members of the Church in fulfilling this missionary responsibility.

How to fulfill responsibility

Many members ask, "Elder Cook, it's easy to say, but how do I do it? What can I specifically do now to fulfill my missionary responsibility to warn my neighbors?" May I provide you with two general suggestions.

First, you can stand up for the truth wherever you are, at all times, and in all places. Sometimes our members are fearful to speak up for the truth in clubs, associations, or even, at times, among members of the Church. As the Lord has said, it should be done with boldness but not overbearance. Speak

out for the Lord and for his prophet on the vital issues of the day.

For example, I know of a woman, a good woman, who found herself in a very challenging situation. She was at a luncheon with a number of members of the Church; some were active and some inactive; and also a few nonmembers were present. The subject turned to abortion and birth control, and one of the nonmembers voiced for about five minutes some very strong feelings concerning these issues. She indicated, erroneously, that she felt that there is nothing wrong with an abortion, and that there should never be any kind of restriction placed on a man or a woman concerning birth control itself. This good sister in the Church was faced with a difficult challenge of whether to talk about the weather or some other noncontroversial subject, or whether to really speak out and state the truth. This choice woman chose to do the latter. After explaining what the Lord had said concerning both of those issues, she bore her testimony as to her personal feelings. As you might expect, the luncheon concluded rather abruptly. However, afterwards one of the inactive women came over to this good sister and explained that she had never before understood the Lord's view on those issues and had felt the truth being spoken on that day.

Share testimony

Feel free, when prompted, my brothers and sisters, to bear your testimony of those principles that you know to be true. Sincere feelings conveyed from heart to heart by means of testimony convert people to the truth where weak, wishy-washy, argumentative statements will not.

You could provide friends or others you meet at your work, on airplanes, in stores, or other places you go with a tract, a copy of the Book of Mormon, or other Church literature which would help them in becoming

prepared to eventually receive the missionaries and be taught the gospel. How many members desire to be missionaries but go about in their daily activity without any kind of missionary aid, like a tract, Book of Mormon, or other missionary tool?

"Witnesses . . . at all times"

The Lord seemed to have this particular challenge to his members in mind when he gave to the prophet Alma, at the waters of Mormon, the baptismal covenant that every member of the Church takes upon himself, part of which reads as is recorded in Mosiah 18:9, "Yea, and are willing to mourn with those that mourn; yea, and comfort those that stand in need of comfort, and to stand as witnesses of God at all times and in all things, and in all places."

We ask you to do just that, to set aside your fear, and to take strength in the Lord, and to bear your witness to the world of the truthfulness of this gospel.

Select a family

Now a second suggestion: President Kimball has asked each of us to *prayerfully* select a family that we might friendship. Listen to his words: "By working together as families, much great work can be accomplished. Father, you are to take the lead. With your family, prayerfully select one or two fine families to friendship. Decide who of all your relatives or friends you will introduce to the Church. Then, as a family, contact them. Perhaps you could plan a family home evening with them on a night other than Monday, or get together with them in any of a number of ways. Then, when these families show interest, arrange through your ward or branch mission leader to invite them and the missionaries into your home to share the message of the restoration. If you will follow this simple

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procedure, you will bring a number of fine families into the Church." (*Go Ye into All the World*, filmstrip.)

Importance of prayer

Did you notice that President Kimball said to *prayerfully* select a family or families?

I recall what the Lord said through Alma the Younger in Alma 6:6. "Nevertheless the children of God were commanded that they should gather themselves together oft, and join in fasting and mighty prayer in behalf of the welfare of the souls of those who knew not God."

Are you praying for those who, as Alma said, "knew not God"?

When we are performing the Lord's work, we must do it the Lord's way. I suggest to you that if you prayerfully approach this work and ask your Father in heaven to reveal to you the means by which you might be an instrument in his hands in bringing individuals into the Church, the way will be provided for you to do just that.

Truth will go forward

Now to those of you who may be listening to the proceedings of this conference who are not yet members of the Church, we say, search out prayerfully the doctrines of this church. Pray about them and you will come to know, as do I, that this is the only true church upon the face of this earth. Talk with members of the Church and learn about the kingdom of God on earth today.

May I remind you all once again what the Lord said to that great Prophet Joseph Smith: "Our missionaries are

going forth to different nations, . . . the Standard of Truth has been erected; no unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished, and the Great Jehovah shall say the work is done." (*History of The Church of Jesus Christ of Latter-day Saints*, 4:540.)

Only true Church

I bear my testimony that the gospel will be sounded in every ear. This is the only true and living church upon the face of the whole earth. Because the Lord has so declared it, I bear witness that there is a living prophet upon the earth today, and that there is a real urgency, a real urgency, my brothers and sisters, for us as members of the Church to lift our warning voice to all the inhabitants of the earth. May the Lord give us the power to accomplish this purpose as we, with full purpose of heart, obey him. I pray in the name of Jesus Christ. Amen.

President Spencer W. Kimball

Elder Gene R. Cook of the First Council of Seventy has just spoken to us.

We shall now be pleased to hear from Elder Howard W. Hunter of the Council of the Twelve Apostles.

Elder Howard W. Hunter

Of the Council of the Twelve

At the time of the conquest of western Palestine after the death of Moses, the ten tribes of ancient Israel were united under Joshua. Preparations had been made and orders given for the camp to make ready to cross the Jordan and lay siege to Jericho. Joshua told the people that the Lord would do wonders by drying up the river when the feet of the priests leading the march and bearing the ark of the covenant would touch the water. Just as he had foretold, the waters of the Jordan were miraculously dammed up and they crossed over on dry land.

Memorials

After the people of Israel had crossed the dry riverbed, the Lord commanded Joshua to select twelve men, one from each tribe, to carry on their shoulders twelve stones from the Jordan and lay them down in the place where they would encamp that night. Then he added, "That this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones?"

"Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the Lord; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever." (Josh. 4:6-7.)

Fathers have been leaving memorials for their children, and children have been raising them to their fathers, since time began. Here on Temple Square we have consciously surrounded ourselves with such memorials—the old Nauvoo bell, the Seagull Monument, statues of the Restoration, Thorvaldsen's *Christus*, to name just a few. These serve to unite generation with generation, preserving in a long, unbroken chain the important events of

our common heritage. The passage of time and the growth of our institutions often tend to separate us not only from each other but also from our common purposes. Down through history we have been commanded to construct memorials, or hold Passover feasts, or convene general conferences to preserve the power of our united faith and to remember the commandments of God in achieving our eternal, unchanging goals.

Need for unity

More than monuments and festivals are needed, however, for us to succeed in reinforcing our strength and preserving our unity. In much the same way as Joshua did years ago, the builders of the impressive Washington Monument gathered stones from each of the states of the union and encased them within the interior of that 555-foot obelisk, the tallest masonry building in the world, as a tribute not only to the first president and Father of Our Country, but also to our national unity. Yet, while that monument was in preparation, America entered into the bloodiest, most decisive internal conflict it has ever known. It was, as someone has suggested, a Civil War fought over a pronoun—should the United States be referred to as "they" or "it"? Memorials and flags and festivals notwithstanding, the "union" was at stake, for as President Abraham Lincoln had earlier warned, using the Savior's own words, "If a kingdom be divided against itself, that kingdom cannot stand."

"And if a house be divided against itself, that house cannot stand." (Mark 3:24-25.)

Unity within the Church

However great the need may be for unity within nations, there is even

greater need for harmony and interdependence within the worldwide Church of Jesus Christ of Latter-day Saints. As this great conference draws near its close, may I read from what a modern-day prophet referred to as "the greatest prayer ever uttered in this world"? It is recorded by John in impressive detail as he heard it fall from the lips of the Son of God at the close of the evening, after he and his apostles had dined together for the last time:

"Father, the hour is come; glorify thy Son, that thy Son also may glorify thee. . . .

"I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. . . .

"I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. . . .

"Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. . . .

"As thou has sent me, into the world, even so have I also sent them into the world. . . .

"Neither pray I for these alone, but for them also which shall believe on me through their word;

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

"And the glory which thou gavest me I have given them; that they may be one, even as we are one." (See John 17.)

Within this Church there is a constant need for unity, for if we are not one, we are not his. (See D&C 38:27.) We are truly dependent on each other, "and the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you." (1 Cor. 12:21.) Nor can the North Americans say to the Asians, nor the Europeans to the islanders of the sea, "I have no need of thee." No, in this church we have need of every member,

and we pray, as did Paul when he wrote to the church in Corinth, "that there should be no schism in the body; but that the members should have the same care one for another.

"And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it." (1 Cor. 12:25-26.)

Paul's words are as applicable to us today as they were to the saints at Corinth.

Unity and oneness

As we think of the great growth of the Church, the diversities of tongues and cultures, and the monumental tasks that yet lie before us, we wonder if there is any more important objective before us than to so live that we may enjoy the unifying spirit of the Lord. As Jesus prayed, we *must* be united if the world is ever to be convinced that he was sent by God his Father to redeem us from our sins.

It is unity and oneness that has thus far enabled us to bear our testimony around the globe, bringing forward tens of thousands of missionaries to do their part. More must be done. It is unity that has thus far enabled the Church, its wards and stakes, branches and districts, and members, to construct temples and chapels, undertake welfare projects, seek after the dead, watch over the Church, and build faith. More must be done. These great purposes of the Lord could not have been achieved with dissension or jealousy or selfishness. Our ideas may not always be quite like those who preside in authority over us, but this is the Lord's church and he will bless each of us as we cast off pride, pray for strength, and contribute to the good of the whole.

Evils of antagonism

By the same token, I know of no stronger weapons in the hands of the adversary against any group of men or

women in this church than the weapons of divisiveness, faultfinding, and antagonism. In a difficult period of the Church's history, the Prophet Joseph Smith spoke of the opposition which can hinder the Church when we are not filled with the spirit of support and helpfulness.

"The cloud that has been hanging over us," he said, "has burst with blessings on our heads, and Satan has been foiled in his attempts to destroy me and the Church by causing jealousies to arise in the hearts of some of the brethren; and I thank my heavenly Father for the union and harmony which now prevail in the Church." (*History of The Church of Jesus Christ of Latter-day Saints*, 2:355.)

A unified soul

Of course, the key to a unified church is a unified soul—one that is at peace with itself and not given to inner conflicts and tensions. So much in our world is calculated to destroy that personal peace through sins and temptations of a thousand kinds. We pray that the lives of the Saints will be lived in harmony with the ideal set before us by Jesus of Nazareth.

We pray that Satan's efforts will be thwarted, that personal lives can be

peaceful and calm, that families can be close and concerned with every member, that wards and stakes, branches and districts can form the great body of Christ, meeting every need, soothing every hurt, healing every wound until the whole world, as Nephi pleaded, will "press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. . . ."

"This is the way"

"My beloved brethren," continued Nephi, "this is the way; and there is none other way." (2 Ne. 31:20-21.)

For the entire worldwide Church, for the great body of Saints to the east and to the west, to the north and to the south, we pray that we may be one.

This has been a glorious conference. There has been a good spirit, and because we have been united under the direction of a prophet of God, upholding and sustaining him, the Lord has blessed us. I bear witness that God lives and will continue to bless us if we remain as one and follow his commandments. That we may do so is my humble prayer, in the name of our Savior and Master, Jesus Christ. Amen.

President Spencer W. Kimball

Beloved brothers and sisters, after four days of conference meetings, we now approach the close of this general conference. It has been a time of rejoicing, for we have seen numerous of our beloved brothers and sisters from many countries all over the globe. It is a great joy to see them again and to realize the growth and development that have come to their people.

"What seeketh thou?"

We hope that the conference has brought to the people generally a stirring toward spirituality, and we recall that the Lord said, "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:26.)

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Third Day

Very early in his ministry the Lord said, "What seekest thou?" He was referring to the incentive prompting the seeking of wealth, worldly honors, praises, riches, and honor, or the eternal riches of the soul. What is he profited? Thus the Lord has made a vibrant contrast between the honors of the world and the honors which can come to the soul. He names vividly the contrast between the things of the world and the things that are related to heavenly desires and accomplishments.

We reiterate over and over the exhortation of the Christ when he admonished his hearers to "seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33.)

This, then, is the paramount issue which brings large numbers of people from all over the world to prepare for this choice—the material or the spiritual possessions.

Spiritual poverty

The sermons of this conference have emphasized the fact which leading statesmen and clear-thinking educators and the public generally refer to as an apparent spiritual poverty of the present age and a decline in those moral and ethical standards.

We hope this is not true, but we stand four-square against any increase in the breakdown of our high standards and family life and community life.

Some years ago a British jet plane crossed and recrossed the Atlantic Ocean in a short few hours. Shortly thereafter a cartoon appeared in the *New York Times* which pictured the jet plane traveling at a fantastic speed. The plane was labeled "Man's Scientific Progress." On the ground was a huge turtle, moving slowly and ponderously. It was labeled "Man's Moral Progress."

One writer added this:

"In a vivid way this cartoon symbolizes what could be the tragedy of the modern age, and what is without doubt

one of the most compelling reasons for greater attention to moral and spiritual values in our homes and in our schools."

Spiritual growth

That is why we stress the family home evening in every home every week, that we may be able to guide and inspire and train and give leadership to the thoughts toward spiritual growth and religious inspiration.

One writer said, "How far have we come in man's long pilgrimage from darkness toward the light? Are we nearing the light, the day of freedom, of peace, for all mankind, or are the shadows of another night closing in upon us?"

We, the members of the Church, proclaim our liberty and our renewal of our faith and our assurance that we do have control in our own families and can rear our children to love truth and to be happy in the deathless dignity of man, governed by the eternal and moral laws of God.

In the various countries, and especially in our own, we are developing a great membership of professional and skilled men. However, we also have many good leaders and members who mine coal, and fire furnaces, and balance ledgers, and turn lathes, and pick cotton, and cultivate orchards, and heal the sick, and plant corn, all proudly and profitably.

The enemies of faith know no God but force, no devotion but the use of force. They tutor men in treason; they feed upon the hunger of others. Whatever defies them, they torture, especially the truth. So we move forward, all the earth around, with clear vision and sound judgment and rededicate our homes and our families to high moral and spiritual values.

Home is basis

Therefore, since the home is the basis for the nation, we move forward

ward to see that our children are taught and trained and controlled, since they are the most precious possession we have; and we teach them to walk uprightly and to become worthy citizens of the kingdom of God.

We recognize the fact that the teaching of religion and morality certainly is the work of the parents of the children. It is the responsibility of the fathers and mothers.

We now invite you to return to the October general conference when we shall reemphasize the basic themes which have been taught so well and plainly in this conference.

We shall continue to put in order and keep in that condition our homes, our families; and also we will continue to spread the gospel to the nations of the world.

If you were to find that termites were undermining the foundation of your house, your home, you would lose no time in having the building examined and the destruction terminated by exterminating the insects.

Far more important are the destructive elements that would enter your home, your family.

We agree with Pestalozzi:

"Our home joys are the most delightful earth affords, and the joy of parents in their children is the most holy joy of humanity. It makes their hearts pure and good. It lifts them up to their Father in Heaven."

You and I well understand that this great, superior joy lies well within the realm of every set of parents, if they have properly performed their marriage and their family responsibilities and if high ideals of marriage and family life have prevailed.

Slander, backbiting, evil speaking, faultfinding are all destructive termites that destroy the home. Quarreling and swearing are also evils that sometimes affect the home.

Profanity

George Washington set us a good

example in this regard. When he learned that some of his officers were given to profanity, he sent a letter to them on July 1, 1776, from which we quote:

"The General is sorry to be informed that the foolish and wicked practice of profane cursing and swearing, a vice heretofore little known in our American army, is growing into fashion. He hopes the officers will, by example as well as influence, endeavor to check it and that both they and the men will reflect that we can have little hope of the blessing of heaven on our arms if we insult it by our impropriety and folly. Added to this, it is a vice so mean and low, without any temptation, that every man of sense and character detests and despises it."

Cycle of life

Most parents will agree with this quote from a favorite author:

"Every period of human life is wonderful—the irresponsible age of childhood, the thrilling years of adolescence and courtship, the productive, fighting, burden-bearing era of parenthood; but the most wonderful time of life comes when the father and mother become chums of their grown-up, successful sons and daughters and begin to enjoy their children's children.

"Youth is confined with restrictions, limitations, schedules, combinations. Adolescence is full of mysteries, longings, and defeats. Early fatherhood is absorbed in struggles and in the solution of problems. Extreme old age is shadowed by eternal mysteries, but middle age and normal old age, if life has been rightly and fully lived, are filled with the thrills, not merely of success, but of companionship with children and grandchildren."

As we speak of the family, which is so basic to our joy and happiness, we read further from R.J. Sprague:

"Every normal individual should

complete the full cycle of human life with all its joys and satisfactions in natural order—childhood, adolescence, youth, parenthood, middle age and the age of grandchildren. Each age has satisfaction which can be known only by experience. You must be born again and again in order to know the full course of human happiness. When the first baby is born, a mother is born and a father is born and grandparents are born. Only by birth can any of these come into being. Only by the natural cycle of life can the great progressive joys of mankind be reached.

"Any social system which prevents the individual from pursuing the normal cycle of life, from marrying young, from rearing a family before the age of fifty or so and from obtaining the deep, peculiar joys of middle life and grandparenthood, defeats the divine order of the universe and lays the basis of all sorts of social problems."

We continue:

"When a young man and woman of the right biological type marry in the early twenties and are prepared to earn a living and support and rear a family, they have started in the normal cycle of life. They are likely to give society far fewer problems of crime, immorality, divorce or poverty than are their unmarried companions. They will have children and rear them while they are strong, enjoy them when they are grown-up and successful, depend upon them in weakness and profit by the finest type of old age insurance ever invented by man or God, an insurance which pays its annuities in material goods when necessary, but which mainly pays in the rich joys of love and fellowship. . . . The crowning joys of human experience will come in middle age and onward through the companionship, love and honor of children and grandchildren."

Put lives in order

It is our hope, then, that all the

members of the Church will see to it that their own lives are put in order, that they may enjoy these cycles of life.

And now as we come to the end of this great conference, may we remind our people once more, let us put our shoulder to the wheel and see to it that all leaders comply with the gospel of Christ and teach it to their people so that it will be broadcast widespread and world-encircling. We shall move forth, brothers and sisters, to live a life of worthiness. We shall pay our tithes and offerings; we shall attend the temple and look after the genealogical data for our dead. We shall hold our home evenings with absolute regularity and efficiency. We shall teach our children righteousness. We shall send our sons worthily on missions. We shall attend to our own responsibilities in teaching our neighbors the gospel and warning them.

The Lord's warning

The Lord gave to us in the beginning of this dispensation:

"Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea, listen together.

"For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.

"And the rebellious shall be pierced with much sorrow; for their iniquities shall be spoken upon the house-tops, and their secret acts shall be revealed.

"And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days. . . .

"Prepare ye, prepare ye for that which is to come, for the Lord is nigh;

"And the anger of the Lord is kin-

dled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth.

"And the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people [And I would like to say here that through the days of this conference we have heard many, many testimonies by the prophets and the apostles and the servants of the Lord.]; . . .

"They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall. . . .

"The weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh—

"But every man might speak in the name of God the Lord." (D&C 1:1-4, 12-14, 16, 19-20.)

Job

I would like to conclude with the thought of Job, whose wife came to him with a tempting thought:

"Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.

"But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? . . .

"All the while my breath is in me, and the spirit of God is in my nostrils,

"My lips shall not speak wickedness, nor my tongue utter deceit.

"God forbid that I should justify

you: till I die I will not remove mine integrity from me.

"My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live. . . .

"For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul?" (Job 2:9-10; 27:3-6, 8.)

The rock of revelation

And then as I have heard the many sermons throughout this conference, a number of times Matthew 16 has been quoted. I would like to quote it once more, for the repetition will strengthen us.

"When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

"And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

"He saith unto them, But whom say ye that I am?"

And Simon Peter was the spokesman. He answered and said, "Thou art the Christ, the Son of the living God." (Matt. 16:13-16.)

There are a half a hundred special witnesses in this room this day. There are tens of thousands of men under the sound of my voice, all of whom would, in one great chorus, answer that question—"Thou art the Christ, the Son of the living God."

And then the Lord could say to every one of the thousands of us, "Blessed art thou, my son. For flesh and blood hath not revealed it unto thee, but my Father which is in heaven hath revealed it unto thee.

And I say unto thee, That thou art Peter, James, or John, or Bill, or Sam, and upon this rock of revelation—not the rock of Peter, because the Church could not be established on the life of any man, but on the rock of revelation—have I revealed this unto thee that Jesus is the Christ.

"And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." (See Matt. 16:17-19.)

Carry the work forward

And that is my testimony to you, my brothers and sisters, as we conclude this marvelous conference when we have all rejoiced so much together. My testimony is that whatsoever can be bound on earth can be bound in heaven by the authority and the power that has been given to the servants of the Lord. The twelve apostles were given it in those early days. It is given to them again today. Whatsoever ye shall bind on earth shall be bound in heaven. The keys of the kingdom are upon the earth. We know that the Lord wishes us to use them to open the doors to move forward and to carry forward the work of our Savior as we make our special efforts. And I bear this testimony to you and ask the blessings of the Lord to be upon you in your home going, that you may be protected and safe, and that the message of this conference may sink deep into your hearts and last forever, in the name of Jesus Christ. Amen.

President Spencer W. Kimball

On behalf of all who have listened to the singing during sessions of this General Conference, we express appreciation and our sincere thanks to the members of the Tabernacle Choir for once again giving so generously of their time to bring us the beautiful and inspiring music heard in the sessions of this conference.

We are deeply grateful to the BYU Combined Choirs for their lovely music at this session and to members and conductors of other choirs who have performed during the conference.

We thank all who have contributed in various ways to the success and inspiration of this conference, especially the General Authorities, who have delivered such timely and inspiring messages.

We appreciate the attention given by local and national press representatives, and by representatives of radio and television in reporting the sessions of this conference.

We thank our City Officials for the cooperation given during this Conference; the city traffic officers for courteously and efficiently handling the increased traffic; the Fire Department and Red Cross, who have been on hand to render service throughout these sessions.

We are grateful to the Tabernacle ushers for seating the great audiences of these conference sessions in such a courteous manner.

We again express appreciation to the owners and managers of the many radio and television stations who have given public service time to carry sessions of this conference from coast to coast in the United States, to Hawaii, Alaska, Mexico, Central America, Canada, and Samoa; and by satellite to Australia, the Philippines, and countries of South America.

Telegrams from the Philippines and from Taiwan and other places have been received which said, "for the first time in our lives we have heard a General Conference," and they appreciate it so much.

We thank the interpreters who have provided translation for the various sessions of the Conference.

The BYU Combined Choirs, directed by John R. Halliday with Robert Cundick at the organ, will now render: "I Need Thee Every Hour."

The benediction will then be offered by Elder Paul C. Andrus, Regional Representative of the Twelve, following which this conference will stand adjourned for six months.

The BYU Combined Choirs sang, "I Need Thee Every Hour."

The benediction was offered by Elder Paul C. Andrus, Regional Representative of the Twelve.

WELFARE SERVICES SESSION

A Welfare Services Session was held in connection with General Conference on Saturday morning, April 3, 1976, at 7 o'clock. Invited to attend this meeting were General Authorities, regional representatives, stake presidencies, high councilors involved in welfare work, bishoprics, and stake and ward Relief Society presidencies and others responsible for operating welfare production projects. President Spencer W. Kimball was present and presided.

Presiding Bishop Victor L. Brown conducted the meeting. Speakers at this meeting included Bishop Victor L. Brown, Bishop H. Burke Peterson, and Bishop Vaughn J. Featherstone of the Presiding Bishopric and Sister Barbara B. Smith, President of the Relief Society.

President Spencer W. Kimball and President Marion G. Romney of the First Presidency then gave the following talks:

President Marion G. Romney

Second Counselor in the First Presidency

Brothers and sisters, we've had a fine presentation this morning from which we can all profit if we will follow the counsel. I have in mind to discuss with you two basic, fundamental principles upon which the Church Welfare Services are founded which we should never forget. They are: first, *love*—love of God and neighbor—and second, *work*.

Agency

Before doing so, however, I desire to say a word or two about *agency*.

Free agency means the freedom and power to choose and act. Next to life itself, it is man's most precious inheritance.

Free agency was operative in the spirit world. The gospel plan, as there proposed and adopted, provided that men should enjoy agency in mortality. Satan, with a third of the hosts of heaven, fought it there and lost, but they did not give up their opposition to the principle.

In the Garden of Eden, God endowed Adam and his posterity with free agency. Satan and his followers have, from then until now, sought directly and in every conceivable indirect manner to substitute the principle of force for the principle of free agency.

In the book of First Samuel, we have an instructive example of the results of making wrong decisions. In the first chapter we are told that Israel

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objected to being governed by judges. They wanted a king. The prophet told them that a king would make them servants. But they hearkened not, and persisted in demanding a king. This grieved Samuel, and the Lord said to him, "Hearken unto the voice of the people . . . for they have not rejected thee, but they have rejected me." (1 Sam. 8:7.)

Israel thus surrendered the form of free government God had given them. They got their king all right, and a few decades later they were taken captive into slavery. Slavery entered into by one's own choice is no less slavery than that imposed upon him by external force.

Jesus, by the exercise of his agency, rose to be the second member of the Godhead. Lucifer, by the exercise of his agency, sank to Hades.

I suggest we consider what has happened to our agency with respect to contributing to the means used by the bureaucracy in administering government welfare services.

In order to obtain these means, one head of state is quoted as saying, "We're going to take all the money we think is unnecessarily being spent and take it from the 'haves' and give it to the 'have nots' that need it so much." (*Congressional Record*, 1964, p. 6142—Remarks of the President to a Group of Leaders of Organizations of Senior Citizens in the Fish Room, Mar. 24, 1964.)

The difference between having the means with which to administer welfare assistance taken from us and voluntarily contributing it out of our love of God and fellowman is the difference between freedom and slavery.

Love

Now as to the principle of love. In the operation of our Church Welfare Services, such love is to be the motivating power which moves us to give our time, money, and services.

"Let us love one another," wrote John the Beloved, "for love is of God; and every one that loveth is born of God, and knoweth God.

"He that loveth not knoweth not God; for God is love.

"In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. . . .

"Beloved, if God so loved us, we ought also to love one another." (1 John 4:7-9, 11.)

"Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3:17; italics added.)

"If thou lovest me," said Jesus, "... thou wilt remember the poor, and consecrate of thy properties for their support. . . .

"And inasmuch as ye impart of your substance unto the poor, ye will do it unto me." (D&C 42:29-31.)

Two great commandments

When Jesus was asked, "Master, which is the great commandment in the law?" Matthew says that he answered:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself.

"On these two commandments hang all the law and the prophets." (Matt. 22:36-40.)

Matthew, Mark, and Luke all three report this incident. Luke, however, further informs us that the lawyer who put the question said further, "And who is my neighbour?" (Luke 10:29.)

The Good Samaritan

And Jesus responded with his Good Samaritan parable:

"A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

"And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

"And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

"But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,

"And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

"And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

"Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

"And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise." (Luke 10:30-37.)

Two of the three principles upon which the Church Welfare Services must function—agency and love of neighbor—are admirably taught in this parable.

When we love the Lord our God with all our hearts, might, mind, and strength, we will love our brothers as ourselves, and we will voluntarily, in the exercise of our free agency, impart of our substance for their support.

Work

Now about work. Work is just as important to the success of our welfare services as are the first and second great commandments and the preservation of our free agency.

We must ever keep in mind that the First Presidency, in announcing the welfare program in the October 1936 conference, said:

"Our *primary* purpose was to set up, in so far as it might be possible, a system under which the curse of idleness would be done away with, the evils of a dole abolished, and independence, industry, thrift and self respect be once more established amongst our people. The aim of the Church is to help the people to help themselves. Work is to be re-enthroned as the ruling principle of the lives of our Church membership." (*Conference Report*, Oct. 1936, p. 3; italics added.)

President Clark's remarks

A year before this statement was made, on October 7, 1935, President Clark, in a special priesthood meeting held in this tabernacle, referring to government gratuities, said:

"The dispensing of these great quantities of gratuities has produced in the minds of hundreds of thousands—if not millions—of people in the United States a love for idleness, a feeling that the world owes them a living. It has made a breeding ground for some of the most destructive political doctrines that have ever found any hold in this country of ours, and I think it may lead us into serious political trouble.

"I fear," he continued, "we need not be surprised if some blood shall run before we of this nation finally find ourselves."

In his conference address of April 1938, President Clark said this:

"I honor and respect old age. I would not see it suffer from want, nor from disease that can be helped. It is entitled to every care, to every act of kindness, to every loving caress which a grateful community and a devoted family can give.

"I have every sympathy with age. I know the difficulties which age has in fitting into modern, economic life. . . .

"Some plan must be devised that shall make certain that no aged person shall be cold or go hungry or unclad. But the prime responsibility for supporting an aged parent rests upon his family, not upon society. Ours is not a socialistic or communistic state, where the people are mere vassals to be driven about as animals from one corral to another. We are freemen. So still with us the family has its place and its responsibilities and duties, which are God-given. The family which refuses to keep its own is not meeting its duties. When an aged parent has no family or when the family is itself without means, then society must, as a matter of merest humanity, come to the rescue. This is perfectly clear.

"But it is a far cry from this wise principle to saying that every person reaching a fixed age shall thereafter be kept by the state in idleness. Society owes to no man a life of idleness, no matter what his age. I have never seen one line in Holy Writ that calls for, or even sanctions this. In the past no free society has been able to support great groups in idleness and live free." (*CR*, Apr. 1938, pp. 106-7.)

And I'll say to you that no society in the future will ever be able to do so.

And in a private letter five years later, President Clark wrote:

"You must remember that back and behind this whole propaganda of 'pensions', gratuities, and doles to which we are now being subjected, is the idea of setting up in America, a socialistic or communistic state, in which the family would disappear, religion would be prescribed and controlled by the state, and we should all become mere creatures of the state, ruled over by ambitious and designing men."

What has happened during the third of a century since this statement was made testifies to President Clark's prophetic insight.

Current problems

Prayer in schools has been dealt a

fatal blow. The integrity of the family is being undermined. Unemployment compensation, Medicaid, aid to families with dependent children (AFDC), food stamps, and hundreds of other transfer-payment programs for veterans, widows or widowers, and children are today all supported, totally or in part, by federal and state/local tax revenue.

Little is said or done in these programs about the obligation of parents to care for their own or of recipients to work for what they receive.

True welfare founded on love and work

The Lord, in the revelations given during the Restoration, and the presidents of the Church since then, have unequivocally and repeatedly declared that our welfare services are to be founded on love and on work.

The Lord said in the revelation recorded in section 42 of the Doctrine and Covenants, specified by the Prophet Joseph as being the law of the Church:

"Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer." (D&C 42:42.)

Later He said:

"And the inhabitants of Zion also shall remember their labors, inasmuch as they are appointed to labor, in all faithfulness; for the idler shall be had in remembrance before the Lord.

"Now, I, the Lord, am not well pleased," he continued, "with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness.

"These things ought not to be, and must be done away from among them." (D&C 68:30-32.)

And again:

"Behold, I say unto you that it is my will that you should go forth and not tarry, neither be idle but labor with your might. . . .

"And again, verily I say unto you, that every man who is obliged to provide for his own family, let him provide, and he shall in nowise lose his crown; and let him labor. . . .

"Let every man be diligent in all things. And the idler shall not have place in the church, except he repent and mend his ways." (D&C 75:3, 28-29.)

Virtue of labor

As frequently as the Lord condemned idleness, he spoke of the virtue of labor. The day the Church was organized, he said, "I will bless all those who labor in my vineyard with a mighty blessing." (D&C 21:9.) Nine months later he added:

"I give unto you a commandment, that every man, both elder, priest, teacher, and also member, go to with his might, with the labor of his hands, to prepare and accomplish the things which I have commanded." (D&C 38:40.)

Concerning one who would obtain an interest in the Nauvoo House, the Lord said: "Let him . . . labor with his own hands that he may obtain the confidence of men." (D&C 124:112.)

The following is a great scripture in which the Lord speaks to both givers and receivers:

"Wo unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation: The harvest is past, the summer is ended, and my soul is not saved!

"Wo unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, and who will not labor with your own hands!

"But blessed are the poor who are

pure in heart, whose hearts are broken, and whose spirits are contrite." (D&C 56:16-18.)

On the subject of work there are more than 100 references in the revelations. All of them are consistent with the declaration, twice repeated, that when the Lord comes he will "recompense unto every man according to his work." (D&C 1:10; see also 112:34.)

The foregoing scriptures were revealed by the Lord through the Prophet Joseph Smith, Jr.

Brigham Young emphasized work

The succeeding presidents of the Church have vigorously emphasized these teachings. Here is an example from President Brigham Young's teachings:

"We will have to go to work and get the gold out of the mountains to lay down, if we ever walk in streets paved with gold. The angels that now walk in their golden streets . . . had to obtain that gold and put it there. When we have streets paved with gold, we will have placed it there ourselves. When we enjoy a Zion in its beauty and glory [which we're looking forward to], it will be when we have built it. If we enjoy the Zion that we now anticipate, it will be after we redeem and prepare it. If we live in the city of the New Jerusalem, it will be because we lay the foundation and build it. . . . If we are to be saved in an ark, as Noah and his family were, it will be because we build it. . . .

"My faith does not lead me," President Young continued, "to think the Lord will provide us with roast pigs, bread already buttered, etc.; he will give us the ability to raise the grain, to obtain the fruits of the earth, to make habitations, to procure a few boards to make a box, and when harvest comes, giving us the grain, it is for us to preserve it—to save the wheat until we have one, two, five, or seven years' provisions on hand, until there is enough of

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the staff of life saved by the people to bread themselves and those who will come here seeking for safety. . . . [The fulfillment of that prophecy is yet in the future.]

"Ye Latter-day Saints, learn to sustain yourselves. . . .

"Implied faith and confidence in God is for you and me to do everything we can to sustain and preserve ourselves. . . .

"You have learned a good deal, it is true; but learn more; learn to sustain yourselves; lay up grain and flour, and save it against a day of scarcity. . . .

"Instead of searching after what the Lord is going to do for us, let us inquire what we can do for ourselves." (*Discourses of Brigham Young*, Deseret Book, 1966 ed., pp. 291-93.)

Other prophets stress work

"To be Latter-day Saints men and women must be thinkers and workers," said President Joseph F. Smith. "They must be men and women who weigh matters in their minds; men and women who consider carefully their course of life and the principles that they have espoused." (*Gospel Doctrine*, Deseret Book, 1939 ed., p. 114.)

President Grant declared:

"I am a firm believer that work does not kill anyone. . . .

"I have never seen the day when I was not willing to do the meanest work . . . rather than be idle. . . .

"Men should have a pride in doing their full share and never want to be paid for that which they have not earned. . . .

"I assert with confidence that the law of success, here and hereafter, is to have a humble and a prayerful heart, and to work, work, WORK. . . .

"I do not ask any man or child in this Church, although I am more than eighty years of age," he continued, "to work any more hours than I do. I have worked more than one day from half past three in the morning until nine

o'clock at night. I do not know of anything that destroys a person's health more quickly than not working. It seems to me that lazy people die young while those who are ready and willing to labor and who ask the Lord day by day to help them to do more in the future than they have ever done in the past, are the people whom the Lord loves, and who live to a good old age. . . .

"I have been impressed with the fact that there is a spirit growing in the world today to avoid giving service, an unwillingness to give value received, to try to see how little we can do and how much we can get for doing it. This is all wrong. Our spirit and aim should be to do all we possibly can, in a given length of time, for the benefit of those who employ us and for the benefit of those with whom we are associated.

"The other spirit—to get all we can, and give as little as possible in return—is contrary to the gospel of the Lord Jesus Christ. It is not right to desire something for which we do not give service or value received. That idea is all wrong, and it is only a question of time when the sheep and the goats will be separated." (*Gospel Standards*, Improvement Era Pub., 1941, pp. 108, 109, 182-84.)

A statement which focuses upon and gives real meaning to what we have been talking about here is the following "Editorial on Labor," written and published by John Taylor in Nauvoo, October 15, 1844. I just found this recently, and I think it's a marvelous statement. This was way back there just after the Prophet had been martyred. It reads:

"*Labor is the manufacturer of wealth. It was ordained of God, as the medium to be used by man to obtain his living* [italics added]; hence it is the universal condition of this great bond to live. . . .

"God never meant to bemean his creation, especially his own *image*, because they had to labor:—no; never; God himself according to the good old

book labored on this world, six days; and when Adam was animated from clay to life, by his spirit's making use of him for a dwelling, we read that God put him into the garden *to dress it*:—Therefore, in connection with the samples of all holy men, we are bound to honor the laboring man: and despise the idler. . . .

"Let them labor like men, prepare for that august hour; when Babylon and all her worldly wisdom; her various delicacies; and delusive fashions, shall fall with her to rise and trouble the earth no more!" Then he said, "What a glorious prospect, to think that drunken Babylon, the great city of sin, will soon cease, and the kingdom of God rise in holy splendor, upon her ashes, and the people serve God in a perpetual union!" (*Times and Seasons* 5:679, Oct. 15, 1844.)

Prepare for building of Zion

Now, my brothers and sisters, the handwriting is on the wall; "the interpretation thereof [is] sure." (Dan. 2:45.) Both history and prophecy—and I may add, common sense—bear witness to the fact that no civilization can long endure which follows the course charted by bemused manipulators and now being implemented as government welfare programs all around the world.

Babylon shall be destroyed, and great shall be the fall thereof. (See D&C 1:16.)

But do not be discouraged. Zion will not go down with her, because Zion shall be built on the principles of love of God and fellowman, work, and earnest labor, as God has directed.

Remember that Enoch's Zion was built in a day when wickedness was as rampant as it is among us today. Among those who rejected the word of God in that day "there were wars and bloodshed"; they were ripening in that iniquity which brought the flood. "But the Lord came and dwelt with his people, and they dwelt in righteousness . . . because they were of one heart and one mind, . . . and there was no poor among them." (Moses 7:16, 18.)

As we prepare for the building of Zion, we must not and we shall not abandon the basic principles upon which our Church Welfare Services are founded: *love*—love of God and neighbor—and *work*, or labor.

We shall persevere by helping people to help themselves until "the curse of idleness [is] done away with, the evils of a dole abolished, and independence, industry, thrift and self respect [are] once more established amongst our people."

This is my witness, which I bear to you in the name of Jesus Christ. Amen.

President Spencer W. Kimball

Brethren and sisters, I commend to you the excellent addresses that have been given here this morning by Sister Barbara Smith, president of the Relief Society, and the Brethren.

Importance of doing

As I listened to their addresses down on the front row, I kept thinking over and over what the Savior said

when he said, "Why call ye me Lord, Lord, and do not the things which I say?" It rolled over and over and over in my mind: "Why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46.)

There are many people in the Church today who have failed to do, and continue to argue against doing, the things that are requested and suggested by this great organization.

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The Lord said also, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21.) And I was thinking that there are as many wards and branches in the Church as there are people in this room, one for one. And what great accomplishment would be accomplished if every bishop and every branch president in all the world, wherever it's possible (of course there are a few places where this is not permitted), had a storage such as has been suggested here this morning—and took to their three or four or five hundred members the same message, quoting scripture and insisting that the people of their wards and branches do the things the Lord has requested, for we know that there are many who are failing.

And then I hear them argue, "Well, suppose we do put away a lot and then someone comes and takes it from us, our neighbors who do not believe." That's been answered this morning.

And so my feeling is today that we emphasize these two scriptures: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." And the other: "Why call ye me, Lord, Lord, and do not the things which I say?"

Think of the number of people represented here this day by the stake presidents, mission presidents, and others who are directors, who have many people under them. Our 750 stakes—all of them including hundreds, sometimes thousands, of members—show the power that we have, if we go to work and actually push this matter until it is done. We talk about it, we listen to it, but sometimes we do not *do* the things which the Lord says.

A year's supply

Brethren and sisters, we've gathered here this morning to consider

the important program which we must never forget nor put in the background. As we become more affluent and our bank accounts enlarge, there comes a feeling of security, and we feel sometimes that we do not need the supply that has been suggested by the Brethren. It lies there and deteriorates, we say. And suppose it does? We can reestablish it. We must remember that conditions could change and a year's supply of basic commodities could be very much appreciated by us or others. So we would do well to listen to what we have been told and to follow it explicitly.

The story came from England during their siege of strikes, power blackouts, and three-day work weeks. A shop in a small British town carried a banner on its front window: "By candle power, battery power, and willpower, we will open six days a week." That willpower apparently is the most important.

There are some countries which prohibit savings or surpluses. We do not understand it, but it is true. And we honor, obey, and sustain the laws of the country which is ours. (See Twelfth Article of Faith.) Where it is permitted, though, which is most of the world, we should listen to the counsel of the Brethren and to the Lord.

Food production and storage

Recognizing that the family is the basic unit of both the Church and society generally, we call upon Latter-day Saints everywhere to strengthen and beautify the home with renewed effort in these specific areas: food production, preservation, storage; the production and storage of nonfood items; fixup and cleanup of homes and surroundings. We wish to say another word about this in the next meeting.

We encourage you to grow all the food that you feasibly can on your own property. Berry bushes, grapevines, fruit trees—plant them if your climate is

right for their growth. Grow vegetables and eat them from your own yard. Even those residing in apartments or condominiums can generally grow a little food in pots and planters. Study the best methods of providing your own foods. Make your garden as neat and attractive as well as productive. If there are children in your home, involve them in the process with assigned responsibilities.

Develop skills

What President Romney has just said is basic. Children should learn to work. Parents should not spend their nights and days trying to find something to interest their children. They should find something to occupy them and get them busy doing something that is worthwhile.

Develop your skills in your home preservation and storage. We reaffirm the previous counsel the Church has always given, to acquire and maintain a year's supply—a year's supply of the basic commodities for us. And Brother Featherstone has pretty well outlined those commodities for us.

Wherever possible, produce your nonfood necessities of life. Improve your sewing skills; sew and mend clothing for your family. All the girls want to learn to type, they all want to go to an office. They don't seem to want to sew anymore, and to plant and protect and renew the things that they use. Develop handicraft skills as the sisters have told us, and make or build needed items.

We encourage families to have on hand this year's supply; and we say it over and over and over and repeat over and over the scripture of the Lord where He says, "Why call ye me, Lord, Lord, and do not the things which I say?" How empty it is as they put their spirituality, so-called, into action and call him by his important names, but fail to do the things which he says.

Strengthen and beautify the home

Keep in good repair and beautify your homes, your yards, farms, and businesses. Repair the fences. Clean up and paint where needed. Keep your lawns and your gardens well-groomed. Whatever your circumstance, let your premises reflect orderliness, beauty, and happiness. Plan well and carry out your plan in an orderly and systematic manner.

Avoid debt. We used to talk about that a great deal, but today everything is seemingly geared toward debt. "Get your cards, and buy everything on time": you're encouraged to do it. But the truth is that we *don't* need to do it to live.

From local sources seek out reliable information on food and nonfood preservation. If additional information is needed, priesthood and Relief Society leaders may write, "Home Production and Storage," 50 East North Temple Street, Salt Lake City, Utah 84150, and get all the information you need. We encourage all Latter-day Saint families to become self-reliant and independent. The greatness of a people and of a nation begins in the home. Let us dedicate ourselves to strengthening and beautifying the home in every way we can.

Provide for our own

It was Paul who wrote, "Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you.

"For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

"For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.

"Now them that are such, we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread." (2 Thess. 3:8, 10-12.)

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"But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse [worse!] than an infidel." (1 Tim. 5:8.)

I'm so grateful for the inspiration of the Brethren who have helped once again to fasten our attention on the particular matters involved in the Priesthood Welfare Program. I appreciate the long-time devotion and leadership of President Romney in this important cause. I cannot think of the Priesthood Welfare Program and how we would do things without him.

The Lord's way

The Lord's way builds individual self-esteem and develops and heals the dignity of the individual, whereas the world's way depresses the individual's view of himself and causes deep resentment.

The Lord's way causes the individual to hasten his efforts to become economically independent again, even though he may have temporary need, because of special conditions, for help and assistance. The world's way deepens the individual's dependency on welfare programs and tends to make him demand more rather than encouraging him to return to economic independence.

The Lord's way helps our members get a testimony for themselves about the gospel of work. For work is important to human happiness as well as productivity. The world's way, however, places greater and greater emphasis on leisure and upon the avoidance of work.

Now please be careful, brethren, that we do all that we do within the law of the land, wherever we are.

Welfare production

Let us become efficient in our production operations, so that we don't merely go through the motions of having welfare farms. The time will come

when we will need all the products and more from our projects—even more than we do now.

Do what you can to make our projects economically viable, so that we don't rationalize that the welfare project is good simply because it gets men together. Even though it is good for the priesthood to labor side by side, we can have the brotherhood of labor and the economic efficiency too.

Fasting

We must ever remind ourselves and all members of the Church to keep the law of the fast. We often have our individual reasons for fasting. But I hope members won't hesitate to fast to help us lengthen our stride in our missionary effort, to open the way for the gospel to go to the nations where it is not now permitted. It's good for us to fast as well as to pray over specific things and over specific objectives.

Work and skills for youth

I've been grateful for the experience I had under the tutelage of my own father to wash with Castile soap the harnesses and grease them to preserve them. I learned to paint the picket fence, the water tank, the carriage shed, the granary, the buggy and the wagon, and finally the house. And since the days when I wore the occasional blister on my hands, I have not been sorry for those experiences.

I've always felt to commend the sisters who tat and knit and crochet, who always have something new and sparkling about the place. We've always been pleased when we've found young women who could make their own clothes and sew well and cook meals and keep the house tidy.

It seems to be the idea these days that we just entertain our young people. We spend so much of our time trying to find ways to keep them interested. I see no disadvantages in work. I believe it

was one of the clever and most important and necessary creations of our Father.

My admiration almost had no bounds one day when a young man from Murray came in to be interviewed for a mission. He'd saved \$2,900 for his mission from his Marine pay in three years and nine months and fifteen days. By doing odd jobs which others wished to escape, he had \$2,900 for his mission. Just a boy without a job, without a place, without a home, without somebody to keep him busy. But he caught the idea and went out and did other people's work on the ship, and saved his money for this important thing.

Work is divine law

Through the ages there have been many laws repealed, but we know of no divine repeal of the law of work. From the obscure life organs within the body to the building of the moon landing craft, work is one of the conditions of being alive. We have been told that everyday work is a purposeful activity requiring an expenditure of energy with some sacrifice of leisure.

Sir William Osler, a great physician of Canada, said that *work* is the master word in ongoing life. It's the touchstone of progress, the measure of success, and the fount of hope. It is directly responsible, he said, for all advantages in medicine and technology. (See Harvey Cushing, *Life of Sir William Osler*, vol. 1, ch. 14.)

I'm always distressed when I see clerks in stores and banks and offices who complain of their workload and are stingy with their efforts and who fear to give more than their pay would

seem to compensate. I know their hours are long and that there are many laws controlling these things nowadays. But at least their attitudes can be right.

Only a week or so ago we sat in a restaurant and for a long time received no attention. Finally we heard one girl say to the other, "Why don't you wait on those people?" The answer was, "They're not in my assignment." But there they were, standing over there, without anything apparently to do.

Perhaps we need the compelling urgency of our forefathers. They had to work hard to survive. We have securities of this and that sort to make sure that we do not starve. Dr. D. Ewen Cameron, a psychiatrist, wrote *This Life Is for Living*, and in it he said, "For half a century we have heard the most moving of lamentations from employers over the passing of the old-time worker, the fellow who really loved his work, who hung around until he was satisfied that the job was done, who would think out ways to do it better. This kind of worker has not disappeared from the job; it is his kind of job that has done the disappearing."

Gospel of action

Brethren and sisters, I'm sure it is time that I should close. But I want to commend the words of Sister Smith and the Bishopric and President Romney to you and say that this is a gospel of action and whatever we learn we should put into action. God bless us that we may have the determination to carry forward all of these commandments of the Lord which have been conveyed to us. And I say this in the name of Jesus Christ. Amen.

Salt Lake Tabernacle Choir and Organ Broadcast

The following broadcast announced by J. Spencer Kinard, and originating with Station KSL, Salt Lake City, Utah, was presented from 9:30 to 10:00 A.M. on Sunday, April 4, 1976, through the courtesy of the Columbia Broadcasting System's network throughout the United States, parts of Canada, and through other facilities to several points overseas:

Announcer: Once more we welcome you within these walls with Music and the Spoken Word from the Crossroads of the West.

CBS and its affiliated stations bring you at this hour the Tabernacle Choir from Temple Square in Salt Lake City, with Jerold Ottley conducting the Choir, Alexander Schreiner, Tabernacle Organist, and the Spoken Word by Spencer Kinard.

Announcer: First, from a setting by Rhea B. Allen, the Choir sings the deeply reassuring words of Bruce R. McConkie: "I believe in Christ, . . . to him I'll sing; I'll raise my voice in praise and joy, In grand amens my tongue employ. . . . O blessed name, . . ."

(Choir: "I Believe in Christ"—Allen)

Announcer: We next hear the Men's Chorus of the Tabernacle Choir recall a prayerful, searching hymn by O.P. Huish: "Jesus, my Savior true, . . . Help me thy will to do; Guide me to thee: . . ."

(Men's Chorus: "Jesus, My Savior True"—Huish)

Announcer: From the Tabernacle Organ on Temple Square today, Alexander Schreiner presents his improvisation on the hymn tune "Harwell."

(Organ: Improvisation on the hymn tune "Harwell"—Schreiner)

Announcer: ". . . Heed the Master's pleading call; . . . let him guide you; . . ." These words from First Corinthians are sung now by the Tabernacle Choir: "Come, Follow Christ."

(Choir: "Come, Follow Christ"—Hicken)

The Spoken Word

By J. Spencer Kinard

When the Savior invited his disciples to come follow Him, it meant more than simply walking along the same road. It was an invitation of commitment, and it was extended to all of us. It was an invitation to do what He asked, not just because He asked, but because we believe it to be right. It was not an invitation to simply *act* as if we believe, but to actually commit ourselves to His teachings; to follow after Him with heart and soul.

Commitment is a vital part of life. It is the motivation behind much of what we do. It is the catalyst within us that generates all our talents and emotions in pursuit of a cause. It is the power and force that keeps us going through difficult times, our shield against defeat. Commitment often serves as an inner prod to keep us going when at times it seems easier to quit.

There are many plans we can commit ourselves to in life. Our challenge is to find the proper targets, to seek in righteousness that which is good and just, and then having found it, commit ourselves to its accomplishment. Unfortunately, that is not always the case. Satan, too, knows the value of commitment and does all within his power to bind us to him. His own commitment is to *our* spiritual destruction, and one of his most powerful methods is to prevent us from being committed to that which is good.

Anything worthwhile is difficult to obtain, and it takes commitment to carry us through moments of dis-

couragement. Our heritage is replete with examples. This country would not be celebrating its 200th year were it not for those who were committed to their dreams long ago. As one patriot wrote, "O! ye unborn inhabitants of America! . . . when your eyes behold the sun after he has rolled the seasons round for two or three centuries more, you will know that in . . . 1758, we dream'd of your times."¹

And there are those today who dream of tomorrow, whose dreams will also come true because they are committed to them. Life all around us says it is so. Enterprising businessmen, champion athletes, great musicians, inspired religious leaders, loving husbands, wives and parents all achieve success only through commitment. In fact, a life of happiness—indeed, an eternity of joy—can only be ours through commitment.

It takes more than an outward gesture to follow the Savior. It takes commitment if we, too, want to say on that last, bright morning, ". . . I am with Thee, . . . Still, still with Thee. . ."

(Choir: without announcement "Still, Still with Thee"—Shelley)

Announcer: From the music of Harry Rowe Shelley, the Tabernacle Choir has sung of life everlasting, with the reassuring words of Harriet Beecher Stowe: Oh, in that hour, When the soul waketh and life's shadows flee. Shall rise the glorious thought, I am with Thee! . . . Still, still with Thee. . ."

And now with Alexander Schreiner at the Tabernacle Organ, we hear Lewis D. Edwards' setting for the witness of these words: "I know that my Redeemer lives; . . . He lives to bless me

with his love. He lives to plead for me above. . . . My Redeemer lives!"

(Organ: "I Know That My Redeemer Lives"—Edwards)

(Ladies Chorus: without announcement "Rock of Ages"—Hastings)

Announcer: The women of the Tabernacle Choir have brought us a cherished hymn melody by Thomas Hastings: "Rock of Ages, cleft for me, Let me hide myself in thee; . . ."

With words recalled from the beloved 23rd Psalm, sung to music given to the Tabernacle Choir by Gordon Young, we hear the worshipful "God is my Shepherd, I shall not want; . . ."

(Choir: "God Is My Shepherd"—Young)

Announcer: Again we leave you within the shadows of the everlasting hills. May peace be with you, this day—and always.

This concludes the two thousand four hundred thirty-third performance, continuing the 47th year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS and its affiliated stations, originating with Station KSL in Salt Lake City, Utah.

Jerold Ottley conducted the Tabernacle Choir, Alexander Schreiner was at the Organ, the Spoken Word by Spencer Kinard.

In another seven days, at this same hour, Music and the Spoken Word will be heard again from the Crossroads of the West.

This is the CBS Radio Network.

¹ Nathaniel Ames

SUMMARY OF CONFERENCE MUSIC

The Salt Lake Tabernacle Choir furnished the choral numbers for the Saturday morning, Sunday Morning, Sunday afternoon and Tuesday morning sessions of the Conference with Jerold D. Ottley and Donald H. Rippinger conducting.

A Primary Children's Choir from the Provo-Orem area under the direction of Sister Patricia C. Maughan sang at the Saturday afternoon session.

The music for the Tuesday afternoon session was provided by the BYU Combined Choirs with John R. Halliday conducting.

At the General Priesthood Meeting on Saturday evening, a combined Institute Priesthood Choir from Southern Utah and Las Vegas furnished the music, directed by J. Phillip Hanks and Paul Searle.

Prelude, postlude, and interlude music, and accompaniments on the Tabernacle organ throughout the conference sessions were played by Alexander Schreiner, Robert Cundick and Roy M. Darley, Tabernacle Organists.

FRANCIS M. GIBBONS

Clerk of the Conference

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ONE HUNDRED FORTY-SIXTH
SEMI-ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

HELD IN THE TABERNACLE
SALT LAKE CITY, UTAH

OCTOBER 1, 2, 3, 1976

WITH REPORT OF DISCOURSES

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of
THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS
held in the
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October 1, 2, 3, 1976

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THE ONE HUNDRED FORTY-SIXTH SEMI-ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

The 146th Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints convened in the Tabernacle on Temple Square in Salt Lake City, Utah, on Friday, October 1, 1976, at 10:00 A.M.

The general sessions of the Conference were held at 10:00 A.M. and 2:00 P.M. on Friday, Saturday, and Sunday, October 1, 2, and 3. The General Priesthood Meeting convened in the Tabernacle on Saturday, October 2, 1976, at 7:00 P.M.

President Spencer W. Kimball presided at all session of the Conference and conducted the Friday morning, Saturday morning, and Priesthood sessions of the Conference. President N. Eldon Tanner, First Counselor in the First Presidency, conducted the Friday afternoon and Sunday afternoon sessions. President Marion G. Romney, Second Counselor in the First Presidency, conducted the Saturday afternoon and the Sunday morning sessions.

In the opening session of the General Conference, President Kimball announced the calling of all the Assistants to the Twelve into the First Quorum of the Seventy, the calling of four new members of the quorum; namely, Elders Vaughn J. Featherstone, Dean L. Larsen, Royden G. Derrick, and Robert E. Wells. President Kimball also explained the restructuring of the First Council of Seventy with the incumbent Presidents being released and the following being presented as the new Presidents of the First Quorum of the Seventy: Elders Franklin D. Richards, James E. Faust, J. Thomas Fyans, A. Theodore Tuttle, Neal A. Maxwell, Marion D. Hanks, and Paul H. Dunn. In addition, Bishop J. Richard Clarke was called to be the Second Counselor in the Presiding Bishopric to

replace Elder Vaughn J. Featherstone who was called to the First Quorum of the Seventy.

The proceedings of all sessions of the Conference were given extensive coverage in the United States and Canada over many radio and television stations, coast to coast, originating with KSL in Salt Lake City.

By means of satellite transmission, sessions of the Conference were heard over radio in countries of Central and South America, Mexico, Australia, and the Philippines. Countries in Europe, South and Central America, Africa, and parts of Asia were able to receive broadcasts of the proceedings over international short-wave radio. Special transmission of the Sunday morning session was carried by oceanic cable to Europe and was received by members assembled in England, France, Germany, Holland, Switzerland and Belgium. Through special arrangements of the Armed Forces Radio and Television Network, the Friday morning session was televised to bases of the Armed Forces throughout the Pacific.

Rebroadcasts of all session of the Conference were sent by KSL Radio in Salt Lake City, and KIRO Radio, Seattle, Washington, to many parts of the United States, Canada, and the world beginning at midnight on Friday, Saturday, and Sunday, October 1, 2, and 3.

The General Priesthood meeting held on Saturday evening was transmitted over closed circuit from the Tabernacle to over 230,000 men of the Priesthood assembled in approximately 1,065 buildings throughout the United States, Canada, New Zealand, Australia, and Korea, and via closed circuit television to buildings in Salt Lake City and the campus at Brigham Young University.

This report of the Conference also includes the addresses given by the First Presidency at the Welfare Services meeting held on Saturday morning at 7 o'clock as well as the continuity of the Tabernacle Choir and Organ Broadcast on Sunday from 9:30 to 10:00 A.M., immediately preceeding the general conference session.

General Authorities Present

The following General Authorities of the Church attended one or more of the general sessions:

The First Presidency: Spencer W. Kimball, N. Eldon Tanner, Marion G. Romney.

The Quorum of the Twelve: Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, LeGrand Richards, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson, Boyd K. Packer, Marvin J. Ashton, Bruce R. McConkie, L. Tom Perry, and David B. Haight.

Patriarch to the Church: Eldred G. Smith

The First Quorum of the Seventy: (Presidents) Franklin D. Richards, James E. Faust, J. Thomas Fyans, A. Theodore Tuttle, Neal A. Maxwell, Marion D. Hanks, and Paul H. Dunn. (Additional members) ¹, Sterling W. Sill, Henry D. Taylor, Alvin R. Dyer,

Theodore M. Burton, Bernard P. Brockbank, James A. Cullimore, Joseph Anderson, William H. Bennett, John H. Vandenberg, Robert L. Simpson, O. Leslie Stone, William Grant Bangerter, Robert D. Hales, Adney Y. Komatsu, Joseph B. Wirthlin, Seymour Dilworth Young, Hartman Rector, Jr., Loren C. Dunn, Rex D. Pinegar, Gene R. Cook, Charles A. Didier, William R. Bradford, George P. Lee, Carlos E. Asay, M. Russell Ballard, Jr., John H. Groberg, Jacob de Jager, Vaughn J. Featherstone, Dean L. Larsen, ², and Robert E. Wells.

The Presiding Bishopric: Victor L. Brown, H. Burke Peterson, and J. Richard Clarke.

Other Authorities Present

Other authorities of the Church in attendance at the conference included officers of the Historical Department, members of the Church Board of Education; Church educational authorities and supervisors; Regional Representatives; Presidents of Stakes and their counselors; Presidents of Temples; Patriarchs; Bishoprics of wards; and presidencies and members of Melchizedek and Aaronic Priesthood quorums.

Many auxiliary officers, general, stake and ward, were also in attendance.

¹Alma Sonne excused due to illness.

²Royden G. Derrick is serving as president of the Ireland Dublin Mission.

FIRST DAY MORNING MEETING

FIRST SESSION

The opening session of the conference convened in the Tabernacle on Temple Square in Salt Lake City on Friday, October 1, 1976, at 10 o'clock A.M., with President Spencer W. Kimball presiding and conducting.

The music for this session was provided by the Tabernacle Choir, with Jerold Ottley conducting and Alexander Schreiner at the organ.

Before the opening of the meeting, the Tabernacle Choir sang "Keller's Hymn."

President Kimball then made the following remarks:

President Spencer W. Kimball

We sincerely welcome all assembled this morning in the Tabernacle on Temple Square at the commencement of this, the first general session of the 146th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We also welcome those seated in the overflow congregations in the Assembly Hall and in the Salt Palace and the many throughout the world who make up the unseen audience of radio and television.

The Tabernacle Choir has just rendered "Keller's Hymn."

Seated on the stand are all of the General Authorities of the Church ex-

cept perhaps one or two who are excused for health reasons.

Elders Henry D. Taylor and Carlos E. Asay are seated in the Assembly Hall, and Elders Sterling W. Sill and M. Russell Ballard are seated in the Salt Palace.

Present also are regional representatives, stake and temple presidencies, bishoprics, other general and local officers of the Church, and members of the Church from many foreign lands. We extend a special welcome to government, education, and civic leaders who are present.

With Jerold Ottley conducting and Alexander Schreiner at the organ, we shall be pleased now to hear the Tabernacle Choir render, "Eternal Life."

Following the singing, the invocation will be offered by Elder Eldred G. Smith, Patriarch to the Church.

The Tabernacle Choir sang the number, "Eternal Life."

The invocation was offered by Elder Eldred G. Smith, Patriarch to the Church.

The Tabernacle Choir then sang "Go, Ye Messengers of Glory."

President Spencer W. Kimball

This is the semiannual general conference of The Church of Jesus Christ of Latter-day Saints, and we bid you welcome, you who are in attendance and you who are listening over radio and television, and we extend to you our love and our appreciation.

Growth of the Church

Since our last conference, beginning a year ago, we have held twenty-six solemn assemblies for the priesthood leadership in the regions of the United States and Canada, in which we have reminded the brethren of their responsibilities and their opportunities. We have met about 28,000 of the leading brethren of the stakes and missions.

We recently held area conferences at which we have met some 151,000 of our members of the Church. Since we began holding area conferences, we have spoken of the gospel and its blessings to a half million (446,691) people in many countries. In general, we have found the Church is healthy and moving forward.

We glory with you in the advancement made to 764 stakes and 146 missions and about 9,000 wards and branches, and we feel that the Lord is blessing our extended efforts.

In the numerous new stakes created all over the world, the new, young, and vigorous leadership has been ordained and set apart to look after the interests of the people. We are delighted with the way these local officials accept this new responsibility.

The young missionaries have continued to proliferate, and we now have in excess of 25,000 missionaries, mostly young elders of nineteen to twenty-one, with some young women and many older couples. We are grateful to announce that success has followed us, and an estimated 117,000 converts will have been added to the rolls. They are happy in their new

responsibilities as they have found a new spiritual home and have learned more concerning our Heavenly Father, and His Son, and the program.

We have about 183,000 youth in seminary and 88,000 or more in institute, or a total of more than a quarter million, including youth of every land and about 8,000 Indians and hundreds of thousands of other Lamanites. By the end of this year, we shall approach the four million mark in the Church.

It is estimated that it took 117 years, from 1830 to 1947, to attain one million members. Then it took sixteen years, from 1947 to 1963, to reach the second million members, and then nine years, 1963 to 1972, to attain the third million. It will probably take about four or five years to move up to the four million mark, and then we can guess what the future holds.

What does this mean to us? It means that if the people of the Church do real proselyting in their home wards that the number of converts could grow to astronomical figures and ever hasten the time when the Lord will be returning to the earth in his second advent.

We are very gratified with the growth of the Church, both numerically and spiritually.

I can remember when the people in the Church were getting only about 19 percent attendance at sacrament meetings. Of course, that included all members of the Church, children and infants, but it was very low. Today we reached the record when many stakes and missions have reached nearly 50 and 60 percent of their total membership in attendance at sacrament meetings, and there are many units that record a much higher attendance record.

Rescission of Extermination Order

Since our last conference we have had a delightful message from

Christopher S. Bond, governor of the state of Missouri, who advised us that he has rescinded the 138-year-old executive order of Governor Lilburn W. Boggs calling for the extermination or expulsion of the Mormons from the state of Missouri. Governor Bond, present Missouri governor, writes:

"Expressing on behalf of all Missourians our deep regret for the injustice and undue suffering which was caused by this 1838 order, I hereby rescind Executive Order No. 44 dated October 27, 1838, issued by Governor Lilburn W. Boggs."

To Governor Bond and the people of Missouri, we extend our deep appreciation for this reversal and for the present friendly associations between the membership of The Church of Jesus Christ of Latter-day Saints and the people of Missouri as it is now in effect.

In Missouri now we have five stakes in fifty-one communities, with approximately 15,000 members of the Church, who, we are confident, are law-abiding citizens of the state of Missouri. Thank you, Governor Bond.

Gardens

Our pride is great in the people who have listened and who have planted gardens and orchards and trees in the past months. From all directions we hear of gardens which have made an astounding contribution. A couple in Alabama wrote, "We had vegetables all during the year. We feel it saved us quite a bit of money."

One authority estimates there will be about 35 million home vegetable gardens this year, up from about 32.5 million last year, and he says that probably 41 percent of all American households will do some canning this year, as against 37 percent a year ago. Many of the numerous gardens are found in hanging baskets, in containers on stairways, on trellises, and in window boxes.

In Oklahoma a state university

makes 240 plots available to married students. In Long Island some 400 plots have been turned over to residents. In Pennsylvania some 200,000 plots were under cultivation.

One authority says, "I have my own garden and have found it's my sanity away from work."

We would add to the garden-orchard project the clearing of yards and homes. We have mentioned it before. Still there are numerous homes with broken-down fences and barns, outbuildings that could probably be torn down or rebuilt, ditch banks that could be cleared. We congratulate all who have listened and followed counsel.

From Frankfurt Branch, Germany, this comes:

"We are two families in the Frankfurt Mission, and we tell you about our garden.

"It was not very easy to find a piece of land in a large city like Frankfurt—it is a tiny garden—and when we rented it, it looked like a wilderness, with a broken fence, a broken cottage, and wild grass all over. It did not discourage us.

"First we made a new fence, repaired the cottage, and dugged the whole garden. In the springtime we planted vegetables and the neighbours told us that it would not grow. There is a little stream where we can go on our bikes hanged with cans, and this way we carry our water. We prayed to the Lord that he would bless our garden. The Lord did answer our prayers. Every kind of vegetable came. It is so wonderful to see the plants grow. We take turns now to go to our garden and water our plants. We are happy to have a garden." (Correspondence from the Pfeiffer and Waschulzik families.)

Pornography

Members of the Church everywhere are urged to not only resist the widespread plague of pornography, but

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as citizens to become actively and relentlessly engaged in the fight against this insidious enemy of humanity around the world.

Last year billions of dollars were spent worldwide on obscene motion pictures and literature. This smut is surfacing in bookstores, magazine shops, motion picture theaters, and unfortunately, in some department stores, food markets, and even drugstores.

We urge Latter-day Saints to get involved as citizens and fight obscenity.

We quote from an article in a national magazine:

"After years of inertia, more and more U.S. citizens are cracking down on sex-oriented businesses.

"Tougher local laws, many of them stemming from recent rulings by the Supreme Court, are at work against smut and vice. . . .

"A . . . High Court ruling . . . upheld the right of cities and counties to use zoning to eliminate adult motion pictures." ("War on Pornography Begins in Earnest," *U.S. News and World Report*, Sept. 13, 1976, p. 75.)

"Pornography degrades sex and humanity. Sex is an extremely delicate part of our human relationships. When you assault that and degrade it, you make it an animalistic act and it is an assault on our humanity generally.

"As that spreads, it has an over-all effect on our population. Obscenity is counter to civilization. It attacks our basic beliefs. It's an attack on the family ethic." (Larry Parrish, U.S. Assistant Attorney, in "War on Pornography," p. 76.)

To Moses, the Lord, as recorded in Leviticus, spoke plainly and forcefully against adultery in various forms, whorings, and homosexuality. The Lord told Moses these things were an "abomination." (Lev. 20.)

They are still an abomination. They still corrode the mind, snuff out self-esteem, and drag one down into darkness of anguish and unhappiness.

And so we say to you: Teach your

children to avoid smut as the plague it is. As citizens, join in the fight against obscenity in your communities. Do not be lulled into inaction by the pornographic profiteers who say that to remove obscenity is to deny people the rights of free choice. Do not let them masquerade licentiousness as liberty.

Precious souls are at stake—souls that are near and dear to you and us.

Sins spawned by pornography unfortunately perpetuate other serious transgressions, including abortion.

Abortion

Abortion, with all its heartaches, to say nothing of the destruction of life, continues to rise alarmingly. Last year in the United States alone, there were reported over one million legal abortions. That is nearly fifty times the number only seven years before, in 1969. One leading authority estimates that by 1980 there may be 2.4 million legal abortions. These abortions in many other countries are running similarly high.

Abortion, the taking of life, is one of the most grievous of sins. We have repeatedly affirmed the position of the Church in unalterably opposing all abortions, except in two rare instances: When conception is the result of rape and when competent medical counsel indicates that a mother's health would otherwise be seriously jeopardized.

Certainly the tragedy of abortion often begins with a visit to an X-rated motion picture theater or fingering through an obscene magazine. The path to the grievous sins of fornication, adultery, and homosexuality can begin, too, with the viewing of some of the sex- and violence-oriented programs now being shown on television, including network television.

We must put on the armor of righteousness and resist with all our might these satanic influences. The time is now when members of The Church of Jesus Christ of Latter-day Saints must

take a stand fearlessly and relentlessly for the Lord's ways as opposed to those of Satan.

Bicentennial

We have recently celebrated the notable event of the Bicentennial with all other good people of this country. We have experienced an increase of loyalty to our precious land.

We remember Benjamin Franklin said,

"I have lived, sir, a long time, and the longer I live, the more convincing proofs I see of this truth: *that God governs in the affairs of men*. . . I firmly believe this, . . . that without his concurring aid, we shall succeed in this political building no better than the builders of Babel." (James Parton, *Life and Times of Benjamin Franklin*, Boston: James R. Osgood and Company, 1864, 2:573-74.)

Out of years of turmoil and tragedy, wars and riots, assassinations and wrongdoings in high places, Americans have recaptured the Spirit of 1776. We again had visions of our revolutionary founders and our immigrant ancestors. Great and consoling is the vision of free men and free women enjoying limited government and unlimited opportunity.

And as we move forward from the Bicentennial, we state with John Adams in the carving over the marble fireplace in the White House, "May none but honest and wise men ever rule under this roof."

No government can remain strong by ignoring the commandments given to Moses on Mount Sinai.

Honesty

Today is the day to preach honesty and integrity. Many people have seemingly lost their concept of the God-given law of honesty. Joseph Smith led us in saying, "We believe in being honest, true, chaste, benevolent, vir-

tuous, and in doing good to all men." (Thirteenth Article of Faith)

Our Creator said in the carved message on Sinai, "Thou shalt not steal." Again it was reiterated in the basis of the Restoration, "Thou shalt not steal." (D&C 59:6.)

In public office and private lives, the word of the Lord thunders: "Thou shalt not steal; . . . nor do anything like unto it," He says. (D&C 59:6.)

We find ourselves rationalizing in all forms of dishonesty, including shoplifting, which is a mean, low act indulged in by millions who claim to be honorable, decent people.

Dishonesty comes in many other forms: in hijacking, the playing upon private love and emotions for filthy lucre; in robbing money tills or stealing commodities of employers; in falsifying accounts; in taking advantage of other taxpaying people by misuse of food stamps and false claims; in taking unreal exemptions; in government or private loans without intent to repay; in unjust, improper bankruptcies to avoid repayment of loans; in robbing on the street or in the home, of money and other precious possessions; in stealing time, giving less than a full day of honest labor for a full day's compensation; in riding without paying the fare; and in all forms of dishonesty in all places and in all conditions.

To all thieveries and dishonest acts, the Lord says, "Thou shalt not steal." Four short common words He used. Perhaps He wearied of the long list He could have made of ways to steal, misrepresent, and take advantage, and He covered all methods of taking that which does not properly belong to one by saying, "Thou shalt not steal."

"Everybody's doing it" is often given as an excuse. No society can be healthy without honesty, trust, and self-restraint.

In family life, men must and should be considerate of their wives, not only in the bearing of children, but in caring for them through childhood. The

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mother's health must be conserved, and the husband's consideration for his wife is his first duty, and self-control a dominant factor in all their relationships.

Family life is gaining ground. Some countries are coming to an appreciation for the children and family life.

We note that France has now repudiated that program which would limit life. It is said that if a couple's combined ages in France do not exceed fifty-two and one of them is employed, the couple can borrow \$1,350 from the government on demand. This is for the payment of rent, payment on a home, or for household equipment, with fifteen months to pay.

If a French couple has a baby before the loan payment is due, their debt is reduced by 15 percent for the first child, 25 percent for the second child, 25 percent for the third, and complete debt forgiveness for the fourth. In France the expectant mother is said to receive \$150 for prenatal care. This is a step in the right direction.

Home Evening

The family home evening is committed to the belief that the family is the most important institution in all the world. We must give preference in time and energy to that family and observe properly and conscientiously the family home evening.

The father presides in this home evening, with his wife assisting, and, with song and prayer and teachings, a solid, righteous concept of living is developed in the family.

The home is the best place to teach the gospel of faith, repentance, and honesty, and integrity, and cleanliness.

The living of the commandments and the close relationship of parents and children will greatly reduce divorces, discourage all other forms of evil and misunderstandings. The family is the basic school of virtue.

One cleric wrote:

"Indeed, where the family is weak, or where it has been destroyed as a vital institution, the moral breakdown is most obvious. Man is a weak creature who needs the support of good institutions—the family, church, school, the fellowship of work, etc.

"If the family is 'the first and essential cell,' social decay must follow its breakdown."

An American author wrote this:

"Throughout history, nations have been able to survive a multiplicity of diseases, invasions, famines, earthquakes, epidemics, depressions, but they have never been able to survive the disintegration of the family.

"The family is the seedbed of economic skills, money habits, attitude toward work, and the art of financial independence.

"It is a stronger agency of educational success than the school, and a stronger religious training than the church.

"What strengthened the family strengthened society.

"When the family falters, life falls apart."

From the man who sits in the chair of the president of this country next January, there will be high requirements for imagination and courage.

"There may come a generation that will incorporate the basic virtues with the world's compulsive thrust toward the future. We hope that 1976 may be the year in which the nation began to move on to the remaking of itself." ("America's Spirit Is on the Rise," *U.S. News and World Report*, Aug. 23, 1976, pp. 25-27, adapted.)

Our devotion to this program is attracting the attention of many churches and individuals and groups in the country. We hope you will never fail to hold home evenings and use them for training, teaching, and blessing the family.

Humane Society

Brothers and sisters, we bring to

your attention the Humane Society, which has established a special week annually: "Be Kind to Animals Week."

I had a father who was infuriated if he saw a man beating a balky horse, or kicking his dog, or starving his other animals.

Wise Solomon said, "A righteous man regardeth the life of his beast." (Prov. 12:10.)

"He [God] causeth the grass to grow for the cattle" (Ps. 104:14), and the fodder for the beasts which serve man.

Even rest is provided for the animals.

"Six days shalt thou do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest." (Exod. 23:12.)

An old Hebrew saying warns not to dwell in a city where the horse does not neigh nor the dog bark.

Politics

Another primary election in this country has just passed, and soon a general election will follow.

We hope that you will go to the polls in large numbers and vote for the strongest, finest people who are certain to do the most to safeguard the rights and freedoms of the people.

We do not endorse candidates, but we hope you will vote for good men of character and stability—you to be the judge.

We hope our Church buildings and our Church organizations will not be used to advance the candidacy or policies of any of the candidates.

Lamanite Work

Our Lamanite work has been going forward. The American Indians and others of the Lamanites, 60 million or more of them in South and Central America and Mexico and the islands, are accepting the gospel.

The placement program goes for-

ward wherein thousands of Indian children enjoy the benefits of excellent schools and well-ordered homes. They continue on in university training.

We are told that there are some thirty-six missions directed largely toward the Lamanite people. There are sixty stakes, with more being organized, which have large Lamanite membership. There was a recent count of Church members among those stakes and missions exceeding tens of thousands.

Engineers, chemical researchers, medical doctors, lawyers, and many professional people are coming from among the Lamanites.

The Book of Mormon prophecy which promises "nursing fathers and nursing mothers" for the Lamanites is being fulfilled. Some 10,000 or 15,000 Indian students are being taught in the seminaries and other instructional institutions of religion, and hundreds of the more mature students are receiving their degrees from Brigham Young University, probably the greatest benefactor of Lamanite students among all higher learning institutions. They may then go into teaching, surveying, organizing, banking, and other service. We are very proud of our Lamanites. We hope all of our people will be loving and kind and helpful to all of the minority people who come into the Church.

Calamities

We express our affection and sympathy to all those who have suffered in great calamities in the past months. The flood caused by the breaking of the Teton Dam brought misery and loss and suffering to numerous of our good people. With its high wall of water, the flood took nearly everything before it. We are grateful that Ricks College facilities were just above the flood line and served to make a home away from home for many who had lost their homes and to furnish hundreds of thou-

sands of meals during their dilemma. We are very proud indeed of the organization, the faithful work, the hospitality, and the self-sacrifice of numerous helpers in this great tragedy.

Our sympathies go out also to the flood victims in the Big Thompson river flood in Colorado, with all the loss and devastation it brought.

We have deep sympathy for those who suffered loss in the Indonesian earthquake, and the earthquake and tidal wave in the Philippine Islands, and the Guatemala earthquake. We have followed with greatest sympathy and affection all these catastrophic experiences and pray the Lord will bless and sustain those who have suffered.

Brothers and sisters, we urge all our people to "be ye clean that bear the vessels of the Lord" (D&C 38:42), to live the Lord's commandments, to do what is right.

May God bless you with His divine Spirit as you yield to the spiritual sermons of this conference by the Brethren. And with my testimony I close in the name of Jesus Christ. Amen.

At the conclusion of President Kimball's address, the Tabernacle Choir sang "God of Our Fathers, We Come Unto Thee," without announcement.

President Spencer W. Kimball

Today we shall present four additional members of the First Quorum of the Seventy to you for your votes.

General Authority Changes

In 1941, five high priests were called to assist the Twelve Apostles in their heavy work, and to fill a role similar to that envisioned by the revelations for the First Quorum of the Seventy. The scope and demands of the work at that time did not justify the re-

constitution of the First Quorum of the Seventy. In the intervening years, additional Assistants to the Twelve have been added and today we have twenty-one.

Commencing a year ago, brethren other than the First Council of the Seventy were called into the First Quorum of the Seventy, and at present there are fourteen in that quorum, including the First Council.

Since the functions and responsibilities of the Assistants to the Twelve and the Seventy are similar, and since the accelerated, worldwide growth of the Church requires a consolidation of its administrative functions at the general level, the First Presidency and the Quorum of the Twelve, with the concurrence of the Assistants to the Twelve and the First Quorum of the Seventy, have felt inspired to call all of the Assistants to the Twelve into the First Quorum of the Seventy, to call four new members into that quorum, and to restructure the First Council of the Seventy.

You will see that these changes, which are reflected in the list of General Authorities to be read by President Tanner, bring to thirty-nine the total number in the First Quorum of the Seventy, thus providing a quorum to do business.

With this move, the three governing quorums of the Church defined by the revelations, — the First Presidency, the Quorum of the Twelve, and the First Quorum of the Seventy, — have been set in their places as revealed by the Lord. This will make it possible to handle efficiently the present heavy workload and to prepare for the increasing expansion and acceleration of the work, anticipating the day when the Lord will return to take direct charge of His church and kingdom.

President N. Eldon Tanner, first counselor in the First Presidency, will now present the General Authorities, general officers and general auxiliary officers of the Church for the sustaining vote of the conference.

President N. Eldon Tanner

Releases

Pursuant to the statement just made by President Spencer W. Kimball, we hereby release with a sincere vote of thanks for their excellent services to the First Council of Seventy Elders S. Dilworth Young, A. Theodore Tuttle, Paul H. Dunn, Hartman Rector, Jr., Loren C. Dunn, Rex D. Pinegar, and Gene R. Cook. This release does not, of course, affect their status as members of the First Quorum of the Seventy. Will all those who can join with us in expressing sincere appreciation for the excellent services of these Brethren, please indicate it by raising your right hands.

General Authorities and Officers Sustained

We also hereby release with a vote of thanks for the excellent services he has rendered Bishop Vaughn J. Featherstone, who has served faithfully as the second counselor in the Presiding Bishopric. Will all those who can join with us in expressing our thanks and appreciation to Bishop Featherstone for his service, please indicate it by raising your right hands.

It is proposed that we sustain President Spencer W. Kimball as prophet, seer, and revelator, and President of The Church of Jesus Christ of Latter-day Saints. All in favor please make it manifest. Contrary, by the same sign.

Nathan Eldon Tanner as first counselor in the First Presidency and Marion G. Romney as second counselor in the First Presidency. All in favor please signify it. Contrary, if there be any, by the same sign.

It is proposed that we sustain, as President of the Council of the Twelve, Elder Ezra Taft Benson. All in favor please manifest it. Those opposed, by the same sign.

As the Quorum of the Twelve: Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, LeGrand Richards,

Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson, Boyd K. Packer, Marvin J. Ashton, Bruce R. McConkie, L. Tom Perry, and David B. Haight. All in favor please manifest it. Contrary, if there be any, by the same sign.

As Patriarch to the Church, Eldred G. Smith. All in favor please manifest it. Contrary, if there be any, by the same sign.

The counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church as prophets, seers, and revelators. All in favor please manifest it.

Spencer W. Kimball as Trustee-in-Trust for The Church of Jesus Christ of Latter-day Saints. All in favor please manifest it. Contrary, if there be any, by the same sign.

As presidents of the Seventy and as members of the First Quorum of the Seventy: Franklin D. Richards, James E. Faust, J. Thomas Fyans, A. Theodore Tuttle, Neal A. Maxwell, Marion D. Hanks, and Paul H. Dunn. All in favor please manifest it. Contrary, if there be any, by the same sign.

As additional members of the First Quorum of the Seventy: Alma Sonne, Sterling W. Sill, Henry D. Taylor, Alvin R. Dyer, Theodore M. Burton, Bernard P. Brockbank, James A. Cullimore, Joseph Anderson, William H. Bennett, John H. Vandenberg, Robert L. Simpson, O. Leslie Stone, William Grant Bangerter, Robert D. Hales, Adney Y. Komatsu, Joseph B. Wirthlin, Seymour Dilworth Young, Hartman Rector, Jr., Loren C. Dunn, Rex D. Pinegar, Gene Raymond Cook, Charles A. Didier, William R. Bradford, George P. Lee, Carlos E. Asay, M. Russell Ballard, Jr., John H. Groberg, Jacob de Jager, Vaughn J. Featherstone, Dean L. Larsen, Royden G. Derrick, and Robert E. Wells. All in favor please manifest it. Contrary, if there be any, by the same sign.

As the Presiding Bishopric: Victor L. Brown, Presiding Bishop; H. Burke

Peterson as first counselor; J. Richard Clarke as second counselor. All in favor please manifest it. Contrary, if there be any, by the same sign.

As Regional Representatives: All Regional Representatives of the Quorum of the Twelve as they are at present constituted.

The Aaronic Priesthood, under the direction of the Presiding Bishopric—Victor L. Brown, H. Burke Peterson, and J. Richard Clarke, with all members of the committee as at present constituted.

The Young Women: Ruth Hardy Funk, president; Hortense H. Child, first counselor; Ardeth G. Kapp, second counselor; with all members of the committee as at present constituted.

The Relief Society: Barbara Bradshaw Smith, president; Janeth Russell Cannon, first counselor; and Marian Richards Boyer, second counselor; with all members of the board as at present constituted.

The Sunday School: Russell M. Nelson, president; B. Lloyd Poelman, first counselor; and Joe J. Christensen, second counselor; with all members of the board as at present constituted.

The Primary Association: Naomi Maxfield Shumway, president; Sarah Melissa Broadbent Paulsen, first counselor; and Colleen Bushman Lemon, second counselor; with all members of the board as at present constituted.

The Church Board of Education: Spencer W. Kimball, N. Eldon Tanner, Marion G. Romney, Ezra Taft Benson, Gordon B. Hinckley, Thomas S.

Monson, Boyd K. Packer, Marvin J. Ashton, Bruce R. McConkie, Marion D. Hanks, Paul H. Dunn, Victor L. Brown, and Barbara B. Smith.

All in favor please manifest it. Contrary, by the same sign.

The Church Finance Committee: Wilford G. Edling, Harold H. Bennett, Weston E. Hamilton, David M. Kennedy, and Warren E. Pugh.

The Tabernacle Choir: Oakley S. Evans, president; Jerold D. Otley, conductor; Donald H. Ripplinger, associate conductor; Alexander Schreiner, chief organist; and Robert Cundick and Roy M. Darley, organists.

All in favor please manifest it. Those opposed, by the same sign.

It seems, President Kimball, that the voting has been unanimous in favor of these officers and the General Authorities.

President Kimball has suggested that Elders Larsen and Wells, whom you have just sustained as new members of the First Quorum of the Seventy, and Bishop Clarke, whom you have just sustained as the second counselor in the Presiding Bishopric, take their places on the stand.

Elder Royden G. Derrick, whom you have just sustained as a member of the First Quorum of the Seventy, is abroad serving as president of the Ireland Dublin Mission.

President Spencer W. Kimball

We shall now hear from Elder Dean L. Larsen, whom you have just sustained as a member of the First Quorum of the Seventy.

Elder Dean L. Larsen

Of the First Quorum of the Seventy

This past week, as I read through some prospective material for the *ENSIGN* magazine, I came to these lines of verse that reflect the reaction of a

housewife after her first encounter with some Latter-day Saint missionaries:

The sun shone that afternoon and so did you

As I opened the door.
 Truth standing there and I concerned
 about my custard
 And the kitchen floor.
 You spoke, memories stirred and
 through the windows, darkly,
 I watched the years
 And wondered what it was I longed for
 And why my tears.
 You went on your way, but something
 lingered in the air,
 Peace for my pain;
 I picked up my mop, pretended that
 things could
 Be the same again.
 Janet Cathery-Kutcher, "First Visit of the
 Missionaries"

Never the same

Since receiving a phone call several days ago from President Kimball, in an attempt to maintain some equilibrium, I've been pretending that things would be the same again for me; I know they will not, and I desire with all my heart the sustaining influence of the Lord and the influence of your faith and prayers as I accept this new assignment. I have told the Lord that I am his to use however he sees fit. I have also made that pledge to President Kimball, and I am sustained in that by a loving, faithful wife and a loyal family. I have the consolation of these words of promise of the Lord to his earlier servants when he said:

"Now ye are clean through the word which I have spoken unto you.

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

"I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." (John 15:3-5, 7-8.)

Testimony

I bear witness today, brothers and sisters, that the Lord Jesus Christ lives, that this is his work, that President Kimball is indeed the Lord's prophet upon the earth. The Lord will come again to reign as King of kings and as Lord of lords. May we be worthy to be with those who serve and live with him when that time comes, I pray, and solemnly invoke his blessings upon us all this day, in the name of Jesus Christ. Amen.

President Spencer W. Kimball

You have just heard Elder Dean L. Larsen, a new member of the First Quorum of the Seventy.

The congregation and choir will now stand and sing "How Firm a Foundation."

The congregation and choir sang the hymn, "How Firm a Foundation."

President Kimball

For the benefit of the television and radio audience who have just joined us, we announce that we are gathered in the Tabernacle on Temple Square in Salt Lake City, Utah, in the first session of the 146th Semi-Annual Conference.

Elder Neal A. Maxwell, of the First Council of the Seventy will now address us. Following Elder Maxwell, we shall hear from Elder Franklin D. Richards of the First Council of the Seventy.

Elder Neal A. Maxwell

Of the First Council of the Seventy

First, my brothers and sisters, my gratitude to the prophet and his counselors for this call. To them, to Elder Richards and the members of the First Quorum of the Seventy I pledge that my little footnote on the page of the quorum's history will read clearly that I wore out my life in helping to spread Jesus' gospel and helping to regulate his church. To worthy predecessor presidents, my admiration. Thirty years ago President Dilworth Young ordained me a seventy, but only after extracting a promise that I would preach the gospel the rest of my life. His stern demeanor was such that I felt I'd been asked to jump off a tall building. I went over the side saluting. Now I salute that same selfless, sweet seventy, President Young, once again.

Inadequate feelings common

Now may I speak, not to the slackers in the Kingdom, but to those who carry their own load and more; not to those lulled into false security, but to those buffeted by false insecurity, who, though laboring devotedly in the Kingdom, have recurring feelings of falling forever short.

Earlier disciples who heard Jesus preach some exacting doctrines were also anxious and said, "Who then can be saved?" (Mark 10:26.)

The first thing to be said of this feeling of inadequacy is that it is normal. There is no way the Church can honestly describe where we must yet go and what we must yet do without creating a sense of immense distance. Following celestial road signs while in telestial traffic jams is not easy, especially when we are not just moving next door—or even across town.

In a Kingdom where perfection is an eventual expectation, each other's needs for improvement have a way of being noticed. Perceptive Jethro had

plenty of data to back up the crisp counsel he gave his son-in-law Moses. (See Ex. 18.) Even prophets notice their weaknesses. Nephi persisted in a major task "notwithstanding my weakness." (2 Ne. 33:11.) Another Nephite prophet, Jacob, wrote candidly of his "over anxiety" for those with whom he was not certain he could communicate adequately. (Jac. 4:18.) Our present prophet has met those telling moments when he has felt as if he could not meet a challenge. Yet he did.

Thus the feelings of inadequacy are common. So are the feelings of fatigue; hence, the needed warning about our becoming weary of well-doing. (See D&C 64:33.)

The scriptural advice, "Do not run faster or labor more than you have strength" (D&C 10:4) suggests paced progress, much as God used seven creative periods in preparing man and this earth. There is a difference, therefore, between being "anxiously engaged" and being over-anxious and thus underengaged.

Direction, then velocity

Some of us who would not chastise a neighbor for his frailties have a field day with our own. Some of us stand before no more harsh a judge than ourselves, a judge who stubbornly refuses to admit much happy evidence and who cares nothing for due process. Fortunately, the Lord loves us more than we love ourselves. A constructive critic truly cares for that which he criticizes, including himself, whereas self-pity is the most condescending form of pity; it soon cannibalizes all other concerns.

Brothers and sisters, the scriptures are like a developmental display window through which we can see gradual growth—along with this vital lesson: it is direction first, *then* velocity!

Enoch's unique people were improved "in process of time." (Moses 7:21.) Jesus "received not of the fulness at first, but received grace for grace" (D&C 93:12) and even He grew and "increased in wisdom and stature" (Luke 2:52).

Scriptural examples

In the scriptural display window we see Lehi struggling as an anxious and "trembling parent." (2 Ne. 14.) We see sibling rivalries but also deep friendships like that of David and Jonathan. We see that all conflict is not catastrophe. We view misunderstandings even in rich relationships like that of Paul and Barnabas. We see a prophet candidly reminding King Saul that there was a time when "thou wast little in thine own sight." (1 Sam. 15:17.)

We see our near-perfect parents, Adam and Eve, coping with challenges in the first family, for their children, too, came trailing traits from their formative first estate.

We see a legalistic Paul, but later read his matchless sermon on charity. (See 1 Cor. 14.) We see a jailed John the Baptist—and there had been "no greater prophet" (Matt. 11:11)—needing reassurance (see Matt. 11:2-4). We see Peter walking briefly on water but requiring rescue from Jesus' outstretched hand (see Matt. 14:25-31); later we see Peter stretching his strong hand to Tabitha after helping to restore her to life (see Acts 9:36-46).

Moroni was not the first underinformed leader to conclude that another leader was not doing enough. (See Al. 60.) Nor was Pahoran's sweet, generous response to his "beloved brother" Moroni the last such that will be needed. (Al. 61.)

Suggestions for improvement

What can we do to manage these vexing feelings of inadequacy? Here are but a few suggestions:

1. We can distinguish more clearly between divine discontent and the devil's dissonance, between dissatisfaction with self and disdain for self. We need the first and must shun the second, remembering that when conscience calls to us from the next ridge, it is not solely to scold but also to beckon.

2. We can contemplate how far we have already come in the climb along the pathway to perfection; it is usually much farther than we acknowledge. True, we *are* "unprofitable servants," but partly because when "we have done that which was our duty to do" (Luke 17:10), with every ounce of such obedience comes a bushel of blessings.

3. We can accept help as well as gladly give it. Happily, General Naaman received honest but helpful feedback, not from fellow generals, but from his orderlies. (See 2 Kings 5:1-14.) In the economy of heaven, God does not send thunder if a still, small voice is enough, or a prophet if a priest can do the job.

4. We can allow for the agency of others (including our children) *before* we assess our adequacy. Often our deliberate best is less effectual because of someone else's worst.

5. We can write down, and act upon, more of those accumulating resolutions for self-improvement that we so often leave, unrecovered, at the edge of sleep.

6. We can admit that if we were to die today, we would be genuinely and deeply missed. Perhaps parliaments would not praise us, but no human circle is so small that it does not touch another, and another.

7. We can put our hand to the plow, looking neither back nor around, comparatively. Our gifts and opportunities differ; some are more visible and impactful. The historian Moroni felt inadequate as a writer beside the mighty Mahonri Moriancumer, who wrote overpoweringly. We all have *at least* one gift and an open invitation to seek "earnestly the best gifts." (D&C 46:8.)

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8. We can make quiet but more honest inventories of our strengths, since, in this connection, most of us are dishonest bookkeepers and need confirming "outside auditors." He who was thrust down in the first estate delights to have us put ourselves down. Self-contempt is of Satan; there is none of it in heaven. We should, of course, learn from our mistakes, but without forever studying the instant replays as if these were the game of life itself.

9. We can add to each other's storehouse of self-esteem by giving deserved, specific commendation more often, remembering, too, that those who are breathless from going the second mile need deserved praise just as the fallen need to be lifted up.

10. We can also keep moving. Only the Lord can compare crosses, but all crosses are easier to carry when we keep moving. Men finally climbed Mount Everest, not by standing at its base in consuming awe, but by shouldering their packs and by placing one foot in front of another. Feet are made to move forward—not backward!

11. We can know that when we have *truly* given what we have, it is like paying a full tithe; it is, in that respect, *all* that was asked. The widow who cast in her two mites was neither self-conscious nor searching for mortal approval.

12. We can allow for the reality that God is more concerned with growth than with geography. Thus, those who marched in Zion's Camp were not exploring the Missouri countryside but their own possibilities.

13. We can learn that at the center of our agency is our freedom to form a healthy attitude toward whatever circumstances we are placed in! Those, for instance, who stretch themselves in ser-

vise—though laced with limiting diseases—are often the healthiest among us! The Spirit *can* drive the flesh beyond where the body first agrees to go!

14. Finally, we can accept this stunning, irrevocable truth: Our Lord can lift us from deep despair and cradle us midst any care. We cannot tell Him *anything* about aloneness or nearness!

Yes, brothers and sisters, this is a gospel of grand expectations, but God's grace is sufficient for each of us. Discouragement is not the absence of adequacy but the absence of courage, and our personal progress should be yet another way we witness to the wonder of it all!

True, there are no *instant* Christians, but there are *constant* Christians!

Testimony

If we so live, we too can say in personal prospectus, "And I soon go to the place of my rest, which is with my Redeemer; for . . . *then shall I see his face with pleasure*" (Enos 27; italics added) for then will our confidence "*wax strong in the presence of God,*" (D&C 121:45; italics added), and He who cannot lie will attest to our adequacy with the warm words "Well done." I so testify in the name of Jesus Christ. Amen.

President Spencer W. Kimball

Elder Neal A. Maxwell of the First Council of the Seventy has just spoken to us.

Elder Franklin D. Richards of the First Council of the Seventy will now address us. He will be followed by Elder Howard W. Hunter of the Council of the Twelve Apostles.

Elder Franklin D. Richards

Of the First Council of the Seventy

My dear brothers and sisters: The counsel of President Kimball and my Brethren, as well as the beautiful music and opening prayer, have made this a most inspirational meeting.

In connection with my new calling, I am truly appreciative of the confidence placed in me by my Father in heaven and my Brethren. I approach this assignment with a deep sense of humility, and with full commitment to devote my best efforts in the building of the kingdom of God. To President Dilworth Young and those of the First Council of the Seventy just released, I express my love and appreciation.

We are living in a difficult but a remarkable age, the dispensation of the fulness of times.

I am grateful that my spirit was reserved to come forth at this particular time and for the knowledge that God lives and that Jesus is the Christ, our Savior and Redeemer.

It is a great privilege to be able to bear witness that the gospel of Jesus Christ has been restored in its fulness, through the instrumentality of the Prophet Joseph Smith, and that there is a prophet of God on the earth today, our beloved prophet and president, Spencer W. Kimball. May the Lord bless and sustain him, and may we have the wisdom and courage to follow his counsel.

The Church of Jesus Christ was established in the meridian of time and reestablished in this dispensation for two great purposes: first, to proclaim the truth concerning man's salvation to all the world, and second, to perfect those who accept the gospel of Jesus Christ.

To accomplish the first objective—to take the gospel to every nation, kindred, tongue, and people—The Church of Jesus Christ of Latter-day Saints is engaged in a worldwide missionary effort, with approximately

150 missions and 25,000 full-time missionaries. With additional thousands of stake and district missionaries, and with the "every member a missionary" program becoming more effective, the Church is growing at an accelerated rate.

Perfecting the Saints

With reference to the perfecting of the Saints, the Savior has asked us to become perfect even as our Father in heaven is perfect. (See Matt. 5:48.) In modern revelation we are told that we "are not able to abide the presence of God now, neither the ministering of angels; wherefore, continue in patience until ye are perfected." (D&C 67:13.)

To accomplish the second objective, the perfecting of the Saints, The Church of Jesus Christ of Latter-day Saints provides opportunities for all members to become involved in many different kinds of activities that develop them mentally, morally, physically, and spiritually in the perfection process.

A high percentage of the members of the Church are active in the perfection process and are being blessed in many ways.

Prospective elders

There are, however, many inactive men who do not hold the Melchizedek Priesthood. These potential leaders are called prospective elders. We have a great challenge to bring these, our brothers, more actively into the perfection process.

President Spencer W. Kimball, referring to this challenge in a talk in which he asked members of the Church to lengthen their stride, said, "The cycles of inactivity and indifference are recurring cycles from father to son. The Church must now break that cycle at

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two points simultaneously: We must reach out and hold many more of our young men of the Aaronic Priesthood to keep them faithful, to help them to be worthy to go on missions, and to be married in the holy temple; we must, at the same time, reach and hold more of the fathers and the prospective holders of the Melchizedek Priesthood!

"We must find improved ways of vitalizing our Melchizedek Priesthood quorums, particularly in order to reach the prospective elders who are, in so many cases, the fathers of so many of our boys and girls and our young men and women." ("Lengthening Our Stride," Seminar for Regional Representatives of the Twelve, Oct. 3, 1974.)

A great challenge

This presents a great challenge not only to priesthood quorums, but to the Church as a whole, and it is with reference to this matter that I wish to direct the major portion of my remarks today.

Why are these members inactive? I believe the main reasons are, first, they do not understand the gospel, and second, they do not fully appreciate the blessings that come from Church activity.

What can be done to reduce the number of young men attaining the age of eighteen and not being ordained elders? Let me give a few suggestions and examples.

We must recognize that the programs of the Aaronic Priesthood quorums and auxiliaries, together with the seminary and institute programs, are playing a very important role in training these young men. However, their parents, family, and all of us can also have a tremendous influence in their lives.

Parents' example

The living example set by parents

is consciously and unconsciously absorbed by children.

Solomon, in his wisdom, has told us: "Train up a child in the way he should go: and when he is old he will not depart from it." (Prov. 22:6.)

Recently, I was staying in the home of a stake president who had a young son nine years of age. I was to sleep in this young man's bedroom and noticed on his dresser a little cardboard bank with three compartments, one for his tithing, one for his mission, and one for fun. I asked this young man if he was going on a mission, and he replied, "That's what I'm saving my money for." I am sure that with this type of planning he will be worthy to be ordained an elder and prepared for missionary service.

I was in another stake president's home one weekend and was to sleep in another boy's room. There on the wall were pictures of all the Church temples. He was planning for a temple marriage as well as a mission.

Older children also have a great influence upon younger children. A few weeks ago as I was interviewing a prospective missionary, I asked him, "Why do you want to go on a mission?" He replied, "I know this church is the Church of Jesus Christ, and I want to tell others about it. And, besides," he said, "I'm the oldest child in the family, and I want to set a pattern for my brothers to follow." What a wonderful spirit.

Methods of re-activation

And now concerning the many thousands of good men who do not yet hold the Melchizedek Priesthood and whom we refer to as prospective elders. Let us not forget that many stake presidents, bishops, high councilors, quorum leaders, and other leaders at one time in their lives were inactive or prospective elders. What caused them to become involved again in the perfection process? Perhaps a few examples will

point out some of the important reasons for their return.

A reactivated elder recently stood in a fast and testimony meeting and explained what it meant to have his firstborn child enter into their home. "When I began to realize my responsibility to guide this wonderful little soul through life," he explained, "I knew that only by honoring the priesthood I had neglected could I be the kind of father I want to be."

Recently, a former prospective elder told me what it meant to him for the elders quorum president to ask him to serve as an assistant secretary in the elders quorum presidency. He took a week to decide to accept the assignment, but when he did, he marveled at the change that came into his life. He said, "Suddenly, I felt not only wanted, but actually needed."

I am convinced that we can lengthen our stride by working with *groups* of prospective elders in firesides or cottage meetings. These wonderful men can move more rapidly and comfortably into Church activity when grouped according to age, education, hobbies, etc., and when approached as compatible groups together with their wives.

High priests and seventies can be called upon to assist in teaching and fellowshiping those of similar age groups.

Quorum involvement

Excellent results have been achieved by many elders quorums in teaching temple project groups. Retreats for prospective elders and their wives with home teachers or quorum officers and their wives have developed friendships and spirituality that have changed many lives forever.

Just a few days ago a man and his wife, neighbors of ours who have just been involved in such a temple project group, told us that the results were far beyond their expectations. This

particular prospective elder had previously been reluctant but is now preparing to take his family to the temple. They were greatly impressed by the spirit of caring shown by the brothers and sisters involved in the teaching process.

Many prospective elders are married to nonmember wives. These cases provide an excellent opportunity for the elders quorum president to arrange for the ward mission leader to assign stake or full-time missionaries to teach the nonmember wives, with the cooperation and in the presence of the inactive husbands.

In my opinion this missionary approach should be one of our major efforts in accomplishing our objectives, particularly as study is so vital in obtaining a knowledge of the gospel.

We should involve prospective elders in Church activities, even though at first assignments may be of a minor nature. I recall listening to thrilling reports from prospective elders and new converts who were assigned jobs to raise and lower the chapel flag each day, or to keep the songbooks in repair, or to assist quorum officers. In each instance the persons involved were happy and had very worthwhile experiences.

Returning to activity

In conclusion let me share with you some of the feelings of a prospective elder who has recently come into full Church activity. He writes: "Returning to church activity after years of absence would have been impossible without a lot of help. I'll always be grateful for that evening when my elders quorum president came to my home and said, 'Roger, starting next Sunday evening we are having two other couples over to our home once a week to talk about some important gospel principles. We would be pleased if you and Pat would join us.'"

"I know it took courage for him to invite us, but that was an important be-

ginning. That was the first time anyone had ever asked me to get back into Church activity. In those fireside meetings my wife and I learned things about the gospel that we had never understood before. When testimonies were expressed, we felt feelings that had been dulled by many years of inactivity.

"As we started having family prayers together, we felt a special spirit enter into our home. Before long I became so anxious to learn about the gospel that I found myself reading the scriptures on the bus going to and from work and even during my noon hour."

His letter then tells of the great joy he and his wife felt when they went to the temple, where they and their children were sealed together for time and for all eternity. And now they are helping prepare their three sons for missionary service.

Perfect our lives

To you who are not now involved in Church activity, we extend to you our love and want you to know how eager we are to share with you the blessings of the priesthood and the gospel. There will never be a better time than now to become active in the process of self-

perfection. I promise you it will bring you peace, happiness, and joy, along with growth and development.

May all of us seek to perfect our lives in the pattern of the Savior, and may we help each other in the perfection process. I pray in the name of Jesus Christ, Amen.

President Spencer W. Kimball

We have just heard from Elder Franklin D. Richards of the First Council of the Seventy.

The Tabernacle Choir will now sing for us.

The Tabernacle Choir sang "Thanks Be To God," after which Alexander Schreiner played an organ interlude.

President Kimball

It is now our privilege to hear from Elder Howard W. Hunter of the Council of the Twelve Apostles. He will now address us.

Elder Howard W. Hunter

Of the Council of the Twelve

There are times in our struggle with the adversities of mortality when we become weary, weakened, and susceptible to the temptations that seem to be placed in our pathways. A lesson for us lies in the account of the life of the Savior.

Temptations of Christ

Soon after his baptism Jesus was led by the Spirit into the wild, unculti-

vated wilderness. There he remained for forty days and nights, preparing himself for the formal ministry which was then to begin. The greatest task ever to be accomplished in this world lay before him, and he needed divine strength. Throughout these days in the wilderness he chose to fast, that his mortal body might be completely subjected to the divine influence of his Father's Spirit.

When Jesus had completed the fast of forty days and had communed with God, he was, in this hungry and physically weakened state, left to be tempted of the devil. That, too, was to be part of his preparation. Such a time is always the tempter's moment—when we are emotionally or physically spent, when we are weary, vulnerable, and least prepared to resist the insidious suggestions he makes. This was an hour of danger—the kind of moment in which many men fall and succumb to the subtle allurements of the devil.

Tempting physical needs

Satan's first temptation was to entice Jesus to satisfy his craving for food, that most basic, physical, biological need. It was a temptation of the senses, an appeal to appetite, and in many ways the most common and most dangerous of the devil's allurements. "If thou be the Son of God," he said, "command that these stones be made bread." (Matt. 4:3.) During the long weeks of seclusion, the Savior had been sustained by the exaltation of spirit that would naturally accompany such meditation, prayer, and communion with the heavens. In such a devoted spirit, bodily appetites were subdued and superceded, but now the demands of the flesh were inevitable.

Satan was not simply tempting Jesus to eat. Had he suggested, "Go down out of this wilderness and obtain food from the bread maker," there would have been no temptation because undoubtedly Jesus intended to eat at the close of his fast. Satan's temptation was to have him eat in a spectacular way—using his divine powers for selfish purposes. The temptation was in the invitation to turn stones into bread miraculously, instantaneously, without waiting or postponing physical gratification. His reply to the tempter was crystal clear: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4.)

Second temptation

Then followed the second temptation. Realizing that he had utterly failed in his attempt to induce Jesus to use his divine powers for personal, physical gratification and having seen Jesus defer totally to the will and spirit of his Father's sustenance, Satan went to the other extreme and tempted Jesus to wantonly throw himself upon the Father's protection. He took Jesus into the Holy City, to the pinnacle of the temple overlooking the spacious courts and people below, and quoted scripture:

"If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." (Matt. 4:6; see also Ps. 91:11-12.)

There lurked in this appeal from Satan another temptation of the human side of mortal nature—the temptation to perform some dazzling feat, some astounding exploit which might bring crowds of amazed and attentive onlookers. Surely leaping from the dizzy heights of the temple turret and landing in the courtyard unhurt would be such a feat. This would be public recognition that Jesus was a superior being and did have a message from on high. It would be a sign and a wonder, the fame of which would spread like wildfire throughout all Judaea and cause many to believe that the Messiah had indeed come. But faith is to precede the miracle; miracles are not to precede the faith. Jesus, of course, answered scripture for scripture by replying, "It is written again, Thou shalt not tempt the Lord thy God." (Matt. 4:7; see also Deut. 6:16.) Once more the purposes of Satan were thwarted and Christ became the victor.

A final ploy

In his third temptation, the devil casts away all subtlety and scripture and

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all deviousness and disguise. Now he staked everything on a blunt, bold proposition. From a high mountain he showed Jesus all the kingdoms of the world and the glory of them—the cities, the fields, the flocks, the herds, and everything nature could offer. Though they were not his to give, Satan offered them all to Jesus—to him who had lived as a modest village carpenter.

With wealth, splendor, and earthly glory spread before them, Satan said unto him, "All these things will I give thee, if thou wilt fall down and worship me." (Matt. 4:9.) In a final ploy Satan was falling back on one of his false but fundamental propositions, one which resulted in his leading one-third of the hosts from heaven and continues to direct his miserable efforts against the children of men here on earth. It is the proposition that everyone has a price, that material things finally matter most, that ultimately you can buy anything in this world for money.

"Get thee hence, Satan"

Jesus knew that if he were faithful to his Father and obedient to every commandment, he would inherit "all that [the] Father hath" (D&C 84:38)—and so would any other son or daughter of God. The surest way to lose the blessings of time or eternity is to accept them on Satan's terms. Lucifer seemed to have forgotten that this was the Man who would later preach, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?"

"Or what shall a man give in exchange for his soul?" (Mark 8:36-37.)

In power and dignity, Jesus commanded, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matt. 4:10.) Anguished and defeated Satan turned and went away. "And when the devil had ended all the temptation," Luke adds, "he departed from him for a season." (Luke 4:13.) Matthew tells us that "angels came and ministered unto him." (Matt. 4:11.)

As with Jesus, so with us, relief comes and miracles are enjoyed after the trial and temptation of our faith. There is, of course, running through all of these temptations, Satan's insidious suggestion that Jesus was not the Son of God, the doubt implied in the tempter's repeated use of the word *if*. "If thou be the Son of God, command that these stones be made bread." (Matt. 4:3.) "If thou be the Son of God, cast thyself down." (Matt. 4:6.) These, of course, were foreshadows of that final, desperate temptation which would come three years later: "If thou be the Son of God, come down from the cross." (Matt. 27:40.) But Jesus patiently withstood that ploy also, knowing in due time every knee would bow and every tongue confess.

It was not necessary then, or ever, for Jesus to satisfy the curiosity of men, least of all unholy men. So as victory in every encounter came to Jesus, the pathos and tragedy of Lucifer's life is even more obvious: First bold and taunting and tempting; then pleading and weak and desperate; finally, and ultimately, simple banishment.

Will we resist?

The question for us now is—will we succeed? Will we resist? Will we wear the victor's crown? Satan may have lost Jesus, but he does not believe he has lost us. He continues to tempt, taunt, and plead for our loyalty. We should take strength for this battle from the fact that Christ was victorious not as a God but as a man.

It is important to remember that Jesus was capable of sinning, that he could have succumbed, that the plan of life and salvation could have been foiled, but that he remained true. Had there been no possibility of his yielding to the enticement of Satan, there would have been no real test, no genuine victory in the result. If he had been stripped of the faculty to sin, he would have been stripped of his very agency. It

was he who had come to safeguard and ensure the agency of man. He had to retain the capacity and ability to sin had he willed so to do. As Paul wrote, "Though he were a Son, yet learned he obedience by the things which he suffered" (Heb. 5:8); and he "was in all points tempted like as we are, yet without sin" (Heb. 4:15). He was perfect and sinless, not because he had to be, but rather because he clearly and determinedly wanted to be. As the Doctrine and Covenants records, "He suffered temptations but gave no heed unto them." (D&C 20:22.)

What about us? We live in a world of temptation—temptation that seems more real and oppressively rampant than any since the days of Noah. Are we remaining faithful in such a world? Every individual in this church should ask himself, "Am I living so that I am keeping unspotted from the evils of the world?"

All temptation classified

In speaking of the three temptations that came to Jesus, a former President of the Church made this statement concerning them: "Classify them, and you will find that under one of those three nearly every given temptation that makes you and me spotted, ever so little maybe, comes to us as (1) a temptation of the appetite; (2) a yielding to the pride and fashion and vanity of those alienated from the things of God; or (3) a gratifying of the passion, or a desire for the riches of the world, or power among men." And then he said: "Now, when do temptations come? Why, they come to us in our social gatherings, they come to us at our weddings, they come to us in our politics, they come to us in our business relations, on the farm, in the mercantile establishment, in our dealings in all the affairs of life, we find these insidious influences working, and it is when they manifest themselves to the consciousness of each individual that the defense

of truth ought to exert itself." (David O. McKay, *Conference Report*, Oct. 1911, p. 59.)

Withstand temptation

Is it just for an individual, or can a body of people withstand the temptations of Satan? Surely the Lord would be pleased with the Saints if they stood before the world as a light that cannot be hidden because they are willing to live the principles of the gospel and keep the commandments of the Lord.

With faith, and prayer, and humility, and sources of strength from an eternal world, we are able to live unspotted in the midst of a world of temptation. With the Psalmist we will sing:

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

"Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over.

"Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever." (Ps. 23:4-6.)

May this be our destiny, I pray in the name of our Lord and Master, Jesus Christ. Amen.

Following Elder Hunter's address, the Tabernacle Choir sang the number, "Great Is the Lord: 'Tis Good to Praise."

President Spencer W. Kimball

Elder Howard W. Hunter of the Council of the Twelve has just given the concluding address, followed by the Tabernacle Choir singing, "Great Is the Lord: 'Tis Good to Praise."

We are grateful to the managers

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and operators of the many television and radio stations for offering their facilities as a public service to bring the proceedings of this conference to a wide audience throughout many areas of the world.

We shall conclude this session of the conference with the Tabernacle Choir singing, "All People That on Earth Do Dwell."

Following the singing, the benediction will be pronounced by Elder Theodore M. Burton of the First Quorum of the Seventy.

This conference will then be adjourned until two o'clock this afternoon.

The Tabernacle Choir sang the number "All People That On Earth Do Dwell."

The benediction was then offered by Elder Theodore M. Burton of the First Quorum of the Seventy.

The conference was adjourned until two o'clock P.M.

FIRST DAY AFTERNOON MEETING

SECOND SESSION

The second session of the 146th Semi-Annual General Conference began at 2:00 P.M. on Friday, October 1, 1976.

President Spencer W. Kimball presided at this session and conducting was President N. Eldon Tanner, First Counselor in the First Presidency.

The music was provided for this session by a Relief Society Combined Choir from the Provo and Orem area, directed by Sister Anna Jean Skidmore with Brother Roy M. Darley at the organ.

At the beginning of the meeting, President N. Eldon Tanner made the following remarks:

President N. Eldon Tanner

We extend a welcome to all assembled in the historic Tabernacle on Temple Square in this, the Second Session of the 146th Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints. We also

welcome the many members of the Church and friends tuned to these proceedings by radio and television. President Spencer W. Kimball, who presides at this and all other sessions of the Conference, has asked me to conduct this session. We note that there are overflow congregations in the Assembly Hall, where Elders Franklin D. Richards and John H. Groberg preside; and in the Salt Palace, where Elders Bernard P. Brockbank and Jacob de Jager preside.

We are pleased to acknowledge special guests present this afternoon—government and educational leaders, as well as regional representatives, stake and temple presidencies, patriarchs, bishops, and officers and members of the general boards and committees.

The proceedings of this conference will be carried extensively in the United States and Canada over many television and radio stations, originating with KSL in Salt Lake City.

Through the miracle of satellite transmission, sessions of this conference will be heard over radio in countries of

Central and South America, Mexico, Australia, and the Philippines.

Broadcasts of these proceedings will be sent to countries in Europe, South and Central America, Mexico, Africa, and parts of Asia by way of International Short-wave Radio.

We express our appreciation to the owners and operators of the radio and television stations for their cooperation in making such an extensive coverage of this conference possible.

We are favored this afternoon by the presence of a Relief Society Combined Choir from the Orem Utah East, Orem Utah North, Orem Utah Sharon West, Orem Utah South, Orem Utah West, Orem Utah, Orem Utah Sharon, Provo Utah Central, Provo Utah West, and Provo Utah North Stakes.

Under the direction of Sister Anna Jean Skidmore with Brother Roy M. Darley at the organ, the Choir will begin this service by singing: "I Need Thee Every Hour." The invocation will be offered by Elder W. Grant Bangerter of the First Quorum of the Seventy.

The Relief Society Combined Choir sang, "I Need Thee Every Hour."

Elder W. Grant Bangerter of the First Quorum of the Seventy offered the invocation.

President N. Eldon Tanner

The Relief Society Combined Choir will now sing: "In A Safe Place."

"In A Safe Place" was rendered by the Relief Society Combined Choir.

President Tanner

We shall now hear from Elder David B. Haight of the Quorum of the Twelve Apostles. He will be followed by Elder A. Theodore Tuttle, a member of the First Council of the Seventy and supervisor of the South America West Area.

Elder David B. Haight

Of the Council of the Twelve

The changes in the Church organizational structure presented by President Tanner today and sustained by you are additional evidence of the divine inspiration of the Lord in directing the affairs of His Church. It is inspiring to watch and, when appropriate, participate with the First Presidency as they prepare for the rapid expansion of the gospel of Jesus Christ to every corner of the earth. It will be successful. It must be accomplished by us. He has declared: "I am Jesus Christ; I came by the will of the Father, and I do his will. Learn of me, and listen to my words." (D&C 19:24, 23.)

Baptism is the gate

He has committed to mankind the promise that all who believe and are baptized in His holy name and endure in faith to the end will be saved. (See D&C 20:25.) As of today the Church is even more effectively prepared to reach and encourage all men to hearken unto His voice, for His everlasting covenant is established and is a standard for His people. They are to be messengers and prepare the way before Him. (See D&C 45:2, 9.) Inhabitants of the earth are to receive the gospel that the kingdom of God might go forth. The Lord has said,

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"Thou [meaning us] shalt declare glad tidings, . . . publish it upon the mountains, . . . upon every high place, . . . among every people that thou shalt be permitted to see.

"... thou shalt declare repentance . . . and remission of sins by baptism." (D&C 19:29, 31.)

Baptism is the gate through which all must enter to accomplish the Lord's desire to bring to pass the immortality and eternal life of man.

Families are forever

The family home evening manual now being used throughout the world has a most inspiring first lesson. The theme is "Families Are Forever." Families are instructed to place a number of items on a table, among which are a marriage certificate, a temple recommend, a picture of a temple, and a baptismal certificate. Family members are then asked to explain their relationship.

Church members know that all of these items placed on the table have a relationship to temple marriage and the possibility of a "forever family." This afternoon I would like to highlight one of those items on the table—the baptismal certificate.

A "forever family" requires that a couple possess baptismal certificates, be worthy members of the Church to qualify for temple recommends, and possess a marriage certificate signifying a celestial marriage. Now what about the millions of our Heavenly Father's children who, if they were baptized, could receive blessings which would lead to becoming an eternal family?

Fellowshipping obligation

Our full-time missionaries are having increasing success in all parts of the world in bringing souls into the waters baptism. But their success could be multiplied many times if they had the enthusiastic cooperation of the

members of the Church. It would seem most members of the Church have a built-in reluctance to share the gospel with their friends and neighbors. Many of us take pride in referring to the growth of the Church or the success of the worldwide missionary effort but have never fellowshipped an acquaintance or a neighbor. When returning mission presidents are asked, "How could you have had more conversions in your mission," we hear the same reply: "If only we could get the members to assist the missionaries by preparing their friends and neighbors to receive the elders."

Have we forgotten our obligation? Have we forgotten what the Lord said?

"Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbor. Therefore, they are left without excuse." (D&C 88:81-82.)

"I give unto you a commandment, that every man, both elder, priest, teacher, and also member, go to with his might, . . . to prepare and accomplish the things which I have commanded.

"And let your preaching be the warning voice, every man to his neighbor." (D&C 38:40-41.)

Members aid in conversion

Your missionary sons and daughters are trained to teach the gospel, to teach in an orderly, inspired manner, which hopefully leads to baptism. To a missionary, every hour is precious and must be productive. Do you realize missionaries baptize about one person for every 1,000 homes they tract? These same missionaries will baptize 600 people for every 1,000 who are taught in the homes of members—600 times more converts when members participate with conviction.

More of these exciting young servants of the Lord are in your wards and branches than ever before. Missionaries are going out better

trained, better prepared, with higher hopes and aspirations. Every family that has accepted the gospel is obligated to share it with its neighbor. We can interest people in the gospel by just being natural and sincerely showing our love for them. Emily Dickinson wrote: "We never know how high we are/Till we are called to rise/And then if we are true to plan/Our statures touch the skies." (*Familiar Quotations*, comp. John Bartlett, Boston: Little, Brown and Company, 1968, p. 737.)

"Raise our sights"

You who are reluctant to prepare the way for a teaching opportunity for the missionaries in your neighborhood are denying yourselves rich blessings and are not obeying President Kimball's counsel. He said, "I know this message [every member a missionary] is not new, and we have talked about it before; but I believe the time has come when we must shoulder arms. I think we must change our sights and raise our goals." (Spencer W. Kimball, "When the World Will Be Converted," Regional Representatives Seminar, April 4, 1974.)

The prophet Nephi said: "For the day should come that they must be judged of their works, yea, even the works which were done by the temporal body in their days." (1 Ne. 15:32.)

Missionary experience

On an airplane flight a few weeks ago, a friend of mine engaged a lady in conversation. He told her about his trip to Anderson, South Carolina, to visit a fourth cousin because he was seeking information concerning some of his ancestors. He asked this lady sitting next to him, "Would you like to know why I am interested in my ancestors who died long ago?"

"Yes, I would," she replied.

"I was trying to find information about my forebears so I could perform

certain work for them in the temple. Do you know where the Savior was during the three days His body lay in the tomb following the crucifixion?"

"No. Where?"

He continued, "Peter, the apostle, said Christ preached to the spirits in prison who were disobedient in the days of Noah." And then he said, "Now, do you think the Savior of the world would spend three days preaching to such people if they could not do anything about it?"

"No, I don't. I have never thought of that," she said.

He proceeded to explain baptism for the dead and the resurrection. He quoted Paul: "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" (1 Cor. 15:29.)

"Do you remember the phrase 'until death do you part' being used when you were married? Your marriage contract ends when either of you dies."

She replied, "I guess that's right, but I had never thought of it that way."

He continued, "My wife died the forepart of last month, but she is my wife eternally. We were married by one having the priesthood authority to bind in heaven that marriage performed here on earth. We belong to each other eternally; and furthermore, our children belong to us forever."

Just before landing he said to her, "Do you know why we met? It is so you too can learn about the gospel and be sealed to your husband, your children, and your progenitors for eternity—to become an eternal family."

Soon after this incident, he mailed a copy of Elder LeGrand Richards's book *A Marvelous Work and a Wonder* to this lady and her family and tucked his name card inside. The name of this woman eventually found its way to some full-time lady missionaries laboring in her city in Pennsylvania. After the missionaries' first contact with her, they wrote, "Mrs. Davis was extremely gracious. You should have seen the light

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in her eyes when she met us. Brother Cummings had planted a most fertile seed with his testimony and confidence that he and his loved ones would be together after this life. As missionaries we felt at peace. We were impressed that the Lord would attend our efforts because this family was prepared."

Day of warning

Now to you I would say, do you remember the essentials of a "forever family": baptismal certificates, temple recommends, marriage certificate? But first your friends and neighbors must have a baptismal certificate. The story told by Brother Cummings to the lady on the plane planted a desire for that baptismal certificate.

"For this is a day of warning, and not a day of many words. For I, the lord, am not to be mocked in the last days." (D&C 63:58.)

"And thou shalt declare glad tidings, yea, publish it upon the mountains. . . .

"And thou shalt do it with all humility, trusting in me." (D&C 19:29-30.)

Success in Ohio

Last January in an effort to stimulate missionary activity, our Ohio stakes presented a program on the Word of Wisdom entitled "What Makes Mormons Run?" Church leaders encouraged members to bring many friends and neighbors to this meeting. A stake high councilor was sure *his* neighbors would refuse; and though he felt obligated to invite his next-door neighbor, he kept putting it off, knowing they would not accept.

Finally, somewhat embarrassed, he decided not to postpone the challenge any longer; and after praying that his approach and words would not be misunderstood by his neighbor, and holding the hand of his eight-year-old daughter, he went next door. They knocked on the door, were warmly

greeted, and invited in. An invitation was extended to this neighbor family to come and hear a world leader and a prophet of God. The family agreed to attend.

Now it was much easier to ask other neighbors, friends, associates, his daughter's piano teacher, and many others. His newly found courage led to more success and a comfortable feeling. Over forty people responded to his invitation. They had to charter a bus to transport their guests to the meeting.

And what about the first neighbor he invited? They are now members of the Church, a potential "forever family." Before this family was baptized, this high councilor wrote, "I tremble to think that because of my reluctance to share the gospel with my neighbors, this choice family would have lost the blessings of the gospel. Oh, that every Church member could feel this wonderful experience!"

And why did his neighbor decide to investigate the Church? The neighbor said: "If any other neighbor had come to my door to invite me to investigate religion, I would have declined; but we were so impressed with your family, your cleanliness, and your actions. You are always friendly and smiling. Your yard looks so neat and clean, and you are up working in your yard before anyone else is out of bed in the morning. We wanted to learn more about you and your church."

Involve families

The Lord declared: "For all men must repent and be baptized. . . .

"And by your hands I will work among the children of men, unto the convincing of many of their sins, that they may come unto repentance, and . . . may come unto the kingdom of my Father." (D&C 18:42, 44.)

If you will involve your whole family—pray as a family for success; select a family to fellowship; set goals and dates for accomplishment; commit

yourselves to do whatever is appropriate; then fast and pray, and then pray and fast—I promise you that your warning voice will be heard. This is the day when the harvest is ripe, the press is full. The Lord will bless your efforts. You will witness friends enter the waters of baptism.

The lives you touch may forget what you said, but they will never forget how you made them feel. Families are forever, I testify to you in all humility, in the name of our Lord and Savior Jesus Christ. Amen.

President N. Eldon Tanner

Elder David B. Haight of the Council of the Twelve has just spoken to us. We shall now hear from Elder A. Theodore Tuttle of the First Council of the Seventy, who is supervisor of the South America West Area.

He will be followed by Elder Robert D. Hales of the First Quorum of the Seventy.

Elder A. Theodore Tuttle

Of the First Council of the Seventy

I am grateful to the Brethren of the First Presidency for the call extended me to serve in the First Council. I pledge my best efforts to fulfill this call honorably.

Our beloved president formerly supervised South America. As I have traveled in this area, scores of members have asked me to express their love to you, President Kimball. I am happy to bring you their "*saludos y gran amor*."

Missionaries require finances

In these lands there are hundreds of young men striving to fulfill President Kimball's request to serve full-time missions. Meager funds, scarce resources, hard life, and devastating inflation make this extremely difficult. Jobs are available, but pay is low. Where a young man has no family resources on which to draw, it would require many years to earn sufficient to finance himself completely.

Other difficulties compound the challenge: some young men are a financial support to their family, Merely losing a breadwinner in order to fill a mission constitutes a tremendous

sacrifice on the part of the whole family. Sometimes the young person is the only Church member and lacks parental support.

Of course, some families can and do support their sons. Remember, however, that the Church is new in these lands. In five of the eight missions where I serve, the Church is less than twelve years old. In the other three it is less than twenty, with the major growth occurring recently.

Indeed, the Church is new to all families who have recently joined. They have not yet developed Latter-day Saint traditions. They have not had years to look forward to and prepare for missions.

In future years we can and will become better prepared. And yet, it is Church policy not to call anyone to serve a mission who has not made substantial personal and family sacrifice. We have literally hundreds of young men who through great sacrifice can procure only part of the funds necessary to finance their missions. Still, these fine young people present themselves to their leaders with a seriousness of purpose. They are ready

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to serve with deep spirituality and testimony, ready with their native language—a greater blessing than most of you can appreciate—ready with everything we require except sufficient money.

First Presidency's Missionary Fund

In the Church we do not send bills. There are times, however, when it would be appropriate to make known a special need. You no doubt would want to know, therefore, that the First Presidency has established a Church missionary fund. Presently it is being methodically depleted. Since we do not normally appeal for money over the pulpit, I wouldn't do that. Now that I have carefully avoided asking for funds, you should nevertheless be advised that if you were to put something in the mail for the missionary fund, it certainly would not be refused.

Examples of those in need

Let me tell you of some young people I know who have tried to provide for their missions, to whom you might provide additional help. A mother approached a mission president with this plea: "Could I get my son on a mission somehow? He's my only hope! Unfortunately, his father is unable to provide well for the family. We have eight children. Our income is very meager. We eat only two meals a day. But this is a good boy. He wants to serve a mission. If we are very, very careful, we can provide a few pesos per month. Isn't there some way he could serve a mission?"

Another young man lived on the outskirts of a large metropolitan area. There were no lights or water in the thin-walled, modest structure that served both as a home and a small shop. After his family's conversion he attended seminary and developed an insatiable desire to learn. With great effort he entered the university, working

part-time to buy books as well as to help support the family. When the desire to go on a mission became overwhelming, he had to double his efforts to save money for his mission. So he carried his books under one arm and his bag of wash rags, wax, and sponges in the other. Between classes he would go out and wash cars, then return for another class. The Lord blessed him with work. He multiplied his income until his leaders felt he had made the necessary sacrifice to help sustain himself.

There are scores of others, each one a lesson to all in the principle of obedience and sacrifice. A young lady with a great desire to fill a mission was counseled to buy ingredients, make cookies, and sell them at school during lunchtime. She did so. Then she bought more flour, baked more cookies, and continued this process for weeks, making a small amount of money each day to help toward her mission.

Seek the Kingdom of God

Are there not thousands of you listening today who are ready to match these two precious years of a young man's life with sufficient additional funds from your abundance so that he can have the privilege of service? In this way, could you not become "nursing fathers and mothers" to these children of promise?

I call this matter to your attention for two reasons: First, time is of the essence! We need to get moving with the things of real import. The world *must* hear the gospel. Paul asks: "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?" (Rom. 10:14-15.) And I ask, how shall they be sent today without sufficient means?

The second reason is the Lord counsels rather specifically about the wise use of property. "Seek ye first the

kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33.)

Jacob counsels:

"Think of your brethren like unto yourselves, and be familiar with all and free with your substance, that they may be rich like unto you.

"But before ye seek for riches, seek ye for the kingdom of God.

"And after ye have obtained a hope in Christ ye shall obtain riches . . . to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick and the afflicted." (Jac. 2:17-19.)

Nephite example

How blessed we would be if we could pattern our conduct after the Nephites described by Alma:

"And thus, in their prosperous circumstances, they did not send away any who were naked, or that were hungry, or that were athirst, or that were sick, or that had not been nourished; and they did not set their hearts upon riches; therefore they were liberal to all, both old and young, both bond and free, both male and female, whether out of the church or in the church." (Al. 1:30.)

In our day the Lord has warned us sternly, "And again, I command thee that thou *shalt not covet thine own property*, but impart it freely." (D&C 19:26, italics added.)

Urgency

My brethren, we have been too casual about these matters in the past. There is work to do. We need your help to do it. The word is *urgency* and the time is *now*. Many of you have the power to open doors of opportunity for the service of others. May you see this opportunity as a means to wisely use the property with which the Lord has blessed you to help His work and to save your souls. I know many of you already contribute. I know He will keep His promises to you if you will keep your promises to serve. I testify that God lives. Jesus is the Christ. This is His church. This is His earth—and all things in it. We are but stewards over His goods. May we delight to share them, and may we realize the promise that "he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come." (D&C 59:23.) In the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder A. Theodore Tuttle of the First Council of the Seventy has just addressed us. Elder Robert D. Hales of the First Quorum of Seventy will now speak to us.

Elder Robert D. Hales

Of the First Quorum of the Seventy

I too would like to add my confirmation that this is a historic occasion and as a member of the First Quorum of the Seventy give support to the First Council, to the Quorum of the Twelve, and to any assignment they might ask us to do.

Repentance restores us

The message I am sharing with you today is that the gospel protects us and that the gospel principle of repentance has the ability to restore us if we have committed a sin. Recently I received a

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letter written by a young lady who went on a long, dark journey, a journey that ultimately led her into moral transgression. Her story is important because she is going through the anguish of full repentance and now is beginning to feel the joy that honest repentance can bring. She has asked that her personal experience be shared with you in the hope that there might be one who can be helped and not take that same journey. She writes (excerpts from a letter):

A young lady's experience

"It began when I left my home to go to college. Until that time, under the righteous guardianship of my parents, I had not indulged in the loose morals of my friends and acquaintances.

"Probably the first dent in the armor of faith which my parents had built up around me was the realization that some 'good returned missionaries' were not always so good and really did indulge in necking and petting episodes. I began to think that a certain amount of physical relations were natural and included them in the closer relationships I had with young men.

"Satan is insidious. He leads a person away from the righteous way of living and little by little tempts them into greater and greater wrongs.

"The months passed, and I fell further and further from the truth. I moved in with a friend who was inactive in the Church and who also had loose morals and drank and smoked. With her I visited bars and nightclubs. I never would have gone into on my own initiative.

"Next, I stopped attending Church meetings and even stopped praying. I found that my whole life had changed. I was always depressed. My grades dropped to an all-time low. I couldn't get along with my roommates. Everything, *everything*, was *wrong*.

"I found myself totally rejecting the Church and all its teachings. I knew

in the depths of my soul that I was afraid. I was truly a 'ship without a rudder.'

"I found myself searching everywhere for some semblance of security and stability. My parents were physically a long way away. But even at long distance they sensed some of my inner conflict and were worried.

"I finally met a young man, also inactive, with whom I thought I was in love. By then it was easy for me to convince myself that making love was all right as long as I truly felt that I loved the man. So I made love and desecrated the temple of my body. I became pregnant. When I realized my condition, I went to the young man and told him of my problem. He wanted nothing to do with me or my baby. He did say he would pay for an abortion, however, if I so desired.

"At first I rejected the very idea of abortion, but as I thought about it, I began to rationalize. It took me a couple of weeks to talk myself into making an appointment and having the abortion done.

Change

"Shortly thereafter I had the good fortune to meet and marry a young man of extremely high caliber. He was not active in the Church, but he was and is morally a fine, honest, upstanding man. Ever since that time, I have been working and living toward the goal of becoming active in the Church and of once again attaining a position of righteousness in our Heavenly Father's kingdom.

"A few months ago I realized I must go to the bishop of my ward and confess the terrible things I had done. I did so knowing that my sins were grievous before the Lord, that I faced possible disfellowshipment or even excommunication. I also knew that the time had come to put myself and my life into the Lord's hands, that I might be able to cleanse my sins and stand

spotless before Him on the judgment day.

"I made an appointment one Sunday afternoon with the bishop. He took time out of his busy schedule to hear of my terrible transgressions. Oh, how I prayed to my Heavenly Father before my interview. The bishop was kindly. He asked that I would have the courage to tell him everything; that I would not hold anything back. As I tried to touch lightly on my transgressions and go on, I *couldn't*! A horrible tightening in my throat and chest made it impossible for me to go on. I suddenly knew it was the answer to my prayers. The Spirit of our Father in heaven was with me demanding complete confession. I bear witness that I felt the Spirit constraining me to tell the whole truth!

"It isn't easy to admit past sins even to ourselves. I found that it was as hard for me to admit the exact nature of my sins to myself as it was to admit them to the bishop. I didn't want to think about them.

The first step

"After my confession the bishop commended me on taking the first step toward returning to my Heavenly Father and outlined additional steps to prepare me for the day when I would realize that I had truly been forgiven. He emphasized that he, himself, could not forgive me. That was the Lord's decision. He helped me to understand that I *could* be forgiven, that my Heavenly Father loves me, that I could gain an awareness of my future goals and not constantly condemn myself all of my life, thus halting my eternal progression. He asked me to read the *Miracle of Forgiveness* by President Spencer W. Kimball. It helped a great deal in making me aware of the process of forgiveness. We had several appointments, the bishop and I, so that he could help me to see my course toward reestablishing myself in good standing in the Church.

"Following my interview with the

bishop, I found myself alternating between depression in which I wondered if I would ever be forgiven and becoming lax in doing the things I should be doing. I have learned that 'to change' isn't easy. It takes time. One must learn to 'try' and 'try again.'

Forgiveness

"Now I find myself growing ever closer to the Lord—more positive. I know if I continue to work and to grow, *my Father in heaven will forgive me*, but most importantly, *I will also forgive myself*. The important thing is that I must persevere in doing what I know to be right.

"If my experiences sound familiar, I beg you from the very depth of my heart to *please* pause and take stock of your life. Do not be misled by the superficial moral codes of our day. They are Satan's most persuasive tools. They have no *eternal* significance. It is Satan who will *entice us away from* the joyous richness awaiting us in the *eternal family circle*.

"You are sons and daughters of our Heavenly Father. Stay true to your birthright. Do not bring into your lives the miseries and anguish of soul that I brought into mine. Refrain from doing things that will make you *eternally sorry*. Prepare yourselves in righteousness to do the things in life that will make you eternally happy."

The true story we have shared is a testimony by a young lady who is coming back from the depths of depression to make a new life for herself.

My brothers and sisters, there is no canyon deep enough, no cavern dark enough, President Kimball has told us, to hide from ourselves if we take the long dark journey. The gospel can protect us from taking the long, dark journey and through the gospel principle of repentance can restore us *even* if we are *now* at the dark journey's bitter end.

Steps of repentance

The steps of repentance have been clearly defined in the scriptures:

1. Recognize we have done wrong.
2. Covenant with the Lord that we will never repeat the sin we have committed and are repenting of. "By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them." (D&C 58:43.)

3. Recommit ourselves to living a better life in all phases of the gospel.

4. Make restitution for the wrongs we have committed by—

- a. Repenting in prayer to the Lord.

- b. Confessing to our bishop, an ordained common judge in Israel and the presiding high priest in our ward.

- c. Apologizing to those we have offended.

5. The depth of our repentance must be as deep as the sin we have committed. There is no easy way. It hurts, but it also cleanses.

6. Time is the next element of repentance and restitution:

- a. Time to prove to ourselves, to our Lord, to our fellowmen that we have committed ourselves to a new way of life.

- b. Time to study the scriptures and dedicate our lives to the commandments we learn we must live to be happy and have joy.

7. Complete forgiveness of ourselves and forgiveness without any feelings of retribution toward those who have offended us.

8. Finally, the greatest of all blessings: the forgiveness of the Lord. We no longer look back with depression and hurt, but forward to the future with hope and joy and love for God, self, and all mankind.

"Behold, he who has repented of his sins, the same is forgiven, and I, the Lord, remember them no more." (D&C 58:42.)

"But learn that he who doeth the

works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come." (D&C 59:23.)

Testimony

I give you my testimony that I know God lives and that Jesus is the Christ, our Redeemer. I testify that they love us and have given us the gospel to protect us from taking the long, dark journeys in our life. I further testify that whether you be a member or a nonmember the gospel principle of repentance has the power to bring us back from the depths of despair, to give us peace in this world and eternal life in the world to come even though our journeys may have been long and dark. These principles can apply to all of us—to nonmembers who experience the remission of sins through repentance and baptism, as well as members who repent of their sins. I ask the Lord's blessings to be with all those who are reaching out to know that they may come back.

May our Heavenly Father bless us to dedicate our lives today. There is no better time to start than today. That we may remain valiant all the days of our lives and endure to the end is my prayer, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

We have just listened to Elder Robert D. Hales of the First Quorum of the Seventy.

The congregation will join the Choir in singing: "High on The Mountain Top."

After the singing, Elder Joseph B. Wirthlin of the First Quorum of the Seventy and Supervisor of the Europe Area, will speak to us.

The Relief Society Combined Choir and the congregation sang the hymn, "High on The Mountain Top."

Elder Joseph B. Wirthlin

Of the First Quorum of the Seventy

I too feel highly honored to be a member of the First Quorum of the Seventy, and sustain all that has occurred on this sacred occasion.

America is a spiritual country

Sister Wirthlin and I are thankful to be here at home with you again and to tell you how wonderfully the Lord is blessing the work in the European area; three new stakes have been organized in Germany during the past two weeks. It is also our pleasure to report that in the German Federal Republic, where we live, and in most of Europe, America's bicentennial has not gone unnoticed. Many occasions have arisen in which respect and love have been shown to our great country, and the precious principles of freedom and dignity which we accord the individual have been honored.

The sentiments of these nations may be portrayed in the words of one distinguished ambassador, General Carlos Romulo, as he left our shores after serving his government here for nearly a score of years. He said, "I admire and love America. . . . What I have to say in parting is both a tribute and a warning. Never forget, Americans, that yours is a spiritual country. Yes, I know that you are a practical people. Like others, I have marveled at your factories, your skyscrapers, and your arsenals. But underlying everything else is the fact that America began as a God-loving, God-fearing, God-worshipping people, knowing that there is a spark of the divine in each of us. It is this respect for the dignity of the human spirit which makes America invincible."

And this, too, is my tribute to America. We all know that material and physical things are not the source and substance of safety, strength, and freedom of our beloved country.

In August our divinely inspired prophet, President Spencer W. Kimball, and several of our General Authorities held five area conferences in Europe. And what stirring, inspiring, testimony-generating experiences they were for all of us. Those attending will never forget how magnificently they were uplifted and spiritually fed and how wonderfully their testimonies were fortified.

Holland's dikes

In Amsterdam, during the several days we were together, we visited with some of our members, and our conversation turned to one thing that is unique about the country, the dikes. Much of the Netherlands lies considerably below sea level, as you well know. Through the process of building dikes to wall out the salty sea and through pumping the water into canals, the country of the ingenious, resourceful, and doughty Dutch has literally been born of the sea.

The process of wresting the good and precious earth from the bitter ocean waters has been going on for over 700 years, and there is no abatement of the struggle in sight. The gigantic dikes, or sea walls, may rise as high as sixty feet and are often broad enough on the top for a road over which a regular flow of traffic may be driven. The other side of the dike usually slopes down to green meadows. Thus, those on the dike can see down the chimneys of the houses nestling below; the fish on the one side are higher than the birds in the trees on the other.

Then our discussion turned to the question of safety, and it was agreed that there are no dikes tall enough, wide enough, deep enough, or strong enough to give man the security for which his soul cries out, for which he instinctively yearns, and for which he often frantically searches.

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At this point, what was said is best described in *Time* magazine of February 9, 1953, in these words: "[Last week] a mournful tolling of church bells and the scream of sirens awakened the Netherlands' at 4:00 A.M.; it was already too late. Waves chewed like bulldozers at the historic dikes of Holland, breaking through in at least 70 places, to reclaim what centuries of Dutch ingenuity has taken from the sea. . . . To the north, the flood crest went as high as 30 feet. . . . In a matter of hours, roughly a sixth of the Netherlands' 13,000 square miles—an area where 1,000,000 Dutchmen make their homes—was devastated." The desolation here and in nearby countries had taken a toll of over 1,500 known dead.

Other disasters

During this very year, in America's Mountain West in the Teton Valley (Idaho) and the Big Thompson River Canyon, we have been shocked and saddened at the suddenness and unpredictability of tragedy and the realization that mortal life, at best, is surely a fragile and uncertain spark. The globe is constantly threatened by forces, both man-made and inherent in our dwelling places, so devastating and capricious as to stun and stagger us. And when I speak of forces, I mean the innumerable threats to life of every type and kind that abound on the earth, in the earth, and around the earth, whether it be here, in the Netherlands, or elsewhere in the broad universe.

Gospel answers problems

Bookstore operators tell us that the books which head the best-seller list are books on peace and happiness. And since we as a church have the sure answer to mankind's emotional and psychological problems in the gospel of Jesus Christ, it is most urgent that we continue to "lengthen our stride" to reach forlorn, lonely, hungry, and

thirsty hearts, and those whose quest is for the truth.

Jack Robertson

Perhaps I can best emphasize what I feel by recounting the story of a young man by the name of Jack Robertson, an American paralyzed from the waist down, the result of an automobile accident seven years before. He had been a teacher at an elementary school in Scottsdale, Arizona. He had developed a burning desire to swim the English Channel and had trained for two long, grueling years, swimming great distances every day under all kinds of weather conditions in order to build up his strength and endurance. He was the first paraplegic ever to attempt the twenty-one-mile swim across the Channel. The strong, treacherous currents, however, require the swimmer to cover a far greater distance than that in order to reach the opposite shore.

The day finally came when he was to make his heroic attempt. Wearing a wet suit, flippers, and snorkel, he was carried to the beach at Dover by his cousins, Tom and Don Philabaum, where he crawled into the sea. Tom and Don, in the boat that accompanied him, fed him every hour. Jack had hoped to reach the French coast in fifteen hours. "For twelve hours the swim went well," he said. "Then I found myself swimming against the tide." The coast was near, but conditions had decidedly changed. "I gave it all I had," he declared. "Tom was urging me from the boat, saying, 'You've got to do it.' We were so close to France, and yet so far. It was the last few miles that completely drained me. The tides defeated me!" the swimmer exclaimed. His strength ebbed away as he tried to cope with the formidable obstacles in his path. (From *Stars and Stripes*.)

Opposition necessary

Life was made for struggle; and

exaltation, success, and victory were never meant to be cheap or to come easily. The tides of life often challenge us. To understand why it has to be this way, we should maintain our understanding, our faith, and our courage by a constant rereading of Second Nephi, chapter two, the substance of which is set forth in this excerpt: "For it must needs be, that there is an opposition in all things." (2 Ne. 2:11.)

Drink of "living water"

Now let me make a suggestion that will enable us to maintain our spiritual strength and keep our testimonies vitally alive so that the trials, the storms, and the tides of life will not defeat us. This suggestion is that, above all, we should heed the words of Jesus to the woman at Jacob's well in Samaria when he said, "Whosoever drinketh of the water that I shall give him will never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." (John 4:14.)

How could one's strength ebb or falter when it may be so dependably

and continuously nourished and restored? Here it is made clear that life, at its best and most vigorous, is spiritual and, as such, is the sincere expression of the soul to God. The spiritual self of each of us is that part of us that will never grow old, or ill, or die, but it must be nurtured and invigorated! Drinking of the living water is the unique recipe, the only way! My testimony is that God lives, that Jesus is the Christ, who stands at the head of our church, and that President Spencer W. Kimball is our prophet, seer, and revelator, who is guiding the destiny of the true church of our Savior. To this, I testify with all the strength I possess, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Joseph B. Wirthlin of the First Quorum of the Seventy has just addressed us.

Elder William H. Bennett of the First Quorum of the Seventy will now speak to us. He will be followed by Elder Marion D. Hanks of the First Council of the Seventy.

Elder William H. Bennett

Of the First Quorum of the Seventy

Our Lord and Savior in His great Sermon on the Mount gave us our greatest challenge and most important goal when He said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.) In these words Jesus challenges us to strive for excellence in all that we do—to develop our talents and abilities—and above all to live in accordance with His teachings.

Our goal is perfection

The pursuit of excellence should be the major work of our lives. Many

people, however, give little attention to it. Perhaps they feel that it is not possible for anyone to reach perfection in this life, and so they let the immediate pressures dominate their actions. While it is true that we cannot attain perfection in a total sense in this life, it is also true that we can attain perfection in many specific areas of activity. Furthermore, if we fail to do what we can and should do in this life, we may deprive ourselves forever of the opportunity to do those things later on and thus lose great eternal blessings.

Let us consider these words of one of our poets, Holland:

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Heaven is not reached at a single bound;

But we build the ladder by which we rise

From the lowly earth to the vaulted skies,

And we mount to its summit round by round.

Josiah Gilbert Holland, "Gadatim," in *Masterpieces of Religious Verse*, ed. James Dalton Morrison, New York: Harper & Brothers, 1948, p. 443.

With that as our base, I'd like to mention some of the specific ways in which perfection has been or can be attained in this life.

Olympic perfection

Just a few weeks ago the summer Olympics were held in Montreal, Canada. Were you watching on TV when that fourteen-year-old Rumanian girl, Nadia Comaneci, obtained a perfect score of ten in four of her performances, and one other girl did it once? Or perhaps you viewed the track-and-field competition and saw sprinters, jumpers, or weightmen in action. Or perhaps you saw the swimmers and divers perform. If you did, you saw some great performances. Competitors, assisted by coaches and trainers, had spent many hours trying to achieve perfect coordination between mind and body and to get everything working together so that each competitor might reach his or her potential. In the case of the team competition, a correlation of effort among team members was of great importance. For example, in the relay races there were four runners to a team. The intent was to exchange the baton from runner to runner without losing any forward speed. The foursome that most nearly achieved this was usually the winner.

Athletes achieve dreams

Success in athletic competition is

pretty much a matter of attitude, knowledge, and skill. Inherent ability is important, but that alone is not enough. Do you remember the "Be Honest with Yourself" program sponsored by the MIA some years ago, in which inspirational recordings from outstanding athletes and others were made available for use throughout the Church? One of those records featured Robert Richards, an outstanding U.S. pole vaulter. He emphasized that the one thing that characterizes all great athletes is *desire*, and he told about a young lady from Holland whom he had met at the 1932 Olympic Games. As a girl she wanted to become an outstanding swimmer, but she got polio. She didn't give up but continued her program. Improvement came slowly, but it came, and the day arrived when she was able to swim across the pool. She said that made her the happiest girl alive. Then the time came when she could swim the length of the pool, and then several lengths. She stayed with it day after day until finally she defeated the world's greatest swimmers in her events at the 1932 Olympics.

Richards also told about Harold Connolly. He was born with a withered left arm—only one good arm. But what an arm it was! He became one of the world's best in the sixteen-pound hammer throw.

Outstanding athletes think positively. They dream the impossible dreams; they reach for the unreachable stars; they say, "I can, I must, and I will"; and their achievements at times are unbelievable. This indomitable spirit also characterizes many of our handicapped people who because of war injuries, unfortunate accidents, or for other reasons have to face life against what seem to be impossible odds.

An article pertaining to the courage of a young lady from Nephi, Utah, who was seriously injured in a car accident appeared in the NEW ERA recently. (See Carol Clark, "Making Tracks While the Sun Shines," NEW ERA, Sept. 1975, pp.

44-47.) Read it. It will inspire you to new heights in your lives.

Others excell

As it is in athletics, so it is in other aspects of our living. There are artists, poets, and other writers, musicians, craftsmen, and technicians in many fields of activity who strive diligently to do their best in all they do and then try to make their best better. One of the best examples of this is our great Mormon Tabernacle Choir, the organists, and the "Spoken Word" presentations of Richard L. Evans and now more recently Spencer Kinard. The Choir members and others who have participated in these outstanding presentations over the years and the millions of people who have listened to them know that the unreachable star of perfection has been reached perhaps as well as it can be here in mortality. God bless them all for their dedicated, committed service.

Spiritual perfection

With respect to spiritual matters, we can be perfect in this life in paying tithing; being honest in our dealings with others; having personal and family prayers; abstaining from the use of alcohol, tobacco, and drugs; holding family home evenings; and in reading the scriptures daily. We can if we really want to.

Cliff Cushman's efforts

No one is perfect, but everyone should be striving for perfection. If we should stumble or fall as we travel life's highway, let us apply the counsel given to us by Cliff Cushman, a member of the 1960 U.S. Olympic team. He won the silver medal in the 400-meter hurdles and was a top candidate for the gold medal in the 1964 Olympics; but in the American trials, he hit and tripped over a hurdle and was eliminated.

Messages of sympathy poured in to him, and he replied with an open letter to the youth of his hometown, Grand Forks, North Dakota. He wrote:

"Over 15 years ago, I saw a star—first place in the Olympic Games. I literally started to run after it. In 1960 I came within three yards of grabbing it; this year I stumbled, fell and watched it recede four more years away. . . .

"In a split second all the many years of training, pain, sweat, blisters and agony of running were simply and irrevocably wiped out.

"But I tried! I would much rather fail knowing I had put forth an honest effort than never to have tried at all. . . .

"Certainly I was very disappointed in falling flat on my face. However, there is nothing I can do about it now but get up, pick the cinders from my wounds, and take one more step followed by one more and one more, until the steps turn into miles and miles into success.

"I know I may never make it. The odds are against me, but I have something in my favor—desire and faith. . . . At least I am going to try. How about you? . . . Unless your reach exceeds your grasp, how can you be sure what you can attain? . . .

"Let me tell you something about yourselves. . . . You are spending more money, enjoying more freedom, and driving more cars than ever before, yet many of you are very unhappy. Some of you have never known the satisfaction of doing your best in sports, the joy of excelling in class, the wonderful feeling of completing a job, any job, and looking back on it knowing that you have done your best. . . .

"I dare you to look up at the stars, not down at the mud, and set your sights on them that, up to now, you thought were unattainable. There is plenty of room at the top, but no room for anyone to sit down.

"Who knows? You may be surprised at what you can achieve with sincere effort. So get up, pick the

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cinders out of your wounds, and take one more step.

"I dare you!"

The last report I had on Cliff Cushman indicated that he was missing in action in the Vietnam war.

Saving souls

The Church is engaged in the greatest work in all the world—saving the souls of our Father's children. It is important that each member know his or her duties and be dedicated and committed in carrying them out in a manner that is pleasing to the Lord. It is important that all concerned have vision of the total job to be done and his or her role with respect thereto. It is important that we marshall all the resources and get them working together in a corre-

lated way so the Church can reach its full potential in helping the Lord bring to pass the immortality and eternal life of man. Our goal is perfection for all of God's children who will listen, accept, and live the gospel.

May we be successful in this, our greatest responsibility, is my humble prayer, in the name of the Lord, Jesus Christ. Amen.

President N. Eldon Tanner

We have just listened to Elder William H. Bennett of the First Quorum of the Seventy.

Elder Marion D. Hanks of the First Council of the Seventy will be our next speaker. He will be followed by President Ezra Taft Benson of the Council of the Twelve.

Elder Marion D. Hanks

Of the First Council of the Seventy

The poet has supplied a line that will suffice me today, though there is much I would wish to say. "We shall not cease from exploration," he wrote, "And the end of all our exploring/Will be to arrive where we started/And know the place for the first time."

I come again to the work of the Seventy with greater capacity to appreciate the significance and sacredness of a calling which the Lord in the revelation talks of in terms of "special witnesses." (D&C 107:25.) There could be no holier commission.

"What do ye more than others?"

In his great sermon this morning, Elder Hunter referred us to the Savior's quotations in His response to Lucifer,

from scriptures which in His day were already ancient.

"Ye have heard that it was said by them of old time, Thou shalt not kill" (Matt. 5:21), He said. "But I say unto you . . ." (Matt. 5:22), and then He broadened the issue; He spoke of matters which those who listened recognized as applying to them. Probably they had not been guilty of killing, but had they been angry with a brother without cause? "It was said by them of old time, Thou shalt not commit adultery" (Matt. 5:27). But had His hearers offended God by entertaining this sin in their own hearts?

"Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

"But I say unto you, That ye resist

not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." (Matt. 5:38-39.) It had been said of old that one should love his neighbor and hate his enemy, but Christ said that the disciple is to love his enemies, bless others that may curse him, do good to and pray for them which hate or spitefully use him. (See Matt. 5:43-44.)

There are actions that are plainly evil, and with these the true Christian must have no part. But the obligation is greater than that. "What do ye more than others?" (Matt. 5:47) was His question.

Rejoicing

I thought of this as I sat once with a choice person who had been wronged, and in her anguish and anger had herself subsequently acted in error. Her sins were serious, innocent people had suffered, and the road back was difficult. But that was past. In contrition and humiliation she had followed the course to full forgiveness and had received it. There was a serenity of spirit and a sweet radiation of peace about her that made me think of parables of lost sheep and coin and son, and the language in them concerning the joy and rejoicing in heaven over "one sinner that repenteth." (Luke 15:7.)

I said, "You really do understand the joy and rejoicing in heaven, don't you?"

"Yes," she said with a warm smile. Then, not accusing and not condemning, "Brother Hanks, why isn't there more rejoicing in the ward where I live?"

I have pondered that question in my mind and heart.

Paul wrote of such an one: "Ye ought . . . to forgive him, and comfort him, lest perhaps [he] should be swallowed up with overmuch sorrow."

"Wherefore I beseech you that ye would confirm your love toward him." (2 Cor. 2:7-8.)

The Lord expects more

The Lord expects more of the disciple than ordinary response to need, to opportunity, to commandment. He expects more humility, more hearkening, more repenting, more mercy and forgiving and faith, more service and sacrifice.

He taught the lesson many times in many ways. The Samaritan in the parable understood something the priest and the Levite seemed not to know: Where there is a need, I personally have a responsibility to help. There is little use asking who is my neighbor; *I am neighbor to my neighbor in need.* (See Luke 10:30-37.)

In another parable the despised publican understood what the self-righteous Pharisee was not willing to learn: That every one of us needs the mercy of God and will receive it, and be exalted, if we truly humble ourselves before the holiness of God and do His will. He whose obedience or humility is more for the gallery than for God, who seeks to exalt self and not Savior, is not acceptable to Him and shall be brought down. (See Luke 18:10-14.)

Loftier expectations

I was moved with the personal meaning of all of this the other evening when we sat with a group of mentally retarded people and their families and friends. I pondered how much of the strength and time and faith of the Lord had gone into helping handicapped people! The sick, the blind, the lame, the leper, the lost, the emotionally or mentally or spiritually disturbed—these He blessed. Little wonder that Joseph Smith would say, "All the minds and spirits that God ever sent into the world are susceptible of enlargement." (*Teachings of the Prophet Joseph Smith*, p. 354.)

It came to me forcefully that God expects that His handicapped children will be given an opportunity for that enlargement, and that His disciples will

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accept the great responsibility to be concerned that they are. "Bear ye one another's burdens, and so fulfil the law of Christ." (Gal. 6:2.)

"What do ye more than others?"

All through the scriptures the loftier expectation is expressed by the Lord and His apostles: Believe, repent, obey the ordinances, walk in the light of the Spirit, endure in faith—yes! But also, manifest your discipleship in civility, in gentility and tender compassion, in kindness and consideration, in patience and forbearance and refusal to condemn, in forgiveness and mercy.

In the book of Romans we read that the disciples are charged to "be kindly affectioned one to another with brotherly love." "Weep with them that weep." "If it be possible, as much as lieth in you, live peaceably with all men." "Walk honestly." "Be not overcome of evil, but overcome evil with good." (See Rom. 12, 13.)

"Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

"Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself." (Rom. 13:8-9.)

True disciples

There are many true disciples who "do more" than some others of us. I think of a choice lady born with a severely handicapped body and a wonderfully capacious and gracious spirit who, as she accepted an honor for her special contributions to other handicapped persons, spoke of an incident of her childhood. Playmates had called her names that reflected on her physical condition and caused her pain and tears. When she reached home her

father held her in his lap in his big strong arms and wept with her as he explained that he had anticipated that day, and that it would be a crucial one for her, and could be an opportune one if she would learn the lesson that could make her life fruitful and happy. "Sweetheart," he said, "what the children said about you is true, but it wasn't fair and it wasn't kind. You do have a hump on your back and some other serious problems. But that isn't your fault. It isn't your parents' fault or Heavenly Father's fault. It is one of those things that happen in this yet imperfect world. What the boys and girls said is true, but it wasn't fair and it wasn't kind. If all your life you will try to be more fair and more kind to others than some of them may sometimes be to you, then you will be happy, and your life will be full and useful."

"That," she said, "is what I have tried to do—just be more fair and kind to others than some of them have sometimes been to me."

Love God and each other

Pierre de Chardin wrote, "The day will come when after harnessing the wheather, the winds, the tides, gravitation, we shall harness for God the energies of love, and on that day for the second time in the history of the world man will have discovered fire." (In *Toward the Future*.)

In Alfred Noyes' *Watchers of the Skies*, there is a conversation between a friend of the learned astronomer Tycho Brahe and a king who has just learned that the earth moves, is a "sky-tossed ball," and in apprehension speaks: "If earth so lightly move, what of my realm? Oh, what shall now stand sure?" "Naught," was the answer, "in all this world but love. All else is dreamstuff and shall not endure." (Alfred Noyes, *The Torch-Bearers Watchers of the Sky*, New York: Frederick A. Stokes Company, 1922, p. 75.)

All the law is comprehended in this, that we love God and each other.

In the conclusion of Shakespeare's *Julius Caesar*, there is a line worthy of meditation. Brutus, his life near its end, looks upon the body of Cassius and says, "Friends, I owe more tears to this dead man than you shall see me pay." Then, "I shall find time, Cassius, I shall find time." (Act 5, Scene 3.)

Show compassion

All of us, I am sure, will find time to shed our tears. It may be in sorrow and lamentation that we have not measured more nearly to the standard of the Lord's expectation in our concern and compassion for each other—that in learning and speaking much about Him we have never been suffused with the warmth of His loving heart, have never really been His disciple in matters that meant so much to Him.

Our tears will be tears of gladness and rejoicing if somehow, amidst all the

exhortation and admonition, all the searching and the seeking and the running to and fro, we have begun to understand what He meant when He asked of us, "What do ye more than others?" and have lifted our lives therefore to greater concern for each other, to more forgiving and comforting and confirming of our love toward the sorrowing soul, to more honesty and diligence, to more fairness and kindness, and to more joy and rejoicing in the ward where we live when a beloved son or daughter comes home again.

God grant that we may make it so. In the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Marion D. Hanks of the First Council of the Seventy has just spoken to us.

President Ezra Taft Benson of the Quorum of the Twelve Apostles will be our concluding speaker.

President Ezra Taft Benson

Of the Council of the Twelve

Humbly and gratefully I stand before you this afternoon. As president of the Council of Twelve Apostles, I want all to know that we as the Quorum of the Twelve are pleased and in full accord with the action taken this morning in enlarging the First Quorum of Seventy and the reorganization of the First Council of the Seventy.

Our heritage

As we approach the end of our nation's Bicentennial celebration, it is ap-

propriate that we consider our heritage, our citizenship in this great nation, and our membership in the restored church of Christ.

I pay fervent tribute to the forebears who made this possible—the Founding Fathers of this republic and our Mormon pioneers. I pay tribute to their faithful deeds, their noble lives, and their lasting lessons of faith in God, courage, industry, self-reliance, and integrity.

We stand today as beneficiaries of their priceless heritage to us, a heritage

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based on the truth that righteousness brings forth the blessings of God.

May I first pay honor to the founders of our beloved republic.

The Declaration of Independence

The Declaration of Independence to which these great men affixed their signatures is much more than a political document. It constitutes a spiritual manifesto—revelation, if you will—declaring not for this nation only, but for all nations, the source of man's rights. Nephi, a Book of Mormon prophet, foresaw over 2,300 years ago that this event would transpire. The colonies he saw would break with Great Britain and that "the power of the Lord was with [the colonists]," that they "were delivered by the power of God out of the hands of all other nations." (1 Ne. 13:16, 19.)

The Declaration of Independence was to set forth the moral justification of a rebellion against a long-recognized political tradition—the divine right of kings. At issue was the fundamental question of whether men's rights were God-given or whether these rights were to be dispensed by governments to their subjects. This document proclaimed that *all* men have certain inalienable rights. In other words, these rights came from God. Therefore, the colonists were not rebels against political authority, but a free people only exercising their rights before an offending, usurping power. They were thus morally justified to do what they did.

Finally, the document concludes with this pledge. "For the support of this Declaration, with a firm reliance on the protection of divine Providence, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor." (Italics added.)

How prophetic that pledge was to be!

Signers of the Declaration of Independence

Fifty-six men signed the document on August 2, 1776, or, in the case of some, shortly thereafter. They pledged their lives!—and at least nine of them died as a result of the war. If the Revolution had failed, if their fight had come to naught, they would have been hanged as traitors. They pledged their fortunes!—and at least fifteen fulfilled that pledge to support the war effort. They pledged their sacred honor!—best expressed by the noble statement of John Adams. He said: "All that I have, and all that I am, and all that I hope, in this life, I am now ready here to stake upon it; and I leave off as I begun, that live or die, survive or perish, I am for the Declaration. It is my living sentiment, and by the blessing of God it shall be my dying sentiment, Independence, *now*, and *INDEPENDENCE FOR EVER*." (*Works of Daniel Webster*, Boston: Little, Brown & Co., 1877, 17th ed., 1:135.)

How fitting it is that we sing:

*O beautiful for heroes proved
In liberating strife,
Who more than self their country loved,
And mercy more than life!*
"America the Beautiful," *Hymns*, no. 126

We know the signers of the sacred Declaration of Independence and the Founding Fathers, with George Washington at their head, have made appearance in holy places. Apostle Wilford Woodruff was president of the St. George Temple at the time of their appearance and testified that the founders of our republic declared this to him: "We laid the foundation of the government you now enjoy, and we never apostatized from it, but we remained true to it and were faithful to God." (*Journal of Discourses*, 19:229.)

Later, after he became President of

the Church, President Woodruff declared that "those men who laid the foundation of this American government and signed the Declaration of Independence were the best spirits the God of heaven could find on the face of the earth. They were choice spirits, not wicked men. General Washington and all the men who labored for the purpose were inspired of the Lord." (*Conference Report*, April 1898, p. 89.)

Yes, I thank God for the sacrifices and efforts made by these Founding Fathers, whose efforts have brought us the blessings of political liberty and economic prosperity we have today. Their lives should be reminders that we are the blessed beneficiaries of a liberty earned by great sacrifices of property, reputation, and life.

Our Mormon forebears

Other great stalwarts who also pledged lives, possessions, and their sacred honor were the Mormon pioneers. This they did by covenant before God when they came to membership in His kingdom, "to stand as witnesses of God at all times and in all things, and in all places . . . even unto death." (Mosiah 18:9.)

Our Mormon forebears covenanted their lives!—and not a few gave them. The following places hallow the memory of the latter-day martyrs: Jackson County; Crooked River (where one of the Twelve was martyred); Hawn's Mill; Carthage; Nauvoo; and the unmarked graves along the Mormon trail. They gave their fortunes!—and many, if not most, lost their lands, homes, and businesses. They gave their sacred honor!—this by covenant to God.

They came west with the faith that God had "set his hand again the second time" (2 Ne. 21:11) to restore the house of Israel. They knew that they were a part of this great movement. They were converted to the truth that the Church

of Jesus Christ had been restored again on the earth through the instrumentality of a latter-day Prophet, Joseph Smith, and that following his martyrdom, the keys of the priesthood had been continued through Joseph's ordained successor, Brigham Young. They believed themselves to be God-directed and prophet-led. Their conviction inspired their sacrifices.

They came—with indomitable faith and courage, following incredible suffering and adversity. They came—with stamina, with inspired confidence for better days.

Yes, they came—first the main caravan of 143 men, 3 women, and 2 children on July 24, 1847. This trickle of immigrants was followed by the hundreds, then the thousands, all seeking a home in safety. Yes, they came and carved an Eden out of the desert. Their promised land has become our prosperous valleys.

Today we live in a choice land, yes, a land choice above all other lands. We live amid unbounded prosperity—this because of the heritage bequeathed to us by our forebears, a heritage of self-reliance, initiative, personal industry, and faith in God, all in an atmosphere of freedom.

Counsel

Were these Founding Fathers and pioneer forefathers to counsel us today in their fundamental beliefs—so manifest by their acts—what would they say to us?

First: They would counsel us to have faith in God. It was by this faith that both were sustained in their privations, sacrifices, and sufferings. They placed their trust in God. He was their defense, their refuge, and their salvation. Their faith is perhaps best expressed by the founder of our country, George Washington:

"The success, which has hitherto attended our united efforts we owe to

the gracious interposition of Heaven. And to that interposition let us gratefully ascribe the praise of victory, and the blessings of peace." ("To the Executive of New Hampshire, Nov. 3, 1789," *Writings*, 30:453.)

Yes, it was this faith in God which sustained them in their hours of extremity. We, too, will need this same faith in the critical days ahead.

Second: They would counsel us to strengthen our homes and family ties. Though they did not possess our physical comforts, they left their posterity a legacy of something more enduring—a hearthside where parents were close by their children, where daily devotions, family prayer, scripture reading, and the singing of hymns was commonplace. Families worked, worshipped, played, and prayed together. Family home evening, now a once-a-week practice among the Saints, was to our pioneer forebears almost a nightly occurrence.

Can we not see in their examples the solutions to problems threatening families today? Were we to pattern our homes accordingly, divorce would be largely eliminated, children would be welcomed and guided, and love between parents and children would abound. There would be no generation gap. Family unity and solidarity, crowned with love and happiness, would prevail.

Dignity of work

Third: They would counsel us on the dignity of work, to practice thrift, and to be self-sustaining. Theirs was a philosophy that neither the world nor the government owes a man his bread. Man is commanded of God to live by the sweat of his brow, not someone else's. In Thomas Jefferson's First Inaugural Address, he counseled us toward a wise and frugal government, one which "shall not take from the mouth of labor the bread it had earned." (*Inaugural*

Addresses of the Presidents of the United States, U.S. Government Printing Office, 1961, p. 15.)

The Founding Fathers would be in complete agreement with this counsel from Brigham Young, repeated by President Spencer W. Kimball today:

"Beautify your gardens, your houses, your farms; beautify the city. This will make us happy, and produce plenty." (*Discourses of Brigham Young*, comp. John A. Widtsoe, Deseret Book Co., 1954, ed., p. 302.)

"To be slothful, wasteful, lazy and indolent . . . is unrighteous." (*Discourses*, p. 303.)

"Learn to sustain yourselves; lay up grain and flour, and save it against a day of scarcity." (*Discourses*, p. 293.)

"If you cannot obtain all you wish for today, learn to do without." (*Discourses*, p. 293.)

"Be prompt in everything, and especially to pay your debts." (*Discourses*, p. 303.)

Protect our freedoms

And finally: These noble Founders and pioneers—our benefactors—would counsel us to preserve the freedoms granted to us by God. They knew that the foundation of this nation was spiritual, that the source of all our blessings was God. They knew that this nation can only prosper in an atmosphere of freedom.

Those intrepid forebears knew that their righteousness was the indispensable ingredient to liberty, that this was the greatest legacy they could pass on to future generations. They would counsel us to preserve that liberty by alert righteousness. Righteousness is always measured by a nation or an individual keeping the commandments of God.

In the outer office of the Council of the Twelve hangs a painting done by Utah artist Arnold Friberg, depicting George Washington, the Father of Our

Country, on his knees at Valley Forge. That painting symbolizes the faith of our forebears. I wish it could be in every American home.

In the 1940s while serving as the executive officer of the National Council of Farmer Cooperatives in Washington, D.C., I saw in a Hilton Hotel a placard depicting Uncle Sam, representing America, on his knees in humility and prayer. Beneath the placard was the inscription, "Not beaten there by the hammer and sickle, but freely, responsibly, confidently. . . . We need fear nothing or no one save God."

That picture has stayed in my memory ever since: America on her knees in recognition that all our blessings come from God! America on her knees out of a desire to serve the God of this land by keeping His commandments! America on her knees, not driven there in capitulation to some despotic government, but on her knees freely, willingly, gratefully! This is the sovereign remedy to all of our problems and the preservation of our liberties.

Our task today

Yes, those valiant patriots and pioneers left us a great heritage. Are we prepared to do what they did? Will we pledge our lives, our possessions, our sacred honor for future generations and the upbuilding of God's kingdom on the earth?

Hear the challenge made to us—their descendants and benefactors—at the dedication of This Is the Place Monument, at the mouth of Emigration Canyon, July 24, 1947, by President J. Reuben Clark, Jr.:

"Can we keep and preserve what they wrought? Shall we pass on to our children the heritage they left us, or shall we lightly fritter it away? Have we their faith, their bravery, their courage; could we endure their hardships and suffering, make their sacrifices, bear up

under their trials, their sorrows, their tragedies, believe the simple things they knew were true, have the simple faith that worked miracles for them, follow, and not falter or fall by the wayside, where our leaders advance, face the slander and the scorn of an unpopular belief? Can we do the thousands of little and big things that made them the heroic builders of a great Church, a great commonwealth?"

There should be no doubt what our task is today. If we truly cherish the heritage we have received, we must maintain the same virtues and the same character of our stalwart forebears—faith in God, courage, industry, frugality, self-reliance, and integrity. We have the obligation to maintain what those who pledged their lives, their fortunes, and sacred honor gave to future generations. Our opportunity and obligation for doing so is clearly upon us.

As one with you, charged with the responsibility of protecting and perpetuating this noble heritage, I stand today with bowed head and heart overflowing with gratitude. May we begin to repay this debt by preserving and strengthening this heritage in our own lives, in the lives of our children, their children, and generations yet unborn. In the name of Jesus Christ. Amen.

President N. Eldon Tanner

President Ezra Taft Benson of the Council of the Twelve has been our concluding speaker.

A special Welfare Services Meeting will be held at 7 A.M. tomorrow morning (Saturday) in the Tabernacle. General Authorities, Regional Representatives, regional and area Welfare Services leaders, stake presidencies, high councilors involved in welfare production work, bishoprics, and stake and ward Relief Society presidencies are invited to attend.

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KSL Radio and KIRO Radio in Seattle will rebroadcast sessions over extensive distances, beginning at midnight following each Conference day's proceedings.

The singing for this session has been furnished by the Relief Society Combined Choir. We are grateful for the presence of you lovely sisters here today and for the beautiful numbers rendered at this session of the Conference.

With Sister Anna Jean Skidmore conducting and Brother Roy M. Darley at the organ, the Choir will now favor us with "Abide With Me." Following

the singing, the benediction will be offered by Elder Adney Y. Komatsu of the First Quorum of the Seventy who is supervisor of the Japan-Korea Area.

This conference will then be adjourned until ten o'clock tomorrow morning.

The Relief Society Combined Choir sang the number, "Abide With Me."

The benediction was offered by Elder Adney Y. Komatsu, of the First Quorum of the Seventy and supervisor of the Japan-Korea Area.

SECOND DAY MORNING MEETING

THIRD SESSION

The third session of the General Conference commenced at 10:00 A.M. on Saturday, October 2, 1976.

President Spencer W. Kimball presided at and conducted this session.

The choral numbers were provided by the Salt Lake Tabernacle Choir, with Jerold D. Otley conducting and Alexander Schreiner at the organ.

President Kimball opened this session with the following remarks:

President Spencer W. Kimball

We extend welcome to all assembled this morning in this the Third Session of the 146th Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints. We also extend greetings to the many members and friends who are seated in the

overflow congregations in the Assembly Hall and Salt Palace and who are tuned to these proceedings by radio and television. Elders Joseph Anderson and Charles A. Didier are on the stand in the Assembly Hall, and Elders Theodore M. Burton and William R. Bradford are on the stand in the Salt Palace.

There are in attendance officers and members of the Church from many lands who have assembled to worship and counsel together in the traditional setting of the historic Tabernacle on Temple Square in Salt Lake City.

We are grateful to the managers and operators of radio and television stations throughout many parts of the world for the coverage being given to this session of the conference.

The music for this session will be provided by the Tabernacle Choir under the direction of Brother Jerold

Ottley with Alexander Schreiner at the organ.

The Choir will begin this service by singing: "Lo! The Mighty God Appearing."

The invocation will be offered by Elder Loren C. Dunn of the First Quorum of the Seventy and President of the Australia Sydney Mission.

The Tabernacle Choir sang the number, "Lo! The Mighty God Appearing."

The invocation was offered by Elder Loren C. Dunn of the First Quorum of the Seventy and President of the Australia Sydney Mission.

President Kimball

We shall now hear from President Marion G. Romney, Second Counselor in the First Presidency.

President Marion G. Romney

Second Counselor in the First Presidency

My beloved brothers and sisters and friends everywhere: I have in mind saying a few words about honesty this morning.

Dishonesty rampant

By way of introduction, I quote from the address given by President John A. Howard of Rockford College, at the 101st annual commencement exercises of Brigham Young University, April 23, 1976. After noting the appalling rate of crime in our midst, he said:

"The swelling tide of crime is matched by the deluge of dishonesty—and I think that word is adequate and accurate. The tide of crime is matched by the deluge of dishonesty on the part of politicians who promise what they know they cannot deliver and who try to deceive the people into believing that projects can always be paid for out of somebody else's pocket. Wherever one looks a narrow concern for self-advantage seems to prevail over any thought of the well-being of the society.

Principles seem to be overwhelmed by expediency. . . .

"The act of 'ratting' . . . in too many places is now regarded as more offensive than the act of cheating. In many places the honor system, which was once a manifestation of honorable people working together, has been discarded. The old concept of honor based on integrity has . . . yielded to a new code of honor based on dishonesty—also known as honor among thieves, which is, in fact, the source of the term *ratting*." (President John A. Howard, Rockford College, Rockford, Illinois.)

Honesty is basic tenet

In the spring of 1842, Mr. John Wentworth solicited from the Prophet Joseph Smith a statement concerning the history and doctrine of The Church of Jesus Christ of Latter-day Saints. Responding to the request, the Prophet wrote a document which included thirteen paragraphs which we know as "The Articles of Faith of The Church of

Jesus Christ of Latter-day Saints." The last article begins:

"We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men. . . ."

Because the implications of this statement cover about the whole range of human conduct, I shall not here attempt to discuss them all. Rather, I shall limit what I say in these remarks to the first phrase of the article: "We believe in being honest." And since there are endless ways of being honest and dishonest, I shall further limit my remarks to the one definition of honesty which reads: "Honesty implies freedom from lying, stealing, cheating, and bearing false witness." I shall not always attempt to distinguish between lying and bearing false witness, nor between stealing and cheating.

Lying is sin

By way of justification for discussing these matters, I remind you that they are reported with such frequency in the news media that one is constrained to join with the psalmist in his prayer, "Deliver my soul, O Lord, from lying lips, and from a deceitful tongue." (Ps. 120:2.)

"Sin," said Oliver Wendell Holmes, "has many tools, but a lie is the handle which fits them all." (From "The Chambered Nautilus.")

And William Penn counseled, "When thou art obliged to speak, be sure to speak the truth; for equivocation is half-way to lying, as lying the whole way to hell." (From *Fruits of Solitude*.)

"Nothing else," said President J. Reuben Clark, "is quite so despicable or cowardly as a lie, and it is an added iniquity to befall another with an untruth." (South African Mission Bulletin, January 19, 1971.)

Satan—father of lies

Lying was initiated on this earth in the Garden of Eden when Satan told

Eve that she would not die in consequence of partaking of the fruit of the tree of the knowledge of good and evil.

Satan, as a matter of fact, was and is the father of all lies. The Lord said to Moses: "Because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be cast down;

"And he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice." (Moses 4:3-4.)

"Wo unto the liar," said Jacob, the brother of Nephi, "for he shall be thrust down to hell" (2 Ne. 9:34), there to dwell with "the devil, who is the father of all lies" (2 Ne. 2:18).

Lying is so reprehensible that the Lord Himself cannot lie. As long ago as the confusion of tongues at the great tower, the brother of Jared so declared. Having shown him His finger, the Lord asked:

"Sawest thou more than this?"

"And he answered: Nay; Lord, show thyself unto me.

"And the Lord said unto him: Believest thou the words which I shall speak?"

"And he answered: Yea, Lord, I know that thou speakest the truth, for thou art a God of truth, and *canst not lie*." (Eth. 3:9-12; italics added.)

Some two thousand years later, Enos, the son of Jacob, testified to this same truth. Following an all-night vigil praying for forgiveness of his sins, "there came a voice unto [him], saying: Enos, thy sins are forgiven thee, and thou shalt be blessed."

To this Enos responded: "And I, Enos, knew that *God could not lie*; wherefore, my guilt was swept away." (Enos 5, 6; italics added.)

God hates lies

Not only is it impossible for God to lie, but He hates lying.

Solomon, the son of David, says: "These six things doth the Lord hate: yea, seven are an abomination unto him." The first two of the seven which he named are "A proud look, [and] a lying tongue." (Prov. 6:16-17.)

Throughout the scriptures lying is associated with major transgressions. Hosea lists lying with five practices which the Lord said were to bring disaster to Judah.

"Hear the word of the Lord, ye children of Israel," he says, "for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.

"By swearing, and *lying*, and killing, and *stealing*, and committing adultery, they break out, and blood toucheth blood.

"Therefore shall the land mourn, and every one that dwelleth therein shall languish." (Hos. 4:1-3; italics added.)

Ananias and Sapphira

In the case of Ananias and Sapphira, the Lord impressed upon members of the primitive church that retribution for lying may follow immediately. A practice had been introduced among the saints of selling their possessions and distributing the proceeds "unto every man according as he had need. . . .

"But a certain man named Ananias, with Sapphira his wife, sold a possession,

"And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.

"But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy

Ghost, and to keep back part of the price of the land?

"Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

"And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.

"And the young men arose, wound him up, and carried him out, and buried him.

"And it was about the space of three hours after, when his wife, not knowing what was done, came in.

"And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

"Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.

"Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband.

"And great fear came upon all the church, and upon as many as heard these things." (Acts 4:35; 5:1-11.)

Ultimate consequences

Irrespective, however, of immediate consequences, John the Revelator tells of the ultimate consequences to follow the unrepentant liar:

"And I saw a new heaven," he says, "and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell

with them, and they shall be his people, and God himself shall be with them, and be their God.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

"And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

"And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

Now comes the fate of the liar:

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." (Rev. 21:1-8.)

"Thou shalt not lie"

So far in these remarks we have considered several aspects of lying:

1. That Satan is the father of lying and inaugurated the practice in this world when in the Garden of Eden he lied to Eve.

2. That God cannot lie.

3. That God hates lying.

4. That liars are classified with major transgressors.

5. That they languish in this world.

6. That all unrepentant liars "shall have their part in the lake which burneth with fire and brimstone: which is the second death." (Rev. 21:8.)

In the twenty-first verse of section 42 of the Doctrine and Covenants, which the Prophet Joseph Smith specified to be the law of the Church, it is written:

"Thou shalt not lie; he that lieth and will not repent shall be cast out"—meaning, of course, excommunicated from the Church.

The twenty-seventh verse of the same section reads:

"Thou shalt not speak evil of thy neighbor, nor do him any harm."

Remember, brethren and sisters, President Clark's statement: "There is no other armor so strong as truth, none other that will turn aside the shafts of envy, hatred, malice, and all the rest of that great horde of iniquities, as will the simple unadorned truth." (South African Mission Bulletin, January 19, 1971.)

We believe in being honest. May God help us to practice what we believe.

Cheating and stealing

The vices of cheating and stealing are no less common, nor are they less reprehensible than lying. They are condemned in the scriptures with equal emphasis. From Sinai the Lord commanded Israel, and these commands are binding upon us:

"Thou shalt not steal.

"Thou shalt not bear false witness against thy neighbour." (Exod. 20:15-16.)

In the law of the Church as given in this last dispensation, to which we have already referred, the Lord commanded:

"Thou shalt not steal; and he that stealeth and will not repent shall be cast out." (D&C 42:20.)

This means that the unrepentant thief is to be excommunicated from the Church.

Violation of these commandments is reaching appalling proportions in our societies. One source reports that shoplifting alone—to which the prophet referred yesterday and which is one disgusting type of stealing and cheating—is "a billion dollar a year business

in the United States." (*Security Key*, May 1976.)

Another source reports that "seventy percent of all inventory losses are due to employee theft . . . [and that] 76 percent of all employees steal from the companies they work for." (*Deseret News*, Jan. 29, 1976.)

True doctrine

"We believe in being honest."

I bear you my witness, my brothers and sisters, that this doctrine I've been quoting to you is true and is from the Almighty Himself. He has revealed to us in these latter days the principles by which we may prosper, by which we may perfect ourselves, by

which we may rise from the fallen condition in which we are to the condition we must reach in preparation for the return of the Redeemer to the world. I bear my witness to these truths and to the truths of the gospel as it has been revealed and as we teach it, and I do it humbly in the name of Jesus Christ our Redeemer. Amen.

President Spencer W. Kimball

We have just listened to President Marion G. Romney, Second Counselor in the First Presidency. Elder L. Tom Perry of the Council of the Twelve Apostles will now address us. He will be followed by Elder Carlos E. Asay of the First Quorum of the Seventy.

Elder L. Tom Perry

Of the Council of the Twelve

As we approach the end of 1976, it seems appropriate for me to direct my remarks to the Church's participation in the United States of America's observance of its Bicentennial celebration.

America's Bicentennial

I have had the exciting experience for the last three years of being involved with the Church committee organized to assist in planning for proper observance of this event. During the last few weeks we have been assembling a scrapbook to record the history of our activities relating to this celebration. How I have thrilled with the accomplishments each day as new pages have

arrived! Each piece helps build a beautiful picture of how our involvement has satisfied a need, told a story, taught a lesson, and helped to build an appropriate observance of this great event.

The Bicentennial on the national scene has been characterized as a backyard celebration, for there was no center. It happened in the villages, the towns, and the cities throughout all of the land. The same could be said of the Church. The credit for the accomplishment belongs to the individual families, the wards, the stakes, the missions, and the districts.

Now let me thumb through the pages of this incomplete scrapbook and highlight some of the accomplishments for you, realizing there is one-fourth of the history of this year still to be written.

Education

The first section I turn to is entitled "Education." It is filled with books, posters, magazines, lesson manuals, stories, pictures, and descriptions of exciting events. I read an account of sixty special education weeks held throughout the land and designed to teach the participants a love for country and the requirements of being a good citizen. I see the *ENSIGN*, the *NEW ERA*, and the *FRIEND* magazines replete with informative articles about the history of our country and our hope for the future. There is an account of a special "freedom shelf" set up in our bookstores with new and old histories of our country. It is interesting to note that one of these histories especially written to tell the unique story of the restoration of the gospel as a part of the establishment of this nation had a distribution of thousands of copies.

I see copies of a poster series designed to teach of God's hand in the founding of America. It was distributed and displayed in our chapels throughout the country. Most noteworthy has been the distribution of 821,000 copies of a special supplement to the Family Home Evening manual. The demand for this manual far exceeded our supply. In homes across America beautiful lessons have been taught on the purpose and destiny of this land.

Public Communications

There is a section of the scrapbook entitled "Public Communications." Here we find stories of videotape presentations displayed in our visitors centers entitled "God Bless America"; clippings from 1,075 newspaper articles in the United States dealing with how the Church is celebrating the Bicentennial; pictures of eighty-nine dance festivals featuring dances of the colonial

period, the largest having 9,000 participants and playing to between eighty and ninety thousand people. There were pictures of floats sponsored by local Church units in parades in the nation. We have pictures of pageants centered around or incorporating a Bicentennial theme—"This Land of Liberty" in Washington, D.C., and other pageants in Nauvoo, Oakland, Independence, Manti, Cody, Hill Cumorah, and of course "Above All Other Lands" in Salt Lake City. Special billboards told the story of our belief in America. One city even installed a dial telephone number, M-O-R-M-O-N-S. By dialing this number you could get information about our great American family and Church-sponsored events dealing with the Bicentennial.

Special mention should be made of the contribution of the Mormon Youth Symphony and Chorus. Their outstanding program, "America, America, America," was telecast over many public broadcasting stations. How thrilled we were to watch it on television in both Boston and New York this summer. It was exciting to see our Mormon communities holding town meetings to discuss common opportunities to improve cities and towns.

Many letters were received from communities thanking the Church for being part of their Bicentennial celebration. Several were received with almost identical messages of thanks as follows: "We were struggling with our Bicentennial program. We were deadlocked in controversy over allocating our meager financial resources to so many proposed projects. One night as we met in one of our committee meetings trying to get our program moving forward, a representative from your Church called and offered their support. They expressed their love for America and wanted to participate in its 200th birthday celebration. They suggested a program they wanted to sponsor and, much to our surprise, asked for no funding. The spirit of this group was

carried forward into our meeting and literally saved our town celebration." Yes, our message was heard loud and clear, thanks to our Public Communications organization.

Primary Association

One of the most exciting sections of the scrapbook is under the label of "Primary," our children's organization. Thousands of children during this last year have learned to appreciate this nation and what their role will be in preserving our great heritage. From flag-raising ceremonies to fairs, parades, instructions, poems, stories, essays, diaries, scrapbooks, posters, contests, etc., they have learned about our country. A special production of *Listen, My Children* was put on as a unique summer program over 4,000 times.

How I've thrilled to read some of their original works. A beautiful book was received from the Salem Oregon North Stake with hundreds of statements addressing the topic "How I would like to celebrate the nation's 200th birthday." Some of the responses were as follows: "I would like to fly the flag to show my love for our country." "I love you, America." "I would like to have people love everyone and be kind on America's birthday and always." "I would like to keep America clean and beautiful." And then of course, this interesting remark: "I would like to ride my tricycle, draw pictures, eat cake, and not take a nap on the 4th of July."

Youth, Young Adult, Special Interest

Under the next three headings—"Youth," "Young Adult," and "Special Interest"—we find pages full of their accomplishments. I group them as one

because their activities have been interwoven and similar. They have largely been participants in the dance festivals, nineteen original dramatic productions, Heritage Fairs, Bicentennial balls, etc. Most interesting to me was the host of activities participated in by these three organizations and their willingness to give volunteer service to the communities in which they live. From all over America we find articles with bold headings such as "Youth Group Cleans up the Canyon," "Young Adult Organization Paints and Cleans up City Park," "The Special Interests Group Restores Historic Monuments." Our last survey on volunteer service hours made just before the Fourth of July indicates that we had passed the six million man-hour mark. The majority of this service has been contributed by our youth, young adults, and special interest groups. Our hats are off to you for your major accomplishment.

We estimate today that there have been between seven and eight million man-hours of volunteer service by members of the Church since January 1, 1976. We encourage you not to stop now. We expect to be over the ten million man-hour mark by December 31. I still see a need to fix up, clean up, and paint up to make America beautiful.

Relief Society

Yet another section entitled "Relief Society" is illustrated with pictures, programs, songs, and poems. From their headquarters building located at 76 North Main Street came forth a real spirit of '76. Our wives, our mothers, and our single sisters have put their tender hands on compresses to relieve suffering; industrious fingers to needles, brushes, pencils, and skillets to revive colonial beauty; to concert halls, chapels, and amphitheatres to thrill our souls with music; to auditoriums, speaker's platforms, and classrooms to

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remind us of the tender role of colonial women and the righteous leadership and thoughtful teaching which must continue to come from womanhood through all ages. With warmth and love we commend the Relief Society for well over 3,000 special events which contributed to our Bicentennial.

Other organizations

The scrapbook is too full to mention all of the organizations and events which have come from the Church's contribution to this great celebration. To the general, regional, stake, ward, mission, district, and branch Bicentennial committees, I congratulate you on a job well done. In my travels from coast to coast I have not witnessed a finer performance than that accomplished by the Church. Your participation has left no doubt concerning your love for this great land—and your determination to preserve its heritage.

Tabernacle Choir

This report could not be concluded without a special tribute to the great Tabernacle Choir. I knew before this summer that no one could stir the heartbeat of this land with patriotic music more than this organization. This summer I was privileged to see a different side of you. I was with you for six days and nights as you toured Philadelphia, Boston, New York, and Washington, D.C. I watched 350 people, 1,400 pieces of luggage go through a tight and rigid schedule of pack, move, unpack, rehearse, and perform over and over again with a spirit I've never before witnessed. You were happy even when weary; considerate even under pressure; dedicated, determined, and anxious to always be at

your best. This was not for personal gain, but for the contribution you could make in building the Lord's kingdom—with anthems, hymns, and songs. I have discovered your greatness. We know of your artistic talent, which is abundant; but in your spirit I find no equal. May God's blessings continue to be with you in bringing heavenly music to a troubled world.

It was during one of your performances that I found the real spirit of the Bicentennial. On the evening of July third, with the Tabernacle Choir centerstage, surrounded by noted personalities from sports, politics, stage, screen, radio, and television, and in the presence of our prophet and the president of our country, seated side by side (which seemed so significant and appropriate on the eve of our 200th birthday celebration), I witnessed a performance I will never forget. Down the right aisle came a patriot soldier to tell us of the faith and courage required of him to give birth to the land of the free. Down the left aisle came a Mormon pioneer woman announcing herself to be Eliza R. Snow. She told of the industry and sacrifice required of her in building a nation.

A new century

The theme had been forged to guide us through the next hundred years of glorious history. First, to exercise faith in God our Eternal Father and to place our trust in Him as a foundation for all things; second, to have courage to uphold righteousness and be a part of preserving it; third, to be industrious and build for the future; fourth, to learn to sacrifice willingly for a brother or sister in need.

Now for a brief moment the pen is in our hand to mark the pages of history. Let us remember the spirit of this glorious celebration with renewed determination to perpetuate the gift of our great heritage. From the dust of an

ancient record we hear again the Lord's declaration to His children: "And now we can behold the decrees of God concerning this land, that it is a land of promise; and whatsoever nation shall possess it shall serve God, or they shall be swept off when the fulness of his wrath shall come upon them. . . . [For this] is the everlasting decree of God." (Eth. 2:9-10.)

As we start a new century, may it be a new beginning of governing with

righteousness based on the eternal laws of God, I humbly pray in the name of Jesus Christ. Amen.

President Spencer W. Kimball

Elder L. Tom Perry of the Council of the Twelve has just spoken to us.

Elder Carlos E. Asay of the First Quorum of the Seventy will now address us.

Elder Carlos E. Asay

Of the First Quorum of the Seventy

I want to take this opportunity to express my love and appreciation to the members of the First Council of the Seventy who were released yesterday. I've appreciated so much their leadership and support these past six months. I also sustain the new members, the new presidents of the First Council, and pledge my full support.

members of the Church, young and old, be influenced and motivated by that special spirit which accompanies the sharing of the gospel of Jesus Christ. Would that all Latter-day Saints had intimate and continuous association with the missionary spirit!

Spirit of missionary work

A few years ago, in a mission presidents seminar, President Hugh B. Brown said: "If God would grant me one wish—just one—it would be this: that each missionary felt and enjoyed the spirit of his calling." He also stated that if all missionaries were blessed to feel this spirit, miraculous things would occur in the world.

If I were granted one wish, it would be similar to President Brown's. My wish, however, would apply to all members of the Church, not just the full-time missionaries. Within my heart is the compelling desire that all

Sons of Mosiah

The spirit of which I speak is best understood by reading the accounts of great missionaries such as the sons of Mosiah. It was their desire that they might impart the word of God to their brethren, the Lamanites. Note the depth of their feelings:

"Now they were desirous that salvation should be declared to every creature, for they could not bear that any human soul should perish; yea, even the very thoughts that any soul should endure endless torment did cause them to quake and tremble.

"And thus did the Spirit of the Lord work upon them." (Mosiah 28:3-4.)

Lehi's dream

This and other scriptures describe a marvelous phenomenon which occurs among men when the light of the gospel illuminates their lives. Almost instinctively, it seems, that light of truth sparks a desire to share. When our minds are expanded by new knowledge, we want others to know; when our spirits are elevated by heavenly influence, we want others to feel; and when our lives are filled with goodness, we want others, particularly those whom we love, to enjoy similar experiences.

You will recall that in Lehi's dream he "beheld a tree, whose fruit was desirable to make one happy." So he went forth, partook of the fruit, and was filled with joy. Then, according to the record, he "began to be desirous that his family should partake of it also; for," he said, "I knew that it was desirable above all other fruit." This fruit motivated Lehi to beckon to his family and "with a loud voice" invite them to come to him and partake. (See 1 Ne. 8: 10-12, 15.)

Concern for others

Not too long ago, I heard the testimony of a new convert—a young man obviously touched by the Spirit. Among other things, he indicated that it was his great desire to share the restored gospel with his family and friends. With tears in his eyes and a quiver in his voice, he said:

"I want them to *know* what I know.

"I want them to *feel* what I feel.

"I want them to *do* what I have done."

There *is* a missionary spirit—a spirit which urges us to live outside ourselves and to be concerned for the welfare of others. And anyone who has ever served an honorable mission, assisted in the conversion of a friend, supported a son or daughter in the mission field, or enjoyed close

associations with missionaries will testify of its reality.

Feel of the Spirit

One of the beautiful dimensions of the proselyting effort is that both parties involved, the teacher and the student, feel of the Spirit and are edified by what takes place. As revealed through the Prophet Joseph Smith, "He that preacheth and he that receiveth, understand one another, and both are edified and rejoice together." (D&C 50:22.)

Listen to what one missionary wrote about teaching and testifying by the power of the Spirit:

"Friday night I had the opportunity of bearing my testimony to an elderly couple and their son. I looked them straight in the eyes and said, 'I know Joseph Smith received an answer to his prayer in the grove.' My heart was filled with that burning feeling. . . . The lesson plan is great and so is [the language], but to bear testimony and have investigators feel of the Spirit is what really matters."

Spirit builds testimony

Permit me to share an experience which I believe illustrates further this edifying process.

A few years ago, some missionaries referred me to a lovely couple to whom they had been teaching the gospel. These people had been taught a number of lessons and had attended church on several occasions. But they were having some difficulty in recognizing a developing testimony.

After some silent praying, I was impressed to ask the husband, "Was prayer an important part of your life before you met the missionaries?"

"No," he replied. "Until recently I seldom prayed."

I then inquired, "Do you pray now?" "Oh yes," he said. "We pray all

the time. We bless the food before each meal; we have family prayers; and I pray frequently about my work."

I commended him for cultivating this habit and invited him to read with me this scripture: "For if ye would hearken unto the Spirit which teacheth a man to pray ye would know that ye must pray; for the evil spirit teacheth not a man to pray." (2 Ne. 32:8.)

My friend quickly admitted that he had been listening to the right spirit.

I then asked the investigator about his knowledge of Christ's teachings, and without hesitation he explained that before his contact with the missionaries his knowledge was very limited. He seemed eager, however, to let me know that the missionaries had taught him some significant things, including the plan of salvation. Once more, I invited him to read with me: "Now, we will compare the word unto a seed. . . . If ye give place, that a seed may be planted in your heart, behold, if it be a true seed, or a good seed, if ye do not cast it out by your unbelief, that ye will resist the Spirit of the Lord, behold, it will begin to swell within your breasts; and when you feel these swelling motions, ye will begin to say within yourselves—It must needs be that this is a good seed, or that the word is good, for it beginneth to enlarge my soul; yea, it beginneth to enlighten my understanding." (Al. 32:28.)

It required little persuasion for my friend to acknowledge that the word was true and good, and that he had felt the Spirit of the Lord.

The third question I directed to his wife. It was: "What kind of companion and father was your husband prior to meeting the missionaries?"

Somewhat reluctantly she answered, "He could have been better—he had a tendency to take me for granted and to neglect the children."

I expressed thanks for her honest answer and suggested that we read together the following: "But he that believeth these things which I have

spoken, him will I visit with the manifestations of my Spirit. . . . For because of my Spirit he shall know that these things are true; for it persuadeth men to do good." (Eth. 4:11.)

She, too, was willing to testify that a new spirit had entered their home and that this same spirit had changed her husband's life.

Finally, I spoke again to the man and asked about his faith in Christ. He confessed that before his meetings with the missionaries, his faith had wavered and that he had entertained serious doubts concerning the Savior. He pointed out that recently his faith had been strengthened because of the teachings and testimonies of the missionaries. I then requested that we read: "For behold, the Spirit of Christ is given to every man, that he may know good from evil; wherefore, I show unto you the way to judge; for everything which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God." (Moro. 7:16.)

Our discussion concluded with an open acknowledgment by my investigator friends that a new and precious spirit had entered their lives. The influence of prayer, the expanded knowledge, the tendency toward goodness, and the rediscovered faith had given them a new perspective and a new purpose for living.

And, as the teacher in this case, I also benefited from the experience. My heart burned within me as I realized that the Spirit had assisted me in recalling relevant scriptures and had prompted me in determining what to say.

Lifting spirit of missionary work

I can attest that there is a lifting spirit associated with missionary service. I'm convinced that each time we walk

our roads to Emmaus with nonmember friends, talking and opening up the scriptures to them, our eyes are opened to added truths and our hearts burn brighter. I'm convinced that each time we extend the right hand to the lame in body and spirit at our gates Beautiful and lift people up, we walk a little straighter and praise God with greater fervor. I'm convinced that each time we visit our Jacob's wells and invite friends to drink of living waters, our thirst is quenched and we draw closer to the Savior of the world.

Missionary experience

Last week I boarded a plane to attend a stake conference in the East. My spirit was sagging and my mood less than desirable. I took my assigned seat, opened my briefcase, and began to work on some materials which were quite pressing. The seat adjacent to mine was vacant, and I found myself hoping that it would not be taken. I wanted to travel undisturbed by conversation and other distractions.

Just before the boarding gate was closed, a very hairy and unkempt young man rushed through the door and took the only remaining seat—the one next to mine. I must admit that this annoyed me. He appeared worldly, smelled worldly, and seemed eager for conversation.

I ignored him and continued with my writing. A short distance into the air, my unwelcomed traveling companion turned to me and said, "I feel that I offend you, and I want to make an explanation." He continued, "I'm from Canada, and I've been attending a mechanics seminar in Utah. The seminar concluded with a workshop, and I've been deep in grease and grime all day. And as you can see and smell, I didn't have time to shower or change clothes before catching the plane. I hope you will forgive me."

Oh, how ashamed I was! Ashamed

that I had been so selfish; ashamed that I had prejudged.

I repented of my feelings and apologized for my thoughts. Then, after a brief introduction, a beautiful gospel conversation ensued. Before we landed in Chicago, we were reading the scriptures together and conversing like old friends. We parted with a warm handshake and the promise that he would receive our missionaries.

I relate this experience to remind myself and you that when we live outside ourselves and attempt to share the gospel, we invite the presence of a beautiful spirit—a spirit which accompanies fervent testimony, scripture reading, and a genuine concern for the souls of men.

Alma's wish

Yes, if I were granted one wish, it would be that people everywhere—member, nonmember, missionaries, and friends alike—would feel and enjoy the missionary spirit. Would that all of us felt as Alma and had the yearning desire to cry, "O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people!" (Al. 29:1.)

In the name of Jesus Christ. Amen.

President Spencer W. Kimball

We have just listened to Elder Carlos E. Asay of the First Quorum of the Seventy.

The congregation and Choir will now join in singing, "Let Us All Press On."

The Tabernacle Choir was joined by the congregation in singing the hymn, "Let Us All Press On."

President Kimball

The Tabernacle Choir will now favor us by singing, "The Morning Breaks." After the singing, Elder John H. Groberg of the First Quorum of the Seventy will address us.

The Tabernacle Choir sang "The Morning Breaks."

President Kimball

Elder John H. Groberg, a member of the First Quorum of the Seventy and Supervisor of the Hawaii-Pacific Islands Area, will now address us. He will be followed by Elder Sterling W. Sill of the First Quorum of the Seventy.

Elder John H. Groberg

Of the First Quorum of the Seventy

My dear brothers and sisters—and significantly that includes everyone—I ask for your faith and prayers, that that which is said and heard may be both said and heard under the influence of the Spirit of God, for I have long since learned that only as the Spirit conveys meaning does permanent good take place.

South Pacific incident

I would like to relate an experience and make an application for our day; for even though this event happened nearly twenty years ago to a small group in the South Pacific, the lesson learned there has become increasingly meaningful with the passage of time and is extremely important today.

I will speak in the first person for I would like to have you relive with me as much as possible this experience.

As a young missionary I was assigned as a district president to

administer the affairs of the Church and preach the gospel in a group of fifteen small, scattered islands. We traveled almost exclusively by sailboat and learned to rely not only on the winds and the currents of the usually friendly seas, but especially on the love of our Father in heaven, as we sailed week after week and month after month from island to island to island. It was a glorious time, full of the normal challenges of seasickness, becalmings, strange languages, foods, and customs. But mostly it was a time of spiritual closeness to our Father in heaven, whose love and goodness so far overshadowed any temporary pain or problems as to make the latter shrink into obscurity.

On one occasion we received word that a missionary was very ill on a somewhat distant island. The weather was threatening but, feeling responsible, and after prayer, we left to investigate the situation. Extra heavy seas slowed our progress, and it was late afternoon before we arrived. The missionary was indeed very ill. Fervent prayer was

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followed by administration, during which the impression came very strongly to get him back to the hospital on the main island, and to do it now!

The weather had deteriorated to the point of a small gale. The seas were heavy, the clouds were thick, the wind was fierce, the hour was late, and the sun was sinking rapidly, betokening a long black night ahead. But the impression was strong—"Get back now"—and one learns to obey the all-important promptings of the Spirit.

There was much concern expressed and much talk about the darkness, the storm, and the formidable reef with its extremely narrow opening to the harbor we were attempting to gain. Some found reason to stay behind; but soon eight persons, including an ill missionary, a very experienced captain, and a somewhat concerned district president, boarded the boat and the spiritually prompted voyage to home base began.

No sooner had we made our commitment to the open seas than the intensity of the storm seemed to increase sevenfold. The small gale now became a major storm. As the sun sank below the horizon, bringing with it darkness and gloom, so also did my spirit seem to sink into the darkness of doubt and apprehension. The thick clouds and driving rain increased the blackness of our already dark universe—no stars, no moon, no rest—only turmoil of sea and body and mind and spirit. And as we toiled on through that fearsome night, I found my spirit communing with the spirit of the father of an afflicted child in the New Testament, as he exclaimed, "Lord, I believe; help thou mine unbelief." (Mark 9:24.) And He did, and He does, and He will. That I know.

As we rolled and tossed closer and closer to the reef, all eyes searched for the light that marked the opening—the only entry to our home. Where was it? The blackness of the night seemed to increase; the fierceness of the raging

elements seemed to know no bounds. The rain slashed at our faces and tore at our eyes—eyes vainly searching for that life-giving light.

Then I heard the chilling sound of the waves crashing and chewing against the reef! It was close—too close. Where was that light? Unless we hit the opening exactly, we would be smashed against the reef and ripped and torn by that thousand-toothed monster. It seemed that all the elements were savagely bent on our total destruction. Our eyes strained against the blackness, but we could not see the light.

"There is the light"

Some began to whimper, others to moan and cry, and one or two even to scream in hysteria. At the height of this panic, when many were pleading to turn to the left or to the right, when the tumultuous elements all but forced us to abandon life and hope, I looked at the captain—and there I saw the face of calmness, the ageless face of wisdom and experience, as his eyes penetrated the darkness ahead. Quietly his weather-roughened lips parted, and without moving his fixed gaze and just perceptibly shifting the wheel, he breathed those life-giving words, "*Ko e Maama e*" ("There is the light!").

I could not see the light, but the captain could see it. And I knew he could see it. Those eyes long experienced in ocean travel were not fooled by the madness of the storm nor were they influenced by the pleadings of those of lesser experience to turn to the left or to the right. And so with one last great swell we were hurtled through the opening and into calmer waters.

The roaring of the reef was now behind us. Its infamous plan of destruction had been foiled. We were in the protected harbor. We were home. Then and only then did we see through the darkness that one small light—exactly

where the captain had said it was. Had we waited until we ourselves could see the light we would have been dashed to pieces, shredded on the reef of unbelief. But trusting in those experienced eyes, we lived.

A great lesson

And so the great lesson: There are those who, through years of experience and training, and by virtue of special divine callings, can see farther and better and more clearly—and can and will save us in those situations where serious injury or death—both spiritual and physical—would be upon us before we ourselves could see.

I sense in the world today an almost exact duplication of that voyage of nearly twenty years ago. We are in the midst of a major storm over moral values that will get worse before we arrive home.

Overpopulation

As just one example: We hear much of the so-called problem of overpopulation, of the possible future horrors it could bring. We hear claim and counterclaim, fancied fact and interpolated figures; we hear the call for so-called “planned families,” for “delayed families,” for “free” abortions, for personal aggrandizement in many ways. Now it is true that we have a sick world on our hands that needs help—but in delivering that patient to help we must not listen to the calculated plan of this or that professor, or to the pleading of some group, or to the hysterical screaming of some faction, or to any combination of manmade philosophies, but only to the calm voice of the prophet as he says, “Have your families in a normal way; accept all the spirits the Lord sees

fit to send you; do not delay your families; always be considerate of one another; have nothing to do with the sin of abortion.” Therein is safety. He will guide us through this or any storm.

Wisdom of Polynesian captain

As I think back, I thank the Lord for that wonderful Polynesian captain who saved my life and the life of the sick missionary I was charged with. I am eternally grateful for his experience (much of which, I am sure, was not pleasant). I am grateful for his wisdom, for his eyes, for his not yielding to the fury of the moment, but steadfastly holding the true course to safety.

I felt at the time that he was more than himself—he was more than the sum total of all of his experience. In some marvelous way at that moment of desperate need, he drew upon a power and a strength from generations of faithful, seagoing people that only those who know Polynesians well can begin to understand. My admiration and love for him and all other faithful descendants of father Lehi knows no bounds.

The strength of the Prophet

In like manner, and with even deeper meaning, I thank the Lord for our great prophet-leader of today. In our moment of great need the Lord has provided one tested and molded and trained and instructed and clothed with divine authority, who in addition to the total of all his experience, which is great, draws upon the strength and power of not only generations of faithful leaders but also of angels and of gods.

Testimony

I bear testimony that I know that God lives. I know that our Father in

heaven loves us. I know that Jesus is the Christ, the Savior of the world. I know that He is our personal Savior, that He is our Friend—and I know He is our Helper: He will help us each personally and individually as we merit that help.

I know that Joseph Smith is a prophet of God. I testify that in our day Spencer W. Kimball is the man whose eyes see the light that can and will save us and the world. When all about us are sinking in darkness and fear and despair, when destruction seems close and the raging fury of men and demons ensnares us in seemingly insoluble problems, listen as he calmly says, "There is

the light. This is the way." I testify that he will so guide us safely home if we will but listen and obey. In the name of Jesus Christ. Amen.

President Spencer W. Kimball

Elder John H. Groberg of the First Quorum of the Seventy has just addressed us.

Elder Sterling W. Sill of the First Quorum of the Seventy will now speak to us. He will be followed by Elder Mark E. Petersen of the Council of the Twelve Apostles.

Elder Sterling W. Sill

Of the First Quorum of the Seventy

Two of the most important events in life are birth and death. And what a thrilling thing it is to be well born, to have goodly parents and live in a godly home! But it may be even more important to die well. Sometime ago in this general conference, I talked about the importance of birth and the life that follows it. This morning I would like to say something about the importance of death and the life that follows it.

To die well

Sometimes we miss one of our best opportunities—to learn to die well—because we think of death as unpleasant. And because we don't like to think about unpleasant things, we sometimes close our minds and turn away our faces. But death doesn't cease to exist just because it is ignored. The ancient Egyptians had a much more logical way of handling this situation when on their great festive occasions they kept constantly on display before the revelers the skeleton of a dead man. That is,

they held up this great image of death before themselves that each one might be continually and constantly reminded that some day he would die.

All shall die

Now I don't want to frighten anyone unduly in this audience this morning, but I would like to point out as gently and as kindly as I can that someday this tremendously important experience of our mortal estate will come to its end. Someone has said that judging by the past there will be very few of us who get out of this world alive. From the very beginning of life, each one of us lives under an irrevocable, unchangeable death sentence, with a guarantee that it will be carried out. The Lord has given us this maximum notice to enable us to adequately prepare for it. And one man indicated this certainty by an inscription on his tombstone saying, "I knew it would happen!"

The other night I reread the old

Grecian tragedy written around the fall of Athens. A Roman general had captured an Athenian philosopher and had told him that he meant to put him to death. The Athenian didn't seem very disturbed and so the Roman thought that probably he didn't understand. And so he said to the Athenian that maybe he didn't know what it meant to die. The Athenian said that he thought he understood it better than the Roman did. And then he said to the Roman, "Thou dost not know what it means to die, for thou dost not know what it means to live. To die is to begin to live. It is to end all stale and weary work to begin a nobler and a better. It is to leave deceitful knaves for the society of gods and goodness."

Death is a graduation

And it has been said that the most important event in life is death. We live to die and then we die to live. Death is a kind of graduation day for life. It is our only means of entrance to our eternal lives. And it seems to me to be a very helpful procedure to spend a little time preliving our death. That is, what kind of person would you like to be when the last hour of your life arrives?

The last hour is the key hour. That is the hour that judges all of the other hours. No one can tell whether or not his life has been successful until his last hour. As Sophocles said, "We must wait till evening to know how pleasant the day has been."

Legend of Faust

Certainly no one could write the life story of Jesus of Nazareth or Judas Iscariot without knowing what happened during their last hour. And I would like to tell you about some of the things that one man thought about during his last hour. This is the old legendary story of Faust. Dr. John Faust died in Wittenberg, Germany, in the year 1540. But twenty-four years before his death, he sold his soul to

Satan. He said to Satan, "If you will aid me for twenty-four years, punishing my enemies and helping my friends, at the end of that time, I will forever deliver up my soul."

Now at that time that seemed like a good idea to Faust. Twenty-four years was a long time. Twenty-four years may last forever. And anyway, what difference did it make what happened after twenty-four years? But Satan, with better perspective, said, "I will wait on Faustus while he lives and he shall buy my service with his soul."

And then the twenty-four years began, and Faust had every experience of good and bad. But almost before he was aware, it was said to Faust as it must be said to everyone of us, "Thine hour is come." Now this is the first time that he had ever thought about the consequences of what he was doing. Only now did he discover how badly he had cheated himself. Then he wanted to revoke the bargain, but that was impossible. And then he prayed and he said, "Oh God, if thou canst have no mercy on my soul, at least grant some end to my incessant pain. Let Faustus live in hell a thousand years or even an hundred thousand, but at last be saved!"

But he knew that, according to his own bargain, even this could never be. And then during his last hour he sat and watched the clock tick off the seconds and finally, just as the hour struck, the last words of Faust before he died were: "Faustus is gone to hell!"

Now if Faust had lived his last hour first, he never would have permitted himself to come to this unprofitable place. I have a relative who, when she reads a novel, always reads the last chapter first. She wants to know before she begins where she is going to be when she gets through. And that is a pretty good idea for life.

Celestial accomplishment

Now I don't know what it would be

like if we sometime discovered that we had missed the goal of life and had allowed ourselves to become only telestial souls. I do know that it would be as far below the celestial as the twinkle of a tiny star is below the blaze of the noonday sun. We know quite a lot about the celestial kingdom. We know that that is the place which God has prepared for those who are valiant in his service and keep all of his commandments. We know quite a lot about celestial beings, as we have had a number of them appear to us upon this earth. And each time they have come, those who have received them have said that they are impossible to describe.

When the Prophet Joseph Smith had his vision of the Father and the Son, he said, "[Their] brightness and glory defy all description." (Joseph Smith 2:17.) That is, we don't have any background of knowledge; there isn't a vocabulary to use in describing a celestial accomplishment.

Celestial beings indescribable

There are some things that we can't describe even in this life. For example, if I tried to describe to you the look in my little granddaughter's eyes on Christmas morning, when she's radiant and expectant and something is shining out through her face, I might have difficulty telling you about it even though I can understand it. I might try by saying she has a light in her eye, or her face beams, or her countenance is aglow. Now none of those things are true, actually. Her eyes are the same color, the same shape, the same size as they were before. But something is shining out through her face that is indescribable.

The Prophet Joseph Smith tried to describe the resurrected Jesus as he saw him in the Kirtland Temple on April 3, 1836. And he said, "His eyes were as a flame of fire." (D&C 110:3.) It isn't a twinkle anymore; I suppose it is now magnified a few million times. I sup-

pose that actually there wasn't any fire there at all, any more than there is a light in my granddaughter's eyes. He is trying to describe something which can't be described. He said, "His face shown above the brightness of the sun"; and that is pretty bright!

Moroni

We sometimes imagine that Jesus is different than we are, but the Prophet Joseph Smith tried to describe his some fifteen or sixteen visits with the angel Moroni. Moroni was a soldier who lived upon our continent. For the last thirty-seven years of his life he lived alone. He said, "My father hath been slain [as well as] all my kinsfolk, and I have not friends nor whither to go." "Wherefore," said he, "I wander whithersoever I can for the safety of mine own life." (Morm. 8:5, Moro. 1:3.)

He didn't have a warm bathroom to go into every morning or someone to get him a good breakfast or provide him with clean clothing. We might imagine that during these many long and lonely years he had allowed his personality to run down a little bit. And then we see him for the last time as he stood there on the edge of his grave, writing us his last paragraph. In closing his great book he said, "And now I bid unto all, farewell. I soon go to rest in the paradise of God, until my spirit and body shall again reunite, and I am brought forth triumphant through the air, to meet you before the pleasing bar of the great Jehovah, the Eternal Judge of both quick and dead." (Moro. 10:34.)

And then there followed a long silence of fourteen centuries. For 1,403 years we heard nothing more, until on the night of September 21, 1823, this same old man, now resurrected and glorified, stood by the bedside of Joseph Smith. And the Prophet tried to describe him as he then appeared. And while he said that was impossible, yet he tried. And here are some of the phrases he used. He said, "His whole

person was glorious beyond description, and his countenance truly like lightning." (Joseph Smith 2:32.) Not only was his person glorious, but even his clothing was brilliant. "Beyond anything earthly I had ever seen," said he, "nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant." (Joseph Smith 2:31.)

Inner beauty

We all know the things that we do to make this body a pleasant habitation. We bathe it and keep it clean; we dress it in the most appropriate clothing. Sometimes we ornament it with jewelry. If we're very wealthy we buy necklaces and bracelets and diamond rings and other things to make this body sparkle and shine and make it a pleasant place. Sometimes we work on it a little bit with cosmetics and eyebrow tweezers. Sometimes we don't help it very much, but we keep working at it all the time.

Now if you think it would be pleasant to be dressed in expensive clothing, what do you think it would be like sometime to be dressed in an expensive body—one that shines like the sun, one that is beautiful beyond all comprehension, with quickened senses, amplified powers of perception, and vastly increased capacity for love, understanding, and happiness. And we might just keep in mind that God runs the most effective beauty parlor ever known in the world.

Socrates was a very homely man,

and he prayed to the Lord and said, "Make me beautiful within." We have all seen plain people who have been made beautiful by the working of a radiant spirituality. A godly spirit will make the plainest body beautiful. Great mental and spiritual qualities transform our bodies into their likeness.

Magnify our callings

And so we come back to the place where we began. What a thrilling experience that we may live well, enabling us to die well and then live with God in the celestial kingdom throughout eternity. The apostle Paul said, we die, "and, behold, we live." (2 Cor. 6:9.)

And I would like to repeat the prayer of a very thoughtful man who said,

*"Great God, I ask thee for no meaner pelf
Than that I may not disappoint myself."*

Thoreau, "A Prayer"

And may God bless us, everyone, that we may magnify our callings and our opportunities. For this I sincerely pray in the name of Jesus Christ. Amen.

President Spencer W. Kimball

He to whom you have just listened is Elder Sterling W. Sill.

Elder Mark E. Petersen of the Council of the Twelve will be our concluding speaker.

Elder Mark E. Petersen

Of the Council of the Twelve

Abraham Lincoln

I would like to talk with you about Abraham Lincoln, man of God.

President Lincoln was one of the great men of all time, and the reason for his greatness was his willingness to acknowledge and obey the Lord.

He believed in God; he lived near to God; he prayed most earnestly and knew for a fact that he was guided by divine inspiration in his important work.

Lincoln was a devout believer in the Bible and read it often. At one time he said:

"I decided a long time ago that it was less difficult to believe that the Bible was what it claimed to be than to disbelieve it. It is a good book for us to obey." (John Wesley Hill, *Abraham Lincoln—Man of God*, New York: G. P. Putnam's Sons, 1927, 4th ed., p. 126.)

Lincoln guided the destinies of the United States during the Civil War period by using the Bible and applying its principles. He exercised faith, and prayer, and deep humility, and out of it all he learned this great fact, as he himself expressed it:

"I have had so many evidences of His [God's] direction, so many instances when I have been controlled by some other power than my own will, that I cannot doubt that this power comes from above. . . . I am satisfied that, when the Almighty wants me to do, or not to do, a particular thing, he finds a way of letting me know it." (Ibid., p. 124.)

God controls nations affairs

Lincoln was convinced that, by and large, God controls the affairs of nations, and that when nations serve the Lord he blesses them; but when they do not, he withdraws his blessings.

Said he:

"It is the duty of Nations as well as of men to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth announced in the Holy Scriptures and proven by all history, that 'those nations only are blessed whose God is the Lord.'" (Ibid., p. 390-91.)

With this in mind he also declared that nations, like individuals, are subject to punishments and chastisements at the hand of God.

He believed that the Civil War was one of the punishments God brought upon America because it tolerated slavery. He knew that slavery was wrong, and that the nation could not endure half slave and half free, and therefore took the necessary steps to free the slaves.

One day he declared: "If we do not do right, God will let us go our own way to ruin; and . . . if we do right, He will lead us safely out of this wilderness, crown our arms with victory and restore our dissevered Union." (Ibid., p. 129.)

And then, thrillingly, he said: "I know I am right, because I know that liberty is right, for Christ teaches it, *and Christ is God*." (Ibid., p. 285-86; italics added.)

Human affairs

Again Lincoln said: "I seem to know that Providence has protected and will protect us against any fatal defeat. All we have to do is to trust the Almighty, and keep on obeying His orders and executing His will." (Ibid., p. 126.)

"That the Almighty . . . directly intervenes in human affairs, is one of the plainest statements in the Bible," the great Civil War leader declared. (Ibid., p. 124.)

Lincoln had seen examples of this very thing as he studied the scriptures. In Deuteronomy, for instance, he read that God had promised the ancient Israelites, as they emerged from Egyptian bondage, that if they would obey the divine commandments, the Lord would make of them the greatest nation on earth.

Archaeologists and historians have fully demonstrated that there were some very great and advanced nations in antiquity; but God would make of the Twelve Tribes the greatest of them

all! However, there was one condition: *if* they would serve the Lord.

Blessings conditioned upon righteousness

In Deuteronomy chapter twenty-eight we read: "It shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high *above all nations of the earth.*" (Deut. 28:1; italics added.)

And again the Lord said that His purpose for ancient Israel was "to make thee high above all nations . . . that thou mayest be an holy people unto the Lord." (Deut. 26:19.)

He promised them liberty and prosperity and immunity from the diseases that plagued other nations. He promised them peace and pledged that the sword would not go through their land, and furthermore that their enemies would be afraid to attack them.

"And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and do them." (Deut. 28:13; see also Lev. 26.)

On the other hand, the Lord declared that if Israel should refuse to obey Him, He would withdraw His blessings and would send punishments upon them so that they would become the least of the nations; they would be the tail and not the head; they would lose their prosperity and eventually be scattered over the world.

Apostacy

And what happened to them? They gazed upon their neighboring nations and envied them and wanted to be like them. They knew that those nations

were evil and idolatrous, but they seemed to have an air of popularity about them; and therefore, the Israelites, blinded by selfishness and pride, still clamored to be like them. Eventually they were—and went down to destruction as did those other nations. They apostatized from the principles God gave them to make them great. They failed to achieve their ultimate potential and suffered the bitter consequences of disobedience. It was a stupendous loss of a magnificent opportunity which could have changed the whole course of history.

The same principle held true in ancient America. Two nations occupied the Western Hemisphere. Both received commandments similar to those given to ancient Israel. Both were told that to prosper in this land they must serve the God of the land, who is Jesus Christ, or they would be swept off.

Lack of faith

But neither nation had sufficient faith to keep the commandments. Both threw to the four winds an opportunity like that offered to ancient Israel—to be mighty in the earth. Both fell into sin, and both were destroyed.

Now what was it that Lincoln said? "It is the duty of Nations as well as of men to own their dependence upon the overruling power of God."

And what else did he say? "Those nations only are blessed whose God is the Lord."

That principle held true in the days of ancient Israel, it held true with the Jaredites and the Nephites, and it holds true today: *only those nations are blessed whose God is the Lord!*

"We have forgotten God"

But Lincoln taught something else. He not only said that the blessings of God are limited to those nations who acknowledge Him, but that likewise,

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only those individual persons who serve the Lord receive His blessings.

Remember that he said: It is the duty of both nations *and individuals* to acknowledge their dependence upon the overruling power of God and that they should confess their sins in humble sorrow and seek mercy and forgiveness.

What else did Lincoln say? Almost like a prophet he said: "We have been the recipients of the choicest bounties of heaven; . . . we have grown in number, wealth, and power as no other Nation has ever grown. *But we have forgotten God.* [Italics added.] We have forgotten the gracious hand which preserved us in peace and multiplied and enriched and strengthened us, and we have vainly imagined, in the deceitfulness of our hearts that all these blessings were produced by some superior wisdom and virtue of our own. . . . We have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God who made us." (Hill, p. 391.)

And then Lincoln continued: "It behooves us, then, to humble ourselves before the offended power, to confess our . . . sins, and to pray for clemency and forgiveness." (Ibid.)

Have we the courage to do what Lincoln said?

Heaven knows this world is filled with sin and corruption, with pride and arrogance, with selfishness, greed, and avarice. Do we really want to live this way and endure the misery of it all? Can mankind really enjoy filth and wickedness and not seek for the freedom and exhilaration of cleanliness?

Freedom in righteousness

This kind of freedom can only be found in righteousness. Filth and wickedness bring only slavery, degradation, and death.

The Savior at one time spoke of the salt that gives savor to mankind. He spoke also of the salt that loses its savor.

Old Testament prophets spoke of a "sweet savor," too; but they also spoke of the savor "that stinketh," which is the ghastly stench of wickedness.

Individual responsibility

Every nation is made up of its individual citizens. When its citizens are evil, the nation is evil. When they are righteous we have an upright nation.

Then righteousness must begin with each person. Each must regard himself as a part of the salt of the earth which is intended to give a sweet savor to his fellowmen. Especially should every follower of Christ be as salt that provides a sweet savor.

But we must remember the Lord's warning: "If the salt have lost his savor wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." (Matt. 5:13.)

And again, what was it Lincoln said? "If we do not do right, God will let us go on our own way to ruin." And that is true, for God will force no man to heaven.

Savor can be lost

But the Lord was more forceful than was Lincoln, and declared that disobedience is an affront to Him. The savor that the wicked give off becomes a stench in His face. It is the savor "that stinketh."

I ask you, how do we lose the savor that followers of the Lord should have? We lose it as we cease to serve Him, or even by becoming casual in our obedience.

For example, if we become careless about attending our meetings, do we not lose some of the savor that good salt should have?

If we neglect our prayers, our tithes and offerings, what becomes of our savor?

President Kimball the day before yesterday asked if we do not share the

gospel with our neighbors, what becomes of our savor?

If we violate God's holy Sabbath day, does that cause a sweet savor to arise from us, or do we cast a stench into His face?

If we are dishonest, unkind, or vengeful, do we not offend the Deity?

And if we lose our virtue—that priceless gift of chastity—what becomes of our savor? Is not cleanliness next to godliness? Does not filth banish purity? Does not unchastity insult the Lord? Is it not a “savor that stinketh”?

If we are guilty of infidelity in our family, or are otherwise cruel in our home, do we exude a sweet savor or a stench?

If we oppose Church policies and defy our chosen leaders, what becomes of our “sweet savor”? Can there be any sweetness in disloyalty?

If we withdraw from the Church and accept the destructive teachings of false prophets, do we not abdicate our place in the Lord's kingdom? And does that give the Lord a sweet savor?

Two spirits

When speaking of the preservation of our place in the Kingdom of God, President Heber J. Grant said:

“I have seen men, no matter how high the position . . . they have reached, neglect their duties and turn away, and become enemies of the Church” because they did not keep the commandments of God. “My most earnest prayer,” President Grant continued, “is that every man and every woman will get it into his or her heart that they are in very deed the architects of their lives. . . . There are two spirits striving with all of us. There is no labor in which we engage but that there is a spirit telling us, ‘Oh, you do not need to do that; it is a waste of time, and you ought to be engaged in something else.’

“On the other hand,” President Grant continued, “there is a still small voice telling us what is right, and if we listen to that still small voice we shall

grow and increase in strength and power, in testimony and in ability not only to live the gospel but to inspire others to do so.” (*Improvement Era*, Dec. 1937, p. 735.)

Trust the Lord

And again Lincoln said: “Remember to call upon and confide in our great and good and merciful Maker, Who will not turn away from [us] in any extremity. He notes the fall of the sparrow, and numbers the hairs of our heads. He will not forget the dying man who puts his trust in Him.” (Hill, p. 334.)

May we have sufficient common sense to trust and obey the Lord our God! It is the only way to security, both for nations and for individuals. To this I testify, in the sacred name of Jesus Christ. Amen.

President Spencer W. Kimball

Elder Mark E. Petersen of the Council of the Twelve has been the concluding speaker.

The singing for this session has been furnished by the Tabernacle Choir. We are grateful to these superb musicians for the spiritual tone their singing has brought to this meeting.

With Brother Jerold Ottley conducting and Brother Alexander Schreiner at the organ, the Choir will sing in closing, “This is a Choice Land,” and “Sing We Now At Parting.”

Following the singing, the Benediction will be offered by Elder Gene R. Cook of the First Quorum of the Seventy and President of the Uruguay Montevideo Mission.

This conference will then be adjourned until 2 P.M. this afternoon.

The Choir sang the hymns, “This is a Choice Land,” and “Sing We Now at Parting.”

Elder Gene R. Cook of the First Quorum of the Seventy gave the benediction.

SECOND DAY AFTERNOON MEETING

FOURTH SESSION

The fourth session of the General Conference began at 2:00 o'clock P.M. on Saturday, October 2, 1976.

President Spencer W. Kimball presided at this session and President Marion G. Romney, Second Counselor in the First Presidency, conducted.

Music was provided by the Mormon Youth Chorus with Robert C. Bowden conducting and Roy M. Darley at the organ.

President Romney made the following remarks at the beginning of the meeting:

President Marion G. Romney

We welcome all assembled in the historic Tabernacle on Temple Square in this the Fourth Session of the 146th Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints. We also welcome the many members of the Church and friends tuned to these proceedings by radio and television. President Spencer W. Kimball, who presides at this and all other sessions of the Conference, has asked me to conduct this session. We note that there are overflow congregations in the Assembly Hall, where Elders James A. Cullimore and Gene R. Cook preside, and in the Salt Palace, where Elders Eldred G. Smith and George P. Lee preside.

We are pleased to acknowledge special guests present this afternoon—government and education leaders, as well as regional representatives, stake and temple presidencies, patriarchs, bishops and officers and members of the general boards and committees.

We sincerely thank the owners and operators of numerous radio and television stations for the extensive coverage they have given to the proceedings of

this conference, originating with KSL in Salt Lake City.

Countries in Europe, South and Central America, Mexico, Africa, and parts of Asia will be able to receive broadcasts of these proceedings over International Short-wave Radio.

The General Priesthood Meeting to be held this evening will be transmitted over closed-circuit from the Salt Lake Tabernacle to over 230,000 men of the Priesthood assembled in approximately 1065 buildings throughout the United States, Canada, Australia, New Zealand, Japan, Korea, Okinawa, and the Philippines, and by way of closed circuit television to the Assembly Hall, Salt Palace, and to 12 stake buildings in Salt Lake City and on the Brigham Young University campus.

The music this afternoon will be provided by the Mormon Youth Chorus under the direction of Brother Robert C. Bowden with Brother Roy M. Darley at the organ.

The Choir will begin this service by singing: "How Gentle God's Commands."

The invocation will be offered by Elder Charles A. Didier, a member of the First Quorum of the Seventy and Supervisor of the Europe West Area.

The Mormon Youth Chorus sang the number "How Gentle God's Commands."

The invocation was offered by Elder Charles A. Didier, a member of the First Quorum of the Seventy and Supervisor of the Europe West Area.

President Marion G. Romney

The Choir will now sing: "Shall The Youth of Zion Falter?"

Following the singing, Elder Thomas S. Monson of the Council of the Twelve will be our first speaker.

The Mormon Yough Chorus sang the number "Shall The Youth of Zion Falter?"

President Romney

Elder Thomas S. Monson of the Council of the Twelve will be our first speaker. He will be followed by Elder Paul H. Dunn of the First Council of the Seventy.

Elder Thomas S. Monson

Of the Council of the Twelve

A ribbon of black asphalt wends its way through the mountains of northern Utah into the valley of the Great Salt Lake, then meanders southward on its appointed course. Interstate 15 is its official name. This super freeway carries the output of factories, the products of commerce, and masses of humanity toward appointed destinations.

No destination

Several days ago, while driving to my home, I approached the entrance to Interstate 15. At the on-ramp I noticed three hitchhikers, each one of whom carried a homemade sign which announced his desired destination. One sign read "Los Angeles," while a second carried the designation "Boise." However, it was the third sign which not only caught my attention but caused me to reflect and ponder its message. The hitchhiker had lettered not Los Angeles, California, nor Boise, Idaho, on the cardboard sign which he held aloft. Rather, his sign consisted of but one word and read simply "ANYWHERE."

Here was one who was content to travel in any direction, according to the whim of the driver who stopped to give him a free ride. What an enormous price to pay for such a ride. No plan. No objective. No goal. The road to anywhere is the road to nowhere, and

the road to nowhere leads to dreams sacrificed, opportunities squandered, and a life unfulfilled.

Clearly defined goal

Unlike the youthful hitchhiker, you and I have the God-given gift to choose the direction we go. Indeed, the apostle Paul likened life to a race with a clearly defined goal. To the saints at Corinth he urged: "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain." (1 Cor. 9:24.) In our zeal, let us not overlook the sage counsel from Ecclesiastes: "The race is not to the swift, nor the battle to the strong." (9:11.) Actually, the prize belongs to him who endures to the end.

Each must ask himself the questions: "Where am I going?" "How do I intend to get there?" "Really, what is my divine destiny?"

When I reflect on the race of life, I remember another race, even from childhood days. Perhaps a shared experience from this period will assist in formulating answers to these significant and universally asked questions.

When I was about ten, my boy-friends and I would take pocketknives in hand and from the soft wood of a willow tree fashion small toy boats. With a triangular-shaped cotton sail in

place, each would launch his crude craft in a race down the relatively turbulent waters of the Provo River. We would run along the river's bank and watch the tiny vessels sometimes bobbing violently in the swift current and at other times sailing serenely as the water deepened.

During such a race, we noted that one boat led all the rest toward the appointed finish line. Suddenly, the current carried it too close to a large whirlpool, and the boat heaved to its side and capsized. Around and around it was carried, unable to make its way back into the main current. At last it came to rest at the end of the pool, amid the flotsam and jetsam which surrounded it, held fast by the fingerlike tentacles of the grasping green moss.

The toy boats of childhood had no keel for stability, no rudder to provide direction, and no source of power. Like the hitchhiker, their destination was "ANYWHERE," but inevitably downstream.

Guides for destiny

We have been provided divine attributes to guide our destiny. We entered mortality not to float with the moving currents of life, but with the power to think, to reason, and to achieve.

Our Heavenly Father did not launch us on our eternal journey without providing the means whereby we could receive from Him God-given guidance to ensure our safe return at the end of life's great race. Yes, I speak of prayer. I speak, too, of the whisperings from that still, small voice within each of us; and I do not overlook the holy scriptures, written by mariners who successfully sailed the seas we too must cross.

Visualize

Individual effort will be required of

us. What can we do to prepare? How can we assure a safe voyage?

First, we must visualize our objective. What is our purpose? The Prophet Joseph Smith counseled: "Happiness is the object and design of our existence; and will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God." (*Teachings of the Prophet Joseph Smith*, pp. 255-56.) In this one sentence we are provided not only a well-defined goal, but also the way we might achieve it.

Continuous efforts

Second, we must make continuous effort. Have you noticed that many of the most cherished of God's dealings with His children have been when they were engaged in a proper activity? The visit of the Master to His disciples *on the way to Emmaus*, the good Samaritan *on the road to Jericho*, even Nephi *on his return to Jerusalem*, and Father Lehi *en route to the precious land of promise*. Let us not overlook Joseph Smith *on the way to Carthage*, and Brigham Young *on the vast plains to the valley home of the Saints*.

No detours

Third, we must not detour from our determined course. In our journey we will encounter forks and turnings in the road. There will be the inevitable trials of our faith and the temptations of our times. We simply cannot afford the luxury of a detour, for certain detours lead to destruction and spiritual death. Let us avoid the moral quicksands that threaten on every side, the whirlpools of sin, and the crosscurrents of uninspired philosophies. That clever pied piper called Lucifer still plays his lilting melody and attracts the unsuspecting away from the safety of their chosen pathway, away from the counsel of loving parents, away from the security of

God's teachings. His tune is ever so old, his words ever so sweet. His prize is everlasting. He seeks not the refuse of humanity but the very elect of God. King David listened, then followed, then fell. But then so did Cain in an earlier era, and Judas Iscariot in a later one.

Pay the price

Fourth, to gain the prize we must be willing to pay the price. The apprentice does not become the master craftsman until he has qualified. The lawyer does not practice until he has passed the bar. The doctor does not attend our needs until internship has been completed.

*You are the fellow that has to decide
Whether you'll do it or toss it aside. . . .
Whether you'll try for the goal that's afar
Or just be contented to stay where you
are.*

Edgar A. Guest, "You," *The Light of Faith*,
Chicago: Reilly and Lee, 1926, p. 133.

Let us remember how Saul the persecutor became Paul the proselyter, how Simon, the fisherman, became Peter, the apostle of spiritual power. And let us be mindful that before Easter there had to be a cross.

Our example in the race of life could well be our elder brother, even the Lord. As a small boy, he provided a watchword: "Wist ye not that I must be about my Father's business?" (Luke 2:49.) As a grown man he taught by example compassion, love, obedience, sacrifice, and devotion. To you and to me his summons is still the same: "Come, follow me."

Randall Ellsworth

One who listened and who followed was the Mormon missionary Randall Ellsworth, about whom you may have read in your daily newspaper or watched on the television set in your home.

Six months ago, while serving in

Guatemala as a missionary for The Church of Jesus Christ of Latter-day Saints, Randall Ellsworth survived the devastating earthquake which hurled a beam down on his back, paralyzed his legs, and severely damaged his kidneys.

After receiving emergency medical treatment, Randall was flown to a large hospital near his home in Rockville, Maryland. While confined there, a television newscaster conducted with Randall an interview which I witnessed through the miracle of television. The reporter asked, "Can you walk?" The answer, "Not yet, but I will." "Do you think you will be able to complete your mission?" Came the reply, "Others think not, but I will."

With microphone in hand, the reporter continued: "I understand you have received a special letter containing a get-well message from none other than the president of the United States." "Yes," replied Randall, "I am very grateful to President Ford for his thoughtfulness; but I received another letter, not from the president of my country, but from the president of my church—The Church of Jesus Christ of Latter-day Saints—even President Spencer W. Kimball. This I cherish. With him praying for me, and the prayers of my family, my friends, and my missionary companions, I will return to Guatemala. The Lord wanted me to preach the gospel there for two years, and that's what I intend to do."

I turned to my wife and commented, "He surely must not know the extent of his injuries. Our official medical reports would not permit us to expect such a return to Guatemala."

How grateful am I that the day of faith and the age of miracles are not past history but continue with us even now.

The newspapers and the television cameras directed their attention to more immediate news as the days turned to weeks and the weeks to months. The words of Rudyard Kipling described Randall Ellsworth's situation:

Saturday, October 2

Second Day

*The tumult and the shouting dies;
The Captains and the Kings depart:
Still stands Thine ancient sacrifice,
An humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!*
*Rudyard Kipling's Verse, Garden City, New
York: Doubleday, 1946, p. 327.*

And God did not forget him who possessed an humble and a contrite heart, even Elder Randall Ellsworth. Little by little the feeling in his legs began to return. In his own words, Randall described the recovery: "The thing I did was always to keep busy, always pushing myself. In the hospital I asked to do therapy twice a day instead of just once. I wanted to walk again on my own."

When the Missionary Committee evaluated the amazing medical progress Randall Ellsworth had made, word was sent to him that his return to Guatemala was authorized. Said he, "At first I was so happy I didn't know what to do. Then I went into my bedroom and I started to cry. Then I dropped to my knees and thanked my Heavenly Father."

Two months ago Randall Ellsworth walked aboard the plane that carried him back to the mission to which he was called and back to the people whom he loved. Behind he left a trail of skeptics, a host of doubters, but also hundreds amazed at the power of God, the miracle of faith, and the reward of determination. Ahead lay honest, God-fearing, and earnestly seeking sons and daughters of our Heavenly Father.

They shall hear His word. They shall learn His truth. They shall accept His ordinances. A modern-day Paul, who too overcame his "thorn in the flesh," has returned to teach them the truth, to lead them to life eternal.

Completed journey

Like Randall Ellsworth, may each of us know where he is going, be willing to make the continuous effort required to get there, avoid any detour, and be ready to pay the often very high price of faith and determination to win life's race. Then, as mortality ends, we shall hear the plaudit from our Eternal Judge, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." (Matt. 25:21.)

Each will then have completed his journey, not to a nebulous "ANYWHERE," but to his heavenly home—even eternal life in the celestial kingdom of God.

May such be our goal and our reward is my prayer, in the name of Jesus Christ. Amen.

President Marion G. Romney

Elder Thomas S. Monson of the Council of the Twelve has just spoken to us. We shall now hear from Elder Paul H. Dunn of the First Council of Seventy.

He will be followed by Elder Jacob de Jager of the First Quorum of the Seventy.

Elder Paul H. Dunn

Of the First Council of the Seventy

The great events of this conference have brought back to my remembrance an experience of last December. One of

the physicians who attended my open heart surgery of a few months ago asked if I would participate with him on a

Sunday School program. I followed him at the pulpit. He gave a tremendous address. As he took his seat, I felt prompted to say, because I felt it, "Brothers and sisters, I want you to know that this man has touched my heart very deeply."

"An odd little voice"

The great messages of our presidency, President Kimball and his counselors, and those of the Twelve and others, have touched me deeply. I have reminisced and remembered at this great historic conference. My mind goes back just a week ago when I was privileged to attend a stake conference in Oregon. Lo and behold, in the audience was my very first bishop, a man of great faith and capacity. (I had never known a bishop until I was fifteen years old and had moved to Hollywood, California.) He stood over six feet tall, weighing well over 200 pounds, with a heart to match—and he has never let go since. I remember under his tutelage memorizing this little verse:

"Remember, Paul," he said, "there is an odd little voice always speaking within, and it prompts you to duty and warns you from sin. And what is most strange, it makes itself heard, though it gives not a sound and says never a word. You follow it." And last week he said, "Are you still following it?"

I remember a great, wise teacher who said, "Paul, always keep in mind that a strong man and a waterfall always channel their own paths." And I remember a dad who said, "I gave you a great name; remember, a good name is better than a girdle of gold."

Influence of teachers and leaders

I think every boy and girl ought to have in his or her life a great dad, a marvelous bishop, and wonderful teachers. Many do; some don't. Thank God for a prophet, for leaders of the Church who add that dimension.

I thought of another great man in my life—a coach who has affected my life for eternity. I am pleased to announce that he and I are engaged together in learning more fully the gospel of Jesus Christ in a missionary effort.

Building champions

I will never forget the day I walked into his office, scared to death as fifteen-year-olds are, trying to sign up for a varsity team. I stood outside his door for the better part of five minutes; and then, when I got the courage, I knocked timidly. The voice said, "Come in!" I opened the door and walked in.

He said, "What can I do for you, son?"

I said, "Where do you sign up for varsity baseball?"

He said, "Let me ask you a question—do you want to play ball or be a champion?"

I said, "I came to play ball."

He said, "I'm sorry, we're all filled up."

With a broken heart, I turned and walked out. That wasn't the answer I wanted to hear! I stood in the hall for a minute (thank goodness my dad had taught me courage to keep trying), then plucked up my courage and again knocked on the door. The answer came as before, "Come in!" I walked in.

He said, "Oh, it's you again."

I said, "Yes, sir, maybe you didn't understand my earlier question. I asked you where to sign up for varsity baseball."

He said, "I asked *you* a question. Do you want to play ball or be a champion?"

Well, I knew the other answer hadn't worked, so I said, "I want to be a champion."

"Oh," he said, "sign here." And I did. He said, "We build champions." Then he turned and said, "Have you ever signed a contract before?"

I said, "No, sir, I'm only fifteen."

He said, "At this institution, we commit ourselves to principles."

He took from the bottom drawer of his file a contract already typed, and on it were the standards that we have been listening to in this great conference. He said, "You take that home and read it over with your parents. If you can agree to the conditions, you sign it and bring it back tomorrow." I did. Somehow, I made the team.

Commitment

In the contractual agreement were promises to be the kind of a Latter-day Saint I knew I ought to be. We went through a great, great season. It ended in a tie with our arch-rival high school. The play-off game was to determine the state championship. As we assembled on the field in the last-minute preparation for the great event, the coach had us around the batting cage. As he was making his little pep talk, he stopped in front of me and said, "Oh, by the way, you will pitch the deciding game." My heart dropped! He continued his counsel. And then he stopped in front of our excellent second baseman. Most of you would know him because he went on to play for the Chicago White Sox for a number of years. He said, as he looked, "Jimmy, is that a nicotine stain on your finger?" Jimmy, like the rest of us, had made a commitment to keep his body clean.

Jimmy, looking at his finger, quickly hid his hand and said, embarrassed, "Yes, sir."

The coach said in front of the whole team, "Did you sign a contract with me?"

"Yes, sir."

"And you broke the contract?"

"Yes, sir."

"Do you know the penalty?"

"Yes, sir."

"Would you turn in your uniform? You're through."

I wanted to say, "Coach, tomorrow's the big game." (Jimmy was bat-

ting .385 and hadn't made an error at second base all year.) But the coach was thinking of a boy, not a game. Jimmy turned in his uniform, but the coach kept close to him.

I drew the assignment the next day to pitch against Al Yaliam, who later signed with the New York Yankees for a fabulous bonus. Thirteen innings we went, and he beat me in the thirteenth—1-0. The run came when a ground ball was hit to second where Jimmy normally played. The ball got through a nervous substitute's legs onto the outfield grass and eventually scored an unearned run, which defeated us. And now, years later, I thank God for a great coach who taught me that principles are more important than games.

Teaching moments

As I reflect upon these kinds of experiences and the influence that great men have had on my life, I think of the question that young people quite often ask those of us in these positions, "Why do we hold so many meetings in the Church?" The Lord understood and answered, speaking to you and me, young people, through a prophet: "And now, behold, I give unto you a commandment, that when ye are assembled together ye shall instruct and edify each other." Why? "That ye may know how to act and direct my church." (D&C 43:8.) And I thank God that in this great conference and others that have preceded it we are taught how to act. "We thank thee, O God, for a prophet to guide us in these latter days."

Like many of you, I am frequently before those who are not of our faith, and the challenge is great and wonderful. Not long ago I was given a little honor before a great group of non-Latter-day Saint athletes. In the proceedings of the convention, one of my great idols, a Hall of Famer, was to take the rostrum and speak to us. Being the great athlete that he was, respected by many, I was shocked to hear his language as he

repeatedly took the name of the Lord in vain. As I sat there, I wondered, "What do you do as a Latter-day Saint in these kinds of social situations?" And then I remembered—again, a great influence in my life—the counsel from a prophet and an experience that he had had one time coming out of surgery. An orderly who was wheeling the prophet back to his hospital room on a little metal cart caught his hand between the door and the cart in the elevator and, not thinking, let go with a few adjectives, taking the name of the Lord in vain in the process. And a prophet, sick as he was physically but very well spiritually, lifted his head and said, "Please don't talk that way—that's my best friend."

Those thoughts went through my mind as I listened to my idol. As he concluded and sat down, I put my hand on his knee and said to him, "You're terrific! Did you know that when I was growing up I had you on a high pedestal? But, if I might level with you, tonight you fell off that pedestal."

He said, "Didn't you like my workshop?"

I said, "I loved it. But every time you opened your mouth, you offended me and a lot of other people out there.

I'm going to challenge you tonight, as your friend, to clean up your language."

Courage to share Gospel

I thought of the apostle Paul and Joseph Smith and particularly of a prophet today, Spencer W. Kimball; and I learned on that occasion, as I have on many others, that people really want what you and I have, if we have the courage to give it.

God grant us to have that courage and determination as we go forth, edified and fortified by the influences of great men in our lives, to be an example unto the world. I testify that I know that God lives, that Jesus is the Christ, and that here sits his prophet. In the name of Jesus Christ. Amen.

President Marion G. Romney

Elder Paul H. Dunn of the First Council of the Seventy has just addressed us. We shall now hear from Elder Jacob de Jager, a member of the First Quorum of the Seventy and Supervisor of the Southeast Asia-Philippines Area.

Elder Jacob de Jager

Of the First Quorum of the Seventy

My dear brothers and sisters and friends, I am happy and grateful to be united with you again and pray that the Lord will sustain me as I speak to you today.

Conference time always is a marvelous time! *Conference* is like a magic word that really transforms Salt Lake City and all other places where the words of the leaders of the Church are heard and read.

General Conference

General conference in great measure affects the daily lives of all those that are reached in person, in print, or through the wonders of modern communication. It symbolizes the great spiritual uplift and the importance of the Lord's true church on earth, in accordance with the revelation

given through Joseph Smith, the Prophet:

"And let the work of the gathering be not in haste, nor by flight; but let it be done as it shall be counseled by the elders of the church at the conferences, according to the knowledge which they receive from time to time." (D&C 58:56.)

Area Supervision

It is just six months ago today that I received my new calling, and although time does not permit me to tell you about the many wonderful blessings that have come to me and my family since that event, I do want to thank the Lord publicly for his kindness and mercy to us in our assignment in the Southeast Asia-Philippines area of the Church.

Living and working in Hong Kong have given us great joy and happiness, and I can truly and humbly say that I love my full-time Church work more than any other work that I have ever done before. I have held many fascinating positions in various countries and have had choice business experiences, but there is nothing that compares with the work and the service in the Church. I testify to you that nothing will give a person the enjoyment and satisfaction that he gets from service to his brethren and his fellowmen.

I also want to thank from this pulpit the stake and mission presidents and all those who labor so diligently with them in local leadership positions or as missionaries in my area for their wonderful loyalty and devotion to the work of the Lord. Visiting with them was a great privilege and a remarkable inspiration to me. My faith and my testimony have been strengthened because of their glorious example. Their devotion, their loyalty, their willingness to take care of all Church assignments, and their missionary zeal are truly a great tribute to building our Heavenly Father's kingdom in that part of the

world. I feel very grateful whenever or wherever I can be of assistance by sharing my Church experience with them—strictly in accordance with last year's direction and guidance given by the First Presidency of the Church to all stake and mission presidents, stating:

"The Area Supervisor will help correlate the work of the various representatives of the Church departments in his area and become acquainted with their functions and responsibilities and act as a trouble shooter to assist in solving problems that arise in their area." (Letter from the First Presidency regarding Area Supervisors, Sept. 3, 1975.)

Building the Church in Asia

As matters stand today, there are still a few problems to be solved in building the Church in Asia. Moreover, there are at this moment still 230 million children of our Heavenly Father in the eight missions of the area who must yet hear the message of the restored gospel and accept it through the Holy Spirit of conversion.

"And ye are called to bring to pass the gathering of mine elect; for mine elect hear my voice and harden not their hearts." (D&C 29:7.)

This is a gigantic task for all those involved in building our Heavenly Father's kingdom. But I have heard so many remarkable testimonies about wonderful men and women that have been brought into the Church that I would like to say: "You never know whom you will save."

Experience in Holland

To illustrate my point, I would like to go back in thought to my native Holland where six generations of my father's ancestors lived in the little village of Scheveningen at the seashore. They were fishermen or had other related vocations, like fishing-boat builders, sailmakers, or fishing-net re-

pairmen. Many of them were also involved in the voluntary but hazardous task of lifesaving. They were stouthearted, experienced men who always were ready to man the rowing lifeboats to go on a rescue mission. With every westerly gale that blew, some fishing boats ran into difficulties, and many times the sailors had to cling to the rigging of their stricken ships in a desperate fight to escape inevitable drowning. Year after year the sea claimed its victims.

On one occasion during a severe storm, a ship was in distress, and a rowboat went out to rescue the crew of the fishing boat. The waves were enormous, and each of the men at the oars had to give all his strength and energy to reach the unfortunate sailors in the grim darkness of the night and the heavy rain-storm.

The trip to the wrecked ship was successful, but the rowboat was too small to take the whole crew in one rescue operation. One man had to stay behind on board because there simply was no room for him; the risk that the rescue boat would capsize was too great. When the rescuers made it back to the beach, hundreds of people were waiting for them with torches to guide them in the dreary night. But the same crew could not make the second trip because they were exhausted from their fight with the stormwinds, the waves, and the sweeping rains.

So the local captain of the coast guard asked for volunteers to make a second trip. Among those who stepped forward without hesitation was a nineteen-year-old youth by the name of Hans. With his mother he had come to the beach in his oilskin clothes to watch the rescue operation.

When Hans stepped forward his mother panicked and said, "Hans, please don't go. Your father died at sea when you were four years old and your older brother Pete has been reported missing at sea for more than three months now. You are the only son left to me!"

But Hans said, "Mom, I feel I have to do it. It is my duty." And the mother wept and restlessly started pacing the beach when Hans boarded the rowing boat, took the oars, and disappeared into the night.

After a struggle with the high-going seas that lasted for more than an hour (and to Hans's mother it seemed an eternity), the rowboat came into sight again. When the rescuers had approached the beach close enough so that the captain of the coast guard could reach them by shouting, he cupped his hands around his mouth and called vigorously against the storm, "Did you save him?"

And then the people lighting the sea with their torches saw Hans rise from his rowing bench, and he shouted with all his might, "Yes! And tell Mother it is my brother Pete!"

Saving others

My dear brothers and sisters, many of us have or will soon have nineteen-year-old sons. Their names may be George or Juan Pedro, Guillaume or Heinrich, Paavo or Sing Tong, depending on the country they live in, but let Hans be their example. Let them join the rescue team of missionary workers. You never know whom they will save! It may be the one that on life's billows is tempest tossed or it may even be the one that had been reported missing at life's sea. And when someone is saved through their rescue mission, oh how great shall be their joy with him or her in the kingdom of our Father.

My beloved brothers and sisters, I pray that the Lord may inspire us to be valiant. That means that we also have the personal courage to go on a rescue mission by sharing the gospel with others, bringing the Holy Ghost into their lives. And I do so humbly in the name of Jesus Christ. Amen.

President Marion G. Romney

We have just listened to Elder

Jacob de Jager of the First Quorum of the Seventy, who is Supervisor of the Southeast Asia-Philippines Area.

The congregation and choir will now join in singing, "Now Let Us Rejoice."

After the singing, Elder James E. Faust of the First Council of the Seventy will speak to us.

The Choir and congregation sang, "Now Let Us Rejoice."

President Romney

Elder James E. Faust of the First Council of the Seventy and Supervisor of the South America East Area, will now address us. He will be followed by Elder O. Leslie Stone of the First Quorum of the Seventy.

Elder James E. Faust

Of the First Council of the Seventy

I join with all in acknowledging the greatness of President S. Dilworth Young and his associates of the First Council of the Seventy. I am humbled and honored to be invited to serve in that council and in the First Quorum as well.

South America

It has been interesting to return to this country from South America and see the billboards and signs memorializing a revolution in this country which happened two hundred years ago. In the world I think we need fewer revolutions and more revelations. In my opinion, the greatest change in South America is a spiritual revolution which is coming about as a result of the influence of this Church and of the temple now under construction in São Paulo—and that influence is all within the counsel of Paul to the Ephesians: "the perfecting of the saints, . . . the unity of the faith, and . . . the knowledge of the Son of God." (Eph. 4:12, 13.)

There is a great humility and timidity in my soul as I presume to speak about coming to a personal knowledge of Jesus Christ, the Redeemer of the world and the Son of God.

Personal relationship with the Savior

Recently in South America, a seasoned group of outstanding missionaries was asked, "What is the greatest need in the world?" One wisely responded: "Is not the greatest need in all of the world for every person to have a personal, ongoing, daily, continuing relationship with the Savior?" Having such a relationship can unchain the divinity within us, and nothing can make a greater difference in our lives as we come to know and understand our divine relationship with God.

We should earnestly seek not just to know about the Master, but to strive, as He invited, to be one with Him (see John 17:21), to "be strengthened with might by his Spirit in the inner man" (Eph. 3:16). We may not feel a closeness with Him because we think of Him as being far away, or our relationship may not be sanctifying because we do not think of Him as a real person.

How can we receive the personal blessing of the Master's divine and exalting influence in our own lives? Since our own feelings are sacred to us and cannot be disputed by others, let us begin with those quiet assurances which

occasionally can come to all of us and which we know are true. We cannot always prove these verities to others, yet they come as a form of knowledge. Is this part of the divine which ferments within us, reaching to its source? Is it not like a personal witness of truth flowing through the thin curtain which separates this world from another?

Is there not a yearning to understand in your mind what is in your heart, a feeling which you cannot give utterance to because it is so unspeakably personal? The Master said that this quiet reality can "speak peace to your mind concerning the matter." (D&C 6:23.)

May I suggest five beginning, essential measures which will greatly clear the channel for a daily flow of "living water" from the very source of the spring, even the Redeemer Himself.

Daily communion

First: A daily communion involving prayer. A fervent, sincere prayer is a two-way communication which will do much to bring His Spirit flowing like healing water to help with the trials, hardships, aches, and pains we all face. What is the quality of our secret prayers when only He listens? As we pray, we should think of Him as being close by, full of knowledge, understanding, love, and compassion, the essence of power, and as having great expectations of each of us.

Selfless service

Second: A daily selfless service to another. The followers of the divine Christ have to be weighed on the scales of what their actions are rather than on solemn professions of belief. The true measure is found in Matthew: "Inasmuch as ye have done it unto one of the least of these . . . , ye have done it unto me." (Matt. 25:40.) A wise man observed, "The man who lives by himself and for himself is apt to be corrupted by

the company he keeps." (Charles Henry Parkhurst, quoted in *The International Dictionary of Thoughts*, Chicago: J.G. Ferguson, 1969, p. 659.)

Obedience

Third: A daily striving for an increased obedience and perfection in our lives. "What manner of men ought ye to be? Verily I say unto you, even as I am," said the Savior. (3 Ne. 27:27.) Because of the perfect atonement of Jesus, just men may be made perfect. (See D&C 76:69.)

Acknowledge divinity

Fourth: A daily acknowledgment of His divinity. To have a daily, personal relationship with the Master, we must be His disciples. "For how knoweth a man the master whom he has not served, and who is a stranger unto him, and is far from the thoughts and intents of his heart?" (Mosiah 5:13.)

Study scriptures

Fifth: A daily study of the scriptures. President Kimball has said: "I find that when I get casual in my relationships with divinity and when it seems that no divine ear is listening and no divine voice is speaking, that I am far, far away. If I immerse myself in the scriptures, the distance narrows and the spirituality returns." ("What I Hope You Will Teach My Grandchildren . . .," address to seminary and institute personnel, July 11, 1966.)

Eyewitnesses

For those who have honest doubts let us hear what eyewitnesses had to say about Jesus of Nazareth. The ancient apostles were there. They saw it all. They participated. No one is more worthy of belief than they. Said Peter: "For we have not followed cunningly devised fables, when we made known

unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty." (2 Pet. 1:16.) Said John: "For we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world." (John 4:42.) Modern-day witnesses, Joseph Smith and Sidney Rigdon, declared: "For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father." (D&C 76:23.)

Peter counsels us to be "partakers of the divine nature." (2 Pet. 1:4.) The influence and teaching of the Messiah should have a transcendence over all other interests and concerns in our lives. We must constantly be reaching upward for the riches of eternity, for the kingdom of God is within us. (See Luke 17:21.)

Love of God

Speaking through the Doctrine and Covenants, God promises that you may be told in your minds and in your hearts, of whatsoever you ask, by the Holy Ghost. (See D&C 8:1-2.)

By sanctifying yourselves, the day will come when "he will unveil his face unto you." (D&C 88:68.) "If your eye be single to [His] glory, your whole bodies shall be filled with light, and there shall be no darkness in you; and that body which is filled with light comprehendeth all things." (D&C 88:67.)

In the many trials of life, when we feel abandoned and when sorrow, sin, disappointment, failure, and weakness make us less than we should ever be, there can come the healing salve of the unreserved love in the grace of God. It is a love that forgives and forgets, a love that lifts and blesses. It is a love that sustains a new beginning on a higher level and thereby continues "from grace to grace." (D&C 93:13.)

Spiritual knowledge

President Kimball has said: "The

spiritual knowledge of truth is the electric light illuminating the cavern; the wind and sun dissipating the fog. . . . It is the mansion on the hill replacing the shack in the marshes; the harvester shelving the sickle and cradle. . . . It is the rich nourishing kernels of corn instead of the husks. . . . It is much more than all else. . . ." (Spencer W. Kimball, *Faith Precedes the Miracle*, Deseret Book Co., 1972, p. 14.)

During the years of my life, and often in my present calling, and especially during a recent Gethsemane, I have gone to my knees with a humble spirit to the only place I could for help. I often went in agony of spirit, earnestly pleading with God to sustain me in the work I have come to appreciate more than life itself. I have, on occasion, felt the terrible aloneness of the wounds of the heart, of the sweet agony, the buffetings of Satan, and the encircling warm comfort of the Spirit of the Master.

I have also felt the crushing burden, the self-doubts of inadequacy and unworthiness, the fleeting feeling of being forsaken, then of being reinforced an hundredfold. I have climbed a spiritual Mount Sinai dozens of times seeking to communicate and to receive instructions. It has been as though I have struggled up an almost real Mount of Transfiguration and upon occasion felt great strength and power in the presence of the Divine. A special sacred feeling has been a sustaining influence and often a close companion.

Spiritual stamina

It is my testimony that we are facing difficult times. We must be courageously obedient. My witness is that we will be called upon to prove our spiritual stamina, for the days ahead will be filled with affliction and difficulty. But with the assuring comfort of a personal relationship with the Savior, we will be given a calming courage. From the Divine so near we will receive the quiet assurance:

"My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment;

"And then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes." (D&C 121:7-8.)

Knowledge of the Savior

As I come to a new calling, I recognize that I am a very ordinary man. Yet I gratefully acknowledge one special gift. I have a certain knowledge that Jesus of Nazareth is our Divine Savior. I know that He lives. From my earliest recollection I have had a sure perception of this. As long as I have lived, I have had a simple faith that has never doubted. I have not always understood, yet still I have known through a knowledge that is so sacred to me that I cannot give utterance to it.

I know and I testify with an absolute awareness in every fiber and innermost recess of my being that Jesus is the Christ, the Messiah, the Divine Redeemer, and the Son of God. May we be obedient to His wish, "Come unto me thy Savior" (D&C 19:41). I pray humbly in His holy and sacred name. Amen.

President Marion G. Romney

Elder James E. Faust, who is a member of the First Council of the Seventy and supervisor of the South American East Area, has just addressed us.

Elder O. Leslie Stone of the First Quorum of the Seventy will now speak to us. He will be followed by Elder Henry D. Taylor of the First Quorum of the Seventy.

Elder O. Leslie Stone

Of the First Quorum of the Seventy

My dear brothers and sisters and friends, during the few moments assigned to me, I would like to talk about the responsibilities of parents in the rearing of their children.

"The greatest trust"

To begin I would like to quote President David O. McKay as he had this to say about the responsibility of parents:

"It is said that 'to be trusted is a greater compliment than to be loved.' The greatest trust that can come to a man and woman is the placing in their keeping the life of a little child.

"If a man defaults who is entrusted with other people's funds—whether he be a bank, municipal, or state official—he is apprehended and probably sent to

prison. If a person entrusted with a government secret discloses that secret and betrays his country, he is called a traitor.

"What must the Lord think, then, of parents who, through their own negligence or wilful desire to indulge their selfishness fail properly to rear their children, and thereby prove untrue to the greatest trust that has been given to human beings?" (*Treasures of Life*, Deseret Book Company, 1965, p. 71.)

Delinquent parents

And then he said that among delinquent parents are these:

1. Those who quarrel in the presence of their children;
2. Those who pollute the home atmosphere with vulgarity and profanity;

3. Those whose daily home life does not conform to their Church pretensions;

4. Those who fail to teach obedience to their children;

5. Those who neglect to teach their children religion by saying, "Let them grow up and choose for themselves," thus failing in the discharge of a parental responsibility. (See *Treasures of Life*, pp. 72-74.)

He then asks a question and makes a suggestion: "Parents, how do you measure up? Take a personal inventory and see if you are fulfilling your sacred obligations."

This statement in the Doctrine and Covenants makes clear our responsibility in teaching our children the fundamentals of the gospel:

"Inasmuch as parents have children . . . , that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.

"For this shall be a law unto the inhabitants of Zion." (D&C 68:25-26.)

Note that this does not say the sin be upon the head of the Sunday School, the Primary, or the seminary teacher, but upon the heads of the parents.

Parental responsibility

In speaking on this subject, on one occasion, Elder A. Theodore Tuttle made this significant statement:

"Parental responsibility cannot go unheeded, nor can it be shifted to day-care centers, nor to the schoolroom, nor even to the Church. Family responsibility comes by divine decree. Parents may violate this decree only at the peril of their eternal salvation." ("Altar, Tent, Well," *ENSIGN*, Jan. 1973, p. 67.)

Thus it is made clear to all of us that it is the solemn obligation of every Latter-day Saint parent to do everything within his or her power to instill

in his or her children a knowledge of the gospel and the true purpose of life.

Of course, to do this we must be converted ourselves. If we wish our children to be Latter-day Saints, then we must be Latter-day Saints. President Hugh B. Brown once said, "[we] cannot effectively teach [what we do] not profoundly believe. . . . Our lives and our teachings must not be at variance." (*Eternal Quest*, Bookcraft, 1956, pp. 179, 181.)

Raise children properly

Young parents, prepare yourselves that your children may be properly taught in the ways of the Lord. Teach them faith in the living God. Teach them to pray always, and teach them to keep the laws and commandments the Lord has given us to live by.

On another occasion President Brown said:

"In this age of selfishness and greed, of birth control and barrenness, of easy divorce, broken homes, and juvenile delinquency, in this age of cheap amusements, idleness and lack of discipline, it is well to search for basic values, to call attention to the fact that the home is the nation's most fundamental institution and that mothers are the first professors in that character-building school." (*Vision and Valor*, Bookcraft, 1971, p. 24.)

The home is where we learn what is right, what is good, and what is kind. It is the first school and the first church. The best way to prepare a child for a happy and righteous adult life is to strengthen him during his child life. And happy is the family where this most important trust—that of properly raising the children of that family—is their greatest concern.

Equal to the responsibility we have to provide food and shelter and the necessities of life is the responsibility to set the right example for our children in all that we do.

Let us remember that the parent in

the home influences the behavior patterns, the habits, the opinions, and the beliefs of the children. Most behavior patterns are established early in life, and it is an extremely difficult, slow task to change them later in life.

A great song

There is a great message for parents in the rearing of their children in the song written by Sister Naomi Randall entitled "I Am a Child of God." I think it is one of the greatest songs we have in the Church. We hear it sung all over the world as we visit the children in the Junior Sunday Schools. I would like to quote the lyrics of this song:

*I am a child of God,
And he has sent me here,
Has given me an earthly home
With parents kind and dear.*

*I am a child of God,
And so my needs are great;
Help me to understand his words
Before it grows too late.*

*I am a child of God,
Rich blessings are in store;
If I but learn to do his will
I'll live with him once more.*

*Lead me, guide me, walk beside me,
Help me find the way.
Teach me all that I must do
To live with him someday.*

Sing With Me. B-76

Challenges of youth

Now, as a child grows he becomes more independent. Sometimes teenagers are accused of feeling they have outgrown the need for parents, but, of course, this is a time in life when they need their parents more than ever.

Today our youth are faced with tremendous challenges—and what do they need most?

They need sound knowledge, sensible understanding, a guiding hand. They need real homes that are maintained in a clean and orderly manner. They need fathers who are really fathers and mothers who are mothers in the true sense of the word. They need more than mere progenitors or landlords. They are in need of loving, understanding parents, who give fatherly and motherly care, who put their families first in their lives, and who consider it their fundamental and most important duty to save their own children, to so orient them and their thinking that they will not be swayed by every wind of persuasion which happens to blow in their direction.

These young people are inquisitive, hungering for truth. What they want from us as parents is honest, well-informed answers to their questions, and our very lives should reflect the things we say, so that the teacher and the truth taught will be of the same pattern.

Daniel Webster once said:

"If we work upon marble, it will perish. If we work upon brass, time will efface it. If we rear temples, they will crumble to dust. But if we work upon men's immortal minds, if we imbue them with high principles, with the just fear of God and love of their fellow men, we engrave on those tablets something which . . . will brighten and brighten to all eternity." (Burton Stevenson, *The Home Book of Quotations*, New York: Dodd, Mead & Company, 1934, p. 1312.)

Draw close to parents

Sister Stone and I are the grandparents of sixteen grandchildren, and we can assure you there is nothing in the world more dear to our hearts. We are most grateful for the efforts being made by their parents to bring them up properly.

I encourage you young people to draw close to your parents—let them

help you direct your lives toward righteousness.

The greatest blessings of this life are available to each of us only when we keep the commandments the Lord has given us. And the blessings promised are not just for this life only, but also for all eternity.

Our prophet and leader today, President Spencer W. Kimball, has told us that the price of happiness is to *keep the commandments of God*.

On judgment day, would any of you parents want to be told that you failed to do your part—that you were unworthy servants of the Lord because your lives were poor examples to the spirits He entrusted to your care?

To paraphrase an admonition the Lord has given us: Let your light so shine before your children, that they may see your good works, and glorify your Father which is in heaven. (See Matt. 5:16.)

A glorious promise

As we and our children live the gospel, we make ourselves worthy to receive this great promise recorded in the Doctrine and Covenants: “And, if you

keep my commandments and endure to the end you shall have eternal life, which gift is the greatest of all the gifts of god.” (D&C 14:7.)

What a glorious promise—eternal life. And it *will* be ours if we keep the commandments and endure to the end. The Lord always keeps His promises. Remember that He says in the Doctrine and Covenants:

“I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise.” (D&C 82:10.)

May we all live to bring this promise of eternal life to ourselves and our family. Such wonderful blessings are within our grasp, if we live righteous lives. I so testify in the name of the Lord Jesus Christ. Amen.

President Marion G. Romney

He to whom you have just listened is Elder O. Leslie Stone of the First Quorum of the Seventy.

Elder Henry D. Taylor of the First Quorum of the Seventy will be our next speaker. He will be followed by Elder LeGrand Richards of the Quorum of the Twelve.

Elder Henry D. Taylor

Of the First Quorum of the Seventy

During His ministry here on earth, as the Savior taught the people, He counseled them: “Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.” (John 5:39.)

Study the scriptures

What do we consider to be the scriptures? One dedicated student has explained: “Any message, whether writ-

ten or spoken, that comes from God to man by the power of the Holy Ghost is *scripture*. If it is written and accepted by the Church, it becomes part of the *scriptures or standard works* and ever thereafter may be read and studied with profit.” (Bruce R. McConkie, *Mormon Doctrine*, Bookcraft, 1966, p. 682.)

President Kimball has urged us to study the scriptures when he suggested: “Let us this year seek to read and understand and apply the principles

and inspired counsel found within the [scriptures]. If we do so, we shall discover that our personal *acts* of righteousness will also bring *personal revelation* or *inspiration* when needed into our own lives." ("Always a Convert Church," *ENSIGN*, Sept. 1975, p. 4.)

Read scriptures daily

President Lee recommended a daily reading of the scriptures. He taught us that our testimonies need to be nourished and fed. "If we're not reading the scriptures daily, our testimonies are growing thinner, our spirituality isn't increasing in depth." (Harold B. Lee, Seminar for Regional Representatives of the Council of the Twelve, Dec. 12, 1970.)

Joseph Smith, although but a youth, was an earnest student of the scriptures. In one of the offices in the Church Office Building is a painting showing Joseph seated in a chair in his bedroom with a Bible in his hands. On such an occasion, he undoubtedly read the passage of scripture located in James. This passage gave him the guideline he needed to answer some very grave questions that concerned him. We all know that passage. The passage read: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5.) Joseph Smith accepted this invitation, as he had a most important decision to make. Retiring to a secluded spot in a grove of trees on his father's farm, he knelt and prayed earnestly for an answer to his problem. Unexpectedly he was visited by our Heavenly Father and His Son, the resurrected Lord and Savior, Jesus Christ. This dramatic visitation was his first revelation in this dispensation.

The knowledge and use of the scriptures are important in our lives. A prominent Church educator, many years ago, taught: "The scriptures are sign boards leading to eternal life."

(George H. Brimhall, *Long and Short Range Arrows*, Provo: Brigham Young University Press, 1934, p. 189.)

The standard works

As Latter-day Saints we accept the following scriptures as the standard works of the Church: the Bible (consisting of the Old Testament and the New Testament), the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price, and official statements made by our leaders.

Regarding the Bible: There is a misconception that the Bible is one book instead of a collection of sixty-six books, thirty-nine of which comprise the Old Testament and twenty-seven of which constitute the New Testament. Since the books are so numerous and the period covered so great—about 2,500 years from Moses to John—and since the books are composed by so many writers, there is a vast variety in the materials presented. The first five books of the Old Testament contain an early record of the Hebrew race, and are ascribed to Moses by Josephus and other authorities. These books are called "The Pentateuch." (See B.H. Roberts, *The Seventy's Course in Theology*, Deseret News, 1907, 1:23ff.)

The Book of Mormon, as we know, was translated by Joseph Smith from the golden plates in the custody of the angel Moroni. This book contains the record of the Lord's dealings temporally and spiritually with the ancient peoples who dwelt in the lands of America. It also gives the beautiful account of the appearance of the resurrected Lord and Savior Jesus Christ to the people, which is most inspiring.

The Doctrine and Covenants contains revelations given to Joseph Smith, the Prophet, with some additions by his successors in the presidency of the Church. One edition I examined recently pointed out that certain lessons entitled "Lectures on Faith," which were bound in with the Doctrine and

Covenants in some of its former issues, are not included in this edition. These lessons were prepared for use in the School of the Elders, which was conducted in Kirtland, Ohio, during the winter of 1834-35; but they were never presented to nor accepted by the Church as being otherwise than theological lectures or lessons.

The Pearl of Great Price presently contains "a selection from the revelations, translations, and narrations of Joseph Smith" (Title Page), which includes: First, eight chapters known as the book of Moses. The material contained in the first chapter was revealed in June 1830. The materials in the next seven chapters were revealed in December 1830. Second is the book of Abraham, which consists of five chapters. These were the writings of Abraham and also of Joseph of Egypt. They were translated by Joseph Smith from two rolls of papyrus that were found in coffins with four mummies and were discovered in the catacombs of Egypt by Antonio Sebolo, a celebrated French traveler, in 1831. (See *History of The Church of Jesus Christ of Latter-day Saints*, 2:348.)

Third, in the Pearl of Great Price are the writings of Joseph Smith, taken mainly from his history. Then fourth, the Articles of Faith, taken from the letter the Prophet wrote to John Wentworth, who wished to furnish the information to a friend who was writing a history of the state of New Hampshire. (See *History of The Church*, 4:535.)

New Scriptures

New scriptures have recently been added to the Pearl of Great Price. At the last general conference, held in April 1976, President Tanner made this announcement:

"President Kimball has asked me to read a very important resolution for your sustaining vote. At a meeting of the Council of the First Presidency and

Quorum of the Twelve held in the Salt Lake Temple on March 25, 1976, approval was given to add to the Pearl of Great Price the following two revelations:

"First, a vision of the celestial kingdom given to Joseph Smith, the Prophet, in the Kirtland Temple, on January 21, 1836, which deals with the salvation of those who die without a knowledge of the gospel.

"And second, a vision given to President Joseph F. Smith in Salt Lake City, Utah, on October 3, 1918, showing the visit of the Lord Jesus Christ in the spirit world [between His crucifixion and resurrection] and setting forth the doctrine of the redemption of the dead." (ENSIGN, May 1976, p. 19.)

Revelation

Yesterday as we sustained the General Authorities we sustained designated ones as prophets, seers, and revelators. We firmly believe that they receive revelations from the Lord. President Lee has said: "In this day the scriptures are the purest at their source, just as the waters were purest at the mountain source; the purest word of God, and that least apt to be polluted, is that which comes from the lips of the living prophets who are set up to guide Israel in our own day and time." (Harold B. Lee, *Ye Are the Light of the World*, Deseret Book, 1974, pp. 55-56.)

We should search the scriptures and ponder over the truths contained in them, for they are the words leading to eternal life.

I bear solemn testimony that inspired men are leading the Church today. Let us hearken to their voices and obey their teachings, for which I pray, in the name of the Lord Jesus Christ. Amen.

President Marion G. Romney

Elder Henry D. Taylor of the First

Quorum of the Seventy has just addressed us.

Elder LeGrand Richards of the

Council of the Twelve will be our concluding speaker.

Elder LeGrand Richards

Of the Council of the Twelve

I feel very honored, brothers and sisters, in having been invited to share my testimony and add it to those of all my brethren that have been given in this session and the previous sessions of this conference because, with all my heart and soul, I know this is the Lord's work, that Jesus Christ is the Redeemer of the world, the head of His church, that Joseph Smith was His prophet, for the establishment of His kingdom here upon this earth in the latter days to prepare the way for His second coming.

Blessings

During the summer months, the vacation period, I had to spend a few weeks at home with a little ailment. It gave me an opportunity to read a few books, and I read my patriarchal blessing and the blessings that I received from presidents of the Church when I was set apart as mission president twice; when I was set apart as the Presiding Bishop of the Church; and last of all when President David O. McKay, assisted by his counselors and the members of the Quorum of the Twelve, laid his hands upon my head twenty-four years ago last April in the holy temple and ordained me an apostle of the Lord Jesus Christ.

In the blessing, President McKay gave me a charge that I should be a witness of Him, and that I should bear witness of His divine calling and the divine calling of His prophet Joseph Smith and of the truths of the restored gospel. And my, the joy I have had in these 24 1/2

years trying to respond and be obedient to the charge that President McKay gave me upon that occasion. I have had great joy and happiness therein.

I have come to feel the meaning of the words of the prophet Nephi when he said: "[The Lord] hath filled me with his love, even unto the consuming of my flesh." (2 Ne. 4:21.) Have you ever felt that? When you have gooseflesh all over by the power of the Spirit? I think of the words of the apostle Paul when he said that those who "have tasted the good word of God, and the powers of the world to come,

"If they shall fall away," it would be impossible "to renew them again unto repentance." (Heb. 6:5-6.)

Now from that I get the feeling as Paul expressed it that even here in mortality we can taste of the powers of the world to come.

I have many rich friends. I have never seen any tears of joy flow from their eyes because of anything they had purchased with their money. But I have seen plenty of tears of joy in the eyes of the humble of this earth in the mission field, in testimony meetings, and in His servants under the influence and power of the Spirit of God. So I know that it is real.

When I was a young boy in a little country town, I can remember our Sunday School teacher giving us the words of John the Baptist, when he said that he baptized with water for the forgiveness of sins but he said: "One mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he

shall baptize you with the Holy Ghost and with fire." (Luke 3:16.) I couldn't imagine what that fire meant when I was a boy but I have lived long enough to know. I have been lifted beyond my own natural abilities under the influence and power of the Spirit of the Lord as I have borne witness of the truth of this gospel upon many occasions until it is a part of my very being, and I would like to give you that testimony here today.

Simple truths

Now I have in mind that I would like to say a few words today about a statement of the apostle Paul's. He said: "I fear, lest by any means . . . your minds should be corrupted from the simplicity that is in Christ." (2 Cor. 11:3.) And I tell you throughout the world the minds of men have been corrupted from the simplicity that is in Christ, and they have taught the commandments of men rather than the simple truths revealed in the Lord's holy word.

I think of the words of Isaiah. He said:

"Because they have transgressed the laws, changed the ordinance, broken the everlasting covenant,

"Therefore hath the curse devoured the earth." (Isa. 24:5-6.)

Then I think also of the experience when Emperor Constantine called the Nicea Council, held way back in 325 A.D. when 318 bishops spent four weeks in discussion and debate over the divinity and personality of Jesus Christ and God. Think of that! Their minds were confused and corrupted or else they would have followed the simple teachings of the scriptures and there would have been no need of their spending four weeks in debate to decide that question. Thank the Lord that, through the restoration of the gospel, those simple truths are a part of us and of our great work, and our minds are not corrupted.

Nature of Deity

I will give you another little illustration of what I mean. When I was doing missionary work back in Massachusetts some years ago, and it was near Easter time, I had a conversation in the home of a retired minister. I asked him if he would explain to me his concept of the Deity. He told of the universal feeling and the teachings of the churches, that he believed that the Father and the Son and the Holy Ghost were one God, but a spiritual God—not a physical God—that there was an influence that permeated the earth, the life of the flowers and the trees and so forth.

Then I said: "Well, what are they celebrating Easter for?"

And he said: "The resurrection of Christ."

And I said: "And just what do you mean by that? Did His spirit come back and take possession of His body when the stone was rolled away, and He arose, and when the women came to the sepulchre, there sat an angel, one at the foot and one at the head, and they said: 'Why seek ye the living among the dead? He is not here, but is risen' (Luke 24:5-6)? Then you remember how many times He appeared to the Twelve and then He had them feel the prints in His hands and the wound in His side, and said: 'Handle me, and see; for a spirit hath not flesh and bones, as ye see me have.' (Luke 24:39.) Then He took fish and honeycomb and ate with them. After spending forty days with His disciples, then He ascended to heaven and as He went up, two men in white apparel stood and said: 'Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.'" (Acts 1:11.)

Then I said to this minister: "Now how in the world can you believe in a spirit rather than that personal Christ that went into heaven? Did you feel that He died again, that He should be just an

essence in the world rather than to have that very body that He took up and became the first fruits of the resurrection, which is a reality, and not just a spiritual resurrection?"

The minister thought a minute and then he said: "I have never thought of it like that before."

Corrupted ideas

Now Moses knew that this condition would prevail, for when he went to lead the children of Israel into the promised land, he told them that they would not remain there long, but that they would be scattered among the nations, that they would worship gods made by the hands of men that could neither see, nor hear, nor taste, nor smell. (See Deut. 4:28.) Now isn't that the god of the Christian world today? And Moses knew that this condition would prevail all that long time ago—but he didn't leave it at that. He said that in the latter days (and we live in the latter days) if they should seek after God they should surely find him, and they did.

What a difference between the corrupted idea of the Christ, compared with when Stephen was stoned to death and he gazed into heaven and he saw Jesus standing on the right hand of His Father. How could He stand on His right side or right hand if He had no body? How could He stand if He had no feet? Then compare this also with the marvelous vision of the Prophet Joseph in this dispensation when a light descended from heaven, according to his testimony, brighter than the noon-day sun. In the midst of that glorious light were two heavenly messengers: the Father and the Son. The Father, pointing to the Son, said: "This is My Beloved Son. Hear Him!" (Joseph Smith 2:17.)

That is the simplicity that is in Christ, and if the world would only follow the simple things that I have referred to briefly here today, how

could they believe in just an essence that is everywhere present?

Truth restored

You remember what Jesus said in the Beatitudes? Among other things He said: "For blessed are the pure in heart: for they shall see God." (Matt. 5:8.) According to the corrupted ideas of the Christian world today, what would they hope to see when they see Him if He is just a spirit everywhere present? Would they see the flowers and the plants and the trees? Not so with the Latter-day Saints. We look forward to the day when we will see Him come in power and great glory, and it doesn't make sense to think that He discarded that body that He could be everywhere present, that He and the Father could be the same person.

Well, that is one of the great truths that has come through the restoration of the gospel in these days. I bear witness to that, and I know that He lives. He is at the head of the Church. Like Paul said, the Church is "built upon the foundation of the apostles and prophets, with Jesus Christ himself being the chief corner stone." (Eph. 2:20.) I have a witness that He is at the head of this church, that He is guiding it and directing it, and I don't see how any sane person could study what the Church has accomplished since the days that He appeared with the Father, and then think that it is the work of man.

Joseph Smith

Now speaking of the Prophet Joseph Smith, I want to give you a little testimony. A few years ago when Brother John A. Widtsoe was alive, he gave a series of lectures on the Doctrine and Covenants in the Barrett Hall, and Sister Richards and I attended those lectures. He had Sister Inez Witbeck there—she could read beautifully—and he would say, "Sister Witbeck, read section so-and-so," and then request

certain verses from another section. Then he would stand up and say: "Now you college students, you college professors, could you write anything like that?" Then he would add: "I wish I could." And he had been president of two universities and written textbooks that had been used all over the land. This church has produced many great leaders in finance, industry, and education, but none of them have attempted to contribute what the Prophet Joseph gave although he had scarcely seen the inside of a schoolroom.

In the early days he surrounded himself with many wise men—men who had had college training. Some of them thought that they could write revelations better than the Prophet Joseph did. So the Lord gave them a test. He told the prophet to choose the wisest among them and let him write a revelation equal to the least of those that the Lord had given through the Prophet Joseph, and if he was successful in so doing, he would be under no condemnation if he failed to bear witness of the truth of the revelations He had given through the prophet. But none of them could do it. As I say, smart as our leaders are and have been, none of them can hope to approximate what the Prophet Joseph gave.

Revelations

My testimony is that no man has ever lived upon the face of the earth outside of the Redeemer of the world that has given as much revealed truth to the world as the Prophet Joseph Smith. How could anyone read the Doctrine and Covenants, and study it, and think that Joseph Smith wrote it?

Take this as an illustration—the seventy-sixth section of the Doctrine and Covenants. We read in the Bible that Paul (although he didn't say it was himself) knew a man in Christ Jesus who was caught up into the third heaven—and there can't be a third

heaven without a first and a second—and such an one was caught up into paradise (and then we have a place below that!). But Paul was not permitted to write what he saw, how we should live or how the Lord would judge those that would go to the heaven that he likened to the sun, and the one like unto the moon, and the one like unto the stars, as Brother Sill mentioned here today. (See 2 Cor. 12:2-4; 1 Cor. 15:40-42.)

But that revelation was reserved to be revealed to the prophet of this dispensation and is known as the seventy-sixth section of the Doctrine and Covenants. When the prophet received that revelation, he said: "[It was] a transcript from the records of the eternal world." (*History of The Church of Jesus Christ of Latter-day Saints*, 1:252.) Many of our scriptures were written long before man was upon the earth. That is why we read of Christ, the Lamb slain before the foundation of this earth. Not that He was literally slain, but in the Lord's great eternal plan, He had offered Himself and He was to give His life.

Testimony

Now I pray God to bless all of you—that is only a little start, but oh my! when I think of what the Prophet Joseph has given us in the Doctrine and Covenants, the Pearl of Great Price, the Book of Mormon, and then that marvelous testimony of the three witnesses. How could any sane person, a lover of truth, read that testimony and then not want to know whether that book is true, and then read the promise in the latter part of it, that if any man would read it and ask God, the Eternal Father, in the name of Jesus Christ, having faith that the Lord would manifest the truth of it unto him by the power of the Holy Ghost. (See Moro. 10:4-5.)

I bear witness to that end—that it is the word of God. This is His church—it will triumph in the earth; and as I see

these great area conferences the Brethren are holding, I wouldn't be surprised if it is not too far distant when great multitudes, even congregations, will join the Church, for this is the only way to eternal exaltation.

God bless you all, I pray, and leave you my blessing and witness in the name of the Lord Jesus Christ. Amen.

President Marion G. Romney

Elder LeGrand Richards of the Council of the Twelve has been our concluding speaker.

We remind the brethren of the General Priesthood Meeting which will convene here in the Tabernacle this evening at 7 P.M.

The Sunday Morning Session will be broadcast by many radio and television stations in the Western United States and Canada, and by way of oceanic cable to members assembled in 100 chapels in England, France, Germany, Switzerland, Holland, Belgium, and Austria.

KSL Radio and KIRO Radio at Seattle will rebroadcast sessions over extensive distances, beginning at midnight following each conference day's proceedings.

The nationwide CBS Radio Tabernacle Choir Broadcast tomorrow morning will be from 9:30 to 10:00 A.M. Those desiring to attend this broadcast must be in their seats no later than 9:15 A.M.

The singing for this session has been furnished by the marvelous Mormon Youth Chorus. We are thankful for the presence of you young people here today and for the beautiful numbers you have rendered.

With Brother Robert C. Bowden conducting and Brother Roy M. Darley at the organ, the Chorus will now favor us with: "O Lord God."

Following the singing, the Benediction will be offered by Elder William R. Bradford, a member of the First Quorum of the Seventy and President of the Chile Santiago Mission.

The Chorus sang the number, "O Lord God."

The benediction was pronounced by Elder William R. Bradford of the First Quorum of the Seventy and President of the Chile Santiago Mission.

GENERAL PRIESTHOOD MEETING

FIFTH SESSION

The General Priesthood Meeting convened in the Tabernacle at 7 o'clock P.M. on Saturday, October 2, 1976, with President Spencer W. Kimball presiding and conducting.

A Combined Men's Choir from the Tabernacle Choir and Mormon Youth Chorus provided the music for this session. Brothers Jerold Ottley and

Robert C. Bowden conducted and Robert Cundick was at the organ.

President Kimball made the following opening remarks:

President Spencer W. Kimball

Brethren, we are assembled in the general priesthood session of the 146th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints.

Saturday, October 2

Second Day

These services are being relayed by closed-circuit transmission and will reach members of the priesthood gathered in the Assembly Hall and Salt Palace and in approximately 1065 other separate locations in the United States, Canada, New Zealand, Australia, Japan, Korea, Okinawa, and the Philippines. It is estimated that perhaps 230,000 will participate in this meeting by direct wire.

We have two telegrams here that might be of interest to you from the ends of the earth; one from Hong Kong which says, "Hong Kong saints are grateful. The first time priesthood session. Tests run clear. President Wheat." And the other is from South Africa from President LeBaron and he says: "Conference is tremendous; reception good; many thanks for providing this blessing to us."

We extend our greetings and blessings to all the priesthood members assembled here in the Tabernacle or elsewhere. We commend all members of the priesthood who have made arrangements to participate in this important meeting.

We note that Elders Marion D. Hanks and Rex D. Pinegar are seated on the stand in the Assembly Hall and Elders William H. Bennett and Loren C. Dunn are seated on the stand in the Salt Palace.

The singing during this session will be furnished by the Combined Men's Choir from the Tabernacle Choir and the Mormon Youth Chorus, with Brothers Jerold Ottley and Robert C. Bowden conducting, and Brother Robert Cundick at the organ.

We shall begin this service by the choir singing "Praise Thou the Lord," under the direction of Brother Bowden.

Following the singing, Elder John H. Vandenberg of the First Quorum of the Seventy will offer the invocation.

Elder John H. Vandenberg offered the invocation.

President Kimball

Brother Ottley will now direct the choir in singing "Ye Who Are Called to Labor."

The hymn, "Ye Who Are Called to Labor," was sung by the Combined Men's Choir.

President Kimball

For the benefit of those brethren in outlying areas who may not have heard of the changes in the General Authorities made during the first session of this conference yesterday morning, we announce that all of the incumbent Assistants to the Twelve were called into the First Quorum of Seventy. Four new brethren were called into that quorum, Elders Vaughn J. Featherstone, Dean L. Larsen, Royden G. Derrick and Robert E. Wells, and the First Council of Seventy was restructured with Elders Franklin D. Richards, James E. Faust, J. Thomas Fyans, A. Theodore Tuttle, Neal A. Maxwell, Marion D. Hanks, and Paul H. Dunn being called to serve as the presidency of the first quorum.

With these moves, the three governing quorums of the Church defined by the revelations, that is, the First Presidency, the Quorum of the Twelve Apostles, and the First Quorum of the Seventy have been set in their places as revealed by the Lord. This will make it possible to handle efficiently the present heavy workload, and to prepare for the increasing expansion and acceleration of the work.

Also during the first general session yesterday, Brother J. Richard Clarke, regional representative of the Twelve, was called as the second counselor in the Presiding Bishopric.

The Combined Men's Choir sang "Praise Thou the Lord."

And now we will hear from Elder Boyd K. Packer of the Quorum of the Twelve Apostles, who will be our first

speaker. He will be followed by Elder Rex D. Pinegar of the First Quorum of the Seventy.

Elder Boyd K. Packer

Of the Council of the Twelve

There are present in this priesthood session only brethren. I approach a subject that could not appropriately be discussed if there were others present. I have prayed fervently for inspiration as I speak to young men of Aaronic Priesthood age: to young men only.

I wish to discuss a subject that fathers should discuss with their sons. Because some young men do not have fathers and because some fathers (and some bishops) do not know how to proceed, I approach a very personal subject, one that is important to every young man.

Mortal body

You have been given a mortal body with which to experience earth life. Through it you will be tested. Your body is the instrument of your mind and the foundation of your character. It has within it powers which, if properly used, will contribute greatly to your exaltation. If you use this gift worthily, it will serve you throughout all eternity.

Never be ashamed of your body. No two are just alike. Some young men worry because they think their body is not well proportioned. They think they are too short or too tall or too stout or too thin or too something else. Physical proportions need have little to do with success, particularly spiritual success. Be grateful for your body.

Strive to keep it healthy through proper nourishment, rest, and exercise. Develop your body to full and useful capacity. Develop manly stamina and control. Take nothing into your body

that would harm it. Do not use tobacco, alcohol, drugs, or any other harmful substance.

Complete control

A young man should learn to rule his body. Like his temper, he should keep it always under complete control. That sometimes is not easy to do.

Within your body you have the power of creation. You will one day find a mate and desire greatly to express fully your love with her. The righteous expression of this physical love in marriage is approved of the Lord. She then may conceive and give birth to a boy or a girl, a baby of whom you will be the father.

Sacred power

This is a very sacred power. The Lord has commanded that you use it only with one to whom you are legally and lawfully wedded. He has decreed serious penalties indeed for the misuse of it.

This power begins early in life, with some when you are hardly in your teens. This has a purpose, for with this power come the attributes of manhood. You notice changes in your stature and in your voice; a beard and other masculine characteristics become part of your nature.

Your feelings also change. This physical power will influence you emotionally and spiritually as well. It begins to shape and fit you to look, and feel, and to be what you need to be as a

father. Ambition, courage, physical and emotional and spiritual strength become part of you because you are a man. You become very interested in young women—and want to be with them. This is as it should be.

This power of creation affects your life several years before you should express it fully. You must always guard the power with manly wisdom. You must wait until the time of your marriage to use it.

During that waiting, what do you do with these desires? My boy, you are to control them. You are forbidden to use them now in order that you may use them with worthiness and virtue and fullness of joy at the proper time in life.

Life-generating “factory”

I wish to explain something that will help you understand your young manhood and help you develop self-control. When this power begins to form, it might be likened to having a little factory in your body, one designed to produce the product that can generate life.

This little factory moves quietly into operation as a normal and expected pattern of growth and begins to produce the life-giving substance. It will do so perhaps as long as you live. It works very slowly. That is the way it should be. For the most part, unless you tamper with it, you will hardly be aware that it is working at all.

As you move closer to manhood, this little factory will sometimes produce an oversupply of this substance. The Lord has provided a way for that to be released. It will happen without any help or without any resistance from you. Perhaps, one night you will have a dream. In the course of it the release valve that controls the factory will open and release all that is excess.

The factory and automatic release work on their own schedule. The Lord intended it to be that way. It is to regu-

late itself. This will not happen very often. You may go a longer period of time, and there will be no need for this to occur. When it does, you should not feel guilty. It is the nature of young manhood and is part of becoming a man.

Resist temptation

There is, however, something you should not do. Sometimes a young man does not understand. Perhaps he is encouraged by unwise or unworthy companions to tamper with that factory. He might fondle himself and open that release valve. This you should not do, for if you do that, the little factory will speed up. You will then be tempted again and again to release it. You can quickly be subjected to a habit, one that is not worthy, one that will leave you feeling depressed and feeling guilty. Resist that temptation. Do not be guilty of tampering or playing with this sacred power of creation. Keep it in reserve for the time when it can be righteously employed.

One of you, perhaps, has not fully understood until now. Perhaps your fathers did not talk to you. You may already have been guilty of tampering with these powers. You may even have developed a habit. What do you do then?

First, I want you to know this. If you are struggling with this temptation and perhaps you have not quite been able to resist, the Lord still loves you. It is not anything so wicked nor is it a transgression so great that the Lord would reject you because of it, but it can quickly lead to that kind of transgression. It is not pleasing to the Lord, nor is it pleasing to you. It does not make you feel worthy or clean.

There are ways to conquer such a habit. First of all, you must leave that factory alone long enough for it to slow down. Resisting is not easy. It will take weeks, even months. But you can get the little factory slowed back to where it should be.

I have other suggestions. The power to prevent such habits or to break them rests in your mind, not in your body. Don't let that physical part of you take charge. Stay in control. Condition your body to do the will of your mind. To do this you must keep your mind on worthy thoughts. Divert your thoughts from things that lead you into mischief. Vigorous physical exercise helps young men in many ways. You are most vulnerable when you are idle or when you are discouraged. This is the time to be on guard.

Keep thoughts worthy

I know a way to keep your thoughts worthy. It has helped me, and I explained it on one occasion in a general conference talk. Let me repeat it for you.

Probably the greatest challenge to people of any age, particularly young people, and the most difficult thing you will face in mortal life is to learn to control your thoughts. As a man "thinketh in his heart, so is he." (Proverbs 23:7.) One who can control his thoughts has conquered himself.

When I was about ten years old, we lived in a home surrounded by an orchard. There never seemed to be enough water for the trees. The ditches, always fresh-plowed in the spring, would soon be filled with weeds. One day, in charge of the irrigating turn, I found myself in trouble. As the water moved down the rows choked with weeds, it would flood in every direction. I raced through the puddles trying to build up the bank. As soon as I had one break patched up, there would be another.

A neighbor came through the orchard. He watched for a moment and then with a few vigorous strokes of the shovel he cleared the ditch bottom and allowed the water to course through the channel he had made.

"If you want the water to stay in its course, you'll have to make a place for it to go," he said.

I have come to know that thoughts, like water, will stay on course if we make a place for them to go. Otherwise, our thoughts follow the course of least resistance, always seeking the lower levels.

How to control thoughts

I had been told a hundred times or more as I grew up, that thoughts must be controlled, but no one told me how. I want to tell you young people about one way you can learn to control your thoughts, and it has to do with music.

The mind is like a stage. Except when we are asleep, the curtain is always up. There is always some act being performed on that stage. It may be a comedy, a tragedy, interesting or dull, good or bad; but always there is some act playing on the stage of the mind.

Have you noticed that without any real intent on your part, in the middle of almost any performance, a shady little thought may creep in from the wings and attract your attention? These delinquent thoughts will try to upstage everybody. If you permit them to go on, all thoughts of any virtue will leave the stage. You will be left, because you consented to it, to the influence of unrighteous thoughts.

If you yield to them, they will enact for you on the stage of your mind anything to the limits of your toleration. They may enact a theme of bitterness, jealousy, or hatred. It may be vulgar, immoral, even depraved. When they have the stage, if you let them, they will devise the most clever persuasions to hold your attention. They can make it interesting all right, even convince you that it is innocent—for they are but thoughts.

What do you do at a time like that, when the stage of your mind is commandeered by the imps of unclean thinking, whether they be the gray ones that seem almost clean or the filthy ones which leave no room for doubt? If you can control your thoughts, you can

overcome habits, even degrading personal habits. If you can learn to master them, you will have a happy life.

Sacred music inspires righteous thoughts

This is what I would teach you. Choose from among the sacred music of the Church a favorite hymn, one with words that are uplifting and music that is reverent, one that makes you feel something akin to inspiration. Go over it in your mind carefully. Memorize it. Even though you have had no musical training, you can think through a hymn.

Now, use this hymn as the place for your thoughts to go. Make it your emergency channel. Whenever you find these shady actors have slipped from the sidelines of your thinking onto the stage of your mind, put on this record, as it were. As the music begins and as the words form in your thoughts, the unworthy ones will slip shamefully away. It will change the whole mood on the stage of your mind. Because it is uplifting and clean, the baser thoughts will disappear. For while virtue, by choice, will not associate with filth, evil cannot tolerate the presence of light.

In due time you will find yourself, on occasion, humming the music inwardly. As you retrace your thoughts, you discover some influence from the world about you encouraged an unworthy thought to move on stage in your mind, and the music almost automatically began.

Once you learn to clear the stage of your mind of unworthy thoughts, keep it busy with learning worthwhile things. Change your environment so that you have things about you that will inspire good and uplifting thoughts. Keep busy with things that are righteous.

Fasting and prayer

Another thing will help both to prevent and to overcome such habits. At times of special temptation skip a meal

or two. We call that fasting, you know. It has a powerful effect upon you physically. It diverts some of that physical energy to more ordinary needs. It tempers desire and reduces the temptation. Fasting will help you greatly.

In the scriptures, fasting and prayer are generally mentioned together. Prayer is a powerful instrument to bless young men. If a missionary, for instance, indulges in these unworthy practices, the Spirit of the Lord will leave him. When he is prayerful and will fast, the Spirit of the Lord sustains him. He soon develops a manly restraint and worthiness.

Resist those temptations. Do not tamper with your body. If you have already, cease to do it—now. Put it away and overcome it. The signal of worthy manhood is self-control.

This power is ordained for the begetting of life and as a binding tie in the marriage covenant. It is not to be misused. It is not to be used prematurely. It is to be known between husband and wife and in no other way. If you misuse it, you will be sorry.

Avoid perversion

Now a warning! I am hesitant to even mention it, for it is not pleasant. It must be labeled as major transgression. But I will speak plainly. There are some circumstances in which young men may be tempted to handle one another, to have contact with one another physically in unusual ways. Latter-day Saint young men are not to do this.

Sometimes this begins in a moment of idle foolishness, when boys are just playing around. But it is not foolishness. It is remarkably dangerous. Such practices, however tempting, are perversion. When a young man is finding his way into manhood, such experiences can misdirect his normal desires and pervert him not only physically but emotionally and spiritually as well.

It was intended that we use this

power only with our partner in marriage. I repeat, very plainly, physical mischief with another man is forbidden. It is forbidden by the Lord.

There are some men who entice young men to join them in these immoral acts. If you are ever approached to participate in anything like that, it is time to vigorously resist.

While I was in a mission on one occasion, a missionary said he had something to confess. I was very worried because he just could not get himself to tell me what he had done.

After patient encouragement he finally blurted out, "I hit my companion."

"Oh, is that all," I said in great relief.

"But I floored him," he said.

After learning a little more, my response was "Well, thanks. Somebody had to do it, and it wouldn't be well for a General Authority to solve the problem that way."

I am not recommending that course to you, but I am not omitting it. You must protect yourself.

The Lord's standard

There is a falsehood that some are born with an attraction to their own kind, with nothing they can do about it. They are just "that way" and can only yield to those desires. That is a malicious and destructive lie. While it is a convincing idea to some, it is of the devil. No one is locked into that kind of life. From our premortal life we were directed into a physical body. There is no mismatching of bodies and spirits. Boys are to become men—masculine, manly men—ultimately to become husbands and fathers. No one is predestined to a perverted use of these powers.

Even those who have been drawn into wicked practices and are bound by almost unyielding habits can escape. If one of you seems trapped in that, escape. Go to your father or bishop, please. Your parents, your bishop, the

servants of the Lord, the angels of heaven and the Lord himself will help redeem you from it.

Young Latter-day Saint men, do not tamper with these powers, neither with yourself alone nor with one of your own kind. Never let anyone handle you or touch those very personal parts of your body which are an essential link in the ongoing of creation.

Many of the world would, I am sure, be amused by this counsel. Let them be amused. They live by another standard, a lower one. We live by the Lord's standard and continue to teach it.

"Be ye clean"

It is normal and proper for a young man to become increasingly interested in young women, to begin to date, eventually to pair up. We encourage that, but be careful. Keep your relationships with young women pure and chaste. Reserve those life-giving powers for marriage.

Generally a young man is physically developed for marriage long before he is emotionally or spiritually or materially qualified for it. In due time, when all things are in balance, you will be ready. After you have kept yourself in physical control, after you are sufficiently mature emotionally and spiritually and have some resources materially, that is the time for marriage.

Then you can enter into the new and everlasting covenant. You and your sweetheart will be sealed together for time and for all eternity. These sacred life-giving powers will then be released for your use. They will become a binding tie in your marriage. Through them you will become a father.

But for now, you prepare and follow the instruction in the scripture: "Be ye clean that bear the vessels of the Lord." (D&C 133:5.)

God bless you, our young brethren, as you strive to be clean. In doing so, you will please the Lord and his

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prophet, of whom I bear witness, in the name of Jesus Christ. Amen.

President Spencer W. Kimball

Elder Boyd K. Packer of the Quorum of the Twelve Apostles has just addressed us.

We shall now hear from Elder Rex D. Pinegar of the First Quorum of the Seventy. He will be followed by President Marion G. Romney, second counselor in the First Presidency.

Elder Rex D. Pinegar

Of the First Quorum of the Seventy

My dear brethren, I wholeheartedly sustain the brethren in the new First Council of the Seventy and the prophet through whom the Lord called them to their new positions of responsibility. Tonight we shall listen to the word of the Lord from His living prophet, Spencer W. Kimball. Young men, you've heard about prophets. It has been my opportunity to live where I could associate with one for the last four years. Tonight I would like to share some personal experiences which have brought me to an unyielding testimony of the divine call and mission of President Spencer W. Kimball as prophet, seer, and revelator for the Lord Jesus Christ in our day and time.

Calling of President Kimball

It was my privilege to be present when President Kimball became President of the Church. As the body of priesthood bearers raised their hands to sustain President Kimball, there came into my heart and into my mind a calm assurance that this was indeed the will of our Heavenly Father.

President Kimball, like the Prophet Joseph Smith, is a man of courageous action. He is sensitive to the Spirit, a doer of the work. I have seen him on planes, on buses, in waiting rooms, in hotels, and in chapels, and he is in constant motion—reading, preparing,

listening, teaching by precept and by example. His is an inspired and inspiring, warm personal approach as he applies the gospel of Jesus Christ to the people he serves. He seems never too busy nor too tired to attend to the needs of the individual as he encourages each of us to a higher, more excellent personal performance in living.

Makes time for people

Recently a young man in a wheelchair was referred to my office for counsel. He had been informed that he had a terminal illness. He desired a blessing and wanted to see a General Authority before he died. Elder Rector and I were talking with him when I came President Kimball. He had learned of the young man's condition and came to spend a few moments with him. The President makes time for people.

On another occasion we were returning from area conferences in Europe, and we had a rather extended layover in New York City. Although tired and weary from his rigorous schedule, President Kimball eagerly visited with six missionaries who were en route to the Germany Munich Mission. He inquired about their families, their personal feelings about serving on missions, and then he charged them to be the best mission-

aries in their mission. He encouraged them to be diligent and faithful and promised that success would accompany such efforts. The missionaries left feeling uplifted in spirit and determined to serve valiantly. President Kimball edifies and inspires others.

Message to Argentine youth

While in Argentina in 1975 at the area conference, President Kimball spoke to a large gathering of youth. Shortly after he began, he set aside his prepared text and shared a personal experience with them. He asked them, "Who gave you your voice?" He then told them about his experience with surgery to save his voice. He explained that the Lord had spared his voice. He said it wasn't the same voice he had once had. He couldn't sing as he had previously enjoyed doing, but he did have a voice. He said his voice wasn't a pretty one, but I tell you it was beautiful in what it taught that night. As he spoke the youth responded even before the translator could interpret his words. He told those present, "Serving a mission is like paying tithing; you're not compelled—you do it because it's right. We want to go on missions because it's the Lord's way. The Savior didn't say, 'If it's convenient, go,' he said, 'Go ye into all the world.'" (Mark 16:15.) President Kimball explained that it was the responsibility of young women to help young men remain worthy and to encourage them to go on missions.

As the President concluded his remarks he asked, "Didn't the Lord give you your voice so you could teach the gospel?" He then testified that he had come to know that his voice and our voices are for the declaring of the gospel of Jesus Christ and for testifying of the truths revealed to the Prophet Joseph Smith. President Kimball teaches us the correct perspective of life.

Missionary approach

Our beloved prophet not only calls us to be better missionaries, to lengthen

our stride, he shows us how. In 1975 my wife and I were with President and Sister Kimball in Bogota, Colombia. As we were in the airport for his departure, an airlines representative met with us. Upon being introduced to this fine young man, the prophet extended his hand with these words, "Young man, I hope the next time I shake your hand you're a member of this church." Without any hesitation, and with his eyes fixed firmly on those of the prophet, the man replied, "Sir, so do I!" The President turned to the mission president and obtained a commitment from him to teach the man the gospel. Words President Kimball had spoken to missionaries in Bogota had been exemplified in deed: "Give full energy and thought to the Lord's work—your lives will be rich because of it." That day I saw how the prophet's full thought was centered on living the spirit of the calling, as well as carrying out the physical duties that are his.

I was so impressed by the effectiveness of this missionary approach by the prophet that I tried it myself in Puerto Rico. Just a few weeks later I was in San Juan, Puerto Rico, for a district conference. Following the morning session a Brother Martinez brought his non-member mother and sisters up so I could meet them. As I leaned down over the railing of the stand I could hear the words of President Kimball ringing in my mind. Out they came: "Ma'am, the next time I shake your hand, I hope you are a member of this Church." To my amazement and joy, her reply came quickly and sincerely, "And sir, so do I." Five weeks following the conference the Martinez family was baptized. The father followed the rest of the family into the waters of baptism by three weeks. This experience has been repeated at least six times. My life has become rich by following the example set by President Kimball.

Thorvaldsen's Christus and Apostles

This past summer my wife and I were again blessed to be with President

and Sister Kimball and other General Authorities and their wives at area conferences in Scandinavia and Europe. Following the closing session in Copenhagen, Denmark, we all visited a cathedral referred to as the Dome. Within this great edifice are the best-loved works of Denmark's greatest sculptor, Bertel Thorvaldsen—his original *Christus* and the Twelve Apostles. The imposing statue of Christ stands in an alcove at the front of the cathedral beyond an altar. Standing in order along the two sides of the cathedral are the lifelike statues of the apostles, with Paul replacing the betrayer Judas Iscariot. As we looked at those beautiful works of art we noted that Peter was sculptured with large keys in his hands; John is holding scriptures. Others of the Twelve are shown with identifying symbols indicating, for example, the manner in which they earned a living or how they were martyred. President Kimball thoughtfully studied each statue.

As we were ready to leave the cathedral, the Danish caretaker, a man about sixty years of age, was standing near the door awaiting our departure. President Kimball shook his hand, thanked him for his kindness in letting us visit the cathedral. Then the president began an explanation of the church established by Jesus Christ and of its importance to us. All those present gathered near to be taught by the prophet.

Living apostles

He began in simple words which went something like this: "My dear friend, the man who created these statues was surely inspired of the Lord. The beauty and majesty of the *Christus* are wonderful. While Thorvaldsen was doing his work here, in 1821 to 1844 Joseph Smith was doing his work in America. Thorvaldsen didn't have the gospel as did Joseph Smith, but he had the Spirit. He must have been inspired

to create these statues of Christ and the apostles. He was trying to bring them to life."

Gathering President Tanner, Elder Monson, and Elder Packer closer to him, the president continued, "We are *living* apostles of the Lord Jesus Christ. There are Twelve Apostles and three others who are the presidency of the Church. We hold the real keys, as Peter did, and we use them every day. They are in use constantly." Then the president introduced me. "This is a real, live seventy," he said. "You will recall that the Savior called His Twelve Apostles and His seventy. He sent the seventy two by two before His face into every city into which He Himself should come to prepare the way before Him. We can give you the true gospel of Jesus Christ."

What a thrilling spiritual feeling to hear the prophet bear witness of his own calling and to have so graphically illustrated the importance of living apostles. As beautifully and masterfully done as the statues were, they were only marble and could do no more than remind us of the real priesthood leaders which they represented. How blessed we all felt to be present with a living prophet and apostles of the Lord Jesus Christ. Brethren, we must be more than "marble." We must follow the prophet's lead and become "living examples" of Christ—bearers—living carriers of His message of salvation to those about us.

Testimony of divine call

My testimony of the divine call of Spencer W. Kimball as the Lord's prophet has grown from that sweet assurance at the time of his sustaining. Observing his personal example with individuals, with groups of people, in his nonpublic doings, with members and nonmembers of the Church, I have seen and felt his concern for the individual, his dauntless missionary spirit, and his commitment of his full energy and thought to the work of the Lord. In

each of these settings, there has come into my soul that witness that here indeed is the prophet of God.

I testify to you that Jesus is the Christ; that He is the Head of this Church, The Church of Jesus Christ of Latter-day Saints; and that He does have living apostles of whom the chief apostle is President Spencer W. Kimball. These men do hold the keys of priesthood authority and power, the soul-saving power administered by the Savior Himself during His sojourn here in the earth.

Think of it! The Lord loves us so much that He has placed these great

men here on the earth to guide us safely back into His presence. Take a good look at them. Listen to their counsel thoughtfully and prayerfully.

May you receive in your heart through the Holy Ghost the same witness and testimony which I have in mine regarding these truths, I pray in the name of Jesus Christ. Amen.

President Spencer W. Kimball

We shall now have the privilege of hearing from President Marion G. Romney of the First Presidency of the Church.

President Marion G. Romney

Second Counselor in the First Presidency

Brethren, I have enjoyed very much the fine talks of Brother Packer and the one just concluded, and I pray that I may have the Spirit of the Lord in giving you what I have in mind to say, with a spirit so that it will not be too obtuse.

As a text for these remarks, I have chosen Paul's charge to his protégé Timothy.

"I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands." (2 Tim. 1:6.) We all have the priesthood, a gift of God that's been bestowed upon us by the "putting on" of hands of someone who held the priesthood and the authority to ordain us.

This reference could have been to the conferring of the gift of the Holy Ghost, or to an ordination to the priesthood, or both. In any event, the charge came to my mind recently as I listened to the report of a returned missionary.

Importance of message

He told us that the wife in the

family in whose home he and his companion were living was interested in the gospel; her husband was not interested, however. But finally he warmed up a little and said that when the missionaries had nothing else to do he would listen to them. Sometime thereafter when a wet and windy storm drove them in from tracting, finding him alone, they gave him the first missionary lesson. He didn't exhibit much interest at first, but when they had concluded, he stood up and said, in effect:

"Do you know what you have just told me?"

They thought they did.

"Do you believe it?" he asked.

"Yes," they replied, "we believe it."

"Well then," he declared, "you don't understand what you're saying. If you really believed that God and His resurrected Son, Jesus Christ, actually came to this earth in 1820 and personally appeared to a boy and gave him the message you say they gave him, no storm could drive you in from doing your work. With a message like that you

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would have to stay out there knocking on doors and delivering your message."

Understanding the gospel

As I have thought about this incident, I have asked myself the question which I now put to you: How much of a storm does it take to drive you in? How much of a storm does it take to drive me in? My observations tell me that many of us priesthood bearers need to stir up the gifts of God which have been conferred upon us by the laying on of hands. One way for us to do this is to constantly sharpen and deepen our understanding of the gospel through self-disciplined study.

President Stephen L. Richards indelibly impressed upon my mind the importance of understanding the gospel years ago as I rode in an automobile with him to a stake conference. We were, at the time, discussing the means for encouraging the Saints to more faithfully live up to Church standards. He said to me, in effect: "I feel sure that the membership of the Church would be more faithful in observing the commandments if they more fully understood the principles of the gospel." I agreed with him then and I am still of the same opinion.

Paul's charge

Paul, writing to Timothy, whom he saluted as his "dearly beloved son," having first referred to Timothy's "unfeigned faith," gave him this charge:

"I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

"Be not thou therefore ashamed of the testimony of our Lord, . . . but be thou partaker of the afflictions of the gospel according to the power of God; . . .

"Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." (2 Tim. 1:2, 5, 6-8, 13.)

All members of the Church should heed this admonition of Paul's; especially should we priesthood bearers heed it. I say this because I feel and have always felt that we are, as Peter said, "a chosen generation, a royal priesthood, an holy nation, a peculiar people; that [we] should shew forth the praises of him who hath called [us] out of darkness into his marvellous light." (1 Pet. 2:9.)

Counsel of Peter

Peter followed this declaration by specifying certain conduct by which we can and should "shew forth the praises of him who hath called [us] out of darkness into his marvellous light."

One was "Abstain from fleshly lusts," he said, "which war against the soul. [This is a warning against such vices as fornication, sex perversion of all kinds, vulgarity, and lewdness of every nature.]"

And he went on: "Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God." (1 Pet. 2:9, 11-12.)

This is the echo of the Savior's charge:

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:16.)

Next, Peter stresses obedience to law in these words:

"Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

"Or unto governors. . . .

"For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men." (1 Pet. 2:13-15.)

Obedience to law

The lawlessness in our society today demands that we be vigilant in our observance of this charge. The Lord has commanded us to obey both His law and the laws of the land. "For," said He, "verily I say unto you, my law shall be kept on this land." And further, "Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land." (D&C 58:19, 21.)

I shall not attempt to mention all the things Peter said we should do to stir up the gifts of God which are in us. He concluded, however, by saying:

"Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:

"Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

"For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

"Let him eschew evil, and do good; let him seek peace, and ensue it.

"For the eyes of the Lord are over the righteous, and his ears are open unto their prayers." (1 Pet. 3:8-12.)

Isn't that just what we desire, brethren—for the Lord's ears to be open to our prayers?

Live to God's will

You know, brethren, it seems to me that after we have gone into the waters of baptism and thereby witnessed unto God our Eternal Father that we "are willing to take upon [ourselves] the name of [His] Son, and always remember him and keep his commandments" (D&C 20:77), and then have entered into the "oath and covenant which belongeth to the priesthood" (D&C 84:39), we ought to diligently strive with all our hearts, might, mind, and strength to be "dead to sins" (1 Pet.

2:24) and, as Peter says, "no longer . . . live the rest of [our lives] . . . to the lusts of men, but to the will of God" (1 Pet. 4:2).

Time will not permit further discussion of how we should conduct our personal lives in order to "shew forth the praises of him who hath called [us] out of darkness into his marvellous light." I do desire, however, to call attention to our obligation, which Peter emphasized, to "feed the flock of God which is among [us], taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

"Neither as being lords over God's heritage, but being ensamples to the flock."

If we do this, the promise is that "when the chief Shepherd shall appear, [we] shall receive a crown of glory that fadeth not away.

"Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: For God resisteth the proud, and giveth grace to the humble.

"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

"Casting all your care upon him; for he careth for you.

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

"Whom resist stedfast in the faith." (1 Pet. 5:2-9.)

Diligence in learning

In the first chapter of his "Second Epistle General," Peter puts great emphasis upon constant, never-ending diligence in learning and applying in our living the principles of the gospel and the commandments of the Lord.

He begins by identifying himself as an apostle and then addresses what he has to say to them who, "through the

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righteousness of God and our Saviour Jesus Christ, . . . have obtained like precious faith."

He reminds us that God and Jesus have, because of our faith, "called us to glory and virtue" and "given unto us all things that pertain unto life and godliness," including "exceeding great and precious promises: that by these [we] might be partakers of the divine nature [This has always been interesting and most impressive to me—to put on the nature of God by doing the things the Lord commands], having escaped the corruption that is in the world through lust." Then he counsels us to add to our faith "virtue, . . . knowledge, . . . temperance, . . . patience, . . . godliness, . . . brotherly kindness, [and] . . . charity."

"For," says he, "if these things be in [us], and abound, they make [us] that [we] shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

"But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins."

"Wherefore . . . brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

"For [in this way] an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

"Wherefore [“for this reason,” that is] I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth."

"Yea," he said, "I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance;

"Knowing [here he forecasts his knowledge of his end] that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me."

"Moreover I will endeavour that ye may be able after my decease [after I am dead] to have these things always in remembrance."

Peter's testimony

Then he bears this marvelous testimony:

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. [He now refers to the time that he saw the Savior, Moses, and Elias on the Mount.]

"For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased."

"And this voice which came from heaven we heard, when we were with him in the holy mount." (2 Pet. 1:1-18.)

Peter, as I said, is here referring to his experience with James and John on the Mount of Transfiguration.

"We have also a more sure word of prophecy," he continued, "whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." (1 Pet. 1:19.)

Eternal life

The Prophet Joseph said:

"The more sure word of prophecy [which Peter here referred to] means a man's knowing that he is sealed up unto eternal life, by revelation and the spirit of prophecy, through the power of the Holy Priesthood." (D&C 131:5.)

The Prophet also said that "after a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost, (by the laying on of hands), which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his

calling and his election made sure, then it will be his privilege to receive the other Comforter, which the Lord hath promised the Saints, as is recorded in the testimony of St. John, in the 14th chapter." (*History of The Church of Jesus Christ of Latter-day Saints*, 3:380.)

As I contemplate the foregoing admonition and testimony of Peter, I can readily understand why the Prophet Joseph said that "Peter penned the most sublime language of any of the apostles." (*HC*, 5:392.)

By way of conclusion and in the words of Paul to Timothy, "I put thee in remembrance that thou stir up the gift of God, which is in thee by the [laying] on of . . . hands" (2 Tim. 1:6), and may God grant that we may all so believe that we are what we profess to be as priesthood holders, that neither storm

nor calm can drive us from our duty. I humbly pray in the name of Jesus Christ. Amen.

President Spencer W. Kimball

Brother Jerold Ottley will now direct the congregation and choir in singing "Redeemer of Israel."

The hymn, "Redeemer of Israel," was sung by the congregation and choir.

President Kimball

We shall now appreciate hearing from President N. Eldon Tanner of the First Presidency.

President N. Eldon Tanner

First Counselor in the First Presidency

Brethren, it is a great and glorious sight to see all these priesthood holders gathered here in this historic Tabernacle and to realize that thousands and thousands have gathered in other buildings throughout the Church—men who hold the priesthood of God with power and authority to act in his name. All of us want to be actively engaged in helping to build the kingdom of God and be prepared to answer the clarion call of our president, Spencer W. Kimball, a prophet of God, through whom the Lord speaks and directs his work here upon the earth.

Whenever I stand before a body of priesthood holders, I feel a very heavy responsibility and do hope and humbly pray that the Spirit and blessings of the Lord will attend us and guide our thinking while I speak to you.

Blessings of church membership

I often wonder if we really realize what a great privilege and blessing it is to be members of the church of Jesus Christ and to hold the priesthood of God, and to know that we are the only people in the whole world who have this great blessing and privilege.

We must never forget that this privilege carries with it a heavy responsibility which must be assumed by every one of us, from President Kimball to the last deacon ordained in the Church. Let us never weaken or forget that we have been called by the Lord. He expects all of us to honor the priesthood and magnify our calling.

We have heard, are hearing, and will continue to hear much about the evils in the world today. They are real

and very serious. In fact, they have almost engulfed the world. I am sure many of you are tired of hearing about it, as I am, and feel that we are listening to a broken record.

Talk to BYU graduates

Let me read some excerpts from a talk given by Dr. John A. Howard, president of Rockford College in Rockford, Illinois, as he spoke to the graduates of Brigham Young University last April. He referred to the problems and sacrifices made by our early pioneers who crossed the plains to the Salt Lake Valley and said:

"The work that faces your generation is no less arduous. The deserts you must bring to blossom are no less arid, but your mission may demand even more of you, for unlike the early pioneers of this state you are confronted by a wilderness which is subtle and fluid and elusive. Indeed the wilderness which you must conquer is *disguised as a civilization* so that there is the *double necessity to unmask the deceit, to distinguish between what is authentic and what is counterfeit, and to labor to support the one and oppose the other.*

"The moral depravity which appears on television is rivaled by the moral tone of campuses where cohabitation is commonplace and where the use of illegal drugs doesn't even raise an eyebrow anymore. The swelling tide of crime is matched by the deluge of dishonesty—and I think that word is adequate and accurate. The tide of crime is matched by the deluge of dishonesty on the part of politicians who promise what they know they cannot deliver and who try to deceive the people into believing that projects can always be paid for out of somebody else's pocket.

"It may be difficult for your generation to conceive what this society was like a scant ten years ago. *Gutter* language was almost unknown on public platform and in plays and movies. Co-

educational dormitories were unthinkable *anywhere* in this country. Most people had no worry walking out alone late at night in the city streets. Salacious literature was not publicly available on the newsstands or bawdy cards available in the lobby of the local motel, nor was salacious literature available in the bookstores publicly."

He also said: "I believe there is no single large group of your generation in the United States as consistently trained in its religious obligations, as ready to work long hours and make sacrifices for its principles, and as well versed in the dignity of self-reliance as you are. If that estimate is correct, you are greatly blessed and highly privileged."

This is a great compliment to Brigham Young University. Remember that it is given by a nonmember of the Church who is president of another university and is acquainted with the conditions in the world today and is qualified to speak on this subject. He has clearly pointed out what the responsibilities of BYU are.

Strength of BYU

After reading his talk, I immediately asked myself, "What has put Brigham Young University in this strong position?" I should like to suggest three or four reasons for the university being what it is.

First, it was established under the direction of the priesthood of God and continues to function under the influence of that priesthood, with the president and most of the faculty being made up of men and women who have strong testimonies of the gospel, who know who they are, where they came from, and why they are here, and who are prepared and anxious to teach the principles of the restored gospel by precept and example.

Second, most students who attend the university have been taught these same principles in their homes, and to understand that they are spirit children

of God and how they can prepare themselves to go back into his presence.

Third, through the Church organizations and the example of the officers and teachers, the youth receive great strength as they are growing up and they benefit greatly as they participate as officers and teachers and members of the branches and stakes on the university campus.

Fourth, the great strength of the returned missionaries, with their strong testimonies and experiences, contributes much to the religious atmosphere on the campus.

Responsibility of Church

Before going farther, I wish to take this opportunity to sound what I think to be a most important warning, and that is that neither the university nor the Church, nor we as individuals, adopt the attitude that we have arrived, that we are saved, that we need not repent, that we need not continue to try to improve and live more closely and completely the teachings of the gospel.

If what Dr. Howard said about the responsibility of BYU students is true—and it is—it applies even more to the Church, its officers, and its members. As mentioned before, this is the church of Jesus Christ, the only church led by and holding the priesthood of God, and it has been given the charge to teach the gospel to all people and prepare them for the second coming of Christ. This can be done only as we honor the priesthood of God and magnify the office and calling which has been given to us individually.

Evils of the world

It is evident that we must put forth greater effort as a church and as individuals if we are to withstand the evils of the world. The First Presidency and General Authorities are greatly concerned about the fact that evil and temptation are reaching into the Church

and affecting the lives of many of our youth and even adult members. It nearly breaks our hearts to see how many and how seriously they are being affected. We realize that the worth of a soul is great in the sight of the Lord, and we want to do all in our power through love and kindness and warning to help strengthen and guide all members in the paths of truth and righteousness. We feel as Nephi did when "iniquity had come upon the Nephites . . . and . . . his heart was swollen with sorrow within his breast; and he did exclaim in the agony of his soul." (Hel. 7:6.) Our concern is—and it should be the concern of every family, every father, every adult, and every priesthood holder—how can we best guard and protect ourselves and our children and others against the evils of the world?

Parable of Elder Talmage

Let me refer to and sort of paraphrase "The Parable of the Defective Battery," written by Elder James E. Talmage. (See Albert L. Zobell, Jr., *The Parable of James E. Talmage*, Deseret Book Company, 1973, pp. 7-12.) He said that in order to carry out a certain laboratory experiment he needed a powerful primary electric current. He asked his assistant to prepare a battery consisting of a dozen cells of simple type. His assistant followed the usual procedure. He prepared twelve jars containing acid solution, in which were immersed a pair of plates, one of carbon and one of zinc. The cells were then connected "in series." This should have resulted in the series giving out strength equal to the total force. It was discovered, however, that he had not given sufficient attention to details—those *seeming trifles* that *make or mar* perfection.

Elder Talmage said he was disappointed when he tried to use the battery because it was not functioning as it should. As he inspected it he found that

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the cells were not all working alike; some of them were intensely active, and the liquid seemed to be like boiling water because of the escaping gases. Its current was very weak. The energy from it was practically used up in overcoming its own internal resistance, and it had no power.

He took the battery apart and made an individual examination of each cell. The first eight cells proved to be in good condition. The ninth, however, was seriously at fault. This cell was set aside and the others tested and found to be good. It was plain to see that number nine cell was the cause of the trouble. It was the one, too, that had been fuming and fussing more than the others. Leaving it out, he hooked up the other eleven and found them to form a good, strong current, ample to operate an electric receiver or to fire a blast on the opposite side of the globe.

Later he began to inspect the rejected unit and found that it had short-circuited itself through its foaming and fuming. The acid had destroyed the insulation in some parts, and the current was wholly used up in destructive corrosion within the jar. It had *violated the law of right action*. It had *corrupted itself* in its defective state. It was not only worthless as a working unit, but an *unproductive member* in a *community of cells*. It was worse than worthless in that it caused an effective resistance in the operation of the other clean and serviceable units.

He did not destroy the unit, however. He thought there was a possibility of restoring it to some usefulness. He searched its innermost parts and with knife and file removed the corroded crustment. He baptized it in a cleansing bath and set it up again and tried it out. Gradually it developed energy until it came to work almost as well as the other cells. However, he continued to watch the cell with special care, not trusting it as fully as he had before it had defiled itself.

Application to life

Elder Talmage said this was an actual experience, but he called it a parable and said how much we are like the voltaic cell. There are men who are loud and demonstrative, even offensive in their abnormal activity. Yet what do they accomplish in effective labor? Their energy is wholly consumed in overcoming the *internal resistance* of their *defective selves*.

There are others who do but sleep and dream. They are slothful, dormant, and, as judged by the standard of utility, dead. There are men who labor so quietly as scarcely to reveal the fact that they are hard at work. Through their earnest devotion they greatly influence the lives of those with whom they associate. *The unclean cell, however, was much like the sinner. Unfitness* was the direct effect of internal disorder, self-corruption. Such a defection in men we call sin, which is essentially the breaking of the law. They, in association with others who are clean, able, and willing, are an obstruction to the current, and the efficiency of the whole is lessened, if not entirely neutralized, by a single defective unit.

Surely no holder of the priesthood would choose to be the defective cell, holding up the work of the Lord. All of us would like to live so that the Lord would be happy with our devotion and activity, and we would like to feel that we are helping to build the kingdom of God. To do this it is necessary that we be alert and do all in our power to thwart the evil designs of Satan and his cohorts—especially in times of prosperity when the people are inclined to turn away from the teachings of the Lord.

Onslaught of Satan

Members of the Church today are probably in a better financial position than ever before. The Church is growing rapidly and being more generally accepted in the world than ever before.

There seems to be a greater feeling of security. All of this has a tendency to cause us to fall away from the Church because we set our minds too much on the things of this world. Nephi warned his people against the onslaught of the temptations of Satan in these words:

"For behold, at that day shall he rage in the hearts of the children of men, and stir them up to anger against that which is good.

"And others will he pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away carefully down to hell." (2 Ne. 28:20-21.)

Let us consider three things which today particularly are leading the people away. First, failure to keep the Sabbath day holy; second, breaking the Word of Wisdom; third, unchastity. There are many others.

Observing the Sabbath

The Sabbath day seems to have become a day of recreation. Professional sports keep thousands of people at home with their television sets or traveling to places where the games are played. Thousands participate as players or spectators, and in their affluence people own boats, motorcycles, campers, fishing gear, and other sports equipment, and tend to feel it is a waste not to use them to their full advantage on weekends, including Sunday.

The Word of Wisdom

Seeking worldly pleasures leads many of our youth into forbidden paths where they begin to experiment with alcohol, tobacco, and drugs, all of which become habit-forming; and eventually they are engulfed in many other evils related to these things. The influence of television particularly is most damaging as alcohol, tobacco, and sex are por-

trayed as contributing to popularity and making one a part of the "in" group.

Pornography abounds, and its ill effects are evident on every side. You know what they are. I will simply say that neither adult nor youth can see or listen to or communicate in pornography without becoming contaminated and endangering the moral fiber of the community. The sex pervert, the rapist, and the thief have become what they are because of what has been fed into their minds, which in turn has prompted the deeds they perform.

Unchastity

Immorality and unchastity are so common today that our youth, seeing many types of perversions on television and in movies, are feeling that these are accepted modes of living. I cannot emphasize too strongly the importance of keeping ourselves clean and pure and chaste in order to be worthy to bear this holy priesthood and to prepare ourselves and our families for eternal life.

We have been given the family home evening program as one means of combating evil and strengthening our youth, where we can teach our children to pray and to walk uprightly before the Lord.

We must always remember that though we are in the world, we must not be part of it. We just cannot follow the ways of the world. We must dare to be different. We must not be influenced by those who would call us peculiar. The Lord said to the children of Israel:

"For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth." (Deut. 14:2.)

Testimony of God's love

Now, my brethren, I would like to bear my testimony to you and bear wit-

ness that I know, as I know I stand here, that God is a personal, living God in whose image we were formed. He is interested in us and wants us to succeed. He "so loved the world, that he gave his only begotten Son [Jesus Christ], that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.) He has given us the way by which we should live and act as priesthood holders, which we are; and He and His Son, Jesus Christ, came to this earth and restored the gospel in its fulness. We are so fortunate to have that gospel, to understand who we are and why we are here and how we can get back into the presence of our Heavenly Father. He

expects every boy to so live all the time to be an example for good.

I appeal to every man and to every boy within the sound of my voice this night to be, just what I have recommended he should be, to make a personal evaluation and to determine within his heart to so live as to please the Lord and, wherever he is, to make his influence felt for good. If each of us will do this we will be welcomed back into the presence of our Heavenly Father.

May we meet there when we have finished our work here I humbly pray in the name of the Lord Jesus Christ. Amen.

President Spencer W. Kimball

Beloved brethren, I should like to say a few words to you if I may. What an opportunity it is to meet together under these auspices, 230,000 of us, possibly more. We welcome you again this night and ask the Lord to bless us while we are thus convened.

Children's Medical Center

There are two or three matters I would like to bring to your attention. We have written a letter to all the stake presidencies in the western United States saying that in the past the Primary Children's Medical Center received substantial financial support through the annual Penny Parade. These funds enabled the hospital to admit children in need of assistance without regard to race, creed, religion, or ability to pay. Since this source of support is no longer available, the hospital has organized a children's fund, which will be conducting a penny-by-the-inch fund drive in the month of February 1977. All funds received will be used to continue charity services. We think the program is worthy of your support.

Support of monument fund

And I wish to call your attention to another matter deserving your attention and support. The general presidency of the Relief Society more than a year ago proposed to the First Presidency and the Twelve the erection of a monument to the women of the Church. In view of the fact that the Prophet Joseph organized the Relief Society in Nauvoo on March 17, 1842, it was felt that this monument should stand in Nauvoo. The Presidency and the Twelve, after consideration, felt to endorse this proposal with the understanding that the project would be funded primarily through the voluntary contributions of the women of the Church. Work on the monument has been going forward, and contributions are being received.

We earnestly ask that stake presidents and bishops give their endorsement to this undertaking and encourage their respective Relief Society presidents in their efforts to secure the needed contributions. We are confident that, with support from you brethren, these funds can be gathered without doing any injury to anyone. If

many contribute, the individual amount need not be large. We would also hope that some of the brethren might feel inclined to make a contribution to this worthy project. The general Relief Society presidency are anxious to conclude the funds drive before March 17 of next year, their anniversary date. Your efforts in this direction will be greatly appreciated. Each sister could make a small contribution to the Relief Society, and she would then feel a part of it.

Teaching the truth

Another matter. We hope that you who teach in the various organizations, whether on the campuses or in our chapels, will always teach the orthodox truth. We warn you against the dissemination of doctrines which are not according to the scriptures and which are alleged to have been taught by some of the General Authorities of past generations. Such, for instance, is the Adam-God theory. We denounce that theory and hope that everyone will be cautioned against this and other kinds of false doctrine.

In place of others

Now, just a few words to you young men. Have you ever imagined yourself to be the Prophet Joseph Smith when he was fourteen and received his glorious vision? Or David when he was playing his harp for King Saul? Or Joseph who had dreams and visions and saw in a dream how his father and mother and all his brothers and their families would bow down to him? Have you ever thought of yourself as being Nephi, who, under very difficult circumstances, defied his rebellious brothers and went into the city of Jerusalem and singlehandedly obtained the plates which were vital to the posterity of Lehi and his family? Have you ever thought of yourself as being the young Nephi who gave leadership in large measure to his older brothers and to his father's family?

Ball of curious workmanship

Can you think of yourself as being Nephi who heard his father excitedly call attention to something he had found just outside the door of his tent? It was a round ball that made it possible for father Lehi to fulfill the commandment he had received during the night when visited by the Lord who told him to resume his journey into the wilderness on the morrow. There must have been great excitement in their family when the ball was shown to them. You and they found it to be "a round ball of curious workmanship," made "of fine brass," and none of you had ever seen anything like it before. (1 Ne. 16:10.) It had two spindles or pointers which were designed to indicate the direction of movement of the party as they went forward. For no reason that you could figure out, one of the spindles pointed a specific direction which was identified by your father as the direction that you should go into the wilderness.

And what if you were greatly interested and observed very carefully the workings of this unusual ball, and you noted that it worked "according to the faith and diligence and heed" which were given unto it concerning the way you should go? (1 Ne. 16:28.) What would you think if, upon closer examination, you noted that there were writings upon the ball that were "plain to be read" and went farther than pointing direction—they explained the ways of the Lord. And what if the instructions were "changed from time to time" as additional demands were made of the Lord and this "according to the faith and diligence" which the family gave to it? (1 Ne. 16:29.)

Workings of ball

Never had you seen anything like it, for it was curious workmanship. The directions to which the spindles pointed were invariable, but the writings were

changed from time to time according to need.

In Nephi's place

Imagine yourself a younger brother, such as Nephi, but being more spiritual than your older brothers. You were very careful to follow the directions as they were given on the ball, or Liahona, as it came to be called. Suppose you found that the directions on the ball led the family to more fertile fields in parts of the wilderness where supplies could be had? Suppose that, in your long travels, you finally ran out of food and the children were crying from hunger. You had an especially fine steel bow and arrow, but you broke the bow in your vigorous handling. And then suppose your brethren came to you, very critical, because their wooden bows had lost their springs, limiting the opportunity to kill wild animals for food for the family.

Suppose you then were obliged to sit in the camp and listen to your older brothers "murmur exceedingly, because of their sufferings and afflictions in the wilderness" with definite criticisms of their father and yourself and even the Lord for having led them into this dry wilderness. (1 Ne. 16:20.) Food was getting very scarce. Suppose in these difficult hours of criticism and complaint from your brothers that you made a bow and used a straight stick for an arrow, and that you had armed yourself with your new bow and arrow and with stones and a sling. Then you asked your father where you should go—in what direction—to find meat, and felt the inspiration of the faithfulness of your beloved father.

Nephi's faith

But suppose that even your father had begun to murmur against the Lord for leaving the family in these desperate straits. How would you feel to know that your father, as well as your

brothers, were chastised by the voice of the Lord for their lack of faith and humility? Can you imagine yourself with your older brothers, your father, and all the family looking intently at the ball and its pointers to see what it would say when your father was instructed by the voice of the Lord to "look upon the ball, and behold the things which are written"? (1 Ne. 16:26.) Can you imagine all your brothers and members of the family crowding around the ball to watch it work, fearing and trembling as they apparently realized that it was something out of this world? Would you not tremble when you were reminded with the whole family that the pointers of the ball would work "according to the faith and diligence and heed" which you paid to it? (1 Ne. 16:28.)

What if, after long journeyings and much tribulation, you finally convinced your brothers to help you build a ship and embark on the great ocean? Then after a short travel, the spindles wouldn't work anymore and the ship was driven backward because of lack of faith of the brothers who were very rude and cruel? (See 1 Ne. 18:9ff.) What if they bound you hand and foot until your arms and your ankles ached? What would you think of all those things when you knew that if they would just live the word of the Lord and be faithful, the spindles would work? What would you think then if finally when the angel came and protected you and released you from this bondage and the brethren repented to some degree, the spindles worked well, and you went on to your destination?

A personal Liahona

The ball, or Liahona—which is interpreted to mean a compass—was prepared by the Lord especially to show unto your father the course which he should travel in the wilderness. Wouldn't you like to have that kind of a ball—each one of you—so that whenever you were in error it would point

the right way and write messages to you? Wouldn't you like to have that kind of a ball, each one of you, so that you would always know when you were in error or in the wrong way?

That, my young brethren, you all have. The Lord gave to every boy, every man, every person, a conscience which tells him everytime he starts to go on the wrong path. He is always told if he is listening; but people can, of course, become so used to hearing the messages that they ignore them until finally they do not register anymore.

You must realize that you have something like the compass, like the Liahona, in your own system. Every child is given it. When he is eight years of age, he knows good from evil, if his parents have been teaching him well. If he ignores the Liahona that he has in his own makeup, he eventually may not have it whispering to him. But if we will remember that everyone of us has the thing that will direct him aright, our ship will not get on the wrong course and suffering will not happen and bows will not break and families will not cry for food—if we listen to the dictates of our own Liahona, which we call the conscience.

A glorious meeting

Brethren, this has been a glorious evening for us here to all meet together—230,000 of us perhaps, maybe more. We have just now received another telegram from Melbourne, Australia, which says they are receiving the conference very well, so this is the third corner of the world.

At any rate, brethren, we've had some wonderful messages here tonight. May the Lord bless us that we will ponder them and think them through and receive them into our souls, that we may carry on this great work that the Lord has given to us. The Lord does live. The Savior of the world does live. He has a program for us. He has made it known to us that our Liahonas won't

work if we live so that they cannot be depended upon. We may not understand fully all the things the Lord tells us to do, but my faith and prayer is that we *will*, and that we will give serious consideration to all the things that we are hearing in this conference from the brethren who lead us. May the Lord bless us, brethren. May peace be with us and comfort, and I offer this in the name of Jesus Christ. Amen.

President Spencer W. Kimball

Sessions of the conference tomorrow will be broadcast to a large audience in many parts of the United States and Canada over the many television and radio stations cooperating to provide extensive coverage of this conference.

Over one hundred radio stations will broadcast conference tomorrow morning (Sunday) in major cities of Mexico and Central America, and by satellite transmission in Australia, the Philippines and countries of South America, to a potential Latin American audience of seventy-five million people.

The nationwide CBS Radio Tabernacle Choir Broadcast will be conducted here in this room from 9:30 to 10:00 o'clock tomorrow morning. Those desiring to attend must be in their seats before 9:15 A.M.

In leaving this great Priesthood Meeting tonight, we remind you, as we always do, to obey traffic rules, to use caution, and always to be courteous in driving.

The beautiful music for this Priesthood Session has been furnished by the Combined Men's Choir from the Tabernacle Choir and the Mormon Youth Chorus. We are grateful to you young men for your beautiful music and express sincere thanks for the service you have rendered here tonight.

The choir, with Brother Robert C.

Bowden conducting and Brother Robert Cundick at the organ, will now close this meeting with "Pilgrim's Chorus," following which Elder J. Thomas Fyans of the First Council of the Seventy, who is supervisor of the Mexico-Central America Area, will offer the benediction.

The Combined Men's Choir rendered "Pilgrim's Chorus."

The benediction was pronounced by Elder J. Thomas Fyans of the First Council of the Seventy.

The conference was adjourned until Sunday morning at 10 o'clock.

THIRD DAY MORNING MEETING

SIXTH SESSION

The sixth session of the General Conference began at 10:00 o'clock A.M. on Sunday, October 3, 1976.

President Spencer W. Kimball presided at this session and President Marion G. Romney, Second Counselor in the First Presidency, conducted.

Music was provided by the Tabernacle Choir with Jerold Ottley conducting. Alexander Schreiner was at the organ.

Prior to the beginning of this session, the Tabernacle Choir sang without announcement the number, "God is In His Holy Temple."

President Romney made the following remarks at the beginning of the meeting:

President Marion G. Romney

President Spencer W. Kimball, who presides at this and all other sessions of the Conference, has asked me to conduct this session.

We extend a cordial welcome to all present this morning in the historic Tabernacle on Temple Square in this Sixth Session of the 146th Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints. We also acknowledge those who are seated in the

overflow congregations in the Assembly Hall and Salt Palace and those tuned to this conference by radio and television.

Elders Robert L. Simpson and S. Dilworth Young preside in the Assembly Hall, and Elders A. Theodore Tuttle and Paul H. Dunn preside in the Salt Palace.

We acknowledge the presence this morning of government, education, and civic leaders and officers and members of the Church from many lands who have assembled to worship and counsel together in this conference.

The Tabernacle Choir, which opened these services singing, "God is in His Holy Temple, Under the direction of Jerold D. Ottley with Alexander Schreiner at the organ, will now render "Let All Mortal Flesh Keep Silence," following which Elder Bernard P. Brockbank of the First Quorum of the Seventy who is Supervisor of the British Isles Area, will offer the invocation.

The Tabernacle Choir sang the number, "Let All Mortal Flesh Keep Silence."

Elder Bernard P. Brockbank of the First Quorum of the Seventy and supervisor of the British Isles Area offered the invocation.

Following the invocation, The Choir sang without announcement, "Lovely Appear Over the Mountains."

President Marion G. Romney

The Tabernacle Choir has sung, "Lovely Appear Over the Mountains."

It will now be our privilege to hear from President N. Eldon Tanner, First Counselor in the First Presidency of the Church.

President N. Eldon Tanner

First Counselor in the First Presidency

Wherever I go, people seem to be interested in hearing about the area conferences we hold throughout the world. Today I should like to tell briefly why we hold them, how they are conducted, how the people respond, and the effect they are having in the different areas. I shall deal specifically with the area conferences held in Europe this summer.

Purpose of Area Conferences

President Kimball has explained that the Church has grown so rapidly throughout the world that it is no longer practicable to limit our general conferences to those held in April and October at the headquarters of The Church of Jesus Christ of Latter-day Saints in Salt Lake City. First, it would be impossible to accommodate all the people who could come from around the world; and also, many who would like to come are unable to. So we are taking the conferences to the people.

Area conferences are held in strategic locations throughout the world in order that the president may meet the people, and the people in turn may see the prophet and the other General Authorities and their wives face to face. The primary purposes are to take the gospel to the people in their own environment and in their own language, encourage the Saints in their duties, increase their faith and devotion, and raise the voice of warning.

Though we now have members in 75 countries, we have Church organizations in only 58, where many different languages are spoken. And as of this date we have held ten series of area conferences in 28 different countries, with attendance ranging from 1,600 to 16,000 in each session—with a total of nearly 200,000 attending from 34 countries throughout the world.

Usually attending from headquarters are two members of the First Presidency, two members of the Quorum of the Twelve, and two or three other General Authorities, including the area supervisor of the area in which the conference is held, together with the wives of all.

Format

The format usually followed in each conference is as follows:

An evening cultural program, representative of the countries in the area, which have been extremely well done and exhibit the great talent of the local members.

A mothers and daughters meeting, at which talks are usually given by wives of the First Presidency, by a member of the First Presidency, by other General Authorities, and by a local sister. The speakers emphasize the great role women have in the Church and its auxiliary organizations and in the community, and the great influence they have in the lives of their families.

They are reminded that they could have no greater responsibility or satisfying experience than to be copartners with God in the divine plan of bringing his spirit children into mortal existence, to teach them the gospel, and to help prepare them to go back into the presence of our Heavenly Father.

There is also a priesthood meeting for fathers and sons.

At each conference there is a special dinner where the General Authorities and their wives have the opportunity of meeting and mingling with the priesthood leaders and their wives from the stakes and missions. There are also general sessions, usually addressed by members of the First Presidency, other General Authorities, and local leaders.

Those who attend

People attending these conferences come from villages and towns or cities where in every case the members of the Church are in a minority and often few in number. Many of them have traveled hundreds of miles and some for several days, and have made great sacrifices in order to attend.

The area supervisors attending (who are also General Authorities) always speak, and at this time I should like to acknowledge the splendid service they are giving in their respective areas. Their understanding of the people and the locale is most beneficial to all, and their messages are always inspiring. Likewise the local people rise to great heights as they demonstrate their faith and keen understanding of the gospel, with a determination to live and help others live its teachings.

Music is furnished by local combined choirs and choruses, made up of from 100 to 300 members, many of whom have traveled great distances and practiced many hours to give the best performance possible. I certainly wish to congratulate them. I am always greatly impressed with the fine music

directors coming from the different communities, and there are many emotional moments and many tears shed as our conferences conclude and they sing such songs as "We Thank Thee, O God, for a Prophet" and "God Be with You Till We Meet Again."

We often hold press conferences in the cities we visit which focus attention on the Church and the fruits of the gospel. The favorable reports always emphasize that Mormons who live the gospel are healthier, happier, more successful, and live longer. This publicity, together with the spiritual meetings, results in increased faith and devotion, enthusiasm and activity.

New members

It is a joy to talk with new converts to the Church. One woman told me how thrilled she was because she had never before realized that God was a living, personal being, or that she was a spirit child of God; that she would have a literal resurrection, and by living the gospel and keeping the commandments she could enjoy eternal life in the presence of God.

Another, who had lost a child in death, said everything seemed hopeless until she learned through the teachings of the gospel that she could be sealed to her husband by divine authority for time and all eternity, that they could have their little one sealed to them, and that children born to such a marriage would be part of an eternal family unit.

Messages presented

Our messages to these devoted members is plain and simple as we speak to them—through interpreters where necessary. I point out to them that they have a great responsibility to make their influence felt for good in their respective areas. They must not be discouraged, but should live exemplary lives, teach their families to keep the commandments, and spread the gospel message to their neighbors.

In referring to their minority status as Church members I like to remind them that there were only six registered members when the Church was organized in 1830, and at that time the Lord told them to take the gospel to all the world. This must have been a discouraging challenge, but in the face of hardships and persecution they set out to meet it; and in spite of being driven from place to place, having their homes burned, their chattels taken, and their temples destroyed, for the gospel's sake they remained true to the faith. Today we have over 3½ million members, and more than 24,000 missionaries to help spread the gospel message.

I remind them of the great sacrifices made by those early pioneers who had to leave their comfortable homes in Nauvoo and travel through the wilderness, during which journey they suffered death and deprivation. But knowing they belonged to the church of Jesus Christ, they carried on, remembering, as we all should, that our Lord and Savior himself was persecuted and finally crucified, giving his life for us that we might enjoy immortality and have eternal life with him if we accept and live his teachings.

Our members need to understand about the apostasy and the restoration and have a testimony of the divine mission of Joseph Smith. They must understand and live the Word of Wisdom and be fully converted to the concept that the Spirit of God cannot dwell in an unclean body.

Chastity emphasized

I wish it were possible for me to convey to you the sweet spirit and inspiring words of all the speakers, but since time will not permit, I should like to give you some excerpts from talks given at our last series of conferences.

President Kimball, in his sweet and loving manner, expressed greetings and pronounced the blessings of the Lord upon the people. He urged them to

keep the commandments, to live honest and upright lives and be an example to the world.

One talk to which I should like to refer was on chastity. The president spoke plainly and in a way that the people not only could understand, but could not misunderstand. He used the analogy of a ship on a stormy sea, and said that many ships had been lost, with their cargo and passengers, through collision with other ships, icebergs, and rocky shoals. He explained that a new signaling device was being perfected that would detect any danger of collision and keep signaling to the captain until the danger was averted.

He said our young people are traveling oceans where great disasters can come unless warnings are heeded, and added:

"As a leader of the Church, and in a measure being responsible for youth and their well-being, I raise my voice loud and strong and unflinchingly to say to the youth: 'You are in a hazardous area and perhaps in a period of your lives where there are some dangers. Tighten your belts, hold on, and you can survive this turbulence.' When we have been warned we should listen and put it into our lives and be sure that we avoid the shoals and the rocks and the danger points."

The President spoke very strongly against fornication, adultery, and other perversions. He quoted Paul, who cautioned not to "company with fornicators. . . . Therefore put away from among yourselves that wicked person." (1 Cor. 5:9, 13.)

President Kimball continued: "Oh, if our young people could learn this basic lesson—to always keep good company, to never be found with those who tend to lower their standards! We must repeat what we have said many times: Fornication with all its accompanying sins, great and small, was evil and wholly condemned by the Lord in Adam's day, in Moses' day, in Paul's

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day, and in 1976. The Church has no tolerance for any kind of perversions."

He emphasized the gravity of such sins, but opened the door for forgiveness as he talked about true repentance. He quoted from the Doctrine and Covenants as follows:

"Behold, he who has repented of his sins, the same is forgiven, and I, the Lord, remember them no more.

"By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them." (D&C 58:42-43.)

Then he said:

"That the Church's stand on morality may be understood, we declare firmly and unalterably it is not an outworn garment, faded, old-fashioned, and threadbare. God is the same yesterday, today, and forever, and his covenants and doctrines are unchanging: Old values are upheld by the Church, not because they are old, but rather because through the ages they have proved right.

"Improper sex can bring only unhappiness, disappointment, disgust, and usually rejection. In one dark, unglorious hour, lives can be shattered. Chastity lost is gone forever, and virtue stolen cannot be returned. Our final words are those of the Prophet Isaiah: 'Be ye clean, that bear the vessels of the Lord.'" (Isa. 52:11.)

Listen, learn, labor and love

Elder Thomas S. Monson described an area conference as a time to ponder, a time to pray, a time to reflect, and a time to resolve. He spoke of free agency, saying:

"This gift of agency, this right to choose, is overwhelming in its importance, everlasting in its significance. What choices will you make? From this area conference let us not return to our homes unchanged. Rather let us stride from this building with our heads uplifted, our minds filled, our hearts touched, and our souls stirred."

He made suggestions to be incorporated into each life to achieve the goals set, and the first was to *listen*. He emphasized the importance of listening to the Lord, to the prophets, to parents, and to the still, small voice which whispers to each of us. He asked that each in attendance "close his ears to that lilting melody sent forth by that pied piper of sin, even Lucifer, and rather listen carefully to the voice of truth."

He gave as a second suggestion that we must also *learn*. Then he quoted from James: "Be ye doers of the word, and not hearers only, deceiving your own selves." (James 1:22.) We must learn from the scriptures and from good books, he told them, and also from the lives of good men, such as the General Authorities.

The third suggestion was that we should *labor*. He reminded us of Nephi's declaration: "I will go and *do* the things which the Lord hath commanded." (1 Ne. 3:7, italics added.) He told us to share our testimonies through our labors in building the kingdom of God.

His final suggestion was to *love*. He told us what the Savior said to the lawyer about the first and great commandment to love God, and the second which was "Thou shalt love thy neighbour as thyself." (Matt. 22:39.)

He concluded by saying:

"Soon this historic series of conference sessions will come to a close. The throngs will leave, the lights will dim, the strains from the organ will fade and disappear; but you and I, we will never again be the same. We have heard a prophet's voice, even that of President Spencer W. Kimball. We have worshipped together in love. We have felt our Heavenly Father's divine approval. Hopefully each has decided: I will listen; I will learn; I will labor; I will love. To assist us in our determined course the ever-present help of the Lord is assured. 'Behold, I stand at the door, and knock: if any man hear my voice,

and open the door, I will come in to him.' " (Rev. 3:20.)

"Voice of warning"

Beautifully exemplifying the theme of our conferences was a talk given by Elder Boyd K. Packer on "the voice of warning." He began by quoting from the first section of the Doctrine and Covenants, wherein the Lord said:

"The voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

"And they shall go forth and none shall stay them, for I the Lord have commanded them." (D&C 1:4-5.)

He then referred to the recent collapse of the Teton Dam in Idaho, and graphically described what happened on that occasion as houses, churches, and whole towns vanished. In all, 790 homes were destroyed, and 800 others were severely damaged, as were schools, churches, business houses, etc. About 7,800 people were in the immediate path of the flood, and farther down the valley another 25,000 or 30,000 were in danger. I quote:

"But what happened to the people that Saturday morning? There was a miracle! There were several deaths, but only six of them by drowning. How could such terrible destruction take place with such a little loss of life?

"The answer: they were warned. A number of them had been subjected to a restless, anxious feeling that morning, and so responded instantly when the warning came. They heeded the warning. Latter-day Saints pay attention to warnings. They have read the revelation which states:

"'For this is a day of warning, and not a day of many words. For I, the Lord, am not to be mocked in the last days.'" (D&C 63:58.)

Elder Packer stated that by scientific calculations 5,300 lives might have been lost, but there were so few. And it was not a case of going upstairs

onto the roof. The houses were completely washed away, and most of the people had miles to go to reach high ground. They were saved because they heeded a warning and then warned their neighbors.

He quoted again from the revelations: "And let those whom they have warned in their traveling call on the Lord, and ponder the warning in their hearts which they have received. . . . Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbor." (D&C 88:71, 81.)

Then he said: "That is how they were saved. Everyone, when warned, raised the voice of warning to his family and to his neighbors. . . . Do you think they were casual about it? That is not the way it happened. The warnings were shouted and screamed. Horns were honked. Every means was used to sound the warning. 'Come out of the valley. A flood is coming!'

"Of the six drowned, one stood just below the dam and had no chance. The others either failed to heed the warning or went back to get something. Every man who was warned, warned his neighbor. There are chapter after chapter of miracles. The whole episode stands as a mighty miracle. And the whole disaster looms itself as a warning."

Elder Packer concluded his account in these words:

"It is Saturday morning in the Lord's scheme of things, and we go complacently about our work, concerned with the ordinary cares of life. But many of us carry a restless, anxious feeling. And in these conferences we have heard the prophet and the apostles raising a voice of warning. 'Come out of the valley,' they are saying. 'Come to higher ground. Come away from the flood of mischief, and evil, and spiritual disaster.' And I repeat, it behooves every man who has been warned, to warn his neighbor."

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Warn our neighbors

And so, my brothers and sisters and friends, the main purpose of area conferences, the main purpose of general conferences, the main purpose of *this* conference, is to sound the voice of warning. You who hear and are warned must warn your neighbors. If we fail to heed the warnings given, or fail to warn our neighbors, we all may be lost.

In this day when so many have turned away their hearts and their ears from the word of the Lord, it behooves all who yet believe to be more diligent and more faithful and more anxious to proclaim the principles of the gospel of Jesus Christ. I bear testimony that God lives, that Jesus is the Christ, and that this is his church which he directs through our prophet, Spencer W. Kimball. Let us so live that we, with our families and loved ones, may be saved from the destruction which is inevitable unless we turn again to God and keep his commandments.

That we may all be engaged in works of righteousness, and with love in

our hearts and a testimony of the truth on our lips, heed the warning voice of our prophet, and in turn warn our neighbors, I humbly pray in the name of Jesus Christ. Amen.

Following President Tanner's address, the Choir sang without announcement the number, "Lead, Kindly Light."

President Marion G. Romney

We have heard from President N. Eldon Tanner, First Counselor in the First Presidency of the Church, followed by the Tabernacle Choir singing, "Lead, Kindly Light."

To those of the television and radio audience who have just tuned in on this conference, we wish to extend our sincere greetings.

We shall now be pleased to hear from Elder Marvin J. Ashton of the Council of the Twelve Apostles.

Elder Marvin J. Ashton

Of the Council of the Twelve

A successful football coach recently described his best player as an athlete possessing an extra special dimension. Besides being a great team man, I was told he performs well for himself. He possesses all of the necessary physical and mental ingredients for success. He has personal pride and a good self-image. He has the bearing and self-conduct patterns that prompt his fellow team members and friends to say, "He's well balanced. He knows where he is going and how to get there."

Proper self-management

Proper self-management is a great virtue, which can lead to personal pride.

Personal pride is a great motivator. It is a virtue to understand who we are and to conduct ourselves accordingly. To be created in God's image is a tremendous blessing with accompanying choice responsibilities.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (1 Cor. 3:16-17.)

Appropriate personal pride prohibits shabby performance. Proper self-image is a basic ingredient of pride in one's self. It is necessary if individual

discipline is to be purposeful and effective. May I suggest a few thoughts for our consideration in the basic areas of self-management?

Self-image

Generally the cover or jacket of a book is designed to sell what is inside. We will not have to die to be judged by the cover of the book of life. To those who would say, "It's what you really are inside that counts, not the length of the hair or beard," I would say, "If this is true, and I agree it is, why run the risk of looking like something you're not?" In working with others in regard to personal appearance, change can usually be brought about more quickly by courteously appealing to pride, impression, and image.

Self-image is often enhanced by the clothing worn. Appropriate, modest, flattering, and comfortable apparel helps a person feel good about himself. To be over-dressed or immodestly dressed may create wrong impressions and improper identification. Improper clothing may also lead to wrong actions. I have always had a special amount of admiration and respect for blind friends who, even though they were unable to see themselves or others, yet appeared neat, well dressed, and well groomed. The individual or someone in that person's life is trying to help the blind person feel good about himself. We do ourselves and others a great injustice when we appear to be what we are not.

Reasonable questions to ask oneself could well be, "Can I be proud of my appearance? Do my clothes properly introduce me?" What better example of proper personal appearance can we have than that glorious introduction shared with us by the Prophet Joseph Smith when he declared, "I saw two Personages, whose brightness and glory defy all description." (Joseph Smith 2: 17.)

Taking the time to prepare oneself to look one's best for all occasions is

grooming at its best. I am reminded of the mother who said, "It began to annoy me that the children would say, 'Where are you going, Mom?' whenever I took time out to tend to my hair, apply a little lipstick, or slip into a clean dress. Didn't I have the right to dress up at home? Then I started to realize how seldom I actually did dress up just to stay home and do housework. In fact, I rarely changed from my working clothes except when I ran to shop or visit. I had made myself too busy to bother with good grooming except for special occasions, for visiting, for going to church. No wonder the children got confused at the rare times I made myself more presentable for no apparent reason at all."

Know oneself

One of life's eternal pursuits is learning to know oneself. Dr. Thomas Harris shares this worthy thought with us: "Most people never fulfill their human promise and potential because they remain perpetually helpless children overwhelmed by a sense of inferiority. The feeling of being okay does not imply that the person has risen above all his faults and emotional problems. It merely implies that he refuses to be paralyzed by them. He is determined to accept himself as he is but also to assume more and more control of his life."

Getting better acquainted with oneself and realizing God has given to every person gifts and talents is a worthy challenge. "For there are many gifts, and to every man is given a gift by the Spirit of God.

"To some is given one, and to some is given another, that all may be profited thereby." (D&C 46: 11-12.)

To be aware of one's limitations and potentials on a continuing basis will help in improved self-esteem. We need to be constantly aware of the fact that we are children of God. He knows us. He hears us. He loves us. Proper self-image will help us keep our habits,

lives, and souls directed in happy paths. How proud we should be in the knowledge we have godlike attributes. It was Abraham Lincoln who said, "It is difficult to make a man miserable when he feels he is worthy of himself and claims kindred to the great God who made him." (Address on colonization to a Negro deputation at Washington, Aug. 14, 1862.)

Our obligation is to avoid self-pity, self-judgment, and self-indulgence. If we properly understand our relationship to God and His to us, we will not have moments, days, or lives spent in wondering, "What have I done to deserve this?" "What does God have against me?" or, "Why wasn't I born with the talents of my friends?"

There needs to be a willingness and ability on the part of all of us to properly relate to others in families, neighborhoods, and organizations. Courtesy and self-respect are necessary ingredients. We need the humble approach in dealing with others. Proper self-management will permit us to be a team member first, a coach, captain, or superstar second. In this relationship and way of life, the truth "If ye are not one ye are not mine" (D&C 38:27) takes on new significance.

Self-discipline

Another important part of meaningful self-management is self-discipline, and the only discipline that really works is self-discipline. What can give greater satisfaction in life than mastery in self-conduct? Good health habits, integrity, bearing, mannerisms, conversation, and self-control can be powerful assets in one's personal balance sheet. These traits outwardly reflect the views of the management. Integrity within oneself makes it possible for honesty with God, family, and all other daily associates. A person who has integrity within himself will also have it in his relationship with all others. A person walks uprightly only when he is

moving in the right direction. He needs to know where he is going at all times and under all conditions. One avoids the appearance of evil as he treads paths that lead up and on rather than down and out. Being anxiously engaged in worthy causes and seeking first the kingdom of God are external evidences of proper self-management and a proper application of personal resources.

To teach self-discipline, the emphasis should be on self-respect and esteem rather than the use of ridicule, embarrassment, and tears for conduct-improvement tools. One of the great tragedies that can come in a human's life is the destruction of self-respect. This destruction is often self-inflicted. Elevated expressions of human feelings, example, and courtesy build self-respect. People are lifted when they are treated as if they already were what they could be. It is my experience that most thinking people respond better to friendly persuasion than to threats or abuse.

Even personal health habits are generally improved by proper emphasis on temporal and eternal values rather than on condemnation and disgust. Overweight people should be encouraged concerning appearance and health advantages of appropriate diet and trimness. Most will respond to honest appreciation expressed for what has been done or honestly attempted rather than caustic slurs.

Often self-discipline in personal health is weak or missing because we allow ourselves to become lost in revenge or spiteful attitudes. Recently I was talking to a young man on drugs. To the question, "Why do you use drugs?" he responded with, "To get even with my mom." From an attractive wife and young mother presently caught up in the habit of drinking cocktails: to my query, "Why are you involved in the use of alcohol?" she said, "That father-in-law of mine isn't going to tell me what to do!" If there are good reasons

to be on drugs and alcohol, and at the present I don't know of any, there must be better reasons than those offered by these two friends. God and men glory in intelligent self-management.

As important to our self-image and general conduct as appropriate dress, grooming, and hair standards are moderation of voice, use of worthy language, good manners, respect for others' rights, and courtesy.

Act with propriety

In any community or personal situation, it is refreshing and uplifting to see men and women who think, speak, and act with propriety. Good manners are necessary for the decency and peace of community living and should be a matter of grave concern to all, yet we hear and read less about their cultivation than we do about dieting and "daily dozens" to enhance our personal acceptance and development. Courtesy is at its best when it is least obvious. Courtesy is not the invention of a past generation; rather, it is but a long-standing manner of life. We need to be reminded of the fact that Moses did more than bring down the Ten Commandments from the Mount, he in unmistakable terms prescribed the conduct of a gentleman—civility to friends and strangers; respect for the blind, the deaf, the aged, the weary, the unsuspecting; and the abstention from tale-bearing.

Courtesy is not unusual conduct to be reserved for a special circle of friends or circumstances. It is not a veneer to be put on for special social occasions or people. It is a way of life of tremendous significance, whether it be in the home, in the office, or on the highway. It cushions the unexpected and eases our jolts wonderfully. We cannot justify or condone discourtesy regardless of friendship or situation. Our best manners learned and used in the home will appropriately surface in our association with all men.

Patience and punctuality

Being on time to appointments and meetings is a phase of self-discipline and an evidence of self-respect. Punctuality is a courteous compliment the intelligent person pays to his associates. Punctuality or the lack thereof oftentimes is the only introduction one will ever have to new groups and friends. Serenity and poise are not the companions of those who lack the courtesy and judgment to be on time.

He is well disciplined who develops patience in his dealings with his fellowmen. In conversation he is considerate and knows how to listen. A courteous conversationalist is not a boaster, a babbler, or a boor. Wise is the man who says what needs to be said, but not all that could be said.

We are children of God

My hope and prayer today is that we will look to ourselves with new responsibility, new self-appreciation, higher self-image, and greater self-respect. We are children of God. We do possess God-given attributes. We do have the opportunity and obligation to learn to be leaders. Let us so live that it may be said of us, "He's well balanced. He knows where he is going and how to get there. He's a good manager of himself." By doing this it will be possible to better serve in the kingdom and have a greater appreciation for Lorenzo Snow's thrilling declaration, "As man now is, God once was. As God now is, man may be." (See *Improvement Era*, June 1919, p. 656.) This is what proper self-management is all about.

I leave you these thoughts and my testimony in the name of Him, the perfect example, even Jesus Christ. Amen.

The Tabernacle Choir sang without announcement, "How Wondrous and Great" following Elder Marvin J. Ashton's address.

President Marion G. Romney

We have just listened to Elder Marvin J. Ashton of the Council of the Twelve, followed by the Choir singing, "How Wondrous and Great."

The Choir and Congregation will now join in singing, "Hope of Israel," following which we shall hear from Elder M. Russell Ballard, Jr. of the First Quorum of the Seventy.

The Choir and congregation sang the hymn, "Hope of Israel."

President Romney

To those of the television and radio, audience who have just joined us, we are convened in the historic Tabernacle on Temple Square in Salt Lake City, Utah, in this Sixth Session of the 146th Semi-Annual Conference of the Church.

We shall now hear from Elder M. Russell Ballard, Jr., a member of the First Quorum of the Seventy and President of the Canada Toronto Mission. He will be followed by Elder Joseph Anderson of the First Quorum of the Seventy.

Elder M. Russell Ballard, Jr.

Of the First Quorum of the Seventy

My brothers and sisters, my coming to conference while serving as a full-time mission president makes me feel somewhat like an army field commander who has been summoned home from the front lines to report on conditions of the war to the commander in chief, joint chiefs of staff, and other general officers.

Struggle for righteousness

The war is not a hot one where there are guns and armaments; but the struggle between the forces of righteousness and of evil for the souls of our Heavenly Father's children is intense, and the conflict is very real.

From my front-line position in the mission field I can personally testify that the enemy is well trained in the arts of eternal warfare. The army of the devil exploits all kinds of sinful practices, and promotes his cause through every kind of printed, audio, and visual means. Perhaps the most cunning of all their methods is the spirit

of apathy and indifference that they use to penetrate the minds and the hearts of mankind, to dull their feelings towards God, His Son Jesus Christ, and His church.

The great prophet Mormon taught: "Wherefore, all things which are good cometh of God; and that which is evil cometh of the devil; for the devil is an enemy unto God, and fighteth against him continually, and inviteth and enticeth to sin, and to do that which is evil continually." (Moro. 7:12.)

Prepare

Based on my experience, I believe that if the Saints and missionaries are to build up the Church at the much faster rate that President Kimball has called for, we must all strive to prepare ourselves to become better gospel teachers. I often see the great joy that comes into the life of the new member of the Church when he is baptized. At each baptismal service I am reminded of the tremendous amount of individual

preparation that is required by both member and missionary to bring about the conversion of one soul.

I have asked myself, "What can we as parents and leaders do to more effectively teach our youth how to defend the principles of righteousness?"

Training

Better training and preparation seem to me to be the best answer. Realizing that I would need all the help I could get to give my first conference talk, I went to my wonderful missionaries and asked them to help me by answering a few questions about their pre-mission preparation. I think we may learn something from their answers.

My first question was, "What could you have done to better prepare yourself before your mission?"

My missionaries responded with comments like these: "I could have really read and studied the scriptures," "paid more attention in seminary and other Church classes," "learned how to pray and relate to the Lord," "started much earlier to build my testimony."

May I suggest to all of the youth of the Church that I believe you can come into the mission field loaded with knowledge about the eternal truths of the gospel—knowing for yourself that Jesus is the Christ, and that His church has been restored to the earth through a living prophet, and that the Book of Mormon is the word of God.

I like these words of Nephi: "Wherefore, I said unto you, feast upon the words of Christ; for behold, the words of Christ will tell you all things what ye should do." (2 Ne. 32:3.) Young people, why not make the best investment of your life by spending more of your time now to study and learn for yourself the ways of the Lord? If you will do this now you will arrive in the mission field with the Spirit of the Lord as your companion, and you will be filled with the desire to en-

thusiastically and intelligently teach the gospel to the people.

May the Lord bless every one of you who will be a missionary with a clear view of your own self-worth, and the vision of your own important role that you play in this great work. May the roots of your testimony be driven down deep through your pre-mission preparation so when the winds of adversity blow upon you, you will be able to weather the storm and be able to make your very best contribution to the growth of this great Church.

Role of fathers

I then asked my missionaries: "What could your father have done to better prepare you?"

Here are a few of their answers: "He could have taught me more about the priesthood," "taught me to understand that the priesthood is the power by which the cause of righteousness moves forward," "given me a father's blessing," "taught me how to budget my money," "taught me how to set and reach goals," "prayed with me and shared with me his testimony."

May I share a personal missionary experience? Shortly after we arrived in Toronto we were preparing the children to enroll in their schools. My five-year-old son was to start kindergarten, but on the first day he was afraid to go. My wife and I were concerned, and I was impressed to invite my son to come into my office and sit in what the missionaries call the "hot seat," and we would have an interview.

He climbed up into the big black chair, and I asked, "Son, how can I help you?"

I shall never forget as long as I live the look of real concern on his face. With his little chin quivering, he said, "Daddy, I am afraid."

I understood, for I knew he had left behind several friends of his same age, and so far he had found no one his age near the mission home. I said, "Craig,

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you have a friend that will always be with you. Let's kneel down together and ask Him to help you." We did, and Craig assigned me to say the prayer.

The Lord helped Craig find his courage in this experience. Every morning thereafter we held our interview, and every morning I was assigned to pray.

Then one morning, about two weeks later, there came no knock at my office door—no special father-and-son prayer. He had found his confidence and made some friends, and I was the one that missed that very special experience each morning with my little boy. I hope that this choice learning experience while on this mission will remain with Craig and become a source of strength to him when he is called to serve the Lord on a mission of his own.

Fathers, you are the first-line priesthood leader, and almost without exception my missionaries expressed their love and respect for you. There is no one in the world that can prepare and train the future missionaries of the Church like you can.

How mothers help prepare

To you wonderful mothers of the Church, listen to the response of my elders to this question: "What could my mother have done to better prepare me?"

They said: "Somehow Mom should have insisted that I pay more attention when she was trying to teach me about housekeeping—cooking, cleaning, laundry, bargain shopping, personal hygiene, mending, quick recipes, to name just a few." To be an effective missionary one must be spiritually in tune, but the temporal well-being of the missionary becomes far more important than perhaps most of us realize.

Mothers, teach your children to be sensitive and aware of the needs of others. Teach them to know and to practice basic principles of good human relations. May I suggest to you wonder-

ful mothers that you put your arms around your children, look them squarely in the eye, and tell them to learn these skills because you want them to be happy and successful on their mission. What son or daughter will not respond to the loving eyes of his or her mother?

Church leaders

In the survey my missionaries expressed their love for their leaders and suggested that their stake presidents, bishops, advisors, and teachers could have prepared them better if they would have: explained to them in realistic terms what is expected of a missionary; had more frequent and in-depth interviews; helped them make their commitment to the Lord earlier; taught them from, and stressed the importance of, the scriptures; and taught them the power of a positive and enthusiastic attitude.

If our missionaries could be taught more of these principles before coming on a mission, I believe that their stride would be lengthened at the outset and the pace of the work would be quickened in the beginning, because they would start right out on the first day of their mission prepared to teach the gospel by the power of the Holy Spirit.

Harvest is urgent

President Kimball said to the mission presidents that left for the field in 1974: "Evangelistic harvest is always urgent. The destiny of man and of nations is always being decided. Every generation is crucial; every generation is strategic. We may not be responsible for past generations, but we cannot escape full responsibility for this one, and we have our time and our generation and our missionaries and our great potential." (Mission Presidents Seminar, June 27, 1974.)

Our great potential is to prepare

the world for eternal living in the presence of our Heavenly Father and his Son Jesus Christ, and to do this we must teach the gospel to all the people of the earth. To you, our nonmember friends, please stop and take a moment to ask yourself: "Where did I come from? Why am I here on this earth? Where will I go when I die?" Today I have suggested to the members and missionaries of the Church that we all strive harder to prepare ourselves to be better able to share and to teach to you what we know to be true. We love you, and ask you to please listen to our message, for we teach the true gospel of Jesus Christ by the power of the only divinely recognized priesthood on this earth today. We can answer your questions, and we will place before you the evidence that the fulness of the gospel of Jesus Christ has been restored to the earth, so you can decide for yourself if we teach to you the truth. We will give to you the Book of Mormon, that you might read for yourself to know that this second witness of the Lord Jesus Christ is in very deed the word of God like unto the Bible, and it testifies to the truthfulness of our message.

Listen to Gospel

My dear friends, no people on this earth are striving harder to prepare themselves to be able to effectively teach the gospel of Jesus Christ than are the members of this church, and we ask you to please take time to listen to the glorious message of the Restoration.

I testify to you that we are the only true church of Jesus Christ on the earth today, and one of our great missions in this life as members of the Church is to share the gospel truths with all of our Heavenly Father's children. May the Lord bless each one of us that our ears may hear and our eyes might be opened, that together we may learn to live the gospel and find the joy that only the gospel can give to us, I humbly pray in the name of Jesus Christ. Amen.

President Marion G. Romney

We have just listened to Elder M. Russell Ballard, Jr., of the First Quorum of the Seventy.

Elder Joseph Anderson of the First Quorum of the Seventy will now address us.

Elder Joseph Anderson

Of the First Quorum of the Seventy

Righteous Israel, ancient and modern, has always been a covenant-making people.

Covenants in Ancient Israel

Ancient Israel worshiped a living God, a personal God, a God in whose image they had been created. In this respect they were different from all other peoples.

Another difference was the observance of the weekly Sabbath. Jehovah

told Israel that other nations would recognize this as a distinguishing feature.

Jehovah commanded Israel that they should pay a tenth of their increase as tithing. This, too, was an important distinguishing feature of God's people.

The Lord entered into covenant with Abraham, stating that He would make of him a great nation and make his name great. He said: "I will bless them that bless thee, and curse him that curseth thee: and in thee shall all

families of the earth be blessed." (Gen. 12:3.) This was an everlasting covenant, and it was confirmed upon Isaac and later upon Jacob who was called Israel.

This covenant has been literally realized so far as Abraham's posterity are concerned. It is also being fulfilled in that through him and his descendants all the nations of the earth have been blessed. The children of Israel have been scattered throughout all the nations. A further fulfillment of the blessing is that the Redeemer came through Abraham's lineage, and through the mission and sacrifice of the Savior all the people of the earth have been or will be blessed.

The Lord also made covenant with Abraham as follows: "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." (Gen. 15:18.)

At the present time the descendants of Abraham are contending over that land and that blessing.

"And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

"Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.

"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for the earth is mine:

"And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

"And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him.

"And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord." (Exod. 19:3-8.)

However, Israel of old failed to keep the covenants, and as a result the Lord was displeased with them and calamities befell them.

Everlasting covenant

The Church of Jesus Christ of Latter-day Saints in this day is a covenant-making people.

The gospel is the everlasting covenant. In the very first section of the Doctrine and Covenants, the Lord, speaking through the Prophet Joseph Smith, said: "I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant, Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments: . . .

"That mine everlasting covenant might be established:

"That the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers." (D&C 1:17, 22-23.)

And in the twenty-second section of the Doctrine and Covenants the Lord says: "This is a new and an everlasting covenant, even that which was from the beginning" (D&C 22:1), meaning the gospel of our Lord Jesus Christ.

Again in the forty-fifth section the Lord says: "And even so I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people, and for the Gentiles to seek to it, and to be a messenger before my face to prepare the way before me." (D&C 45:9.)

Baptism

Baptism by water is a part of that covenant—that everlasting covenant.

Before entering into the waters of baptism one must learn about the gospel. He must have faith in it, that it is what the Lord says it is, His everlasting covenant, a light to the world, a light to His people. One must prove his faith

and sincerity by repentance, by laying aside his evil ways before entering into the covenant of baptism. This holy ordinance, to be valid, must be performed by one having proper authority from Jesus Christ.

Following baptism by immersion we must have hands laid upon our heads by authorized servants of the Lord for the reception of the Holy Ghost. We are then prepared to receive for our individual guidance such inspiration and even revelation as may be expedient.

These covenants all pertain to keeping the commandments of the Lord, and the blessings promised are dependent thereon.

In that spiritual existence before we came here, as recorded in the book of Abraham, the Gods said: "And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

"And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate [this estate] shall have glory added upon their heads for ever and ever." (Abr. 3:25-26.)

When we enter into the waters of baptism we enter into covenant with the Lord that we will keep the commandments that He has given us.

Sacrament

When we partake of the sacrament we renew that covenant; we partake of these emblems in remembrance of the atoning sacrifice of our Lord and Savior; we express a willingness to take upon us His name, the name of our Lord and Master, our Savior, Jesus Christ; and we covenant that we will always remember Him, that we will keep the commandments which He has given us. He, the Lord, covenants with us that if we will do these things we shall have

His Spirit to be with us. He will most certainly keep His part of the covenant if we keep ours.

Tithing and the Sabbath

As was the case with ancient Israel, the payment of tithing is a distinguishing part of the everlasting covenant as revealed to modern Israel in this day and age. The Lord has declared: "Behold, now it is called today until the coming of the Son of Man, and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned at his coming." (D&C 64:23.)

On August 7, 1831, the Lord gave a commandment to the Church regarding the observance of the Sabbath day:

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;

"For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High;

"Nevertheless thy vows shall be offered up in righteousness on all days and at all times;

"But remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord.

"And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full." (D&C 59:9-13.)

This commandment is followed by a promise that if we will do these things the fulness of the earth will be ours. (See D&C 59:16.) The Lord outlines in detail what the fulness of the earth comprehends.

Are we living up to this commandment? And if not, are we entitled to the blessings that accrue to those who keep

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Third Day

their covenants with the Lord? The Lord says: "But learn that he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come." (D&C 59:23.)

Priesthood covenant

When we receive the priesthood we receive it with a covenant and promise. The Lord has told us, as recorded in the Doctrine and Covenants:

"For whoso is faithful unto the obtaining these two priesthoods [Melchizedek and Aaronic] of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies. . . .

"And also all they who receive this priesthood receive me, saith the Lord;

"For he that receiveth my servants receiveth me;

"And he that receiveth me receiveth my Father;

"And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him.

"And this is according to the oath and covenant which belongeth to the priesthood.

"Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved." (D&C 84:33, 35-40.)

There are among us those who break this covenant after receiving it and turn therefrom. We plead with them to repent and seek forgiveness of their folly and make themselves worthy of the blessings that are promised to those who honor their priesthood covenants and keep the commandments of the Lord.

Marriage for eternity

The Lord has made known to us by a revelation through the Prophet Joseph Smith that in the celestial kingdom

there are three heavens or degrees of glory, and that in order to attain the highest degree of glory in our Heavenly Father's kingdom a man must enter into the new and everlasting covenant of marriage. (See D&C 132:15-21.) In other words, he must be married for all eternity. The Lord explains that in order to receive a blessing at His hands, we must abide the law appointed for that blessing. He has said, "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (D&C 130:20-21.)

It must be understood that the covenant of marriage must be made and entered into and sealed by the Holy Spirit of Promise through the medium of him whom the Lord has appointed and authorized to hold this power on the earth in these last days. The covenant pertaining to the eternity of the family unit is one of utmost importance. If we are to return into the presence of our Eternal Father and His Beloved Son and obtain eternal life, we must honor the covenant pertaining thereto. An ancient Book of Mormon prophet has said, "Adam fell that men might be; and men are, that they might have joy." (2 Ne. 2:25.) In order to have true joy, the joy that our Father desires us to have, we must honor the covenants and the commandments involved in the gospel—the new and everlasting covenant.

Plan of salvation

The Prophet Joseph Smith, the first prophet of this dispensation, said, "Happiness is the object and design of our existence; and will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God." (*Teach-*

ings of the Prophet Joseph Smith, p. 255.)

God lives, Jesus is the Christ, Spencer W. Kimball is His living prophet. The everlasting gospel of our Lord and Master, which is the new and everlasting covenant, has been restored to earth. It is the plan of life and salvation. To these things I testify in the name of Jesus Christ. Amen.

Following Elder Joseph Anderson,

the Choir sang without announcement, "For I Am Called by Thy Name."

President Marion G. Romney

We have just listened to Elder Joseph Anderson, of the First Quorum of the Seventy, followed by the Tabernacle Choir singing, "For I Am Called By Thy Name."

We shall now be pleased to hear from Elder Delbert L. Stapley of the Council of the Twelve Apostles, who will be our concluding speaker.

Elder Delbert L. Stapley

Of the Council of the Twelve

Brothers and sisters and friends, after a few introductory remarks my message today is taken from the writings of the apostle Paul, given over 1,900 years ago. Paul was born as Saul of Tarsus, being both a Jew and a Roman citizen. He became a powerful persecutor of those who accepted Jesus Christ as their Lord and King. Saul was not motivated by malice, but by the belief that he was working against an enemy of his Jewish faith.

En route to Damascus

As he was en route to Damascus to pursue his persecutions, a bright heavenly light suddenly enveloped him and he fell helplessly to the ground. A voice asked, "Saul, Saul, why persecutest thou me?" In response, Saul asked two questions: "Who art thou, Lord?" and "Lord, what wilt thou have me to do?" (Acts 9:4-6.)

The Christ identified Himself as "Jesus whom thou persecutest." (Acts 9:5.) Then He told Saul to go to the city of Damascus where he would be

instructed. Having been struck blind, Saul was assisted into the city by his companions. There, Ananias, a disciple and servant of the Lord, restored Saul's sight and informed him that God had chosen him to know His will and hear His voice; that he was to be a witness unto all men of the resurrected Christ. He was baptized by Ananias and from that time on dedicated himself to the upbuilding of the Lord's kingdom. (See Acts 9:4-19.)

Defender of the faith

When he was ordained, Saul became a great defender of the faith, a dynamic teacher of righteousness, and a fearless preacher to the world. He went first to the Jews in their synagogues, then subsequently made three missionary journeys, carrying the message of the resurrected Christ to many peoples. While on a mission to the gentiles, he became known as Paul. His love for and interest in his converts found him returning to oversee their

progress and writing them letters of exhortation.

I have a great respect for the apostle Paul. I admire his courage, honesty, strength of faith, and deep testimony. I love his teachings and find them equally applicable to the people of today. He was specially chosen, a true witness of the resurrected Christ.

Paul's responsibility

As a witness, what was Paul's responsibility? To teach the message of faith, repentance, and baptism, to bear witness to the divine mission of the Savior, to outline man's relationship to Jesus and to God our Father, to strengthen testimonies, to define doctrine, and to reinforce the teachings of the Christian church. He also instructed the people in their everyday living, and gave warning to the world.

Aren't these the goals of our Latter-day Saint Church leaders? In all meetings and at all times they seek to increase faith, build testimony, strengthen commitment, bless people, teach duties and responsibilities, develop leadership, increase spirituality, and also, give warning.

I desire to present my message from Paul's own words, as selected from his writings.

"Not ashamed"

He stated his principal theme when he courageously declared to the Romans: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." (Rom. 1:16.)

"But I certify you, brethren, that the gospel which was preached of me is not after man.

"For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." (Gal. 1:11-12.)

He said to Timothy: "Be not *thou* therefore ashamed of the testimony of our Lord." (2 Tim. 1:8; italics added.)

"One God"

Paul also taught that there is "One Lord, one faith, one baptism.

"One God and Father of all." (Eph. 4:5-6.)

This doctrine is still true. No man can enter into heaven on his own terms. God's plan is the only way to achieve this goal, and Christ is our teacher and exemplar.

Paul declared: "For as many as are led by the Spirit of God, they are the sons of God. . . .

"We are the children of God:

"And if children, then heirs; heirs of God, and joint-heirs with Christ; . . .

"And we know that all things work together for good to them that love God." (Rom. 8:14, 16-17, 28.)

Paul admonished Timothy: "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee. . . .

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." (2 Tim. 1:6-7.)

Paul also taught explicitly about the resurrection: "Know ye not," he asked, "that so many of us were baptized into Jesus Christ were baptized into his death?

"For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." (Rom. 6:3, 5.)

Preaching the gospel

Concerning his preaching, Paul said: "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" (1 Cor. 9:16.)

His counsel for others who desired to preach include these words:

"And how shall they preach, except they be sent?" (Rom. 10:15.)

"And no man taketh this honour unto himself, but he that is called of God, as was Aaron." (Heb. 5:4.) Aaron was called of God by revelation.

Faith

Paul emphasized unity of faith: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (1 Cor. 1:10.)

"For God is not the author of confusion, but of peace." (1 Cor. 14:33.)

Then he asked, "Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" (1 Cor. 1:13.)

"As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." (Gal. 1:9.)

The apostle Paul outlined explicit ways for the saints to live as true Christians, preparing themselves for exaltation. He reminded the leaders:

"Even so hath the Lord ordained that they which preach the gospel should live of the gospel." (1 Cor. 9:14.)

In teaching faith, he first defined it as: "the substance of things hoped for, the evidence of things not seen." (Heb. 11:1.)

Then he gave the promise: "Know ye therefore that they which are of faith, the same are the children of Abraham." (Gal. 3:7.)

And he instructed, "Fight the good fight of faith." (1 Tim. 6:12.)

Prayer

Stressing the importance of prayer, Paul advised: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

"For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." (1 Tim. 2:1-2.)

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." (Phil. 4:7.)

Scriptures

Paul kept the saints in remembrance of the necessity to read and study the scriptures. To Timothy he said,

"From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

"That the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3:15-17.)

Family

Family members were instructed: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." (Eph. 5:25.)

"And the wife see that she reverence her husband." (Eph. 5:33.)

"Teach the young women to be sober, to love their husbands, to love their children,

"To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

"Young men likewise exhort to be sober minded.

"In all things shewing . . . a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity,

"Sound speech, that cannot be condemned." (Titus 2:4-8.)

"And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Eph. 6:4.)

"Children, obey your parents in all things: for this is well pleasing unto the Lord." (Col. 3:20.)

Then to all he taught: "Be ye therefore followers of God, as dear children;

"And walk in love, as Christ also hath loved us, and hath given himself

for us an offering and a sacrifice to God for a sweetsmelling savour.

"Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience." (Eph. 5:1-2, 6.)

Important teachings

Other important teachings included: "Prove all things; hold fast that which is good.

"Abstain from all appearance of evil." (1 Thess. 5:21-22.)

"Let us walk honestly, as in the day." (Rom. 13:13.)

"Remember the poor." (Gal. 2:10.)

"Give; not grudgingly, or of necessity: for God loveth a cheerful giver." (2 Cor. 9:7.)

"Bear ye one another's burdens." (Gal. 6:2.)

"Let us do good unto all men." (Gal. 6:10.)

"Let brotherly love continue." (Heb. 13:1.)

"And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." (Eph. 4:32.)

"Let your conversation be without covetousness; and be content with such things as ye have." (Heb. 13:5.)

"Remember them which have the rule over you, who have spoken unto you the word of God." (Heb. 13:7.)

Paul further counseled: "Quench not the Spirit.

"Despise not prophesyings." (1 Thess. 5:19-20.)

"Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way." (Rom. 14:13.)

"Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you." (Eph. 4:31.)

"Finally, my brethren, be strong in the Lord, and in the power of his might." (Eph. 6:10.)

"And . . . put on the new man, which after God is created in righteousness and true holiness." (Eph. 4:24.)

"Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." (2 Cor. 13:11.)

The dangers of riches were pointed out, and Paul stressed the necessity of their being put to proper usage. Wisely he reminded:

"For we brought nothing into this world, and it is certain we can carry nothing out.

"For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." (1 Tim. 6:7, 10.)

"Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

"That they do good, that they be rich in good works." (1 Tim. 6:17-18.)

Warnings

Paul also pronounced these significant warnings:

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" (2 Cor. 6:14.)

"Ye cannot drink the cup of the Lord, and the cup of devils." (1 Cor. 10:21.)

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

"For he that soweth to his flesh shall of the flesh reap corruption: but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Gal. 6:7-8.)

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23.)

As we read Paul's predictions of the wickedness to come, we find many

similarities to the world conditions of today. Ponder these warnings:

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

"And they shall turn away their ears from the truth, and shall be turned into fables." (2 Tim. 4:3-4.)

"This know also, that in the last days perilous times shall come.

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

"Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good,

"Traitors, heady, highminded, lovers of pleasures more than lovers of God;

"Having a form of godliness, but denying the power thereof: . . .

"Ever learning, and never able to come to the knowledge of the truth." (2 Tim. 3:1-5, 7.)

"They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate." (Titus 1:16.)

Guidance

The ungodliness of which Paul warned is present in our world today, and becoming increasingly prevalent. But just as he gave us warning, he also gave us guidance, and counseled:

"Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, . . .

"Having your loins girt about with truth, and having on the breastplate of righteousness;

"And your feet shod with the preparation of the gospel of peace;

"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

"And take the helmet of salvation,

and the sword of the Spirit, which is the word of God:

"Praying always." (Eph. 6:13-18.)

"That ye might walk worthy of the Lord." (Col. 1:10.)

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (Phil. 4:8.)

Then he gave this promise, that we can "do all things through Christ which strengtheneth" us. (Phil. 4:13.)

Strive for perfection

Paul impressively taught the importance of patterning our lives after the Lord Jesus Christ, striving constantly toward perfection. The writings of the apostle Paul can give us answers, direction, and strength, just as they aided the saints in the early church. If we prayerfully ponder not only the words of Paul, but all the scriptures now available to us, our lives can be strengthened and enriched.

How beautifully and completely Paul encompassed all that would enable us to gain the greatest happiness in this life and exaltation in the life to come! Paul proclaimed the truth boldly and frankly just as our beloved prophet Spencer W. Kimball does today. If we follow our prophet's counsel and that given by the apostle Paul we cannot go astray.

I bear solemn witness to the sacredness of the apostle Paul's teachings. To accept and live them will bring peace and happiness to all who are sincerely searching for light and truth. This I humbly pray in the name of Jesus Christ. Amen.

The Choir sang, "Lead Me into Life Eternal" without announcement following Elder Stapley's address.

President Marion G. Romney

Elder Delbert L. Stapley of the Council of the Twelve has just spoken to us, followed by the Tabernacle Choir singing, "Lead Me Into Life Eternal."

We appreciate the courtesies shown by the owners and operators of over 375 radio and television stations for offering their facilities as a public service to make the proceedings of this conference available to a large audience throughout many areas of the world.

These services are being carried over radio stations in Australia, the Philippines, and countries of Latin America by satellite transmission.

The proceedings of this session have been carried over direct oceanic cables to hundreds of members and

friends assembled in chapels throughout Great Britain, Germany, France, Switzerland, Holland, Belgium, and Austria.

We shall conclude this Sixth Session of the conference with the Tabernacle Choir singing, "O Great Is The Depth," after which the benediction will be pronounced by Elder James A. Cullimore of the First Quorum of the Seventy.

This conference will then be adjourned until two o'clock this afternoon.

The Tabernacle Choir sang, "O Great Is The Depth."

The benediction was offered by Elder James A. Cullimore of the First Quorum of the Seventy.

THIRD DAY AFTERNOON MEETING

SEVENTH SESSION

The seventh and concluding session of the General Conference began at 2 o'clock P.M. on Sunday, October 3, 1976.

President Spencer W. Kimball presided and President N. Eldon Tanner conducted this session.

The choral numbers were provided by the Tabernacle Choir with Donald H. Ripplinger conducting and Robert Cundick at the organ.

President Tanner made the following remarks at the beginning of the meeting:

President N. Eldon Tanner

President Spencer W. Kimball, who presides at all sessions of the conference, has asked me to conduct

this session. We extend a sincere welcome to all assembled this afternoon in the Tabernacle on Temple Square in Salt Lake City, Utah, in the seventh and concluding session of the 146th Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints. We also welcome those seated in the Assembly Hall and Salt Palace. Elder Adney Y. Komatsu and Bishop Victor L. Brown preside at the Assembly Hall, and Elders Robert D. Hales and Joseph B. Wirthlin preside at the Salt Palace.

Sessions of this conference are being carried over hundreds of radio and television stations to a large audience in the United States and many other parts of the world.

We send our blessings and greetings to members of the Church and many friends everywhere witnessing

these proceedings by radio and television.

This morning's session was broadcast by oceanic cable to Europe and heard by members assembled in many chapels in England, France, Germany, Austria, Holland, Switzerland, and Belgium.

The Tabernacle Choir with Donald H. Ripplinger conducting and Robert Cundick at the organ, will begin this service by singing, "Come, Ye Children Of The Lord."

The invocation will be offered by Elder George P. Lee of the First Quorum of the Seventy, who is President of the Arizona Holbrook Mission.

The Choir sang the hymn, "Come, Ye Children Of The Lord."

Elder George P. Lee of the First Quorum of the Seventy and President

of the Arizona Holbrook Mission, offered the invocation.

President N. Eldon Tanner

The Tabernacle Choir will now sing, "Psalm 149." Following the singing, we shall hear from Elder Gordon B. Hinckley of the Council of the Twelve.

The Tabernacle Choir sang, "Psalm 149."

President Tanner

Elder Gordon B. Hinckley of the Council of the Twelve will now address us. He will be followed by Elder Hartman Rector, Jr., of the First Quorum of the Seventy.

Elder Gordon B. Hinckley

Of the Council of the Twelve

In this final session, this Sunday afternoon, I am hopeful that somewhere there may be listening—even out of curiosity—a few of those who once were close to the Church, but who, for one reason or another, have drifted away. It is to these that I would like to speak, with an earnest prayer that I may do so by the power of the Holy Spirit.

"Who is God?"

First, let me read portions of a letter recently sent to Temple Square. It began, "Dear Sirs:

"I am not of the Mormon religion.

"I have never believed in God or Jesus Christ. I have never understood how to love a spirit that I don't know. When I was baptized, I accepted Christ

because I have always been told that if I wasn't saved, I would go to hell. Being 'saved' has always been thrown at me. I haven't gone to church in a very long time because I was always being pushed into something I didn't, and still don't, quite understand.

"[Someone] showed me a pamphlet, 'Man's Search for Happiness,' and explained what it said. I opened my eyes then, because through the Mormon religion God made sense to me. . . .

"A 'small voice' inside of me told me to search for God. Before, it didn't make any difference to me if God was there, or not. Now it does.

"Who is God? Why is God? Why does he need or want me? Why am I here? Why am I so lost? So very, very lost? There are thousands of questions

in my head that I want so badly to fulfill with answers. And since I have no place to go, or I don't know how to start searching, I'm asking you to give me some understanding of Him and the Mormon religion. Please help me find my way. Listen to my cry for help and give me sensible answers. Pamphlets, letters, notes, cards, anything, please.

"Thank you so much."

Many crying for help

I am satisfied that there are thousands across the world who in their loneliness and hunger for truth are crying out for help, as is the writer of that letter. And in addition to these there is another group who are members of the Church in name, but who have left, and who now in their hearts long to return, but do not know how and are too timid to try. They, too, in moments of quiet reflection, ask, "Why am I here? Why am I so lost? Please, please help me find my way."

The prodigal son

As I think of them I think also of one of the most beautiful stories ever told. May I recount it in the language of Him who first spoke it?

"A certain man had two sons:

"And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

"And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

"And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

"And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

"And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

"And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

"I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

"And am no more worthy to be called thy son: make me as one of thy hired servants.

"And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

"And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

"But the father said to his servants, Bring forth the best robe, and put it on him; and put his ring on his hand, and shoes on his feet:

"And bring hither the fatted calf, and kill it; and let us eat, and be merry:

"For this my son was dead, and is alive again; he was lost, and is found." (Luke 15:11-24.)

Way open for return

To you, my brethren and sisters, who have taken your spiritual inheritance and left, and now find an emptiness in your lives, the way is open for your return.

Note the words of the parable of the Prodigal Son: "And when he came to himself."

Have you not also reflected on your condition and circumstances, and longed to return?

The boy in the parable wanted only to be a servant in his father's house, but his father, seeing him afar off, ran to meet him and kissed him, put a robe on his back, a ring on his hand, and shoes on his feet, and had a feast prepared for him.

So it will be with you. If you will take the first timid step to return, you will find open arms to greet you and warm friends to make you welcome.

Process of change

I think I know why some of you left. You were offended by a thoughtless individual who injured you, and you mistook his actions as representative of the Church. Or you may have moved from an area where you were known to an area where you were largely alone, and there grew up with only little knowledge of the Church.

Or you may have been drawn to other company or habits which you felt were incompatible with association in the Church. Or you may have felt yourself wiser in the wisdom of the world than those of your Church associates, and with some air of disdain, withdrawn yourself from their company.

I am not here to dwell on the reasons. I hope you will not. Put the past behind you. Said the prophet Isaiah in another age, with words that fit our own:

"Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;

"Learn to do well. . .

"Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

"If ye be willing and obedient, ye shall eat the good of the land." (Isa. 1:16-19.)

This, my beloved friends, is what the gospel is all about—to make bad men good and good men better, as President McKay was wont to say. There is a process of change, a procedure in the Church by which even those who have sinned seriously may come back.

Beware of pride

Do not let pride stand in your way. If that is a problem, there is a story from the Old Testament I should like to give you:

Naaman was captain of the host of

the king of Syria, a great man, "a mighty man in valour, but he was a leper." And Naaman's wife had a little maid, a daughter of Israel, who said to her mistress: "Would God my lord [Naaman] were with the prophet that is in Samaria! for he would recover him of his leprosy."

When Naaman heard this he prepared rich gifts and a letter to the king of Israel. But the king, learning of the reason for Naaman's coming, was frightened, for he had not the power to cleanse the leper. Then Elisha the prophet sent word to the king that he would deal with the captain.

"So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha."

But Elisha did not even so much as go out to greet the captain. He sent a messenger to Naaman saying, "Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean."

Naaman was insulted that he should be told to wash in Jordan when there were cleaner streams in his own land, and "he turned and went away in a rage."

But his servants pleaded with him to do as Elisha had suggested. The proud captain finally relented, and the scripture records, "Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean." (See 2 Kings 5:1-14.)

And so I repeat, do not let pride stand in your way. The way of the gospel is a simple way. Some of the requirements may appear to you as elementary and unnecessary. Do not spurn them. Humble yourselves and walk in obedience. I promise that the results that follow will be marvelous to behold and satisfying to experience.

How to begin

Where do you begin? How do you

get in touch? In every unit of the Church throughout the world there are two men who have been given responsibility for you. If you do not know them, call the bishop of the ward in which you live, or write a letter to the Church. There will come to you those who can help without embarrassment. In kindness and love and appreciation they will show you the way, and take you by the hand and walk with you.

Try it. There is everything to gain and nothing to lose. Come back, my friends. There is more of peace to be found in the Church than you have known in a long while. There are many whose friendship you will come to enjoy. There is reading to be done, instruction to be received, discussions in which to participate that will stretch your minds and feed your spirits.

The quiet longings of your heart will be fulfilled. The emptiness you have known for so long will be replaced with a fulness of joy.

"I'm back . . ."

I have a friend like you. More than forty years ago we were in the mission field together. In the years that followed he went off to war. In his loneliness he picked up with careless companions. He married out of the Church. He followed habits which had made him feel he would not be welcomed. He moved from one part of the country to another. His identity was lost.

One Sunday I found myself in a California city for a stake conference. My name and picture had been in the local newspaper. The phone rang at the stake center as the stake president and I entered the building that morning. The call was for me, and the caller identified himself. He wanted to see me. I excused myself from the meeting I was to have held early that morning and asked the stake president to carry on with it. I had something more important to do.

He came, this friend of mine, timidly and somewhat fearfully. He had

been away for a long time. We embraced as brothers long separated. At first the conversation was awkward, but it soon warmed as we discussed together days spent in England many years ago. There were tears in the eyes of this strong man as he spoke of the Church of which he had once been so effective a part, and then told of the long, empty years that had followed. He dwelt upon them as a man speaks of nightmares. When he had described those wasted years, we talked of his returning. He thought it would be difficult, that it would be embarrassing, but he agreed to try.

I had a letter from him not long ago. He said, "I'm back. I'm back, and how wonderful it feels to be home again."

Find happiness, peace

And so to you, my friends, who, like him, long to return but are reluctant to take the first step, try. Let us meet you where you now stand, and take you by the hand and help you. I promise you it will feel good to be home again.

I bear you my witness that this is the work of the Lord. It is the kingdom of God in the earth. It bears the name of the Only Begotten of the Father. Here you will find happiness, and strength, and a reassuring peace you have not known for a long while, the peace that passeth all understanding. God bless you to try, I pray, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Gordon B. Hinckley of the Council of the Twelve has just spoken to us.

We shall now hear from Elder Hartman Rector, Jr., of the First Quorum of the Seventy. He will be followed by Elder Robert L. Simpson of the First Quorum of the Seventy who is Supervisor of the Australia-New Zealand Area.

Elder Hartman Rector, Jr.

Of the First Quorum of the Seventy

The gospel makes evil minded men good, and good men better and women and children better than they have ever been before."

Reverend Novak

So said the prophet David O. McKay. To illustrate I would like to share with you a conversion story. The account concerns Louis Novak, a Lutheran minister, and his wife, Alice, and their two children, Kurt and Kristin. Reverend Novak and his wife had been born, baptized, raised, confirmed, and married in the Lutheran Church. It was with a sense of pride on the part of his parents and a sense of duty on his own part that he went through two Lutheran private colleges and a Lutheran theological graduate school to become a pastor in the American Lutheran Church. For nearly fourteen years he and his wife served in the Lutheran Church and endeavored to find truth and spiritual peace. During that period, from all external appearances, they were able to attain a level of income, style of life, social stratum, and educational prestige which left little to be desired. With such stability and high approval from family, friends, and supervisors, it could be said "they had it made." Yet they were not satisfied. They had haunting insecurity in their souls that something very basic and important was missing in their lives. They could not be satisfied.

Honest soul must search

The soul that is honest in heart must search.

In Reverend Novak's words, "As I look back on my life and experience, I realize my dissatisfaction stemmed from a number of areas. [First] I had a deep and negative reaction to my association with my fellow pastors. The strong and

seemingly overwhelming stress on church politics, self-advancement, personal glory, financial achievement, and congregational statistics made me feel that true spirituality was seriously lacking.

"[Second] I had deep theological concerns—the order of worship service seemed cold, impersonal, and unimaginative. The great stress on salvation by grace and minimization on works was to me a scriptural contradiction. On contemplating scripture I found that the 'works' passages far exceeded the 'grace' passages.

"I found myself recoiling at the indifferent reaction of my church leadership to the virgin birth, the creation, the wide acceptance and use of loose translations of scripture and the general lack of response to basic Christian morals.

"Was God really dead, or had He gone into retirement and ceased to care about His creation? Why did He sink into strange and sudden silence with the last word in the Bible?"

Spiritual hollowness

On September 1, 1968, Reverend Novak and his family moved to Broomfield, Colorado, where he was made pastor of the Lutheran Church of Hope, a very prestigious and desirable assignment. From all outward appearances it left nothing to be desired, but there was something desperately wrong. Something was missing; there was a feeling of spiritual hollowness in his heart and it was shared equally by his wife, Alice.

Alice was a music educator and in Broomfield she had a number of Latter-day Saint students. She could not help but notice something very special about them. She reported to her husband that she had asked one of her Mormon students if Mormons were Christian. Of

course, Reverend Novak knew well the Lutheran position that Mormons were non-Christian. The little Mormon girl boldly stated that Mormons most definitely were Christian.

Alice had been touched by the young girl's testimony. Next came an invitation from the family of one of the piano students to attend the Broomfield Ward open house. The young student's family had resisted because they did not think it appropriate to send such an invitation to a Lutheran pastor. But this little girl persisted to the point that the parents reluctantly consented.

On the appointed day Alice was unavailable to attend the open house and Reverend Novak was hosting a regional meeting of the Lutheran Church of Hope. As the time for the open house arrived he had a strange and overpowering urge to leave the Lutheran meeting and attend. *He yielded.*

As he entered the Latter-day Saint chapel he said he was met by a friendly and concerned gentleman who talked with him and stayed by his side for fully two hours, answering questions, and "just being supportive."

Effects of open house

The Reverend continues, "As the program began, a member of the Seventies made a presentation on the doctrine of the Church which I am sure was inspired by the Holy Spirit. I shall never forget it. From the chapel we were led to the baptismal font by a young priest who explained baptism according to the theology of the Latter-day Saints. This mature presentation by such a young man made a great impression, because I had seriously questioned the Lutheran theology of baptism for years. I sensed that what this young man said was true.

"We then went to the Relief Society room where we were given a beautiful and intelligent presentation. To hear a lovely woman give such a positive and strong testimony was heartwarming to me. We were then ushered

into a seminary room to view the film *Christ in America*. I could hardly contain my excitement as so many of my questions regarding church history were suddenly answered.

Spiritual turmoil

"I was currently pursuing a doctorate in religion. Here I was, my doctorate nearly complete and the answers to my quest for the truth coming in the Latter-day Saint chapel! It was probably at this time, at the culmination of so much presented so well, that I was actually converted. I knew that this had to be the true church. My heart was ready but how could I become a part of it all? How hard it is to give up physical security and comfortable tradition. I purchased a Book of Mormon that day and went home elated. I remember telling Alice later, 'There is something special there. I really felt good at that church. They have something I have never known before.'

"The summer of 1974, after I had received my doctorate, I was in spiritual turmoil. The ward open house remained a haunting reminder that something better was available. One evening the mother of one of the Mormon students called regarding a musical question. For the first time I bared my spiritual turmoil to a patient and understanding ear.

"Not long after this our family was invited to their family home evening. We came away so warmed; yet how impossible it seemed for us to make such a change. My job, security, comfortable life, social standing, family ties, house, pension—it all flooded through my mind. Yet how does one in the name of Jesus Christ preach and teach that which he knows is not true?

"Finally in the fall of 1974, although things were still going well at my parish, I knew in my heart that a change was necessary. I knew I was spiritually starved and I was even more concerned for the spiritual malnutrition of my family.

Visit to mission home

"And so it was that on October 25, 1974, an especially beautiful day in Colorado, as I left the University of Denver where I was pursuing a second doctorate, a strange and overpowering urge came upon me to go to the Colorado Mission home. I had memorized the address long before and so, although I had many other pressing matters on my agenda, my automobile seemed to refuse to go anywhere except to 709 Clarkson Street. I kept telling myself I merely wanted to drive by to see what the mission home looked like.

"I remember, however, that I did stop the car in front of the house, my intention being only to look the place over from the outside. I remember sitting there for a moment intending not to shut off the engine. But somehow the engine did shut off and I sat there and looked at my watch. It was noon—12:35 p.m.—and I told myself it was inappropriate to call on anyone during the lunch hour. But I remember getting out of the car. I remember standing on the sidewalk at the base of the steps thinking, 'This is a nice place and I'll just turn around now and go back to the car. I have no business here. After all, I am a Lutheran pastor.'

"But instead I labored up those steps. I must have rung the buzzer because the door opened. There stood a bright-eyed missionary. He invited me in. I said, 'I really shouldn't be here today. Besides, it's lunch hour.' He said, 'We are through eating.'

"I almost panicked. Why was I here? How could I get out of this one? So I said, 'I want you to know something. I am a Lutheran pastor and I'm here because I'm interested in all the world religions. So I thought I'd stop by and see what the Mormons are all about. I don't want to take too much of your time because it is the noon hour.' The young man explained again, 'We are through eating.' One thing led to another; all the while I was reminding

them that I was a minister of the gospel and, therefore, not a good prospect.

"Somehow we spent an hour or two. I apologized upon leaving that I had taken so much time and wished them well, reminding them again that I was a Lutheran pastor and therefore not a prospect. As I drove away I had a warm feeling in my heart and yet a nagging fear that these good missionaries just might believe that I *wasn't* a prospect!

Family involvement

"One day later the bright-eyed missionary telephoned me at my office in the Lutheran Church of Hope, of all places! How glad I was he called! During the conversation he asked if he and his companion could come over and meet my family. The next evening two missionaries came to our home and the process of our conversion continued to develop step by step, logically and without hesitation. On January 25, 1975, three months and five hours exactly from the time I rang the door bell at the Colorado Mission home, our family entered the waters of baptism at the Broomfield Ward Chapel. After half a lifetime of searching, finally our joy was full.

"Kurt and Kristin relished the new challenge and associations of the Church. They grew and matured beautifully. It was a joy to see them blossom as they learned the ways of Christ's true church on earth. Alice and I equally relished the joy of having found the truth. Our hearts were finally at peace.

Eternal family unit

"We had a great desire and sense of urgency to go to the temple and there to have our family sealed for all time and eternity. As soon as we were able to go to the Salt Lake Temple following our first year in the Church, we eagerly went. The support of so many people who accompanied us was tremendous.

The sealing for all time and eternity was one of the most glorious occasions of our lives.

"The reason for the urgency of going to the temple and being sealed as a family was realized when just two weeks later a tragic automobile accident claimed the life of our eleven-year-old daughter Kristin. As we stagger under the heavy loss and grieve her mortal absence in our lives, and as we examine and study the process of the accident, we know in our hearts that it was the will of Heavenly Father to call her spirit unto Himself. We are strengthened and comforted in the knowledge that her joy is full. We have gratitude in our hearts that the timing of our Heavenly Father was so kind and merciful.

"At a time such as this we can only ask questions and stand amazed as we ponder the answers: What if we had not joined the true church of Jesus Christ and given this gift to Kristin? What if we had delayed the conversion to a more convenient time? What if we had not gone to the temple with a sense of urgency when we did? What if we had not given Kristin the great joy of Primary, Sunday School, sacrament meetings and family home evenings?

"During the week before the accident Kristin had asked her mother if it would be possible for her to go back into the temple. She had loved it so.

"On a lonely Kansas cemetery there stands a gray monument. On it are the four names of our family. At the bottom are engraved these words: 'This family is sealed for all time and eternity.' Behind the tears of temporary loss our eyes show the clear and joyous knowledge that our decision was truly the correct decision."

Surely the gospel does make "good men better and women and children better than they have ever been before." In the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Hartman Rector, Jr., of the First Quorum of the Seventy has just addressed us. We shall now be pleased to hear from Elder Robert L. Simpson of the First Quorum of the Seventy who is Supervisor of the Australia-New Zealand Area. He will be followed by Elder S. Dilworth Young of the First Quorum of the Seventy.

Elder Robert L. Simpson

Of the First Quorum of the Seventy

My beloved brothers and sisters, I sincerely pray that in this balcony and listening on the radio and on television there might be those who are serving in the Church as ward librarians, Primary teachers, ward clerks, stake clerks, those who don't have much opportunity to preside, but who love the Lord and love the work.

Support systems

One of the most devastating ex-

periences of our space age is when a multi-billion-dollar space effort is on final countdown—only to be placed on "hold" due to a technical failure. Unless the problem can be identified and corrected within a very short time, the mission will need to be scrapped and perhaps rescheduled weeks later when the moon phase comes right again. The cost of that technical failure becomes astronomical in terms of manhours and money. It was reported on one such occasion that the malfunction turned out

to be caused by a small transistor worth about thirty cents.

Just as space probes depend upon tens of thousands of other lesser components in their so-called support system, so does the Lord depend upon tens of thousands in His support system, that His ultimate objective of blessing the lives of people and qualifying them for eternal life might be accomplished on schedule.

Today I would suggest a sincere tribute to the tremendous priesthood support system in operation throughout the Church, people in so-called "lesser" callings, individuals who carry on week after week, month after month without fanfare, and too often without even a simple "thank you."

Custodians

Today, may we say thanks to building custodians all over the Church who dust and dust, who sweep and sweep, who clean and clean; and there it is again the next Monday, the building in total disarray; and the process starts all over again, just as on every previous Monday. Money cannot buy the kind of love and devotion that is required to face those Monday mornings. Building custodians have strong testimonies like you and me. If they did not, they could not possibly face the awesome task of keeping our places of worship as they need to be at the appropriate hour. Without testimony, they could not remain pleasant when we perform a thoughtless act that adds to their burden.

Ushers

Oh that every ward and branch had greeters and ushers assigned for each worship service! Where members are so assigned and carry out their responsibilities properly, a reverential setting is assured. It can make such a difference when Saints are greeted at the door ever so cordially but in quiet, subdued tones,

that each one might be reminded, that each one might begin to get in tune even before the meeting begins. We need more of that in the Church.

As we wait for the service to begin, we must make the transition from worldly cares and concerns. May we pay tribute to a multitude of organists who play ever so softly the heavenly music that mellows the heart and brings a peace of mind compatible with the teachings we seek.

Teachers

We offer very little thanks to our teachers throughout the Church. Each good teacher spends hours in preparation—not minutes, but hours. Scriptural references and concepts are pondered. The right words need to be found. Then those right words need to come out modulated by the Spirit, for this church has always been taught, "If ye receive not the Spirit ye shall not teach." (D&C 42:14.) May we ever bless the name of those who convey the truth.

In one of Carol Lynn Pearson's poems, she likens eternity to a school play. Reference is made to the unlikely persons who frequently receive the starring role and how they seem to invariably rise to the occasion and develop beyond expectation because of the confidence that someone has placed in them. I think Heavenly Father is a lot like that. Ours is a church of involvement. On a continuing basis, we are witnesses to those who have responded to a divine calling as we mumble to ourselves, "Why him? Why her?" A short time later, it is all too obvious, as we note the personal growth taking place—as hidden talents begin to develop. Were it not for the inspiration connected with a Church calling—if we were forced to use the yardstick of the world in measuring the potential of an individual—our progress would be greatly impaired, for it is true: "Where there is no vision, the people perish." (Prov. 29:18.)

Do not seek positions

In the work of the Lord we don't seek positions, nor should we refuse the opportunity to serve when called. The story is told of one good brother, obviously quite new in the Church. He was most eager to serve in the *front* ranks. Between conference sessions, he had the good fortune of shaking hands with President Hugh B. Brown and immediately asked, "President Brown, how does someone get to be a bishop in the Church?"

"Well," answered President Brown, "the process is very simple. You just have to be invited by the Lord." What a tremendous goal for every Latter-day Saint—to qualify in every way to be worthy of an invitation from the Lord, no matter what that calling may be.

"Spear carriers"

Sister Pearson's poem also makes allusion to the so-called spear carriers in the school drama. This church, like the school play, would indeed lose its savor without the "spear carriers," those who make the scene complete although they all but lose themselves in the background. These are the faithful members who are so important and form the Lord's support system in the greatest space probe of all time. Every great Church leader of today was a "spear carrier" yesterday. That is what eternal progress is all about. This divine process of human development is the very foundation of the gospel plan.

May we also pay tribute to thousands who have stepped back momentarily from the front ranks to pick up a spear for the final scenes, at least in this life. I know a former mission president who now serves willingly and capably as a ward clerk. A former stake president is now the deacons quorum advisor and is preparing young men for missions as they have never been prepared before. We reflect on one of the great observations of this dispensation:

"It doesn't matter where we serve, but *how* we serve."

Ask any parent how important a good Scoutmaster is. Ask any bishop how important his ward clerks are. Ask any teacher how indispensable the ward library staff is. It's too bad we can't ask someone who lived 300 years ago how important he thinks a genealogical researcher is.

Some of the more glamorous "spear carriers" in Heavenly Father's army we call "counselors." What a choice spirit these people have, always keeping themselves just a half step behind their file leader—always ready to express an opinion, ever willing to accept a final decision, even though that final decision be in a totally different direction.

Inherit all the Father has

Gospel concepts as taught by the Savior are sometimes difficult for the mind of mortal man. You see, God's ways are not man's ways, and all of us need to learn that lesson well. I suppose some of what we have been talking about here today is involved in the divine truth that "the first shall be last, and that the last shall be first." (D&C 29:30.) There could be many surprises in the hereafter as we look up ahead and exclaim in our amazement, "But he was only a home teacher." You know and I know that if he was the kind of home teacher that the handbook talks about and if he lived worthily, that man could likely stand eligible to inherit *all* that the Father has. And there is no greater blessing than that.

It is also interesting to note that these brethren who sit behind me are bound by the exact same set of eternal standards as every other member of the Church. In that final judgment that is just and true, there will be one set of rules and one only—and God is no respecter of persons. And how significant that there is no private access to the scriptures. Holy writ is the same

for the newest convert as for members of the First Presidency.

Gratitude for service

To every "spear carrier" in the Church, we express a sincere *thank you* from the bottom of our hearts. Thank you for the way you carry out your responsibility for the Lord. Thank you for the support and sustaining influence that we feel as we visit among you. Without that support, there would be no Church organization as we know it today. People's lives would not be blessed so abundantly.

That we may all go forth willingly, effectively, full of faith, with an eye single to His glory is my prayer in the name of the Lord Jesus Christ. Amen.

President N. Eldon Tanner

Elder Robert L. Simpson of the First Quorum of the Seventy and Supervisor of the Australia-New Zealand Area, has just addressed us. We shall now be pleased to hear from Elder S. Dilworth Young of the First Quorum of the Seventy.

Elder S. Dilworth Young

Of the First Quorum of the Seventy

A week or so ago I wrote an address which I thought I might give at this conference, but the events of the past two days have made that a little inconvenient. So I thought perhaps I ought to begin by apologizing to the translators who have to change these things into foreign tongues for not giving them more time to do what they have to do now.

"I have gained"

Since last Friday the number of people who stop and offer their arms as I walk or climb stairs has increased fourfold. I assure you that I am not retired; I am retreaded. There have been several times when I have looked about as my name is mentioned with affectionate tones, as did Golden Kimball, wondering who had died.

A friend said to me last Friday, "How can you bear what you have lost?" I replied, "I have lost nothing. Rather I have gained."

I have gained a new group of close friends and associates in a quorum

which I hope will have such unity of purpose that it will be as a banner of righteousness before the world.

I have gained seven leaders far beyond me in ability, strength, and wisdom, which, had there not been this enlargement, I could not have had.

I have gained the opportunity to serve rather than to direct. In that service my arms will extend in the wide world, as far as I can find the strength to extend them, and my upward reach will be as high as I can see.

Now the only limit to my personal service, which I myself originate, is my strength of body, facility of mind, and compassion of heart.

Service

I have gained a personal knowledge and understanding of the meaning of the words of President J. Reuben Clark: Not where I serve, but how.

I have gained a chance to pause briefly and measure what I have learned in my association with the First Council

over the many years as its members have done their work and passed on.

I was a soldier in a war in which President Brigham H. Roberts was the chaplain of the regiment.

I have listened in happy enjoyment to the wisdom as well as the humor of President J. Golden Kimball, not from the pulpit, but at home.

I served for twenty-six months as the close servant of President Samuel O. Bennion.

I have thrilled many times, both publicly and privately, to the eloquence of President Rey L. Pratt.

I have respected President John H. Taylor long before he was a member of the First Council.

I have been lifted by the powerful voice of Oscar A. Kirkham, as you have. I have basked in the absolute faith of Milton R. Hunter.

I still value the memory of the friendship of Richard L. Evans as well as the quiet wisdom of Antoine R. Ivins.

There are others, many of them, the choice men and close friends in the Council with whom I have been associated since 1945.

I have not mentioned the long years of listening to the wisdom and faith of my grandfather, Dr. Seymour B. Young, who served many years as a senior president of this council, and my uncle, Levi Edgar Young, with whom I spent many happy hours all during my growing years and much of my adult life. All of these have hoped, worked, and prayed that the First Quorum would be organized.

I have lost nothing.

Inspired changes

I look forward with happy anticipation to my next adventure in gaining. So I say to the First Council as was said in *David Copperfield*: "Barkis is willin'."

Before I close I must say that throughout the process of the changes you have witnessed, we have been kept informed and have been consulted

constantly for our feelings and input by President Kimball and his counselors. This thing has not, as Paul said, been done in a corner. It is right. It is inspired. Its time has come. It could not be stayed.

I sat in the temple Wednesday last and looked at the two presiding quorums, the First Presidency and the Twelve. I had borne in on me the great increase in the power of President Kimball, as in the third general quorum he placed some of the best-trained, most experienced, and loyal men in the Church. It thrilled me to see something come to pass for which we had so long hoped.

Antoine Ivins said to me shortly before his death that he wished the First Quorum of Seventy could be organized before he died.

For a time I thought I also would see this great event from the spirit world. I am grateful that I have been able to see it in mortality. When I get there, I'll report to President Ivins that he should have stayed here a few years longer.

I believe there are some things yet to be done as a member of the First Quorum that only I have the talent to do. The same is true for my other colleagues who with me join this Quorum. If I can exercise that talent and perform well, I shall be satisfied.

I know that what has been done by the prophet of the Lord, exercising his inspired right to organize to fit the circumstance of 1976, is right. It is my hope to continue to serve where President Kimball would have me serve. It will give me complete joy to see the Church accelerate in its missionary work as this new quorum presidency and this quorum swing into action.

This is the church of Jesus Christ. I mean by that that it belongs to him. He restored it personally by calling Joseph Smith. I sustain President Kimball and his counselors. I do more than that: I love them more than I find words to properly express.

I pray that we all may satisfy them with our work from now on, in the name of the Lord Jesus Christ. Amen.

President N. Eldon Tanner

He to whom we have just listened is Elder S. Dilworth Young of the First Quorum of the Seventy.

The Choir and Congregation will now join in singing, "Sweet is the Work." After the singing, Elder Vaughn J. Featherstone, new member of the First Quorum of the Seventy and President of the Texas San Antonio Mission will speak to us.

"Sweet is the Work" was sung by the Choir and congregation.

President Tanner

Elder Vaughn J. Featherstone, new member of the First Quorum of the Seventy and President of the Texas San Antonio Mission will be our next speaker. He will be followed by Elder Bruce R. McConkie of the Council of the Twelve.

Elder Vaughn J. Featherstone

Of the First Quorum of the Seventy

In Ezekiel we read:

"My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them.

"Therefore, ye shepherds, hear the word of the Lord." (Ezek. 34:6-7.)

The impact teacher

As we near the close of this momentous conference, I would like to address my remarks to all who teach. I would like to discuss the role of the "impact teacher."

President David O. McKay said, "There is no greater responsibility in the world than the training of a human soul." A great part of the personal stewardship of every parent and teacher in the Church is to teach and train. How well we fill this divinely commissioned task may well have eternal implications for many.

One of America's philosophers, John Dewey, said, "The deepest urge in

human nature is the desire to be important. It is a gnawing, unfaltering hunger. People sometimes become invalids in order to win sympathy and to get a feeling of importance. Some authorities declare that people may actually go insane in order to find, in that dreamland of insanity, the feeling of importance that has been denied them in the harsh world of reality."

What miracles an impact teacher can achieve by giving honest appreciation and a sense of self-worth! The parent or teacher who honestly satisfies this heart hunger will hold a child or a class in the palm of his hand.

Teach souls, not lessons

Some years ago when Aldin Porter was president of the Boise North Stake, he dropped by the home of Glen Clayton, who was the Scoutmaster in his ward. Glen and his son were working together repairing a bicycle. President Porter stood and talked to them for a few minutes and then left.

Several hours later he returned and the father and son were still working on the bike together. President Porter said, "Glen, with the wages you make per hour you could have bought a new bike, considering the time you have spent repairing this old one."

Glen stood up and said, "I'm not repairing a bike, I'm training a boy!"

That year twenty-one boys achieved the rank of Eagle Scout in Glen's troop. Impact teachers do not teach lessons, they teach souls.

Remembering why educators fail, someone furnished a rhyming explanation:

College professor says:

*Such rawness in a pupil is a shame;
High school preparation is to blame.*

High school teacher says:

*Good heavens, what crudity—the
boy's a fool,
The fault of course is the grammar
school.*

Grade school teacher cries:

*From such stupidity may I be
spared,
They send them to me so
unprepared.*

Kindergarten teacher says:

*Such lack of training did I never
see—
What kind of woman must the
mother be?*

Mother laments:

*Poor helpless child—he is not to
blame,
His father's folks are just the same.*

Father's role

Recently, after a priesthood leadership meeting at a stake conference where I spoke about a father's role with his family, a man came up and introduced himself. He said he was going to write to me and a few days later I received this letter. I quote only part:

"Dear Bishop Featherstone:

"You possibly don't recall the brief conversation we had on the stand at the stake conference last Saturday night. I told you I had a seventeen-year-old son to whom I hadn't spoken a kind word in nine years and I was going home and tell him how much I loved him.

"He has caused his mother and me many hours of heartbreak, especially in the last two years. He and I haven't had a father-son relationship in over half his life. Isn't that a frightening thought? However, the little unhappiness he has caused us is nothing compared to the lonely hours he must have spent because of me all those years. The many nights he went to bed feeling so unloved and unwanted by me, his father!"

Ezekiel said that the fathers have eaten sour grapes and it hath set the children's teeth on edge. (See Ezek. 18:2.) Paraphrasing President Lee's statement, "The greatest teaching we will ever do is within the walls of our own home." We have a sacred trust to teach our children the principles of truth; but equally important is to love and care in following the way of the Master.

Priorities

Impact teachers are not cast in a certain mold in the spirit world and introduced on earth's scene at just the proper time. Every leader in the kingdom can become an impact teacher. Your notoriety may not reach much past the quorum or class, but your influence may be felt in the eternities.

We sometimes get our priorities all mixed up, as stated by a national columnist, Erma Bombeck, in her column. I am indebted to President John Sonnenberg for this article, entitled "Mike Will Come Back, Won't He?"

*When Mike was three he wanted a
sandbox,*

And his father said, "There goes the yard,

We'll have kids over here day and night and they'll throw sand and it'll kill the grass for sure."

And Mike's mother said, "It'll come back."

When Mike was five, he wanted a jungle gym

With swings that would take his breath away

And bars to take him to the summit,

And his father said, "Good grief. I've seen those things in back yards, and do you know what the yards look like? Mud holes in a pasture! Kids digging their gym shoes in the ground. It'll kill the grass."

Between breaths, when Daddy was blowing up the plastic

Swimming pool, he warned, "They'll track water everywhere and they'll have a million water fights and you won't be able to take out the garbage without stepping in mud up to your neck and we'll have the only brown lawn on the block."

And Mike's mother said, "It'll come back."

When Mike was twelve, he volunteered his yard for a camp-out.

As the boys hoisted the tents and drove in the spikes,

Mike's father said, "You know those tents and all those big feet are going to trample down every single blade of grass, don't you? Don't bother to answer. I know what you're going to say— It'll come back."

Just when it looked as if the new seed might take root,

Winter came and the sled runners beat it into ridges,

And Mike's father shook his head and said, "I never asked for much in this life—only a patch of grass."

And Mike's mother said, "It'll come back."

Now Mike is eighteen. The lawn this year is beautiful—

Green and alive and rolling out like a carpet

Along the drive where gym shoes had trod,

Along the garage where bicycles used to fall,

And around the flower beds where little boys used to dig

With teaspoons.

But Mike's father doesn't notice.

He looks anxiously beyond the yard and asks,

"Mike will come back, won't he?"

The impact teacher cares with an attitude of pure charity. The impact teacher asks, "What would the Savior do when faced with this problem?"

President Kimball's remarks

In 1966 President Kimball addressed the seminary and institute teachers and supervisors. He titled his talk, "What I Hope You Will Teach My Grandchildren." His talk was filled with profound truths. Every teacher in the Church should read and apply it:

"So I salute you, the trainers and inspirers of youth. Your responsibility is awesome. Your opportunities to become saviors near limitless. We do not excuse the parents in their failures, but we must place the burden upon your strong backs to carry on. It must be brilliant and effective. . . .

"I'm depending on you to teach my offspring. I have twenty-six grandchildren. One died an infant and went to the Celestial Kingdom. Two are married and finished with their conventional schooling. But we still have twenty-three to be taught by you. . . . Now you can see why I'm so concerned about the men who will be employed . . . and why I hope they will be men of valor and faith, of forcefulness and courage, and of example. However, I expect nothing more for my own than for the other multitudes of Latter-day Saint youth."

Then in conclusion he said, "What

Sunday, October 3

Third Day

do I wish you to teach my grandchildren and all others? Above all, I hope you will teach them faith in the living God and in his Only Begotten Son—not a superficial, intellectual kind of acceptance, but a deep spiritual inner feeling of dependence and closeness; . . . I hope that you will teach righteousness, pure and undefiled. I hope that if any of God's children are out in spiritual darkness, you will come to them with a lamp and light their way; if they are out in the cold of spiritual bleakness with its fridity penetrating their bones, you will come to them holding their hands a little way, you will walk miles and miles with them lifting them, strengthening them, encouraging them and inspiring them."

Yes, we must teach truths of the gospel to our youth with that kind of conviction.

An impact teacher will be pure. President Kimball said, at the Regional Representatives Seminar a year ago, "It takes a clean fountain to send forth pure and clear water."

Save every soul

The work of the impact teacher is first—and with greatest and lasting emphasis—to save the soul of the student. If we do all else and lose the boy or girl, we have failed in our sacred and holy stewardship. Let us declare as Job:

"Oh that my words were now written! oh that they were printed in a book!

"That they were graven with an iron pen and lead in the rock for ever!" (Job 19:23-24.)

That the work of the impact teacher is to save every soul in the class or quorum!

Dr. Gustov Eckstein, one of the world's renowned ornithologists, worked in the same laboratory for over twenty-five years. He bred and crossbred species of birds. He kept meticulous records on the varieties and hybrids of birds in his laboratory. Each

day when he would enter his laboratory he would go down two or three stairs to the stereo. He would put on classical music and turn the volume up very loud. Then he would go about his work. The birds would sing along with the classical music. At the end of the day, about 5:30 P.M., he would turn off the stereo and leave for home.

After twenty-five years he had to hire a new custodian. After Dr. Eckstein left the laboratory, the new custodian thought the place should be aired out, so he opened all the windows.

The next morning when Dr. Eckstein went into his laboratory he saw the open windows and noted that every bird had flown out during the night. He was devastated, his life's work ruined. By sort of habit or instinct, he went to the stereo and turned the classical music up very loud. Then he went and sat down on the steps, put his head in his hands, and wept.

The strains of music carried out through the open windows, through the trees, and down the streets. In a few moments Dr. Eckstein heard a fluttering of wings. He looked up and saw that the birds were beginning to come back into the laboratory through the open windows.

Dr. Eckstein said, "And every bird came back!"

Our youth will hear the classical music of the gospel, and if they have an impact teacher, every boy and girl will come back. God bless you great hosts of parents, bishops, and Aaronic Priesthood, Young Women, seminary, and Sunday School teachers who have been raised up for this special time with a special mission as impact teachers to this great generation. In the name of Jesus Christ. Amen.

President N. Eldon Tanner

Bishop Vaughn J. Featherstone of the First Quorum of the Seventy has just spoken to us.

We shall now be pleased to hear from Elder Bruce R. McConkie of the Council of the Twelve.

Elder Bruce R. McConkie

Of the Council of the Twelve

I shall speak of a subject which strikes dread—even terror—into the hearts of most men. It is something we fear, of which we are sorely afraid, and from which most of us would flee if we could.

Death

I shall speak of the passing of the immortal soul into the eternal realms ahead, of that dread day when we shall shuffle off this mortal coil and go back to the dust from whence we came. I shall speak of death—mortal death, the natural death, the death of the body—and of the state of the souls of men when this final consummation is imposed upon them.

Manifestly, we must all be guided and enlightened by the power of the Holy Spirit as we step into this realm, this realm of which carnal men know so little, but of which so much has been revealed to the saints of the Most High.

I pray that my words, spoken by the power of the Holy Ghost, shall sink deeply into your hearts by the power of that same Spirit, so that you will know of their truth and verity.

For a text I take these sweet and consoling words of biblical origin: "Precious in the sight of the Lord is the death of his saints." (Ps. 116:15.) To them I append Paul's pointed and painful pronouncement: "The sting of death is sin." (1 Cor. 15:56.)

Death can be comforting and sweet and precious or it can thrust upon us all the agonies and sulphurous burnings of an endless hell. And we—each of us individually—make the choice as to which it shall be.

Eternal scheme

If we are to place death in its proper perspective in the eternal scheme of things, we must first learn the

purposes of life. We must know whence we came, Whose we are, and why He placed us here. Only then can we envision whither we shall yet go in the providences of Him who made us.

We know, because the Lord has revealed it in this our day, that we are the spirit children of an exalted, glorified Being, a Holy Man who has a body of flesh and bones and who is our Father in heaven.

We know that the name of the kind of life He lives is *eternal life* and that it consists of living in the family unit and of possessing all power, all might, and all dominion.

We know that He ordained and established the plan of salvation to enable us to advance and progress from our spirit state, to the same state of glory, honor, and exaltation which He Himself possesses.

Plan of salvation

We know that the Father's plan called for the creation of this earth, where we could dwell as mortals, receive bodies made of the dust of the earth, and undergo the tests and trials which now face us.

We know that this plan of salvation included provisions for the fall of man, with its consequent temporal and spiritual death; for a redemption from death through the atoning sacrifice of the Son of God; and for an inheritance of eternal life for all the obedient.

We know that this great plan of progression called for a *birth* which would provide a mortal tabernacle for our eternal spirits, and for a *death* which would free those spirits from the frailties, diseases, and weaknesses of mortality.

Testing processes of mortality

And may I say that this life never

was intended to be easy. It is a probationary estate in which we are tested physically, mentally, morally, and spiritually. We are subject to disease and decay. We are attacked by cancer, leprosy, and contagious diseases. We suffer pain and sorrow and afflictions. Disasters strike; floods sweep away our homes; famines destroy our food; plagues and wars fill our graves with dead bodies and our broken homes with sorrow.

We are called upon to choose between the revealed word of God and the soul-destroying postulates of the theoretical sciences. Temptations, the lusts of the flesh, evils of every sort—all these are part of the plan, and must be faced by every person privileged to undergo the experiences of mortality.

The testing processes of mortality are for all men, saints and sinners alike. Sometimes the tests and trials of those who have received the gospel far exceed any imposed upon worldly people. Abraham was called upon to sacrifice his only son. Lehi and his family left their lands and wealth to live in a wilderness. Saints in all ages have been commanded to lay all that they have upon the altar, sometimes even their very lives.

As to the individual trials are problems that befall any of us, all we need say is that in the wisdom of Him who knows all things, and who does all things well, all of us are given the particular and specific tests that we need in our personal situations. It is to us, His saints, that the Lord speaks when He says: "I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy."

"For if ye will not abide in my covenant ye are not worthy of me." (D&C 98:14-15.)

Life beyond the grave

Now, what of death? of the passing

of loved ones? of our life beyond the grave?

Our scriptures say: "Death hath passed upon all men, to fulfil the merciful plan of the great Creator." (2 Ne. 9:6.) Where the true Saints are concerned there is no sorrow in death except that which attends a temporary separation from loved ones. Birth and death are both essential steps in the unfolding drama of eternity.

We shouted for joy at the privilege of becoming mortal because without the tests of mortality there could be no eternal life. We now sing praises to the great Redeemer for the privilege of passing from this life because without death and the resurrection we could not be raised in immortal glory and gain eternal life.

When the faithful saints depart from this life they "are received into a state of happiness, which is called paradise, a state of rest, a state of peace, where they shall rest from all their troubles and from all care, and sorrow" (Al. 40:12), and they remain in this state until the day of their resurrection.

When the wicked and ungodly depart from this life they continue in their wickedness and rebellion. "That same spirit which doth possess your bodies at the time ye go out of this life," the scripture says, "that same spirit will have power to possess your body in that eternal world." (Al. 34:34.)

Endure to the end

"Ye must press forward with a steadfastness in Christ," Nephi said to members of the Church, "having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life." (2 Ne. 31:20.) That is to say—all the faithful Saints, all of those who have endured to the end, depart this life with the absolute guarantee of eternal life.

There is no equivocation, no doubt, no uncertainty in our minds. Those who have been true and faithful in this life will not fall by the wayside in the life to come. If they keep their covenants here and now and depart this life firm and true in the testimony of our blessed Lord, they shall come forth with an inheritance of eternal life.

Those who die in the Lord

We do not mean to say that those who die in the Lord, and who are true and faithful in this life, must be perfect in all things when they go into the next sphere of existence. There was only one perfect man—the Lord Jesus whose Father was God.

There have been many righteous souls who have attained relative degrees of perfection, and there have been great hosts of faithful people who have kept the faith, and lived the law, and departed this life with the full assurance of an eventual inheritance of eternal life.

There are many things they will do and must do, even beyond the grave, to merit the fulness of the Father's kingdom in that final glorious day when the great King shall say unto them, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 25:34.)

But what we are saying is that when the saints of God chart a course of righteousness, when they gain sure testimonies of the truth and divinity of the Lord's work, when they keep the commandments, when they overcome the world, when they put first in their lives the things of God's kingdom: when they do all these things, and then depart this life—though they have not yet become perfect—they shall nonetheless gain eternal life in our Father's kingdom; and eventually they shall be perfect as God their Father and Christ His Son are perfect.

Is it any wonder that the scriptures say: "Precious in the sight of the Lord is the death of his saints"? (Ps. 116:15.)

Truly such is precious, wondrous, and glorious, for when the saints die, added souls have assured themselves of exaltation with Him who provided the way for them to advance and progress and become like Him.

Is it any wonder that the scriptures say: "Blessed are the dead which die in the Lord," for they shall "rest from their labours; and their works do follow them." (Rev. 14:13.) Truly it is a blessed occasion, for the faithful saints have filled the full measure of their creation, and a gracious God will give them all things in due course.

Is it any wonder that the Lord says to His saints, "Those that die in me shall not taste of death, for it shall be sweet unto them"? (D&C 42:46.)

Is it any wonder that the Prophet Joseph Smith said such things as: "When men are prepared, they are better off to go hence"? (*Teachings of the Prophet Joseph Smith*, p. 326.)

"Those who have died in Jesus Christ may expect to enter into all that fruition of joy when they come forth, which they possessed or anticipated here." (*Teachings*, p. 295.)

"In the resurrection, some are raised to be angels, others are raised to become Gods." (*Teachings*, p. 312.)

Now, we do not seek death, though it is part of the merciful plan of the great Creator. Rather, we rejoice in life, and desire to live as long as we can be of service to our fellowmen. Faithful saints are a leaven of righteousness in a wicked world.

But sometimes the Lord's people are hounded and persecuted. Sometimes He deliberately lets His faithful saints linger and suffer, in both body and spirit, to prove them in all things, and to see if they will abide in His covenant, even unto death, that they may be found worthy of eternal life. If such be the lot of any of us, so be it.

Resurrection

But come what may, anything that

befalls us here in mortality is but for a small moment, and if we are true and faithful God will eventually exalt us on high. All our losses and sufferings will be made up to us in the resurrection.

We shall be raised from mortality to immortality, from corruption to incorruption. We shall come forth from the grave in physical perfection. Not a hair of the head shall be lost, and God shall wipe away all tears.

If we have lived the gospel we shall come forth with celestial bodies which are prepared to stand the glory of a celestial kingdom. We shall continue to live in the family unit, and as Joseph Smith said, "That same sociality which exists among us here will exist among us there, only it will be coupled with eternal glory, which glory we do not now enjoy." (D&C 130:2.)

Rejoice in life and death

We rejoice in life. We rejoice in death. We have no desires except to do the will of Him whose we are and to dwell with Him in His kingdom at the appointed time.

O that it might be with each of us

as it was with that valiant apostle of old who said, as the hour of his death approached:

"I am now ready to be offered, and the time of my departure is at hand.

"I have fought a good fight, I have finished my course, I have kept the faith:

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." (2 Tim. 4:6-8.)

In the name of the Lord Jesus Christ. Amen.

President N. Eldon Tanner

Elder Bruce R. McConkie of the Council of the Twelve has just spoken to us. We shall now be pleased to hear from Elder Robert E. Wells who was sustained Friday morning as a new member of the First Quorum of the Seventy. Following Elder Wells we shall be pleased to hear from Bishop J. Richard Clarke, the new Second Counselor in the Presiding Bishopric.

Elder Robert E. Wells

Of the First Quorum of the Seventy

The Savior chose a very dramatic moment in which to emphasize the value of missionary work. He gave to his apostles the choice of their hearts. Peter said that he preferred to depart speedily from this life and be with the Savior in his kingdom. John the Beloved chose to stay behind and bring souls unto Christ.

Imagine the importance of that beautiful moment, Peter choosing to be with the Savior in his kingdom above; and yet the Savior turned and said to

Peter, "John my Beloved has chosen the greater thing." (See D&C 7.)

Missionary Work

The greatest thing of my life has been missionary work—proselyting—and I am tremendously honored to be included in this historic missionary Quorum of Seventies.

On this occasion I would like to pay tribute to those who have meant so much to me in my life: my sweet com-

panion, who is a great missionary and who takes great joy in serving the Lord; to my children whom I love and appreciate and who are an honor to me and my wife; to a sweet companion, long since on the other side of the veil; to parents that I honor and love, who are here today; to a father also on the other side of the veil; and to the Latin Lamanite people, a people of prophecy and a people of promise, among whom I have had the honor and privilege of working and living for over a quarter of a century.

Testimony

And at this time-hallowed pulpit of the prophets I wish to bear my testimony that our Father in heaven lives and loves us and answers our prayers; that Jesus is the Christ, the Creator of this world—the Creator of worlds without number—who suffered, died for our

sins, and was resurrected on that third day, and who stands at the head of this Church which bears his name.

I testify that the gospel was restored by Joseph Smith in these the latter days, and that we are, today, guided and directed by a living prophet of the Lord who has my most affectionate loyalty and obedience, as do all of these great Brethren who sit before us.

I offer that witness, this testimony, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

We have just listened to Elder Robert E. Wells, a new member of the First Quorum of the Seventy. Bishop J. Richard Clarke, the new Second Counselor in the Presiding Bishopric, will now address us.

Bishop J. Richard Clarke

Second Counselor in the Presiding Bishopric

My brothers and sisters, it is impossible to describe the feelings of my heart at this time—and during this past week. Someone tried to describe, I guess, some of the feelings that had been going through his mind; he said, "I'm not sure that I was nervous but I was incredibly alert."

Never the same

The one thing I do know for sure is that I will never be the same. To be called by a prophet of God, and to receive a commission under his hand with the Brethren of the Council of the Twelve, is a unique experience which will last me for a lifetime.

And may I join Elder Wells in paying homage to those who have made so

many contributions to my life to make this experience possible. In front of a television set in Rexburg there sits an elderly couple in their nineties who feel, I am sure, that part of the reason for their longevity was to see a fulfillment of this hour.

I pay my respects to my wife and companion, who has always sustained me in whatever calling has come to me, as I have tried to sustain her in those things which she has been called to do.

When President Kimball asked me in my numb silence if I wanted to go home and think over the proposition, I was pleased to say that was a decision which my wife and I had made at the time of our marriage, and so I could immediately answer in the affirmative.

Let me say to my family that this,

as other callings which we have received, is a family calling. We recognize that we have a responsibility to each other—that families of Church leaders live in glass houses, as it were—and that we will do our best to live worthy of the blessings which have come to us and to try to live as closely as we can to the principles of the gospel.

Witness

Now may I add my testimony that God has borne witness to my soul that sitting behind me is a choice and holy prophet of God; that we are the recipients of one of the greatest blessings in the history of the world—to be living at this time when the Lord has called for all who would hear His voice to come and be partakers of His Spirit and righteousness and enjoy the peace and prosperity within His kingdom, here and in the eternal life hereafter.

May I bear witness that I know that Jesus is the Christ, the Son of the Living God, and our eternal Savior.

And may I express my love and appreciation to the Prophet Joseph Smith and all those who have given their lives or so much else that we might enjoy this hour in peaceful assembly.

Now I pray for the Lord's blessings upon all of us, that we may fulfill the righteous desires of our hearts and do His work as He would have it, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Bishop J. Richard Clarke, new Second Counselor in the Presiding Bishopric, has just addressed us.

Before calling upon the concluding speaker, we should like to say on behalf of all who have listened to the singing during sessions of this General Conference, we express appreciation and our sincere thanks to the members of the Tabernacle Choir for once again

giving so generously of their time to bring us the beautiful and inspiring music heard in the sessions of this Conference.

We are deeply grateful to the members and conductors of other choirs and organists who have performed during the conference.

We thank all who have contributed in various ways to the success and inspiration of this conference, especially the General Authorities, who have delivered such timely and inspiring messages.

We appreciate the attention given by local and national press representatives, and by representatives of radio and television in reporting the sessions of this conference.

We thank our city officials for the cooperation given this conference; the city traffic officers for courteously and efficiently handling the increased traffic; the fire department and the Relief Society and Church Health Unit nurses, who have been on hand to render service throughout the conference.

We are grateful to the Tabernacle ushers for seating the great audiences of these conference sessions in such a courteous manner.

We express appreciation to those who have provided the floral arrangements for the Conference.

We again express appreciation to the owners and managers of the many Radio and television stations who have given public service time to carry sessions of this conference from coast to coast in the United States, to Hawaii, Alaska, Mexico, Central America, and Canada; and by satellite to Australia, the Philippines, and countries of South America.

We thank the interpreters who have provided translation for the various sessions of the conference.

Our beloved Prophet, President Spencer W. Kimball, will be our concluding speaker, after which the Tabernacle Choir, directed by Brother Donald H. Ripplinger, with Robert

Cundick at the organ, will render, "Love at Home."

The benediction will then be offered by Bishop H. Burke Peterson,

First Counselor in the Presiding Bishopric, following which this conference will stand adjourned for six months.

President Spencer W. Kimball

Beloved brothers and sisters, I will say just a brief word at the conclusion of this marvelous conference.

There has been a generous outpouring from the Lord to all of the numerous speakers who have addressed us. We have been greatly stirred by our famous and beloved Tabernacle Choir as they have used their rich talents to bless us with heavenly symphonies. And we are deeply grateful to the other groups of singers: they have enriched our services and made them pleasing to us and to the Lord. And to all others who have contributed we are deeply grateful.

We have made some changes in the General Authorities, and we hope all of our people are sympathetic and approve in their hearts.

Review of sermons

The sermons from the Brethren have developed almost every theme and subject, and they have been rich and full of meat. We have been greatly pleased with all of their contributions. May we mention a few:

President Tanner has relived for us the area conferences of Europe. We have carried similar ones to the Orient and South America and Mexico and the South Seas.

President Romney has given us the word of the Lord on honesty and integrity and companion themes.

In between the choir's presentations, we have heard excerpts from the sermons of our beloved brother, Paul.

We were given a picture of the temptations of Jesus, and we have seen,

with the eyes of an apostle, the families that are forever.

We have partly relived the Bicentennial through the eyes of one of the Brethren.

Delightful experiences from life have been used by the Brethren to point the way and direct our footsteps, and great lessons have been taught by parable, quotation, and exhortation.

The standards of the Church have been emphasized over and over, with warm appeals from the Brethren for us to live God's commandments.

We have been taught as fathers and mothers and bishops how to prepare missionaries to attain excellence.

One of our favorite songs has these words from the Master: "He marked the path and led the way, And every point defines To life and light and endless day Where God's full presence shines." (*Hymns*, no. 68.) Why should we be so concerned about flickering candles, when there is an unextinguishable light at hand for the earning?

The numerous testimonies of the Brethren of the ages are positive and uniform, uplifting and faith-building and hope-building, and they encourage worthiness. They are like these lines:

*Canst thou take the barren soil
And with all thy pain and toil
Make lilies grow?
Have faith in God, He can!
Canst thou paint the clouds above
And all sunset colors weave
Into the sky?
Thou canst not, O pow'rless man.
Have faith in God, He can.
Canst thou still the troubled heart*

*And make all care and trials depart
From out our soul?*

*Thou canst not, thou helpless man.
Have faith in God, He can.*

"He that doeth the will of my Father"

And we wonder why we fail with all of the exhortation and explanation given us by the numerous Brethren who have pled with us! We can understand why the Savior must have been disappointed, and why he said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father." (Matt. 7:21.)

And then he said again, "Why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46.) I hope that theme will follow us to our homes and to our future lives.

As we close this great conference, I again implore the hearer of these messages to do the things which the Lord says and which have been so clearly outlined during this conference.

Recently a prominent doctor, knowing of my surgery and cancer treatments, exhibited a little surprise at my assuming the great responsibility of the church presidency. He was not a member of the Church and evidently had never known the pull and the pressure one feels when one has a positive assurance that the Lord is *not* playing games, but rather has a serious program for man and for his glory. The Lord knows what He is doing, and all His moves are appropriate and right.

And I was surprised also that any man would wonder and question the work of the Lord. We who have the positive assurance and testimony of the divinity of this work do not question the ways or determinations of the Lord.

Testimony of God's work

I know without question that God lives and have a feeling of sorrow for those people in the world who live in

the gray area of doubt, who do not have such an assurance.

I know that the Lord Jesus Christ is the Only Begotten Son of our Heavenly Father, and that He assisted in the creation of man and of all that serves man, including the earth and all that is in the world. He was the Redeemer of mankind and the Savior of this world and the author of the plan of salvation for all men and the exaltation of all who live the laws He has given.

He it was who organized this vehicle—this true church—and called it after his name: The Church of Jesus Christ of Latter-day Saints. In it are all the saving graces.

I know that the Lord has contact with his prophets, and that he reveals the truth today to his servants as he did in the days of Adam and Abraham and Moses and Peter and Joseph and the numerous others throughout time. God's messages of light and truth are as surely given to man today as in any other dispensation.

Since Adam and Eve were placed in the garden the Lord has been eager—eager to reveal truth and right to his people. There have been many times when man would not listen, and, of course, where there is no ear, there is no voice.

I know the gospel truths will save and exalt mankind if men will accept the truth and fully live up to their commitments and covenants.

I know this is true, and I bear this testimony to you, my beloved brothers and sisters and friends in all the world, and I urge all men to seriously accept and conform their lives totally to the gospel. I bear this witness in the name of Jesus Christ. Amen.

The Tabernacle Choir sang the hymn, "Love at Home."

Bishop H. Burke Peterson, First Counselor in the Presiding Bishopric, offered the benediction.

WELFARE SERVICES SESSION

Saturday, October 2, 1976 — 7:00 A.M.

A Welfare Services session was held in connection with the General Conference on Saturday morning, October 2, 1976, at 7 o'clock. Invited to attend this meeting were General Authorities, regional representatives, stake presidencies, high councilors involved in welfare work, bishoprics, and stake and ward Relief Society presidencies and others responsible for operating welfare production projects. President

Spencer W. Kimball was present and presided. The meeting was conducted by Presiding Bishop Victor L. Brown.

Speakers at this meeting included Bishop Victor L. Brown, Bishop H. Burke Peterson, Elder Vaughn J. Featherstone of the First Quorum of the Seventy, and Sister Barbara B. Smith, President of the Relief Society.

The First Presidency then gave the following talks:

President Marion G. Romney

Second Counselor in the First Presidency

Brothers and sisters, I seek your faith and prayers as I attempt to direct your thoughts a little while to the fundamentals of the welfare program. I want to congratulate the Brethren and Sister Smith on the fine presentations they've made here this morning.

Brother Featherstone's account of the talking wall brought to my mind an incident that I was told about. Not long ago two of our security men were working high up on the temple, inspecting it or something, in the night, when it was dark. Down in front of the temple, two or three inebriated men were hanging on the gate looking up at the temple, and one of them said, "Oh Moroni, speak to me." And one of our men said, "Yes, what is it you want?"

I won't tell you anything new this morning. I'll give you some remarks that I've given many, many times—not verbatim, but the substance of what I've been teaching about the fundamentals of the Church welfare program throughout the Church in the last thirty-five years. I have entitled these remarks, "In Mine Own Way."

As our modern societies follow the

course which led to the fall of Rome and other civilizations which succumbed to the deceptive lure of the welfare state and socialism, I think it not inappropriate for me to emphasize again the Lord's plan for the temporal salvation of His mortal children.

To emphasize the contrast between the Lord's plan and some of the absurd practices of our day, I shall read a clipping or two from my miscellaneous file.

The first concerns a hippie couple who were walking down the street. They both had long hair and were dressed in typical hippie attire, complete with beads, sandals, and headbands. The fellow said to the girl: "I'm going over and pick up my unemployment check. Then I'll drop in at the university to see what's holding up my check for my federal education grant. After that I'll pick up our food stamps. Meanwhile, you go over to the free clinic and check your tests, pick up my new glasses at the city health center, then go to the welfare department and apply for another increase on our eligibility limit.

"Then I'll meet you at five o'clock

at the federal building for the mass demonstration against this rotten establishment."

Self-sufficiency

I clipped the following from the *Reader's Digest* some time ago.

"In our friendly neighbor city of St. Augustine great flocks of sea gulls are starving amid plenty. Fishing is still good, but the gulls don't know how to fish. For generations they have depended on the shrimp fleet to toss them scraps from the nets. Now the fleet has moved. . . .

"The shrimpers had created a Welfare State for the . . . sea gulls. The big birds never bothered to learn how to fish for themselves and they never taught their children to fish. Instead they led their little ones to the shrimp nets.

"Now the sea gulls, the fine free birds that almost symbolize liberty itself, are starving to death because they gave in to the 'something for nothing' lure! They sacrificed their independence for a hand-out.

"A lot of people are like that, too. They see nothing wrong in picking delectable scraps from the tax nets of the U.S. Government's 'shrimp fleet.' But what will happen when the Government runs out of goods? What about our children of generations to come?

"Let's not be gullible gulls. We . . . must preserve our talents of self-sufficiency, our genius for creating things for ourselves, our sense of thrift and our true love of independence." (*Reader's Digest*, Oct. 1950, p. 32.)

Pilgrims

Now a contrasting clipping entitled, "It's a Good Thing There Wasn't Anybody Around to Help the Pilgrims":

"They landed in a forbidding wilderness. No Federal Housing, so they went to work and built their own.

No Free Stamp Program, so they raised what food they ate, and when they didn't raise enough, went without.

"No Free Schools, so mothers taught their children. No Recreational Programs—they were too busy working. No anti-draft riots—everyone was expected to share in the protection of his country. No Social Security—no security at all, except what each provided for himself.

"But there were compensations. No rioters demanding something for nothing. No unwashed 'students' telling their mothers what to teach. No wasteful bureaucrats paying themselves out of the workers' production.

"Nothing, really, for the Pilgrims but hard work and a lot of it.

"Did it pay off?

"Our standard of living proves it." (*Christian Economics*, Nov. 1972, p. 25.)

The Lord's plan

Now to the Lord's plan.

"I, the Lord, stretched out the heavens, and built the earth," He said, "... and all things therein are mine.

"And it is my purpose to provide for my saints, for all things are mine.

"But it must needs be done in mine own way; and behold this is the way that I, the Lord, have decreed to provide for my saints, that the poor shall be exalted, in that the rich are made low.

"For the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves." (D&C 104:14-17.)

Temporal salvation

The underlying principles of God's economy for the temporal salvation of His saints are clearly revealed in this scripture. Proclaiming Himself the creator of the earth and all things therein, He speaks of Himself as supreme landlord. He announces that it is His pur-

pose to provide for His saints, at the same time declaring, "The earth is full, and there is enough and to spare." He warns, however, that providing for His saints "must needs be done in mine own way."

"And . . . this," He continues, "is the way that I, the Lord, have decreed to provide for my saints, that the poor shall be exalted, in that the rich are made low."

Following His way is indispensable to a well-ordered society.

We Latter-day Saints know that all men are brothers and sisters—"begotten sons and daughters unto God" (D&C 76:24)—that we are responsible for the welfare of one another. These concepts are inherent in all the doctrines of the gospel.

We know that the ills of this troubled world have come about because men have failed to do what the Lord has commanded them. This applies to economic problems as well as to all other ills. We know also that the only cure for them is to do all things whatsoever the Lord our God commands us.

We know that the day will come when "every man" shall share equally in the good things of earth, "according to his family, according to his circumstances and his wants and needs." (D&C 51:3.) We also know that attaining such equality must await the time when all men willingly work to sustain themselves and, motivated by love for their fellowmen, liberally "impart" of their substance unto the poor and the

needy, "according to the law of [the] gospel." (D&C 104:18.)

Responsibility

It is the responsibility of every Latter-day Saint to work and so impart of his substance, regardless of the shifting standards of this world. We must uphold these principles and oppose every derogation of them. We must be careful not to adopt the commonly accepted

practice of expecting the government or anyone other than ourselves to supply us with the necessities of life.

The practice of coveting and receiving unearned benefits has now become so fixed in our society that even men of great wealth, and possessing the means to produce more wealth, are expecting the government to guarantee them a profit. Elections often turn on what the candidates promise to do for voters from government funds. This practice, if universally accepted and implemented in any society, will make slaves of its citizens.

We cannot afford to become wards of the government, even though we have a legal right to do so. It requires too great a sacrifice in self-respect and in political, temporal, and spiritual independence.

Be self-reliant

Let us work for what we need. Let us be self-reliant and independent. Salvation can be obtained on no other principle. Salvation is an individual matter, and we must work out our own salvation, in temporal as well as in spiritual things.

Paul's statement, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" (Eph. 2:8-9), has been misunderstood. Some have interpreted it to mean that works are not necessary. This is an erroneous conclusion.

The truth is that we are saved by grace only after all we ourselves can do. (See 2 Ne. 25:23.) There will be no government dole which can get us through the pearly gates. Nor will anybody go into the celestial kingdom who wants to go there on the works of someone else. Every man must go through on his own merits. We might just as well learn this here and now.

Take care of ourselves

The first principle of action in the

Sunday, October 3

Third Day

Lord's plan for our temporal salvation is, therefore, to take care of ourselves. This principle is so important that the Lord said to Adam, as he was about to leave the Garden of Eden, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the fruit of the tree of which I commanded thee, saying—Thou shalt not eat of it, cursed shall be the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life." (Moses 4:23.)

Note that the curse was not placed upon Adam, but upon the ground for Adam's sake. Rather than a curse upon Adam, it was a blessing to him. It launched him and his posterity upon the only course by which they can eventually reach that perfection enjoined by the Master. The fact that when the Lord cursed the ground to bring forth "thorns" and "thistles," thereby requiring men to labor in order to derive a living from it, it was for their "sake"—meaning "good," "advantage," or "well-being." This cannot be over-emphasized.

Since that eventful day in Eden, the Lord has frequently reemphasized the fact that individual effort is the basic principle in His economy—both spiritual and temporal. Let us never forget that the Lord's way to provide for His saints is "that the poor shall be exalted, in that the rich are made low." (D&C 104:16.)

The poor can be exalted when and only when they are enabled to obtain independence and self-respect through their own industry and thrift. Our duty is to enable them to do this.

"The rich are made low" when they evidence their obedience to the second great commandment—"Thou shalt love thy neighbour as thyself" (Matt. 22:39)—by imparting of their substance "according to the law of [the] gospel, unto the poor and the needy." (D&C 104:18.)

Honor parents

In addition to maintaining our in-

dependence and self-respect by means of our own industry, and seeing to it that those to whom we extend Church welfare assistance do likewise to the full extent of their ability, we must never forget to honor our fathers and mothers. Since our obligation to so honor them is often observed in the breach and since the rewards for honoring them are so great and the penalty for failing to do so is so severe, I shall explain our obligation as I did in the October 1974 Welfare Services meeting, in the words of President Clark:

"This principle," said he, "runs back to Mount Sinai." It was there as you will remember that Moses received the "ten commandments, and one of them was 'Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.' (Ex. 20:12.) . . . I call your attention [first] to the command and then to the promise: 'Honor thy father and thy mother'—the command. The promise: 'That thy days may be long upon the land which the Lord thy God giveth thee.' . . .

"Israel departed from this command, and in the time of the Savior the Jews had gotten so far away from it that the Lord took occasion to explain it to them and told them what it meant. You remember that on one occasion the Jews—[that is] the Scribes and Pharisees—came up from Jerusalem, trying to trick the Savior as usual, so they asked him why his disciples ate with unwashed hands, contrary to the teachings of the traditions of the fathers. The Savior did with them what he so frequently did with those who tried to entrap him, he answered their question by asking another, and the question which he asked of them was:

"*Why do ye also transgress the commandment of God by your tradition?*

"*For God commanded, saying, Honor thy father and mother: . . .*

"*But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me;*

"*And honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.*" (Matt. 15:3-6 [italics added].)

"That is the account in Matthew. The account is virtually the same in Mark:

"*For Moses said, [and Mark quotes] Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:*

"*But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free.*

"*And ye suffer him no more to do ought for his father or his mother.*" (Mark 7:10-12 [italics added].)

"This means [explains President Clark] that in place of observing the responsibility imposed by the Lord upon children to care for their parents, Israel had gone so astray that whenever a son or a daughter wanted to rid himself or herself of the obligation of caring for father and mother, he proceeded to say to father or mother, 'From this time on, . . . I repudiate my obligation, and whatever I give to you is a gift (Corban), and not given under the commandment of the Lord.'"

Today the temptation, and too often the practice, is to turn father and mother over to public welfare and let the state take care of them. But to return to President Clark's treatment of the subject:

"After calling their attention to this, the Savior said unto them, as recorded by Matthew:

"*'Ye hypocrites [that was the Savior's statement about those who taught that we needn't take care of our parents], well did Esaias prophesy of you, saying,*

"*'This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me.*

"*But in vain they do worship me, teaching for doctrines the commandments of men.*" (Matt. 15:7-9 [italics added].)

"Now I repeat to you, brethren, that command is without restriction. It runs to Israel, in my view, wherever Israel may be, and its promise as well as its command follows Israel in whatever land they may reside.

"*Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.*" (Exod. 20:12 [italics added].)

Penalty for disobedience

"This land of ours is a chosen land to Joseph. I believe the promise applies here. In the Book of Mormon we are told what will happen to those who dwell on this land if they do not keep the commandments of God, if they do not worship Jesus the Christ who is the God of this land. He tells what will come to us when we are full of iniquity, and if we disobey that commandment of the Lord we are thus far under the condemnation which the Lord decreed, and we are thus far forward on the road to being full of iniquity."

President Clark concluded this particular discussion with this reminder:

"I have given you what the Lord has said. We may use our agency as to whether we shall obey or disobey; and if we disobey we must abide the penalty." ("Fundamentals of the Church Welfare Program," October 6, 1944, pp. 3-5.)

That the Lord will give us the wisdom and the courage to understand and live by this principle, I humbly pray, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

First Counselor in the First Presidency

I feel that this has been a great meeting. I've attended no better meeting of this kind. If I were a bishop now, I think I could go home and do a better job than I've ever done before, understanding more clearly my responsibilities and having been taught how to perform them. It's important that we know our duty.

I'd like to know how many bishops have been called and ordained since last April conference; will you stand please—all new bishops. Thank you very much. That gives you an idea of why these meetings are held as they are, so that you might understand your duty and responsibility.

Would the Relief Society presidents who have been called and set apart since last April please stand. They're fewer, but they are certainly important. Thank you.

The repetition is good for those who have been in office for some time. We go home with a greater desire and better feeling about this work, and with a better ability to perform it.

Two or three things that were mentioned here today appealed to me particularly. One is that material help should be temporary and spiritual help should be permanent. Now if we're go-

ing to do that, we're going to do all we can to help people be employed so that they can take care of their own temporal needs.

Self-respect

There's one thing that hasn't been emphasized but has been mentioned here this morning, and that is the great importance of maintaining self-respect. That's so important. Help these people in such a way that they'll feel that they're helping themselves and contributing to the welfare program.

Go and do the work

Now that we have had this meeting, my advice to you is to go and do what you've been instructed to do. You're responsible. The work of the Lord in this area, and in all areas in fact, is upon your shoulders. May the Lord give you strength and courage and understanding and the realization that you're members of The Church of Jesus Christ of latter-day Saints with a proper program for those who need help. I humbly pray in the name of Jesus Christ. Amen.

President Spencer W. Kimball

Brethren and sisters, this has been a most desirable meeting. I have sat entranced. I know that we did not come here to be entertained; we came here to be instructed. I hope we have accepted this meeting in that tone, that we will take into our lives those suggestions which have been given. The brethren and sisters have given a wonderful demonstration of how it can be done,

how we should do, and where we should go.

I remember, rather indistinctly, that when we first moved to Arizona from Salt Lake City this program officially was not in vogue, but unofficially it was. In many of the stakes and wards the work was going forward—partly it was.

Real welfare work

I remember that when we went to Arizona, President Christopher Layton had been the president of the stake. He was ill and soon passed away. My father took the reins and became the president of the stake. I remember we lived in one room. I guess there were about nine of us at that time, and we lived in that one room for some time. Then we moved to a little adobe building a few blocks away, where there were about three rooms, where the roof leaked and where we needed to sleep out in tents.

And then we acquired a ten-acre place which was above the canal. It was covered with mesquite bushes and chaparral and other desert plants. How to get rid of them, how to clear it up—that was the question. And the first thing we knew the brethren from Central Ward had come those several miles with their picks and shovels, their axes, and they began to help us clear our lot, our ten acres. And then they came from Layton Ward, and then they came from Pima Ward; and before we knew it, almost, with the help of my father, who was a very excellent worker, and two sons who were older than I was, we soon had the place ready to plant.

And that was welfare work. It wasn't under the same direction. It wasn't stimulated in the same way. But it was real welfare work, because each helped the other.

Also, my father was very responsive. He found that President Layton, who was beginning to get rather old and decrepit, didn't have the help to do the things he needed to do, but he had a big orchard. And so Father gathered all of us children up, with all the buckets and pans, and with the consent and approval of President Layton we all went down to his orchard and picked fruit on shares. There was a large family of the Laytons and there was a large family of us, and we divided the pickings from the orchard and went forward with our program. And my dear mother knew

how to make ends meet. We had a pantry and that pantry was always filled with bottled fruits and everything else you could think of that was available at the time.

Relief Society monument

Another thing I wish to mention is that in Nauvoo, Illinois, the Relief Society has been given approval to establish a project there which will be a joy forever. We would like it understood that we have given approval. We would appreciate it if the stake presidencies and the mission presidencies and the bishoprics would give this encouragement. Encourage the sisters who will make individual contributions—not too large in many cases, but very voluntary and adequate. We hope that you will encourage your sisters to go forward with this program. We shall mention this again tonight in the priesthood meeting. It is very important.

Care for aging parents

Brother Romney was talking about the work which involved our parents. We sat the other day and heard a story in our council meeting that I saw raise the ire of the brethren. It was all righteous ire because of the things that had happened. A father who had been very careful in his investments and in his service had saved hundreds of thousands of dollars for his sweet little wife who had helped him to gather it. But unfortunately he died first and was laid away. His wife became a little older. She became senile. She was put in a rest home. The money went to the children's bank accounts, and she went suffering. Maybe she didn't fully understand all the suffering that came to her; but maybe she did. With inadequate clothes and with inadequate treatment and training in a rest home, the poor woman is still living. As far as we know her children *never* see her.

It must be a little bit difficult to

visit a mother who gave her life for her children, who spent many, many years rearing and training and saving for them. It must be very difficult for them to show their interest when she is in a position where she needs some comfort from those whom she has loved.

This is very important, and I hope you'll not forget it, you bishops. In your wards, remind your people that they should take care of their fathers and mothers, no matter if they do become senile, no matter if they do become difficult to handle. They should be taken care of; that is a part of the program of the Lord established when He first organized this world.

Teach children work habits

One other matter. I remember some years ago, a young man and his wife and little children moved to our Arizona community. As we got acquainted with them, he told me of the rigorous youth he had spent as he grew up. He'd had to get up at five and six o'clock in the morning and go out and deliver papers. He'd had to work on the

farm, and he'd had to do many things that were still rankling in his soul. And then he concluded with this statement: "My boys are never going to have to do that." And we saw his boys grow up to where you couldn't get them to do anything, and where they left off their Church activity and nothing seemed very important to them.

"Thou shalt not be idle," the Lord said. (D&C 42:42.) Idleness is of the devil, and we are not kind to our children when we become affluent and when we take from them their labors, their opportunities to serve and to be trained and to do things for themselves and for others.

This has been a wonderful meeting. We're deeply grateful for the splendid service as directed by Bishop Brown and his counselors, Sister Smith and her counselors. We're grateful for their wonderful service. And we're grateful for your service as bishoprics and stake presidencies as you give leadership to this marvelous program. And we pray that the Lord will bless us as we go forward to follow the program as it is outlined for us. And we say this in the name of Jesus Christ. Amen.

SALT LAKE TABERNACLE CHOIR AND ORGAN BROADCAST

The following broadcast, written and announced by J. Spencer Kinard, and originating with Station KSL, Salt Lake City, Utah, was presented from 9:30 to 10:00 A.M. on Sunday, October 3, 1976, through the courtesy of the Columbia Broadcasting System's network throughout the United States, parts of Canada, and through other facilities to several points overseas:

Announcer: Once more we welcome you within these walls with Music and the Spoken Word from the Crossroads of the West.

CBS and its affiliated stations bring you at this hour the Mormon Tabernacle Choir from Temple Square in Salt Lake City, with Donald Ripplinger conducting the Choir, Alexander Schreiner

Tabernacle Organist, and the Spoken Word by Spencer Kinard.

(Choir: without announcement "Jubilare Deo" - Wood)

Announcer: The Tabernacle Choir has begun with Dale Wood's interpretation of the 100th Psalm: "O sing to the Lord with a jubilant voice; Glory to God in the highest!"

The music of Norwegian Edvard Grieg is heard now as Alexander Schreiner plays one of the lyric pieces entitled "Love Poem".

(Organ: "Love Poem" - Grieg)

(Choir: without announcement "Oh, How Lovely Was the Morning" - Manookin)

Announcer: We have heard Robert P. Manookin's arrangement: "Oh, How Lovely Was the Morning".

And now, we reflect back a century. . . . to our nation's centennial celebration, when Daniel C. Roberts first introduced this hymn . . . especially written to celebrate that momentous occasion. . . . "God of Our Fathers, Whose Almighty Hand".

(Choir: "God of Our Fathers, Whose Almighty Hand" - Warren)

The Spoken Word

By J. Spencer Kinard

A prayer to the "God of our fathers . . . [to] nourish us in peace"¹ was very much a part of America's need at the end of Her first one hundred years. When Daniel Roberts wrote those words this country had just endured a devastating civil war, and concern for peace was paramount. Certainly it was a time of great hope, of rebuilding, of looking to the future and the bounties of life.

But as always, there were undoubtedly those who could not appreciate the present because they were already worrying about the future. True, peace was not permanent, strife was not eliminated and life was not

trouble-free, but there were real moments of beauty and pleasure and happiness. It is unfortunate that some failed to recognize and appreciate them because they were too occupied with the road ahead.

In this Bicentennial year we face a similar challenge — to enjoy the present while we plan for the future. We live in the greatest era man has ever known, and planning for tomorrow is a natural part of our eternal progression, but we must simply be careful not to overlook the joys of today.

In our youth we often yearn for the time when the pressures of life will ease — when schooling will end and we can settle into marriage and a comfortable routine of family life. But as time goes on that day always seems out of reach, somewhere in the future. Hopefully, we will realize that no one ever arrives at a given point, that life is a series of ups and downs, of challenges, setbacks, successes. In fact, without them we would lose much of the daily joy and fulfillment that comes to us. And unless we are willing to seek that satisfaction in the present it is destined to slip away while we blindly chase after the future.

Wherever we are in our sojourn upon earth, we can look either direction to the beauties of another age, but as we do, perhaps it would be well for us to remember the words from the ancient Sanskrit:

For Yesterday is but a Dream,
And To-morrow is only a Vision;
But To-day well lived
Makes every Yesterday a Dream of Happiness
And Every To-morrow a Vision of Hope.
Look well, therefore, to this Day!"²

Yes, today is yesterday's future to enjoy, and if we enjoy the blessings of life as they come to us, we too can say with the poet ". . . keep me, guide and love me, Lord, Just for today."³

¹Hymn: "God of Our Fathers, Whose Almighty Hand," words by Daniel C. Roberts.

²Unknown: "The Salutation of the Dawn" From the Sanskrit.

³"Just For To-day," Words by Sybil F. Partridge.

(Choir; without announcement
"Just For To-day" -Seaver arr. Pro-
theroe)

Announcer: With the words and music of Blanche Seaver, the Tabernacle Choir has sung: "Lord, for tomorrow and its needs, I do not pray; . . . But keep me, guide and love me, Lord, just for today".

(Organ: "Jesus, The Very Thought of Thee" -Dykes) as time permits

(Choir; without announcement "The Heavens Are Telling" -Haydn)

Announcer: From "The Creation" by Franz Josef Haydn the Tabernacle Choir and Organ have presented "The Heavens Are Telling" with Soloists Marion Miller, Stephen Boyd and Lloyd Neal.

Announcer: Again we leave you within the shadows of the everlasting hills. May peace be with you, this day . . . and always.

This concludes the two thousand four hundred fifty-ninth performance, continuing the 48th year of this traditional broadcast from the Tabernacle on Temple Square brought to you by CBS and its affiliated stations, originating with Station KSL in Salt Lake City, Utah.

Donald Ripplinger conducted the Mormon Tabernacle Choir, Alexander Schreiner was at the Organ, the Spoken Word by Spencer Kinard.

In another seven days at this same hour, Music and the Spoken Word will be heard again from the Crossroads of the West.

This is the CBS Radio Network.

SUMMARY OF CONFERENCE MUSIC

The Salt Lake Tabernacle Choir furnished the choral numbers for the Friday morning, Saturday morning, Sunday morning, and Sunday afternoon sessions of the conference, with Jerold Ottley and Donald H. Ripplinger conducting.

A Relief Society Combined Choir from the Provo-Orem area under the direction of Anna Jean Skidmore sang at the Friday afternoon session.

The choral music for the Saturday afternoon session was provided by the Mormon Youth Chorus under the direction of Robert C. Bowden.

At the General Priesthood Meeting on Saturday evening, a Combined Men's Choir from the Tabernacle Choir and the Mormon Youth Chorus furnished the music, directed by Jerold Ottley and Robert C. Bowden.

Prelude, postlude, and interlude music, and accompaniments on the Tabernacle organ throughout the conference sessions were played by Alexander Schreiner, Robert Cundick, and Roy M. Darley, Tabernacle Organists.

FRANCIS M. GIBBONS

Clerk of the Conference

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ONE HUNDRED FORTY-SEVENTH
ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

HELD IN THE TABERNACLE
SALT LAKE CITY, UTAH

APRIL 2, 3 1977

WITH REPORT OF DISCOURSES

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of the
ONE HUNDRED FORTY-SEVENTH
ANNUAL GENERAL CONFERENCE
of
THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS
held in the
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APRIL 2, 3, 1977

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THE ONE HUNDRED FORTY-SEVENTH ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

The 147th Annual Conference of The Church of Jesus Christ of Latter-day Saints convened in the Tabernacle on Temple Square in Salt Lake City, Utah, on Saturday, April 2, 1977, at 10:00 o'clock A.M.

The general sessions of the Conference were held at 10:00 A.M. and 2:00 P.M. on Saturday and Sunday, April 2 and 3, 1977. The General Priesthood Meeting was held in the Tabernacle on Saturday, April 2, 1977, at 7:00 P.M.

President Spencer W. Kimball presided at all sessions of the Conference and conducted the Saturday morning, Priesthood and Sunday morning sessions of the Conference. President N. Eldon Tanner, First Counselor in the First Presidency, conducted the Sunday afternoon session. President Marion G. Romney, Second Counselor in the First Presidency, conducted the Saturday afternoon session.

President Kimball presented the names of three new members of the First Quorum of the Seventy for sustaining vote— Elders G. Homer Durham, James M. Paramore, and Richard G. Scott.

The proceedings of all sessions of the Conference were given extensive coverage in the United States and Canada over many radio and television stations coast to coast, originating with KSL in Salt Lake City.

By means of satellite transmission, sessions of the Conference were heard over radio in Mexico, Central and South America, Australia, the Philippines, Europe, Africa, and parts of Asia.

Special transmission of the Saturday and Sunday morning sessions were carried by oceanic cable to members assembled in 102 chapels in England, France, Germany, Austria, Holland, Switzerland, Belgium and Canada.

Rebroadcasts of all sessions of the Conference were sent by KSL Radio in Salt Lake City, and KIRO Radio, Seattle, Washington, to many parts of the United States and Canada, and the world, beginning at midnight following each conference day's proceedings.

This report of the Conference also includes the addresses given by the First Presidency at the Welfare Services meeting held on Saturday morning at 7:00 o'clock and also the continuity of the Tabernacle Choir and Organ broadcast over the Columbia Broadcasting System on Sunday from 9:30 A.M. to 10:00 A.M. immediately preceding the general conference session.

General Authorities Present

The following General Authorities of the Church attended one or more of the general sessions:

The First Presidency: Spencer W. Kimball, N. Eldon Tanner, Marion G. Romney.

The Quorum of the Twelve: Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, LeGrand Richards, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson, Boyd K. Packer, Marvin J. Ashton, Bruce R. McConkie, L. Tom Perry and David B. Haight.

Patriarch to the Church: Eldred G. Smith.

The First Quorum of the Seventy: Presidents: Franklin D. Richards, James E. Faust, J. Thomas Fyans, A. Theodore Tuttle, Neal A. Maxwell, Marion D. Hanks, and Paul H. Dunn. *Additional Members:* ¹, Sterling W. Sill, Henry D. Taylor, Theodore M. Burton, Bernard P. Brockbank, ², Joseph Anderson, William H. Bennett, John H. Vandenberg, Robert L. Simpson, O. Leslie Stone, Wm. Grant Bangerter, Robert D. Hales, Adney Y. Komatsu, Joseph B. Wirthlin, S. Dilworth Young, Hartman Rector, Jr., Loren C. Dunn, Rex D. Pinegar, Gene R. Cook, Charles A. Didier, William R. Bradford, George P. Lee, Carlos E. Asay, M. Russel Ballard, Jr., John H. Groberg, Jacob de Jager, Vaughn J. Featherstone, Dean L. Larsen, Royden G. Derrick, Robert E.

Wells, G. Homer Durham, James M. Paramore, and Richard G. Scott.

The Presiding Bishopric: Victor L. Brown, H. Burke Peterson, and J. Richard Clarke.

Other Authorities Present

Other authorities of the Church in attendance at the Conference included officers of the Historical Department, members of the Church Board of Education; Church educational authorities and supervisors; Regional Representatives, Presidents of Stakes and their counselors, Presidents of Temples; Bishoprics of wards; and presidencies and members of Melchizedek and Aaronic Priesthood quorums.

Many auxiliary officers, general, stake and ward, were also in attendance.

¹Elder Alma Sonne excused due to illness.

²Elder James A. Cullimore excused due to illness.

FIRST DAY MORNING MEETING

FIRST SESSION

The opening session of the conference convened in the Tabernacle on Temple Square in Salt Lake City, Utah, on Saturday, April 2, 1977, at 10:00 A.M. with President Spencer W. Kimball presiding and conducting.

The music for this session was provided by the Tabernacle Choir with Brothers Jerold Ottley and Donald H. Ripplinger conducting and Alexander Schreiner at the organ.

Before the commencement of the meeting, the Tabernacle Choir sang the number, "Let The Mountains Shout for Joy."

President Kimball then made the following remarks:

President Spencer W. Kimball

We sincerely welcome all assembled this morning in the Tabernacle on Temple Square at the commencement of this, the First General Session of the 147th Annual Conference of The Church of Jesus Christ of Latter-day Saints. We also welcome those seated in the overflow congregations in the Assembly Hall and the Salt Palace and the many throughout the world who make up the unseen audience of radio and television.

The Tabernacle Choir has just rendered, "Let the Mountains Shout for Joy."

Seated on the stand are all of the General Authorities of the Church ex-

cept Elders Alma Sonne and James A. Cullimore who are excused because of illness.

Elders O. Leslie Stone and Robert D. Hales are seated in the Assembly Hall, and Elders Henry D. Taylor and Robert L. Simpson are seated in the Salt Palace.

Present also are regional representatives, stake and temple presidencies, bishoprics, other general and local officers of the Church, and members of the Church from many foreign lands. We extend a special welcome to government, education, and civic leaders who are present.

The Tabernacle Choir is providing the music for this session. Under the direction of Donald Ripplinger with Alexander Schreiner at the organ, we shall be pleased now to hear the Choir sing, "Come, Rejoice."

Following the singing, the invocation will be offered by Elder Eldred G. Smith, Patriarch to the Church.

The Tabernacle Choir sang, "Come, Rejoice."

Elder Eldred G. Smith, Patriarch to the Church, offered the invocation.

Following the invocation, the Choir sang, "For The Beauty of the Earth," without announcement.

President Spencer W. Kimball

My beloved brethren and sisters, this is a happy day to address you concerning the work of the Lord, and its progress and development.

Many things have happened in the interval since last October conference, in the six months that have passed.

Area Conferences

We have returned from a long, glorious trip into the faraway places to visit and address our beloved people in the far south. We have traveled approximately 23,000 miles. We have gone from volcanoes of Chile in the far south, to the heights of the Andes Mountains, all along to the plains, to the forests.

In our many contacts, we have visited and borne testimony to approximately 150,000 of our members in area conferences. We have found them growing, developing, happy people, and we are sure that our Heavenly Father is pleased with what we saw in the people, in their activities, attitudes, their faith, and their testimony.

Drouth

Early this year when drouth conditions seemed to be developing in the West, the cold and hardships in the East, with varying weather situations all over the world, we felt to ask the members of the Church to join in fasting and prayer, asking the Lord for moisture where it was so vital and for a cessation of the difficult conditions elsewhere.

Perhaps we may have been unworthy in asking for these greatest blessings, but we do not wish to frantically approach the matter but merely call it to the attention of our Lord and then spend our energy to put our lives in harmony.

One prophet said:

"When heaven is shut up, and

there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them:

"Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance." (1 Kings 8:35-36.)

The Lord uses the weather sometimes to discipline his people for the violation of his laws. He said to the children of Israel:

"If ye walk in my statutes, and keep my commandments, and do them;

"Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.

"And your threshing shall reach into the vintage, and the vintage shall reach unto the sowing time; and ye shall eat your bread to the full, and dwell in your land safely.

"And I will give peace in the land, and ye shall lie down, and none shall make you afraid: . . . neither shall the sword go through your land." (Lev. 26:3-6.)

With the great worry and suffering in the East and threats of drouth here in the West and elsewhere, we asked the people to join in a solemn prayer circle for moisture where needed. Quite immediately our prayers were answered, and we were grateful beyond expression. We are still in need and hope that the Lord may see fit to answer our continued prayers in this matter.

From all around the world we have received letters indicating a general response to the suggestion. From Brisbane, Australia, comes this:

"We received your cable inviting the Saints in Brisbane to join you and the world in a day of fasting and prayer. We share your love and concern for all of our Heavenly Father's children. . . ."

Perhaps the day has come when we should take stock of ourselves and see if we are worthy to ask or if we have been breaking the commandments, making ourselves unworthy of receiving the blessings.

Keep the Sabbath Day

The Lord gave strict commandments: "Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord." (Lev. 19:30.)

Innumerable times we have quoted this, asking our people not to profane the Sabbath; and yet we see numerous cars lined up at merchandise stores on the Sabbath day, and places of amusement crowded, and we wonder.

Numerous times have we quoted:

"Remember the Sabbath day, to keep it holy.

"Six days shalt thou labour, and do all thy work:

"But the seventh day is the sabbath of the Lord thy God: In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it." (Exod. 20:8-11.)

But today numerous of the people of this land spend the Sabbath working, devoting the day to the beaches, to entertainment, to shows, to their weekly purchases. The Lord makes definite promises. He says:

"Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit." (Lev. 26:4.)

God does what *he* promises, and many of us continue to defile the Sabbath day. He then continues:

"And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye

shall eat your bread to the full, and dwell in your land safely." (Lev. 26:5.)

These promises are dependable. The Lord says further:

"And I will walk among you, and will be your God, and ye shall be my people.

"I am the Lord your God . . . and I have broken the bands of your yoke." (Lev. 26:12-13.)

Warnings

The Lord reverses now and warns:

"But if ye will not hearken unto me, and will not do all these commandments;

"And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but . . . break my covenant:

"I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.

"And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you. . .

"And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass:

"And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits." (Lev. 26:14-17, 19-20.)

The Lord goes further and says:

"I will . . . destroy your cattle, and make you few in number; and your high ways shall be desolate." (Lev. 26:22.)

Can you think how the highways could be made desolate? When fuel and power are limited, when there is none to use, when men will walk instead of ride?

Have you ever thought, my good

folks, that the matter of peace is in the hands of the Lord who says:

"And I will bring a sword upon you . . ." (Lev. 26:25.)

Would that be difficult? Do you read the papers? Are you acquainted with the hatreds in the world? What guarantee have you for permanent peace?

" . . . and ye shall be delivered into the hand of the enemy." (Lev. 26:25.)

Are there enemies who could and would afflict us? Have you thought of that?

"And I will make your cities waste," he says, "and bring your sanctuaries unto desolation. . . ."

"Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths.

"As long as it lieth desolate it shall rest; because it did not rest [when it could] in your sabbaths, when ye dwelt upon it." (Lev. 26:31, 34-35.)

Those are difficult and very serious situations, but they are possible.

And the Lord concludes:

"These are the statutes and judgments and laws, which the Lord made between him and the children of Israel in Mount Sinai by the hand of Moses." (Lev. 26:46.)

This applies to you and me.

Repent and change

Would this be a good time to deeply concern ourselves with these matters? Is this a time when we should return to our homes, our families, our children? Is this the time we should remember our tithes and our offerings, a time when we should desist from our abortions, our divorces, our Sabbath breaking, our eagerness to make the holy day a holiday?

Is this a time to repent of our sins, our immoralities, our doctrines of devils?

Is this a time for all of us to make

holy our marriages, live in joy and happiness, rear our families in righteousness?

Certainly many of us *know* better than we *do*. Is this a time to terminate adultery and homosexual and lesbian activities, and return to faith and worthiness? Is this a time to end our heedless pornographies?

Is this the time to set our face firmly against unholy and profane things, and whoredoms, irregularities, and related matters?

Is this the time to enter new life? As the clear-thinking apostle Paul said:

"Mortify therefore your members . . . fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

"For which things' sake the wrath of God cometh on the children of disobedience." (Col. 3:5-6.)

Would this be a good time to eliminate "the works of the flesh. . . ; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like," remembering that "they which do such things shall not inherit the kingdom of God"? (Gal. 5:19-21.)

The Lord asks, "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46.)

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth* the will of my Father which is in heaven." (Matt. 7:21; italics added.)

Genealogy and temple work

The temple work for the Church is going forward. We are proud of the service rendered, attendance at the temple; but is not total service required? It was brought out in our meeting the other day that to go to the temple is *not* sufficient; we must get many, many names of people so that we can carry on the work for them.

We now have sixteen temples, with four others under contemplation. But have you thought of the other work that can be done nearby and far away? One does not need to live in the temple district very close to carry on this work. Great quantities of genealogical data and family records can be produced and made available for the work which can be done later when temples are available. Perhaps this is preeminent.

Personal histories

So we urge all our multitudes of people to write their personal records and biographies and their genealogies and all be prepared for the days when the temples are made available and can be used by all. This is a program long followed by members of this Church, but today there are numerous friends—Catholics, Protestants, Jews, and others—who are filling our genealogical rooms with their preparation of *their* family lines.

We are told that microfilming in Rhodesia is being permitted. Cameras are also filming in South Africa and in many other nations throughout the world.

Next week we celebrate the 100th anniversary of the dedication of the St. George Temple, the first in the West.

The *Roots* phenomenon has had an amazing impact on the people of this country, and more and more people are concerned with the genealogical program. Numerous genealogical libraries throughout the Church in the world are serving and making records available for patrons as the momentum of childrens' hearts turning to their fathers builds up, as suggested by Malachi. The news media, national and international, are all making inquiries. Film crews are working. Millions of Americans have been reached by these articles, and this helps explain to them the theological basis for our emphasis on the family.

This is a firm and positive and im-

portant element of our religious teaching.

"Behold, I will send my messenger, and he shall prepare the way before me." (Mal. 3:1.)

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

"And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Mal. 4:5-6.)

That's an ominous, portentous thing.

With a century of intensive work in genealogy and records, there has been a great accumulation of records of life, birth, death; and today there are millions of people in eternity, many of them who have lived on the earth at a time when records were not kept, and the work was not done, and temples were not erected, and prophets did not exist.

"And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, all the words which the Lord hath said will we do.

"And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient." (Exod. 24:3, 7.)

Home gardens

May I mention again our program on home gardens. From all over the globe come notes from members who participate in the production projects. Here is a picture of several little boys and their father with a wheelbarrow full of cabbages, tomatoes, beans, melons, and all kinds of produce.

There was Sonja's garden in the heart of São Paulo, a great metropolis. Others say: "This is a way of making lasting relationships of friends and neighbors."

"Our gardens are a matter of discussion in private, in socials at home. It has brought our families together," they say.

One home teacher reports: "Of the five families whom I visit, all have home gardens, and it makes me very proud. I find them anxious now to plant for another year."

All things spiritual

Brothers and sisters, this is the work of the Lord. We deal with many things which are thought to be not so spiritual; but all things are spiritual with the Lord, and he expects us to listen, and to obey, and to follow the commandments. And I beg of you—all of us—that we live the commandments

of the Lord which are brought forth in these conferences from time to time by the various Brethren. And I bear testimony to the divinity of it all, in the name of Jesus Christ. Amen.

After President Kimball's address, the Choir sang "Guide Us, O Thou Great Jehovah," without announcement.

President Spencer W. Kimball

The Tabernacle Choir has rendered, "Guide Us, O Thou Great Jehovah."

We shall now hear from Elder David B. Haight, a member of the Quorum of the Twelve Apostles.

Elder David B. Haight

He to whom you have just listened, Spencer Woolley Kimball, is God's prophet to all the world. Not only are the heavens not sealed, as many suppose, but a living prophet is here admonishing and counseling and is available to all who will listen. He is God's anointed for all mankind to follow.

Life of the Savior

I ask the Lord to bless me as only He can that I might communicate to you the desires of my heart at this time.

Next Sunday is Easter. For a brief few hours many in the world, believers and nonbelievers, will have recalled to their minds through pictures, stories, and messages in the media or from church pulpits the final events culminating in the death and resurrection of our Lord.

The fragmentary accounts of the Savior's brief ministry are sufficient to

give us at least a small feeling of His great love. His desire is to help us. He will give to each of us as much of His own spirit as we are prepared to accept. His work and glory is to save all mankind. As I read and ponder Christ's teachings, given to help us understand His purposes, and as I witness the miraculous events occurring today in the spreading of His work, I feel a swelling in my bosom—a testimony of their eternal truth.

The Transfiguration

Shortly before the Savior's betrayal and the subsequent events that will be celebrated next week, an event now known as the Transfiguration occurred, which I am sure was meant for our spiritual enlightenment as well as for those who were personal witnesses.

The New Testament writers tell us the Savior took with Him the three dearest and most enlightened of His

apostles and went up a lofty mountain—Luke says simply “a mountain” (see Luke 9:28)—to find a secluded spot where He could kneel in prayer and prepare for the events soon to come.

It must have been early evening when the Savior ascended the mountain with those three chosen witnesses—James and John, known as the “sons of thunder,” and Peter, the “man of rock.” Perhaps Jesus felt not only a sense of the heavenly calm which that solitary opportunity for communion with His Father would bring, but even more, a sense that He would be supported in the coming hour by ministrations not of this earth. He was to be illuminated with a light which needed no aid from the sun or the moon or the stars. He went up to prepare for His coming death. He took His three apostles with Him in the belief that they, after having seen His glory—the glory of the Only Begotten of the Father—might be fortified, that their faith might be strengthened to prepare them for the insults and humiliating events which were to follow.

Moses and Elijah appear

We learn from what has been written that the Savior, finding a secluded place, knelt and prayed; and as He prayed to His Father, He was elevated far above the doubt and wickedness of the world which had rejected Him. As He prayed He was transfigured. His countenance shone as the sun, and His garments became white as the snow fields above them. He was enwrapped in an aura of glistening brilliance—His whole presence reflected such a divine radiance that the light of the sun or the white of the snow are the only things to which the evangelists can compare that celestial scene. Two figures appeared by His side. There stood by Him Moses and Elijah. When the prayer was ended, the coming ordeal undoubtedly accepted, then the full glory fell upon Him from heaven—a testimony of His divine Sonship and power.

Luke’s account indicates that the three apostles did not witness the beginning of this marvelous transfiguration. The three apostles, as they would later be at Gethsemane, were heavy with sleep, the account says. But they were suddenly startled into wakefulness. Then they saw and heard. In the darkness of the night the apostles saw an intense light and the glorified form of their Lord. Beside Him, in that same glory of light, were two persons whom they knew or heard to be Moses and Elijah. Undoubtedly they spoke with Jesus of His coming death at Jerusalem.

As the vision began to fade, Peter, the account says, spoke the first thoughts that came to his mind, and, apparently anxious to delay the departure of the heavenly visitors, said: “Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.” (Luke 9:33.)

God’s voice bears record of His Son

They may have been surprised at the inappropriate proposal made by the eager Peter, who would yet learn the meaning of the night’s events. But even as Peter spoke, a bright cloud of brilliant light overshadowed Jesus and his heavenly visitors, Moses and Elijah, and also the three apostles; and a voice was heard: “This is my beloved Son: hear him.” (Luke 9:35.)

.. The three apostles fell prostrate and hid their faces. How long it was before Jesus came to them and touched them is not clear from the account; but when they raised their eyes, it was all over. The bright cloud had vanished. The gleams of light, the shining countenances had passed away; they were alone with Jesus. Now only the light from the stars was on the mountain slopes.

After such an experience, the apostles may have hesitated to rise; but Jesus, now appearing as they had seen Him before He knelt in prayer, touched

them saying, "Arise, and be not afraid." (Matt. 17:7.) He was their dear friend.

Three Apostles receive instruction

The day was probably dawning as they descended the mountain. Jesus instructed them to tell no man until He had risen from the dead. The vision was for them; it was to be pondered over by them in depths of their own hearts. They were not even to tell the other apostles. They kept Christ's instructions but could not understand the full meaning. They could only ask each other, or wonder in silence, what this resurrection from the dead could mean. But they now knew more fully than ever that their Lord was indeed the Christ, the Son of God.

Though difficult for us to understand, Jesus himself must have been strengthened and sustained by Moses and Elijah to prepare Him for the suffering and agony ahead for Him in working out the infinite and eternal atonement of all mankind. An angel from heaven would again in a few days strengthen Him when He would sweat great drops of blood in the Garden of Gethsemane.

The three chosen apostles were taught of His coming death and also His resurrection, teachings that would strengthen each of them in the eventful days ahead.

Testifying later, John said, "We beheld his glory, the glory as of the only begotten of the Father" (John 1:14); and the apostle Peter, speaking of this personal experience, wrote: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

"For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

"And this voice which came from

heaven we heard, when we were with him in the holy mount." (2 Pet. 1:16-18.)

Keys received and restored

Peter, James, and John—they alone beheld the glory and majesty of the transfigured Jesus and undoubtedly received the keys of the kingdom. These three were yet to be taken to a spot in Gethsemane where they would behold his suffering as He took upon Himself the sins of the world that He might redeem us from the Fall and through His resurrection demonstrate to us that He is the Only Begotten of the Father in the flesh and show unto us that He is the Redeemer of the world.

These same three witnesses who were on the mount—Peter, the senior of Christ's apostles, and James and John—appeared to Joseph Smith and Oliver Cowdery in 1829 and conferred upon them the Melchizedek Priesthood and gave to them the keys of the kingdom and apostleship. Christ Himself, followed by Moses, Elias, and Elijah, appeared to Joseph and Oliver in the Kirtland Temple, giving authority and committing other essential keys of this dispensation. The Prophet's own words of this event record:

Visitations in the Kirtland Temple

"In the afternoon, I assisted the other presidents in distributing the Lord's Supper to the Church, receiving it from the Twelve, whose privilege it was to officiate at the sacred desk this day. After having performed this service to my brethren, I retired to the pulpit, the veils being dropped, and bowed myself, with Oliver Cowdery, in solemn and silent prayer. After rising from prayer, the following vision was opened to both of us. . . .

"The veil was taken from our minds, and the eyes of our understanding were opened.

"We saw the Lord standing upon

the breastwork of the pulpit, before us; and under his feet was a paved work of pure gold, in color like amber. . . .

"I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father. . . .

"After this vision closed, the heavens were again opened unto us; and Moses appeared before us, and committed unto us the keys of the gathering of Israel. . . .

"After this, Elias appeared, and committed the dispensation of the gospel of Abraham, saying that in us and our seed all generations after us should be blessed.

"After this vision had closed, another great and glorious vision burst upon us; for Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said: . . .

"Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors." (D&C 110: Chapter heading, 1-2, 4, 11-13, 16.)

Divine keys of authority

The divine keys, power, and authority were committed by heavenly messengers to Joseph Smith in this the dispensation of the fulness of times. Those keys—the same that were delivered to Peter, James, and John on the mountain—authorize us to carry the gospel to all nations and declare the power, glory, and majesty of our Lord Jesus Christ and that the day of His coming is near. The prophet of God, to whom we have listened this morning, holds these keys and authority today. We invite people everywhere to inquire further into this divine message which we have to offer to all mankind.

I testify in all sincerity to the truth of these things, in the name of Him whom we honor, worship, and love as our Savior and Redeemer, Jesus the Christ. In His holy name, amen.

The Choir sang, "Let Zion in Her Beauty Rise," without announcement.

President Spencer W. Kimball

Elder David B. Haight of the Quorum of the Twelve Apostles has just spoken to us. He was followed by the Tabernacle Choir singing, "Let Zion in Her Beauty Rise."

Brother Jerold Ottley will now lead the Choir and congregation in singing, "Hope of Israel."

The Choir and congregation sang the hymn, "Hope of Israel."

President Kimball

We welcome those who have just joined us and announce that we are gathered in the Tabernacle on Temple Square in Salt Lake City, Utah, in the First Session of the 147th Annual Conference of the Church of Jesus Christ of Latter-day Saints.

Brother Wilford G. Edling will now present the Auditor's Report.

Elder Wilford G. Edling

To the First Presidency of The Church of Jesus Christ of Latter-day Saints:

We have reviewed the annual financial report of the Church for the year ended December 31, 1976, and operations for the period September 1, 1975, to December 31, 1975. The fiscal accounting period of the Church was changed in 1975 from a year ending August 31 to the calendar year. The financial statements and operations re-

viewed by the committee include the general funds of the Church and of other controlled organizations, the accounts of which are maintained by the Financial Department of the Church. We have also examined the budgeting, accounting, and auditing procedures employed, and the manner in which funds received and expenditures are controlled. We determined that expenditures of general Church funds were authorized by the First Presidency and by budgetary procedures. The budget is authorized by the Council on Disposition of the Tithes comprised of the First Presidency, the Council of the Twelve, and the Presiding Bishopric. The Committee on Expenditures, in weekly meetings, administers the expenditure of funds under the budget.

Modern accounting technology and equipment are employed by the Financial Department and other departments in keeping abreast of rapid Church expansion and changing methods of electronic data processing. The Finance Committee and the Law Department are conjointly giving continuous attention to matters relating to taxation of churches by the federal government, by states, and by foreign governments.

The Auditing Department, which is independent of all other departments, regularly conducts a program of auditing the organizations referred to above, including the missions, on a worldwide basis. The extent and scope of its operations in safeguarding the resources of the Church are increasing commensurate with the growth and widening activities of the Church. The audit of local funds of wards and stakes is

assigned to stake auditors. Incorporated businesses, owned or controlled by the Church, for which accounts are not maintained in the Financial Department, are audited by professional auditing firms or by governmental regulatory agencies.

Based on our review of the annual financial report and other accounting data, and our study of the accounting and auditing methods by which financial operations are controlled, together with continuing discussions with personnel of the Financial, Auditing, and Law Departments, we are of the opinion that the general funds of the Church, received and expended during the sixteen-month period September 1, 1975, to December 31, 1976, have been properly accounted for in accordance with procedures outlined herein.

Respectfully submitted,
CHURCH FINANCE COMMITTEE

Wilford G. Edling
Harold H. Bennett
Weston E. Hamilton
David M. Kennedy
Warren E. Pugh

President Spencer W. Kimball

President Nathan Eldon Tanner, First Counselor in the First Presidency, will now present the General Authorities, General Officers, and General Auxiliary Officers of the Church for the sustaining vote of the Conference, following which we will then hear from Elder McConkie of the Council of the Twelve.

President N. Eldon Tanner

Announcement was recently made of the appointment of Brother Finn B. Paulsen as the first president of the São

Paulo Temple in Brazil and the call of his wife, Sarah Melissa Broadbent Paulsen, as the matron to the temple.

Until now Sister Paulsen has served ably as the first counselor in the general presidency of the Primary. It has been deemed advisable to release Sister Paulsen from the presidency of the Primary, which we now do, extending to her sincere appreciation and thanks for the service she has rendered. Will those of you who would like to join with us in expressing thanks as we release Sister Paulsen please indicate it by the usual sign. Thank you.

It is proposed that we sustain President Spencer W. Kimball as prophet, seer, and revelator, and President of The Church of Jesus Christ of Latter-day Saints. All in favor please manifest it by raising the right hand. Contrary, if there be any, by the same sign.

Nathan Eldon Tanner as first counselor in the First Presidency and Marion G. Romney as second counselor in the First Presidency. All in favor please signify it. Contrary, if there be any, by the same sign.

It is proposed that we sustain, as President of the Council of the Twelve Apostles, Elder Ezra Taft Benson. All in favor please manifest it. Contrary, if there be any, by the same sign.

And as the Quorum of the Twelve Apostles: Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, LeGrand Richards, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson, Boyd K. Packer, Marvin J. Ashton, Bruce R. McConkie, L. Tom Perry, David B. Haight. All in favor please manifest it. Contrary, if there be any, by the same sign.

As Patriarch to the Church, Eldred G. Smith. All in favor please manifest it. Contrary, by the same sign.

The counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church as prophets, seers, and revelators. All in favor please manifest it. Contrary, if there be any, by the same sign.

Spencer W. Kimball as Trustee-in-Trust for The Church of Jesus Christ of

Latter-day Saints. All in favor please manifest it. Contrary, if there be any, by the same sign.

As the Presidency of the First Quorum of the Seventy, and as members of the First Quorum of the Seventy: Franklin D. Richards, James E. Faust, J. Thomas Fyans, A. Theodore Tuttle, Neal A. Maxwell, Marion D. Hanks, and Paul H. Dunn. All in favor please manifest it. Contrary, if there be any, by the same sign.

As additional members of the First Quorum of the Seventy: Alma Sonne, Sterling W. Sill, Henry D. Taylor, Theodore M. Burton, Bernard P. Brockbank, James A. Cullimore, Joseph Anderson, William H. Bennett, John H. Vandenberg, Robert L. Simpson, O. Leslie Stone, William Grant Bangerter, Robert D. Hales, Adney Y. Komatsu, Joseph B. Wirthlin, S. Dilworth Young, Hartman Rector, Jr., Loren C. Dunn, Rex D. Pinegar, Gene R. Cook, Charles A. Didier, William R. Bradford, George P. Lee, Carlos E. Asay, M. Russell Ballard, Jr., John H. Groberg, Jacob de Jager, Vaughn J. Featherstone, Dean L. Larsen, Royden G. Derrick, Robert E. Wells, G. Homer Durham, James M. Paramore, Richard G. Scott. All in favor please manifest it. Contrary, if there be any, by the same sign.

As the Presiding Bishopric: Victor L. Brown, Presiding Bishop; H. Burke Peterson as first counselor; and J. Richard Clarke as second counselor. All in favor please manifest it. Contrary, if there be any, by the same sign.

As Regional Representatives: All Regional Representatives of the Quorum of the Twelve Apostles as they are at present constituted.

The Young Men's presidency to be appointed.

The Relief Society: Barbara Bradshaw Smith, president; Janeth Russell Cannon, first counselor; and Marian Richards Boyer, second counselor; with all members of the board as at present constituted.

The Sunday School: Russell M.

Nelson, president; B. Lloyd Poelman, first counselor; Joe J. Christensen, second counselor; with all members of the board as at present constituted.

The Young Women: Ruth Hardy Funk, president; Hortense H. Child, first counselor; Ardeth G. Kapp, second counselor; with all members of the committee as at present constituted.

The Primary Association: Naomi Maxfield Shumway, president; Colleen Bushman Lemmon, first counselor; Dortha Lou Christiansen Murdock, second counselor; with all members of the board as at present constituted.

The Church Board of Education; Spencer W. Kimball, N. Eldon Tanner, Marion G. Romney, Ezra Taft Benson, Gordon B. Hinckley, Thomas S. Monson, Boyd K. Packer, Marvin J. Ashton, Bruce R. McConkie, Marion D. Hanks, Paul H. Dunn, Victor L. Brown, and Barbara B. Smith.

All in favor please manifest it. Contrary, if there be any, by the same sign.

The Church Finance Committee:

Wilford G. Edling, Harold H. Bennett, Weston E. Hamilton, David M. Kennedy, Warren E. Pugh.

The Tabernacle Choir: Oakley S. Evans, president; Jerold D. Outley, conductor; Donald H. Ripplinger, associate conductor; Alexander Schreiner, chief organist; and Robert Cundick and Roy M. Darley, organists.

All in favor please manifest it. Those opposed, by the same sign.

It seems, President Kimball, that the voting has been unanimous in favor of those officers and the General Authorities presented.

President Kimball has suggested that Brothers Homer Durham, James Paramore, and Richard Scott, whom you have just sustained, take their seats in their proper order.

President Spencer W. Kimball

Elder Bruce R. McConkie of the Quorum of the Twelve Apostles will now address us.

Elder Bruce R. McConkie

People everywhere today are hearing voices, strange voices enticing them to follow bye and forbidden paths which lead to destruction. Nowhere is this more evident than in the pleading tones of that chorus of discordant voices which speak of the Savior of the world himself.

Voices of discord

There are voices crying, "Lo, here is Christ" or "Lo there"—meaning that various preachers are saying: "Believe in Christ, and be saved according to this system" or "according to that system."

A voice from the Koran acclaims Jesus as a prophet like Abraham and Moses, but sweeps aside the divine Son-

ship with the declaration that Allah has no need for a Son to redeem men; rather, he has but to speak and a thing is done.

A voice from one sect, looking back to the cross, says: "We were saved 2,000 years ago, and there is nothing we can do about it one way or the other now."

Another voice proclaims: "Baptism is of no moment; simply believe; confess the Lord with your lips; no more is needed; Christ did it all."

Another sect sets aside the need for good works with the assertion that there will be a final harmony of all souls with God—all will be saved.

Another sings out about confession, and penance, and purgatory,

and the ritualistic rites of a priestly hierarchy. Another says our Lord was a great moral teacher, nothing more. Others believe the virgin birth was only a pious fiction fabricated by simple disciples who also made up the accounts of the miracles.

False religions

And so it goes; all sects, parties, and denominations acclaim a Christ molded to fit their diverse theological idiosyncrasies. And as we know, this very babble of voices crying out that salvation comes through Christ, according to this or that conflicting system, is itself one of the signs of the times.

Jesus foretold that in our day there would be false Christs and false prophets, meaning that false religions bearing his name would arise, and that false doctrines and false teachers would be everywhere.

Voice of truth

Amid it all may we raise the one voice which echoes the mind and will and voice of the Lord. Our voice is one which testifies of a true and living Christ; it is one which says that the Lord Jesus has revealed himself and his gospel anew in modern times; it is a voice which invites all men to come to Him who died on Calvary, and to live his laws as he has given them to modern prophets.

May I now, as one who has come to a knowledge of the truth about our Savior, proclaim his divine Sonship and testify of that salvation which comes in and through his holy name and in no other way, and do it by the power of the Holy Ghost.

The Gods of Heaven

I shall speak of the Gods of heaven and of our relationship to them and of what they expect of us. And may I say, at the outset, that all those whose hearts

are open, and whose minds are enlightened by the power of the Holy Spirit, shall know of the truth of the doctrines I shall teach and the testimony I shall bear.

We worship the Father, in the name of the Son, by the power of the Holy Ghost.

*The Father's name is Elohim;
Jehovah is his Son.
Above all Gods they stand supreme,
And rule the universe.*

*Jehovah is the Holy One,
By whom redemption comes;
His gospel is the word of life;
He is our living Lord.*

*The Holy Spirit witness bears;
Our soul the message hears—
That Father, Son, and Holy Ghost,
Are man's Eternal Gods.*

Elohim

Be it known, then, that there is a God in heaven who is infinite and eternal. He has all power, all might, and all dominion. There is no power he does not possess and no truth he does not know. Every good thing dwells in him independently in its eternal fulness. He is the Creator, Upholder, and Preserver of all things. His name is Elohim, and he is our Father in heaven, the literal Father of the spirits of all men. He has a body of flesh and bones as tangible as man's, and is in fact a resurrected and glorified Person. The name of the kind of life he lives is eternal life; and eternal life, by definition and in its nature, consists of life in an eternal family unit and of the possession of the fulness of the glory and power of the Father.

The Lord Jesus, whose witnesses we are, is the Firstborn of the Father, the Firstborn of every creature. He was the Beloved and Chosen One from the beginning.

When our Eternal Father ordained and established the plan of salvation;

when the great Elohim set up the system which would enable us, his spirit children, to advance and progress and become like him; when the Father of us all offered eternal life to his children—he asked for volunteers to put his plan into operation.

Jesus Christ

After all the hosts of heaven had been taught the gospel of God; after they knew of the perils and trials of a future mortality; after the need for a redeemer had been presented in the courts of glory—the Father propounded these questions and sent them forth through all the seraphic hosts of heaven:

“Whom shall I send to be my Son? Who will put the terms and conditions of my plan into effect? Who will work out the infinite and eternal atonement, whereby all men shall be raised in immortality, with those who believe and obey being raised also unto eternal life?”

Then it was that his Beloved and Firstborn Son responded:

“Here am I, send me; I will be thy Son; I will sponsor thy plan, Father; I will take upon me the sins of all men on conditions of repentance; and, Father, the honor and the glory be thine forever.”

Then it was that this Favored One—this One, who, under the Father, had been the Creator of worlds without number—was chosen and foreordained and became the Lamb slain from the foundation of the world.

Then it was that the decree went forth that the great Jehovah should be born and die and rise again from the grave in glorious immortality, thus becoming in the full and literal sense like unto the Father.

The Only Begotten

Then it was that the Firstborn in the spirit was chosen to become the Only Begotten in the flesh.

Then it was that the morning stars sang together and all the sons of God shouted for joy because immortality and eternal life would now be a reality.

In due course came Adam and Eve; the fall of man, with its temporal and spiritual death; and the consequent promise of a Redeemer, a Savior, a Deliverer. The gospel of the Lord Jehovah was revealed so that men might worship the Father in his name and enjoy the words of eternal life on this earth and be inheritors of eternal life on the celestial earth that is to be.

Adam and Eve made all things known to their seed so they might believe in Christ, repent of their sins, be baptized, receive the gift of the Holy Ghost, and work the works of righteousness.

Christ and his laws were revealed to all the holy prophets. As Peter said, “To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.” (Acts 10:43.)

He was the God of Abraham, Isaac, and Jacob, the God of Israel, the Holy One, the Lord Omnipotent. He was the promised Messiah, the Savior and Redeemer, the Son of David; and at the appointed time he was born of a virgin in Bethlehem of Judea, according to the promises.

From Mary, his mother, a mortal woman, he inherited the power of mortality, so that he was subject to all the temptations and ills of the flesh, including death itself. From God, his Father, an Immortal Man, he inherited the power of immortality, so that he had power to live forever, or having voluntarily laid down his life, to take it up again in immortal glory.

Our Hope and Salvation

He came into the world to ransom men from the temporal and spiritual death brought upon them by the fall of Adam. He came to satisfy the demands of divine justice and to bring mercy to the penitent. He came as a Mediator, as

an Intercessor, to plead the cause of all those who believe in him.

He came to bring immortality to all men as a free gift. He came to make eternal life available on conditions of obedience to the laws and ordinances of his gospel. He came to bring hope, to bring joy, to bring peace, to bring salvation; and his is the only name given under heaven whereby salvation comes.

Our Lord—the Lord Jehovah, the Lord Jesus—is our hope and our salvation. He it is that hath brought life and immortality to light through the gospel. He has redeemed us from death, hell, the devil, and endless torment.

After his resurrection he ascended up on high to sit on the right hand of the Father. He has appeared in our day, with his Father, who said: *"This is My Beloved Son. Hear Him!"* (Joseph Smith 2:17.)

He has appeared many other times to converse with his earthly friends; and in the not distant future he will come again, with ten thousand of his angels, in all the glory of his Father's kingdom, to usher in his personal reign of righteousness and peace. When he comes he will slay the wicked and judge the world; and every corruptible thing will be destroyed by the glory of his presence.

He is our Friend, our Lawgiver, our King, and our Lord. We seek his face and desire to dwell in his presence. We are his people, the sheep of his fold.

Our desire is "to be reconciled to God" through his blood, "for we know that it is by grace that we are saved,

after all we can do." As one of our fellow laborers of old said: "We talk of Christ, we rejoice in Christ, we preach of Christ, we prophesy of Christ," so that all men "may know to what source they may look for a remission of their sins." (2 Ne. 25:23, 26.)

Personal Testimony

And so now, in keeping with our established practice and pursuant to the divine obligation laid upon us, I bear personal testimony of the divine Sonship of him who has saved us by his blood. He is truly God's Almighty Son in whom we shall rejoice both now and forever.

In the name of the Lord Jesus Christ, amen.

Without announcement, the Choir sang, "I Believe in Christ."

President Spencer W. Kimball

The Tabernacle Choir has sung, "I Believe In Christ," with words by Elder Bruce R. McConkie.

We welcome those who have just joined us on television and radio for this First Session of General Conference.

President N. Eldon Tanner, First Counselor in the First Presidency of the Church will now address us.

President N. Eldon Tanner

As I stand before you, I humbly pray that the Spirit of the Lord will attend us as it has as we have listened to the inspirational talks and this lovely choir.

Integrity

As I was talking to a man the other day, one of his employees passed by. My friend said, "There goes a man full

of integrity. He has worked for my company for thirty years, and never at any time have I observed any thought or action of dishonesty or disloyalty. It gives a man a good feeling of confidence to have such an employee."

I have thought much about the word *integrity* since that day, as I often had before, and only wish that we and those with whom we deal would be completely honest and trustworthy, whether it be in matters pertaining to religion, science, economics, or local or national politics. Particularly in the home should integrity be taught and practiced as a basis for its extension into community life and all other phases of living.

Aware of the need for a revival of this "old-fashioned" virtue, I concluded to address my remarks to this subject. Integrity, or the lack of it, touches almost every facet of our lives—everything we say, every thought and desire.

From this very pulpit, and by some of the greatest religious leaders of modern time, we have heard sermons and exhortations upon honesty, trust, righteousness, dependability, truthfulness, kindness, justice, mercy, love, fidelity, and many other principles of right living.

When one has integrated all of these attributes within his being, when they become the moving force of all his thoughts, actions, and desires, then he may be said to possess integrity, which has been defined as "a state or quality of being complete, undivided, or unbroken; moral soundness, honesty and uprightness."

Unity of purpose

Let us pursue this thought of a man being whole within himself, or undivided. Such a one would never find himself at war within himself as to which course to pursue or which decision to make. Constantly there would be a unity of purpose. There would not be, as someone has said, "one self for

church, another self for business, another for recreation, home, travel, and so on." This point is well expressed in the following verse by Edward Sanford Martin:

*Within my earthly temple there's a crowd;
There's one of us that's humble, one that's proud,
There's one that's broken-hearted for his sins,
There's one that unrepentant sits and grins;
There's one that loves his neighbor as himself,
And one that cares for naught but fame and pelf.
From much corroding care I should be free
If I could once determine which is me!*

"My Name Is Legion," in Obert C. Tanner, *Christ's Ideals for Living*, Salt Lake City: Deseret Sunday School Union Board, 1955, p. 118.

The exact opposite of such vacillating is the life and character of the one to whom we should hold fast as the very ideal of integrity—Jesus Christ, the Savior, who taught that man cannot live a divided life, that he cannot serve both God and mammon, and that he cannot serve two masters. Not only were Christ's teachings directed to a oneness of purpose, but his own life was the personification of integrity. This virtue is one of our greatest needs today.

Integrity in government

We need more integrity in government. We need to be governed by men and women who are undivided in honorable purpose, whose votes and decisions are not for sale to the highest bidder. We need as our elected and appointed officials those whose characters are unsullied, whose lives are morally clean and open, who are not devious, selfish, or weak. We need men and women of courage and honest conviction.

tions, who will stand always ready to be counted for their integrity and not compromise for expediency, lust for power, or greed; and we need a people who will appreciate and support representatives of this caliber.

A story is told of an English farmer at work one day in his fields when he saw a party of huntsmen riding about his farm. Concerned that they might ride into a field where the crop could be damaged by the tramp of horses, he sent one of his workmen to shut the gate and then keep watch over it and on no account to open it. He had scarcely arrived at his post when the hunters came up and ordered that the gate be opened. He declined to do so, stating the orders he had received, and steadfastly refused to open the gate in spite of the threats and bribes as one after another of the hunters came forward.

Then one of the riders came up and said in commanding tones, "My boy, do you know me? I am the Duke of Wellington, one not accustomed to being disobeyed, and I command you to open that gate, that I and my friends may pass through."

The boy lifted his hat, and before the man whom all England delighted to honor, answered firmly, "I am sure the Duke of Wellington would not wish me to disobey orders. I must keep this gate shut, nor suffer anyone to pass but by my master's express permission."

Greatly pleased, the duke lifted his own hat and said, "I honor the man or boy who can be neither bribed or frightened into doing wrong. With an army of such soldiers, I could conquer not only the French, but the world." (Adapted from "The Boy Who Kept Out Wellington," in *Moral Stories for Little Folks*, Salt Lake City: Juvenile Instructor Office, 1891, pp. 112-13.)

As the duke evidenced, there is respect for persons who have integrity, and I am certain that disagreements and contention between nations could be resolved to the blessing and satisfaction of all concerned if the leaders could

respect one another and approach their problems with complete candor.

Integrity in the business world

What of the *business* world and integrity? Business leaders and financiers should be the very epitome of integrity. Fortunately most of them are—but when we learn of wide-scale bribery, fraud, cheating, deceit, power plays to gain control of vast financial empires; when we have to legislate to make our dealings with one another honest and prevent one group from taking undue advantage of another, we know that integrity is lacking. If it were not, businesses could operate more successfully, employees would be more honest in their performance, and the products of their labor would not be inferior or shoddy. Even now the United States government is considering new ways to protect the consumer from fraudulent practices and inferior merchandise.

If integrity guided the decisions and negotiations of *labor leaders* and *unions*, they would never, as many are wont to do, exercise unrighteous dominion over industry. All would work for the blessing and benefit of everyone else, and we could thus eliminate greed, oppression, poverty, and the human suffering they incur.

Education requires integrity

Nor does our world of *education* escape the need of examining itself for integrity of purpose. Nowhere else, save in the home, is there greater opportunity to practice and to educate in the principles of integrity. There is an undeniable correlation between it and education. The famous English author, Samuel Johnson, understood it and expressed it in these few words: "Integrity without knowledge is weak and useless, and knowledge without integrity is dangerous and dreadful." (*Rasselas*, ch. 41.)

What a dreadful world we would

live in, and how fearful we would be, if there were not an unusual amount of integrity in the areas of the *sciences—physics* and so on. Yet there still are some whose sole purpose should be, but is not, the blessing of mankind. Both instructors and students in these areas should be totally honest and aware.

Imagine living in a world where crime was not rampant! This could be so. We bring upon ourselves much of the distress, heartache, and suffering we endure because of moral unsoundness and dishonesty, which are creeping into every vocation and realm of activity. As long ago as 1666, Jean Baptiste Molière, a famous French dramatist, wrote, "If everyone were clothed with integrity, if every heart were just, frank, kindly, the other virtues would be well-nigh useless, since their chief purpose is to make us bear with patience the injustices of our fellows." (*Le Misanthrope*, act 5, scene 1.)

Home and family life

As we have stated, there is much erosion in *all facets of our living* through failure to apply the principle of integrity. Besides those mentioned we must add the *home and family life*. The very foundation of this basic unit of society is being undermined by infidelity, divorce, and total disregard of the sacred marriage vows. With such erosion come heartaches, untold suffering and distress, through the sins of adultery, fornication, and promiscuity when husbands and wives are unfaithful. Broken homes are one of the nation's great tragedies and are increasing in number every day.

Just imagine the reversal that would take place if full integrity were to rule in family life. There would be complete fidelity. Husbands would be faithful to wives, and wives to husbands. There would be no living in adulterous relationships in lieu of marriage. Homes would abound in love, children and parents would have respect for one

another, and children would be reared in righteousness through *parental example*—the greatest teacher of all.

Our children should value honesty and integrity. They should know beforehand what their decisions will be when they are faced with crisis. They should know and understand that they are children of God, and that their eternal destiny is to so live that they will be worthy to return to his presence when they have completed their life's mission. Adults should not hinder their progress, but help them always to be true to their ideals and principles.

Gerhardt's example

Gerhardt, a little German shepherd boy, was such an example. He was very, very poor, and one day as he was watching his flock, a hunter came out of the woods and asked the way to the nearest village. When the boy told him, he said if he would show him the way he would be rewarded handsomely. When Gerhardt replied that he could not leave his sheep for fear they might be lost, the hunter said, "Well, what of that? They are not your sheep, and the loss of one or two would not matter to your master. I will give you more money than you have earned in a year."

When the boy still declined, the hunter said, "Then will you trust me with your sheep while you go to the village and bring me food and drink and a guide?"

The boy shook his head, saying, "The sheep do not know your voice."

Angrily the hunter retorted, "Can't you trust me?"

Gerhardt reminded him that he had tried to get him to break faith with his master and asked, "How do I know that you would keep your word to me?"

Cornered, the hunter laughed and said, "I see you are a good faithful boy. I will not forget you. Show me the road and I will try to make it out by myself."

The hunter turned out to be the grand duke, and he was so pleased with

Gerhardt's honesty that he later sent for him and had him educated. Though Gerhardt became a rich and powerful man, he remained honest and true. (Adapted from "A Faithful Shepherd Boy," in *Moral Stories for Little Folks*, Salt Lake City: Juvenile Instructor Office, 1891, pp. 11-13.)

Begin with ourselves

The integrity of which we speak is not impossible to attain. In fact, we should all be convinced that it is far easier to emulate the example of our Savior than it is to follow Satan, whose path leads us away from integrity and into darkness and misery. There is no happiness in sin, and when we depart from the path of righteousness we begin to do those things which will inevitably lead us to unhappiness and misery and loss of freedom.

Now, what can we do to improve the conditions we have been discussing? Let each of us begin with himself to find out how he stands on the principle of integrity. Let us make an honest assessment of our hearts, our lives, our desires and goals, involving a recognition of all our faults. Then we should make a serious effort to set them right, to change directions toward the ideal of integrity and its associate virtues.

Our eternal salvation and exaltation in the kingdom of God, our Heavenly Father, will be determined by how we live the principles of the gospel of Jesus Christ. The early leaders of the restored gospel of Jesus Christ, including the Prophet Joseph Smith and his associates, understood the importance of integrity in their lives. They would not and could not make any compromise with revealed truth. Though Joseph Smith was ridiculed and persecuted for stating that he had seen a vision of the Father and the Son, he reported that he felt much like Paul when he made his defense before King Agrippa. Some said Paul was dishonest, others that he was mad. He was ridiculed and reviled.

Joseph Smith

So it was with the Prophet Joseph. He said, "I had actually seen a light, and in the midst of that light I saw two Personages, and they did in reality speak to me; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in my heart: Why persecute me for telling the truth? I have actually seen a vision; and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen? For I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it; at least I knew that by so doing I would offend God, and come under condemnation." (Joseph Smith 2:25.)

Joseph Smith also gave us another declaration incorporating integrity. In writing the Articles of Faith of The Church of Jesus Christ of Latter-day Saints, he gave us these words as the Thirteenth Article:

"We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."

Let each and every one of us incorporate this admonition into our everyday living.

Heber C. Kimball

Among the Prophet's close associates were those who led our pioneer forefathers across the wilderness to the Great Salt Lake Valley, to become a great and a mighty people according to divine prophecy. They could not have done so by compromising their principles.

One of those who made that first long trek across the plains from the Mississippi River to the Salt Lake Valley was Heber C. Kimball, grandfather of our present-day prophet and leader, President Spencer W. Kimball. On one occasion he said:

"God . . . is determined to save those who will take a course to secure their election and heirship to eternal life. All such people will prevail. If they fail in their integrity and firmness to the cause of righteousness, and repent not, they will lose all they have already gained, all they have expected, and all that has ever been promised to them that overcome." (*Journal of Discourses*, 8:89.)

Hyrum Smith

To win the approbation of our Eternal Father and Jesus Christ, his Son, should be the supreme reward for integrity; and let us never suppose that such righteousness will ever go unnoticed or unrewarded. This is evident in a revelation given to Joseph Smith in January 1841, which made reference to his faithful brother, Hyrum, whose devotion brought him a martyr's death when the two were murdered in Carthage Jail in 1844. I quote:

"And again, verily I say unto you, blessed is my servant Hyrum Smith; for I, the Lord, love him because of the integrity of his heart, and because he loveth that which is right before me, saith the Lord." (D&C 124:15.)

This applies equally to the multitudes of righteous people throughout the world who deal with their fellowmen with integrity.

Integrity of heart

The prophets of the Old and New Testaments, and those of the Book of Mormon, attained that integrity of heart that brought them the companionship of the Holy Spirit. Likewise, those who have presided and today preside over

this restored kingdom of God do so with integrity, with complete devotion. Members of The Church of Jesus Christ of Latter-day Saints the world over can be eternally grateful to know of the unwavering faith of these devoted General Authorities who sit upon the rostrum of this great Tabernacle today. They, with thousands of other leaders throughout the Church, are upright, sincere, and devoted to the trust placed upon them. They are unselfish in their service, humble and submissive to the mind and will of our Lord and Savior. Their utmost desire is to seek salvation and exaltation for themselves and their fellowmen.

I bear witness that Jesus Christ, the Son of God, the Savior of the world, is the head of this church and directs its activities through his prophet, President Spencer W. Kimball.

I would this day, with all my soul, pray that the hearts of men everywhere will be touched by that divine spark which will cause them to understand, accept, and live the teachings of Jesus Christ, which will prepare them for eternal life with God, our Heavenly Father. In the name of Jesus Christ, amen.

Following President Tanner's talk, the Choir sang "Softly Beams the Sacred Dawning," without announcement.

President Spencer W. Kimball

President N. Eldon Tanner, First Counselor in the First Presidency, has just given the concluding address, followed by the Tabernacle Choir singing, "Softly Beams The Sacred Dawning."

We are grateful to the managers and operators of many television and radio stations for offering their facilities as a public service to bring the proceedings of this conference to a wide

audience throughout many parts of the world.

We shall conclude this session of the conference with the Tabernacle Choir singing, "Of The Father's Love Begotten," under the direction of Brother Jerold Otley.

Following the singing, the benediction will be pronounced by Elder Wm. Grant Bangerter of the First Quorum of the Seventy.

This conference will then be adjourned until two o'clock this afternoon.

The Tabernacle Choir rendered "Of The Father's Love Begotten."

Elder Wm. Grant Bangerter of the First Quorum of the Seventy pronounced the benediction.

The Conference was adjourned until 2:00 P.M.

FIRST DAY AFTERNOON MEETING

SECOND SESSION

The second session of the 147th Annual Conference began at 2:00 P.M. on Saturday, April 2, 1977.

President Spencer W. Kimball presided at this session. Conducting was President Marion G. Romney, Second Counselor in the First Presidency.

The music was provided by the Mormon Youth Chorus under the direction of Brother Robert C. Bowden, with Brother Roy M. Darley at the organ.

At the beginning of the meeting President Marion G. Romney made the following remarks:

President Marion G. Romney

President Spencer W. Kimball, who presides at this and all other sessions of the Conference, has asked me to conduct this session.

We welcome all assembled in the historic Tabernacle on Temple Square in this the Second Session of the 147th Annual Conference of The Church of Jesus Christ of Latter-day Saints. We also welcome the many members of the Church and friends tuned to these proceedings by radio and television. We

note that there are overflow congregations in the Assembly Hall, where Elders Paul H. Dunn and William H. Bennett preside; and in the Salt Palace, where Elders Marion D. Hanks and S. Dilworth Young preside.

We are pleased to acknowledge special guests present this afternoon—government and educational leaders, as well as regional representatives, stake and temple presidencies, patriarchs, bishoprics and officers and members of the general boards and committees.

The proceedings of this conference will be carried extensively in the United States and Canada over many television and radio stations, originating with KSL in Salt Lake City.

Through the miracle of satellite transmission or via International Short-wave Radio, sessions of this conference will be heard over radio in countries of Central and South America, Mexico, Australia, Europe, the Philippines, Africa, and parts of Asia.

We express appreciation to the owners and operators of many radio and television stations for their cooperation in making such an extensive coverage of this conference possible.

The General Priesthood Confer-

ence to be held this evening will be transmitted over closed-circuit from the Salt Lake Tabernacle to men of the priesthood assembled in approximately 1173 buildings throughout the United States, Canada, Puerto Rico, Australia, New Zealand, the Philippines, Hong Kong, Korea, and Japan, and by way of closed-circuit television to the Assembly Hall, Salt Palace, and to stake buildings in Salt Lake City and on the Brigham Young University campus.

The music this afternoon will be provided by the Mormon Youth Chorus under the direction of Brother Robert C. Bowden with Brother Roy M. Darley at the organ.

The Choir will begin this service by singing, "Sweet is the Work."

The invocation will be offered by Elder James E. Faust, a President of the First Quorum of the Seventy and Supervisor of the Brazil-Uruguay Area.

The Mormon Youth Chorus sang the hymn, "Sweet is the Work."

Elder James E. Faust, a President of the First Quorum of the Seventy and Supervisor of the Brazil-Uruguay Area offered the invocation.

President Marion G. Romney

The Choir will now sing, "Last Words of David."

The Choir sang, "Last Words of David."

President Romney

Elder Francis M. Gibbons will now present the Statistical Report of the Church for the year of 1976. Afterward, Elder Franklin D. Richards, Senior President of the First Quorum of the Seventy, will be our first speaker.

Elder Francis M. Gibbons

For the information of the members of the Church, the First Presidency has issued the following statistical report concerning the membership of the Church as of December 31, 1976:

Church Units

Number of stakes of Zion at the close of 1976	798
Number of wards	5,481
Number of independent branches in stakes	1,422
Total wards and independent branches in stakes at the close of the year	6,903
Number of mission branches at the close of the year	1,716
Number of full-time missions at the end of the year	148

Church Membership

In the stakes	3,283,264
In the missions	459,485
Total membership	3,742,749

Church Growth during 1976

Children blessed in stakes and missions	88,522
Children of record baptized in stakes and missions	52,281
Converts baptized in stakes and missions	133,959

Social Statistics

Birthrate per thousand	29.72
Number of persons married per thousand	13.34
Death rate per thousand	4.32

Priesthood

Members holding the Aaronic Priesthood, as of December 31, 1976

Deacons	141,341
Teachers	109,396
Priests	188,122
Total number holding Aaronic Priesthood	438,859

Members holding the Melchizedek Priesthood, December 31, 1976

Elders	320,876
Seventies	26,328
High Priests	120,117
Total number holding Melchizedek Priesthood	467,321

Grand total, members holding

Aaronic or Melchizedek Priesthood	906,180
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(An increase of 32,387 during the year.)

Church Organizations (Enrollment)

Relief Society	1,129,135
Sunday School	3,387,454
Aaronic Priesthood-age young men	267,352
Young Women	249,724
Primary Association	498,867

Welfare Plan

Number of persons assisted during the year	110,306
Number placed in remunerative employment	29,657
Man-days of work donated to the welfare plan (estimated)	400,607
Unit-days of equipment use donated	8,219
In addition to the above, 125,000 man-days were donated in connection with the Teton flood disaster in Idaho.	

Genealogical Society

Names cleared in 1976 for temple ordinances	3,539,340
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The Genealogical Department is acquiring records in 35 countries, using 80 microfilm cameras and five oral interviewers. During 1976 microfilm holdings increased by 4.5 percent to a total of 910,661 100-foot rolls equivalent to 4,334,559 volumes of 300 pages each.

Temples

Number of endowments performed during 1976 in the 16 operating temples

For the living	43,645
For the dead	3,421,793
Total number of endowments	3,465,438

Church School System

Total enrollment in Church schools for the 1975-76 school year, including institutes and seminaries	322,587
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Those Who Have Passed Away

Elder Alvin R. Dyer of the First Quorum of the Seventy; Sister Lewella Rees Christiansen, widow of Elder ElRay L. Christiansen, former Assistant to the Twelve; Sister Ida Josephine Murdock Kirkham, widow of elder Oscar A. Kirkham, a former member of the First Council of Seventy; President Aley K. Auna of the Hilo Hawaii Stake; President Daniel O. Trevino of the Mexico Torreon Mission; President Millen Dan Atwood of the Ogden Utah Riverdale Stake; Dr. Leland R. Cowan, a pioneer in cancer research and treatment; and Sister Kate B. Carter, president, Daughters of the Utah Pioneers.

President Marion G. Romney

Elder Franklin D. Richards will be our first speaker. He will be followed by Elder Delbert L. Stapley of the Quorum of the Twelve.

Elder Franklin D. Richards

My dear brothers and sisters, I rejoice with you in the spirit of this conference and the inspirational messages which have been delivered.

A missionary Church

One of the last charges the Savior gave His apostles was, "Go ye into all the world, and preach the gospel to every creature.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15-16.)

God's church has always been a missionary church, and we are required by modern revelation to take the restored gospel to every nation, kindred, tongue, and people. (See D&C 133:37.)

We have also been told that "there are many yet on the earth among all sects, parties, and denominations, who are blinded by the subtle craftiness of men, whereby they lie in wait to deceive, and who are only kept from the truth because they know not where to find it." (D&C 123:12.)

We invite those who are seeking truth and a better way of life to sincerely investigate our message. It will answer the questions "What is the purpose of life?" "Where did we come from?" and "What is there after death?" The restored gospel brings peace, happiness, and growth and development into the lives of those that accept it and live according to its teachings.

President Kimball has asked us to lengthen our stride. Let me offer some thoughts on how to lengthen our stride in missionary work.

Finding and fellowshiping

First, too much of the missionaries' time is spent in finding people to teach. Ways must be found to increase the time missionaries spend in teaching. One of the best ways to do this is to make the "every member a missionary"

program work more effectively, with the members finding and fellowshiping people for the missionaries to teach.

A three-point formula for members to be successful finding and fellowshiping missionaries consists of:

1. Living the gospel principles. Thousands join the Church each year as they are attracted to the Church by the life of a good member.

2. Beginning a gospel conversation by asking your friends and neighbors what they know about the Church. Whether they know little or much, we can follow with another question: "Would you like to know more?" If they would like to know more, invite them into your home to be taught the gospel by the missionaries. If it is impossible to invite them into your home, send their names to the missionaries so that they can follow up. Many of these referrals can give the missionaries the names of other interested persons, and this can go on indefinitely, if pursued with enthusiasm.

3. Inviting your friends and neighbors to Church meetings, socials, and other events. When they are fellowshiped, it is much easier for them to make the necessary social transition.

When the referral and fellowshiping program is effective, it makes it possible for the missionaries to spend more time teaching, resulting in more convert baptisms.

Part member families

Another fruitful missionary field is part-member families. Thousands of our members have married nonmembers. Our goal is to fellowship these nonmembers, teach them and their families the missionary discussions, and, when they have received a testimony, bring them into the Church through the waters of baptism.

A large number of prospective elders have married nonmembers, and

by teaching these part-member families, many of these men can be prepared for the Melchizedek Priesthood.

We would suggest that these part-member families be taught in groups. By teaching in groups, the strong strengthen the weaker ones and more convert baptisms result with less time and effort.

Missionary Fund

Another area deserving special attention is the size of our missionary staff. Although we now have more than 25,000 full-time missionaries, young men and women and older couples are needed in greatly increased numbers as more and more missions are organized in many parts of the world. President Kimball has asked that more and better-prepared missionaries from overseas stakes and missions be called, and this is being accomplished. Since many of these missionaries, particularly those called from overseas areas, are not able to meet the entire cost of their missions, priesthood quorums and Church members can assist these missionaries by making contributions to the Church Missionary Fund.

Recently, a quorum president, in sending in a contribution, closed his letter by saying, "We are thrilled with the progress reports we receive and hope we can be a part of an increased effort in sharing the gospel."

A sister living in California wrote, "I feel impressed to send another check to the Church Missionary Fund. What greater work is there than this? I love the gospel and couldn't live without it. I am so excited about the family fellowship missionary program. The Lord is leading me to families and also to single people—in fact, this Sunday several of them are coming to church with me."

These are typical of many testimonies that we receive constantly, and I want to commend those who are giving of their means to this great missionary

work. Many of these contributions, though small, represent a real sacrifice.

Stake missionaries

We now have thousands of stake missionaries, but we could use the services of thousands more. It is recommended that each new convert be given a position in the Church, and many of these new converts would make excellent stake missionaries.

With the reorganization of the First Quorum of the Seventy by President Kimball last October, renewed emphasis has been placed on stake missionary work. The First Quorum of the Seventy has the responsibility to strengthen the quorums of seventies in the stakes and to promote the work of the stake missions. We are emphasizing the importance of these stake missionaries coordinating their missionary efforts with those of the full-time missionaries.

Members in military

Another area that must not be overlooked is our men and women that are serving in the military. It may surprise you to know there are some 20,000 members of the Church in the military service. These men and women can be, and many are, real missionaries. As they live their religion, they are respected and admired by their associates. This group can be instrumental in bringing untold numbers of converts into the Church and developing thousands of referrals each year for the missionaries.

Yes, the "every member a missionary" program is inspired. As these suggestions I have made and others are utilized, Church members can find the people for the missionaries to teach; and as they are being taught, the members can fellowship them before and after their baptism. And truly as the apostle Paul wrote to the Ephesians, "Ye are no more strangers and foreigners, but fellowcitizens with

the saints, and of the household of God." (Eph. 2:19.)

May we get the vision of more than 3 1/2 million member missionaries bringing souls into the kingdom of God and feeling the joy and happiness that comes from missionary work.

The Restored Gospel

And again, to all seekers of truth: A new life-style awaits those who accept the restored gospel and let it work in their lives; truly they will find the answer to their question, "What is the purpose of life?" We encourage you to investigate "Mormonism"—The Church of Jesus Christ of Latter-day Saints.

My brothers and sisters, we are engaged in building the kingdom of God. I bear you my witness that God the Father and His Son Jesus Christ did ap-

pear to the Prophet Joseph Smith, that God lives, and that Jesus is the Christ. The gospel in its fulness has been restored through the instrumentality of the Prophet Joseph Smith, and it is our privilege and responsibility to share it with others. Joseph Smith was a great prophet, and we have a great prophet at the head of the Church today, our beloved President Spencer W. Kimball.

Let us increase our effectiveness in missionary work in order that the kingdom of God may go forth at an accelerated rate, so that the kingdom of heaven may come. In the name of Jesus Christ, amen.

President Marion G. Romney

Elder Delbert L. Stapley of the Quorum of the Twelve will now speak to us. He will be followed by Elder Howard W. Hunter of the Quorum of the Twelve.

Elder Delbert L. Stapley

My brothers and sisters and friends, the following statement is sometimes voiced by well-intentioned and sincere individuals: "You go to your church; I'll go to mine; but let us walk together." However, can people really walk together if they don't agree on the basic teachings of the doctrines of Christ? Do all Christian churches teach the true gospel and its principles and also have the authority to administer the saving ordinances which will guide and exalt their members in God's heavenly kingdom?

"Strait is the gate . . ."

Jesus taught: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

"Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:13-14.)

Does that statement by the Savior suggest there are many ways to heaven? Many people do accept man's philosophy that "all roads lead to God," but it is a philosophy inconsistent with the teachings of our Lord.

There is no logic or reason to the proposition that inconsistent teachings and differing doctrines can bring about the same results. If truth comes from one source—God—how can it be so diversely taught?

Truth

We know that all truth *does* emanate from God and is therefore unchangeable, consistent, and unified.

Consequently, not all Christian churches with their dissimilar teachings can provide a fulness of truth. My intent is to assert with testimony and persuasion of scripture the reasons there can be only one Lord, one acceptable faith, one baptism, and one true church. Then if any of you are convinced you are mistaken in your present beliefs, you should have the courage to investigate and the faith to change and follow the true path Christ has outlined that assures one's eternal happiness.

When Jesus walked this earth among men, He proclaimed to His disciples: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6.) He proclaimed that the doctrines He taught were given to Him by His Father. He took no credit Himself—only that He was doing what the Father had given Him to do. "For the Father loveth the Son, and sheweth him all things that himself doeth." (John 5:20.)

"I and my Father are one," said the Savior. (John 10:30.) This statement does not mean they are one person, but that Jesus and His Father are one in purpose.

To hear and accept Jesus is to hear and accept His Father. Their teachings and objectives are identical. The doctrine of salvation is the same for all of God's progeny. Jesus prayed in His intercessory prayer to His Father concerning those who complied with His doctrines and ordinances: "And the glory which thou gavest me I have given them; that they may be one, *even as we are one.*" (John 17:22; italics added.)

Christ organized His Church

To proclaim this doctrine of the Father and the Son, Jesus established His church on the earth. There were then, as there are today, many versions of truth represented by different religious denominations. The Savior didn't choose any of the churches established by man, either when He

ministered on earth or in these latter days. He organized His own church with prophets and apostles, with a gospel plan of salvation and exaltation. It was the Church of Jesus Christ.

Jesus recognized that the various sects did not have a fulness of truth and did not possess the authority to administer the ordinances of salvation. When many religious leaders became offended by His teachings, Jesus then proclaimed most of His doctrines by using parables. These made clear to the spiritually attuned person that there was to be only "one fold, and one shepherd." (John 10:16.)

"Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

"But he that entereth in by the door is the shepherd of the sheep.

"To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

"And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

"And a stranger will they not follow, but will flee from him: for they know not the voice of strangers." (John 10:1-5.)

One fold, one shepherd

When this parable was not fully understood, Jesus plainly explained it by saying:

"I am the door of the sheep. . . .

"If any man enter in, he shall be saved, and shall go in and out, and find pasture. . . .

"I am the good shepherd: the good shepherd giveth his life for the sheep.

"But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth." (John 10:7, 9, 11-12.)

The testimony that Jesus is the

Good Shepherd was a figure of speech familiar to those accustomed to the pastoral conditions of Palestine. Jesus knew His hearers were acquainted with the prophecy that a shepherd had been promised the children of Israel. David, the shepherd boy who became king, wrote the beautiful Twenty-third Psalm that begins: "The Lord is my shepherd." Isaiah prophesied that when God would come down, "He shall feed his flock like a shepherd: he shall gather the lambs with his arm." (Isa. 40:11.) There was no mistaking what Jesus meant. He was their Lord—the promised Messiah!

By likening false teachers and pastors to thieves and hirelings whose concern was for money rather than the flock, Jesus repudiated all pretenders. A stronger indictment could not be imagined! Then to make His point so clear that no one could misunderstand, He stated: "There shall be one fold, and one shepherd." (John 10:16.)

He did not recognize then, nor has He recognized since, a multiplicity of folds or shepherds.

Unity of doctrine and ordinances

After Jesus put his apostles in charge of the Church anciently, they preached the same unity of doctrine and practiced the same ordinances which Jesus had given them. These apostles were not self-appointed servants, for Jesus said to them: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit." (John 15:16.)

They were authorized ministers called to teach and officiate in the saving ordinances of the gospel. Jesus had conferred the priesthood authority on them. As long as they remained on the earth, functioning under the authority Jesus gave them, unity of doctrine and uniformity of the ordinances prevailed. The gospel message, which they were commanded to take to all the world, was the same to everyone everywhere.

People were not taught different gospels and then given a choice. There was only one plan for all.

Because of the universality of these requirements for salvation, the apostle Paul wrote: "There is . . . one Lord, one faith, one baptism." (Eph. 4:4-5.) On another occasion he wrote: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1:8.)

One church, one authorized ministry, one orthodox gospel doctrine, and one Holy Ghost characterized the church of Jesus Christ in His time. "For God is not the author of confusion, but of peace, as in all churches of the saints." (1 Cor. 14:33.) Thus God's revelation to leaders of the Church of Jesus Christ was reasonable, consistent, and unified.

Apostacy

It was only after the death of Christ's apostles that revelation ceased. The pure doctrines Christ taught became diluted with the philosophy of the world, and profane innovations appeared in the ordinances of the church. Eventually, that which had once been clear and understandable became mythical and confusing. Confusion is the field where Satan operates to deceive and lead mankind astray. Jesus and His apostles predicted a "falling away" (see 2 Thess. 2:1-4), which did occur, and Christianity entered a long night of darkness.

Today a multiplicity of churches and doctrines abound, all claiming one source. Such a claim, of course, defies reason and contradicts the teachings and pattern established by Jesus Christ. A sincere seeker for truth must ask: "Which, if any, of the varying Christian groups is right?" For guidance, the apostle James gave this counsel: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given

him." (James 1:5.) If you sincerely put this promise to the test in seeking light and truth, you will be rewarded.

Moroni's challenge

Moroni, a Book of Mormon prophet, outlines a simple way to know the authenticity of the gospel of Christ. He exhorted: "And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

"And by the power of the Holy Ghost ye may know the truth of all things." (Moro. 10:4-5.)

Since it is clear that Jesus was one with His Father and that they accepted only one fold, or church, it is essential for every seeker after truth to recognize the hallmarks of the true church. The Church of Jesus Christ in any age bears certain identifying characteristics.

Christ's True Church

In the true Church of Jesus Christ you will find leaders who can trace their priesthood authority line directly back to the Lord Jesus Christ.

You will find in His church the same officers ministering among men: namely, prophets, apostles, bishops, seventies, elders, priests, teachers, and deacons. The Church will be directed on earth by a prophet of God.

The major mission of the Church is to "teach [the gospel to] all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28:19.)

The same gifts of the Spirit which prevailed in the church at the time of Jesus are prevalent today. Some of these gifts are: revelation, healing, miracles, prophecy, and many others—as found in First Corinthians, twelfth

chapter; Doctrine and Covenants, forty-sixth section; and in the tenth chapter of Moroni in the Book of Mormon. Charity—the pure love of Christ—will be in evidence among its membership.

The same power which Jesus gave to His apostles that "whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven" (Matt. 18:18) will also be in the true church today. There are ordinances and blessings bestowed by an authorized ministry to church members. These covenants and obligations, if entered into and obeyed, apply not just for this life, but for all eternity.

Individual responsibility

Every individual in the Lord's church is entitled to the sure knowledge, received by personal revelation through the Holy Ghost, that the Church is true. Personal revelation to the individual is the strength of the Church of Jesus Christ in any age.

We must learn the truth for a surety and not merely suppose we are right. It is our responsibility to know—and by the aid of the scriptures and the Holy Ghost one can know without any doubt.

One cannot prayerfully study the scriptures without gaining the knowledge and testimony that there is only one way to exaltation. The scriptures point the way very clearly. It must be God's way and not man's way, for God has said: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." (Isa. 55:8.)

A special witness

As an authorized servant and special witness of Jesus Christ in this day, I humbly bear witness that the Church of Jesus Christ is on the earth today. This Church bears all of the identifying marks I have mentioned. Presiding under the direction of Jesus Christ

stands a living prophet. His name is Spencer W. Kimball, President of The Church of Jesus Christ of Latter-day Saints.

We declare that the Church of Jesus Christ has been restored in our time. His original church was lost to the earth by apostasy. Through Joseph Smith, the founding prophet called of God in this modern dispensation, new revelation has come forth from God that has restored the original doctrines and ordinances which belong to the Church of Jesus Christ.

Carrying the message of the Restoration to all nations who permit the restored church entrance, approximately 25,000 missionaries, elders and young women, are called to serve voluntarily, eighteen months for the young women, and two years for the young men.

Our president, Spencer W. Kimball, has stated that our objective is to bring the gospel to all the world. "We invite all to heed the message of the Latter-day Saint missionaries. No message you will ever hear will have greater impact for good in your lives, both here in mortality and in the hereafter.

"The rewards are priceless for those honest in heart who seek the truth." (ENSIGN, May 1976, p. 7.)

Eternal families

A powerful inducement to investigate the claim of The Church of Jesus

Christ of Latter-day Saints is the consideration of your most precious possession—your family. We give promise to you that when you are obedient to specific ordinances performed in the sacred temples of God, your loved ones may be united together eternally. As you investigate our claim, you will discover how these blessings can come to you.

We cannot secure the blessings God has promised without keeping His laws and His commandments. These we must learn and faithfully obey if we are to gain the celestial kingdom.

Investigate His Church

I bear my solemn witness to you that there is one true shepherd—our Lord Jesus Christ—one faith, one baptism, and only one church of Christ. I urge all who listen to the voice of the Good Shepherd to investigate the message of His church today and gain a personal witness of its truthfulness. I humbly bear my testimony to the truthfulness of these things and beseech all of you to gain that personal witness, and do so in the name of Jesus Christ. Amen.

President Marion G. Romney

Elder Delbert L. Stapley of the Council of the Twelve has just spoken to us. We shall now hear from Elder Howard W. Hunter of the Council of the Twelve.

Elder Howard W. Hunter

Not long ago I attended a stake conference that was not far away, and by hurrying I was able to get home early enough on Sunday afternoon to have the privilege of attending the sacrament service in our own home ward.

Throughout the Church all around the world, thousands and thousands of families attend sacrament meeting on the day of rest—the Lord's day—most of them led by the priesthood bearer of the home, whose responsibility it is to

guide the family in keeping the commandments of God. The Lord said, "And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day." (D&C 59:9.)

Families and friends gather

It was interesting to watch people going to the chapel, some walking down the street, others coming by automobiles and turning into the parking lot. From all around they were gathering—men, women, youth, and children. Many were coming as families.

Families usually consist of a father, mother, and children, but this is not always the case. Sometimes there is not a mother or a father, and sometimes no children. Often there is one person living alone. In years gone by, our family was larger, but now it consists of only two.

When we entered the chapel, Bishop Salisbury, in his usual gracious manner, greeted us with a warm hand-clasp. As we went down the aisle, Brother Doxey, our home teacher, nodded a greeting and we responded similarly—an affectionate greeting in the spirit of a handshake except that distance separated us. And there was Brother Jensen, who was formerly our home teacher, sitting with his wife and daughters. We could also see Sister Nielsen and Sister Whitney, the lovely Relief Society visiting teachers who come to our home and bring a ray of spiritual sunshine to cheer up Sister Hunter. A couple moved over and let us sit by them, and someone on the row behind touched us on the shoulder and whispered that they were glad to see us.

We were among friends. We were among more than friends—we were with brothers and sisters—literally. The organ was being played softly, and there were a few moments of quiet meditation before the big hand of the clock in the chapel was at the highest

point, indicating the time of commencement of a sacred hour.

One of the counselors to the bishop, in a dignified but friendly manner, came to the pulpit and gave a word of greeting and announced the name of the hymn we were to sing.

Aaronic Priesthood prepares sacrament

The priests sat quietly at the sacrament table. I looked at each of them—well-groomed, reverent, serious. Many young men of their age were spending the day in recreation or sports, but they had come to the house of the Lord. Seated in front of them was a row of deacons. They, too, were well groomed and well behaved, taking seriously the responsibility of their first office in the Aaronic Priesthood.

As I looked at these priests and deacons, there came a realization that they were from good homes with parents who loved them and who taught them to keep the commandments of the Lord. Then came thoughts of others who have an interest in them: their bishop and his counselors, home teachers, priesthood leaders and teachers, those who are helping them in the Sunday School and the young men's organization, Scouting and Exploring leaders, and an array of persons who are giving their time and effort to teach and encourage them in their young years.

The time will not be long, I thought, until these priests and deacons will be in the mission field to fulfill the commandment given to all faithful elders in the Church: "Go ye into all the world, preach the gospel to every creature, acting in the authority which I have given you, baptizing in the name of the Father, and of the Son, and of the Holy Ghost." (D&C 68:8.)

After a hymn and prayer, and while the priests were preparing the sacrament, we were led in singing:

*God, our Father, hear us pray;
Send thy grace this holy day;
As we take of emblems blest,
On our Savior's love we rest.
(Hymns, no. 8.)*

A priest knelt over the broken bread and prayed: "That they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments." (D&C 20:77.) The deacons dispersed throughout the chapel to serve the broken bread. One of them came to our row and held the silver tray while I partook. Then I held the tray so Sister Hunter could partake, and she held it for the person next to her. Thus the tray went down the row, each serving and being served.

The Lord's supper

I thought of the events that took place on the evening nearly two thousand years ago when Jesus was betrayed. He had sent Peter and John into Jerusalem to make ready the Passover. This included, as was the custom, the sacrifice of a lamb. The laws of sacrifice had been followed down through the centuries since commenced by Father Adam, looking toward the time when the Savior would make the great sacrifice for mankind by the shedding of His own blood and death on the cross.

After the Master and the Twelve had partaken of the feast of the Passover on that occasion, "Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body.

"And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

"And he said unto them, This is my blood of the new testament, which is shed for many." (Mark 14:22-24.)

Thus was the sacrament of the Lord's Supper introduced to replace

sacrifice and be a reminder to all those who partake that He truly made a sacrifice for them; and to be an additional reminder of the covenants they have made to follow Him, keep His commandments, and be faithful to the end.

Partake worthily

While thinking about this, the admonition of Paul in his letter to the church in Corinth came to my mind. He said: "Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

"But let a man examine himself, and so let him eat of that bread, and drink of that cup.

"For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." (1 Cor. 11:27-29.)

I was troubled. I asked myself this question: "Do I place God above all other things and keep all of His commandments?" Then came reflection and resolution. To make a covenant with the Lord to always keep His commandments is a serious obligation, and to renew that covenant by partaking of the sacrament is equally serious. The solemn moments of thought while the sacrament is being served have great significance. They are moments of self-examination, introspection, self-discernment—a time to reflect and to resolve.

A sacred ordinance

By this time the other priest was kneeling at the table, praying that all who should drink "may do it in remembrance of the blood of thy Son, which was shed for them; . . . that they do always remember him, that they may have his Spirit to be with them." (D&C 20:79.)

There was quiet meditation, the silence broken only by the voice of a tiny babe whose mother quickly held

him close. Anything that breaks the silence during this sacred ordinance seems out of place; but surely the sound of a little one would not displease the Lord. He, too, had been cradled by a loving mother at the beginning of a mortal life that commenced in Bethlehem and ended on the cross of Calvary.

The young men concluded serving the sacrament. Then followed words of encouragement and instruction, a closing hymn and prayer; and the sacred moments "unmarred by earthly care" had come to a close. On the way home we saw several boys playing ball in the street and a family returning in their motor home from a weekend in the mountains. This thought came to my mind: What a wonderful thing it would be if all persons had an understanding of the purpose of baptism and the willingness to accept of it; the desire to keep the covenants made in that ordinance to serve the Lord and live His commandments; and, in addition, the desire to partake of the sacrament on the Sabbath day to renew those covenants to serve Him and be faithful to the end.

Importance of covenant

In speaking of the covenants one makes when he partakes of the sacrament, a former president of the Church once stated: "Who can measure the responsibility of such a covenant? How far reaching! How comprehensive! It excludes from man's life, profanity, vulgarity, idleness, enmity, jealousy, drunkenness, dishonesty, hatred, selfishness, and every form of vice. It obligates him to sobriety, to industry, to kindness, to the performance of every duty in church and state. He binds himself to respect his fellowmen, to honor the Priesthood, to pay his tithes and offerings and to consecrate his life to the

service of humanity." (David O. McKay, *Millennial Star* 85:778.)

Having attended sacrament meeting and partaken of the sacrament made the day more meaningful, and I felt that I better understood the reason why the Lord said, "And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;

"For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High." (D&C 59:9-10.)

I know that Jesus is the Christ and that He lives, having been put to death as the atoning sacrifice and resurrected that all men may live again and have eternal life. I pray that we may faithfully follow Him, in the name of Jesus Christ. Amen.

President Marion G. Romney

We have just listened to Elder Howard W. Hunter of the Quorum of the Twelve.

The Choir and congregation will now join in singing, "Come, O Thou King of Kings."

After the singing, Elder Bernard P. Brockbank of the First Quorum of the Seventy, who is Supervisor of the British Isles Area, will speak to us.

The hymn, "Come, O Thou King of Kings" was sung by the Choir and congregation.

President Romney

Elder Bernard P. Brockbank of the First Quorum of the Seventy and Supervisor of the British Isles Area, will now address us. He will be followed by Elder Theodore M. Burton of the First Quorum of Seventy.

Elder Bernard P. Brockbank

It has been a glorious privilege and blessing to spend over seven years of my life as a servant of the Lord in the British Isles and Ireland. These countries of my ancestors are beautiful, and we feel at home and love the people.

The Church in the British Isles

President Kimball, the Latter-day Saints in the British Isles, Ireland, Rhodesia, and South Africa love, support, and sustain you as the Lord's living prophet; and they also love and sustain the Lord's living apostles.

The Lord's church is the only church that is required to have a living prophet and a quorum of twelve living apostles.

The Latter-day Saints in Rhodesia and South Africa with their racial and equal rights problems desire that the will of the Lord be done in their lives and in their countries, and some of the Lord's finest Saints live in these countries.

We are living in perilous, restless, uncertain times in the world and this is true in the British Isles. Many of the Christian churches are closing down some of their church buildings because the people will not support them. While this is taking place, The Church of Jesus Christ of Latter-day Saints continues to grow and the number of those participating in the Church programs is increasing. I would like to briefly mention several statistics regarding the growth and progress of the Savior's church in the British Isles.

In the year 1960 we had one mission serving 55 million people in England, Scotland, Wales, and Ireland with approximately 180 full-time missionaries.

In the early part of 1960 there were no stakes of the Church, and today we have 27 fully organized stakes and 5 more areas ready to be considered for stakehold. We also have 12 districts

that are preparing to become stakes. In 1960 we had 11,000 members. Today, we have over 100,000 members. In 1960 there were no Church buildings adequate to serve the needs of a ward. Today, we have 175 beautiful chapels and 47 more under construction or in preliminary preparation for construction. There are in the British Isles 376 units of the Church including missions, stakes, districts, wards, branches, and other Church programs.

There are millions of the Lord's covenant children in the British Isles that are waiting for the Lord's missionaries and Latter-day Saints to reach and teach them the sacred principles and ordinances of the restored gospel of Jesus Christ as it is recorded in the holy scriptures. We are just scratching the surface of what needs to be done in these countries.

The Godhead

Many of the Christian churches in the British Isles do not consider or recognize The Church of Jesus Christ of Latter-day Saints as a Christian church.

The following statement was printed in the *London Times*:

"Are the Mormons Christians? Certainly they claim to be followers of Christ and hence entitled to take their place alongside other denominations as another Christian church. . . .

"In fact, there is good reason for regarding them as a new religion rather than as another variety of Christianity. The Christ they follow is both the Christian Messiah of the New Testament, and the Risen Christ who visited the New World after the end of His ministry in the old one. Traditional Christianity—Roman Catholic [and] Protestant . . . —rejects the very existence of this Christ who reappeared on earth after the Ascension, and so the Christ followed by the Mormons is not the Christ followed by traditional Chris-

tianity." ("Alcohol, tea, and smoking banned," *The London Times*, June 18, 1976, special supplement on Mormons, p. II.)

It is true that many of the Christian churches worship a different Jesus Christ than is worshipped by the Mormons or The Church of Jesus Christ of Latter-day Saints. For example, from the Church of England's Articles of Religion, article one, I quote: "There is but one living God, everlasting, without body, parts, or passions."

The Church of Jesus Christ of Latter-day Saints worships a God and a Jesus Christ with bodies, with parts, and with passions. We also believe that the trinity of the Godhead is made up of three separate personages—God, the Eternal Father; Jesus Christ, the Son of God—our Savior; and the Holy Ghost. These two concepts of the Trinity and their attributes are completely different.

The Jesus Christ of the holy scriptures has a body of flesh and bones and passions before and after his resurrection.

After his resurrection the Savior visited his apostles and said unto them: "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have."

"And when he had thus spoken, he shewed them his hands and his feet." (Luke 24:39-40.)

False Christs

Jesus warned man to beware of false Christs with these words: "Take heed that no man deceive you."

"For many shall come in my name, saying, I am Christ; and shall deceive many...."

"For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." (Matt. 24:4-5, 24.)

In the first commandment of the Ten Commandments, the Lord com-

manded man to worship the living God of the scriptures and not to create and worship man-conceived Deities. He said: "Thou shalt have no other gods before me."

"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

"Thou shalt not bow down thyself to them, nor serve them." (Exod. 20:3-5.) Many continue to bow down to man-made images.

"Whatsoever things remain are by me"

When the Savior lived on this earth he condemned the powerful Pharisee religion that professed to believe in the prophets and the scriptures but would not accept the living Jesus Christ. The Pharisees promised their disciples salvation in the kingdom of heaven, but because they would not accept the living Christ with a body of flesh, bones, and passions, Jesus denounced them saying: "Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." (Matt. 23:13.)

In latter-day revelation, the Lord again warned man not to be misled and deceived by religions that were organized without divine authority by men, by thrones, or by principalities that promise their disciples salvation in the kingdom of heaven.

He said: "I am the Lord thy God; and I give unto you this commandment—that no man shall come unto the Father but by me or by my word, which is my law...."

"And everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me or by my word, saith the Lord, shall be thrown down,

and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God.

"For whatsoever things remain are by me; and whatsoever things are not by me shall be shaken and destroyed." (D&C 132:12-14.)

One way to salvation

There is only one way provided by the Lord for man to gain salvation and eternal life in the kingdom of God and that is by and through the living, personal Jesus Christ, and by knowing and living his commandments. We cannot obtain salvation and eternal life by worshipping fake Christs or by living the doctrines and commandments of men.

The Pharisees with their man-made doctrines and traditions were again condemned by the Savior. He said unto them: "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.

"... In vain they do worship me, teaching for doctrines the commandments of men." (Matt. 15:8-9.)

The belief that God has no body, parts, and passions is not a doctrine of Jesus Christ or a doctrine of the holy scriptures but is a doctrine of men, and to worship such a God is in vain.

From the time when the Lord created man in his own image and likeness, men have created false gods to worship, such as golden calves, sculptured images, etc.; and billions through the centuries including the very elect have been deceived and misled.

Life Eternal

The sacred purpose of eternal life is to know the only true God and Jesus Christ. "This is life eternal," Jesus said, "that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

The message of The Church of Jesus Christ of Latter-day Saints to the people of the world is that God the Eternal Father and Jesus Christ live, that they are personages with immortal bodies of flesh and bones and passions, and that all mankind are children of God and are created in his image and likeness, and that Jesus Christ through his Prophet Joseph Smith restored his church with all of his doctrines, commandments, and ordinances as recorded in all of his holy scriptures.

I bear witness that Jesus Christ lives and that he will soon be returning to this earth in his majesty and glory, in the name of Jesus Christ. Amen.

President Marion G. Romney

Elder Bernard P. Brockbank, who is a member of the First Quorum of the Seventy and Supervisor of the British Isles Area, has just addressed us.

Elder Theodore M. Burton of the First Quorum of the Seventy will now address us. He will be followed by Elder Loren C. Dunn, a member of the First Quorum of the Seventy and President of the Australia Sydney Mission.

Elder Theodore M. Burton

My brothers, sisters, and friends: What Elder Brockbank has just told us is true. I know it, and you know it. May I continue on beyond what he said.

Teachings of the resurrected Christ

As I read the first three verses of

the first chapter of Acts, a question comes to my mind. Luke wrote:

"Of all that Jesus began both to do and teach,

"Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

"To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God."

Following his resurrection Jesus must have received from God additional power and knowledge much beyond what he knew and experienced in the flesh. Yet we find practically nothing of the things he taught during the forty days he instructed his disciples following his resurrection. What did he teach them?

We have much of what Jesus taught during the three years of his earth ministry. But singularly, we have little of the teachings of the *resurrected* Christ. Surely those ideas and concepts were more important than what he taught during mortality!

Anointing

I err, however, if I give the impression that we know nothing of what Jesus taught during that forty-day period. Those doctrines are given in a guarded fashion by his apostles as they wrote the saints. Not everyone would understand their writings, but certainly those to whom they wrote would understand. An example is given in John's first letter, chapter 2, verse 20:

"But ye have an unction [or anointing] from the Holy One, and ye know all things."

Which church today understands and uses an anointing to teach its members all things as further explained in verse 27?

"But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as

the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."

Now this statement, its meaning hidden from the present Christian world, must have had important meaning for those to whom John wrote. Devout members of our Church will recognize and understand this doctrine in the same way the ancient Christians did.

Sealing power

Another example is found in the teachings of Paul in 2 Corinthians, chapter 1, verses 21-22:

"Now he which stablisheth us with you in Christ, and hath anointed us, is God;

"Who hath also sealed us, and given the earnest of the Spirit in our hearts."

Now the sealing power mentioned by Paul was given to Peter, James, and John on the Mount of Transfiguration. This same sealing power restored by Elijah the prophet was later given by Jesus to ^{all} his apostles as recorded in Matthew 18, verse 18:

"Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven."

Sacred instructions

The instructions and teachings of Jesus following his crucifixion were so sacred that they were not reduced to writing. Nevertheless, hints were given to faithful members of the early church as the apostles urged them to be more faithful in the discharge of their Christian duties.

What did Jesus do between his death and his resurrection? We know, for example, that he did not immediately return to his Heavenly Father. John records in chapter 20, verse 17, how the risen Jesus told Mary Magdalene:

"Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."

If Jesus wasn't with his Father in heaven during that time, where was he and what did he do?

Preaching to spirits in prison

During that period between death and resurrection, Jesus went into the spirit world, as he had promised the thieves on the cross. There he organized the preaching of the gospel to the spirits in prison. Peter wrote in his first letter, chapter 3, verses 18 and 19:

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened [that is, being made alive] by the Spirit:

"By which also [that is, in this spirit condition] he went and preached unto the spirits in prison."

President Joseph F. Smith, in his remarkable vision of this visit, wrote in verses 29-30 in the Pearl of Great Price:

"And as I wondered, my eyes were opened, and my understanding quickened, and I perceived that the Lord went not in person among the wicked and the disobedient [in the spirit world] who had rejected the truth [while living on the earth], to teach them;

"But behold, from among the righteous [in that part of the spirit world], he organized his forces and appointed messengers, clothed with power and authority, and commissioned them to go forth and carry the light of the gospel to them that were in darkness, even to all the spirits of men; and thus was the gospel preached to the dead."

Since "God is no respecter of persons" (Acts 10:34), it would be unjust to condemn those who may not have had a full opportunity while living on the earth to hear the gospel preached. Some were born at times and places where it was impossible for them to hear the

message of salvation. To condemn them without an opportunity to accept the gospel while living would be unfair. Salvation for the dead was one of those concepts taught during the forty days following the resurrection of Jesus.

Proxy ordinance work

Peter explained that the reason Jesus went to those spirits in prison was to bring them the gospel. This is found in his first letter, chapter 4, verse 6:

"For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh [that is, be judged on the same basis and principles as were men and women who live on the earth], but live according to God in the spirit"—that is, to receive salvation by accepting earthly ordinances in the spirit world after those ordinances had been done for them by proxy on the earth.

This principle of salvation for all mankind reflects the mercy, the kindness, and the love of God for all his children. Isn't it strange that such a noble and important principle should be forgotten and no longer practiced in the present Christian world?

Such practices were part and parcel of the early Christian church. The work of salvation for the dead was such a common practice that Paul even used it as a proof that resurrection would come to all. In his first letter to the Corinthians, in chapter 15, verse 29, he wrote:

"Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"

Nothing could be clearer that proxy ordinance work for the dead was practiced by the early Christians.

This lack of knowledge in Christianity today is proof to me that an apostasy from the truth has occurred. As Isaiah wrote in chapter 24, verse 5:

"The earth also is defiled under the inhabitants thereof; because they have

transgressed the laws, changed the ordinance, broken the everlasting covenant."

There was need to restore these doctrines and ordinances. Wise men were not able to restore these practices during the Reformation or since. These doctrines came from heaven by a restoration of the gospel. Nor could Joseph Smith of himself have thought out these doctrines. They were part of the stone cut out of the mountain without hands that would roll forth to fill the earth. (See Dan. 2:34-35, 44-45.)

Urgency of the work

That kingdom is now rolling forth. There are prophets again on the earth who teach those same sacred principles revealed by Jesus during the forty days immediately following his resurrection. A realization of this fact is a vivid warning to all present members of the Church to qualify themselves by righteous living to receive these blessings. They will be revealed to the righteous who will believe and practice them.

We can see a hastening of the work today as the world shows a remarkable upsurge of interest in genealogy. It comes so naturally that few can see the hand of the Lord in it, but it is there. People interested in genealogy will undoubtedly ask the question, "Why?" If they will only search for an answer to

that question, they will find the restored gospel and receive power from on high just as did those ancient members of the church of Jesus Christ.

We see an increased velocity in temple building in the Church and an increased activity in the work of salvation for the dead. It is a warning to members of the Church to take this work more seriously. It is a continuation and a perfecting of missionary activity; in fact, it is a vital part of it. To neglect this responsibility is to endanger one's own salvation.

You can feel the urgency of this work in the air. You can see the hastening hand of the Lord at work. You can sense the necessity to get on with this work. I feel I must teach it wherever I go so that member and nonmember alike may search for that knowledge, which is neither cryptic nor hidden to those who know and love the Lord. This is my testimony in the name of Jesus Christ. Amen.

President Marion G. Romney

He to whom you have just listened is Elder Theodore M. Burton of the First Quorum of the Seventy.

Elder Loren C. Dunn of the First Quorum of the Seventy, who is President of the Australia Sydney Mission will be our next speaker. He will be followed by President Ezra Taft Benson of the Quorum of the Twelve.

Elder Loren C. Dunn

My dear brothers and sisters, it is an honor to be at this conference. And it is an honor to serve as a missionary in Australia.

Missionary work in Australia

This marks the 126th year that the Church has been in Australia.

The two missionaries who introduced the gospel to Australia were John Murdock and Charles Wandell, who arrived in Sydney on October 30, 1851. Brother Murdock was fifty-nine years of age at the time and was one of the early stalwarts of the Church. He was in the first group to be ordained high priests by Joseph Smith. He was

called on two of his missions by revelations which are in the Doctrine and Covenants. (See D&C 52:8, 99:1.) His wife died, leaving him twins only six hours old. These were the twins that the Prophet Joseph Smith received into his home to raise.

For a time he lived in the home of Joseph Smith and relates this incident: "During the winter that I boarded with Brother Joseph . . . we had a number of prayer meetings, in the Prophet's chamber. . . . In one of those meetings the Prophet told us, 'If we would humble ourselves before God, and exercise strong faith, we should see the face of the Lord.' And about midday the visions of my mind were opened, and the eyes of my understanding were enlightened, and I saw the form of a man, most lovely, the visage of his face was sound and fair as the sun. His hair a bright silver grey, curled in a most majestic form; His eyes a keen penetrating blue, and the skin of his neck a most beautiful white and he was covered from the neck to the feet with a loose garment, pure white: Whiter than any garment I have ever before seen. His countenance was most penetrating, and yet most lovely. And while I was endeavoring to comprehend the whole personage from head to feet it slipped from me, and the vision was closed up. But it left on my mind the impression of love, for months, that I never before felt to that degree." (John Murdock, *An Abridged Record of the Life of John Murdock*, p. 26.)

Such was the man who opened the work of the gospel of Jesus Christ in Australia in this dispensation. Through the early years of the Church in Australia many joined the Church and then immigrated to either Canada or the United States. In 1955 President David O. McKay toured the country and advised the Saints to stay and build Zion in their land.

Reason for growth

The next visit of a prophet in Aus-

tralia came in February 1976 when President Spencer W. Kimball held the first area conferences. President Kimball's message was "Grow!" And the Church is growing in Australia as well as elsewhere in the world.

The reason for that growth is because of that which happens within any individual who looks into the Church or examines its doctrines. Perhaps I can explain it in this way. In Matthew, chapter sixteen, the Savior asked his disciples: "Whom do men say that I the Son of man am?"

"And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

"He saith unto them, But whom say ye that I am?"

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

"And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Vv. 13-17.)

Although Peter walked and talked with the Savior and had observed many of his miracles, yet when he said, "Thou art the Christ, the Son of the living God," the Savior pointed out that it wasn't flesh and blood that revealed this to Peter, but his Father in heaven.

This tells us that there is a more certain way of knowing than actually seeing with our eyes; for there were many who saw Jesus Christ but knew him not as the Son of God. Those that did know him knew him because it was revealed to them by our Father in heaven.

Witness of the Spirit

This witness of the Spirit is mentioned in Luke, chapter twenty-four, as two of the disciples were walking along the road to a village called Emmaus. The Savior himself came and walked and talked with them, but they did "not know him" until right at the very end

when their eyes were opened and they knew him. Verse 32 says: "And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?"

With all the logic and outward evidences of the truthfulness of the gospel, it still comes down to the witness of the Spirit.

"Did not our heart burn within us?" is as applicable today to a person seeking the gospel of Jesus Christ as it was during the time of Christ or in John Murdock's day.

In modern revelation the Lord has established a spiritual test to find truth.

He says in the ninth section of the Doctrine and Covenants simply: "But, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right." (V. 8.)

The words "you shall feel that it is right" refer to a feeling of peace and warmth, a feeling that touches the soul. For an investigator of the truth, this feeling begins to come when the missionaries come and leave their message. They can feel it in the home after the missionaries leave. They can feel it in the congregations of the Saints; and they can feel it as they read and study and pray about the message. It is a feeling that is unique in its peace and joy because it emanates from Jesus Christ. It is that feeling which brings a greater knowledge and a more sure witness than even flesh and bones.

A convert's experience

A recent convert from Canberra, Australia, says the following: "I was born into a religious family where religion was taken seriously. I had a strict Christian upbringing. However, I drifted away from the church at about twenty years of age when I left home to attend teachers college.

"From that time on I felt an emptiness of purpose in some way, and each year or so would find me searching out and studying a new spiritual creed. I studied yoga and practiced meditation, read about Hinduism, Buddhism, Zen Buddhism, and most of the Protestant religions and Judaism. Somehow none of these held out anything I was seeking. Then I stopped searching, and when the elders came calling, I had mixed feelings about letting them in. I did not want yet another fruitless search, but I thought it only reasonable to hear the message and then decide. For a few lessons I was not convinced that there was anything different in the lessons from what I had already heard elsewhere. Then slowly, through the patience of the elders, I began to get the feeling that all they were saying was really true. They urged me to pray frequently, which I did; but still I was not sure. They explained how the Holy Ghost could come into one's heart, and one could perhaps feel a warm glow inside. This was rather hard for me to imagine, but I believed them.

"One night the elders challenged me to take baptism the very next Saturday. I was surprised and felt I wasn't ready, but I did agree to be baptized a week later, giving myself more time for questions and prayer. Then Elder Hurd asked Elder Nelson if he would bear his testimony to me. He did it so fervently that about halfway through I felt a warm spot in my heart which seemed to be coming from Elder Nelson; and as he spoke, it increased in size and intensity like a small cloud inside of me.

"When he had finished, both elders assured me that they had felt the presence of the Holy Ghost, but I didn't tell them of my experience until a few days later. I felt too overcome to speak of it. Before they left they asked me to read Third Nephi, chapters 11 to 26, in the Book of Mormon before going to bed that night. As soon as they went out the door, I read avidly, and as I did, the warm glow returned to me and I needed no more convincing."

Truth revealed by God

Not every experience will be just like this; but to greater or lesser degree, that same Spirit will come into the life of every soul who desires to know the truth. Each member of the Church and each soul who sincerely investigates the teachings by study, prayer, and attending church will receive his answer.

It is as simple as that. Flesh and blood do not reveal it, but our Father which is in heaven. At some time in the investigation process, this confirming spirit will come into the soul, and truth will be the result. Should there be someone watching or listening at this time who is thinking of looking into the Church or studying its doctrines, we offer this to you. There is nothing complicated or difficult about it. It requires only a person who desires to know the truth and who is willing to turn to the

Lord with all his heart and ask about that which he reads and hears.

I, too, have felt that Spirit; I, too, know that God lives and that Jesus the Christ is his Son. This is not my philosophy; this is not my belief. This is a knowledge borne by the Spirit. This Church is true. Joseph Smith was a prophet of God. Spencer W. Kimball is a prophet of God today. We are in the Lord's service. In the name of Jesus Christ, amen.

President Marion G. Romney

Elder Loren C. Dunn, a member of the First Quorum of the Seventy and President of the Australia Sydney Mission, has just addressed us.

President Ezra Taft Benson of the Council of the Twelve will be our concluding speaker.

President Ezra Taft Benson

My beloved brethren and sisters, humbly and gratefully I stand before you, for the second time today. I am grateful for this privilege, and I invoke the Spirit of the Lord to sustain us as I speak about the power of personal prayer and how we may improve our communications with our Heavenly Father.

All through my life the counsel to depend on prayer has been prized above almost any other advice I have received. It has become an integral part of me, an anchor, a constant source of strength, and the basis for my knowledge of things divine.

Scriptural admonitions on prayer

"Remember that whatever you do or wherever you are, you are never alone" was my father's familiar counsel to me as a boy. "Our Heavenly Father is

always near. You can reach out and receive His aid through prayer." I have found this counsel to be true. Thank God we can reach out and tap that unseen power, without which no man can do his best.

The holy scriptures are replete with convincing admonitions regarding the importance of prayer, impressive examples of prayer, and counsels on how to pray effectively.

During His earthly ministry, Jesus said, "Men ought always to pray, and not to faint." (Luke 18:1.) "Watch and pray, that ye enter not into temptation." (Matt. 26:41.) In this dispensation, He said, "Pray always lest that wicked one have power in you, and remove you out of your place." (D&C 93:49.)

Through Joseph Smith the warning came: "And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his

hand in all things, and obey not his commandments." (D&C 59:21.)

Then we have this instruction from our risen Lord as He ministered among the Nephite people on the Western Hemisphere:

"Ye must watch and pray always, lest ye be tempted by the devil, and ye be led away captive by him. . . .

"Ye must watch and pray always lest ye enter into temptation; for Satan desireth to have you, that he may sift you as wheat.

"Therefore ye must always pray unto the Father in my name;

"And whatsoever ye shall ask the Father in my name, which is right, believing that ye shall receive, behold it shall be given unto you." (3 Ne. 18:15, 18-20.)

Improving personal communication with our Heavenly Father

May I now suggest some ways to improve our communication with our Heavenly Father.

1. *We should pray frequently.* We should be alone with our Heavenly Father at least two or three times each day, "morning, mid-day, and evening," as the scriptures indicate. (Al. 34:21.) In addition, we are told to "pray always." (2 Ne. 32:9; D&C 88:126.) This means that our hearts should be full, drawn out in prayer unto [our Heavenly Father] continually." (Al. 34:27.)

2. *We should find an appropriate place where we can meditate and pray.* We are admonished that this should be "in your closets and your secret places, and in your wilderness." (Al. 34:26.) That is, it should be free from distraction, in "secret." (3 Ne. 13:5-6.)

3. *We should prepare ourselves for prayer.* If we don't feel like praying, then we should pray until we feel like praying. We should be humble. (D&C 112:10.) We should pray for forgiveness and mercy. (Al. 34:17-18.) We must forgive anyone against whom we have bad

feelings. (Mark 11:25.) Yet, the scriptures warn, our prayers will be vain if we "turn away the needy, and the naked, and visit not the sick and afflicted, and impart [not] of [our] substance." (Al. 34:28.)

4. *Our prayers should be meaningful and pertinent.* Do not use the same phrases at each prayer. Each of us would become disturbed if a friend said the same few words to us each day, treated the conversation as a chore, and could hardly wait to finish it in order to turn on the TV and forget us.

In all of our prayers it is well to use the sacred pronouns of the scriptures—*Thee, Thou, Thy, and Thine*—when addressing Deity in prayer, instead of the more common pronouns of *you, your, and yours*. In this arrangement we show greater respect to Deity.

For what should we pray? We should pray about our work, against the power of our enemies and the devil, for our welfare and the welfare of those around us. (Al. 34:20, 22-25, 27.) We should counsel with the Lord pertaining to all our decisions and activities. (Al. 37:36-37.) We should be grateful enough to give thanks for all we have. (D&C 59:21.) We should confess His hand in all things. Ingratitude is one of our great sins.

The Lord has declared in modern revelation: "And he who receiveth all things with thankfulness shall be made glorious; and the things of this earth shall be added unto him, even an hundred fold, yea, more." (D&C 78:19.)

We should ask for what we need, taking care that we not ask for things that would be to our detriment. (James 4:3.) We should ask for strength to overcome our problems. (Al. 31:31-33.) We should pray for the inspiration and well-being of the president of the Church, the General Authorities, our stake president, our bishop, our quorum president, our home teachers, family members, and our civic leaders. Many other suggestions could be made; but with the help of the Holy Ghost, we will

know about what we should pray. (Rom. 8:26.)

5. *After making a request through prayer, we have a responsibility to assist in its being granted.* We should listen. Perhaps while we are on our knees, the Lord wants to counsel us.

"Sincere praying implies that when we ask for any virtue or blessing we should work for the blessing and cultivate the virtue." (David O. McKay, *True to the Faith*, Bookcraft, 1966, p. 208.)

The power and efficacy of prayer

Out of personal experience, I know the efficacy and power of prayer. When I was a young missionary in Northern England in 1922, the opposition to the Church became very intense. The opposition became so strong that the mission president asked that we discontinue all street meetings, and in some cases tracting was discontinued.

My companion and I had been invited to travel over to South Shields to speak in the sacrament meeting. In the invitation they said, "We feel sure we can fill the little chapel. Many of the people over here do not believe the falsehoods printed about us. If you'll come, we're sure that we'll have a great meeting." We accepted.

We fasted and prayed sincerely and went to the meeting. My companion had planned to talk on the first principles. I had studied much in preparation for a talk on the apostasy. There was a wonderful spirit in the meeting. My companion spoke first and gave an inspirational message. I responded and talked with a freedom I had never experienced before in my life. When I sat down, I then realized that I had not mentioned the apostasy. I had talked on the Prophet Joseph Smith and borne my witness of his divine mission and to the truthfulness of the Book of Mormon. After the meeting had ended, several people came forward, some of them being nonmembers, and said, "Tonight we

received a witness that the gospel is true as you elders teach it. We are now ready for baptism."

This was an answer to our fasting and prayers, for we prayed to say only those things which would touch the hearts of the friends and investigators.

In 1946 I was assigned by President George Albert Smith to go to war-torn Europe and reestablish our missions from Norway to South Africa and to set up a program for the distribution of welfare supplies.

We established headquarters in London. We then made preliminary arrangements with the military on the continent. One of the first men I wished to see was the commander of the American forces in Europe. He was stationed in Frankfurt, Germany.

When we arrived in Frankfurt, my companion and I went in to seek an appointment with the general. The appointment officer said, "Gentlemen, there will be no opportunity for you to see the general for at least three days. He's very busy and his calendar is filled up with appointments."

I said, "It is very important that we see him, and we can't wait that long. We're due in Berlin tomorrow."

He said, "I'm sorry."

We left the building, went out to our car, removed our hats, and united in prayer. We then went back into the building and found a different officer at the appointment post. In less than fifteen minutes we were in the presence of the general. We had prayed that we would be able to see him and to touch his heart, knowing that all relief supplies contributed from any source were then required to be placed in the hands of the military for distribution. Our objective, as we explained it to the general, was to distribute our own supplies to our own people through our own channels, and also to make gifts for general child feeding.

We explained the welfare program and how it operated. Finally, he said, "Well, gentlemen, you go ahead and

collect your supplies; and by the time you get them collected, the policy may be changed." We said, "General, our supplies are already collected; they're always collected. Within twenty-four hours from the time we wire the First Presidency of the Church in Salt Lake City, carloads of supplies will be rolling toward Germany. We have many storehouses filled with basic commodities."

He then said, "I've never heard of a people with such vision." His heart was touched as we had prayed it would be. Before we left his office, we had a written authorization to make our own distribution to our own people through our own channels.

It is soul-satisfying to know that God is mindful of us and ready to respond when we place our trust in Him and do that which is right. There is no place for fear among men and women who place their trust in the Almighty, who do not hesitate to humble themselves in seeking divine guidance through prayer. Though persecutions arise, though reverses come, in prayer we can find reassurance, for God will speak peace to the soul. That peace, that spirit of serenity, is life's greatest blessing.

As a boy in the Aaronic Priesthood, I learned this little poem about prayer. It has remained with me:

*I know not by what methods rare,
But this I know, God answers prayer.
I know that He has given His Word,
Which tells me prayer is always heard,
And will be answered, soon or late.
And so I pray and calmly wait.
I know not if the blessing sought
Will come in just the way I thought;
But leave my prayers with Him alone,
Whose will is wiser than my own,
Assured that He will grant my quest,
Or send some answer far more blest.*

(Eliza M. Hickok, "Prayer," *Best Loved Religious Poems*, ed. James Gilchrist Lawson, New York: Fleming H. Revell Company, 1933, p. 160.)

Testimony of prayer

I bear witness to you, my beloved brethren and sisters, that God lives. He is not dead. I bear testimony that God our Father and His Beloved Son, our Savior and Redeemer, did in very deed appear to Joseph Smith. I know this as I know that I live. I testify there is a God in heaven who hears and answers prayer. I know this to be true. I would humbly urge all within the sound of my voice—member and nonmember alike—to keep in close touch with our Father in heaven through prayer. Never before in this gospel dispensation has there been a greater need for prayer. That we will constantly depend upon our Heavenly Father and conscientiously strive to improve our communication with Him is my earnest plea, in the name of Jesus Christ. Amen.

President Marion G. Romney

President Ezra Taft Benson of the Council of the Twelve has been our concluding speaker.

We remind the brethren of the General Priesthood Meeting which will convene here in the Tabernacle this evening at 7:00 P.M.

The Sunday Morning Session will be broadcast by many radio and television stations in the Western United States and Canada, and by way of oceanic cable to members assembled in 102 chapels in England, France, Germany, Switzerland, Holland, Belgium, and Austria.

KSL Radio and KIRO Radio in Seattle will rebroadcast sessions over extensive distances, beginning at midnight following each conference day's proceedings.

The nationwide CBS Radio Tabernacle Choir Broadcast tomorrow morning will be from 9:30 to 10:00 A.M. Those desiring to attend this broadcast must be in their seats no later than 9:15 A.M.

The singing for this session has been furnished by the Mormon Youth Chorus. We are thankful for the presence of you young people and for the beautiful spirit your music has added to this meeting.

With Brother Robert C. Bowden conducting and Brother Roy M. Darley at the organ, the Chorus will now favor us with, "I Need Thee Every Hour."

Following the singing, the benediction will be offered by Elder William R.

Bradford of the First Quorum of the Seventy, who is President of the Chile Santiago Mission.

The Chorus sang "I Need Thee Every Hour."

Elder William R. Bradford of the First Quorum of the Seventy and President of the Chile Santiago Mission, pronounced the benediction.

GENERAL PRIESTHOOD MEETING

THIRD SESSION

The General Priesthood Meeting convened in the Tabernacle at 7 o'clock P.M. on Saturday, April 2, 1977. President Spencer W. Kimball presided at and conducted this session.

The music for this session was furnished by a Combined Men's Choir from the Tabernacle Choir and the Mormon Youth Chorus. Brothers Robert C. Bowden and Donald H. Ripplinger conducted the Choir and Brother Robert Cundick was at the organ.

President Kimball opened this session with the following remarks:

President Spencer W. Kimball

Brethren, we are assembled in the General Priesthood Session of the 147th Annual Conference of the Church of Jesus Christ of Latter-day Saints.

These services are being relayed by closed-circuit transmission and will reach members of the priesthood gathered in the Assembly Hall and Salt Palace and in approximately 1173 other separate locations in the United States, Canada, New Zealand, Puerto Rico, Australia, the Philippines, Hong Kong, Korea, and Japan.

We extend our greetings and blessings to all the priesthood members assembled here in the Tabernacle and elsewhere. We commend all members of the priesthood who have made arrangements to participate in this important meeting.

We acknowledge the presence of Mr. Arch Monson, Jr., National President of the Boy Scouts of America; William Jackson, Chairman, National Relationships Committee, Boy Scouts of America; and James W. Sands, Director, International Division, Boy Scouts of America, who are here this evening for a special presentation Mr. Monson will make later.

We note that Elders Sterling W. Sill and Joseph B. Wirthlin are seated on the stand in the Assembly Hall and Elders Hartman Rector, Jr., and Dean L. Larsen are seated on the stand in the Salt Palace.

For the benefit of those brethren in outlying areas who may not have heard the changes made during the first session of this conference this morning, we announce that Elders G. Homer Durham, James M. Paramore and Richard G. Scott were called as members of the First Quorum of the Seventy.

The singing during this session will

be furnished by the Combined Men's Choir from the Tabernacle Choir and the Mormon Youth Chorus.

We shall begin this service by the choir singing "Praise to the Man," under the direction of Brother Robert C. Bowden with Brother Robert Cundick at the organ.

Following the singing, Elder A. Theodore Tuttle, a President of the First Quorum of the Seventy and Supervisor of the Andes Area, will offer the invocation.

The Combined Men's Choir sang "Praise to the Man."

The invocation was offered by

Elder A. Theodore Tuttle, a President of the First Quorum of the Seventy.

President Kimball

The choir will now favor us with "Now We Are Ambassadors," after which Mr. Arch Monson, Jr., National President of the Boy Scouts of America, will make the special presentation previously mentioned.

The number, "Now We Are Ambassadors" was rendered by the Combined Men's Choir.

MR. ARCH MONSON, JR.

National President, Boy Scouts of America

President Kimball of The Church of Jesus Christ of Latter-day Saints, distinguished guests, brother Scouts and Scouters, it is a great privilege and honor for me to be here in this renowned spiritual center on this momentous occasion. As president of the Boy Scouts of America, I bring you greetings on behalf of our executive board of the Boy Scouts of America and tell you that we are pleased to be represented at this great meeting of The Church of Jesus Christ of Latter-day Saints.

I feel that as we meet on this great occasion that once again we should recognize the long and distinguished partnership between the Boy Scouts of America and your church. Since 1913 the Mormon Church has used the Scouting program as an integral part of its ministry to boys and young men. This unique relationship has been possi-

ble because of a close alignment of the goals and objectives between Scouting and the Church: namely, character building, citizenship training, personal fitness, and spiritual growth. We must pay a great tribute to those early Church leaders who in their great wisdom saw methods in the Scouting programs which, when properly applied, would bring youth into a closer and more meaningful relationship with their God and their fellowmen.

This is the real merit of the Scouting program. It can be adapted by community organizations—such as churches, service groups, civic clubs, and schools—and used by these organizations to help them achieve their aims for their young people. The methods of Scouting provide a most effective means whereby boys can learn self-reliance, teamwork, duty to God and country, and respect for the beliefs and convic-

tions of others—all by subscribing to the Scout Oath and Law and supporting it. In this way they develop a code of ethics and a sense of values by which they pattern their lives.

In combination with other programs of the church and community, Scouting provides a genuine context for Christian living. In my travels around the Scouting world, I am continually impressed by the effectiveness with which the Mormon Church uses the Scouting program in cooperation with the various Scout associations. As a worldwide movement, Scouting plays a vital role in promoting world brotherhood and understanding; and even on the global scene, Scouting helps the Church achieve its aims.

I would, before continuing, like to thank you for sharing with us in my administration the fine leadership of President Ezra Taft Benson, Elder Thomas Monson, Elder Marion Hanks, and, through this long period of partnership, many others who have been so helpful in our national Scouting program.

I would like at this time to ask Mr. William Jackson, who is chairman of the relationship division of the Boy Scouts of America, and also Mr. James Sands, who is director of the international division of the Boy Scouts of America, to join me here at the podium. Will you gentlemen please come forward?

Today we pay tribute to your esteemed president, whose support and sincere belief in Scouting continue to make this fine relationship possible. President Kimball, would you please come forward? Spencer Woolley Kimball, world religious leader, author, humanitarian, friend of Scouting, the Boy Scouts of America salute you and confer upon you the Silver World Award, our highest honor for distinguished service to youth on a global basis. You, sir, are recognized among distinguished citizens of the world who have contributed so substantially to the

spirit of unity and brotherhood among the youth of over 113 nations of this great world. We are honored to make this presentation. Mr. Jackson will hand you the certificate that accompanied this award.

President Kimball: Thank you very much.

Mr. Monson: We thank you for this opportunity, and thank you, President Kimball.

President Kimball: I think I would like to ask all the Scouts in this room to please stand a moment. [Most of the audience stood.] Thank you very much.

I deeply appreciate this recognition and this act of courtesy on the part of the Boy Scouts of America. I have enjoyed a long and respectful relationship with Scouting. I believe in its potential to motivate young men to live with effectiveness and integrity and to help them prepare for their manhood. There are some lines from a poet that reflect my feelings about boys:

*Nobody knows what a boy is worth,
We'll have to wait and see.
But every man in a noble place,
A boy once used to be.*

The Church of Jesus Christ of Latter-day Saints stands firm in its commitment to youth, to the families to which they belong, to the families they themselves will one day form, and to every program and effort that seek to build and strengthen and enrich and ennoble youth. The Boy Scouts of America has for many years found sponsorship in The Church of Jesus Christ of Latter-day Saints. Since in 1913, we became the first partner to sponsor Scouting in the United States, we have remained strong and firm in our support of this great movement for boys and of the Oath and the Law which are at its center. To commit a boy to do his best—to do his duty to God, to his country, to his fellowmen, to true principles, and to himself—is to open avenues of vision and direction for him

which can be critically important in his life. A young man who understands and is fully committed to the great principles of the Scout Law has his feet firmly planted on a path that can lead to a happy and constructive life. He will qualify for his own self-respect, and he will very likely form wholesome relationships with others and will establish an honorable family. If he is true to Scout principles he will be helped in forming a companionship with his Heavenly Father that will strengthen all the other relationships and aspects of life. It is our understanding and belief that Scouting is still strongly centered in these duties and principles, and that there is a determination in its present leadership to strengthen them further. This being true, The Church of Jesus

Christ of Latter-day Saints affirms the continued support of Scouting and will seek to provide leadership which will help boys keep close to their families and close to the Church as they develop the qualities of citizenship and character and fitness which Scouting represents.

Again, I thank you sincerely for this award.

President Spencer W. Kimball

Bishop Victor L. Brown, the Presiding Bishop of the Church, will be our first speaker this evening.

He will be followed by Elder J. Thomas Fyans, a President of the First Quorum of the Seventy and Supervisor of the Mexico-Central America Area.

Bishop Victor L. Brown

Since I last addressed the priesthood of the Church, some very basic changes in the responsibility of the Presiding Bishopric have taken place. The First Presidency has announced that the responsibility for all youth programs rests with the Quorum of the Twelve Apostles and has given much of the temporal responsibility of the Church to the Presiding Bishopric. We as a Bishopric have enjoyed greatly our association with youth throughout the world, as well as with our associates in the Aaronic Priesthood and Young Women at headquarters. The fact that this change has taken place does not lessen our interest in or love for youth. We continue to feel that the youth of today are a royal generation with a great destiny and pray for the well-being and success of young people everywhere.

Organizational changes

We continue to serve in the Aaronic Priesthood as it pertains to the

temporal affairs of the kingdom. Within the past six weeks, I with one of my counselors have traveled to every area of the Church outside the United States and Canada presided over by a General Authority Area Supervisor. As we have become more intimately acquainted with the rapid growth of the Church in many countries, resulting in stress and strain on the temporal organization of the Church and its physical resources, we can clearly see why the Lord inspired his prophet to make the organizational changes he has in recent months.

The rock of revelation

I believe herein lies one of the most important and basic principles we should all be aware of. This lesson is taught by the Savior as recorded in Matthew 16:13-18:

"When Jesus came into the coasts of Caesarea Philippi, he asked his dis-

ciples, saying, Whom do men say that I the Son of man am?

"And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

"He saith unto them, But whom say ye that I am?

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

"And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

"And I say also unto thee, That thou art Peter, and upon this rock [the rock of revelation] I will build my church; and the gates of hell shall not prevail against it."

The priesthood we bear and the Church we belong to today are the same as in the beginning. They were restored by revelation to a prophet—Joseph Smith— and are led by a prophet today—President Spencer W. Kimball. This I know to be true. I am so grateful for this knowledge.

All of the changes that have taken place during President Kimball's ministry are the result of revelation, the same revelation the Savior referred to as the foundation stone of his church. With all my heart I, with my counselors, accept President Kimball as a prophet of God and accept his direction in all things, not only willingly but enthusiastically; and we encourage all faithful members of the Church to do likewise.

Counsel of President Lee

President Lee on several occasions gave wise counsel with respect to following the living prophet. I should like to quote from one of his Brigham Young University devotional addresses:

"Now may I make a personal reference, which I'll try to treat in such a way as to preserve the confidentiality. It involved a beautiful, young wife and

mother from a prominent family. She had gone away from her home and was now in the East. She had gone out into an area where she and her husband had taken up with those in the ghetto, and she wrote me a rather interesting letter, and I quote only a paragraph: 'Tomorrow my husband will shave off his long, full beard. Because of the request of the stake president and your direction in the *Priesthood Bulletin*, he must not have the appearance of evil or rebellion if he is to get a recommend to go to the temple. I have wept anguished tears; the faces of Moses and Jacob were bearded, and to me the wisdom and spirituality of the old prophets reflected from the face of my own spiritual husband. It was like cutting out for me a symbol of the good things my generation has learned.' Then the letter concluded with a challenge to me: 'We are prepared for clear, specific, hard-line direction as youth. Wishy-washy implications are not heard very well here. We look to you to tell it straight.'

"I don't know whether she knew just what she was asking for when she asked me to tell it straight, but these are some things I wrote to her: 'In your letter you address me as, "Dear President Lee," and in your first sentence you refer to me as the Lord's prophet. Now, in your letter you tell me that you are saddened because with the shaving off of the beard and the cutting of the hair, which, to you, made your husband appear as the prophets Moses and Jacob, he would no longer bear that resemblance. I wonder if you might not be wiser to think of following the appearance of the prophets of today. President David O. McKay had no beard or long hair; neither did President Joseph Fielding Smith; and neither does your humble servant whom you have acknowledged as the Lord's prophet.

"The inconsistency in your letter has made me reflect upon an experience that I had in the mission field when, in company with some missionaries and

the mission president, we were at Carthage Jail, where the martyrdom of the Prophet Joseph and his brother, Hyrum, took place. In that meeting there were recounted the events that led up to their martyrdom. Then the mission president made some significant comments. He said, "When the Prophet Joseph Smith died there were many who died spiritually with Joseph." Likewise there were many who died spiritually with Brigham Young, and so with others of the presidents of the Church, because they chose to follow the man who had passed on, rather than giving allegiance to his successor upon whom the mantle of leadership had been given by the Lord's appointment." "And then I asked her, 'Are you following, in looks, prophets who lived hundreds of years ago? Are you really true to your faith as a member of the Church in failing to look to those who preside in the Church today? Why is it that you want your husband to look like Moses and Jacob, rather than to look like the modern prophets to whom you are expressing allegiance? If you will give this sober thought, your tears will dry, and you'll begin to have some new thoughts.'" ("Be Loyal to the Royal Within You." *Speeches of the Year*, Provo, Utah: Brigham Young University Press, 1974, pp. 97-98.)

Elisha and Naaman

Another important lesson concerning following the direction of a living prophet can be found in 2 Kings, chapter 5. It tells of a great warrior and servant of the king of Syria whose name was Naaman. He had contracted leprosy. He was sent to the king of Israel, who later referred him to the prophet Elisha. We read in verses 9-14:

"So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

"And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

"But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper.

"Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

"And his servants came near, and spake unto him, and said, My father, if the Prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?

"Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean."

Following the living prophet

President Romney tells an interesting experience he had with regard to following the living prophet:

"One day when President Grant was living, I sat in my office across the street following a general conference. A man came over to see me, an elderly man. He was very upset about what had been said in this conference by some of the Brethren, including myself. I could tell from his speech that he came from a foreign land. After I had quieted him enough so he would listen, I said, 'Why did you come to America?'

"'I came here because a prophet of God told me to come.'

"'Who was the prophet?' I continued.

"'Wilford Woodruff.'

"'Do you believe Wilford Woodruff was a prophet of God?'

"'Yes,' said he.

"'Do you believe that his successor, President Lorenzo Snow, was a prophet of God?'

"'Yes, I do.'

"'Do you believe that President Joseph F. Smith was a prophet of God?'

"'Yes, sir.'

"Then came the 'sixty-four dollar question.' 'Do you believe that Heber J. Grant is a prophet of God?'

"His answer: 'I think he ought to keep his mouth shut about old age assistance.'"

(*Conference Report*, April 6, 1953, p. 125.)

What a great blessing it is to live in this world and have ears with which to hear the direction from a living prophet of God—direction that can bring inner peace in a time of great confusion and difficulty. I pray that each of us will listen to and follow President Kimball, who, I testify, is the mouthpiece of the

Lord to mankind today. In the name of Jesus Christ, amen.

President Spencer W. Kimball

Bishop Victor L. Brown, the Presiding Bishop of the Church, has just addressed us.

We shall now hear from Elder J. Thomas Fyans, a President of the First Quorum of the Seventy and Supervisor of the Mexico-Central America Area.

He will be followed by Elder G. Homer Durham, who was sustained this afternoon as a member of the First Quorum of the Seventy.

Elder J. Thomas Fyans

Young men, I should like to talk to you about your progress toward the eternities. One of the greatest opportunities of this life is the refining influence that comes into your soul as you make preparations to touch hearts when you are on His sacred errand as a missionary. May I suggest six things you might do:

Preparation for a mission

1. Pray fervently to your Father in heaven at least twice each day—perhaps appropriate times would be as the day begins and as it closes. This will build a close personal relationship with him. Listen to these thoughts titled, "Proof":

*If radio's slim fingers can pluck a melody
From night—and toss it over a continent
or sea;*

*If the petalled white notes of a violin
Are blown across the mountains or the
city's din;*

*If songs, like crimson roses, are culled
from thin blue air—*

*Why should mortals wonder if God hears
prayer?*

(Ethel Romig Fuller, "Proof," in *Masterpieces of Religious Verse*, ed. James Dalton Morrison, New York: Harper and Bros., 1948, p. 407.)

2. Have your own personal copies of the scriptures. Young men, will you put forth sufficient effort to secure them?

3. Let these scriptures become worn and used so they will feel as comfortable in your hands as well-worn tennis shoes do on your feet. Study them daily. You may wish to resolve to read particularly the Book of Mormon within the next year. This can be done by averaging less than two pages per day. If you were to read four pages a day, you could within the next year read the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price, and the New Testament. This would be a worthy goal to establish. But please do not settle for less than absorbing the Book of Mormon in the next year of your life.

4. Have a mission savings account. I hope this is only a suggestion to continue what you have already started.

If not, start today. This very moment set aside some amount of money, however small, as the beginning of your contribution to your mission.

5. Be active in the Church. This means attendance at Sunday School, priesthood meeting, and sacrament meeting and involvement in Scouting, seminary or institute, depending upon your age.

6. Participate in family home evening. Because of an eternal design you are a part of this very special group of spirits. Contribute in this setting; do not just receive. Through the proper use of prayer and acquaintance with the lives and experiences of the prophets in the scriptures, you will have the base from which to make a very special spiritual contribution to family home evening.

Help from fathers

Now a comment to the fathers. The attitude of the father will be the school of the son. You will want to inspire your son to respond to the call of the prophet. Here are six things you might do to prepare your son for a mission:

1. Teach him that in the humility of prayer great strength flows from heaven. Teach him the principles of prayer. You might utilize as a base the wonderful sermon President Ezra Taft Benson presented to us this afternoon.

2. Aid him in securing his own personal copies of the scriptures after he has extended every personal effort.

3. Help him create a personal study program of the scriptures so that daily there is a spiritual intake.

4. Show him the process and inspire him to have a savings program so that he will feel a personal monetary contribution and sacrifice as he consecrates his time to this very holy purpose.

5. Lead him by example into full Church activity, assuring that he takes advantage of his appropriate priesthood, Scouting, seminary, institute, and auxiliary opportunities. Teach him the

truths of faith, baptism, repentance, and the blessing of the gift of the Holy Ghost.

6. Hold family home evening regularly—that means every Monday evening—and allow him a meaningful, participative experience.

May we mention an important resource for you fathers—your home teachers?

Home teachers' contribution

Now to the home teachers. You will want to help this father accomplish this task. How might you do it? Senior home teacher, one way would be to invite your maturing young companion to study these steps under your prayerful inspiration and then assign him, at the invitation of the father, to teach these principles and procedures in the home. (Young man, you might just possibly receive this assignment.) Won't you listen in?

The assignment to the maturing young companion:

1. Testify how you have been blessed in your life by approaching your Father in heaven in prayer.

2. Take your scriptures with you on all visits to the homes assigned.

3. Quote from your scriptures and show methods of marking them for easy reference.

4. Show your savings book, or bank book, or whatever process you are using to prepare financially for your mission.

5. Express the exhilarating joy received from Church participation. Mention specific examples of times of inspiration through testimony bearing and hearing, as well as times of fun in uplifting activities enjoyed with the youth.

6. Express in that home how you are privileged to have a real growing experience in the regular family home evenings held in *your* home.

Decision a test of character

Now back to where we began: with you, my young friends—and I'm speaking to you individually. Remember the incident of that September night in 1823? Moroni counseled the Prophet Joseph three times. The next day Joseph went into the field but was too exhausted to work. His father said, "Son, go back to the house and rest." Joseph climbed through the fence, and, you'll remember, fell to the ground. For the fourth time the message was repeated. I think Joseph Smith understood that world-moving message.

Do you understand what has happened in the past few minutes? Will you imagine you've had a sleepless night and that these six missionary principles have penetrated your mind three times? You figuratively go into the field to tell your father of this experience. He counsels you to return home and meditate, ponder, internalize these thoughts. You climb through the fence and fall to the ground. And these convictions cross your mind for the fourth time: I will fill a mission, and to prepare—

1. I will pray at least twice a day.
2. I will have my personal copies of the scriptures.
3. They will become worn and used and the teachings found therein will be invited into my very being.
4. I will support myself financially to the very limit of my ability, and then I'll stretch even a little more.
5. I will attend—no—I'll really *participate* in Sunday School, Scouting,

Aaronic Priesthood, seminary and institute, and other opportunities appropriate to my age.

6. I'll be grateful for the blessings of family home evening.

Now, young man, get up from that reclining position by the fence and move! What will be the result? You will be a better missionary. When our prophet-leader, President Spencer W. Kimball, says, "Every young man on a mission," he is looking far beyond the months spent in the mission field. Upon your return you will be a better bishop and a better stake president, a better husband, a better father, and a better whatever you will be both in this life and the one to come.

As you make your decision, will you remember this? The Lord lives. Jesus is the Christ. This is His work in which we are engaged. In the final analysis, you must stand on your own decision. This decision will be a test of your character and obedience. May you be blessed to decide affirmatively and then prepare courageously and serve magnificently, I pray in the name of the Lord Jesus Christ. Amen.

President Spencer W. Kimball

Elder J. Thomas Fyans, a President of the First Quorum of the Seventy, has just spoken to us.

Elder G. Homer Durham, a new Seventy sustained today, will be our next speaker. He will be followed by Elder James M. Paramore, also one of the new Seventies sustained today.

Elder G. Homer Durham

My dear brethren of the priesthood, I would like you to know that with deep humility I accept the call to service as a member of the First Quorum of the Seventy. I pledge to the Lord, to these brethren of the General

Authorities, and to you, my life, my labors, and whatever talents I possess. And my dear wife, Eudora, joins me in this covenant. We are grateful for the love and support we feel from you, my brethren, and from our family and

loved ones. And I am grateful that her life has been spared as my companion as we embark in this great service.

The privilege of serving

Like you, I am one of those who stood up tonight as a Scout, and I am grateful I was taught that a Scout is trustworthy. Tonight I want you to know, however, that I am more concerned in the way I feel: this Scout is very reverent tonight. And I bear witness to you that there is no greater privilege, no greater joy, no greater opportunity than service to our fellowmen in the name of our Lord and Savior. I bear witness to you, my brethren of the priesthood, that the offices we are blessed to hold are of eternal worth, that they are greater in their scope than those of us who fill them, that we are challenged moment by moment to measure up in loving kindness and in intelligence and in service to the model of the Master.

I love the words of King Benjamin as we find them in Mosiah: "And behold, I tell you these things that ye may learn wisdom; that ye may learn that when ye are in the service of your fellow beings ye are only in the service of your God." (Mosiah 2:17.)

The love of God

The world needs to remember this and to know that it derives from the "love of God" which Nephi declared was "abroad in the hearts of the children of men" (1 Ne. 11:22), that all of us need to be awakened to its presence within us. And that, brethren, is part of our great mission.

Nephi said that this love of God is "the most desirable above all things," and the angel confirmed this to him in that great interview by saying, "Yea, and the most joyous, to the soul." (1 Ne. 11:23.) The world needs to know of this joy, and this is our great charge as priesthood bearers, to so strive to bless

the world. We may well begin in our own homes.

I am grateful for a home, for parents who taught me these principles, and for membership in The Church of Jesus Christ of Latter-day Saints that teaches us that such knowledge must be used in the service of others, a church that teaches the true nature and character of God, a church that charges us to develop pure love as the crowning expression of intelligence, which is the glory of God.

Validity of gospel

I would bear witness to you of the goodness of our Father. I thank him for the gift of his Beloved Son, the Lord Jesus Christ. He lives; he is real; he guides this Church today through his chosen prophet, President Spencer W. Kimball. May I humbly illustrate by an example, which I hope you will permit, how sincerely I feel the truth of this testimony of the gospel. I have to draw this example from my own experience, and I do it modestly.

In the world today are some 87,000 diplomas certifying to degrees, which many of you bear, conferred upon doctors, Ph.D.s, lawyers, engineers, masters, bachelors, associates from the various arts and sciences and the technologies. These documents contain, among others, my name, attesting to their validity. My name would not appear there unless I believed that they were valid, that these degrees were earned at ten universities and colleges in this and another state. The recipients, to my knowledge, have never questioned my humble warrant that these emanated from accredited institutions through authorized processes. I would say to these worthy people, humbly, as I say to you here, that I am even more profoundly convinced of the value of the everlasting gospel and its authenticity, and I so attest. I would hope that some of those will—when and if they ever recall my humble name on their diploma—that

they will also reflect on my testimony that God lives, that he is the loving Father of all, that the gospel of his Son Jesus Christ contains the fundamental power by which men and women, whatever their condition, may be blessed.

This gospel contains the saving principles which will help solve the ills of the world; and I testify that they are restored for this purpose by the Prophet Joseph Smith, whom I honor, and that the keys for the remission of sins and the salvation of mankind continue in the Church today under the leadership

of a true and living prophet. This I humbly witness to you and pledge my best efforts in fulfilling this call and being trustworthy in it, in the name of the Lord Jesus Christ. Amen.

President Spencer W. Kimball

We have just heard from Elder G. Homer Durham, a newly sustained member of the First Quorum of Seventy.

We will now hear from Elder James M. Paramore, also newly sustained in the First Quorum of Seventy.

Elder James M. Paramore

My brothers and sisters—yes, I am nervous, but there *are* two sisters listening tonight: my sweetheart and my mother out in Sandy. I am grateful beyond almost all power of expression to tell you what a thrill and an honor it is to be here tonight with you.

I love the prophet. Unlike most of you, I have spent four years of my life by his side, and another three years with President Benson; and I have spent every Thursday in the temple with the Council of the Twelve Apostles. I want to leave you my testimony tonight that our Heavenly Father directs this work.

Tribute to parents

I would like to pay tribute to my angel mother, who for many years prayed that a husband would become active, that he would recognize his sonship to God, and that he would accept the priesthood. As a little boy, I walked through those many years with my mother's sustaining hand at church, finally seeing my father receive a testimony by the power of the Holy Ghost. I honor him tonight, and I love him and respect him. He has been my friend, for

he has taken me into his confidence. He has taught me how to work, and how to love, and how not to be judgmental. I am grateful for my father and my mother.

Support of wife

And I am grateful for my wife. I would like to tell you a little story. I have been to three or four thousand meetings, I guess, in the last twenty-five years; and every one of those times she has sustained me—except for one. When I was off to a Sunday School meeting one night, she asked, "Will you be home early?" I said, "Yes, I'll be home at 10:30." Eleven o'clock and 11:30 came, and I wasn't home. When I finally came home, I walked up to the door to walk in as usual, and it was locked. I rang the doorbell—and no answer. So I knocked on the door, and finally she came. She said, "I'm not going to let you in."

I said, "Oh, come on."

And she said, "No, it's one time too many."

In those days we had a Nash Rambler with a front seat that made out into

a bed (but it was in the middle of winter). So I took my overcoat and went out into the car and rolled back the seat, and went to bed.

After a little while I could hear the front door open, and my wife came out to the car and asked me to come in. I told her I didn't think I would. It was so cold I finally did.

Brethren, my wife is such a wonderful woman. In all of those years, she has sustained me so much; and I would hope that as members of the priesthood, as we hold leadership roles, we will remember this little experience and remember our wives.

Gratitude for gospel

I am so grateful for the gospel of Jesus Christ. I have received a thousand witnesses in the course of my life with my missionaries and my family. I saw a daughter one night beside herself with the pain of an earache. My wife came

and said, "Jim, I think you should give your daughter a blessing." I went and gave my lovely girl a blessing; and, brethren, before I could finish the words, she was asleep.

I want you to know that my life has been and will be dedicated to the things of God, for I know He lives, and I love His work, and I love and know the principles of the gospel are true. I pledge my support to the prophet and to the Council of the Twelve Apostles, and to Brother Richards and the other presidents. I pray that it might be said of me as the apostle Paul said at the end of his days: "This one thing I do." (Phillip. 3:13.) In the name of Jesus Christ, amen.

President Spencer W. Kimball

It will now be our privilege to hear from President Marion G. Romney, second counselor in the First Presidency.

President Marion G. Romney

My brethren, I pray, and ask you to join in that prayer, that while I speak we will enjoy the Spirit of Christ. If we don't enjoy it, we won't enjoy these remarks, because my topic is "The Light of Christ." There are three phases of the light of Christ that I want to mention.

The first one is the light which enlighteneth every man that cometh into the world;

The second phase is the gift of the Holy Ghost;

And the third is the more sure word of prophecy.

The Light of Christ

In the eighty-eighth section of the Doctrine and Covenants, the Lord says,

"The light of Christ . . . proceedeth forth from the presence of God to fill the immensity of space." (Vv. 7, 12.)

In another revelation, it is written that this light, which is "the Spirit of Jesus Christ . . . giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit." (D&C 84:45-46.)

This Spirit is, no doubt, the source of one's conscience, which Webster defines as "a knowledge or feeling of right and wrong with a compulsion to do right."

Mormon was alluding to this Spirit when he wrote to his son Moroni that "every thing which inviteth and enticeth

to do good, and to love God, and to serve him, is inspired of God.

"Wherefore, take heed, my beloved brethren, that ye do not judge that which is evil to be of God, or that which is good and of God to be of the devil.

"For behold, my brethren, it is given unto you to judge, [and that gift is because the light of Christ enlighteneth every man that cometh into the world], that ye may know good from evil; and the way to judge is as plain, that ye may know with a perfect knowledge, as the daylight is from the dark night.

"For behold, the Spirit of Christ is given to every man, that he may know good from evil." (Moro. 7:13-16.)

President Joseph F. Smith says that this Spirit of Christ "strives with . . . men, and will continue to strive with them [if they will resist the enticings of Satan], until it brings them to a knowledge of the truth and the possession of the greater light and testimony of the Holy Ghost." (*Gospel Doctrine*, Deseret Book Co., 1973, pp. 67-68.)

Gift of the Holy Ghost

Now, this statement of President Smith's brings us to a consideration of the second phase of our subject: the gift of the Holy Ghost.

The Holy Ghost is a person, a spirit, the third member of the Godhead. He is a messenger and a witness of the Father and the Son. He brings to men testimony, witness, and knowledge of God the Father, Jesus Christ His Son, and the truths of the gospel. He vitalizes truth in the hearts and souls of men.

"There is a difference," said the Prophet Joseph Smith, "between the Holy Ghost and the gift of the Holy Ghost. Cornelius received the Holy Ghost before he was baptized, which was the convincing power of God unto him of the truth of the Gospel, but he could not receive the gift of the Holy Ghost until after he was baptized. Had

he not [been baptized], the Holy Ghost which convinced him of the truth of God, would have left him." (*Teachings of the Prophet Joseph Smith*, p. 199.) That's not my statement; that's the statement of the Prophet Joseph Smith. But I know it's true.

The gift of the Holy Ghost confers upon one, as long as he is worthy, the right to receive light and truth.

Obtaining the gift of the Holy Ghost is preceded by faith, repentance, and baptism. Retaining the spirit, power, and guidance of the Holy Ghost requires a righteous life—a dedicated effort to constantly comply with the laws and ordinances of the gospel.

Member of the Godhead

The Holy Ghost is, as we have said, the third member of the Godhead. Of Him the Prophet Joseph said:

"The Holy Ghost has not a body of flesh and bones [as we know that God and Jesus Christ have], but is a personage of Spirit." (D&C 130:22.)

The Holy Ghost is the great witness of, the messenger for, and testifier of the Father and the Son. The Savior, speaking of Him as the "Spirit of truth," said:

"When he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

"He shall glorify me: for he shall receive of mine, and shall shew it unto you." (John 16:13-14.)

By the witness and power of the Holy Ghost we receive personal testimonies of the truths of the gospel, including knowledge of God the Father and His beloved Son, Jesus Christ, our Savior and Redeemer.

Notwithstanding the availability of the gifts of the Holy Ghost, there are many people who live within reach of them who fail to see them. Concerning such tragedy, the Lord said:

"Behold, I am Jesus Christ, the Son

of God. I am the same that came unto mine own, and mine own received me not. I am the light which shineth in darkness, and the darkness comprehendeth it not." (D&C 6:21.)

Comprehending the light

All three of the synoptic Gospel writers record the following classic illustration of the difficulty one in darkness has in comprehending the light. Matthew's version reads:

"When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

"And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets." (Matt. 16:13-14.)

Now, the people who expressed these opinions were Christ's contemporaries. Their conclusions evidenced the fact that they knew something about His mighty works. No doubt they were aware of His claim that He was the Son of God. Their minds, however, were opaque to the light of His true identity. Although the light was shining brightly about them, they "comprehended it not."

Having heard their answer as to who men said He was, Jesus directed to His disciples the question, "But whom say ye that I am?" (Matt. 16:15.)

Then Peter, speaking for himself and presumptively for the others, answered, "Thou art the Christ, the Son of the living God." (Matt. 16:16.) In this declaration, Peter evidenced the fact that he and his fellow disciples did comprehend the light shining in the world of spiritual darkness around them.

In His response to Peter's answer, Jesus declared a truth understood only by those who comprehend the light by and through the gift and power of the Holy Ghost, for Jesus' answer was:

"Flesh and blood hath not revealed it unto thee," He said, "but my Father

which is in heaven, . . . and upon this rock"—meaning, upon the rock of revelation, which comes by means of the Holy Ghost—"I will build my church; and the gates of hell shall not prevail against it." (Matt. 16:17-18.)

How difficult it is to get one in darkness to comprehend the light or to believe that there is such light is illustrated by John's account of the interview between Jesus and Nicodemus.

"There was," says John, "a man of the Pharisees, named Nicodemus, a ruler of the Jews:

"[Who] came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

"Jesus answered and said . . . Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

"Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:1-5; see also 3:6-10.)

One is born again by actually receiving and experiencing the light and power inherent in the gift of the Holy Ghost.

"More sure word of prophecy"

Now, concerning the third phase of our theme, "the more sure word of prophecy" (D&C 131:5), which is obtained by making one's "calling and election sure" (2 Pet. 1:10), the Prophet Joseph said:

"After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost, (by the laying on of hands) . . . then let him continue to humble himself before God, hungering and thirsting after righteousness, and

living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling and his election made sure, then it will be his privilege to receive the other Comforter, which the Lord hath promised the Saints, as is recorded in the testimony of St. John." (*Teachings of the Prophet Joseph Smith*, p. 150.)

In the eighty-eighth section of the Doctrine and Covenants is recorded a revelation in which the Lord, addressing some of the early Saints in Ohio, said:

"I now send upon you another Comforter, even upon you my friends, that it may abide in your hearts, even the Holy Spirit of promise; which other Comforter is the same that I promised unto my disciples, as is recorded in the testimony of John.

"This Comforter is the promise which I give unto you of eternal life, even the glory of the celestial kingdom." (D&C 88:3-4.)

I should think that all faithful Latter-day Saints "would want that more sure word of prophecy, that they were sealed in the heavens and had the promise of eternal life in the kingdom of God." (*History of the Church of Jesus Christ of Latter-day Saints*, 5:388.)

Anchor to men's souls

As I read the sacred records, I find recorded experiences of men in all dispensations who have had this more sure anchor to their souls, this peace in their hearts.

Lehi's grandson Enos so hungered after righteousness that he cried unto the Lord until "there came a voice unto [him], saying: Enos, thy sins are forgiven thee, and thou shalt be blessed." (Enos 5.) Years later Enos revealed the nature of this promised blessing when he wrote:

"I soon go to the place of my rest, which is with my Redeemer; for I know that in him I shall rest. And I rejoice in the day when my mortal shall put on immortality, and shall stand before him; then shall I see his face with pleasure, and he will say unto me: Come unto me, ye blessed, there is a place prepared for you in the mansions of my Father." (Enos 27.)

To Alma the Lord said, "Thou art my servant; and I covenant with thee that thou shalt have eternal life." (Mosiah 26:20.)

To His twelve Nephite disciples, the Master said:

"What is it that ye desire of me, after that I am gone to the Father?

"And they all spake, save it were three, saying: We desire that after we have lived unto the age of man, that our ministry, wherein thou hast called us, may have an end, that we may speedily come unto thee in thy kingdom.

"And he said unto them: Blessed are ye because ye desired this thing of me; therefore, after that ye are seventy and two years old ye shall come unto me in my kingdom; and with me ye shall find rest." (3 Ne. 28:1-3.)

As Moroni labored in solitude abridging the Jaredite record, he received from the Lord this comforting assurance:

"Thou hast been faithful; wherefore, thy garments shall be made clean. And because thou hast seen thy weakness thou shalt be made strong, even unto the sitting down in the place which I have prepared in the mansions of my Father." (Eth. 12:37.)

Paul, in his second epistle to Timothy, wrote:

"I am now ready to be offered, and the time of my departure is at hand.

"I have fought a good fight, I have finished my course, I have kept the faith:

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." (2 Tim. 4:6-8.)

Assurances in our day

In this dispensation many have received like assurances. In the spring of 1839, while the Prophet Joseph and his associates were languishing in Liberty Jail, Heber C. Kimball, our president's grandfather, labored against great odds caring for the Saints and striving to free the brethren who were in jail. On the sixth of April he wrote:

"My family having been gone about two months, during which time I heard nothing from them; our brethren being in prison; death and destruction following us everywhere we went; I felt very sorrowful and lonely. The following words came to mind, and the Spirit said unto me, 'write,' which I did by taking a piece of paper and writing on my knee as follows: . . .

"Verily I say unto my servant Heber, thou art my son, in whom I am well pleased; for thou art careful to hearken to my words, and not transgress my law, nor rebel against my servant Joseph Smith, for thou hast a respect to the words of mine anointed, even from the least to the greatest of them; *therefore*"—listen to this—"thy name is written in heaven, no more to be blotted out for ever." (Orson F. Whitney, *Life of Heber C. Kimball*, Bookcraft, 1975, p. 241; italics added.)

To the Prophet Joseph Smith the Lord said:

"I am the Lord thy God, and will be with thee even unto the end of the world, and through all eternity; *for verily I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father.*" (D&C 132:49; italics added.)

Witness of truths

Now my beloved brethren, by way of summary and conclusion, I bear witness to the verity of these great truths. I know that the Spirit of Christ enlighten-

eth "every man that cometh into the world; and [that] the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit." (D&C 84:46.)

I know that everyone who, following the whisperings of the Spirit, develops faith, is baptized, and receives the Holy Ghost through the laying on of hands by those having authority, may, by compliance with the teachings of the gospel, receive the gifts and the power of the Holy Ghost.

And I bear further witness that every such person who, having come this far, will follow the Prophet's admonition to "continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God" (*Teachings of the Prophet Joseph Smith*, p. 150), may obtain the more sure word of prophecy.

That the Lord will bless all of us priesthood bearers that we will so understand these great truths, that in the end we shall, by making our calling and election sure, enjoy the full light of Christ, I humbly pray, in the name of Jesus Christ, our Redeemer. Amen.

President Spencer W. Kimball

President Marion G. Romney of the First Presidency has just spoken to us.

Brother Donald Ripplinger will now direct the choir and congregation in singing one verse of "Israel, Israel, God Is Calling."

The congregation sang "Israel, Israel, God Is Calling."

President Spencer W. Kimball

It will now be our privilege to hear from President Nathan Eldon Tanner, first counselor in the First Presidency.

President N. Eldon Tanner

For the past few years I have been associated with an organization known as the National Conference of Christians and Jews. This is a national organization with councils in cities all across the country, manned by local officers and committees. In Salt Lake City, a Catholic, a Protestant, a Jew, and a Mormon all work together as co-chairmen in the interest of promoting fellowship and brotherhood. And I have thought what a wonderful thing it would be to extend this kind of fellowship to all religions and people throughout the world.

Promotion of Brotherhood

The president of this organization, Dr. David Hyatt, has stated:

"Brotherhood—the respect for the dignity and worth of another human being—must become a part of our conscious activities, not just philosophical rhetoric or afterthought. . . .

"Brotherhood is democracy at work! It is giving to others the rights and respect we want for ourselves. It can be that simple and that profound!" ("We Need You to Combat Intergroup Bigotry and Prejudice," NCCJ pamphlet, December 1974, p. 3.)

As I have observed the members of this organization and have studied their aims and ideals, I have been impressed with what I have seen them accomplish by people working together in harmony and in unity to achieve their purposes. And I thought of other groups working for brotherhood or sisterhood, or to promote other causes or projects, and my mind always came back to the organization of the priesthood of God, which is the greatest and most important brotherhood association in all the world. How fortunate we are to be members of it!

But, as I seem to be always reminding us, with that membership comes great responsibility and great op-

portunity. It is not enough for us to be members, and to be satisfied with the numbers we have in our respective quorums. We want to reach out and embrace all the world in our brotherhood, which is the only organization designed to bring them the greatest gift they could receive—eternal life!

The members of the Church are in a very unique position because they know and understand that all human beings are literally the spirit children of God, and that the family unit is eternal and can enjoy eternal progression, which should be the goal of all. Because we know that God is our Father, we refer to one another as brothers and sisters, just as children in families do, and we enjoy a true feeling of brotherhood.

Reason for the Church

Some people ask the reason for an organized church. They feel they can work out their salvation alone, and that there is no need to attend church meetings or fill other requirements as long as they are honest and honorable and do good to their fellowmen. But the Lord has given us instructions that we should belong to a church; and this, his church, has the same organization that Jesus Christ himself established while he was on the earth. We have many explicit declarations from the Lord that make this clear, and also that we need to encourage and help one another.

He said: "And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day." (D&C 59:9.)

Another: "It is expedient that the church meet together often to partake of bread and wine in the remembrance of the Lord Jesus." (D&C 20:75.)

Further, he said: "And I give unto you a commandment that you shall

teach one another the doctrine of the kingdom." (D&C 88:77.)

And he admonished: "When thou art converted, strengthen thy brethren." (Luke 22:32.)

God's plan

All of these instructions are to help us enjoy life here and prepare ourselves to go back into the presence of our Heavenly Father. For this purpose the earth was created, and we find a scriptural account setting forth God's plan for us:

"We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them." (Abr. 3:24-25.)

To accomplish God's purposes and to prove ourselves, it is necessary that we work within his church and under the direction of his authorized servants. We need the strength that comes from association with others who are seeking the same goals.

Growing together

To illustrate this I should like to repeat a story related by Henry D. Taylor a few years ago in a talk which he gave at conference and which he entitled "Man Does Not Stand Alone."

"A boy was extended an invitation to visit his uncle who was a lumberjack up in the Northwest. . . [As he arrived] his uncle met him at the depot, and as the two pursued their way to the lumber camp, the boy was impressed by the enormous size of the trees on every hand. There was a gigantic tree which he observed standing all alone on the top of a small hill. The boy, full of awe, called out excitedly, 'Uncle George, look at that big tree! It will make a lot of good lumber, won't it?'

"Uncle George slowly shook his

head, then replied, 'No, son, that tree will not make a lot of good lumber. It might make a lot of lumber but not a lot of good lumber. When a tree grows off by itself, too many branches grow on it. Those branches produce knots when the tree is cut into lumber. The best lumber comes from trees that grow together in groves. The trees also grow taller and straighter when they grow together.'"

Then Brother Taylor made this observation: "It is so with people. We become better individuals, more useful timber when we grow together rather than alone." (*Conference Report*, April 1965, pp. 54-55.)

Men in step

Elder Sterling W. Sill, in an article entitled "Men in Step," wrote:

"The greatest invention of all time is said to have taken place 2500 years ago at Platea when an obscure Greek perfected the process of marching men in step. When it was found that the efforts of a large group of people having different motives and different personalities could be organized and coordinated to function as one, that day civilization began." ("Insights & Perspectives," March 1977, from *Leadership*, Bookcraft, 1958, 1:222-29.)

I might say that the day all priesthood holders of the Church are in step to march as the army of God in doing our duty, helping one another, looking after the Church, fellowshiping all mankind, then we will be accomplishing God's purposes and doing what he intended for us to do when he established his church.

Assisting the needy

The Church has established the welfare program through which we can work in an organized way to assist those who are in need. Men and women spend countless hours working together in welfare projects, which will be stocked against the time of need

therefor by persons other than themselves. What a great feeling it is to realize that all throughout the Church we have facilities for producing and dispensing commodities which have been placed in storehouses ready to be distributed to the needy among us.

This is true brotherhood in action—to labor or support financially programs which are for persons one may never see or hear about. It is easy to do things for our own families and loved ones, but to give of our substance for the stranger who is in need is the real test of our charity and love for our fellowmen.

Temple work

Another area where we work for the benefit and blessing of some we do not know is in the field of our temple and genealogical work. We perform thousands and thousands of ordinances for those who have died without having had opportunity to do for themselves those things which are necessary for their advancement in the kingdom of heaven.

In both these areas of our Church activity it is inspirational to see groups of men and women working side by side in good fellowship to accomplish something for somebody else. These projects strengthen personal relations between those who are working together and build testimonies of the truthfulness of a gospel which teaches that we are our brother's keepers and that "inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.)

Help of inactive brethren

Sometimes we can get our inactive brethren to assist in such projects; and when they catch the spirit of the work, they will want to continue their association with their brethren in quorum meetings. President David O. McKay once said:

"There are many ways in which we can get these indifferent elders together without inviting them to do things which are difficult. Some of them do not like to pray. They hesitate about standing in public to preach, and some of them would rather go fishing or playing golf on Sunday than attend meeting. But, not one of those indifferent elders will refuse an invitation, for example, to come to a funeral of one of the townsfolk, or one of their members, or of one of their members' wives, and if you will come as a quorum and sit together as a quorum, there is one means of fellowship. Our High Priests are doing it more than Seventies or Elders.

"I have attended a number of funerals where I have seen reserved seats for High Priests, in paying respect to a departed brother. There is group fellowship." (*Conference Report*, October 1951, p. 179.)

Brotherhood and service

In this same train of thought, President McKay said on another occasion, addressing the members of the priesthood:

"Fellow presiding officers in missions, stakes, wards, and quorums, *make your quorums more effective in regard to brotherhood and service.* The quorums are units which should effectively hold the priesthood in sacred bonds and in helpfulness.

"I refer particularly to the senior members of the Aaronic Priesthood—you businessmen, successful in the business world; you professional men who have devoted your time to the success of your vocations and are successful and are leading men in civic and political affairs—get together more closely in your quorum . . . and help one another. If one of your number be sick, two or three of you get together and call on him. . . .

"You elders perhaps have one of your number sick, and his crop needs harvesting. Get together and harvest it.

One of your members has a son on a mission, and his funds are getting low. Just ask if you can be of help to him. Your thoughtfulness he will never forget. Such acts as these are what the Savior had in mind when he said, 'Inasmuch as ye do it unto the least of these my brethren, ye do it unto me.' (See Matt. 25:40.)" (*Conference Report*, October 1955, p. 129.)

Service of missionaries

In order to extend this brotherhood to all the world, we send out thousands of missionaries in keeping with the Savior's injunction to "go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." (Matt. 28:19-20.)

It is always interesting to hear the returned missionaries, no matter where they have labored, say they served in the greatest mission in the world. This is because they have caught the spirit of missionary work and become persuaded that all men are brothers and children of God. As they teach the gospel, they learn to replace with love any prejudice they might have felt for the people among whom they labor. It is remarkable what the Spirit of the Lord can do for us.

We pray every day that governments of countries which are now closed to our missionaries will open their gates to make it possible for us to teach them the gospel, which alone will bring full understanding of the fatherhood of God and the brotherhood of man. We want to explain how they can return to live with God, their Father, and be reunited with their families, and eventually live eternally as one great family.

Love for humanity

Though we are accused of prejudice, there is no people any place in the world with greater love for, and interest in, humanity than the Latter-day Saints. We express this feeling of brotherhood through the principles we teach and the work we do. We have mentioned temple work for the dead, our welfare services, and the great missionary program. We also express our concern and interest in our fellows through the home teachers of the priesthood organizations and the visiting teachers of the Relief Society. Where these visits are made as they should be, members of the Church should feel that they are fellowshipped into a great brotherhood or sisterhood.

Welcome extended

I relate two experiences to demonstrate what I mean. A man in one of our organizations was transferred to New York City to direct the work of one of our radio stations. He had never been to New York before, but he located one of our chapels and attended church the first Sunday he was there. He was welcomed into the priesthood quorum as a brother, and his wife and children were similarly welcomed and were soon right at home.

In contrast, at the same time another young man whom he knew was sent by his company to operate another station. Though he was a member of a church with many times the membership of the LDS church, he found it most difficult to feel at home and soon asked for a transfer back to his original station. It might have been his fault, or it might have been the fault of his church. However, in our Church if the individual and the quorum are functioning as they should, all Church members should feel happy, wanted, and accepted wherever they go.

Priesthood in action

Another experience was related to me recently by one of our priesthood holders. This is what he said:

"I, with my wife and teenage son and daughter, had a very serious car accident. My wife, daughter, and son escaped without any serious injury. The car was totaled. As I was pulled out of the wreck, I was in a state of shock, paralyzed, and semiconscious. The wreckers could not figure out how we came out alive.

"As people came to the scene of the accident, one man ordered them not to move me for fear of causing paralysis. He was the first man on the scene, and as he examined me he found that I was wearing temple garments. He was a Mormon. After seeing me safely in the ambulance and on the way to the next town, he alerted the bishopric; and as I arrived at the hospital the brethren were there to administer to me. The attending physician at the hospital was a stake president.

"For the next week I was on the critical list, and a member of the bishopric insisted that my wife and family stay at his home, taking meals and shelter there. After three or four days my wife and family returned home to Phoenix, and the members of the ward rallied around my family to help wherever they could. One good brother offered the use of his private plane or motor home to bring me back home. We used the motor home, which made it possible for them to slide the stretcher into it.

"When I arrived home there were many friends there to greet me, and my dear friend and member of my priesthood quorum who is a fine physician took care of me. We cannot express our gratitude to those who offered assistance in so many ways, but most definitely we witnessed there the priesthood in action and always will be grateful to be members of The Church of

Jesus Christ of Latter-day Saints where such brotherhood is fostered."

A marvelous blessing

President Stephen L. Richards, a former counselor in the First Presidency, said:

"I have reached the conclusion in my own mind that no man, however great his intellectual attainments, however vast and far-reaching his service may be, arrives at the full measure of his sonship and the manhood the Lord intended him to have, without the investiture of the Holy Priesthood, and with that appreciation, my brethren, I have given thanks to the Lord all my life for this marvelous blessing which has come to me—a blessing that some of my progenitors had, and a blessing which more than any other heritage I want my sons and my grandsons and my great-grandsons to enjoy." (*Conference Report*, October 1955, p. 88.)

Well, brethren, I have tried to help us all to further understand our duty, that it might be truly said of us, "Well done, thou good and faithful servant." (Matt. 25:21.) May we assist our prophet, President Spencer W. Kimball, in accomplishing his great desires for the benefit and blessing of all mankind. His primary and most worthy goals are to take the gospel to every nation, kindred, tongue, and people, and to build temples wherein the work can be done to seal on earth and in heaven those blessings reserved for the faithful righteous.

May we strive with all our hearts, minds, and strength to do what the Lord would have us do in preparation for his second coming. I fully believe that when he comes he will call on the faithful brethren who hold his priesthood in preference to any others to assist him in the consummation of his glorious work. I know he lives, that he will come again; and it is my earnest prayer that we will be worthy to meet him and assist him. In the name of Jesus Christ, amen.

President Spencer W. Kimball

President Brigham Young, the second president of this dispensation, said: "It is supposed by this people that we have all the ordinances in our possession for life and salvation, and exaltation, and that we are administering in those ordinances. This is not the case. We are in possession of all the ordinances that can be administered in the flesh; but there are other ordinances and administrations that must be administered beyond this world. I know you would like to ask what they are. I will mention one. We have not, neither can we receive here, the ordinance and the keys of resurrection." (*Journal of Discourses*, 15:137.)

The keys of the resurrection

Do we have the keys of resurrection? Could you return to the earth as ones who would never again die your own parents, your grandparents, your ancestors? I buried my mother when I was eleven, my father when I was in my early twenties. I have missed my parents much. If I had the power of resurrection as did the Savior of the world, I would have been tempted to try to have kept them longer. I have been called to speak in numerous funerals for people whom I have known, people whom I have loved, and people whom I have served and helped in a limited way. We do not know of anyone who can resurrect the dead as did Jesus the Christ when he came back to mortality.

"[The keys] will be given to those who have passed off this stage of action and have received their bodies again. . . . They will be ordained, by those who hold the keys of the resurrection, to go forth and resurrect the Saints, just as we receive the ordinance of baptism then receive the keys of authority to baptize others for the remission of their sins. This is one of the ordinances we can not receive here [on the earth], and there are many more." (*JD*, 15:137.)

We remember when the Lord Jesus was in the hinder part of the ship and was sleeping on a pillow, and his disciples awakened him and said unto him, "Master, carest thou not that we perish?"

"And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. . . .

"And they . . . said [to themselves], What manner of man is this, that even the wind and the sea obey him?" (*Mark* 4:38-39, 41.)

Man's power limited

Perhaps there is something else that we will learn as we perfect our bodies and our spirits in the times to come. You and I—what helpless creatures we are! Such limited power we have, and how little can we control the winds and the waves and the storms! Remember the numerous scriptures which, concentrated in a single line, were said by a former prophet, Lorenzo Snow: "As man is, God once was; and as God is, man may become." This is a power available to us as we reach perfection and receive the experience and power to create, to organize, to control native elements. How limited we are now! We have no power to force the grass to grow, the plants to emerge, the seeds to develop.

"We have no such ordinance here," said Brigham Young. "We organize according to men in the flesh. By combining the elements and planting the seed, we cause vegetables, trees, grains, etc. to come forth." But we do not give them life. "We are organizing a kingdom here according to the pattern that the Lord has given for people in the flesh, but not for those who have received the resurrection, although it is a similitude." (*JD*, 15:137.)

Millions of us have contributed toward the creation and the development of a spirit, but "the germ of this,

God has placed within us. And when our spirits receive our bodies, and through our faithfulness we are worthy to be crowned, we will then receive authority to produce both spirit and body. But these keys we cannot receive in the flesh." (*JD*, 15:137.) Again, the powers of heavens.

Vision of God's creations

Here is another man, Abraham, a mortal creature and the ancestor of Moses, who "talked with the Lord, face to face, as one man talketh with another." (*Abr*. 3:11.)

The Lord said: "My son, my son, . . . I will show you all these. . . . I saw those things which his hands had made . . . they multiplied before mine eyes, and I could not see the end thereof." (*Abr*. 3:12.)

The Lord showed Abraham the constellations, the worlds as numerous as the sands of the sea; and the Lord said, "Abraham, I show these things unto thee before ye go into Egypt, that ye may declare all these words." (*Abr*. 3:15.) And then came a succession of planets and worlds which had no end.

The Lord had sent his angel to deliver Abraham from the hands of an assassin who would have taken his life on the altar. The Lord would show him the things which he did not know, "for," said he, "I rule in the heavens above, and in the earth beneath, in all wisdom and prudence, over all the intelligences thine eyes have seen from the beginning; I came down in the beginning in the midst of all the intelligences thou hast seen." (*Abr*. 3:21.)

Intelligences organized

And then he opens a new world to the prophet Abraham. The Lord had shown to Abraham "the intelligences that were organized before the world was [created]; and among all these there were many of the noble and great ones;

"And God saw these souls that they

were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born.

"And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell."

And then he continued with these promises: "And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

"And they who keep their first estate [that is, their spiritual life] shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate [and that is the mortal life] shall have glory added upon their heads for ever and ever" (*Abr*. 3:22-26)—if they keep their estate; if they keep the commandments; if they do all things whatsoever the Lord God has commanded them.

Limitations in mortality

God has created these intelligences, given to them spirit bodies, and given them instructions and training. Then he proceeded to create a world for them and sent them as spirits to obtain a mortal body, for which he made preparations. And when they were upon the earth, he gave them instructions on how to go about developing and conducting their lives to make them perfect, so they could return to their Father in heaven after their transitions. Then came the periods of time when souls were placed upon the earth and born to parents who were permitted to furnish the bodies. But no parent has ever yet on this earth been

the parent of a spirit, because we are so far yet from perfection. Remember what was said a while ago, that "As man is, God once was; and as God is, man may become."—with the definite understanding that they could return to become like God and go forward in their great development and progress.

Could you produce a spirit? Has anyone whom you know ever produced a spirit? This is a power not given to mortal man. There is much for us to learn.

"We have not the power in the flesh to create and bring forth or produce a spirit [with all the vaunted knowledge of the experts in the world, this has not been given to man]; but we have the power to produce [with the help of God] a temporal body [for our children]. The germ of this, God has placed within us. . . . Herein, brethren, you can perceive that we have not finished, and cannot finish our work, while we live here [on the earth], no more than Jesus did while he was in the flesh." (JD, 15:137.)

Could we mention one more thing? While we are in the mortal body we cannot "fashion kingdoms [or] organize matter, for [that is] beyond our capacity and calling, beyond this world. In the resurrection, men who have been faithful and diligent in all things in the flesh, [who] have kept their first and second estate, and [are] worthy to be crowned Gods, even the sons of God, will be ordained to organize matter. How much matter do you suppose there is between here and some of the fixed stars which we can see? Enough to frame many, very many millions of such earths as this, yet it is now so diffused, clear and pure, that we look through it and behold the stars. Yet the matter is there. Can you form any conception of this? Can you form any idea of the minuteness of matter?" (JD, 15:137.)

Can you realize even slightly how relatively little we know? As Paul said, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath pre-

pared for them that love him." (1 Cor. 2:9.)

Perfecting our lives

We talk about the gospel in its fullness; yet we realize that a large part is still available to us as we prepare, as we perfect, and as we become more like our God. In the Doctrine and Covenants we read of Abraham, who has already attained godhood. He has received many powers, undoubtedly, that we would like to have and will eventually get if we continue faithful and perfect our lives.

Let me conclude with this thought, the song "O My Father":

*O my Father, thou that dwellest
In the high and glorious place,
When shall I regain thy presence,
And again behold thy face?
In thy holy habitation,
Did my spirit once reside?
In my first primeval childhood,
Was I nurtured near thy side?*

*For a wise and glorious purpose
Thou hast placed me here on earth,
And withheld the recollection
Of my former friends and birth,
Yet oftentimes a secret something
Whispered, "You're a stranger here;"
And I felt that I had wandered
From a more exalted sphere.*

*I had learned to call thee Father,
Through thy Spirit from on high;
But until the key of knowledge
Was restored, I knew not why
In the heavens are parents single?
No; the thought makes reason stare!
Truth is reason, truth eternal
Tells me I've a mother there.*

*When I leave this frail existence,
When I lay this mortal by,
Father, Mother, may I meet you
In your royal courts on high?
Then, at length, when I've completed
All you sent me forth to do,
With your mutual approbation
Let me come and dwell with you.*
(Hymns, no. 139.)

My brothers and sisters, God bless you as we carry forward our lives toward perfection so that we may attain and receive the blessings that we are promised, that we may reach godhood eventually and have the blessings appertaining thereto.

I ask the Lord to bless us as we go to our homes, as we train our children, as we teach them the truths of the everlasting gospel; that they too may arrange their lives early so that they may point them toward that perfection which the Lord will recognize in the eternities. I ask these blessings, leaving our blessings upon you, with the testimony that this is the truth, that God lives, and that Jesus is the Christ. You know it and I know it, and our lives should show it in all of our activities. I bear this testimony to you in the name of Jesus Christ. Amen.

President Spencer W. Kimball

We have just received telegrams from the far-away reaches of the world, Australia, New Zealand, and elsewhere, saying that they are receiving these messages here tonight and they have been so grateful for them.

Sessions of the conference tomorrow will be broadcast to a large audience in many parts of the United States and Canada over the many television and radio stations cooperating to provide extensive coverage of this conference.

Over seventy radio stations will broadcast conference tomorrow morn-

ing (Sunday) in major cities of Mexico and Central America, and by satellite transmission in Australia, the Philippines and countries of South America, to a potential Latin American audience of probably seventy-five million people.

The Nationwide CBS Radio Tabernacle Choir Broadcast will be from 9:30 to 10:00 tomorrow morning. Those desiring to attend must be in their seats before 9:15 A.M.

In leaving this great Priesthood Meeting tonight, we remind you, as we always do, to obey traffic rules, to use caution, and always to be courteous in driving.

The beautiful music for this Priesthood Session has been furnished by the Combined Men's Choir from the Tabernacle Choir and the Mormon Youth Chorus. We are grateful to you men for your beautiful music and express sincere thanks for the service you have rendered here tonight.

Under the direction of Donald Ripplinger, the Choir will close this meeting with the song, "Oh Say, What Is Truth?" following which Elder Neal A. Maxwell, a president of the First Quorum of the Seventy, will offer the benediction.

The Combined Men's Choir sang "Oh Say, What Is Truth?"

The closing prayer was offered by Elder Neal A. Maxwell, a president of the First Quorum of the Seventy.

The conference was adjourned until Sunday morning at 10 o'clock.

SECOND DAY MORNING MEETING

FOURTH SESSION

The Fourth Session of the General Conference commenced at 10:00 A.M.

on Sunday, April 3, 1977, with President Spencer W. Kimball presiding and conducting.

Music was provided by the

Tabernacle Choir under the direction of Brothers Jerold Ottley and Donald H. Ripplinger, with Alexander Schreiner at the organ.

Prior to the beginning of the session, the Tabernacle Choir sang the hymn, "Hail to the Brightness of Zion's Glad Morning," without announcement.

President Kimball then made the following remarks:

President Spencer W. Kimball

We extend a cordial welcome to all present this morning in the historic Tabernacle on Temple Square in this Fourth Session of the 147th Annual Conference of The Church of Jesus Christ of Latter-day Saints. We also acknowledge those who are seated in the overflow congregations in the Assembly Hall and Salt Palace and those tuned to this conference by radio and television.

Elder M. Russell Ballard, Jr., and John H. Groberg preside in the Assembly Hall, and Elders Rex D. Pinegar and Vaughn J. Featherstone preside in the Salt Palace.

We acknowledge the presence this morning of government, education, and civic leaders and officers and members of the Church from many lands who

have assembled to worship and to counsel together in this conference.

The Tabernacle Choir, which opened these services singing, "Hail to the Brightness of Zion's Glad Morning," is providing the music for this session. Under the direction of Jerold Ottley with Alexander Schreiner at the organ, the Choir will now sing, "O Lord, I Would Hear Thy Word," following which Elder Adney Y. Komatsu of the First Quorum of the Seventy, who is Supervisor of the Japan-Korea Area, will offer the invocation.

"O Lord, I Would Hear Thy Word," was rendered by the Tabernacle Choir.

Elder Adney Y. Komatsu of the First Quorum of the Seventy and Supervisor of the Japan-Korea Area offered the invocation.

The Choir sang without announcement: "Come, Sing To the Lord."

President Spencer W. Kimball

The Tabernacle Choir has sung, "Come, Sing to the Lord."

It will now be our privilege to hear from President Marion G. Romney, Second Counselor in the First Presidency of the Church.

President Marion G. Romney

The theme I have chosen for these remarks I have taken from a jingle we used to sing in the army back in 1918 when things looked gloomy. It began:

There's a silver lining
Through the dark clouds shining.

(Lena Guilbert Ford.)

This I have done because although there is presently a widespread foreboding of difficult times ahead, I am persuaded that there is "a silver lining" to our predicament and that "behind the dim unknown, Standeth God within the shadow, keeping watch above his own." ("The Present Crisis," James Russell Lowell.)

World situation

Typical of the widespread concern is the statement made some time ago by the Secretary-General of the United Nations:

"I do not wish to conceal," he said, "my profound concern about the situation which now prevails in the world, a concern which I know to be shared by responsible people everywhere. There is an almost universal sense of apprehension about where the tumultuous developments of our time may take us, a sense of deep anxiety at phenomena which we do not fully understand, let alone control. In all the speculation, much of it depressing, about the shape of the future, there recurs a note of helplessness and fatalism which I find deeply disturbing. This is not a new phenomenon. Dire prophecies have often before been the symptoms of periods of transition and change in human society. What *is* new is the scope and scale of the problems which give rise to these apprehensions. . . .

"Today the civilization which is facing such a challenge is *not* just one small part of mankind—it is mankind as a whole." (Kurt Waldheim, address, August 30, 1974; italics added.)

The Lord warns of disaster

Another ominous reminder of the gathering gloom is found in a recent press release concerning a new book titled *The End of Affluence* which "pictures humanity on the edge of an abyss of scarcity that appears bottomless." (Mr. and Mrs. Paul Erlich, Stanford University News Service, December 17, 1974.)

These forecasts are discomfiting. They come as no surprise, however, to Latter-day Saints, because we know that nearly a hundred and fifty years ago the Lord said that the conduct of the inhabitants of the earth, unless reformed, would bring disaster. He diagnosed its cause, predicted its coming, and pre-

scribed the means by which it can be avoided.

The inhabitants of the earth, He said—explaining the cause of the impending disaster—"have strayed from mine ordinances, and have broken mine everlasting covenant;

"They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God. . . .

"Wherefore," He continued, "I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments;

"And also gave commandments to others, that they should proclaim these things unto the world." (D&C 1:15-18.)

Directions and warnings

The Lord is here referring to communications which had taken place between Him and Joseph Smith during the previous eleven years, which began with a personal appearance of God the Father and Jesus Christ, His Son, to Joseph Smith. In these communications—revelations, they were—God had declared that the spirits of all men are His literal offspring; He explained that the earth was created at His instance to be the dwelling place upon which we, His spirit sons and daughters, were to be proven to see if we would do what He, our Father and God, commands us.

He knew from widespread experience how we would have to conduct ourselves in order to avoid the calamities which have repeatedly vexed and devastated the inhabitants of the earth.

So knowing, He instructed the first generation of men, beginning with Adam, and He has instructed every succeeding generation on how to live in order to persist and prosper. He has told them that if they would follow His directions, they would be blessed and

flourish upon the earth. At the same time He has warned that if they persisted in disregarding His directions, they would bring upon themselves calamities and disaster.

These directions and warnings have not been the arbitrary edicts of a vindictive tyrant. They are the teachings, counsels, and pleadings of a solicitous, loving Heavenly Father. They prescribe the one and only means to peace and happiness in this earth. They declare irrevocable law, compliance with which is indispensable to peace and progress: the earth itself responds to man's obedience or disobedience to the teachings of God, who made the earth.

Obedience invokes "peaceful and beneficent cooperation of the elements."

Disobedience "may" and repeatedly has produced "calamity in the form of destructive phenomena."

Total disobedience in the days of Noah "brought about the Deluge." (Dr. James E. Talmage, *Improvement Era*, June 1921, p. 738.)

Let us consider some of God's basic instructions which, if obeyed, bring peace and prosperity.

Commandments

The first commandment He gave to Adam and Eve after they left the garden of Eden was "that they should worship the Lord their God." (Moses 5:5.) The significance of this commandment underlies all the rest of His commandments. Note how the Lord has repeatedly emphasized this need:

"I am the Lord thy God . . .

"Thou shalt have no other gods before me.

"Thou shalt not take the name of the Lord thy God in vain." (Exod. 20:2-3, 7.)

To the lawyer who asked, "Master, which is the great commandment in the law?

"Jesus said, . . . Thou shalt love the

Lord thy God with all thy heart, and with all thy soul, and with all thy mind." (Matt. 22:36-37.)

The Lord was alluding to these commandments when He said to the Prophet Joseph Smith concerning this generation: "They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world." (D&C 1:16.)

These commandments, with others, together with blessings promised to follow observance thereof, were thus emphasized in the commandments given to Joseph Smith for our instruction in this dispensation.

"Thou shalt not lie." (D&C 42:21.)

"Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve him.

"Thou shalt love thy neighbor as thyself. Thou shalt not steal; neither commit adultery, nor kill, nor do anything like unto it.

"Thou shalt thank the Lord thy God in all things.

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;

"And inasmuch as ye do these things with thanksgiving, with cheerful hearts and countenances, . . .

"The fulness of the earth is yours.

"[And you will] learn that he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come." (D&C 59:5-7, 15-16, 23.)

Consequences of evil

Do you think this generation merits this reward by reason of having observed these commandments? Following are samples of what the Lord has said we merit and shall receive if we,

refusing to repent, hold to our present course of wickedness:

"A desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out from time to time, if they repent not, until the earth is empty, and the inhabitants thereof are consumed away and utterly destroyed by the brightness of my coming.

"Behold, I tell you these things," said the Savior, in this dispensation, "even as I also told the people of the destruction of Jerusalem; and my word shall be verified at this time as it hath hitherto been verified." (D&C 5:19-20.)

In the eighty-eighth section of the Doctrine and Covenants, the Lord gives us this counsel and prediction: "Abide ye in the liberty wherewith ye are made free; entangle not yourselves in sin, but let your hands be clean, until the Lord comes.

"For not many days hence and the earth shall tremble and reel to and fro as a drunken man; and the sun shall hide his face, and shall refuse to give light; and the moon shall be bathed in blood; and the stars shall become exceedingly angry, and shall cast themselves down as a fig that falleth from off a fig-tree." (D&C 88:86-87.)

Now all the acts of governments, all the armies of the nations, all the learning and the wisdom of man together cannot turn these calamities aside. The only way they can be averted is for men to accept and conform to the way of life revealed by God our Heavenly Father. Calamities will come as a matter of cause and effect. They follow naturally "and inevitably the sins of mankind and the unregenerate state of the race." (Talmage, *Improvement Era*, June 1921, p. 739.)

And let it not be supposed, now, that the Lord takes pleasure in these calamities. He does not. He graphically foretells the inevitable consequences of men's sins for the purpose of inducing them to repent and thereby avoid the calamities.

A silver lining

And now, in conclusion, let us consider for a moment the silver lining spoken of.

As the Lord has repeatedly warned that breaking His commandments would bring on calamity, so has He promised that observance of His commandments would avert calamity and bring blessings.

As disobedience brought on the flood, so obedience sanctified Enoch's Zion.

"And the Lord blessed the land, and they . . . did flourish.

"And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness." (Moses 7:17-18.)

As in ancient America the rebellious were destroyed by earthquake, whirlwind, and fire at the time of Christ's crucifixion, so the righteous survivors developed a society which enjoyed perfect peace for several hundred years. (See 4 Ne. 2, 16.)

The righteous preserved

Through Malachi the Lord promised "Israel that by faithfulness the seasons should be made propitious, that nurturing rains should come, bringing such harvests that the people would lack room to store their products." (Talmage, *Improvement Era*, June 1921, p. 738; see Mal. 3:8-12.) Like assurances have been given in these latter days.

Nephi, envisioning and speaking of our day, said that God "will preserve the righteous by his power, . . . even unto the destruction of their enemies by fire. Wherefore, the righteous need not fear." (1 Ne. 22:17.)

Speaking to His apostles concerning our day, Jesus said: "They shall see an overflowing scourge; for a desolating sickness shall cover the land.

"But my disciples shall stand in holy places, and shall not be moved;

but among the wicked, men shall lift up their voices and curse God and die.

"And there shall be earthquakes also in divers places, and many desolations; yet men will harden their hearts against me, and they will take up the sword, one against another, and they will kill one another. . . .

"When . . . the Lord had spoken these words," as he stood with His apostles, "they were troubled."

"[But He] said unto them: Be not troubled, for, when all these things shall come to pass, ye may know that the promises which have been made unto you shall be fulfilled." (D&C 45:31-35.)

"I am no respecter of persons," He said, "and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion.

"And also [and here is *the brightest spot in the silver lining*] the Lord shall have power over his saints, and shall reign in their midst." (D&C 1:35-36.)

Testimony

That we shall in full faith, relying upon these assurances, so keep the commandments that we shall be sustained by the knowledge that "behind the dim unknown, Standeth God within the shadow, keeping watch above his own" would be my fervent hope.

Now, my brothers and sisters, I bear you my witness that I know these things are true; that we are the children of God our Father; that He sent us here; that our actions determine what will occur according to His statements

to us in the plain and simple words that He has spoken. I know that we can have peace in the world if we will repent and follow the commandments of the Lord. I know that calamity will follow if we do not. And I plead for God to be with us that we may merit peace and security, in the name of Jesus Christ, our Redeemer. Amen.

Following President Romney, the Choir sang "As the Dew from Heaven Distilling" without announcement.

President Spencer W. Kimball

We have heard from President Marion G. Romney, Second Counselor in the First Presidency of the Church, followed by the Tabernacle Choir singing, "As the Dew from Heaven Distilling." The Choir will continue now by singing, "Lo, My Shepherd Is Divine," directed by Jerold Ottley, following which Elder Boyd K. Packer of the Council of the Twelve Apostles will address us.

The Tabernacle Choir sang, "Lo, My Shepherd Is Divine."

President Kimball

We shall now be pleased to hear from Elder Boyd K. Packer of the Quorum of the Twelve Apostles.

Elder Boyd K. Packer

What I shall say I could say much better if we were alone, just the two of

us. It would be easier also if we had come to know one another, and had

that kind of trust which makes it possible to talk of serious, even sacred things.

If we were that close, because of the nature of what I shall say, I would study you carefully as I spoke. If there should be the slightest disinterest or distraction, the subject would quickly be changed to more ordinary things.

Jesus Christ

I have not, to my knowledge, in my ministry said anything more important. I intend to talk about the Lord, Jesus Christ, about what He really did—and why it matters now.

One may ask, "Aside from the influence He has had on society, what effect can He have on me individually?"

To answer that question I ask, have you ever been hard-pressed financially? Have you ever been confronted with an unexpected expense, a mortgage coming due, with really no idea how to pay it?

Such an experience, however unpleasant, can be, in the eternal scheme of things, very, very useful. If you miss that lesson you may have to make it up before you are spiritually mature, like a course that was missed or a test that was failed.

That may be what the Lord had in mind when He said,

"It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." (Matt. 19:24.)

Spiritual debt

Those who have faced a foreclosure know that one looks helplessly around, hoping for someone, anyone, to come to the rescue.

This lesson is so valuable because there is a spiritual account, with a balance kept and a settlement due, that no one of us will escape.

To understand this spiritual debt we must speak of such intangibles as love, faith, mercy, justice.

Although these virtues are both silent and invisible, surely I do not need to persuade you that they are real. We learn of them by processes that are often silent and invisible as well.

We become so accustomed to learning through our physical senses—by sight and sound and smell, by taste and touch—that some of us seem to learn in no other way.

But there are spiritual things that are not registered that way at all. Some things we simply feel, not as we feel something we touch, but as we feel something we *feel*.

There are things, spiritual things, that are registered in our minds and recorded in our memories as pure knowledge. A knowledge of "things which have been, things which are, things which must shortly come to pass." (D&C 88:79; see also D&C 93:24, and Jac. 4:13.)

As surely as we know about material things, we can come to know of spiritual things.

Each of us, without exception, one day will settle that spiritual account. We will, that day, face a judgment for our doings in mortal life and face a foreclosure of sorts.

Justice: an eternal law

One thing I know: we will be justly dealt with. Justice, the eternal law of justice, will be the measure against which we settle this account.

Justice is usually pictured holding a set of scales and blindfolded against the possibility that she may be partial or become sympathetic. There is no sympathy in justice alone—only justice! Our lives will be weighed on the scales of justice.

The Prophet Alma declared:

"Justice claimeth the creature and executeth the law, and the law inflicteth the punishment; if not so, the works of justice would be destroyed, and God would cease to be God." (Al. 42:22.)

I commend to you the reading of the 42nd chapter of Alma. It reveals the

place of justice and should confirm that the poet spoke the truth when he said, "In the course of justice [only,] none of us should see salvation." (Shakespeare, *The Merchant of Venice*, IV. i. 199-200.)

A parable

Let me tell you a story—a parable.

There once was a man who wanted something very much. It seemed more important than anything else in his life. In order for him to have his desire, he incurred a great debt.

He had been warned about going into that much debt, and particularly about his creditor. But it seemed so important for him to do what he wanted to do and to have what he wanted right now. He was sure he could pay for it later.

So he signed a contract. He would pay it off some time along the way. He didn't worry too much about it, for the due date seemed such a long time away. He had what he wanted now, and that was what seemed important.

The creditor was always somewhere in the back of his mind, and he made token payments now and again, thinking somehow that the day of reckoning really would never come.

But as it always does, the day came, and the contract fell due. The debt had not been fully paid. His creditor appeared and demanded payment in full.

Only then did he realize that his creditor not only had the power to repossess all that he owned, but the power to cast him into prison as well.

"I cannot pay you, for I have not the power to do so," he confessed.

"Then," said the creditor, "we will exercise the contract, take your possessions, and you shall go to prison. You agreed to that. It was your choice. You signed the contract, and now it must be enforced."

Mercy and justice

"Can you not extend the time or

forgive the debt?" the debtor begged. "Arrange some way for me to keep what I have and not go to prison. Surely you believe in mercy? Will you not show mercy?"

The creditor replied, "Mercy is always so one-sided. It would serve only you. If I show mercy to you, it will leave me unpaid. It is justice I demand. Do you believe in justice?"

"I believed in justice when I signed the contract," the debtor said. "It was on my side then, for I thought it would protect me. I did not need mercy then, nor think I should need it ever. Justice, I thought, would serve both of us equally as well."

"It is justice that demands that you pay the contract or suffer the penalty," the creditor replied. "That is the law. You have agreed to it and that is the way it must be. Mercy cannot rob justice."

There they were: One meting out justice, the other pleading for mercy. Neither could prevail except at the expense of the other.

"If you do not forgive the debt there will be no mercy," the debtor pleaded.

"If I do, there will be no justice," was the reply.

Both laws, it seemed, could not be served. They are two eternal ideals that appear to contradict one another. Is there no way for justice to be fully served, and mercy also?

The mediator

There is a way! The law of justice *can* be fully satisfied and mercy *can* be fully extended—but it takes someone else. And so it happened this time.

The debtor had a friend. He came to help. He knew the debtor well. He knew him to be shortsighted. He thought him foolish to have gotten himself into such a predicament. Nevertheless, he wanted to help because he loved him. He stepped

between them, faced the creditor, and made this offer.

"I will pay the debt if you will free the debtor from his contract so that he may keep his possessions and not go to prison."

As the creditor was pondering the offer, the mediator added, "You demanded justice. Though he cannot pay you, I will do so. You will have been justly dealt with and can ask no more. It would not be just."

And so the creditor agreed.

The mediator turned then to the debtor. "If I pay your debt, will you accept me as your creditor?"

"Oh yes, yes," cried the debtor. "You save me from prison and show mercy to me."

"Then," said the benefactor, "you will pay the debt to me and I will set the terms. It will not be easy, but it will be possible. I will provide a way. You need not go to prison."

And so it was that the creditor was paid in full. He had been justly dealt with. No contract had been broken.

The debtor, in turn, had been extended mercy. Both laws stood fulfilled. Because there was a mediator, justice had claimed its full share, and mercy was fully satisfied.

Christ is our mediator

Each of us lives on a kind of spiritual credit. One day the account will be closed, a settlement demanded. However casually we may view it now, when that day comes and the foreclosure is imminent, we will look around in restless agony for someone, anyone, to help us.

And, by eternal law, mercy cannot be extended save there be one who is both willing and able to assume our debt and pay the price and arrange the terms for our redemption.

Unless there is a mediator, unless we have a friend, the full weight of justice untempered, unsympathetic, must, positively must fall on us. The full

recompense for every transgression, however minor or however deep, will be exacted from us to the uttermost farthing.

But know this: Truth, glorious truth, proclaims there is such a Mediator.

"For there is one God, and one mediator between God and men, the man Christ Jesus." (1 Tim. 2:5.)

Through Him mercy can be fully extended to each of us without offending the eternal law of justice.

This truth is the very root of Christian doctrine. You may know much about the gospel as it branches out from there, but if you only know the branches and those branches do not touch that root, if they have been cut free from that truth, there will be no life nor substance nor redemption in them.

Mercy not automatic

The extension of mercy will not be automatic. It will be through covenant with Him. It will be on His terms, His generous terms, which include, as an absolute essential, baptism by immersion for the remission of sins.

All mankind can be protected by the law of justice, and at once each of us individually may be extended the redeeming and healing blessing of mercy.

A knowledge of what I am talking about is of a very practical value. It is very useful and very helpful personally; it opens the way for each of us to keep his spiritual accounts paid up.

You, perhaps, are among those troubled people. When you come face to face with yourself in those moments of quiet contemplation—that many of us try to avoid—are there some unsettled things that bother you?

We are accountable

Do you have something on your conscience? Are you still, to one degree

or another, guilty of anything small or large?

We often try to solve guilt problems by telling one another that they don't matter. But somehow, deep inside, we don't believe one another. Nor do we believe ourselves if we say it. We know better. They do matter!

Our transgressions are all added to our account, and one day if it is not properly settled, each of us, like Belshazzar of Babylon, will be weighed in the balance and found wanting.

Redemption

There is a Redeemer, a Mediator, who stands both willing and able to appease the demands of justice and extend mercy to those who are penitent, for "He offereth himself a sacrifice for sin, to answer the ends of the law, unto all those who have a broken heart and a contrite spirit; and unto none else can the ends of the law be answered." (2 Ne. 2:7.)

Already He has accomplished the redemption of all mankind from mortal death; resurrection is extended to all without condition.

He also makes possible redemption from the second death, which is the spiritual death, which is separation from the presence of our Heavenly Father. This redemption can come only to those who are clean, for no unclean thing can dwell in the presence of God.

If justice decrees that we are not eligible because of our transgression, mercy provides a probation, a penitence, a preparation to enter in.

Testimony

I have carried with me a great desire to bear testimony of the Lord, Jesus Christ. I have yearned to tell you in as simple terms as I can, what He did, and who He is.

Although I know how poor mere words can be, I know also that such

feelings are often carried by the spirit, even without words.

At times I struggle under the burden of imperfections. Nevertheless, because I know that He lives, there is a supreme recurring happiness and joy.

There is one place where I am particularly vulnerable—when I know that I have abused someone, or caused them hurt, or offended them. It is then I know what agony is.

How sweet it is, on those occasions, to be reassured that He lives, and to have my witness reaffirmed. I want, with fervent desire, to show you how our burdens of disappointment, sin, and guilt can be laid before Him, and on His generous terms have each item on the account marked, "Paid in Full."

I claim with my brethren of the Twelve to be a special witness of Him. My witness, and theirs, is true. I love the Lord, and I love the Father who sent Him.

"How great the wisdom and the love"

Eliza R. Snow, with deep spiritual inspiration, wrote these words, with which I close.

*How great the wisdom and the love
That filled the courts on high
And sent the Savior from above
To suffer, bleed, and die!*

*His precious blood He freely spilt;
His life He freely gave,
A sinless sacrifice for guilt,
A dying world to save.*

*How great, how glorious, how complete,
Redemption's grand design,
Where justice, love, and mercy meet
In harmony divine!*

(Hymns, no. 68.)

In the name of Jesus Christ, amen.

The Tabernacle Choir sang, "The Lord's Prayer" without announcement.

the hymn, "I Know That My Redeemer Lives."

President Spencer W. Kimball

We have just listened to Elder Boyd K. Packer of the Council of the Twelve, followed by the Choir singing, "The Lord's Prayer."

Brother Donald Ripplinger will now lead us in singing, "I Know That My Redeemer Lives," following which we shall hear from Elder Royden G. Derrick of the First Quorum of the Seventy, who is serving as the President of the Ireland Dublin Mission.

The Choir and congregation sang

President Kimball

To those of the television and radio audience who have just joined us, we are convened in the historic Tabernacle on Temple Square in Salt Lake City, Utah, in this Fourth Session of the 147th Annual Conference of the Church.

We shall now hear from Elder Royden G. Derrick, a member of the First Quorum of the Seventy and President of the Ireland Dublin Mission. He will be followed by Elder L. Tom Perry of the Quorum of the Twelve Apostles.

Elder Royden G. Derrick

On a beautiful, clear day, early in the spring of 1820, a fourteen-year-old boy knelt in a grove of trees and poured out his thoughts and feelings to God. What followed made his experience the most important event that had transpired in nearly 1,800 years. God the Father and his Son, Jesus Christ, appeared to him in person—face to face.

Testimony of the Restoration

Subsequently, through this young man, whose name was Joseph Smith, God restored his church and the fulness of his gospel.

This restoration is what made that experience so important. I bear witness in the name of Jesus Christ that this is true. I know that he talked with God and that there was such a restoration because the Holy Spirit has borne witness of it to me. I say it without the

slightest hesitation. I have a sure conviction that it happened.

It is important that members of the Church know that each General Authority has that sure knowledge, for the Savior, referring to individual revelation, said to Peter, "And upon this rock [meaning the rock of individual revelation] I will build my church." (Matt. 16:18.)

Families serve the Lord

Serving the Lord is not an individual matter. It is a family affair. Every wife should support her husband in his Church responsibilities; every husband should support his wife in hers; every child his parent; every parent his children; every brother his sister; and every sister her brother.

This builds the eternal family.

I am grateful to my sweetheart,

who has been a good companion, an outstanding mother, a dedicated wife, and a remarkable missionary companion. I am grateful to her parents, who have reared a righteous family; to our children, who have joined with us over the years in serving the Lord; to our families, who have been so loyal and supportive; and to my wonderful parents and brother, who, from their heavenly abode, I am confident, are aware of my recent calling to be an especial witness of the Savior.

Missionary work

Missionary service is rewarding.

Sister Derrick and I spent three satisfying years in northern England in missionary work. We had been home only forty-eight hours when the call came to return as soon as possible and preside over a new mission being established in the Republic of Ireland. What a glorious experience it has been.

In Ireland, where social pressures are unusually strong, a father with tears running down his cheeks said, "They call me a fool—my family calls me a fool—my friends call me a fool; but I'll take their abuse any and every day of the year in loyalty to my Savior who has led me to the true Church."

Still another, who had been particularly skeptical, on the night of his baptism said, "It's true—but not only is it true, it is the whole truth and nothing but the truth." So declare we to the world regarding this message of the Restoration.

The Beatitudes

The more experience I gain in teaching the restored gospel of Jesus Christ, the more I am impressed with the concept of the *Beatitudes* shared by a friend years ago which deserves a more broad exposure. Each of the Beatitudes represents a specific step in our orderly progression towards perfection, and teaches us how to qualify

ourselves for exaltation, for the Bible concludes the chapter on the Beatitudes with the words, "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.)

"Blessed are the poor in spirit"

The Savior began his sermon saying, "*Blessed are the poor in spirit: for theirs is the kingdom of heaven.*" (Matt. 5:3; italics added.) When the Savior gave the same sermon to the people of ancient America, he said, "Blessed are the poor in spirit who come unto me, for theirs is the kingdom of heaven." (3 Ne. 12:3.) "Who come unto me"—that clarifies the meaning.

When I was a boy, a herd of horses ran wild on Ensign Flats just north of the Utah State Capitol building. In the summertime we would occasionally sit on the mountainside with binoculars and watch the herd as they roamed and grazed on the flat below. For the most part the horses appeared to be a mangy lot, but there was one that had a grace, a dignity, and a spirit that qualified him to lead the herd. We tried on several occasions to put a rope on this stallion. One day we succeeded, but we soon found that we had on the end of the rope a bundle of fury that we couldn't manage. As hard as we tried, we couldn't ride him. After several attempts we gave up and turned him loose. He was of no value to us.

I was reading recently that when professionals train Arabian horses they work with them for several months. At the conclusion of the training period they are placed in a corral without food or water. After several days both food and water are placed some distance away, but within sight. The gate is then opened and the horses run to satisfy their appetites.

Just before they reach the food and water, the trainer blows a whistle. Those that respond to the trainer's whistle are singled out as the most valued. They are submissive to the master's call.

Under a mandate from the Lord we have 25,000 young men who are sifting the people of the world to find those that are submissive to Him and to the whisperings of the Holy Spirit. We are finding an increasing number throughout the nations of the world who respond, but the vast majority prefer to satisfy their own appetites and to do things their own way instead of the Lord's way.

When we love the Lord we will submit ourselves to *his* plan and serve him with all of our heart, might, mind, and strength. This is the *first* step. We must take it in order to qualify for exaltation. The miracle of change begins when we come forth with a contrite spirit.

"Blessed are they that mourn"

The Savior then said, "*Blessed are they that mourn: for they shall be comforted.*" (Matt. 5:4; italics added.) This is the *second* step. It is an essential one. The apostle Paul spoke of a godly sorrow for our sins when he said, "For godly sorrow worketh repentance to salvation." (1 Cor. 7:10.) It is necessary to repent of our sins if we are to be forgiven and if the atonement of Jesus Christ is to be effective in our lives. Oh! how joyous it is to work with a person as he goes through the process of repentance, enters the water of baptism, and comes into the kingdom of God. There develops a bond of love and unity with those who have gone through this purifying process that the world does not understand.

The Savior next said, "*Blessed are the meek: for they shall inherit the earth.*" (Matt. 5:5; italics added.) To be meek is to be teachable. Those who are willing to listen can learn much. Those who are unwilling to listen deny themselves great blessings. You needn't worry about being deceived, for the prophet Moroni wrote, "By the power of the Holy Ghost you may know the truth of all things." (Moro. 10:5.) You

have the receiving set within you to distinguish false doctrine from true doctrine. Follow the steps outlined by the Savior in the Beatitudes and your receiving set will become finely tuned. Then pray to God in sincerity for an answer and your receiving set will work. This is God's way for us to discern the truth.

Hunger and thirst for righteousness

The Savior further said, "*Blessed are they which do hunger and thirst after righteousness: for they shall be filled.*" (Matt. 5:6; italics added.) The Book of Mormon account reads, "For they shall be filled with the Holy Ghost." (3 Ne. 12:6.) This is important. The Holy Ghost is the great teacher and teaches us the truth of all things. God has documented his plan of salvation—a plan for *our* salvation. It is found in the holy scriptures and the Lord has commanded us to "search the scriptures." (John 5:39.) The plan is not complicated, but it is comprehensive. It is so comprehensive that we never stop learning, yet it is beautifully simple. The Lord has promised us all that if we follow his program we will learn "line upon line, precept upon precept" (D&C 98:12), until the perfect day.

This promise is to every man. We should develop an insatiable appetite for knowledge pertaining to our salvation, for the Savior said, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.) There is no more important, exciting, and exhilarating subject than to learn about him who created the worlds and the plan he has prepared for us.

Merciful shall obtain mercy

As we begin to follow the teachings of the Savior, our thoughts and our hearts turn to others. The Savior continued, "*Blessed are the merciful: for they shall obtain mercy.*" (Matt. 5:7;

italics added.) Happiness is a by-product of helping others. No man ever finds happiness by thinking of himself. True happiness comes when we lose ourselves in the service of others—when we are merciful to our fellowmen.

Purity brings peace

Being merciful to others leads to purity of heart, for the Savior said, *"Blessed are the pure in heart: for they shall see God."* (Matt. 5:8; italics added.)

The by-product of a pure heart is inner peace. The Lord next said, *"Blessed are the peacemakers: for they shall be called the children of God."* (Matt. 5:9; italics added.) When a man obtains inner peace he wants peace in his family. He wants peace in his community. He wants peace in the nation. And he wants peace in the world.

Sister Derrick and I recently drove from Dublin to Limerick, Ireland. Along the way were signs painted on walls and bus stop enclosures: "Brits out—Peace in." That is not the way nor the road to peace. Peace comes from within the individual. Establish peace in the hearts and minds of the citizens of a country and you'll have peace in the nation. We declare to the world that living the principles of the gospel of Jesus Christ as restored through the Prophet Joseph Smith will bring peace to the hearts of men and in turn will bring peace to the nations of the world.

Willing to withstand persecution

Teaching the doctrine of the Savior was never done without opposition. The Lord says of those who are willing to withstand social pressures and criticism and continue to serve him: *"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven."*

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake."

"Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." (Matt. 5:10-12; italics added.) And thus the Savior described the miracle of change that comes into one's life when he accepts the gospel of Jesus Christ, which is a beautiful, miraculous, and soul-satisfying gift from God.

Invitation to all

The Savior concluded the Beatitudes by saying of those who conform their lives to these teachings, "Ye are the salt of the earth. . . .

"Ye are the light of the world. . . .

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:13-14, 16.)

The prophet Nephi, referring to the Savior, said, "He inviteth them all to come unto him and partake of his goodness; and he denieth none that come unto him." (2 Ne. 26:33.)

To all men everywhere we reiterate that invitation to come unto the Savior the way he has outlined, partake of his goodness, "and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory" (Moses 6:59), "which gift is the greatest of all the gifts of God" (D&C 14:7). In the name of Jesus Christ, amen.

President Spencer W. Kimball

We have just listened to Elder Royden G. Derrick of the First Quorum of the Seventy, who is president of the Ireland Dublin Mission.

Elder L. Tom Perry of the Quorum of the Twelve Apostles will now address us.

Elder L. Tom Perry

"But be ye doers of the word, and not hearers only, deceiving your own selves.

"For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

"For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

"But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." (James 1:22-25.)

The Lord warns against idleness

I marvel as I study the scriptures how often the Lord has found it necessary to remind us of the blessings He has given to us, and how we should use those great gifts.

As the Lord completed His creation of the earth and inspected that which He had accomplished, He saw that it was good. So God created male and female and blessed them. His first instructions to His newly created children were to be fruitful and multiply, replenish and subdue. There is also a consistency of this message in the Book of Mormon. The righteous who labor will enjoy the abundance and plenty of the earth. Turn from righteous labor, and only suffer scarcity, pain, and sorrow.

The word of the Lord in modern scriptures again commands, "Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer." (D&C 42:42.)

It is evident from the scriptures that the Lord wants us to use the raw materials He has so abundantly blessed us with.

Parable of the talents

The Savior in His earthly ministry

taught us this principle by example, exhortation, and parable. The message was especially emphasized in the parable of the talents. (Matt. 25:14-30.)

Here the Savior tells us of a man who was traveling into a far-off country and called his servants together to deliver unto them his goods. To one he gave five talents, another two, and another one; to each man according to his several abilities. Then he left on his journey.

Now they who had received the five and the two talents labored diligently to double that which they had received. But he who had received the one went and digged in the earth and hid his lord's money. After some time the lord returned. To those who had gained the five and the two, the lord said, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." (Matt. 25:21.)

Now he who had received the one went and digged in the earth and brought his talent forth, and he tried to alibi for not multiplying that which the lord had given him.

The lord didn't greet him with "Well done." His greeting was, "Thou wicked and slothful servant." (Matt. 25:26.) And then the lord said, "Take therefore the talent from him, and give it unto him which hath ten talents.

"For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath." (Matt. 25:28-29.) As a kind and loving father, the Lord has taught His children the joy and satisfaction and the rewards associated with accomplishment.

As those who have received the light of the gospel, we should be especially motivated to be the best in our performance. Could I challenge you in five areas to make a special effort to magnify the opportunities with which the Lord has blessed you?

Importance of marriage

First, as husbands and wives: Our knowledge of this eternal relationship should cause us to be *most* determined to make a success of this important responsibility in our earthly existence.

President Kimball has said, "Marriage is perhaps the most vital of all decisions and has the most far-reaching effects for it has to do not only with immediate happiness, but eternal joys as well. It affects not only the two people involved, but also their families and particularly their children and their children's children down through the many generations." (Spencer W. Kimball, *Marriage and Divorce*, Deseret Book Co., 1976, p. 10.)

There is a devilish and all-too-popular plan today which would strike at the very roots of this essential and basic organization. Satan in his clever plan to destroy mankind has infiltrated the sacred ground of our homes. He is attempting to glamorize infidelity, make divorce commonplace, and popularize relationships outside of the marriage covenant. History gives abundant evidence that such a course will destroy mankind. Surely with our knowledge concerning the eternal nature of this sacred union between husband and wife, we should try with all diligence to make our marriages worthy of a celestial blessing.

The Prophet Joseph Smith had a most remarkable way of handling a problem between himself and his wife. David Whitmer tells of an incident in the lives of Joseph and Emma Smith as follows:

"One morning when [Joseph Smith] was getting ready to continue the translation, something went wrong about the house and he was put out about it. Something that Emma, his wife, had done. Oliver and I went upstairs and Joseph came up soon after to continue the translation but he could not do anything. He could not translate a single syllable. He went downstairs,

out into the orchard, and made supplication to the Lord; [he] was gone about an hour—came back to the house, and asked Emma's forgiveness and then came upstairs where we were and then the translation went on all right." (B.H. Roberts, *Comprehensive History of the Church*, 1:131.)

I wonder how long problems would exist between husband and wife if we allowed the Lord to cool our tempers and to bring reason back into our minds, if we would kneel before him and ask for strength to have forgiveness.

I challenge you today to make something special of your marriage. Follow the counsel of the scriptures and have your marriage built on a foundation of faith in Christ and have it rooted and grounded in love. (Eph. 3:17.)

The eternal family unit

Second, the greatest of all blessings of an eternal union is the right to have an eternal family. If the Lord wills, righteous marriages should bring forth children. And they should have the privilege to come to the earth through a highly favored lineage.

One of the choice privileges of a General Authority is perhaps thirty or forty times a year to visit the stakes of the Church and to be guests in the homes of stake presidents. I am certain we have seen firsthand some of the greatest homes there are in all the world.

I remember being assigned to a conference some time ago in a stake where the president was a dentist. It was evident from his home and furnishings he had a successful practice. I guess he could have given his children almost anything they could have wanted. However, he loved them enough to teach them responsibility. He moved from the city out into a rural area, where he was teaching his family the value of work.

How I enjoyed sitting with the children and having them describe the

projects they had been assigned the responsibility for. With pride they would tell me how many eggs per day the chickens were producing, or how high the corn was, or how the cattle were in the field. This family had as their motto the 88th section of the Doctrine and Covenants, 119th verse: "Organize yourselves; prepare every needful thing; and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God."

I challenge you to make your home a house of God.

Financial stability

Third—after love, understanding, and honesty in marriage—next in order of importance I believe is the financial stability of the family unit. In the division of responsibilities, the Lord has designated this area as the provider of the family to the husband and father. A family should grow up with the comforting assurance that so long as Dad possesses a sound mind and a strong body, he will continue to magnify his talents and develop his career. He will do his best in his preparation and make his performance such that he can provide comfortably for his family unit.

Fathers, be honest in your business dealings. Be loyal to your employers. Determine to be the best in your chosen field of endeavor. Each day make a *full* effort to be more productive than you were the day before. I challenge you to be leaders in your chosen professions and occupations.

Church service

Fourth, we have embraced the gospel of Jesus Christ. We have willingly placed our hand on the plow. We have accepted the obligation of building the kingdom of God here on earth. The scriptures tell us, "But covet earnestly the best gifts: and yet shew I unto you a

more excellent way." (1 Cor. 12:31.) Surely only the standard of excellence is the goal we should be attempting to achieve in the assignment we have been given in Church service. I challenge you to enthusiastically accept Church calls and with diligence make every effort to achieve the highest level of performance.

Clean and wholesome environment

Finally, our children deserve the right to grow up in a clean and wholesome environment. We have an obligation and a responsibility to safeguard this privilege for them.

I received a most interesting letter from a mother a few months ago reporting to me her service hours to her community as a Bicentennial commitment. A portion of her letter read as follows: "I went to a P.T.A. meeting at the beginning of the school year and learned that my sixth-grade daughter was assigned to read a certain book in school. I felt impressed that I should read it to see if it was desirable for children. As I read it, I found it highly undesirable for sixth-graders. It contained profanity, violence, disrespect for adults, especially parents, and was generally gloomy and depressing, with nothing of love and beauty and goodness. I discussed the book with the principal of the school and told him of my concerns. He suggested that I read the whole series of books before condemning them, and if I still felt the same way I could write my objections in a letter and give them to him, giving specific examples of objectionable materials.

"I complied with his suggestion and continued to read the other books and found them also unfit for our children. I felt compelled to write my letter even before I had finished the last in the series.

"I was gratified to receive a call later from the assistant superintendent of this school district, asking me to come to his office. He told me it was not

their policy to have books in their basic reading curriculum with profanity in them and that they would immediately remove those books from their school district. He said they were highly embarrassed that someone should have to point out to them the objectionable nature of the books, and that they would see that those persons responsible for reviewing the books in the future did a more thorough job."

Power in righteous living

We have been blessed with the light of the gospel to lead us and to guide and direct our lives. Through our understanding and study of the scriptures, we have a knowledge of the laws of the Lord by which we should govern our earthly conduct. With this great blessing comes an obligation to be a part of the communities in which we live. Our influence should be felt to safeguard the moral standards in the villages, in the towns, and in the cities where our homes are located in all parts of the world. I challenge you to become involved in lifting the moral standards of the communities where your homes are.

May the light of the gospel help us to see the great potential the Lord has blessed us with. There is power in righteous living. May we again commit ourselves to be doers of the word—quality builders in our Father in heaven's kingdom. May our lives be filled with the joy of accomplishment. May our knowledge of the gospel help us to be the best of whatever the Lord has called us to be, I humbly pray in the name of Jesus Christ. Amen.

Without announcement, the Tabernacle Choir sang, "Build Thee More Stately Mansions."

President Spencer W. Kimball

We have just listened to Elder L. Tom Perry of the Council of the Twelve Apostles, followed by the Tabernacle Choir singing, "Build Thee More Stately Mansions."

We shall now be pleased to hear from Elder LeGrand Richards of the Council of the Twelve Apostles, who will be our concluding speaker.

Elder LeGrand Richards

Following the resurrection of the Savior, he walked along the way toward Emmaus with two of his disciples, and we are told that "their eyes were holden that they" didn't recognize Him. (Luke 24:16.) When He heard what they had to say about Him and His life and crucifixion, He realized that they didn't comprehend what He had tried to teach them, and so He said to them: "O fools, and slow of heart to believe all that the prophets have spoken." (Luke 24:25.)

Words of the prophets

Then, commencing with Moses and

the prophets, He showed them how in all things the prophets had testified of Him; and you know that they did, even to the minutest detail, even to the casting of lots for His clothing at the time of His crucifixion. (Ps. 22:18.)

Then Luke tells us that He opened their understandings that they might understand the scriptures. Now I ask you here today, do you believe all that the prophets have spoken? And if you do, you realize what Isaiah said: that the Lord has declared "the end from the beginning." (Isa. 46:10.)

It's all in the holy scriptures, and of all the great events of the history of the

world, as far as the prophets have foretold, the greatest is the preparation for the coming of the Savior in the latter days, when He will come in power and great glory, with all the holy angels, as King of kings and Lord of lords.

Obviously there has to be a preparation for that coming.

I would like to preface what I am going to say here today with the words of the song written by William Cowper. It goes like this: "God moves in a mysterious way his wonders to perform." I would like to refer today to a few of the wonders that the Lord has performed and is performing in order to prepare for that glorious coming of His Only Begotten Son as the prophets have foretold. I may repeat some of the things that have been said in this conference.

A messenger to prepare the way

I first refer to the statement of Malachi when the Lord, speaking through the prophet Malachi, said that He would send His messenger to prepare the way for His coming, and that He would come swiftly to His temple; and who could abide the day of His coming, because He would be as refiner's fire and fullers' soap. (See Mal. 3:1-2.) Now obviously that had no reference to His first coming, when He was born as a humble babe in Bethlehem, for He didn't come to His temple swiftly, and He didn't come cleansing or purifying. But we are told that when He comes in the latter days the wicked will cry out to the rocks, "Fall on us, and hide us . . . from the wrath of the Lamb." (Rev. 6:16.)

Obviously, when the Lord sends a messenger to prepare the way before Him, that messenger can be none other than a prophet. When He came in the meridian of time, the Lord sent John the Baptist, and Jesus bore witness that there was no greater prophet in Israel than John the Baptist.

We have heard here today from

Brother Derrick about the bringing forth of the boy Joseph Smith as a prophet of the Lord, visited by the Father and the Son back in 1820. If we could realize how this world has changed in the past 200 years because of the coming of the Father and the Son to usher in this dispensation as compared with the centuries preceding—why didn't it happen 500 years ago or a thousand years ago?

But we are living in the day of preparation, and the Lord has sent His messenger to prepare the way, and He gave unto him the keys to organize His Church and kingdom and to establish the holy priesthood and the power of the apostleship, such as existed in the church in the primitive days.

Dispensation of the fulness of times

Then there are the words of Paul. He said that the Lord has revealed the mystery of His will, "That in the dispensation of the fulness of times [*and we live in that dispensation*] he might gather together in one all things in Christ, both which are in heaven, and which are on earth." (Eph. 1:10.) Isn't that something to think about, when you hear that the Lord will reveal the mystery of His will? And that the mystery of His will has been revealed to His modern prophets of this day?

And we have truths that no other church in this world knows anything about—we are the only church in the world that has a program to unite all that is in the kingdom of heaven with the kingdom of God here on this earth, looking to the final winding-up scenes when all the kingdoms of this world and the world to come will be under the supervision of our great King, the Savior of the world. Well, they are just some of the little things that need to be done. Now there are many other prophecies foretelling His second coming.

Isaiah's prophecies

When Moroni visited the Prophet

Joseph three times during the night, when he was only eighteen years old and had no church organization, Moroni quoted some of the prophecies that were yet to be fulfilled in the preparation; and one was from the eleventh chapter of Isaiah, where the Lord said that He would "set his hand again the second time to gather scattered Israel, and that He would bring in the dispersed of Judah, and He would "set up an ensign for the nations." (Isa. 11:11-12.) That He has done through the gathering of the Latter-day Saints to these valleys of the mountains as a witness that He has gathered scattered Israel. And now Judah is being gathered back to her native land after centuries—two thousand years of wandering and persecution—and now Israel has a nation of her own. All of this is but fulfillment of the prophecies that were to precede the coming of the Savior in the latter days.

Then Isaiah made another statement regarding the latter days. (It seems to me that he almost lived more in our day than the time when he was here upon the earth, because he saw so much of what would transpire.) He saw in the last days (and he names the *last days*) that the mountain of the Lord's house would be established in the top of the mountains (and we are here) and that all nations would flow unto it. "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; that he will teach us of his ways, and we will walk in his paths." (Isa. 2:3.)

Thousands can testify how they have been gathered from foreign lands to these valleys of the mountains where this beautiful temple is. Just imagine the Saints starting to build an edifice like that when they had nothing but their hands with which to build it, and were a thousand miles from transportation. One of the first things that President Brigham Young did when they entered into this valley, a wilderness, was to put his cane on the spot

where this temple was to be built. Well, Isaiah saw all of that thousands of years ago, and that is another of the preparatory things that the prophets have foreseen that were to precede His second coming.

The coming of Elijah

Then we come back to the prophet Malachi again, and he said: "I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord [*and we live in that day of preparation*]:

"And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Mal. 4:5-6.) President Kimball spoke of that in his opening address.

I doubt if we have any conception of what that really meant, when Elijah came. There are unseen powers that operate in this world on the hearts and minds of men that are as real as the sunshine is to the plants and the trees to help them grow, and the seeds to sprout, and so forth. Elijah did come; on the third day of April 1836 he appeared to Joseph Smith and Oliver Cowdery in the Kirtland Temple and brought back the keys of the turning of the hearts of the fathers who have passed away to their children here upon this earth, and the hearts of the children here to their fathers, and that in itself is one of the great miracles of all ages.

Genealogy and temple work

If you could just realize what has happened as a result of Elijah's coming! At that time there were no genealogical societies in the world, and now they are all over the world; and not only that but I had a newspaper that came to me from Indianapolis the other day and the whole front page of the paper was about the gathering of genealogy. It told about our Genealogical Department out here, and I checked with Brother

Burton, and we have over 600 employees in that department, 80 men that are microfilming the records all over this land and in Europe.

Then we have these great vaults out here in these granite mountains where these films are preserved. There is nothing like it in the world. And if you stop to figure how many people it took to prepare the 4 million volumes of genealogy that we have in our library here, then you will realize that the Spirit is moving on them all over the world.

When I was down in the South as president of the mission, one of our new converts went into the library hunting genealogy, and he found one of their family names prepared by a judge and his wife over in Texas, and the preface read like this:

"This book has been prepared at great expense and time and money on the part of my wife and myself. Why we have done it we do not know, but we trust in the providences of the Lord that it will someday serve a useful purpose."

I could tell you more stories like that to show you how the Spirit is moving upon the people of this world to gather their genealogy preparatory to the work that we can do in our temples.

Then just think of the thousands of people that are working in our temples day by day. All of that is a part of this great and marvelous work that Elijah was to come and bring.

I was over in Israel a few years ago and one day we went into three of the synagogues there. In one, tied up on the side of the wall, was an armchair. I knew what it was there for, but I wanted the rabbi to tell me! I said, "What's that chair there for?"

He said, "So if Elijah comes along we can lower it and let him occupy it."

The Church is the preparation

How little do they realize that Elijah has been here and if they could only comprehend what has happened in this world, that he has touched the

hearts of men and women all over this world as a result of his coming—well, that was one of the great things that was to transpire.

God bless you. I believe the words of the prophets, and I know that this Church is the preparation that all of the holy prophets have decreed to prepare for the coming of our Savior; and may He hasten that day, I pray in the name of the Lord Jesus Christ. Amen.

Following Elder LeGrand Richards, the hymn "Ye Simple Souls Who Stray" was sung by the Choir without announcement.

President Spencer W. Kimball

Elder LeGrand Richards (our 92 year old theologian) of the Council of the Twelve Apostles has just spoken to us, followed by the Tabernacle Choir singing, "Ye Simple Souls Who Stray."

We appreciate the courtesies shown by the owners and operators of the many radio and television stations who offered their facilities as a public service to make the proceedings of this conference available to a large audience throughout many areas of the world.

These services are being carried over radio stations in Australia, the Philippines (we have heard from the Philippines and they are receiving it well and appreciate it), and countries of Latin America by satellite transmission.

The proceedings of this conference have been carried over direct oceanic cables to hundreds of members and friends assembled in chapels throughout Great Britain, Germany, France, Switzerland, Holland, Belgium and Austria.

We shall conclude this Fourth Session of the conference with the Tabernacle Choir singing a song written for the dedication of the Salt Lake Temple entitled, "Hosannah Anthem," under the direction of Jerold Ottley,

after which the benediction will be pronounced by Elder Charles A. Didier of the First Quorum of the Seventy, who is the Supervisor of the Europe West Area.

This conference will then be adjourned until two o'clock this afternoon.

The Tabernacle Choir sang, "Hosannah Anthem."

Elder Charles A. Didier of the First Quorum of the Seventy and Supervisor of the Europe West Area pronounced the benediction.

The Conference was adjourned until 2:00 P.M.

SECOND DAY AFTERNOON SESSION

FIFTH SESSION

The fifth and concluding session of the General Conference began at 2:00 P.M. on Sunday, April 3, 1977.

President Spencer W. Kimball presided at this session and President N. Eldon Tanner, First Counselor in the First Presidency, conducted the session.

Music was furnished by the Tabernacle Choir with Jerold Otley conducting and Robert Cundick at the organ.

President Tanner made the following remarks at the outset of the meeting:

President N. Eldon Tanner

President Spencer W. Kimball, who presides at all sessions of the conference, has asked me to conduct this session.

We extend a sincere welcome to all assembled this afternoon in the Tabernacle on Temple Square in Salt Lake City, Utah, in the fifth and concluding session of the 147th Annual Conference of The Church of Jesus Christ of Latter-day Saints. We also

welcome those seated in the Assembly Hall and Salt Palace. Elders John H. Vandenberg and Robert E. Wells preside at the Assembly Hall, and Elders Joseph Anderson and Carlos E. Asay preside at the Salt Palace.

Sessions of this conference are being carried over hundreds of radio and television stations to a large audience in the United States and many other parts of the world.

We send our blessings and greetings to members of the Church and many friends everywhere witnessing these proceedings by radio and television.

This morning's session was broadcast by oceanic cable to Europe and heard by members assembled in many chapels in England, France, Germany, Austria, Holland, Switzerland, and Belgium.

The Tabernacle Choir with Jerold Otley conducting and Robert Cundick at the organ, will begin this service by singing, "How Beautiful Upon the Mountains."

The invocation will be offered by Elder Gene R. Cook, a member of the First Quorum of the Seventy and President of the Uruguay Montevideo Mission.

The Tabernacle Choir sang the number, "How Beautiful Upon the Mountains."

The invocation was offered by Elder Gene R. Cook of the First Quorum of the Seventy and President of the Uruguay Montevideo Mission.

President N. Eldon Tanner

The Tabernacle Choir will now sing, "Lead Me By Thy Light."

Following the singing, Elder

Gordon B. Hinckley of the Council of the Twelve will address us.

The hymn, "Lead Me By Thy Light," was sung by the Choir.

President Tanner

Elder Gordon B. Hinckley of the Council of the Twelve will now address us. He will be followed by Elder Marvin J. Ashton, who is also a member of the Council of the Twelve.

Elder Gordon B. Hinckley

My brethren and sisters, I seek the direction of the Holy Spirit. Many of us have been gratified recently as we have read in periodicals and seen on television some complimentary references to the Church.

For instance, last month one of the large circulation magazines spoke appreciatively of the Mormon way of life, a way which discourages the use of tobacco, alcohol, tea, and coffee and encourages physical fitness. Then a network television broadcast reported on our tremendous genealogical program. There have been other positive accounts dealing with the organizational structure of the Church, with our welfare program, and with the family home evening program.

Joseph Smith

But largely absent from all of these accounts is any mention of the origin of these practices, or the reasons for them.

Further, some recent publications carry the thesis that there is nothing of the hand of Divinity in the establish-

ment and development of the Church; that this has been only a natural response to contemporary social conditions.

An acquaintance said to me one day: "I admire your church very much. I think I could accept everything about it—except Joseph Smith." To which I responded: "That statement is a contradiction. If you accept the revelation, you must accept the revelator."

It is a constantly recurring mystery to me how some people speak with admiration for the Church and its work, while at the same time disdaining him through whom, as a servant of the Lord, came the framework of all that the Church is, of all that it teaches, and of all that it stands for. They would pluck the fruit from the tree while cutting off the root from which it grows.

Church programs came by revelation

The so-called Mormon code of health, widely praised in these days of cancer and heart research, is in reality a revelation given to Joseph Smith in

1833 as a "Word of Wisdom" from the Lord. (D&C 89:1.) In no conceivable way could it have come of the dietary literature of the time, nor from the mind of the man who announced it. Today, in terms of medical research, it is a miracle, whose observance has saved incalculable suffering and premature death for uncounted tens of thousands.

Genealogical research is suddenly becoming a popular hobby as a result of Alex Haley's book *Roots*. Thousands of eyes across the world have been turned to what is described as the Mormon treasure house of genealogical data. But this tremendous program of the Church did not result from the pursuit of a hobby. It is an extension of the teachings of Joseph Smith, the Mormon prophet. He declared that we cannot be saved without our forebears, those who did not have a knowledge of the gospel and consequently could not fulfill its requirements nor partake of its opportunities.

The remarkable organization of the Church, which has received much attention, was framed by him as he was directed by revelation, and no modification or adaptation of that organization is ever considered without searching the revelations set forth by the Prophet.

Even the welfare program, which some are prone to regard as of rather recent origin, is founded and operated strictly upon principles enunciated by Joseph Smith in the early years of the Church. This is likewise true of the family home evening program, which is no more than an extension of early revelation on the responsibility of parents to bring up their children in "light and truth." (D&C 93:40.)

Joseph Smith's prophetic calling

Not long ago, while riding in a plane, I engaged in conversation with a young man who was seated beside me. We moved from one subject to another, and then came to the matter of religion. He said that he had read considerably

about the Mormons, that he had found much to admire in their practices, but that he had a definite prejudice concerning the story of the origin of the Church and particularly Joseph Smith. He was an active member of another organization, and when I asked where he had acquired his information, he indicated that it had come from publications of his church. I asked what company he worked for. He proudly replied that he was a sales representative for IBM. I then asked whether he would think it fair for his customers to learn of the qualities of IBM products from a Xerox representative. He replied with a smile, "I think I get the point of what you're trying to say."

I took from my case a copy of the Doctrine and Covenants and read to him the words of the Lord expressed through Joseph Smith, words which are the source of those practices my friend had come to admire in us while disdaining the man through whom they had come. Before we parted, he agreed to read the literature I would send to him. I promised him that if he would do so prayerfully he would know the truth not only of these doctrines and practices which have interested him, but also of the man through whom they were introduced. I then gave him my testimony of my conviction concerning the prophetic calling of Joseph Smith.

We do not worship the Prophet. We worship God our Eternal Father, and the risen Lord Jesus Christ. But we acknowledge him, we proclaim him, we respect him, we reverence him as an instrument in the hands of the Almighty in restoring to the earth the ancient truths of the divine gospel, together with the priesthood through which the authority of God is exercised in the affairs of his church and for the blessing of his people.

Life of Joseph Smith

The story of Joseph's life is the story of a miracle. He was born in

poverty. He was reared in adversity. He was driven from place to place, falsely accused, and illegally imprisoned. He was murdered at the age of thirty-eight. Yet in the brief space of twenty years preceding his death he accomplished what none other has accomplished in an entire lifetime. He translated and published the Book of Mormon, a volume of 522 pages which has since been retranslated into more than a score of languages and which is accepted by millions across the earth as the word of God. The revelations he received and other writings he produced are likewise scripture to these millions. The total in book pages constitutes the equivalent of almost the entire Old Testament of the Bible, and it all came through one man in the space of a few years.

In this same period he established an organization which for almost a century and a half has withstood every adversity and challenge, and is as effective today in governing a worldwide membership of more than three and a half million as it was 145 years ago in governing a membership of three thousand. There are those doubters who have strained to explain this remarkable organization as the product of the times in which he lived. That organization, I submit, was as peculiar, as unique, and as remarkable then as it is today. It was not a product of the times. It came as a revelation from God.

A mighty seer

Joseph Smith's vision of man's immortal nature reached from an existence before birth to the eternities beyond the grave. He taught that salvation is universal in that all men will become the beneficiaries of the resurrection through the atonement wrought by the Savior. But beyond this gift is the requirement of obedience to the principles of the gospel and the promise of consequent happiness in this life and exaltation in the life to come.

Nor was the gospel he taught

limited in application to those of his own and future generations. The mind of Joseph Smith, tutored by the God of heaven, encompassed all mankind of all generations. Both the living and the dead must have the opportunity to partake of gospel ordinances.

Peter of old declared: "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (1 Pet. 4:6.) In the case of the dead there must be vicarious work if they are to be judged according to men in the flesh, and in order to accomplish this they must be identified; hence the great genealogical program of The Church of Jesus Christ of Latter-day Saints. It was not established to satisfy the interests of a hobby, but to accomplish the eternal purposes of God.

Within the space of that twenty years preceding his death, Joseph Smith set in motion a program for carrying the gospel to the nations of the earth. I marvel at the boldness with which he moved. Even in the infant days of the Church, in times of dark adversity, men were called to leave homes and families, to cross the sea, to proclaim the restoration of the gospel of Jesus Christ. His mind, his vision encompassed the entire earth.

Seated in this hall today are those from North, Central, and South America; from the British Isles and Africa; from the nations of Europe; from the islands and continents of the Pacific; and from the ancient lands of Asia. You who have come from far and near, you are the flowering of the vision of Joseph Smith, the prophet of God. He was indeed a mighty seer, who saw this day and greater days yet to come as the work of the Lord moves over the earth.

Thomas Ford

This magnificent flowering would amaze those men with painted faces

who, in a cowardly attack, shot and killed the defenseless Prophet that sultry June day in 1844. It would amaze Governor Thomas Ford of the state of Illinois, who had pledged to protect the Prophet and then had left him to the mercy of the merciless mob. It was this same Thomas Ford who concluded in his *History* that Joseph Smith "never could succeed in establishing a system of policy which looked to permanent success in the future." (Thomas Ford, *A History of Illinois . . .*, quoted in B.H. Roberts, *Comprehensive History of the Church*, 2:347.)

It is this same Thomas Ford who today lies buried in a secluded section of the cemetery in Peoria, Illinois, largely forgotten, while the man he had judged a failure is remembered with gratitude over the earth.

Testimony and conviction

When I was a boy, twelve years of age, my father took me to a meeting of the priesthood of the stake in which we lived. I sat on the back row while he, as president of the stake, sat on the stand. At the opening of that meeting, the first of its kind I had ever attended, three or four hundred men stood. They were men from varied backgrounds and many vocations, but each had in his heart the same conviction, out of which together they sang these great words:

*Praise to the man who communed with
Jehovah!
Jesus anointed that Prophet and Seer.
Blessed to open the last dispensation,
Kings shall extol him, and nations
revere.
(Hymns, no. 147.)*

Something happened within me as

I heard those men of faith sing. There came into my boyish heart a knowledge, placed there by the Holy Spirit, that Joseph Smith was indeed a prophet of the Almighty. In the many years that have since passed, years in which I have read much of his words and works, that knowledge has grown stronger and ever more certain. Mine has been the privilege of bearing witness across this nation from sea to shining sea, and on continents north and south, east and west, that he was and is a prophet of God, a mighty servant and testifier of the Lord Jesus Christ.

*Great is his glory and endless his
priesthood:
Ever and ever the keys he will hold.
Faithful and true, he will enter his
kingdom,
Crowned in the midst of the prophets of
old.
(Hymns, no. 147.)*

That testimony I reaffirm to you this day, as I also affirm that he who presides at this conference is the legal successor to him of whom I have spoken. I know that, and I leave my testimony in the name of him of whom Joseph Smith was a witness and of whom I also am a witness, even the Lord, Jesus Christ. Amen.

President N. Eldon Tanner

Elder Gordon B. Hinckley of the Council of the Twelve Apostles has just spoken to us.

We shall now hear from Elder Marvin J. Ashton of the Council of the Twelve. He will be followed by Bishop H. Burke Peterson, First Counselor in the Presiding Bishopric.

Elder Marvin J. Ashton

The First Vision

Recently in a study group of college-age students I was asked, "Which scripture or quotation in Church history gives you the greatest spiritual uplift?" Although I don't ever remember having been asked this question in such a setting before, I found myself answering without hesitation and with firm conviction: "I think the most powerful declaration ever uttered in the history of the Church is, 'Joseph, This is My Beloved Son. Hear Him!'" (Joseph Smith 2:17.)

We went on to talk about the powers of this celestial conversation and of the plainness of the setting, the greeting, the introduction, and the invitation. Here in a grove of trees were two heavenly personages appearing to a fourteen-year-old boy in response to his earnest pleas and unwavering faith. Here in a setting of simple beauty an obscure boy was called by name by God, was introduced to the Savior Jesus Christ, and was invited to listen to words of understandable plainness that he might begin to learn the most important facts taught in this world.

The power of plainness

The reality of this vision gives Nephi's declarations concerning plainness new significance. "For my soul delighteth in plainness; for after this manner doth the Lord God work among the children of men." (2 Ne. 31:3.) "I glory in plainness; I glory in truth; I glory in my Jesus, for he hath redeemed my soul from hell." (2 Ne. 33:6.) "My soul delighteth in plainness unto my people, that they may learn." (2 Ne. 25:4.) Through this great prophet Nephi, along with other leaders and wise teachers, we come to realize that we learn more readily if principles are taught and explained in plainness. Brigham Young once said that if he

could do but one thing to bless the Saints, he believed it would be to give them "eyes with which to see things as they are." (*Journal of Discourses*, 3:221.)

Plainness is best comprehended by the humble, the teachable, the intelligent, the wise, and the obedient. Often plain truths are perverted by the pretentious, the crude, the low, the critical, the contentious, the haughty, and the unrighteous. More so than in any other time in our history, there is an urgency in today's society for men and women to step forward and teach the gospel of Jesus Christ in the power of plainness. God delights when His truths are taught clearly and understandably with no conspicuous ornamentation. Plainness in life, word, and conduct are eternal virtues. When the plainness of Christian teaching and living is lost, apostasy and suffering result. People walk in darkness when the light of plainness is taken from their lives. "They have taken away from the gospel of the Lamb many parts which are plain and most precious; and also many covenants of the Lord have they taken away.

"And all this have they done that they might pervert the right ways of the Lord, that they might blind the eyes and harden the hearts of the children of men." (1 Ne. 13:26-27.)

Gospel truths are plain

The truths of the gospel of Jesus Christ are plain, precious, and powerful. The lives of the worthy are plain, precious, and powerful. May I share with you a few lessons taught in plainness for which I will eternally be grateful. Some of them come from young children who are humble and accepting in their pure faith. The Savior taught that all mankind should become as little children if they would be the greatest in the kingdom of heaven. Now, an

example of the power of plainness in prayer:

Some weeks ago when the First Presidency asked the Church members to observe a week of prayer so that "the ravages of hunger, illness, cold, and drought might be alleviated (now and in the days to come at home and abroad)," it was reported that, at the end of the week in a family home evening, in her prayers an eight-year-old girl pled for more snow so "there would be enough water next summer so the whole family could go swimming together." In the eyes of an eight-year-old, top priority was enough water for a family summer swim. Who is to say her prayer given with plain, childlike faith wasn't most acceptable as she asked for the possibility of family fun together?

Plain, unadorned testimony

The power of a plain, unadorned testimony is always impressive to me. I recall a twelve-year-old boy standing in front of a large congregation to share his testimony. As he stood trembling in fear and emotion, his voice failed him. He stood speechless; our hearts went out to him. The creeping seconds dragged on, making the silence of the moment intense. Prayerfully we hoped that he might gain composure and the ability to express his testimony. After great uneasiness and anxiety peculiar to a young person in such a circumstance, he raised his bowed head and softly said, "Brothers and sisters, my testimony is too small." He cleared his voice and sat down. His message had been given. I thought then, as I think now, what a timely observation. Whose testimony isn't too small? Whose testimony doesn't need to be added upon? After this one-sentence sermon, I acknowledged before the congregation that my testimony was too small also and I was going to give it a chance to grow by more frequent sharing. I had been taught by a plain, simple statement.

Testimonies grow and lessons are taught in The Church of Jesus Christ of Latter-day Saints by plain and simple acts. On Sunday morning a young girl just barely out of Junior Sunday School, with her face shining, her hair carefully combed, dressed in her best, hesitatingly walks to the pulpit. Her little hand reaches up and pulls the microphone down to her level, and with a furtive look at her mother for courage, leads the congregation in the sacrament gem. As time goes by, these plain acts become stepping-stones to poise, to testimony, and to a knowledge of the scriptures.

Plainness in church service

Each Sunday at the sacrament tables all over the world, priests dressed neatly, but not in robes or ornamentation, have the honor of blessing the sacrament. Deacons, with pride and reverence, in an orderly but simple routine way, pass the sacred emblems. These Aaronic Priesthood members are taught to watch and plan so no member is deprived of participation in this sacred ordinance. These same young men may be watching and caring for all ward members in all ways as, in the years to come, they serve as bishopric members.

Teenage young women, involved in service projects as simple but as basic as visiting the sick or housebound or fellowshipping a nonmember friend, will find these appropriate stepping-stones in reaching powerful and purposeful womanhood.

Some of life's greatest lessons are taught and learned as we go about our Father's business in routine daily kindnesses.

Hundreds of teachers throughout the Church form car pools to transport distant children from school to Primary so they can be taught the plain and beautiful meaning of "I Am a Child of God." A new convert to the Church is asked to help with a Relief Society

lesson or demonstration. Never before has she stood before a group of women. With support and encouragement from her understanding associates, she is able to fill one plain and simple assignment that could well lead her on her way to family and personal greatness and added opportunities for executive and teaching positions.

Discipline

The power of plainness in discipline in the gospel of Jesus Christ is not always appreciated and understood, but to the repentant and remorseful, it is a great blessing. Discipline in the Church is plain, and repentance and forgiveness are available by following simple steps. Not long ago a wise member was stopped in the hall of one of our ward buildings and asked in a hushed voice if she had heard that brother so-and-so had been excommunicated from the Church. When the sister indicated that she already knew of the situation, the talebearer said, "Isn't that awful!"

To this her friend responded with, "No, I think it is wonderful. Now the burden can be lifted and he can start back with all of us helping and loving him." Here in simplicity and love was a lesson being taught by someone who could have been a contributor to idle, hurtful conversation.

Christ taught in plainness

In the life of Jesus Christ, each step along His path was plainly marked and plainly taught that we might learn. Recall with me if you will a few of His words spoken in powerful plainness as shared at random from the book of Matthew.

"Blessed are the meek." (Matt. 5:5.)

"Blessed are the merciful." (Matt. 5:7.)

"Love your enemies." (Matt. 5:44.)

"Thou shalt love thy neighbour as thyself." (Matt. 22:39.)

"He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." (Matt. 10:39.)

"He that hath ears to hear let him hear." (Matt. 11:15.)

"For what is a man profited, if he shall gain the whole world, and lose his own soul?" (Matt. 16:26.)

"Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven." (Matt. 18:4.)

"Whosoever will be chief among you, let him be your servant." (Matt. 20:27.)

Certainly the Savior has spoken in plainness that we may learn. The words of the Savior are eloquent in their plainness.

Avoid glamour and mystery

Glamour and mystery do not lead to eternal life. Some overlook the great rewards and the joys of the gospel because they feel that the gift of eternal life and the knowledge of the Savior can only be attained by ornamentation and mystery. The Lord has told us that we must learn line upon line and precept upon precept.

May we learn the plain and simple truths of the gospel by following the plain and simple steps outlined by our leaders. Each assignment filled and each lesson learned leads more surely to the celestial kingdom than do pomp, ceremony, and ostentation. Look not for glamour, but for humility in everyday service. Learn obedience and understanding from the plain truths of the gospel and then share them in candid, clear, and frank language and actions.

God delights in plainness

The power of plainness in living and teaching is a delight to the mind and will of our Heavenly Father. Joseph Smith is a prophet of God. This I say to you in humility and plainness. His fearless words spoken in truth and plainness

will outlive his critics and bring comfort and strength to those who know him for what he is.

To men and women worldwide we declare in sobriety and plainness that God the Father and His Beloved Son Jesus Christ did appear to Joseph Smith: "One of them spake unto me, calling me by name and said, pointing to the other—This is My Beloved Son. Hear Him!" (Joseph Smith 2:17.)

We invite mankind everywhere to prayerfully study the truths revealed following this greatest heavenly manifestation. Even though it caused great ridicule and abuse to the Prophet Joseph in the days that followed and ultimately contributed to his martyrdom, I humbly thank God that he had the courage to declare in unmistakable

plainness, "However, it was nevertheless a fact that I had beheld a vision." (Joseph Smith 2:24.) To the truthfulness of these glorious but plain words, I leave you my humble witness in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Marvin J. Ashton of the Council of the Twelve has just addressed us. We shall now be pleased to hear from Bishop H. Burke Peterson, First Counselor in the Presiding Bishopric.

He will be followed by Elder Richard G. Scott, who was sustained yesterday as a member of the First Quorum of the Seventy.

Bishop H. Burke Peterson

Some years ago in our ward fast and testimony meeting a young father proudly gave a name and a blessing to his first child. Afterwards the father stood to bear his testimony. He expressed thanks for this, his first son. He then said in a rather perplexed way that since the little fellow didn't seem to understand anything they said, he wished he knew just how to communicate with him. "All we can do," said he, "is hold him, cuddle him, gently squeeze him, kiss him, and whisper thoughts of love in his ear."

Need for love

After the meeting I went up to the new father and said that in his testimony he had given us a success pattern for raising healthy children. I hoped he would never forget it; even as his children grew to maturity I hoped he would continue the practice.

Among the tragedies we see around us every day are the countless children

and adults who are literally starving because they are not being fed a daily portion of love. We have in our midst thousands who would give anything to hear the words and feel the warmth of this expression. We have all seen the lonely and discouraged who have never been told.

Love must be communicated

A few years ago I had been assigned to tour a mission in another land. Before our first meeting with the missionaries, I asked the mission president if there were any particular problems I needed to attend to. He told me of one missionary who had made his mind up to go home early—he was very unhappy. "Could I help him?" I asked. The president wasn't sure.

As I was shaking hands with the missionaries before the meeting, it wasn't hard to tell which one wanted to

leave. I told the president if he didn't mind I'd like to speak to the young man after the meeting. As I watched him during the meeting, about all I could think of was the big piece of gum he had in his mouth. After the meeting this tall young missionary came up to the stand.

"Could we visit?" I asked.

His response was an inference that he couldn't care less.

We went to the side of the chapel. We sat together as I gave him my very best speech on why missionaries should not go home early. He kept looking out the window, paying absolutely no attention to me.

Off and on we were in meetings together for two days. One time he even sat on the front row and read the newspaper as I talked. I was baffled and unnerved by him. By now it appeared to me that he should go home—and soon! I'd been praying for a way to reach him for two days, but to no avail.

The last night after our meeting I was visiting with some folks in the front of the chapel. Out of the corner of my eye I saw the elder. At that very moment I had a feeling about him enter my heart that I had not yet experienced. I excused myself, went over to him, took his hand, looked him in the eye, and said, "Elder, I'm glad I've become acquainted with you. I want you to know that I love you."

Nothing more was said as we separated. As I started out the chapel door for our car, there he stood again. I took his hand again, put my arm around him, looked up in his eyes and said, "What I said to you before, I really mean. I love you; please keep in touch with me."

Spirit communicates to spirit. It was then that his eyes filled with tears and this boy said simply, "Bishop Peterson, in all my life I can never remember being told 'I love you.'"

Now I knew why he was confused, disturbed, insecure, and wanted to leave the mission field.

Parents give unconditional love

In speaking of a son or daughter, some will say, "He ought to know I love him. Haven't I done everything for him? I buy him clothes, give him a warm home, an education, and so on." Make no false assumptions: unless the person feels that the need has been filled, the parent's responsibility has not been accomplished.

We must make an even clearer effort to communicate real love to a questioning child. The giving of love from a parent to a son or daughter must not be dependent on his or her performance. Oftimes those we think deserve our love the least need it the most.

Remember this scriptural admonition to parents: "And ye will not suffer your children that they go hungry, or naked; neither will ye suffer that they transgress the laws of God, and fight and quarrel one with another, and serve the devil, who is the master of sin, or who is the evil spirit which hath been spoken of by our fathers, he being an enemy to all righteousness.

"But ye will teach them to walk in the ways of truth and soberness; ye will teach them to love one another, and to serve one another." (Mosiah 4: 14-15.)

Love others first

May I suggest that parents' teachings will be listened to more intently and be more closely heeded if they are preceded by and woven together with that golden fiber of love. If our words are to be remembered they must be accompanied and followed by considerate, thoughtful actions that cannot be forgotten.

Many are waiting for the other to take the first step, to make the first overture. If you are a parent or a child, a husband or wife who has been waiting for the other to give some expression first, please listen to this.

One of the most effective secrets for happiness is contained in the fourth

chapter of 1 John, verse 19. It is only eight words long—listen carefully: “We love him, because he first loved us.” This will cause a change to happen because it is right. Do you get the message? “He first loved us.” Your children will love you; your brothers and sisters will love you; your eternal companion will love you—because you first loved them. Now I don’t mean it will all happen in a day, a week, or a year. But it will happen if you do not give up.

Be sincere

If you haven’t been in the habit of expressing your love regularly, start out easily—maybe only as much as an eyedropper or two at first. At the beginning of this new approach even a glassful could cause a drowning. Build up the dosage as tolerance to accept it grows.

Whatever you give, be sincere and honest in your expression.

Impossible mountains are climbed by those who have the self-confidence that comes from truly being loved. Prisons and other institutions, even some of our own homes, are filled with those who have been starved for affection.

In a world and society where Satan is launching his most vicious attacks ever on the children of men, we have no greater weapon than pure, unselfish, Christlike love.

“Love one another”

Now I know for some this may not be an easy thing to start—our backgrounds, customs, and cultures are

different. Regardless of whether it is easy or hard for you, the Master gave the commandment to all—not to a few in one land or a handful in another, not just to a family here or there, but to all his children, everywhere. Express love now! Show it now, that we might enjoy the eternities together as families.

He told us, as we read in John: “A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

“By this shall all men know that ye are my disciples, if ye have love one to another.” (John 13:34-35.)

We can all be his disciples.

Two weeks ago President Kimball passed me as we were rushing to a meeting. He stopped, took my hand, looked me in the eye, put away all of his other cares, and said simply, “I’m sorry we’re sometimes so busy. I guess I haven’t told you lately how much I love you and appreciate you.”

I felt his spirit; I believed him; my spirit soared to a new height.

If it comes from the heart, it will work, brothers and sisters. It will bring peace and happiness to a troubled soul. Please try again . . . and again . . . and again. I know he who set this pattern lives. I know Jesus is the Christ. Of this I testify in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Bishop H. Burke Peterson, First Counselor in the Presiding Bishopric, has just addressed us. We shall now be pleased to hear from Elder Richard G. Scott, a new member of the First Quorum of the Seventy.

Elder Richard G. Scott

It is understandable that deep feelings of personal inadequacy accompany

the awesome recognition of the privilege of bearing testimony of Jesus

Christ and upbuilding his kingdom for the rest of my life. I deeply love and respect these brethren with whom I will share the balance of my life, and I respect the sanctity of their callings. I feel as a sprouting acorn in a forest of giant, stalwart, noble oaks.

Gratitude

The wellsprings of gratitude and love overflow within me.

Gratitude for exceptional, beloved parents who have given their five sons the priceless heritage of a righteous example; and to those four brothers, for their strength and testimony.

Gratitude to a beloved, cherished companion and wife and to our lovely children. Jeanene has ever been a model of pure testimony, love, and devotion; she is a tower of strength to me.

Gratitude to the precious youth that I know, especially those met in missionary service.

Among these I find some of my most cherished personal friends.

And gratitude to these brethren and to our beloved prophet, who I know is the mouthpiece of God to all His children on earth. I deeply love President Kimball.

Commitment to serve

Despite feelings of personal inadequacy, I am at peace. For the Lord has said, "And if men come unto me I will show unto them their weakness. I give unto men weakness that they may be humble; and my grace is sufficient for all men that humble themselves before me; for if they humble themselves before me, and have faith in me, then will I make weak things become strong unto them." (Eth. 12:27.)

And again, "I will tell you in your mind and in your heart, by the Holy Ghost, which shall come upon you and shall dwell in your heart." (D&C 8:2.)

I know the reality of the promptings of the Holy Ghost. In times of urgent need, after meditation and prayer to receive confirmation of a selected course of action, those promptings have given the comforted feeling that it was right. Other times, without beckoning, counsel and instruction and assurance have come through the power of the Holy Ghost; and then, at times, there have flooded into my mind and heart warnings of impending danger that would have otherwise overtaken me.

Yes, I know that Spencer W. Kimball is a prophet of God. I know that Jesus Christ lives and loves each one of us. I know that God our Eternal Father answers prayer, unmistakably, when we live worthy of such answers. I publicly commit my life, my energy, all that I am to the service of the Master and to the building of His kingdom, in Jesus' name. Amen.

President N. Eldon Tanner

We have just listened to Elder Richard G. Scott, a new member of the First Quorum of the Seventy.

The Choir and congregation will now join in singing, "We Thank Thee, O God, For a Prophet."

After the singing, Elder Thomas S. Monson of the Council of the Twelve Apostles will speak to us.

The Choir and congregation sang the hymn, "We Thank Thee O God, For A Prophet."

President Tanner

Elder Thomas S. Monson of the Council of the Twelve will be our next speaker. He will be followed by Elder Mark E. Petersen of the Council of the Twelve.

Elder Thomas S. Monson

My dear brothers and sisters, I seek the help of our Heavenly Father as I respond to the invitation to speak to you today. A great number of you have journeyed many miles to attend this conference. From the north, the south, the east, and the west you have traveled the roads to Salt Lake City.

The Road to Jericho

The word *road* is most intriguing. A generation ago movie moguls featured Bob Hope, Bing Crosby, and Dorothy Lamour in films entitled *The Road to Rio*, *The Road to Morocco*, and *The Road to Zanzibar*. Earlier yet, Rudyard Kipling immortalized another road when he penned the lines of "On the Road to Mandalay."

This afternoon my thoughts have returned to a road made famous by a parable Jesus told. I speak of the road to Jericho. May I open the Bible to the Gospel of St. Luke, that we might together relive the memorable event which made famous for all time the Jericho Road.

A certain lawyer stood and tempted the Master, saying, "What shall I do to inherit eternal life?"

"He said unto him, What is written in the law? how readest thou?"

"And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

"And he said unto him, Thou hast answered right: this do, and thou shalt live.

"But he, willing to justify himself, said unto Jesus, And who is my neighbour?"

The Good Samaritan

"And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves,

which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

"And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

"And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

"But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,

"And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

"And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

"Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?"

"And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise." (Luke 10:25-37.)

Our personal Jericho road

Each of us, in the journey through mortality, will travel his own Jericho Road. What will be your experience? What will be mine? Will I fail to notice him who has fallen among thieves and requires my help? Will you?

Will I be one who sees the injured and hears his plea, yet crosses to the other side? Will you?

Or will I be one who sees, who hears, who pauses, and who helps? Will you?

Jesus provided our watchword, "Go, and do thou likewise." When we obey that declaration, there opens to our eternal view a vista of joy seldom equaled and never surpassed.

Now the Jericho Road may not be clearly marked. Neither may the injured cry out, that we may hear. But when we walk in the steps of that good Samaritan, we walk the pathway that leads to perfection.

Note the many examples provided by the Master: the crippled man at the pool of Bethesda; the woman taken in adultery; the woman at Jacob's well; the daughter of Jairus; Lazarus, brother of Mary and Martha—each represented a casualty on the Jericho Road. Each needed help.

To the cripple at Bethesda, Jesus said, "Rise, take up thy bed, and walk." (John 5:8.) To the sinful woman came the counsel, "Go, and sin no more." (John 8:11.) To her who came to draw water, He provided a well of water springing up into everlasting life. To the dead daughter of Jairus came the command, "Damsel, I say unto thee, arise." (Mark 5:41.) To the entombed Lazarus, the memorable words, "Lazarus, come forth." (John 11:43.)

One may well ask the penetrating question, "These accounts pertained to the Redeemer of the world. Can there actually occur in my own life, on my Jericho Road, such a treasured experience?"

My answer is a resounding "yes." Let me share with you two such examples—first, the account of one who was injured and was helped; second, the learning experience of one who traveled the Jericho Road.

Example of Louis C. Jacobsen

Some years ago there went to his eternal reward one of the kindest and most loved men to grace the earth. I speak of Louis C. Jacobsen. He ministered to those in need, he assisted the immigrant to find employment, and he delivered more sermons at more funeral services than any other I have known.

One day while in a reflective mood, Louis Jacobsen told me of his boyhood.

He was the son of a poor Danish widow. He was small in stature, not comely in appearance—easily the object of his classmates' thoughtless jokes. In Sunday School one Sabbath morning, the children made light of his patched trousers and his worn shirt. Too proud to cry, tiny Louis fled from the chapel, stopping at last, out of breath, to sit and rest on the curb which ran along Second West in Salt Lake City. Clear water flowed along the gutter next to the curb where Louis sat. From his pocket he took a piece of paper which contained the outlined Sunday School lesson and skillfully shaped a paper boat, which he launched on the flowing water. From his hurt boyish heart came the determined words, "I'll never go back."

Suddenly, through his tears Louis saw reflected in the water the image of a large and well-dressed man. Louis turned his face upward and recognized George Burbidge, the Sunday School superintendent.

"May I sit down with you?" asked the kind leader.

Louis nodded affirmatively. There on the gutter's curb sat a good Samaritan ministering to one who surely was in need. Several boats were formed and launched while the conversation continued. At last the leader stood and, with a boy's hand tightly clutching his, they returned to Sunday School.

Later Louis himself presided over that same Sunday School. Throughout his long life of service, he never failed to acknowledge the traveler who rescued him along a Jericho Road.

Crossroads

When I first learned of that far-reaching experience, I reflected on the words:

*He stood at the crossroads all alone,
The sunlight in his face.
He had no thought for the world
unknown—
He was set for a manly race.*

*But the roads stretched east and the roads
stretched west,
And the lad knew not which road was
best.
So he chose the road that led him down,
And he lost the race and the victor's
crown.
He was caught at last in an angry snare
Because no one stood at the crossroads
there
To show him the better road*

*Another day at the self-same place
A boy with high hopes stood.
He, too, was set for a manly race;
He, too, was seeking the things that were
good.
But one was there who the roads did
know,
And that one showed him which way to
go.
So he turned from the road that would
lead him down,
And he won the race and the victor's
crown.
He walks today the highway fair
Because one stood at the crossroads there
To show him the better way.*

A personal experience

May I relate to you my first journey along a personal Jericho Road. In about my tenth year, as Christmas approached, I yearned as only a boy can yearn for an electric train. My desire was not to receive the economical and everywhere-to-be-found wind-up model train, but rather one that operated through the miracle of electricity.

The times were those of economic depression, yet Mother and Dad, through some sacrifice, I am sure, presented to me on Christmas morning a beautiful electric train. For hours I operated the transformer, watching the engine first pull its cars forward, then push them backward around the track.

Mother entered the living room and said to me that she had purchased a

wind-up train for Widow Hansen's boy, Mark, who lived down the lane. I asked if I could see the train. The engine was short and blocky—not long and sleek like the expensive model I had received.

However, I did take notice of an oil tanker car which was part of his inexpensive set. My train had no such car, and pangs of envy began to be felt. I put up such a fuss that Mother succumbed to my pleadings and handed me the oil tanker car. She said, "If you need it more than Mark, you take it." I put it with my train set and felt pleased with the result.

Mother and I took the remaining cars and the engine down to Mark Hansen. The young boy was a year or two older than I. He had never anticipated such a gift and was thrilled beyond words. He wound the key in his engine, it not being electric like mine, and was overjoyed as the engine and two cars, plus a caboose, went around the track.

Mother wisely asked, "What do you think of Mark's train, Tommy?"

I felt a keen sense of guilt and became very much aware of my selfishness. I said to Mother, "Wait just a moment—I'll be right back."

As swiftly as my legs could carry me, I ran to our home, picked up the oil tanker car plus an additional car of my own, ran back down the lane to the Hansen home, and said joyfully to Mark, "We forgot to bring two cars which belong to your train."

Mark coupled the two extra cars to his set. I watched the engine make its labored way around the track and felt a supreme joy difficult to describe and impossible to forget.

Mother and I left the Hansen home and slowly walked up the street. She, who with her hand in God's had entered into the valley of the shadow of death to bring me, her son, across the bridge of life, now took me by the hand and together we returned homeward by way of our private Jericho Road.

Some remember mother for her

rhymes recited, others for her music played, songs sung, favors bestowed, or stories told; but I remember best that day we together traveled our Jericho Road and, like the good Samaritan, found a cherished opportunity to help.

A plea to help others

My brothers and sisters, today there are hearts to gladden, there are deeds to be done—even precious souls to save. The sick, the weary, the hungry, the cold, the injured, the lonely, the aged, the wanderer—all cry out for our help.

The road signs of life enticingly invite every traveler: This way to fame;

this way to affluence; this way to popularity; this way to luxury. Pause at the crossroads before you continue your journey. Listen for that still, small voice which ever so gently beckons, "Come, follow me. This way to Jericho."

May each of us follow Him along that Jericho Road, I pray in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Thomas S. Monson of the Council of the Twelve has just spoken to us.

We shall now be pleased to hear from Elder Mark E. Petersen of the Council of the Twelve.

Elder Mark E. Petersen

Elder Monson and I have traveled a good many miles together, over a good many years. Elder Monson and I and Louis Jacobsen likewise traveled together for a long time over the years of our lives. And I hope, with Brother Monson's permission, I may now travel with him a little farther on the road to Jericho.

"What think ye of Christ?"

Anciently Jesus asked the Pharisees this question: "What think ye of Christ?" (Matt. 22:42.)

Those Pharisees were so misdirected in their thinking that "no man was able to answer him a word." (Matt. 22:46.) But had they known it, the question was vital to their own best interests, just as it is to our well-being today.

What think ye of Christ? To bring it down to our own day, let us ask ourselves, What do we, personally, think of him?

Latter-day Saints are able to identify him very quickly. Christ is

Jesus of Nazareth, who was born of Mary in Bethlehem. He also is our Redeemer and our Creator, the divine Son of God.

But knowing who he is, what shall we do about him? Shall we fully accept him, or brush him aside, or take some middle-of-the-road attitude and compromise our beliefs according to existing pressures?

Weightier matters

The misdirected Pharisees with whom he spoke took pride in rites and rituals, but were nevertheless condemned by the Lord because they neglected the weightier matters of the law: fair judgment, mercy, and the exercise of true faith which produces righteous works.

When the Savior spoke of those weightier matters he referred to personal relationships between people, such as Brother Monson has been talking about. It is significant that he made those relationships a vital part of his

gospel. It is indeed remarkable that the nature of our dealings with our fellowmen will determine, in large measure, our status in the kingdom of heaven.

In other words, we ourselves may be like the ancient Pharisees. We may attend to rites and rituals and yet overlook the weightier matters such as brotherly kindness, honesty, mercy, virtue, and integrity. Let us never forget that if we omit them from our lives we may be found unworthy to come into His presence.

Love of God, others

Think for a moment of the second great commandment to love our neighbors as ourselves. (Matt. 22:38, 39.) How many observe it? Keep in mind that the Lord said it is of like importance to the first great commandment, which is to love God with all our heart and soul.

Consider, too, his commandment to do unto others as we would be done by. How many live that law? How many go down that road to Jericho?

Read again the parable of the Good Samaritan (Luke 10:30-37), especially in light of the last part of the twenty-fifth chapter of Matthew. Do not these scriptures teach that if we fail to do right by our fellowmen we seriously jeopardize our own salvation? Note the Lord's words:

"I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

"I was a stranger, and ye took me not in: . . . sick, and in prison, and ye visited me not. . . .

"Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me." (Matt. 25:42-43, 45.)

Those to whom he spoke, who were thus neglectful, were not counted with the sheep of his fold. They were not on his favored right hand, but on his left where there is weeping and gnash-

ing of teeth. "And these," the scripture says, "shall go away into everlasting punishment." (Matt. 25:46.)

The First Epistle of John tells us that if we do not have good relationships with our neighbors, whom we have seen, we cannot rightfully claim to love God, whom we have not seen. (1 John 4:20.)

Do we take time occasionally to read the Sermon on the Mount? It refers largely to our relationships with one another. Let me mention just a few of its principles. I quote from this sermon as it appears in the Book of Mormon:

Forgive to be forgiven

"If ye shall come unto me, or shall desire to come unto me, and rememberest that thy brother hath aught against thee—

"Go thy way unto thy brother, and first be reconciled to thy brother, and then come unto me with full purpose of heart, and I will receive you." (3 Ne. 12:23-24.)

Can we suppose for one moment that the Lord would welcome us on any other basis?

And then we have this: "If ye forgive men their trespasses your heavenly Father will also forgive you;

"But if ye forgive not men their trespasses neither will your Father forgive your trespasses." (3 Ne. 13:14-15.)

Note what a great principle is involved here, and how it can affect each one of us. "If ye forgive not men their trespasses neither will your Father forgive your trespasses." Let us pause a moment and ask ourselves if we can enter his kingdom with unforgiven sins.

Do not judge others

And then he said: "Judge not, that ye be not judged.

"For with what judgment ye judge, ye shall be judged; and with what

measure ye mete, it shall be measured to you again." (3 Ne. 14:1-2.)

In the first section of the Doctrine and Covenants we read that "the Lord shall come to recompense unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow man." (D&C 1:10.)

This teaching deserves the most careful consideration, for on judgment day the Lord will mete out to us precisely as we have dealt with our fellowmen, unless we have fully repented. It is a staggering thought, and yet it is an integral factor in the Lord's method of judgment. Do we realize its broad significance? Do we see how we shall reap what we sow?

This principle, showing the manner by which God will judge us, puts a new light upon the commandment to love our neighbors as ourselves, and should persuade us to take that law seriously.

It also helps us to understand the deep meaning of the Golden Rule: "All things whatsoever ye would that men should do to you, do ye even so to them." This is a commandment, and to further emphasize it the Lord said: "This is the law and the prophets." (3 Ne. 14:12.)

Take commandments seriously

It is not something we may lightly set aside. Does it not help us to better understand the twenty-fifth chapter of Matthew? Can we see then his purpose in disciplining people for being unkind to their fellowmen?

What makes it even more compelling is another statement which the Lord gave us in the Sermon on the Mount, and this to me is awesome. Said the Lord, "Verily I say unto you, that except ye shall keep my commandments, which I have commanded you at this time, *ye shall in no case enter into the kingdom of heaven.*" (3 Ne. 12:20; italics added.)

Frightening, isn't it?

With this scripture we should keep in mind another divine declaration: "And no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end. . . .

"And he that endureth not unto the end, the same is he that is also hewn down and cast into the fire, from whence they can no more return, because of the justice of the Father." (3 Ne. 27:19, 17.)

Doesn't that startle you? Doesn't it convince you that we must take his commandments seriously?

When we ask, "What think ye of Christ," should we not ask ourselves also if we truly accept the high standards of life he has established for admittance into his kingdom? Compliance with them is what puts oil in our lamps, if we may refer to the Lord's parable.

If we hope to enter his kingdom, we cannot regard these basic commandments as if they were optional. He has said, "This is the way, walk ye in it." (Isa. 30:21.)

If we are unkind, unclean, dishonest, or cruel; if we are hypocritical and appear pious when in fact our hearts are evil, we throw our hope of salvation to the four winds, unless we truly repent.

As he spoke to the Nephites, the Savior asked: "What manner of men ought ye to be?" And he quickly replied, "Even as I am." (3 Ne. 27:27.)

We all remember these familiar words: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." (3 Ne. 14:21.) This, too, should give us pause, for mere protestations of faith will not admit us into the kingdom, even though we may say, "Have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works?" (3 Ne. 14:22.)

If we have not obeyed the weightier matters of the law, dealing justly with our fellowmen, he will surely say to us: "I never knew you; depart from me, ye that work iniquity." (3 Ne. 14:23.)

Charity

This helps us to better understand the words of Paul as he said: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

"And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." (1 Cor. 13:1-3.)

And what is charity in its true sense? It is the pure love of Christ which helps us to love both God and our fellowmen.

In the book of Alma we read a further explanation: "If ye do not remember to be charitable, ye are as dross, which the refiners do cast out, (it being of no worth) and is trodden under foot of men." (Al. 34:29.)

The Lord teaches us that we cannot serve two masters, God and Mammon, at the same time (3 Ne. 13:24), but many still try to do so!

Cannot serve two masters

Why is the Lord so strict in requiring detailed obedience from us? It is because he expects us to become perfect as he is. The very object of our existence as children of God is to become like Him. But no unclean thing may enter his presence. Therefore we must perfect ourselves, beginning here in mortality,

keeping in mind that we cannot achieve perfection through imperfect means.

That is why God is so strict. That is why he cannot look upon sin with the least degree of allowance.

One of our great failings is that often we are slothful in complying with the commandments. With respect to this he said: "It is not meet that I should command in all things; for he that is compelled in all things, the same is slothful and not a wise servant; wherefore he receiveth no reward. . . .

"But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned." (D&C 58:26, 29.)

Seek first the kingdom of God

The Prophet Abinadi gave us further understanding of this vital principle in these words: "The Lord redeemeth none such that rebel against him and die in their sins; yea, even all those that have perished in their sins ever since the world began, that have wilfully rebelled against God, that have known the commandments of God, and would not keep them; these are they that have no part in the first resurrection. . . .

"For salvation cometh to none such; for the Lord hath redeemed none such; yea, neither can the Lord redeem such." (Mosiah 15:26-27.)

But nevertheless the Lord invites all to come unto him on conditions of repentance, and says: "Come unto me, all ye that labour and are heavy laden, and I will give you rest.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

"For my yoke is easy, and my burden is light." (Matt. 11:28-30.)

So what are we to do? We are to "seek . . . first the kingdom of God and his righteousness." (3 Ne. 13:33.) We are to give our religion first priority in

our lives, and then serve God with all our hearts and do unto others as we would be done by as we travel down the road to Jericho. And that we may do so is my humble and earnest prayer in the sacred name of the Lord Jesus Christ. Amen.

President N. Eldon Tanner

He to whom you have just listened is Elder Mark E. Petersen of the Council of the Twelve Apostles.

Before calling upon the concluding speaker, we should like to express, on behalf of all who have listed to the singing during sessions of this General Conference, appreciation and our sincere gratitude to the members of the Tabernacle Choir and the Mormon Youth Chorus for giving so generously of their time to bring us the beautiful and inspiring music heard at this conference. We are thankful to their conductors and organists.

We thank all who have contributed in various ways to the success and inspiration of this conference, especially the General Authorities who have given such appropriate and inspiring messages.

We appreciate the attention given by local and national press representatives, and by representatives of radio and television in reporting the sessions of this conference.

We thank our city and state officials for the cooperation given this

Conference; the city traffic officers for courteously and efficiently handling the increased traffic; the fire department and the Relief Society and Church Health Unit Nurses, who have been on hand to render service throughout the conference.

We are grateful to the Tabernacle Ushers for seating the great audiences of these conference sessions in such a courteous manner.

We again express appreciation to the owners and managers of the many radio and television stations who have given public service time to carry sessions of this conference in the United States, Mexico, Central America, and Canada; by satellite to Australia, the Philippines, and South America; and by shortwave to Europe, Africa, and Latin America.

We thank the interpreters who have provided translation for the sessions of the conference.

Now we will have the privilege and pleasure of listening to our beloved Prophet, President Spencer W. Kimball, who will be our concluding speaker, after which the Tabernacle Choir, directed by Brother Jerold Ottley will sing, "Jesus, Savior, Pilot Me."

The benediction will then be offered by Elder George P. Lee, a member of the First Quorum of the Seventy and President of the Arizona Holbrook Mission, following which this conference will stand adjourned for six months.

President Spencer W. Kimball

A conference of inspiration and revelation

We have come to the close of these glorious days of great spiritual uplift, during which we have listened to words of inspiration and revelation from our

presiding brethren. We have been blessed by hearing praises to the Lord sung by this great Tabernacle Choir.

We have all felt the outpouring of the Spirit of the Lord as we have assembled in his name to worship and be instructed by the power of the Holy

Ghost. This has always been the pattern of the meetings of the saints, for we read in the Book of Mormon the words of Moroni, who said:

"And their meetings were conducted by the church after the manner of the workings of the Spirit, and by the power of the Holy Ghost; for as the power of the Holy Ghost led them whether to preach, or to exhort, or to pray, or to supplicate, or to sing, even so it was done." (Moro. 6:9.)

We have been counseled in the ways of righteousness, urged to be faithful and to keep the commandments of God, to love the Lord and our fellowmen. We have been warned against the pitfalls of following the ways of Satan and counseled to resist evil by being humble, prayerful, and submissive to the constant promptings of the Spirit. We have this great promise from our Lord given in our day:

"Assuredly as the Lord liveth, who is your God and your Redeemer, even so surely shall you receive a knowledge of whatsoever things you shall ask in faith, with an honest heart, believing that you shall receive. . . .

"Yea, behold, I will tell you in your mind and in your heart, by the Holy Ghost, which shall come upon you and which shall dwell in your heart.

"Now, behold, this is the spirit of revelation. . . ." (D&C 8:1-3.)

Rock of revelation

Of all things, that for which we should be most grateful today is that the heavens are indeed open and that the restored church of Jesus Christ is founded upon the rock of revelation. Continuous revelation is indeed the very lifeblood of the gospel of the living Lord and Savior, Jesus Christ.

We proclaim to the world in one of our Articles of Faith, "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important

things pertaining to the Kingdom of God." (Ninth Article of Faith.)

From the scripture of ancient time comes this ringing declaration: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.)

This postulation to the prophet Amos has come down from antiquity and speaks of the Lord "Jesus Christ the same yesterday, and to day, and for ever." (Heb. 13:8.)

We read of the unchangeable Lord in the holy scriptures. In the Bible, which we proclaim "to be the word of God as far as it is translated correctly" (Eighth Article of Faith), the Old Testament prophets from Adam to Malachi are testifying of the divinity of the Lord Jesus Christ and our Heavenly Father. Jesus Christ was the God of the Old Testament, and it was He who conversed with Abraham and Moses. It was He who inspired Isaiah and Jeremiah; it was He who foretold through those chosen men the happenings of the future, even to the latest day and hour.

And the New Testament is what it implies—a new, additional witness and testimony of the sonship of Jesus Christ and the fatherhood of the Father and the divinity of this work, and the necessity of living the gospel, which he outlined and proclaimed.

We do not accept the theory of the so-called teachers of Christianity, that the Old Testament constituted the total words of God's prophets; nor do we believe the New Testament to be the end of revelation. We testify that rather than an end of revelations of God, they continue to pour forth from God for the welfare and benefit of men.

I believe with Peter of old who said: "For the prophecy came not in old time by the will of man: But holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 1:21.)

Need for revelation

How this confused world of today

needs revelation from God. With war and pestilence and famine, with poverty, desolation, with more and more graft, dishonesty, and immorality, certainly the people of this world need revelation from God as never before. How absurd it would be to think that the Lord would give to a small handful of people in Palestine and the Old World his precious direction through revelation and now, in our extremity, close the heavens.

However, it is the sad truth that if prophets and people are unreachable, the Lord generally does nothing for them. Having given them free agency, their Heavenly Father calls, persuades, and directs aright his children, but waits for their upreaching hands, their solemn prayers, their sincere, dedicated approach to him. If they are heedless, they are left floundering in midnight's darkness when they could have the noonday sun.

When the children of Israel would not live the commandments, believe in him, and follow his program, the Lord said: "And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass:

"And your strength shall be spent. . . ." (Lev. 26:19-20.)

The "dark ages"

If the Bible were "the end of the prophets," then it was through lack of faith and belief, and that is the reason the heavens at times were closed and locked and became as iron, and the earth as brass. When the heavens are sealed, the spiritual darkness that follows is not unlike that physical darkness in Nephite history, when "neither candles, neither torches; neither could there be fire kindled with their fine and exceedingly dry wood." (3 Ne. 8:21.)

The Lord will not force himself upon people, and if they do not believe, they will receive no revelation. If they are content to depend upon their own

limited calculations and interpretations, then, of course, the Lord will leave them to their chosen fate.

Speaking of miracles and revelation, the Book of Mormon prophet Moroni states this:

"If these things have ceased, then has faith ceased also; and awful is the state of man, for they are as though there had been no redemption made." (Moro. 7:38.)

In the meridian of time, the Son of God, the Light of the World, came and opened the curtains of heaven, and earth and heaven were again in communion.

But when the light of that century went out, the darkness was again impenetrable; the heavens were sealed and the "dark ages" moved in.

The heavens opened

I bear witness to the world today that more than a century and a half ago the iron ceiling was shattered; the heavens were once again opened, and since that time revelations have been continuous.

That new day dawned when another soul with passionate yearning prayed for divine guidance. A spot of hidden solitude was found, knees were bent, a heart was humbled, pleadings were voiced, and a light brighter than the noonday sun illuminated the world—the curtain never to be closed again.

A young lad spoken of by brethren today, Joseph Smith of incomparable faith, broke the spell, shattered the "heavens of iron" and reestablished communication. Heaven kissed the earth, light dissipated the darkness, and God again spoke to man, revealing anew "his secret unto his servant unto prophets." (Amos 3:7.) A new prophet was in the land and through him God set up his kingdom, never to be destroyed nor left to another people—a kingdom that will stand forever.

Revelation to remain

The foreverness of this kingdom and the revelations which it brought into existence are absolute realities. Never again will the sun go down; never again will all men prove totally unworthy of communication with their Maker. Never again will God be hidden from his children on the earth. Revelation is here to remain.

In the early years of his newly established dispensation, the Lord set his divine law of succession, and prophets have followed each other and will continue to follow each other in never-ending, divinely appointed succession, and the secrets of the Lord will be revealed without measure.

By the power of God other books of scripture have come into being. Vital and priceless records of ancient America, with teachings of Christ, another testimony of his divinity, form the Book of Mormon, which we declare to be divine scripture, contemporary with and sustaining the Bible.

Additional scripture

Since that momentous day in 1820, additional scripture has continued to come, including the numerous and vital revelations flowing in a never-ending stream from God to his prophets on the earth. Many of these revelations are recorded in another scripture called the Doctrine and Covenants. Completing our Latter-day Saint scriptures is the Pearl of Great Price, another record of revelation and translated writings of both ancient and modern prophets.

There are those who would assume that with the printing and binding of these sacred records, that would be the "end of the prophets." But again we testify to the world that revelation continues and that the vaults and files of the Church contain these revelations which come month to month and day to day. We testify also that there is, since 1830 when The Church of Jesus Christ

of Latter-day Saints was organized, and will continue to be, so long as time shall last, a prophet, recognized of God and his people, who will continue to interpret the mind and will of the Lord.

Warning

Now, a word of warning: Let us not make the error of the ancients. Numerous modern sectarians believe in the Abrahams, the Moses, and the Pauls, but resist believing in today's prophets. The ancients also could accept the prophets of an earlier day, but denounced and cursed the ones who were their contemporaries.

In our day, as in times past, many people expect that if there be revelation it will come with awe-inspiring, earth-shaking display. For many it is hard to accept as revelation those numerous ones in Moses' time, in Joseph's time, and in our own year—those revelations which come to prophets as deep, unassailable impressions settling down on the prophet's mind and heart as dew from heaven or as the dawn dissipates the darkness of night.

Expecting the spectacular, one may not be fully alerted to the constant flow of revealed communication. I say, in the deepest of humility, but also by the power and force of a burning testimony in my soul, that from the prophet of the Restoration to the prophet of our own year, the communication line is unbroken, the authority is continuous, a light, brilliant and penetrating, continues to shine. The sound of the voice of the Lord is a continuous melody and a thunderous appeal. For nearly a century and a half there has been no interruption.

Man never needs to stand alone. Every faithful person may have the inspiration for his own limited kingdom. But the Lord definitely calls prophets today and reveals his secrets unto them as he did yesterday, he does today, and will do tomorrow: that is the way it is.

Every prophet contributed great service

As we sang "We Thank Thee, O God, for a Prophet" earlier in the afternoon, a thought ran through my mind which I have expressed before. I hope you were all thinking of Joseph Smith, of Brigham Young, of John Taylor, Wilford Woodruff, and all the other Brethren. I hope you were thinking of Brother McKay and Brother Smith, Brother Lee and all of those who have filled this position in these days.

They have filled a great service. They have done a great work for the people of this world. They have organized the Church and continued to develop it, and it has grown tremendously under their care.

I hope we will always remember that and not let it all be centered in the living person who currently serves, because the works of God continue in all these areas.

Statues

Before I close I should like to mention two other matters. One, I hope you have had the opportunity to see the four beautiful statues that have been placed just east of the temple in the central Church plaza. These four are a part of the group of thirteen statues honoring women that will be set up next year in the Relief Society park in Nauvoo, at the visitors center there. These four have been placed in the plaza for your enjoyment. They are lovely indeed. We invite you to visit that area and see the statues while you are here in Salt Lake City.

"A poor, wayfaring man of grief"

I was impressed when Brother Hinckley spoke of Joseph Smith so tenderly, and sweetly, and the thought went through my mind of that last night in Carthage, Illinois. They were gathered together with the mob all

around them and the Prophet Joseph Smith asked one of the brethren to sing for him "A Poor Wayfaring Man of Grief."

*A poor wayfaring Man of grief
Hath often crossed me on my way,
Who sued so humbly for relief
That I could never answer, Nay.
I had not power to ask his name,
Whereto he went, or whence he came;
Yet there was something in his eye
That won my love; I knew not why.*

*"Once, when my scanty meal was spread,
He entered, not a word he spake;
Just perishing for want of bread,
I gave him all he blessed it, brake,
And ate, but gave me part again;
Mine was an angel's portion then,
For while I fed with eager haste,
The crust was manna to my taste.*

*I spied him where a fountain burst
Clear from the rock; his strength was
gone;
The heedless water mocked his thirst;
He heard it, saw it, hurrying on.
I ran and raised the sufferer up;
Thrice from the stream he drained my
cup,
Dipped and returned it running o'er;
I drank and never thirsted more.*

*Tw'as night; the floods were out; it blew
A winter hurricane aloof;
I heard his voice abroad and flew
To bid him welcome to my roof.
I warmed and clothed and cheered my
guest
And laid him on my couch to rest,
Then made the earth my bed, and seemed
In Eden's garden while I dreamed.*

*Stript, wounded, beaten nigh to death,
I found him by the highway side;
I roused his pulse, brought back his
breath,
Revived his spirit, and supplied
Wine, oil, refreshment—he was healed;
I had myself a wound concealed,
But from that hour forgot the smart,
And peace bound up my broken heart.*

*In prison I saw him next, condemned
To meet a traitor's doom at morn;
The tide of lying tongues I stemmed,
And honored him 'mid shame and scorn.
My friendship's utmost zeal to try,
He asked if I for him would die;
The flesh was weak; my blood ran chill;
But the free spirit cried, "I will!"*

*Then in a moment to my view
The stranger started from disguise;
The tokens in his hands I knew;
The Savior stood before mine eyes.
He spake, and my poor name he named,
"Of me thou hast not been ashamed;
These deeds shall thy memorial be,
Fear not, thou didst them unto me."*

(Hymns, no. 153.)

Blessing

God bless you, brothers and sisters.

It's been a wonderful conference and a joy to mingle with you these days. Peace be with you; and may his joy and peace continue with you. We know it is true. I know the Lord lives and I know that he's revealing his mind and will to us daily, so that we can be inspired as to the direction to go.

We ask this all, with our affection for you, in the name of Jesus Christ. Amen.

The Tabernacle Choir sang the hymn, "Jesus, Savior, Pilot Me."

The benediction was pronounced by Elder George P. Lee of the First Quorum of the Seventy and President of the Arizona Holbrook Mission.

The Conference was adjourned for six months.

WELFARE SERVICES SESSION

A Welfare Services Session was held in connection with General Conference on Saturday morning, April 2, 1977, at 7 o'clock. Invited to attend this meeting were General Authorities, Regional Representatives, stake presidencies, high councilors involved in welfare work, bishoprics, and stake and ward Relief Society presidencies and others responsible for operating welfare production projects. President Spencer W. Kimball was present and presided at this session.

Presiding Bishop Victor L. Brown conducted the meeting. Speakers at this meeting included Bishop Victor L. Brown and Bishop J. Richard Clarke of the Presiding Bishopric, President Ezra Taft Benson and Elder L. Tom Perry of the Council of the Twelve, and Sister Barbara B. Smith, President of the Relief Society.

President Marion G. Romney of the First Presidency then gave the following address:

President Marion G. Romney

My beloved brothers and sisters, I ask you to join with me in a prayer that the Lord will be with the talks given here this morning, and I hope my re-

marks will be in harmony with them. I hope that every one of you bishops and branch presidents has a clear understanding of the many resources avail-

able to assist you in administering Church welfare services. I urge you to actively use these many resources. I hope we *all* understand how our consecrations to the Lord—whether in time, work, or money—unite to relieve suffering while *sanctifying both the giver and the receiver*. I have been pleased with the explanation of the role of the Lord's storehouse and how production projects serve to fill it with both "meat and money."

Law of consecration and stewardship

Since we have so far in this meeting concentrated on *how* we should minister in the Lord's own way, I shall center my remarks on *why* we are engaged in this great program. Almost from the beginning of my services in Church welfare I have had the conviction that *what we are doing in this welfare work is preliminary to the reestablishment of the law of consecration and stewardship as required under the united order*. If we could always remember the goal toward which we are working, we would never lose our bearings in this great work. What we are about is not new. It is as old as the gospel itself. Whenever the Lord has had a people who would accept and live the gospel, He has established the united order. He established it among the people of Enoch, of whom the record says:

"The Lord blessed the land, and they were blessed upon the mountains, and upon the high places, and did flourish.

"And the Lord called his people ZION, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them." (Moses 7:17-18.)

If we will do the things the Lord has asked us to do, we too will continue to be blessed and will grow in righteousness. In the revelation that the Prophet specified as "embracing the law

of the Church" (D&C 42, chapter heading), the Lord said:

"Behold, thou wilt remember the poor, and consecrate of thy properties for their support that which thou hast to impart unto them. . . .

"And inasmuch as ye impart of your substance unto the poor, ye will do it unto me; and they shall be laid before the bishop of my church and his counselors. . . .

"And it shall come to pass, that after they are laid before the bishop of my church, . . . it shall be kept to administer to those who have not, from time to time, that every man who has need may be amply supplied and receive according to his wants.

"Therefore, the residue shall be kept in my storehouse, to administer to the poor and the needy." (D&C 42:30-34.)

"And this I do," said the Lord, "for the *salvation* of my people." (D&C 42:36; italics added.)

In this revelation, which the Prophet designated the "law of the Church," the Lord revealed the essentials of the united order, which was His program for eliminating the inequalities among men. It is based upon the underlying concept that the earth and all things therein belong to the Lord, and that men hold earthly possessions as stewards accountable to Him.

"I, the Lord," He said, "stretched out the heavens, and built the earth, . . . and all things therein are mine.

"And it is my purpose to provide for my saints, for all things are mine.

"But it must needs be done in mine own way." (D&C 104:14-16.)

In *His way*, there are two cardinal principles: (1) consecration, and (2) stewardship.

To enter the united order, one consecrated all his possessions to the Church by a "covenant and a deed which [could not] be broken." That is, he completely divested himself of all his property by conveying it to the Church.

The united order

Having done so, the consecrator received from the Church a stewardship by a like conveyance. This stewardship could be more or less than the original consecration, the object being to make "every man equal according to his family, according to his circumstances and his wants and needs." (D&C 51:3.)

This procedure preserved in every man the right of private ownership and management of his property. Indeed, the fundamental principle of the system was the private ownership of property. Each man owned his portion, or inheritance, or stewardship, with an absolute title, which, at his option, he could alienate, keep and operate, or otherwise treat as his own. The Church did not own all of the property, and life under the united order was not, and never will be, a communal life, as the Prophet Joseph himself said.

The intent was, however, for him to so operate his property as to produce a living for himself and his dependents. So long as he remained in the order, he consecrated to the Church the *surplus* he produced above the needs and wants of his own family. This surplus went into a storehouse, from which stewardships were given to others, and from which the needs of the poor were supplied.

These divine principles are very simple and easily understood. However, there are a number of concepts which must prevail in order for this ideal to be realized. Chief among these concepts are the following:

1. *A belief in God* and acceptance of Him as Lord of the earth and the author of the united order. Through it we seek righteousness and spiritual development. "For," declared the Lord, "if ye are not *equal in earthly things ye cannot be equal in obtaining heavenly things*;

"For if you will," he continued, "that I give unto you a place in the celestial world, you must prepare

yourselves by doing the things which I have commanded you and required of you. . . .

"That you may come up unto the crown prepared for you, and be made rulers over many kingdoms, saith the Lord God, the Holy One of Zion." (D&C 78:6-7, 15; *italics added.*)

2. The united order is implemented by *the voluntary freewill actions of men*, evidenced by a consecration of all their property to the Church of God. No force of any kind is ever involved.

3. As to property, in harmony with Church belief as set forth in the Doctrine and Covenants, "no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, [and] the right and control of property." (D&C 134:2.) The united order is operated upon the principle of *private ownership and individual management*. Thus, in both ownership and management of property, the united order preserved to men their God-given agency. In this way, He holds each steward accountable for his own work and productivity. Indeed, He said:

"For it is expedient that I, the Lord, should make every man accountable, as a steward over earthly blessings, which I have made and prepared for my creatures." (D&C 104:13.)

Not a communal society

You can see from this the truth of President Clark's statement when he said:

"The Church never was, and under existing commandments never will be, a communal society, under the directions thus far given by the Lord. The United Order was not communal nor communistic. It was completely and intensely individualistic, with a consecration of unneeded surpluses for the support of the Church and the poor." (J. Reuben Clark, Jr., "The United Order and Law of Consecration As Set Out in

the Revelations of the Lord," from a pamphlet of articles reprinted from the Church Section of the *Deseret News*, 1942, pp. 26-27.)

4. *The united order is nonpolitical.* It is therefore totally unlike the various forms of socialism, which are political, both in theory and in practice. They are thus exposed to, and riddled by, the corruption which plagues and finally destroys all political governments which undertake to abridge man's agency.

5. *A righteous people is a prerequisite to the united order.*

6. *The united order exalts the poor and humbles the rich.* In the process both are sanctified. The poor, released from the bondage and humiliating limitations of poverty, are enabled as free men to rise to their full potential, both temporally and spiritually. The rich, by consecration and by imparting of their surplus for the benefit of the poor, not by constraint, but willingly as an act of free will, evidence that charity for their fellowmen characterized by Mormon as "the pure love of Christ." (Moro. 7:47.) In this way they qualify to "become the sons of God." (Moro. 7:48.)

Full implementation of united order must wait

With these concepts in mind, we are better prepared to understand how our present Welfare Services efforts relate to the united order and the full ideal of Zion which the Lord has in mind to bring about. Because the people were not then fully ready to live the united order, the Lord suspended it, because, as He said:

"They have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them;

"And are not united according to the union required by the law of the celestial kingdom;

"And Zion cannot be built up unless it is by the principles of the law of

the celestial kingdom; otherwise I cannot receive her unto myself." (D&C 105:3-5.)

He further indicated that:

"It is expedient in me that mine elders should wait for a little season for the redemption of Zion—

"That they themselves may be prepared, and that my people may be taught more perfectly, and have experience, and know more perfectly concerning their duty, and the things which I require at their hands." (D&C 105:9-10.)

Full implementation of the united order must, according to the revelation, await the redemption of Zion. (See D&C 105:34.) In the meantime—while we are being more perfectly taught and are gaining experience—we should be strictly living the principles of the united order insofar as they are embodied in present Church requirements, such as tithing, fast offerings, welfare projects, storehouses, and other principles and practices. Through these programs we should, as individuals, implement in our own lives the bases of the united order.

Tithing and donations

The law of tithing, for example, gives us a great opportunity to implement the principle of consecration and stewardship. When it was instituted, four years after the united order experiment was suspended, the Lord required the people to put "all their surplus property . . . into the hands of the bishop"; thereafter they were to "pay one-tenth of all their interest annually." (D&C 119:1, 4.) This law, still in force, implements to a degree at least the united order principle of stewardship. It leaves in the hands of each person the ownership and management of the property from which he produces the needs of himself and family. To use again the words of President Clark:

"In lieu of residues and surpluses which were accumulated and built up

under the United Order, we, today, have our fast offerings, our Welfare donations, and our tithing, all of which may be devoted to the care of the poor, as well as the carrying on of the activities and business of the Church. . . .

"Furthermore, we had under the United Order a bishop's storehouse in which were collected the materials from which to supply the needs and the wants of the poor. We have a bishop's storehouse under the Welfare Plan, used for the same purpose. . . .

"We have now under the Welfare Plan all over the church, . . . projects . . . farmed [or managed] for the benefit of the poor. . . .

"Thus . . . in many of its great essentials, we have, [in] the Welfare Plan . . . the broad essentials of the United Order." (*Conference Report*, Oct. 1942, pp. 57-58.)

It is thus apparent that when the principles of tithing and the fast are properly observed and the welfare plan gets fully developed and wholly into operation, "we shall not be so very far from carrying out the great fundamentals of the United Order." (*Ibid.*, p. 57.) The only limitation on you and me is within ourselves.

Three areas of concern

And now in line with these remarks, for three things I pray:

1. That the Lord will quicken our understanding of the covenant of consecration which we who are endowed have all made. President Kimball, in a landmark article published in the June 1976 *ENSIGN*, has encouraged us to review what our righteous needs and desires are as compared to what our surplus or residue might be:

"Many people spend most of their time working in the service of a self-image that includes sufficient money, stocks, bonds, investment portfolios, property, credit cards, furnishings, automobiles, and the like to *guarantee* carnal security throughout, it is hoped, a long and happy life. Forgotten is the fact that our assignment is to use these many resources in our families and quorums to build up the kingdom of God—to further the missionary effort and the genealogical and temple work; to raise our children up as fruitful servants unto the Lord; to bless others in every way, that they may also be fruitful. Instead, we expend these blessings on our own desires, and as Moroni said, 'Ye adorn yourselves with that which hath no life, and yet suffer the hungry, and the needy, and the naked, and the sick and the afflicted to pass by you, and notice them not.' (Morm. 8:39.)

"As the Lord himself said in our day, 'They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, and *whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall.*' (D&C 1:16; italics added.)" (*ENSIGN*, June 1976, pp. 4-5.)

2. That we will study the talks of this session carefully and implement according to the dictates of the Spirit each facet of the welfare effort, *particularly the establishment of the Lord's storehouses.*

3. That through faithful observance of the principles of tithing, the fast, and the welfare program, we will prepare ourselves to redeem Zion and ultimately live the united order is my prayer, in the name of Jesus Christ, our Lord. Amen.

SALT LAKE TABERNACLE CHOIR AND ORGAN BROADCAST

The following broadcast, announced by J. Spencer Kinard, and originating with Station KSL, Salt Lake City, Utah, was presented from 9:30 to 10:00 A.M. on Sunday, April 3, 1977, through the courtesy of the Columbia Broadcasting System's network throughout the United States, parts of Canada and through other facilities to several points overseas:

Announcer: Once more we welcome you within these walls with Music and the Spoken Word from the Crossroads of the West.

CBS and its affiliated stations bring you at this hour the Mormon Tabernacle Choir from Temple Square in Salt Lake City, with Jerold Ottley conducting the Choir, Alexander Schreiner Tabernacle Organist, and the Spoken Word by Spencer Kinard.

(Choir: without announcement: "Rise! Up! Arise! —Mendelssohn)

Announcer: We have heard Mendelssohn's "Rise! Up! Arise!"

The Choir now sings "A Song of Jesus" as arranged by David H. Williams.

(Choir: "A Song of Jesus" — Williams)

Announcer: Tabernacle Organist Alexander Schreiner now plays "The Bells of Beupre."

(Organ: "The Bells of Beupre" — Russell)

Announcer: The magic of music is that it can create within the mind and heart of the listener a certain mood or a particular feeling. Houston Bright recreates the memories of a rainy day and a melancholy heart in his composition "Rainsong."

(Choir: "Rainsong" —Bright)

The Spoken Word

"Spring"

By J. Spencer Kinard

The lullaby of raindrops brings many thoughts to mind. Not only the sadness of heavy clouds and summer rain, but also the cheerful murmur of spring—a season when raindrops wash away the drabness of winter and hasten new growth.

Spring makes philosophers out of many of us . . . watching the crocus bloom and the fruit buds burst; absorbing the colorful spectrum of tulip beds; and smelling the moist, life-giving earth under a warm spring sun.

It is a ritual of renewed growth we witness every year . . . an inspiring time for reflection and renewal. A time when nature stirs our spirits and shows us all how to begin anew.

As we observe the workings of the natural world around us, we see not only beauty, but also order and harmony. And in our joy we may ask ourselves how all this came to be.

It was the Lord who said to Job: "Where wast thou when I laid the foundations of the earth? . . . When the morning stars sang together and all the sons of God shouted for joy? . . . (who caused) it to rain on the earth? . . . To satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth?"¹

This is the season to make sure we are not strangers to ourselves. As one spiritual leader recently stated, "If we don't know who we are or why we are here, why does it matter what we do? If life is purposeless, it must also be valueless."²

The perceptive springtime philosopher accepts the miracle of spring

¹Old Testament, Job 38:4, 7, 26, 27.

²Neal A. Maxwell, Address at University of Utah First Stake, March 6, 1977.

as of Divine origin, and offers thanks that we too are part of the Grand Designer's plan.

As we watch green stems push skyward and colorful petals unfold, nature reminds us that self-discovery is renewable and the development of our potentials never ends. We learn again that self-renewal is in the things we see, and hear, and feel . . . in direct contact with nature and God, and not in the material possessions of our lives.

Spring is a fitting tribute to all forms of life. We should sing praise to him who reigns above . . . the Lord of all creation, to him all praise and glory.

(Choir: without announcement: "Sing Praise to Him" —Brethren's Song Book)

Announcer: We are now reminded of the joy that accompanies a loving family as Alexander Schreiner plays, "There is Beauty all around, when there's love at home."

(Organ: "There Is Beauty All Around When There's Love At Home")

Announcer: The Choir concludes today's broadcast with Rimsky-Korsakoff's powerful composition "Glory."

(Choir: "Glory" —Rimsky-Korsakoff)

Announcer: Again we leave you within the shadows of the everlasting hills. May peace be with you, this day . . . and always.

Announcer: This concludes the two thousand four hundred eighty-fifth performance, continuing the 43th year of this traditional broadcast from the Tabernacle on Temple Square brought to you by CBS and its affiliated stations, originating with Station KSL in Salt Lake City, Utah.

Jerold Ottley conducted the Mormon Tabernacle Choir, Alexander Schreiner was at the Organ, the Spoken Word by Spencer Kinard.

In another seven days at this same hour, Music and the Spoken Word will be heard again from the Crossroads of the West.

This is the CBS Radio Network.

SUMMARY OF CONFERENCE MUSIC

The Salt Lake Tabernacle Choir furnished the choral numbers for the Saturday morning, Sunday morning, and Sunday afternoon session of the Conference with Jerold D. Ottley and Donald H. Ripplinger conducting.

The Mormon Youth Chorus under the direction of Robert C. Bowden sang at the Saturday afternoon session.

At the General Priesthood Meeting on Saturday evening, a combined Choir

of male voices from the Mormon Youth Chorus and the Tabernacle Choir furnished the music, directed by Donald H. Ripplinger and Robert C. Bowden.

Prelude, postlude, and interlude music, and accompaniments on the Tabernacle organ throughout the conference sessions were played by Alexander Schreiner, Robert Cundick, and Roy M. Darley, Tabernacle Organists.

FRANCIS M. GIBBONS

Clerk of the Conference

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ONE HUNDRED FORTY-SEVENTH
SEMI-ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

HELD IN THE TABERNACLE
SALT LAKE CITY, UTAH

OCTOBER 1, 2, 1977

WITH REPORT OF DISCOURSES

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of the
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ANNUAL GENERAL CONFERENCE
of
THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS
held in the
Tabernacle on Temple Square
in
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OCTOBER 1, 2, 1977

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THE ONE HUNDRED FORTY-SEVENTH SEMI-ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

The 147th Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints convened in the Tabernacle on Temple Square in Salt Lake City, Utah, on Saturday, October 1, 1977, at 10:00 A.M.

The general sessions of the Conference were held at 10:00 A.M. and 2:00 P.M. on Saturday and Sunday, October 1 and 2, 1977. The General Priesthood Meeting was held in the Tabernacle on Saturday, October 1, 1977, at 7:00 P.M.

President Spencer W. Kimball presided at all sessions of the Conference and conducted the Welfare Services, Saturday morning, Priesthood and Sunday morning sessions of the Conference. President N. Eldon Tanner, First Counselor in the First Presidency, conducted the Saturday afternoon session. President Marion G. Romney, Second Counselor in the First Presidency, conducted the Sunday afternoon session.

President Kimball presented the names of three new members of the First Quorum of Seventy—Elders Hugh W. Pinnock, F. Enzo Busche, and Yoshihiko Kikuchi.

The proceedings of all sessions of the Conference were given extensive coverage in the United States and Canada over many radio and television stations coast to coast, originating with KSL in Salt Lake City.

By means of satellite transmission, sessions of the Conference were heard over radio in Mexico, Central and South America, Australia, the Philippines, Europe, Africa and parts of Asia. Special transmission of the Saturday

and Sunday morning sessions were carried by oceanic cable to members assembled in 104 chapels in England, France, Germany, Austria, Holland, Switzerland and Belgium.

Rebroadcasts of all sessions of the Conference were sent by KSL Radio in Salt Lake City and KIRO Radio in Seattle, Washington, to many parts of the United States and Canada, and the world, beginning at midnight following each conference day's proceedings.

This report of the Conference also includes the addresses given by the First Presidency at the Welfare Services meeting held on Saturday morning at 7:00 o'clock and also the continuity of the Tabernacle Choir and Organ broadcast over the Columbia Broadcasting System on Sunday from 9:30 A.M. to 10:00 A.M. immediately preceding the first general session.

General Authorities Present

The following General Authorities of the Church attended one or more of the general sessions:

The First Presidency: Spencer W. Kimball, N. Eldon Tanner, Marion G. Romney.

The Quorum of the Twelve: Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, LeGrand Richards, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson, Boyd K. Packer, Marvin J. Ashton, Bruce R. McConkie, L. Tom Perry and David B. Haight.

Patriarch to the Church: Eldred G. Smith.

The First Quorum of the Seventy: Presidents: Franklin D. Richards, James

Saturday, October 1

First Day

E. Faust, J. Thomas Fyans, A. Theodore Tuttle, Neal A. Maxwell, Marion D. Hanks, and Paul H. Dunn. *Additional members:* ¹, Sterling W. Sill, Henry D. Taylor, Theodore M. Burton, Bernard P. Brockbank, James A. Cullimore, Joseph Anderson, William H. Bennett, John H. Vandenberg, Robert L. Simpson, O. Leslie Stone, Wm. Grant Bangerter, Robert D. Hales, Adney Y. Komatsu, Joseph B. Wirthling, S. Dilworth Young, ², ³, Rex D. Pinegar, Gene R. Cook, Charles A. Didier, William R. Bradford, ⁴, Carlos D. Asay, M. Russell Ballard, Jr., John H. Groberg, Jacob de Jager, Vaughn J. Featherstone, Dean L. Larsen, Royden G. Derrick, Robert E. Wells, G. Homer Durham, James M. Paramore, Richard G. Scott, Hugh W. Pinnock, F. Enzo Busche, and Yoshihiko Kikuchi.

The Presiding Bishopric: Victor L.

Brown, H. Burke Peterson, and J. Richard Clarke.

Other Authorities Present

Other authorities of the Church in attendance at the Conference included regional representatives, presidents of stakes and their counselors, presidents of temples, bishoprics of ward, presidencies and members of Melchizedek and Aaronic Priesthood quorums, officers of the Historical Department and Church educational authorities and supervisors.

Many auxiliary officers, general, stake, and ward, were also in attendance.

¹Elder Alma Sonne excused due to illness.

², ³, ⁴ Elders Hartman Rector, Jr., Loren C. Dunn and George P. Lee excused due to their service as mission presidents.

FIRST DAY MORNING MEETING

FIRST SESSION

The opening session of the conference convened in the Tabernacle on Temple Square in Salt Lake City, Utah, on Saturday, October 1, 1977, at 10 o'clock A.M., with President Spencer W. Kimball presiding and conducting.

The music for this session was provided by the Tabernacle Choir, with Jerold Ottley conducting and Alexander Schreiner at the organ.

Before the opening of the meeting, the Tabernacle Choir sang, "Hail to the Brightness of Zion's Glad Morning."

President Kimball then made the following remarks:

President Spencer W. Kimball

We extend a cordial greeting to all assembled this morning in the Tabernacle on Temple Square at the commencement of this, the First General Session of the 147th Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints. We also welcome those seated in the overflow congregations in the Assembly Hall and the Salt Palace and the many throughout the world who make up the unseen audience of radio and television.

The Tabernacle Choir has just rendered: "Hail to the Brightness of Zion's Glad Morning."

Seated on the stand are all of the General Authorities of the Church except Elder Alma Sonne who is excused because of illness and Elders Hartman Rector, Jr., Loren C. Dunn, and George P. Lee, who are serving as mission presidents.

Elders James A. Cullimore and Richard G. Scott are seated in the

Assembly Hall; and Elders Franklin D. Richards and Gene R. Cook are seated in the Salt Palace.

Present also are regional representatives, stake and temple presidencies, bishoprics, other general and local officers of the Church, and members of the Church from many foreign lands. We extend a special welcome to government, education, and civic leaders who are present.

With Jerold Ottley conducting and Alexander Schreiner at the organ, the Tabernacle Choir, which is providing the music for this session, will sing: "We Pray As One for All Mankind."

Following the singing, the invocation will be offered by Elder Jacob de Jager of the First Quorum of the Seventy, who is the Supervisor of the Southeast Asia-Philippines Area.

The Tabernacle Choir sang the number, "We Pray As One for All Mankind."

The invocation was offered by Elder Jacob de Jager of the First Quorum of the Seventy.

The Tabernacle Choir then sang, "One of God's Best Mornings."

President Spencer W. Kimball

The rapid acceleration of the work of the Church around the world makes it necessary to add three new General Authorities. We therefore present, to be sustained in the session this afternoon, Brothers Hugh W. Pinnock, F. Enzo Busche, and Yoshihiko Kikuchi.

President Spencer W. Kimball

My beloved brothers and sisters, it is a joy to be with you again in another general conference.

Home Evening

Regarding our home evenings, an evening home with the family or an evening out to some place of interest with your family only partly solves the need of the home evening. Basically important is the teaching of the children the way of life that is vitally important. Merely going to a show or a party together, or fishing, only half satisfies the real need, but to stay home and teach the children the gospel, the scriptures, and love for each other and love for their parents is most important.

We have recommended that so far as possible all the children have their own scriptures and learn to use them.

Patriarchal Blessings

These are happy days, the days of the patriarchs, and it is our great hope that every person, including the older youth, will be given the opportunity of having a patriarchal blessing, which is recorded in the official records of the Church.

I have great confidence in the patriarchs and in their blessings. When the patriarch is a faithful Latter-day Saint and remains close to the Lord and is a student of the scriptures, the promises which he makes under his special authority and calling will be fulfilled, if the recipient of the blessing is faithful and true.

Of course, it is the right of every father and his duty as patriarch of his own family to give a father's blessing to his children, and it is our hope that every father will give a sacred blessing to each of his children, especially as they are leaving home to go to school or on missions or to be married, which

blessing should then be noted in the individual's private journal.

Records

A word about personal journals and records: We urge every person in the Church to keep a diary or a journal from youth up, all through his life.

Would every family, as they now hold their home evenings, train their children from young childhood to keep a journal of the important activities of their lives, and certainly when they begin to leave home for schooling and missions?

Clean-Up

We are highly pleased with the response to the planting of gardens. It is health-building, both from the raising of crops and the eating of them. It is delightful to see so many gardens all over the land, and reports come in from numerous families and individuals who have obtained much saving and pleasure in the planting of gardens. We hope this will be a permanent experience of our people, that they will raise much of what they use on their table.

In addition to the gardens, we hope our people will straighten up their fences and clean the fence lines and tear down the old unused barns and out-buildings.

Choirs

We are grateful that many of our bishops have established excellent choirs for their services. It is splendid and we encourage it.

Education

The Church from the beginning has been committed to the principle that "the glory of God is intelligence."

(D&C 93:36.) We therefore encourage our people to study and prepare to render service with their minds and with their hands.

Some are inclined toward formal university training, and some are inclined more toward the practical vocational training. We feel that our people should receive that kind of training which is most consistent with their interests and talents. Whether it be in the professions, the arts, or the vocations; whether it be university or vocational training, we applaud and encourage it.

Vandalism and Theft

Our faith has been greatly strained, as we have learned of the profligate stealing in some communities, where millions of dollars are taken by shoplifters from our merchants.

In the end, the public must eventually pay. Why would any man, woman, or child steal from the friendly merchants and his folks and neighbors? This is unbelievable.

And great losses are sustained with the incredible amount of vandalism.

We can hardly understand the makeup of any person who would destroy for the mere satisfaction of doing it. Certainly we could have more pride in ourselves than to wreak havoc on property. Is it possible that some of us have that little respect for ourselves?

Brothers and sisters, we hope that we will all live frugally (as was discussed in our welfare meeting), and within our means, and that we will pay our debts faithfully and honestly.

It was the Lord who gave us the injunction: "Thou shalt not steal." (Exod. 20:15.)

In many parts of the world there are people who take delight in various destructive activities. These people are sadists, like Nero, the emperor of Rome, who is said to have burned the city of Rome to watch a big fire, and then blamed it upon the Christians. He is said to have loved the circuses of

ancient Rome with all their sadistic activities, and we wonder what makes men so. And why do people slash tires, break windows, beat up innocent people, and set fires and throw bombs?

Let the Lord answer this matter:

"If ye walk in my statutes, and keep my commandments, and do them; . . .

"I will give peace in the land, and ye shall lie down, and none shall make you afraid. . . .

"And I will walk among you, and will be your God, and ye shall be my people." (Lev. 26:3, 6, 12.)

Permissiveness

The growing permissiveness in modern society gravely concerns us. Certainly our Heavenly Father is distressed with the increasing inroads among his children of such insidious sins as adultery and fornication, homosexuality, lesbianism, abortions, pornography, population control, alcoholism, cruelty expressed in wife-beating and child-abuse, dishonesty, vandalism, violence, and crime generally, including the sin of living together without marriage.

We call upon our Church members everywhere to renew their efforts to strengthen the home and to honor their parents, and to build better communications between parent and child.

Important as it is, building stronger homes is not enough in the fight against rising permissiveness. We therefore urge Church members as citizens to lift their voices, to join others in unceasingly combatting, in their communities and beyond, the inroads of pornography and the general flaunting of permissiveness. Let us vigorously oppose the shocking developments which encourage the old sins of Sodom and Gomorrah, and which defile the human body as the temple of God.

To our beloved brethren and sisters everywhere, as well as to all peoples of the world who love the Lord and desire to live in harmony with the teachings of

the gospel of Jesus Christ, we say no people can remain strong and happy who condone these loose standards of morality.

While we cannot tolerate sin and we exercise Church discipline against those who do sin, we must help the transgressor, with love and understanding, to work his or her way back to full fellowship in the Church. Let us help each toward the blessing of a lasting repentance, a resolute turning away from error.

I have on occasion cited the need for many reservoirs in our lives to provide for our needs. I have said, "Some reservoirs are to store water. Some are to store food, as we do in our family welfare program and as Joseph did in the land of Egypt during the seven years of plenty. There should also be reservoirs of knowledge to meet the future needs; reservoirs of courage to overcome the floods of fear that put uncertainty in our lives; reservoirs of physical strength to help us meet the frequent burdens of work and illness; reservoirs of goodness; reservoirs of stamina; reservoirs of faith.

Yes, especially reservoirs of faith, so that when the world presses in upon us, we stand firm and strong; when the temptations of a decaying [and, I should add, increasingly permissive and wicked] world about us draw on our energies, sap our spiritual vitality, and seek to pull us down, we need a storage of faith that can carry youth, and later adults, over the dull, the difficult, the terrifying moments; disappointments; disillusionments; and years of adversity, want, confusion, and frustration.

"And who is to build these reservoirs? Is this not the reason that God gave to every child two parents?

"It is those parents who sired them and bore them who are expected [by the Lord] to lay foundations for their children and to build the barns and tanks and bins and reservoirs." (*Faith Precedes the Miracle*, Deseret Book, pp. 110-11.)

Deceit of Conspiring Men

We must be aware that one of the most powerful forces Satan uses to destroy our purity of life is the deceit of conspiring men.

While deceitful men produce and sell alcoholic drinks the whole world over, to the amount of millions of gallons and for millions in gains and profits, the truth of the Lord's words is coming home today in the terms of poverty; broken health; broken homes; broken hearts; industrial distress through loss of efficiency, lower production, and absenteeism; and carnage on the world's highways, caused partly through the determination to exceed the speed limits on the highways.

In this day of the "new morality" as sex permissiveness is sometimes called, we should be made aware of the Lord's concern about immorality and the seriousness of sex sins of all kinds.

We have come far in material progress in this century, but the sins of the ancients increasingly afflict the hearts of men today. Can we not learn by the experiences of others? Must we also defile our bodies, corrupt our souls, and reap destruction as have peoples and nations before us?

God will not be mocked. His laws are immutable. True repentance is rewarded by forgiveness, but sin brings the sting of death.

Homosexuality

We hear more and more each day about the sins of adultery, homosexuality, and lesbianism. Homosexuality is an ugly sin, but because of its prevalence, the need to warn the uninitiated, and the desire to help those who may already be involved with it, it must be brought into the open.

It is the sin of the ages. It was present in Israel's wandering as well as after and before. It was tolerated by the Greeks. It was prevalent in decaying Rome. The ancient cities of Sodom and

Gomorrah are symbols of wretched wickedness more especially related to this perversion, as the incident of Lot's visitors indicates.

There is today a strong clamor to make such practices legal by passing legislation. Some would also legislate to legalize prostitution. They have legalized abortion, seeking to remove from this heinous crime the stigma of sin.

We do not hesitate to tell the world that the cure for these evils is not in surrender.

"But let us emphasize that right and wrong, righteousness and sin, are not dependent upon man's interpretations, conventions and attitudes. Social acceptance does not change the status of an act, making wrong into right. If all the people in the world were to accept homosexuality, . . . the practice would still be a deep, dark sin." (*The Miracle of Forgiveness*, Bookcraft, p. 79.)

Other vices

As we think back upon the experiences of Nineveh, Babylon, Sodom and Gomorrah, we wonder—will history repeat itself? What of our world today? Are we forgetting in our great nations the high and lofty principles which can preserve the nations?

I recall to mind the words of General Douglas MacArthur on the occasion of the Japanese surrender:

"Military alliance, balances of power, League of Nations all in turn failed. . . . We have had our last chance. If we do not now devise some greater and more equitable system, Armageddon will be at our door. The problem basically is theological and involves . . . improvement of human character. It must be of the spirit if we are to save the flesh." (Douglas MacArthur, "Last Chance," *Time*, September 10, 1945.)

Are we not inviting eventual destruction as we desecrate all things holy and sacred, even to the common and irreverent use in our daily talk of the names of Deity, and make his holy

day, the Sabbath, a day of work, of commercialism, and of pleasure-seeking?

How then can we hope to escape the wrath of God and have peace and righteousness in the land? The answer came thundering down from Mt. Sinai and remains the answer. We go to Sinai:

"Thou shalt have no other gods before me.

"Thou shalt not take the name of the Lord thy God in vain. . . .

"Remember the sabbath day, to keep it holy. . . .

"Honour thy father and thy mother. . . .

"Thou shalt not kill.

"Thou shalt not commit adultery.

"Thou shalt not steal.

"Thou shalt not bear false witness. . . .

"Thou shalt not covet." (Exod. 20:3, 7-8, 12-17.)

And now in the year of our Lord 1977 there are among us those same vices which we have seen wreck empires, and we see them becoming flagrant in all nations. Shall we, like Belshazzar, sow the wind and reap the whirlwind? Shall we permit the home to deteriorate and marriage to become a mockery? Shall we continue to curse God, hate our enemies, and defile our bodies in adulterous and sensuous practices? And when the patience of the Lord with us is exhausted, shall we stand trembling while destruction comes upon us? Or shall we wisely see the handwriting on the wall and profit by the sad experience of the past and return unto the Lord and serve him?

I testify that Jesus is the Christ, this is his program; he is the God of this world, and I know that we can achieve our destiny and build enduring peace only upon the foundations of righteousness.

And may he help us to strive to live his laws and to achieve happiness on earth, I pray in the name of Jesus Christ, Amen.

Saturday, October 1

First Day

At the conclusion of President Kimball's address, the Tabernacle Choir sang the hymn, "God of Power, God of Right."

President Spencer W. Kimball

The Tabernacle Choir has rendered "God of Power, God of Right." We shall now hear from Elder Thomas S. Monson, a member of the Quorum of the Twelve Apostles.

Elder Thomas S. Monson

Frequently we sing the hymn, "Come, listen to a prophet's voice and hear the word of God." (*Hymns*, no. 46.) Today we have listened to the voice of a prophet, Spencer W. Kimball, proclaim the word of God.

Welfare Square

Humbly and prayerfully I seek Divine help as I speak to you from the crossroads of the West. Salt Lake City is a mecca for tourists from all parts of the globe. Thousands throng to the beautiful ski slopes of Alta, Brighton, Park City, and Snowbird each winter. Each summer the canyons of Bryce and Zion's host thousands more. An attraction for all seasons is Temple Square, with its historic Tabernacle, lofty, spired temple, and the beautiful Visitors Center which bids to one and all a friendly welcome.

Situated somewhat off the beaten path, away from the crowd, is yet another famous square. Here in a quiet fashion, motivated by a Christlike love, elderly and handicapped workers serve one another after the divine plan of the Master. I speak of Welfare Square, sometimes known as the Bishops Storehouse. At this central location and at numerous other sites throughout the world, fruits and vegetables are canned, commodities processed, labeled, stored, and distributed to those persons who are in need. There is no sign of govern-

ment dole nor the exchange of currency here, since only the signed order from an ordained bishop is honored.

Journalists marvel at this unique welfare plan and write glowingly of a people who take justifiable pride in the independence of caring for their own. Most frequently the curious and pleasantly surprised visitor asks three fundamental questions: (1) How does this plan operate? (2) How is it financed? (3) What prompts such devotion on the part of every worker?

How the Welfare Plan operates

Over the years it has been my pleasant opportunity to supply many with the answers to these sincerely asked questions. To the question "How does this plan operate?" I usually respond by mentioning that I had the privilege during the period 1950 through 1955 to preside as a bishop over 1,000 members, situated in the central part of Salt Lake City. In the congregation were eighty-six widows and perhaps forty families who were judged to be in need, at varying times and to some extent, of welfare assistance. Each year, I, along with the thousands of other bishops, would prepare a commodity requirement budget estimating the needs of our people for the coming year. All such budgets were carefully reviewed and compiled and specific

assignments given to units of the Church, that the requirements of the needy might be met.

In one ecclesiastical unit the Church members would produce beef, in another oranges, in another vegetables or wheat—even a variety of staples, that the storehouses might be filled and the elderly and needy supplied. The Lord provided the way when he declared, “And the storehouse shall be kept by the consecrations of the church; and widows and orphans shall be provided for, as also the poor.” (D&C 83:6.) Then the reminder, “But it must needs be done in mine own way.” (D&C 104:16.)

In the vicinity where I lived and served, we operated a poultry project. Most of the time it was an efficiently operated project supplying to the storehouse thousands of dozens of fresh eggs and hundreds of pounds of dressed poultry. On a few occasions, however, the experience of being volunteer city farmers provided not only blisters on the hands, but frustration of heart and mind. For instance, I shall ever remember the time we gathered together the teenaged Aaronic Priesthood young men to really give the poultry project a spring cleaning treatment. Our enthusiastic and energetic throng gathered at the project, and in a speedy fashion uprooted, gathered, and burned large quantities of weeds and debris. By the light of the glowing bonfires we ate hot dogs and congratulated ourselves on a job well done. The project was now neat and tidy. However, there was just one disastrous problem. The noise and the fires had so disturbed the fragile and temperamental population of 5,000 laying hens that most of them went into a sudden moult and ceased laying. Thereafter we tolerated a few weeds, that we might produce more eggs.

No member of The Church of Jesus Christ of Latter-day Saints who has canned peas, topped beets, hauled hay, or shoveled coal in such a cause ever forgets or regrets the experience of

helping provide for those in need. Devoted men and women help to operate this vast and inspired program. In reality, the plan would never succeed on effort alone, for this program operates through faith after the way of the Lord.

Sharing with others that which we have is not new to our generation. We need but to turn to the account found in First Kings of the Holy Bible to appreciate anew the principle that when we follow the counsel of the Lord, when we care for those in need, the outcome benefits all. There we read that a most severe drought had gripped the land. Famine followed. Elijah the prophet received from the Lord what to him must have been an amazing instruction: “Get thee to Zarephath: . . . behold, I have commanded a widow woman there to sustain thee.” When he had found the widow, Elijah declared, “Fetch me, I pray thee, a little water in a vessel, that I may drink.

“And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.”

Her response described her pathetic situation as she explained that she was preparing a final and scanty meal for her son and for herself, and then they would die.

How implausible to her must have been Elijah's response: “Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son.

“For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth.

“And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days.

“And the barrel of meal wasted not, neither did the cruse of oil fail.” (1 Kings 17:9-11, 13-16.) This is the faith that has ever motivated and inspired the welfare plan of the Lord.

Financing the Welfare Plan

In response to the second question, "How is your welfare plan financed?" one needs but to describe the fast offering principle. The prophet Isaiah described the true fast by asking, "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"

"Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward."

"Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. . . ."

"And the Lord shall guide thee continually, and satisfy thy soul in drought: . . . and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." (Isa. 58:7-9, 11.)

Guided by this principle, in a plan outlined and taught by inspired prophets of God, Latter-day Saints fast one day each month and contribute generously to a fast offering fund at least the equivalent of the meals forfeited and usually many times more. Such sacred offerings finance the operation of storehouses, supply cash needs of the poor, and provide medical care for the sick who are without funds.

In many areas, the offerings are collected each month by the boys who are deacons as they visit each member's home generally quite early on the Sabbath day. I recall that the boys in the congregation over which I presided had assembled one morning, sleepy-eyed, a bit disheveled, and mildly complaining about arising so early to fulfill their assignment. Not a word of reproof was spoken, but during the following week, we escorted the boys to Welfare Square for a guided tour. They saw firsthand a lame person operating the telephone

switchboard, an older man stocking shelves, women arranging clothing to be distributed—even a blind person placing labels on cans. Here were individuals earning their sustenance through their contributed labors. A penetrating silence came over the boys as they witnessed how their efforts each month helped to collect the sacred fast offering funds which aided the needy and provided employment for those who otherwise would be idle.

From that hallowed day forward, there was no urging required by our deacons. On fast Sunday mornings they were present at 7:00, dressed in their Sunday best, anxious to do their duty as holders of the Aaronic Priesthood. No longer were they simply distributing and collecting envelopes. They were helping to provide food for the hungry and shelter for the homeless—all after the way of the Lord. Their smiles were more frequent, their pace more eager, their very souls more subdued. Perhaps now they were marching to the beat of a different drummer; perhaps now they better understood the classic passage, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.)

Testimonies prompt devotion

To the third and final question, "What prompts such devotion on the part of every worker?" the answer can be stated simply: An individual testimony of the gospel of the Lord Jesus Christ, even a heartfelt desire to love the Lord with all one's heart, mind, and soul, and one's neighbor as oneself.

This is what motivated a personal friend, now deceased, who was in the produce business, to telephone me during those days as a bishop and say, "I'm sending to the storehouse a semi-truck and trailer filled with citrus fruits for those who would otherwise go without. Let the storehouse management know the truck is coming, and there will be no charge; but Bishop, no one is to know

who sent it." Rarely have I seen the joy and appreciation this generous act brought forth. Never have I questioned the eternal reward to which that unnamed benefactor has now gone.

Example of love

Such kind deeds of generosity are not a rarity, but are frequently found. Situated beneath the heavily traveled freeway which girds Salt Lake City is the home of a sixty-year-old single man who has, due to a crippling disease, never known a day without pain nor many days without loneliness. One winter's day as I visited him, he was slow in answering the doorbell's ring. I entered his well-kept home; the temperature in save but one room, the kitchen, was a chilly 40 degrees. The reason: not sufficient money to heat any other room. The walls needed papering, the ceilings to be lowered, the cupboards filled.

Troubled by the experience of visiting my friend, a bishop was consulted and a miracle of love, prompted by testimony, took place. The ward members were organized and the labor of love begun. A month later, my friend Lou called and asked if I would come and see what had happened to him. I did, and indeed beheld a miracle. The sidewalks which had been uprooted by large poplar trees had been replaced, the porch of the home rebuilt, a new door with glistening hardware installed, the ceilings lowered, the walls papered, the woodwork painted, the roof replaced, and the cupboards filled. No longer was the home chilly and uninviting. It now seemed to whisper a warm welcome. Lou saved until last showing me his pride and joy: there on his bed was a beautiful plaid quilt bearing the crest of his McDonald family clan. It had been made with loving care by the women of the Relief Society. Before leaving, I discovered that each week the Young Adults would bring in a hot dinner and share a home evening. Warmth

had replaced the cold; repairs had transformed the wear of years; but more significantly, hope had dispelled despair and now love reigned triumphant.

All who participated in this moving drama of real life had discovered a new and personal appreciation of the Master's teaching, "It is more blessed to give than to receive." (Acts 20:35.)

Testimony

To all within the sound of my voice I declare that the welfare plan of The Church of Jesus Christ of Latter-day Saints is inspired of Almighty God. Indeed, the Lord Jesus Christ is its Architect. To you I extend a heartfelt and sincere invitation: Come to Salt Lake City and visit Welfare Square. Your eyes will glow a little brighter, your heart will beat a little faster, and life itself will acquire a new depth of meaning. May such be your experience, I pray, in the name of Jesus Christ. Amen.

The Choir sang, "Jehovah, Lord of Heaven and Earth" without announcement, following Elder Thomas S. Monson's address.

President Spencer W. Kimball

The Choir and congregation will now join in singing: "Guide Us, O Thou Great Jehovah."

Following the singing, Elder James E. Faust, a President of the First Quorum of the Seventy, will speak to us.

The Choir and congregation sang the hymn, "Guide Us, O Thou Great Jehovah."

Saturday, October 1

First Day

President Kimball

We cordially welcome those who have just joined us and announce that we are gathered in the Tabernacle on Temple Square in Salt Lake City in the First Session of the 147th Semi-Annual Conference.

Elder James E. Faust, a President of the First Quorum of the Seventy, will now address us. Following Elder Faust, we shall hear from Elder Mark E. Petersen of the Quorum of the Twelve Apostles.

Elder James E. Faust

Some years ago, I was consulted by a woman who desired a divorce from her husband on grounds which, in my opinion, were justified. After the divorce was concluded, I did not see her again for many years. A chance meeting with her on the street was very surprising. The years of loneliness and discouragement were evident in her once beautiful face.

After passing a few pleasantries, she was quick to say that life had not been rich and rewarding for her and that she was tired of facing the struggle alone. Then came a most startling disclosure, which, with her permission, I share. She said, "Bad as it was, if I had to do it over again, knowing what I do now, I would not have sought the divorce. This is worse."

Divorce

Statistically, it is difficult to avoid a divorce because in the United States with every one hundred marriages there are now about fifty divorces. (*World Almanac*, 1976.) Unless the present rate of ever-increasing divorces diminishes, in the early 1980s with every one hundred marriages there will be seventy divorces.

Divorce can be justified only in the most rare of circumstances, because it often tears people's lives apart and shears family happiness. Frequently in

a divorce the parties lose much more than they gain.

The traumatic experience one goes through in divorce seems little understood and not well enough appreciated; and certainly there need to be much more sympathy and understanding for those who have experienced this great tragedy and whose lives cannot be reversed. For those who are divorced, there is still much to be hoped for and expected in terms of fulfillment and happiness in life, in the forgetting of self and in the rendering of service to others.

Difficult questions

Why is happiness in marriage so fragile and fleeting for so many, yet so abundant for others? Why does the resulting train of heartache and suffering have to be so long and have so many innocent people on board?

What are the missing enriching ingredients in so many marriages, all begun with such happiness and so many high hopes?

I have long pondered these difficult questions. Having spent almost a lifetime dealing with human experiences, I am somewhat familiar with the problems of unhappy marriages, of divorce, and of heartbroken families. I can also speak of great happiness, for, thanks to my beloved Ruth, I have found in mar-

riage the richest fulfillment of human existence.

Reasons for divorce

There are no simple, easy answers to the challenging and complex questions of happiness in marriage. There are also many supposed reasons for divorce. Among them are the serious problems of selfishness, immaturity, lack of commitment, inadequate communication, unfaithfulness; and all of the rest, which are obvious and well known.

In my experience there is another reason which seems not so obvious but which precedes and laces through all of the others. It is the lack of a constant enrichment in marriage. It is an absence of that something extra which makes it precious, special, and wonderful, when it is also drudgery, difficult, and dull.

Enriching a marriage

You might wonder, "How can a marriage be constantly enriched?" Adam, speaking of Eve, said, "This is now bone of my bones, and flesh of my flesh." (Gen. 2:23.)

We build our marriages with endless friendship, confidence, integrity, and by administering and sustaining each other in our difficulties.

There are a few simple, relevant questions which each person, whether married or contemplating marriage, should honestly ask in an effort to become "one flesh." They are:

First, am I able to think of the interest of my marriage and partner first before I think of my own desires?

Second, how deep is my commitment to my companion, aside from any other interests?

Third, is he or she my best friend?

Fourth, do I have respect for the dignity of my partner as a person of worth and value?

Fifth, do we quarrel over money? Money itself seems neither to make a

couple happy, nor the lack of it, necessarily, to make them unhappy, but money is often a symbol of selfishness.

Sixth, is there a spiritually sanctifying bond between us?

I commend to all the excellent discussion by President Kimball, "Marriage and Divorce," in which he reminds us, "[There are] no combination[s] of power [which] can destroy [a] marriage except the power within either or both of the spouses themselves." (*Marriage and Divorce*, Deseret Book, p. 17.)

Prayer

Marriage relationships can be enriched by better communication. One important way is to pray together. This will resolve many of the differences, if there are any, between the couple before sleep comes. I do not mean to overemphasize differences, but they are real, and make things interesting. Our differences are the little pinches of salt which can make the marriage seem sweeter. We communicate in a thousand ways, such as a smile, a brush of the hair, a gentle touch, and remembering each day to say "I love you" and the husband to say "You're beautiful." Some other important words to say, when appropriate, are "I'm sorry." Listening is excellent communication.

Trust

Complete trust in each other is one of the greatest enriching factors in marriage. Nothing devastates the core of mutual trust necessary to maintain a fulfilling relationship like infidelity. There is never a justification for adultery. Despite this destructive experience, occasionally marriages are saved and families preserved. To do so requires the aggrieved party to be capable of giving unreserved love great enough to forgive and forget. It requires the errant party to want desperately to repent and actually forsake evil.

Our loyalty to our eternal companion should not be merely physical, but mental and spiritual as well. Since there are no harmless flirtations and no place for jealousy after marriage, it is best to avoid the very appearance of evil by shunning any questionable contact with another to whom we are not married.

Virtue

Virtue is the strong glue which holds it all together. Said the Lord, "Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else." (D&C 42:22.)

Of all that can bless marriages, there is one special enriching ingredient, which above all else will help join a man and a woman together in a very real, sacred, spiritual sense. It is the presence of the divine in marriage. Shakespeare, speaking in *Henry the Fifth*, said, "God, the best maker of all marriages, combine your hearts in one." (*Henry V*, 5:2.) God is also the best keeper of marriages.

There are many things which go into making a marriage enriching, but they seem to be of the husk. Having the companionship and enjoying the fruits of a Holy and Divine Presence is the kernel of a great happiness in marriage. Spiritual oneness is the anchor. Slow leaks in the sanctifying dimension of marriage often cause marriages to become flat tires.

Divorces are increasing because in many cases the union lacks that enrichment which comes from the sanctifying benediction which flows from the keeping of the commandments of God. It is a lack of spiritual nourishment.

Tithing

I learned in serving almost twenty years as bishop and stake president that an excellent insurance against divorce is the payment of tithing. Payment of tith-

ing seems to facilitate keeping the spiritual battery charged in order to make it through the times when the spiritual generator has been idle or not working.

There is no great or majestic music which constantly produces the harmony of a great love. The most perfect music is a welding of two voices into one spiritual solo. Marriage is the way provided by God for the fulfillment of the greatest of human needs, based upon mutual respect, maturity, selflessness, decency, commitment, and honesty. Happiness in marriage and parenthood can exceed a thousand times any other happiness.

Parenthood

The soul of the marriage is greatly enriched and the spiritual growing process is greatly strengthened when a couple become parents. Parenthood should bring the greatest of all happiness. Men grow because as fathers they must take care of their families. Women blossom because as mothers they must forget themselves. We understand best the full meaning of love when we become parents.

Our homes should be among the most hallowed of all earthly sanctuaries.

In the enriching of marriage the big things are the little things. It is a constant appreciation for each other and a thoughtful demonstration of gratitude. It is the encouraging and the helping of each other to grow. Marriage is a joint quest for the good, the beautiful, and the divine.

The Savior has said, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Rev. 3:20.)

May the presence of God be found enriching and blessing all marriages and homes, especially those of His Saints, as part of His eternal plan, I pray humbly in the sacred name of Jesus Christ. Amen.

President Spencer W. Kimball

Elder James E. Faust, A President of the First Quorum of the Seventy, has just spoken to us. Elder Mark E.

Petersen of the Quorum of the Twelve Apostles will now address us. He will be followed by President Marion G. Romney, Second Counselor in the First Presidency.

Elder Mark E. Petersen

I stand here today to testify to the divine calling of the Prophet Joseph Smith and to declare my faith in the miracle by which the Book of Mormon was translated and published.

Joseph Smith

Joseph Smith did more for the salvation of men in this world than anyone else who ever lived in it, with the sole exception of our Lord and Savior—our Redeemer, Jesus Christ, the divine Son of God.

Joseph was the instrument through whom the true Church and kingdom of God were again restored to earth. He brought forth the Book of Mormon, which he translated by the gift and power of God. He was the means of having it published in his own day on two continents. He sent the everlasting gospel, now restored, to the four quarters of the earth.

He received numerous revelations from the Lord, which have been published in the Doctrine and Covenants, the Pearl of Great Price, and our Church history. He gathered thousands of Latter-day Saints from abroad to establish a great city at Nauvoo, Illinois, with shops and fertile farms, churches, schools, and a university. He projected the westward migration of the Latter-day Saints and the settlement of the Great Basin, a work carried out later by his legal successor, President Brigham Young.

He lived great, and he died great, a

martyr to the cause of Christ; and, like most of the Lord's anointed in ancient times, he sealed his mission and his testimony with his life's blood. (See D&C 135:3.)

He left a name and a fame that will never die, and as the years roll on and the Church continues taking the gospel to every nation, kindred, tongue, and people, his name will be magnified even further, honored and blessed by the millions of faithful who come to know how truly great his calling really was. He was foreordained in heaven to this mighty work in latter days. He fulfilled his mission with honor and inspiration, a beacon to all who follow him, giving glory always to God on high, for whom he labored.

But great as this mighty prophet was, he had but a humble beginning. He was raised as a farm boy, with little formal education. His home as a youth was in western New York, then on the frontier of the United States.

The family cleared trees in the forest to make their farm. They were a humble people. They knew poverty and hardship, but by diligent effort and the blessings of heaven they lived successful lives.

The work of Joseph Smith was foretold by the prophet Isaiah, who spoke of his humble beginning and his lack of early education. Isaiah actually called him an unlearned man. This is significant in regard to this prophecy, for it becomes an unerring mark of identification.

Isaiah's prophecy

As he opens the subject in his twenty-ninth chapter, Isaiah describes a nation which would be destroyed suddenly, but which would speak in modern times, literally from the grave, by means of a book.

He gives timing to the event also, and says it would be before Palestine regains its fertility. Palestine is now the fruitful field he envisioned, and the book has been published.

The origin of this book was to be unusual for various reasons, but one was that it would involve both an unlearned man and a scholar. Joseph Smith was that unlearned man, at that time in his life. So remarkable would be the effect of the book's publication that even the deaf would hear the words of the book, the blind would see, and the poor among men would rejoice in the Holy One of Israel.

We testify that Isaiah's prophecy has been fulfilled and that the book is now available. It is the Book of Mormon.

Origin of the Book of Mormon

How did it come about?

An ancient nation which lived in America actually was destroyed suddenly, just as Isaiah foretold. Its population numbered in the millions. These people once had been righteous and had prophets among them who kept a sacred history engraved on metal plates. Before their final destruction, one of their prophets buried that record in the ground in a stone container for safe-keeping. Hence, when this book was found, translated, and published in modern times, that early nation literally spoke out of the ground just as Isaiah said it would.

How was this book brought forth?

On the 22nd day of September 1823, near Palmyra, New York, an angel of God revealed its resting place to an eighteen-year-old boy named Jo-

seph Smith, at this time as yet an unlearned, uneducated farm laborer, but now called of God to be His modern prophet.

The book was of metal having the appearance of gold. It consisted of metallic pages as thin as common tin. Each page measured about seven by eight inches, and all were bound together at the back with metal rings which allowed the pages to be turned over easily. The book was about six inches thick. Each page was covered on both sides with ancient writing in small but beautifully engraved characters. The book lay in a stone box which had protected it from the elements for centuries.

I pause here to ask if at that time there was any known parallel to such a record which could be pointed to for corroboration. The answer is no. There was none. But what of today, now, in 1977? The answer is yes—a resounding yes.

For example, archaeologists have now found the engraved gold and silver records of King Sargon II of Assyria, dating to about 750 B.C., buried in the ground in a stone box. The same thing is true of the gold plates of King Darius, who put Daniel in the lions' den. Both sets of ancient records have been translated and published.

Another similar set of metal plates, bound together like a book, has been found in Korea and may be seen in the museum at Seoul, and still another has been found in Italy. So, you see, it was not unusual that ancient records were preserved in this way.

Many stone boxes have been found, especially in Mexico and Central America: Some are small, beautifully engraved, and contain jewelry; others are large enough for food storage. The use of stone boxes was common in ancient times.

Translation

But let us consider for a moment the actual translation of this record. Jo-

seph Smith says he did it by the gift and power of God, through the use of the Urim and Thummim. As unlearned as he was at that time in his life, he could have done it in no other way.

Enemies arose. They sought to destroy not only the Prophet Joseph himself, but also his work. They endeavored at every point to discredit what he did, to vilify and tarnish his innocent name, and to downgrade his work. They would not admit he was a prophet. They did not believe in modern revelation. They would seek only to debase him and abuse and defame him.

So it was that they sought to take the divine stamp away from his translation of the Book of Mormon. They determined to "humanize" his work by saying that he himself had composed the volume, or that he stole it from Spaulding, or that Sidney Rigdon wrote it, although it was published well before Joseph ever heard of Sidney Rigdon.

In their effort to "humanize" his work of translation they grudgingly gave him credit for knowledge and skills which he did not have, saying that he plagiarized parts of the Bible and literally took whole chapters out of it to compose his Book of Mormon—all of which claims, of course, were untrue and ridiculous.

Joseph Smith declared that he wrote only under the gift and power of God. Oliver Cowdery, his scribe, said the same thing, adding, "I wrote with my own pen the entire Book of Mormon (save a few pages) as it fell from the lips of the Prophet [Joseph Smith] as he translated it by the gift and power of God." ("Journal of Reuben Miller," 21 Oct. 1848.)

Martin Harris, another assistant scribe, bore the same testimony. And Emma Smith, the beloved wife of the prophet, who literally lived in and with and through this translation period, and assisted at times as a scribe, bore this testimony:

"I am satisfied that no man could

have dictated the writing of the manuscripts unless he was inspired. For when [I acted] as his scribe, [Joseph] would dictate to me hour after hour; and when returning after meals or after interruptions, he would at once begin where he had left off, without either seeing the manuscript or having any portion of it read to him. . . . It would have been improbable that a learned man could do this, and for one so . . . unlearned as he was, it was simply impossible." (*Saints' Herald*, 1879, 26:290.)

Bible and Book of Mormon

Then how can critics truthfully say that Joseph Smith, in his youth, was so scholarly that he could or would deliberately take passages from the Bible and skillfully make it appear that they were part of the Book of Mormon manuscript?

His mother said that at that early point in his life he had not yet even read through the Bible. Then how could he select carefully chosen passages and work them into the Book of Mormon so appropriately and skillfully?

Not having read through the Bible in his early years, he had no adequate knowledge with which to do such an editing job even if he had been adept at writing or editing, neither of which skills he possessed that early in life.

The Book of Mormon is a literary and a religious masterpiece, and is far beyond even the fondest hopes or abilities of any farm boy. It is a modern revelation from end to end. It is God-given.

Read, for example, some of the Savior's beautiful sermons in that book. Note that the Lord quotes Bible prophets. Are we to say that the unlearned Joseph Smith had the audacity or the skill to rewrite the Savior's sermons and insert King James Version passages in them, thinking to improve on what Jesus said?

Are we to believe the specious arguments of those critics who say that

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First Day

Joseph supposed that he could do better than the prophet Mormon? Did he have either the knowledge or the discretion to determine that the King James translators were superior to the prophet Mormon in the preparation of scriptural texts? Where is their sense of reason?

Mormon was a mature and inspired prophet. Joseph was but an unlearned farm boy. Could Joseph improve on Mormon's work?

This young man was faithful to his charge. He did not tamper with the work of Mormon, the sermons of Jesus, the marvelous defense of Abinadi, or the writings of Micah or Isaiah. He was strictly a translator, not an editor or a composer; nor was he a thief plagiarizing someone else's work.

The whole task of translation was a miracle. The book is "a marvelous work and a wonder," as Isaiah said. (Isa. 29:14.)

But, the critics ask, how do we explain the similarity of certain passages in both the Book of Mormon and the Bible? It is very simple. When I lived in England a few years ago I went to the British Museum in London and studied the history of the King James Version of the Bible. I learned that its translators fasted and prayed for inspiration in their work. I am convinced that they received it.

The similarity in the two books is but a testimony to the accuracy of the King James Version. Both books were beneficiaries of the inspiration of God.

"A marvelous work and a wonder"

The Lord's hand was in the Book of Mormon, fully and completely, but it was also in the King James Version of the Bible to a significant degree. The Book of Mormon confirms that. I am thankful that we accept the King James

Version as the official Bible of this Church.

From cover to cover the Book of Mormon is a revelation, an inspired translation, the work of God and not of any man. From cover to cover it is true.

As Joseph Smith translated it, God spoke through him, and what was thus said Oliver Cowdery recorded; and he affirmed that it was all a miracle, done by the power of God, and he was an on-the-spot physical witness to it all.

So out of Joseph Smith's humble beginning came this new volume of scripture, a new revelation from God, a second faithful witness to the divinity of the Savior of the world.

So let us remember, and let our critics remember, that it was Isaiah who said that Joseph Smith would bring forth that book as an unlearned man, and that it would be a miracle, "a marvelous work and a wonder." And so it is.

To this I bear my humble but solemn testimony in the sacred name of the Lord Jesus Christ. Amen.

Following Elder Mark E. Petersen's address, the Choir sang without announcement, "A Marvelous Work Has Been Revealed," and "Praise to the Lord."

President Spencer W. Kimball

The Tabernacle Choir has sung, "A Marvelous Work Has Been Revealed," and also "Praise to the Lord."

We welcome those who have just joined us on television and radio for this First Session of the General Conference.

President Marion G. Romney, Second Counselor in the First Presidency of the Church, will now address us.

President Marion G. Romney

That the inhabitants of the earth are today floundering in confusion is no secret. That chaos threatens society is common knowledge. If the prevailing course of men and nations is not changed, it will culminate in a cataclysmic disaster. God has no predicted, and history bears witness.

The tragic cycle

For six thousand years civilizations have risen, flourished, declined, and passed away pursuant to the same cycle of events.

Civilizations rise as their people comply with the laws upon which prosperity, success, and happiness depend. These laws God revealed in the beginning and, through His prophets, He has repeated them in every dispensation since.

Civilizations have flourished as long as these laws are obeyed. Civilizations decline to the extent such laws are disobeyed. Civilizations pass away when these laws are completely disregarded.

Beginning in the days of Adam, and in every gospel dispensation since, the Lord has warned the inhabitants of the earth that their continued violation of the laws of righteousness, which He has revealed, would bring on their destruction.

All history, sacred and profane, testifies to the accuracy of this prediction.

Adam

In the beginning the Lord taught Adam and Eve the laws of righteousness by which they could live in peace and prosperity. They in turn taught these laws to their children.

"And Satan came among them, saying: . . . Believe it not; and they believed it not, and they loved Satan more than God. And men began from that time forth to be carnal, sensual, and devilish." (Moses 5:13.)

For centuries the posterity of Adam was repeatedly called to repentance by the prophets. Only the people of Enoch listened and obeyed.

Noah

To the residue, the prophet "Noah . . . taught the things of God, even as it was in the beginning." But they would not hearken.

"And the Lord said unto Noah: My Spirit shall not always strive with man, . . . yet his days shall be an hundred and twenty years; and if men do not repent, I will send in the floods upon them. . . .

"Noah called upon the children of men that they should repent; but they hearkened not. . . .

"Every man was lifted up in the imagination of the thoughts of his heart, being only evil continually." (Moses 8:16-17, 20, 22.)

But Noah continued his preaching, saying:

"Believe and repent of your sins and be baptized in the name of Jesus Christ, the Son of God, . . . and ye shall receive the Holy Ghost, . . . and if ye do not this, the floods will come in upon you; nevertheless they hearkened not. . . .

"And God looked upon the earth, and . . . it was corrupt. . . .

"And God said unto Noah: The end of all flesh is come before me, for the earth is filled with violence, and behold I will destroy all flesh from off the earth." (Moses 8:24, 29-30.)

And this He did. Noah and his family were the sole survivors.

Other civilizations

The people of Sodom and Gomorrah went through a similar cycle. They were warned and heeded not. For their iniquities "the Lord rained upon [them] brimstone and fire. . . .

"He overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground." (Gen. 19:24-25.)

Jerusalem was destroyed and its inhabitants were scattered throughout the earth because of their rejection of God's laws of righteous living.

Warning and calling them to repentance, Jesus said:

"Behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:

"That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

"Verily I say unto you, All these things shall come upon this generation."

Foreseeing their destruction caused him to lament: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

"Behold, your house is left unto you desolate." (Matt. 23:34-38.)

In America two great civilizations, the Jaredite and the Nephite, were completely annihilated because of their rejection of the laws of righteousness which God revealed unto them.

In both cases, the Lord, through His prophets, pointed out their iniquities, warned them, and predicted their destruction if they did not repent. This they did not do. Consequently they were totally destroyed.

Today

We today are approaching the close of a similar cycle. We have been warned that we are ripening in iniquity and that we will be destroyed if we do not repent.

In November 1831, the Lord, through His modern prophet, Joseph Smith, Jr., said:

"Hearken, O ye people of my church, . . . verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea, listen together.

"For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.

"And the rebellious shall be pierced with much sorrow; for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed.

"And the voice of warning shall be unto all people, by the mouths of my disciples." (D&C 1:1-4.)

May I remind you that the elders of Israel are some of those disciples.

"And they shall go forth and none shall stay them, for I the Lord have commanded them. . . .

"Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear:

"Prepare ye, prepare ye for that which is to come, for the Lord is nigh." Now that was spoken of the coming of the Redeemer for the second time.

"And the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth.

"And the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, . . . shall be cut off from among the people." (D&C 1:5, 11-14.)

Cause of predicament

Having so declared, the Lord thus

stated the cause of the predicament in which the inhabitants of the earth find themselves today. This was His diagnosis:

"They have strayed from mine ordinances, and have broken mine everlasting covenant;

"They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall.

"Wherefore, I the Lord"—now He gives His remedy for what He saw coming—"knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments;

"And also gave commandments to others, that they should proclaim these things unto the world." (D&C 1:15-18.)

Among the things to be proclaimed unto the world were certain impending disasters. He said for example:

"A desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out from time to time, *if they repent not*, until the earth is empty, and the inhabitants thereof are consumed away and utterly destroyed by the brightness of my coming." That's the Savior speaking.

"Behold, I tell you these things, even as I also told the people of the destruction of Jerusalem; and my word shall be verified at this time as it hath hitherto been verified." (D&C 5:19-20; *italics added*.)

Later, He called upon Joseph Smith the Prophet and said, in part:

"Listen to the voice of Jesus Christ, your Redeemer. . . .

"Ye are called to bring to pass the gathering of mine elect . . .

"To prepare their hearts and be prepared in all things against the day

when tribulation and desolation are sent forth upon the wicked.

"For the hour is nigh and the day soon at hand when the earth is ripe; and all the proud and they that do wickedly shall be as stubble; and I will burn them up, saith the Lord of Hosts, that wickedness shall not be upon the earth;

"For the hour is nigh, and that which was spoken by mine apostles must be fulfilled; for as they spoke so shall it come to pass;

"For I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand. . . .

"But, behold, I say unto you that before this great day shall come the sun shall be darkened, and the moon shall be turned into blood, and the stars shall fall from heaven, and there shall be greater signs in heaven above and in the earth beneath;

"And there shall be weeping and wailing among the hosts of men;

"And there shall be a great hail-storm sent forth to destroy the crops of the earth.

"And it shall come to pass, because of the wickedness of the world, that I will take vengeance upon the wicked, for they will not repent; for the cup of mine indignation is full; for behold, my blood shall not cleanse them if they hear me not.

"Wherefore, I the Lord God will send forth flies upon the face of the earth, which shall take hold of the inhabitants thereof, and shall eat their flesh, and shall cause maggots to come in upon them;

"And their tongues shall be stayed that they shall not utter against me; and their flesh shall fall from off their bones, and their eyes from their sockets." (D&C 29:1, 7-11, 14-19.)

Avoid calamities by repentance

Now my beloved brothers and

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sisters, I realize that these predictions are not pleasing, but nevertheless they speak the truth. They are the words of the true and living God, who said:

"I tell you these things, even as I also told the people of the destruction of Jerusalem; and my word shall be verified at this time as it hath hitherto been verified." (D&C 5:20.)

There is but one way these impending calamities can be avoided, and that way is repentance.

You know and I know that the inhabitants of the earth are steeped in sin and iniquity and that they are sinking deeper into the mire every day.

But—and this is the glorious message—the Lord not only gave the warnings; He also revealed anew the means by which the ominous calamities may be averted.

He has revealed anew the same simple truths He taught Adam and Eve in the beginning. Collectively, these teachings constitute the principles, doctrines, and ordinances of the gospel of Jesus Christ, which begins with a knowledge of and faith in God our Eternal Father in heaven and Jesus Christ His Only Begotten Son in the flesh, our Savior and Redeemer. They include the truth that the inhabitants of the earth, God's offspring, are in mortality for the purpose of being proved to see if they will keep the commandments of God.

Keep the commandments

These commandments are not arbitrary edicts of a vindictive tyrant. They but set forth the laws and ordinances which produce—as a matter of cause and effect—peace, success, and happiness. Rejection of and disobedience to them has in the past always brought, and will continue to bring, failure and disaster as a natural consequence.

The closing of the tragic cycle by

the coming of the foreboding calamities can be averted if the inhabitants of the earth will repent, believe, and have faith in God as our Heavenly Father, in His Son Jesus Christ as our Redeemer, and will conform to their teachings. A good beginning would be to obey the commandments God gave to the children of Israel through Moses, the ones President Kimball has already quoted from this pulpit this day. The Lord said then and it is still true:

"I am the Lord thy God. . . .

"Thou shalt have no other gods before me. . . .

"Thou shalt not take the name of the Lord thy God in vain. . . .

"Remember the sabbath day, to keep it holy. . . .

"Honour thy father and thy mother. . . .

"Thou shalt not kill.

"Thou shalt not commit adultery.

"Thou shalt not steal.

"Thou shalt not bear false witness against thy neighbour.

"Thou shalt not covet." (Exod. 20:2-3, 7-8, 12-17.)

If the inhabitants of the earth will obey these commandments and, in addition, strive with full purpose of heart to comply with the words of Jesus to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" and "love thy neighbour as thyself" (Matt. 22:37, 39) the predicted calamities can be prevented. But only in this manner can the closing of the tragic cycle in our day be averted.

That it will be so I do not say. I do know, and I say, that as there was a Zion in the days of Enoch in which those who complied with God's laws were saved, so there shall be a Zion in this last dispensation in which all those who live God's revealed laws will be saved.

To all of these things which the Lord has spoken, I bear my solemn witness in the name of Jesus Christ. Amen.

The Choir sang the hymn, "O God, Our Help in Ages Past" without announcement.

President Spencer W. Kimball

President Marion G. Romney, Second Counselor in the First Presidency, has just given the concluding address, followed by the Tabernacle Choir singing, "O God, Our Help in Ages Past."

We are grateful to the managers and operators of the many television and radio stations that offered their facilities as a public service to bring the proceedings of this conference to a wide audience throughout many areas of the world.

We shall conclude this session of the conference with the Tabernacle Choir singing, "Serve the Lord with Gladness."

Following the singing, the benediction will be pronounced by Elder Dean L. Larsen of the First Quorum of the Seventy.

This conference will then be adjourned until two o'clock this afternoon.

The Tabernacle Choir sang the number, "Serve the Lord with Gladness."

Elder Dean L. Larsen of the First Quorum of Seventy pronounced the benediction.

The conference was adjourned until two o'clock P.M.

FIRST DAY AFTERNOON MEETING

SECOND SESSION

The second session of the 147th Semi-Annual General Conference began at 2:00 P.M. on Saturday, October 1, 1977.

President Spencer W. Kimball presided at this session. President N. Eldon Tanner, First Counselor in the First Presidency, conducted.

The music was provided for this session by a Young Women's Choir from the North Utah regions, directed by Sisters Bonnie Winterton and LaVonne Van Orden, with Brother Roy M. Darley at the organ.

At the beginning of the meeting, President N. Eldon Tanner made the following remarks:

President N. Eldon Tanner

President Spencer W. Kimball, who presides at this and all other sessions of the Conference, has asked me to conduct this session.

We welcome all assembled in the historic Tabernacle on Temple Square in this, the Second Session, of the 147th Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints. We also welcome the many members of the Church and friends tuned to these proceedings by radio and television. We note that there are overflow congregations in the Assembly Hall, where Elders Bernard P. Brockbank and Rex D. Pinegar preside; and in the Salt Palace, where Elder J.

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Thomas Fyans and Bishop J. Richard Clarke preside.

We are pleased to acknowledge special guests present this afternoon—government and educational leaders, as well as regional representatives, stake and temple presidencies, patriarchs, bishops, and officers and members of the general boards and committees.

The proceedings of this conference will be carried extensively in the United States and Canada over many television and radio stations, originating with KSL in Salt Lake City.

Through satellite transmission or by way of International Short-wave Radio, sessions of this conference will be heard over radio in countries of Central and South America, Mexico, Australia, Europe, the Philippines, Africa, and parts of Asia.

We express our appreciation to the owners and operators of the radio and television stations for their cooperation in making such an extensive coverage of this conference possible.

The General Priesthood Conference to be held this evening will be transmitted over closed-circuit from the Salt Lake Tabernacle to men of the priesthood assembled in approximately 1241 buildings throughout the United States, Canada, Puerto Rico, Australia, New Zealand, the Philippines, Korea, and Japan, and by way of closed-circuit television to the Assembly Hall, Salt Palace, and to stake buildings in Salt Lake City and on the Brigham Young University campus.

The music this afternoon will be provided by a Young Women's Choir from the Brigham City, Cache, Logan, Smithfield, and Tremonton Regions under the direction of Sisters Bonnie Winterton and LaVonne Van Orden, with Brother Roy Darley at the organ.

The Choir will begin this service by singing: "Oh, How Lovely Was the Morning."

The invocation will be offered by Elder Neal A. Maxwell, a President of the First Quorum of the Seventy.

The Young Women's Choir sang the hymn, "Oh, How Lovely Was the Morning."

Elder Neal A. Maxwell, a President of the First Quorum of the Seventy, offered the invocation.

President Tanner

The Choir will now sing, "Eternal Life."

The Choir rendered the number, "Eternal Life."

President Tanner

I will now present the General Authorities, General Officers, and General Auxiliary Officers of the Church for the sustaining vote of the Conference, following which Elder Delbert L. Stapley of the Quorum of the Twelve will be our first speaker.

It is proposed that we sustain President Spencer W. Kimball as prophet, seer, and revelator, and President of The Church of Jesus Christ of Latter-day Saints. All in favor, please manifest it. Contrary by the same sign.

Nathan Eldon Tanner as first counselor in the First Presidency and Marion G. Romney as second counselor in the First Presidency. All in favor, please manifest it. Contrary if there be any.

It is proposed that we sustain, as president of the Council of the Twelve Apostles, Elder Ezra Taft Benson. All in favor, please manifest it. Contrary, if there be any, by the same sign.

As the Quorum of the Twelve Apostles: Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, LeGrand Richards, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson, Boyd K. Packer, Marvin J. Ashton, Bruce R.

McConkie, L. Tom Perry, and David B. Haight. All in favor, please manifest it. Contrary, if there be any, by the same sign.

As Patriarch to the Church, Eldred G. Smith. All in favor, please manifest it. Contrary, if there be any, by the same sign.

The counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church as prophets, seers, and revelators. All in favor, please manifest it. Contrary by the same sign.

As the Presidency of the First Quorum of the Seventy, and as members of the First Quorum of the Seventy: Franklin D. Richards, James E. Faust, J. Thomas Fyans, A. Theodore Tuttle, Neal A. Maxwell, Marion D. Hanks, and Paul H. Dunn. All in favor, please manifest it. Contrary, if there be any, by the same sign.

As additional members of the First Quorum of the Seventy: Alma Sonne, Sterling W. Sill, Henry D. Taylor, Theodore M. Burton, Bernard P. Brockbank, James A. Cullimore, Joseph Anderson, William H. Bennett, John H. Vandenberg, Robert L. Simpson, O. Leslie Stone, William Grant Bangert, Robert D. Hales, Adney Y. Komatsu, Joseph B. Wirthlin, S. Dilworth Young, Hartman Rector, Jr., Loren C. Dunn, Rex D. Pinegar, Gene R. Cook, Charles A. Didier, William R. Bradford, George P. Lee, Carlos E. Asay, M. Russell Ballard, Jr., John H. Groberg, Jacob de Jager, Vaughn J. Featherstone, Dean L. Larsen, Royden G. Derrick, Robert E. Wells, G. Homer Durham, James M. Paramore, Richard G. Scott, Hugh W. Pinnoch, F. Enzo Busche, and Yoshihiko Kikuchi. All in favor, please manifest it. Contrary by the same sign.

As the Presiding Bishopric: Victor L. Brown, Presiding Bishop; H. Burke Peterson as first counselor; and J. Richard Clarke as second counselor. All in favor, please manifest it. Contrary, if there be any, by the same sign.

As Regional Representatives: All Regional Representatives as they are at present constituted.

The Relief Society: Barbara Bradshaw Smith, president; Janath Russell Cannon, first counselor; and Marian Richards Boyer, second counselor; with all members of the board as at present constituted.

The Sunday School: Russell M. Nelson, president; B. Lloyd Poelman, first counselor; Joe J. Christensen, second counselor; with all members of the board as at present constituted.

The Young Men: Neil D. Schaerer, president; Graham W. Doxey, first counselor; and Quinn G. McKay, second counselor; with all members of the board as at present constituted.

The Young Women: Ruth Hardy Funk, president; Hortense H. Child, first counselor; Ardeth G. Kapp, second counselor; with all members of the committee as at present constituted.

The Primary Association: Naomi Maxfield Shumway, president; Colleen Bushman Lemmon, first counselor; Dortha Lou Christiansen Murdock, second counselor; with all members of the board as at present constituted.

The Church Board of Education: Spencer W. Kimball, N. Eldon Tanner, Marion G. Romney, Ezra Taft Benson, Gordon B. Hinckley, Thomas S. Monson, Boyd K. Packer, Marvin J. Ashton, Neal A. Maxwell, Marion D. Hanks, Victor L. Brown, and Barbara B. Smith.

All in favor, please manifest it. Contrary, if there be any, by the same sign.

The Church Finance Committee: Wilford G. Edling, Harold H. Bennett, Weston E. Hamilton, David M. Kennedy, and Warren E. Pugh.

The Tabernacle Choir: Oakley S. Evans, president; Jerold D. Ottley, conductor; Donald H. Ripplinger, associate conductor; Alexander Schreiner, chief tabernacle organist; and Robert Cundick, Roy M. Darley, and John Longhurst, tabernacle organists.

All in favor, please manifest it. Contrary, if there be any, by the same sign.

It seems, President Kimball, that

the voting has been unanimous in favor of these officers and General Authorities, and we would ask those new members of the First Quorum of the Seventy to take their seats with their brethren, please.

Note: One negative vote was cast and recorded after President Tanner presented the General Authorities and

other General Auxiliary Officers of the Church.

President N. Eldon Tanner

Elder Delbert L. Stapley of the Quorum of the Twelve will be our first speaker. He will be followed by Elder LeGrand Richards of the Quorum of the Twelve.

Elder Delbert L. Stapley

My brothers and sisters and friends, one goal that most of us share in this life is the desire to achieve true joy and lasting happiness. There is only one way to do this, and that is by being obedient to all the commandments of God. As members of The Church of Jesus Christ of Latter-day Saints, we have voluntarily entered into holy covenants, promising to obey the Lord's commandments. Willing, righteous obedience leads to celestial life; indeed, there is no eternal progress without it. Yet obedience to the commandments of God seems to be one of man's most difficult challenges.

Obedience

Some people do not obey because they feel their free agency will be trampled upon if they consider themselves subservient to Church authorities or enter into binding ordinances. Others willfully choose an existence of being "contrary to the nature of happiness." (Al. 41:11.) Still others, products of an undisciplined life, persist in their weaknesses and justify their course of action by shrugging and saying, "That's just the way I am."

Disobedience to God and His chosen servants ignores the fact that we are all the children of an Eternal Father who has endowed us with the capacity

to be as He and His Son Jesus Christ are—perfected, glorified, holy personages. Often we forget that obedience must be learned. Even Jesus Christ, the Only Begotten Son of God, learned perfect obedience, which qualified Him to serve as our Lawgiver and Lord. In Hebrews we read:

"Though he were a Son, yet learned he obedience by the things which he suffered;

"And being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5:8-9.)

We now tread in the same path that He trod. That path has been clearly marked out for each of us with signs and warnings to guide us along the way, preventing us from being diverted and lost. But, like Jesus, we must learn obedience. That is the purpose of our mortal life. If we fail in this experience, we will not find the true happiness that leads to exaltation.

There are several ways the Lord has set for us to learn obedience, so we may prove ourselves and merit His approval and blessings here and eternal glory with Him in the worlds to come.

Scriptures contain commandments

First of all, we have not been left to walk alone. The Lord has clearly

revealed His will concerning His children and shown us His plan of redemption. His laws are explicitly recorded in the standard works of the Church, which are the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price.

The Prophet Joseph Smith taught:

"We cannot keep all the commandments without first knowing them, and we cannot expect to know all, or more than we now know unless we comply with or keep those we have already received." (*Teachings of the Prophet Joseph Smith*, p. 256.)

Concerning scripture study, the Prophet also taught: "He who reads it oftenest will like it best." (*Teachings of the Prophet Joseph Smith*, p. 56.)

The scriptures contain the promises of the Lord to His obedient children. Where the Lord God commands, He also promises great rewards to those who obey. We read from the Bible:

"And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth. . . .

"The Lord shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways." (Deut. 28:1, 9.)

Now a quote from the Book of Mormon:

"And behold, all that he requires of you is to keep his commandments; and he has promised you that if ye would keep his commandments ye should prosper in the land; and he never doth vary from that which he hath said; therefore, if ye do keep his commandments he doth bless you and prosper you.

"And now, in the first place, he hath created you, and granted unto you your lives, for which ye are indebted unto him.

"And secondly, he doth require that ye should do as he hath commanded you; for which if ye do, he doth immediately bless you; and therefore he hath paid you. And ye are still indebted unto him, and are, and will be, forever and ever." (Mosiah 2:22-24.)

Next, from the Doctrine and Covenants:

"For if you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you." (D&C 78:7.)

"I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D&C 82:10.)

Finally, from the Pearl of Great Price:

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

"And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever." (Abr. 3:25-26.)

These scriptural passages clearly state that great rewards are promised to those who obey.

Counsel of living prophets

A second way we learn obedience is by following the counsel of living prophets and other appointed Church leaders. We are fortunate to live in a time when a living prophet is on the earth to counsel and guide us. Our Heavenly Father communicates His will through His prophet, and God will not permit His prophet to lead His people astray. The importance of the words of God's prophet has been clearly stated to the Church as follows:

"Thou shalt give heed unto all his words and commandments which he shall give unto you as he receiveth

them, walking in all holiness before me;

"For his word ye shall receive, *as if from mine own mouth*, in all patience and faith." (D&C 21:4-5; italics added.)

Then follows this promise to us when we heed the Lord's admonition:

"For by doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory." (D&C 21:6.)

The Lord has also provided local authorities—stake and district presidents, bishops and branch presidents. In a letter from the First Presidency, dated January 29, 1973, Church members were admonished:

"The Lord has so organized His Church that there is accessible to every member—man, woman, and child—a spiritual advisor, and a temporal counselor as well, who knows them intimately and who knows the circumstances and conditions out of which their problems come, and who, by reason of his ordination, is entitled to an endowment from our Heavenly Father of the necessary discernment and inspiration of the Lord to enable him to give the advice which the one in trouble so much needs. We refer to the Bishop or Branch President. If the Bishop or Branch President needs assistance, he may go to the Stake or Mission President. These brethren may in turn seek counsel from one of the General Authorities, should such be necessary."

If a matter cannot be satisfactorily resolved by the first steps of this process, we should be obedient and supportive of those who preside over us until further counsel is received.

Disciplining our lives

Third, we learn obedience by disciplining our lives in all things. One process by which we discipline ourselves is by repentance, for it "is the

way to annul the effects of a previous lack of obedience in one's life." (Spencer W. Kimball, *The Miracle of Forgiveness*, Bookcraft, 1969, p. 28.)

We must recognize that mortality has been granted to us as a probationary state where all physical appetites are to be mastered. It is far more difficult to repent in the spirit world of sins which involve physical habits and actions. The words of Amulek in the Book of Mormon give emphasis to this principle: "Behold," he said, "now is the time and the day of your salvation. . . .

"This life is the time for men to prepare to meet God. . . .

"If we do not improve our time while in this life, then cometh the night of darkness wherein there can be no labor performed. . . .

"That same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world." (Al. 34:31-34.)

It is obvious we either discipline our lives here, or pay the price for the undisciplined life in the world to come.

Suffering

Finally, we learn obedience, as the Savior did, by the things which we suffer. As we consider the lives of Saints in both past and present dispensations, we learn their lives were refined by affliction, hardship, persecution, and personal suffering. Job, who was no stranger to affliction, said in the time of his trials: "[God] knoweth the way that I take: when he hath tried me, I shall come forth as gold." (Job 23:10.)

In the despair of his own personal suffering, Joseph Smith was reminded that suffering can make saints of mortal men when they are "willing to submit to all things which the Lord seeth fit to inflict upon [them], even as a child doth submit to his father." (Mosiah 3:19.)

Sometime in the eternities to come, we will see that our trials were calculated to cause us to turn to our

Heavenly Father for strength and support. Any affliction or suffering we are called upon to bear may be directed to give us experience, refinement, and perfection.

Reward

The Lord has revealed in this dispensation that our rewards in the eternities are predicated on our level of obedience. If we are fully obedient to celestial law, fulfilling the laws of Christ, we will be worthy of a celestial glory. But for those who do not fully comply with celestial law, other lesser degrees of glory have been prepared, for the scriptures record:

"They who are not sanctified through the . . . law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom.

"For he who is not able to abide the law of a celestial kingdom cannot abide a celestial glory." (D&C 88:21-22.)

And this is the promised reward for those who completely comply with the laws of the celestial kingdom and endure to the end:

"They are they into whose hands the Father has given all things—

"They are they who are priests and kings, who have received of his fulness, and of his glory." (D&C 76:55-56.)

Reassess ourselves

In the light of these glorious promises, it is difficult to understand how any of our Heavenly Father's children would voluntarily choose anything less than the best our God has to offer. Perhaps it would be well for each of us to reassess ourselves to determine where we presently stand in relation to the fundamental law of the celestial kingdom—the law of obedience. The results should reveal to us which kingdom we have chosen as our goal. For instance:

1. Do I study and ponder the scrip-

tures in an effort to know the will of God and understand His commandments regarding His children?

2. Do I follow the counsel of God's living prophet, or do I merely select those things with which I agree, disregarding the others?

3. Do I seek the advice and counsel of my bishop and stake president on matters of concern to me and my family?

4. Am I earnestly striving to discipline myself, placing my physical appetites under the subjection of my will?

5. Am I making every effort to repent of past or present wrongdoings and correct them by doing right?

6. Do I have an attitude of faith in God even though I experience trials, adversity, and affliction? And do I bear my burden without a complaining spirit?

Keeping the commandments of God is not a difficult burden when we do it out of love of Him who has so graciously blessed us. The Savior has implored us to "take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

"For my yoke is easy, and my burden is light." (Matt. 11:29-30.)

Our willingness to comply with the commandments of God is a witness of our faith in Him and our love for Him. A rebellious disposition cannot inherit the celestial kingdom.

In the Doctrine and Covenants we learn:

"But behold, they have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them;

"And are not united according to the union required by the law of the celestial kingdom;

"And Zion cannot be built up unless it is by the principles of the law of the celestial kingdom; otherwise I cannot receive her unto myself.

"And my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer." (D&C 105:3-6.)

By reading the scriptures, heeding the counsel of God's prophets and other divinely called Church leaders, disciplining our lives, and enduring our burdens in faith, our natures will become refined and perfected.

Joy and happiness

May we keep before us this wisdom which flowed from the pen of the Prophet Joseph Smith to the early Saints of this dispensation:

"In obedience there is joy and peace unspotted, unalloyed; and as God has designed our happiness . . . He never will institute an ordinance or give a commandment to His people that is

not calculated in its nature to promote that happiness which He has designed, and which will not end in the greatest amount of good and glory to those who become the recipients of his law and ordinances." (*History of The Church of Jesus Christ of Latter-day Saints*, 5:135.)

"When the Lord commands, do it," was a rule in the life of the first prophet of this dispensation. May that be the motto and practice of each one of us, I humbly pray, as I bear witness to the truth in the name of Jesus Christ. Amen.

President N. Eldon Tanner

We have just listened to Elder Delbert L. Stapley of the Council of the Twelve Apostles. Elder LeGrand Richards of the Quorum of the Twelve will now speak to us.

Elder LeGrand Richards

I am very happy to greet you, my brothers and sisters, and for the few moments that I stand before you today, I have selected as a text for my talk the words of the apostle Paul as recorded in the second chapter of First Corinthians, where Paul said that the things of God are understood by the Spirit of God, and the things of man are understood by the spirit of man. (See 1 Cor. 2:11.)

Many different churches

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him." (1 Cor. 2:14.) I take it that that is the reason we have nearly a thousand churches here in this great land of ours, because men with their own wisdom have not been able to understand the things of God as they are given by our Father's holy prophets

because, as Paul said, they are foolishness unto them.

I think of the words of the prophet Isaiah when he said:

"Because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

"Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left." (Isa. 24:5-6.)

I am sure that he had in mind these thousand churches that are following the precepts of men, and that is what Isaiah had in mind when he said:

"Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

"Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isa. 29:13-14.)

Men's teachings vs. true revelation

Now I would like to point out a few of the differences between the ways of men and their teachings and the truth as the Lord has revealed it through his holy prophets. First, I refer to the way they believe in the Trinity. When the Prophet Joseph saw his vision, the whole Christian world believed in a God without body, parts, or passions. That means He had no eyes; He couldn't see. He had no ears; He couldn't hear. He had no mouth; He couldn't speak. Moses knew that this condition would prevail, for when he went to lead the children of Israel into the Promised Land, he told them that they would not remain there long, but that they would be scattered among the nations, and that they would worship gods made by the hands of man (that's man's doing) that could neither see, nor hear, nor taste, nor smell. (See Deut. 4:26-28.) That's exactly the kind of a god the whole Christian world was worshipping at the time Joseph Smith had his vision. But Moses didn't leave it at that. He said in the latter days (and we live in the latter days) that if they would seek after God they would surely find him. (See Deut. 4:29.) Joseph Smith sought after him and found him.

At one time the Prophet Joseph visited the President of the United States, and the President asked him the difference between his church and other churches, and the Prophet said, "We have the Holy Ghost." And when one has the Holy Ghost, he is laboring under the divine direction of God, the Eternal Father, and his Son, Jesus Christ. He is not dependent upon the ways of man, and as Paul pointed out,

the ways of God are foolishness unto men because they can't comprehend them.

Compare, now, that idea of God with the experience of the Prophet Joseph. As a young man, he went into the woods to pray in answer to the invitation of the apostle James, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5.) And in answer to his prayer, a light descended from heaven, brighter than the noonday sun, and in the midst of that light were two glorious personages: the Father and the Son. The Father said to Joseph: "This is My Beloved Son. Hear Him!" (Joseph Smith 2:17.)

And then the Savior of the world, whose right it is to pass judgment upon the right and wrong of all individuals and groups, asked Joseph what he wanted to know, and he asked which of all the churches he should join. The Savior answered that he should join none of them, for they all taught for doctrine the precepts of men. And that is the reason for the thousand churches in the United States today—it is because they follow the precepts of men rather than the revelations.

Baptism

Now I would like to discuss a few of the differences in our concepts. They have changed many of the ordinances. For instance, they no longer baptize as Jesus was baptized when he went to John to be baptized of him. They went down into the waters of the Jordan, and John baptized him, and they came up out of the water. The apostle Paul said there is "one Lord, one faith, one baptism." (Eph. 4:5.) And if that is true, you'd think that everybody would want to follow the example of the Savior himself when he was baptized by immersion in the River Jordan.

Today little children are sprinkled as infants by their ministers. That isn't

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an act of the child himself, it is an act of his parents. John, who was banished upon the Isle of Patmos, saw the great day when the dead, both small and great, would stand before God and would be judged according to the things that were written in the books, according to their works. (See Rev. 20:12.) Children couldn't be given credit for having been baptized of their own volition—it was the act of their parents, to take them to be sprinkled.

When the people brought their children to Jesus and the apostles tried to prevent them from approaching Him, He rebuked them and said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." (Mark 10:14.) And then he took those little children into his arms and blessed them; and that is the pattern for his church when we understand the things of God instead of the things of man. Man's idea is to have them sprinkled with a little water, which isn't a baptism.

When Jesus sent the apostles into all the world, following his resurrection, he told them to teach the gospel to every nation, and "he that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15-16.) The children when they are baptized as little infants do not believe. They can't understand. The Lord understood that condition, too. That is why he set the example by taking the little children into his arms.

In the Book of Mormon we read the words of the prophet Mormon to his son Moroni, and I would like to read you just a few words. He said:

"I know that it is solemn mockery before God, that ye should baptize little children.

"And he that saith that little children need baptism denieth the mercies of Christ, and setteth at naught the atonement of him and the power of redemption." (Moro. 8:9, 20.)

I think the thought in sprinkling little children (infant baptisms) was to

wash away the sin of Adam and Eve, but the apostle Paul tells us, "For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:22.) If that were not true, how would he have atoned for the sins of Adam unless he wiped away the original sin committed by Adam and Eve? And so they have changed the laws and the ordinances.

Apostles and prophets

Now they believe today (man's interpretation) that we no more need prophets and apostles, that all those things have been done away, and prophecies, too. But Amos said, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.)

There has never been a time when the Lord has had a people on this earth that there wasn't a prophet at their head to whom He could communicate His mind and will for the direction of His people.

Then the apostle Paul told us that the Lord had placed in His church apostles and prophets, pastors and teachers, and evangelists for the work of the ministry (that is the great missionary program), for the edifying of the body of Christ (that's the teaching in our auxiliaries and home teaching and priesthood teaching and so forth), for the perfecting of the saints (that comes through the service that they render), "till we all come in the unity of the faith." (See Eph. 4:11-13.)

We haven't come to a unity of the faith, and if they do away with the instruments that the Lord placed there to bring us to a unity of the faith, how can we ever hope to arrive at that unity? Then he goes on to say that they "henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, . . . and cunning craftiness, whereby they lie in wait to deceive." (Eph. 4:14.)

And that's what we have when we follow the philosophies of men rather than the leadership of his holy prophets.

Faith and works necessary

We listen to preachers on the radio and television today saying, "Come unto Jesus and recognize him, and confess him as your only Savior, and you'll be saved." How little do they realize that that is only a step in the right direction. That's why Jesus said:

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

"And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. 7:21-23.)

In other words, they had departed from the foundation that he placed in his church and the responsibilities that would follow membership in the Church. If all we have to do is to confess our belief in the Savior, what would you do with the Savior's parable of the talents? You remember: to one he gave five talents, to another two, to another one. Then after a time he came and held an accounting with those servants, and the one who had received five talents had won another five; the one who had received two had won another two; and unto them he said: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." (Matt. 25:21, 23.)

The one who had received the one talent went and buried it in the earth. He said:

"I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

"And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine." (Matt. 25:24-25.)

And what did the Master say?

"Take therefore the talent from him, and give it unto him which hath ten talents.

"For unto every one that hath shall be given, . . . but from him that hath not shall be taken away even that which he hath.

"And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." (Matt. 25:28-30.)

That doesn't sound like all we have to do is to confess. And you remember that the apostle James said that the devils know that He is the Savior, but they sinned. (See James 2:19.) And he said that "faith without works is dead." (James 2:20.)

You remember when John saw the final winding-up scenes, when we should have a new heaven and a new earth, and when the dead, small and great, should stand before God. And the books were to be opened, and every man judged according to the things that were written in the books, *according to their works*, and not according to just their faith. (See Rev. 20:12.) And so works become necessary for membership in the Church.

Other differences

Now there are many other differences, but there isn't time to discuss them. But I would like to mention just one more. You remember how the whole world believed that the thief upon the cross went to heaven with the Savior because He said: "To day shalt thou be with me in paradise." (Luke 23:43.) Now the men of this world, understanding things according to man's wisdom, thought he went to heaven. But according to divine truth, he went only to paradise where the Savior arranged for the gospel to be preached to him to prepare him so that he would be worthy to stand with the sanctified and the redeemed of his people.

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Now there are many other differences, as we know, and as we study, so that we understand what Paul meant when he said that the things of God are understood by the Spirit of God, and the things of man are understood by the spirit of man, and "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him." (1 Cor. 2:11-14.) May the Lord help us all to understand his truths and to follow the leadership of our living prophet, I humbly pray in the name of the Lord Jesus Christ. Amen.

President N. Eldon Tanner

We have just listened to Elder LeGrand Richards of the Quorum of the Twelve Apostles.

The Congregation and Choir will

now join in singing, "Shall the Youth of Zion Falter?"

After the singing, Elder Paul H. Dunn, a President of the First Quorum of the Seventy, will speak to us.

"Shall the Youth of Zion Falter" was sung by the Choir and congregation.

President Tanner

Elder Paul H. Dunn, a President of the First Quorum of the Seventy, will address us. He will be followed by Elder Wm. Grant Bangertter, a member of the First Quorum of the Seventy.

Elder Paul H. Dunn

Thank God for the youth of the Church! I don't know where we could have a better object lesson than this delightful group behind me.

President Richards always hits a sensitive note. I have thought through that parable of the talents many times and have read it perhaps a little differently than you have. The Lord said when we do what we are supposed to do, "Well done, . . . good and faithful servant." (Matt. 25:21.) In my case, He might well say, "Well, Dunn!"

On behalf of the Presidency of the First Quorum of the Seventy, we greet these three new brethren to our quorum.

As I travel around the Church and see many of the challenges and as I have listened very carefully in this conference and in other meetings, I appreciate more fully the concern of our

president to reach out to those who are lost or inactive. He made a very interesting point in an earlier service, a very interesting observation, and I would like to quote it. He said, "Prevention is far better than redemption." Did you get the difference? *Prevention* is far *better* than *redemption*. Would you young adults, young married couples, young people everywhere, please take note?

Life is a journey

While my daughters were growing up, during the many trips we took in our car, the most often-asked question was, "When will we get there, Dad?" And "How long will it take?" I couldn't help but think that those questions are much like some that we adults ask. We think we will be happy when we arrive

at a certain destination, our schooling is finished, we get a better job, we arrive at a certain income, the baby is born, our bills are paid, we recover from our illness, we own a new car, some disagreeable task is finished, we retire, or we are free from all responsibility.

My father used to teach us that life is a journey, not a camp, and he indicated that too many people are camping. I'd like to challenge all of us, particularly the young people and young couples that are married, to see life as a whole and to enjoy the marvelous journey.

I remember a grandmother who had been widowed early in her life and was moving out of her home. Her granddaughter, about to be married herself, was carefully helping her pack the boxes of dishes and the faded towels. "See that sewing machine over there in the corner?" the grandmother asked. "Your grandfather always left his hat there when he came home in the evening. I used to scold him all the time about it. 'Just put your hat on the hook,' I'd say. 'Why does your hat always have to be on the sewing machine messing everything up?' Then one day he got pneumonia and died, leaving four little children and me to miss him for a lifetime. How many times through the years I've thought, What I'd give to see that hat on the sewing machine, placed there by his own hand!"

Trifles cloud our vision

Like the grandmother in this story, we too often let trifles cloud our vision. We get caught up in nonessentials or in a multitude of meetings, both in and out of the Church, that have no particular meaning or purpose. We sometimes nag the people we love the best over little inattentions, small faults, mere nothings in the whole scheme of things. Instead of treasuring the all-too-rare moments we share with our dear ones, we pick at faults, imagined or otherwise. How many of us say to our

wives, our husbands, our children: "Why can't you do this?" "Why don't you do that?" Or "Someday when I have the time..."

Our last daughter left for college this past month, and the eighteen years of daily living with her were suddenly over. Where had they gone? What minute, what hour, what day or night had swallowed up all those joyous, giggling, growing-up years? The first night she was away, I slipped into her bedroom, looked at her record player, and thought of all those times I had mechanically said, "Would you turn down the music!" And I thought, too, how often in the days ahead we'd be longing to hear the music. Thank God she and her parents have many wonderful memories to savor in the years ahead.

Our daughter Janet lies in a hospital bed at this very moment, and she and we know what great moments we have to share. And you know, Janet, our great faith and our feeling.

Why do those sudden moments of clarity, when we realize how precious our loved ones are, come so rarely? How do we let ourselves get caught up in faultfinding, digging, or scolding at those who are nearest our hearts? Is it ever worth it? As C.S. Lewis once advised, "Take care. It is so easy to break eggs without making omelettes." (Cited in Richard L. Evans, *Richard Evans' Quote Book*, Salt Lake City: Publisher's Press, 1971, p. 169.)

Meetings

Maybe each of us needs to stop amidst our busy, dashing, breathless lives—even amidst our many meetings. It recalls to mind an experience—perhaps you know it—of a little inquisitive boy who came to church with his father, and as they walked into the foyer, the boy noticed the usual trophy case over which were placed several large plaques. Curiosity got to the little

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boy. He pulled on his dad's coattail and said, "Dad, what's that one?"

The father moved a little closer and read the inscription, patted his boy on the head, and said, "Son, that's a plaque honoring those who died in the service."

To which the little boy said, "Morning or evening?"

I appreciate that the Lord has instructed us that there are important meetings, but then there are other *meetings* which are not well planned or properly structured. Yes, even amidst our meetings and our commitments we need to really *see*: to see the way his eyes wrinkle when he laughs, see the tilt of her head as the light catches her hair, remember his dash of humor. Maybe when things get in the saddle and ride us, we need to step back for a moment of clarity. We need to remember why we are doing all of this—remember how much we love those we love.

A young mother was running late to a very important meeting one time. As she dashed from her bedroom, her little three-year-old stopped her and said, "Mommy. Mom."

To which the mother replied, "Can't you see I'm busy?"

"Mom, I need to tell you something."

"Not now," said the mother with an impatient wave of her hand.

"Mom," began the little girl again.

"Oh, what is it?" said the mother.

"I just wanted to tell you I love you!"

Concern ourselves with individuals

Well, life is fleeting at best. We turn around and we're young, turn around again and we're old. Minutes rush past. We can't stop them in all their rush. We're eighteen; we're twenty-eight; we're forty-eight; we're gray. Is there ever enough time to nag, scold, dig, or complain at the people we love most? We fool ourselves if we think there is. There's only time to stop, as one has put it, to smell the flowers.

Do you remember Julia Ward Howe who told a senator on one occasion, "I am in need of help for a very special person?"

"Julia, I am so busy," he said, "I can no longer concern myself with individuals."

She replied, "That's remarkable. Even God hasn't reached that stage yet." (See *Richard Evans' Quote Book*, p. 165.)

Concern yourself first with individuals, with relationships, with loved ones. What else really matters? Don't imagine yourself, regardless of who you are, busier than the Lord, who puts souls first above everything else.

Enjoy beautiful moments of life

The other night I was flying home from a distant conference. I had been away only three days, but as the flood lights of the airport loomed up, I welled up with anticipation and excitement. I felt as though I could have been a great hero returning from space—and what caused this excitement? I was going back to my family. Does it have to take flights away from home, a child leaving for college, or the death of a husband who will never again leave his hat in an awkward place to remind us how sweet are the moments with our loved ones and friends? How brief they are in the run of time? Does it take these things to stop us in our picking at trifling faults to realize the beauty of every minute together?

"When will we be there?" "How long will it take?" "How much longer, Dad, will it take?" are questions often asked by impatient children. "When will I arrive?"—a question asked by adults as they face the pressures of life. For all of us, let it not take a lifetime before we realize that we have been there all along, that life does not offer anything sweeter than the love of dear ones and the sharing of time together.

You remember what President Kimball said: "Prevention is far better

than redemption." God grant us the wisdom to know that life is a great journey, and may we have the sense to enjoy it. I bear witness to these truths in the holy name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Paul H. Dunn, a President of

the First Quorum of the Seventy, has just addressed us.

Elder Wm. Grant Bangerter, a member of the First Quorum of the Seventy and Supervisor of the Brazil Area, will now speak to us. He will be followed by Elder Adney Y. Komatsu of the First Quorum of the Seventy.

Elder W. Grant Bangerter

My dear brethren and sisters, I extend special greetings from the Saints in Brazil and report that the construction of the new temple in São Paulo is nearing completion.

I have in mind a special moment in Church history which has a great bearing on our testimonies and on the progress of the gospel. I hope that it has been duly recorded by those who keep the history. I refer to what happened on the 4th of April, 1974.

President Lee's death

The story really begins on the 26th of December, 1973. President Harold B. Lee passed away suddenly on that day. His death was completely unexpected. It is necessary to remember that over a period of twenty-five years, members of the Church had awaited the time when Harold B. Lee would become the president. There had been every reason to think that this would eventually happen, due to his relative youthfulness and because he occupied a position in seniority following Joseph Fielding Smith and David O. McKay, both of whom were of advanced age. In addition, Harold B. Lee had gained more than average prominence. His leadership in the welfare and priesthood programs of the Church, his forceful nature, and his sound judgment had made

him one of the apostles most listened to and one whose influence and advice were most respected. He had an evident spiritual stature which commended him to the members of the Church as one of the great men of our time. He possessed an unusual ability to relate as a personal friend to countless people. It was expected that when he became president he would preside for twenty years or more.

President Kimball

Suddenly he was gone!—called elsewhere after only one and one-half years. It was the first time probably since the death of the Prophet Joseph Smith when the president had died before the Church membership felt it was time for him to die. In deep sorrow and concern, the surging questions arose in the minds of the people, much as they did at the time when Joseph Smith was killed in Carthage, Illinois. "What will we do not? How can we carry on without the prophet? Our great leader has gone. Can the Church survive this emergency?"

Of course we knew that the Church would survive, but it would not be the same. We had not thought of Spencer W. Kimball becoming the president, nor looked to him for the same type of leadership evident in the life of Harold

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B. Lee. We knew, of course, that he would manage somehow, but it would not be easy for him, and things would not be the same. "O Lord," we prayed, "please bless President Kimball. He needs all the help you can give him." Such seemed to be the attitude in the hearts of the Latter-day Saints during those days of mourning.

April 4, 1974

We return to the 4th of April, 1974. There were gathered that morning in the Church Office Building, all of the General Authorities as well as the Regional Representatives and other leaders from around the world. We were to be instructed once again, as we had been periodically during the past seven years. On each preceding occasion Harold B. Lee had given us our direction and sounded the trump of leadership. Now he was no longer there, and we all felt his absence deeply. Again came the questions: "How can we proceed without our great leader?" "How can President Kimball fill the empty space?" And again the prayers went forth: "Please bless President Kimball."

The moment came when President Kimball arose to address the assembled leadership. He noted that he also had never expected to occupy this position and that he missed President Lee equally with the rest of us. Then he reviewed much of the instruction which President Lee had given over the past years, and our prayers in behalf of President Kimball continued.

As he proceeded with his address, however, he had not spoken very long when a new awareness seemed suddenly to fall on the congregation. We became alert to an astonishing spiritual presence, and we realized that we were listening to something unusual, powerful, different from any of our previous meetings. It was as if, spiritually speaking, our hair began to stand on end. Our minds were suddenly vibrant and mar-

veling at the transcendent message that was coming to our ears. With a new perceptiveness we realized that President Kimball was opening spiritual windows and beckoning to us to come and gaze with him on the plans of eternity. It was as if he were drawing back the curtains which covered the purpose of the Almighty and inviting us to view with him the destiny of the gospel and the vision of its ministry.

I doubt that any person present that day will ever forget the occasion. I, myself, have scarcely reread President Kimball's address since, but the substance of what he said was so vividly impressed upon my mind that I could repeat most of it at this moment from memory.

A glorious vision

The Spirit of the Lord was upon President Kimball and it proceeded from him to us as a tangible presence, which was at once both moving and shocking. He unrolled to our view a glorious vision. He told us of the ministry performed by the apostles in the day of the Savior, and how the same mission was conferred on the apostles under Joseph Smith. He demonstrated how these men had gone forth in faith and devotion and were clothed with *great power*, by which they had carried the gospel to the ends of the earth, reaching further, in some ways, than we with the strength of this modern church are doing at the present time. He showed us how the Church was not fully living in the faithfulness that the Lord expects of His people, and that, to a certain degree, we had settled into a spirit of complacency and satisfaction with things as they were. It was at that moment that he sounded the now famous slogan, "We must lengthen our stride." (See *ENSIGN*, Oct. 1974, p. 5.) I doubt that everyone fully understands that directive even now. If it were put into the vernacular it would sound much more like: "Let's get off our dime!" "Get going!" "Move!"

President Kimball bespoke other messages: "We *must* go to all the world." "Every boy should go on a mission." "Open the door to new nations." "Send missionaries from Mexico, South America, Japan, Great Britain, and Europe." (See "When the World Will Be Converted," *ENSIGN*, Oct. 1974, pp. 2-14.) This was a new vision, disturbing and exciting, added to the old.

The thought came to me: "Imagine! At any moment the president might call any or all of us to go to distant lands or otherwise extend the preaching of the gospel." I little realized that within six months I would be en route to Portugal for that very purpose.

Power of the Lord

President Kimball spoke under this special influence for an hour and ten minutes. It was a message totally unlike any other in my experience. I realized that it was similar to the occasion on the 8th of August, 1844, when Brigham Young spoke to the Saints in Nauvoo following the death of the Prophet Joseph. Sidney Rigdon had returned from Pittsburgh, where he had apostatized, to try to capture the Church. Many people testified, however, that as Brigham Young arose, the power of the Lord rested upon him to the extent that he was transfigured before them, with the appearance and the voice of Joseph Smith. That moment was decisive in the history of the Church, and the occasion of April 4, 1974, is parallel.

When President Kimball concluded, President Ezra Taft Benson arose and with a voice filled with emotion, echoing the feeling of all present, said, in substance: "President Kimball, through all the years that these meetings have been held, we have never heard such an address as you have just given. Truly, there is a prophet in Israel."

A new era

Now I affirm that since April 1974

things have indeed *not* been the same. This is no attempt to eulogize President Kimball into a figure greater than other presidents of the Church, but to point out the continuing spiritual power which attends the prophet of the Lord, whoever he may be. But President Kimball has nevertheless launched us into a new perspective and is causing us to take giant strides. Since that day no one has worried the least little bit about who is the Lord's prophet.

We suddenly find ourselves in a new era of the gospel. The members of the Church should recognize it for what it is. These years are decisive!

Think of what President Kimball says and does! With a word he has called forth nearly 10,000 new missionaries. He has opened many new lands, ushered in the day of the Lamanite, called on the Saints to be true messengers of salvation, proclaimed with new emphasis the urgency of the work for the dead, and projected the construction of many new temples. As have all the prophets, he has called on the Church to purge itself of all evil and unrighteousness, such as immorality, divorce, faithlessness, apathy, slothfulness, dishonesty, and to repent and seek forgiveness whenever necessary. He has warned us to prepare with food, gardens, and financial stability, and to put our homes and families in order. Since we call ourselves a Zion people, President Kimball seems to think we should act like it. Both he and the Lord will be impatient with us if we don't.

What we heard on April 4, 1974, and what we have heard since, sounds very similar to the declarations of Moses, Malachi, and Brigham Young. I feel, through President Kimball, the Lord's impatience with leaders who don't move; with members who won't listen; especially with a world madly throwing everything overboard, including the anchor, the compass, the helm, and even the pilot. *Our* purpose is to keep the commandments, proclaim the

gospel, baptize to repentance, confer the priesthood, organize the kingdom, and redeem the dead. In all this we are expected to leave footprints.

Since the Lord has been gracious enough to open the heavens in the last days, speaking to us through angels, messengers, and prophets in order that we might obtain eternal life, we cannot afford to languish in apathy. Let us take it seriously. It will be well worth it. Since April 4, 1974, things truly are no longer the same.

I pray the Church will listen to President Kimball. I think it does. There is great growth and improvement. There must be more—much, much more. The great history of the

gospel is still in the future. We thank thee, O God, for a prophet. In the name of Jesus Christ, amen.

President N. Eldon Tanner

Elder W. Grant Bangerter, a member of the First Quorum of the Seventy, and Supervisor of the Brazil Area, has just spoken to us.

Elder Adney Y. Komatsu, a member of the First Quorum of the Seventy and Supervisor of the Japan-Korea Area, will be our next speaker. He will be followed by President Ezra Taft Benson of the Quorum of the Twelve Apostles.

Elder Adney Y. Komatsu

My dear brothers and sisters and friends, I am humbly grateful for this opportunity to share my testimony of the truthfulness of the gospel of Jesus Christ.

Law of sacrifice

In the Gospel of Mark we find:

"And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?"

"And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God.

"Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

"And he answered and said unto him, Master, all these have I observed from my youth.

"Then Jesus beholding him loved

him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

"And he was sad at that saying, and went away grieved: for he had great possessions." (Mark 10:17-22.)

The law of sacrifice is a fundamental doctrine of the gospel of Jesus Christ and contributes to the building of faith, love, and many other virtues. Many great blessings are predicated upon obedience to the eternal law of sacrifice.

Missionaries sacrifice

Sacrifice has always been required of missionaries. Brigham Young recorded: "In company with several of the Twelve I was sent to England in 1839. We started from home without purse or scrip, and most of the Twelve were sick; and those who were not sick when they started were sick on the way

to Ohio; Brother Taylor was left to die by the roadside, by old Father Coltrin, though he did not die. I was not able to walk to the river, not so far as across this block, no, not more than half as far; I had to be helped to the river in order to get into a boat to cross it. This was about our situation. I had not even an overcoat; I took a small quilt from the trundle bed, and that served for my overcoat, while I was traveling to the State of New York, where I had a coarse satinette overcoat given to me. Thus we went to England, to a strange land to sojourn among strangers." (Preston Nibley, *Missionary Experiences*, Bookcraft, 1975, p. 90.)

Today, missionary work is somewhat different and the sacrifices are different, but the Church still admonishes us to be missionaries and to give many more friends, neighbors, and people of the world the opportunity to enjoy all the blessings of the Lord.

It is a privilege to work with the full-time missionaries and their mission presidents in the field, to hear their testimonies, to feel of their wonderful spirits, and to view their dedication to the work.

Self-denial

The Lord has not limited the opportunity for missionary service to only a few, but it is available to everyone that would follow in his footsteps. Jesus said to his disciples, "If any man will come after me, let him deny himself, and take up his cross, and follow me.

"For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." (Matt. 16:24-25.)

The word *deny* implies sacrifice or giving up one's personal desires for the happiness of others. We often hear it said that a missionary sacrifices two years of his life to serve the Lord. In the beginning he may think it a sacrifice, especially when the work becomes difficult and the disappointments are

numerous; but the sooner the missionary learns to keep the commandments of the Lord, deny himself, as the Savior admonished his disciples, sacrifice his own desires for those of others for the building up of the kingdom of God, and lose himself in the work, then will he find true happiness in his missionary labors.

With each sacrifice his testimony is strengthened, for to sacrifice is to obey and to love his fellowman. Missionary work is not easy and requires difficult personal discipline with many self-denials.

Seek the Lord's spirit

Recently I was asked by a mission president to counsel with a young missionary who had difficulty in adjusting to life in the mission field. After visiting with him for a time, we discussed the principle taught by King Benjamin, the great Book of Mormon prophet, who said, "For the natural man is an enemy to God, and has been from the fall of Adam, and will be, forever and ever unless he yields to the enticings of the Holy Spirit, and putteth off the natural man and becometh a saint through the atonement of Christ the Lord, and becometh as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his Father." (Mosiah 3:19.)

I assured this young missionary that if he would adhere to the enticings of the Holy Spirit and submit to all things which the Lord saw fit to inflict upon him and serve Him with humility, patience, and love unto the end—not only of his mission but of his life—surely the Lord would bless him.

The young missionary rededicated himself to the Lord and today enjoys seeking the happiness of others through his missionary labors.

Brothers and sisters, I know without a doubt in my heart that as we seek

the Lord and his Spirit, we will be guided and directed in all that we do in this church.

Missionary songs

May I share with you the words of a song written by a missionary while serving in Japan some time ago:

*To be missionary, there's no finer thing
I know.
Though you may toil and work and worry
all the day,
Just to hear one person tell you that he
knows the gospel's true,
There's no finer thing that anyone can
say.*

*When first I came I thought it indeed a
sacrifice
To leave behind the home I love so dear,
But now I see it was no sacrifice at all,
It's a great and marvelous privilege to be
here.*

*The language isn't easy, that I'm sure
you know by now,
There's quite a large adjustment to be
made,
But through the trials and sorrow, I've
grown closer to my God,
And for that there's not a thing that I
would trade.*

*I've seen a man stop smoking,
I've seen his happy smile,
In prayer I've seen a family kneeling
down.
I've seen the Saints grow stronger, how
happy is the day
When they'll have a holy temple of their
own.*

Great things through sacrificing

Missionaries are wonderful and carry with them a great spirit of enthusiasm because they are willing to obey the commandments of the Lord and sacrifice with love in their hearts. If

you would like to emulate a missionary, or become like one, you must obey, sacrifice, and love your fellowman.

What better way can we do this than to be missionaries every day of our lives and bless our loved ones at home, our relatives, our friends and neighbors! Home is the best place to practice this principle and to express love and appreciation for each other. There are many ways we can sacrifice at home and show love for our family members by helping each other with household duties and family activities. Each member must practice self-denial if we are to build eternal homes. Through sacrifice and family togetherness great things are accomplished: temples can be constructed, family homes can be strengthened, and strong characters can be built.

The Savior's example

In closing, may I quote from the apostle Paul's teachings to the Hebrews on the sacrifice of the Savior, his obedience and suffering:

"Though he were a Son, yet learned he obedience by the things which he suffered;

"And being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5:8-9.)

I know if we practice the principles of sacrifice daily and deny our personal desires for the happiness of others, we too will be able to receive the Holy Spirit and gain eternal salvation.

I bear you my humble testimony that I know God lives and that Jesus is the Christ, the Savior of mankind. I know that Joseph Smith was called and ordained to restore the gospel of Jesus Christ in these last days. And President Spencer W. Kimball today is indeed the prophet of the Lord and is administering to the needs of the Church all over the world. In the name of Jesus Christ, amen.

President N. Eldon Tanner

Elder Adney Y. Komatsu, a member of the First Quorum of the Seventy and Supervisor of the Japan-Korea Area, has just addressed us.

We shall now be privileged to hear from President Ezra Taft Benson of the Council of the Twelve who will be our concluding speaker.

President Ezra Taft Benson

With the singing "Shall the Youth of Zion Falter?" still ringing in our ears, and with these lovely young women as a background, I pray for the inspiration of heaven as I direct my brief remarks to the youth of the Church—the "rising generation," as the Book of Mormon calls them.

God loves youth

I want to talk to you, the young people of the Church, frankly and honestly. I presume you know that we love you. As leaders of the Church, there isn't anything in this world we wouldn't do that's right for you. We have great confidence in you. You are not just ordinary young men and young women. You are choice spirits, many of you having been held back in reserve for almost 6,000 years to come forth in this day, at this time, when the temptations, responsibilities, and opportunities are the very greatest.

God loves you as He loves each and every one of His children, and His desire and purpose and glory is to have you return to Him pure and undefiled, having proven yourselves worthy of an eternity of joy in His presence.

Your Father in heaven is mindful of you. He has given you commandments to guide you, to discipline you. He has also given you your agency—freedom of choice—"to see if [you] will do all things whatsoever [He] shall command." (Abr. 3:25.) His kingdom here

on earth is well organized, and your leaders are dedicated to helping you. May you know that you have our constant love, our concern, and prayers.

Avoid Satan's temptations

Satan is also mindful of you. He is committed to your destruction. He does not discipline you with commandments, but offers instead a freedom to "do your own thing"—the freedom to smoke, to drink, to misuse drugs or rebel against the counsel and commandments of God and His servants. Satan knows that you are young, at the peak of physical vigor, excited by the world, and consumed by new emotions.

Satan knows that youth is the springtime of life when all things are new and young people are most vulnerable. Youth is the spirit of adventure and awakening. It is a time of physical emerging when the body attains the vigor and good health that may ignore the caution of temperance. Youth is a period of timelessness when the horizons of age seem too distant to be noticed. Thus, the *now* generation forgets that the present will soon be the past, which one will look back upon either with sorrow and regret or joy and cherished experiences. Satan's program is "play now and pay later." He seeks for all to be miserable like unto himself. The Lord's program is happiness now and joy forever through gospel living. As one of His servants—out of the love

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of my heart for the youth of Zion—I offer this counsel for your happiness now:

Be morally clean

First, I counsel you to live a morally clean life. The Prophet Alma declared—and truer words were never spoken—“Wickedness never was happiness.” (Al. 41:10.)

You cannot do wrong and feel right. It is impossible! Years of happiness can be lost in the foolish gratification of a momentary desire for pleasure. Satan would have you believe that happiness comes only as you surrender to his enticements, but one only needs to look at the shattered lives of those who violate God’s laws to know why Satan is called the Father of Lies.

Consider this letter from one lovely young woman:

“I’m writing this,” she said, “from the depths of a broken heart, in the hope that it may be a warning to other girls never to partake of the bitterness that has come to me. I would give all that I have or ever hope to have if I could go back to those happy, carefree days before the first little taint of sin came upon my heart. I scarcely realized I was slipping into something that could bring such sorrow and ruin into a person’s life.

“I wish I could reveal to you the anguish and regret that fill my heart today, the loss of self-respect and the realization that life’s most priceless gift has slipped away from me. I reached out too eagerly for the excitements and thrills of life, and they have turned to ashes in my hands.”

This young woman, unfortunately, discovered that the heaviest burden one may have to bear in this life is “the burden of sin.” (Harold B. Lee, “Stand Ye in Holy Places,” *ENSIGN*, July 1973, p. 122.)

You can avoid that burden and all of the attending heartaches if you will but heed the standards laid down for

you through the teaching of the Lord’s servants. One of the standards on which your happiness is based, now and in your future, is moral purity.

The world would tell you that this standard is old-fashioned and out of date. The world would have you accept a so-called *new morality*, which is nothing more than immorality. Our living prophet has reaffirmed that the eternal standard of chastity has not changed. Here are his words:

“The world may have its norm; the Church has a different one. . . . The world may countenance premarital sex experiences, but the Lord and His church condemn in no uncertain terms any and every sex relationship outside of marriage, and even indecent and uncontrolled ones within marriage. And so, though many self-styled authorities justify these practices as a normal release, the Church condemns them. . . . Such unholy practices were condemned by ancient prophets and are today condemned by the Church.” (Spencer W. Kimball, *Faith Precedes the Miracle*, Deseret Book Co., 1972, p. 175.)

This standard means keeping yourselves clean in body and mind. The Church has no double standard of morality. The moral code of heaven for both men and women is complete chastity before marriage and full fidelity after marriage.

For you young men and women not yet married, this uniform standard for men and women has been clearly defined by President Kimball:

“Among the most common sexual sins our young people commit are necking and petting. Not only do these improper relations often lead to fornication, pregnancy, and abortions—all ugly sins—but in and of themselves they are pernicious evils, and it is often difficult for youth to distinguish where one ends and another begins. They awaken lust and stir evil thoughts and sex desires. They are but parts of the whole family of related sins and indiscretions.” (Spencer W. Kimball, *The*

Miracle of Forgiveness, Bookcraft, 1969, p. 65.)

In the church and kingdom of God, chastity will never be out of date, regardless of what the world may do or say. So we say to you, young men and women—maintain your self-respect. Do not engage in intimacies that bring heartache and sorrow. You cannot build happy lives on immorality. “The first condition of happiness,” said President David O. McKay, “is a clear conscience.” (*Gospel Ideals*, Salt Lake City: The Improvement Era, 1953, p. 498.)

Stay close to parents

Second, I counsel you to stay close to your parents. There are some things which come only with mature adulthood, and one of these is wisdom. Young people, you need the wisdom of age, just as some of us older ones need your enthusiasm for life.

A young man, a few months out of college, got a job with an insurance company. He was full of enthusiasm and vigor—determined to sell insurance to all he met, including the farmers. He walked into a farmyard one lovely autumn morning and noticed an old farmer across the yard, somewhat stooped and bent, looking out over his field of grain. The salesman briskly walked over to the farmer and said, “Look up, my good man, there’s much to live for.”

The elderly farmer straightened up the best he could and replied, “Young man, you see that beautiful field of wheat?” The salesman acknowledged that indeed it was beautiful. “Do you notice that some of the heads are bent over?”

“Yes,” said the youth, “that’s right, they are.”

The old farmer said, “Those are the ones with the grain in them.”

Your parents may become somewhat stooped and bent caring for you and your brothers and sisters. But

just remember, those are the ones with the grain in them. Yes, young people, your parents, with their maturity of years and experience you have not had, can provide wisdom, knowledge, and blessings to help you over life’s pitfalls. You may find, as one young man did, that life’s sweetest experiences come when you go to Mom and Dad for help.

Some time ago, a young man came to my office requesting a blessing. He was about eighteen years of age and had some problems. There were no serious moral problems, but he was mixed up in his thinking and worried. He requested a blessing.

I said to him, “Have you ever asked your father to give you a blessing? Your father is a member of the Church, I assume?”

He said, “Yes, he is an elder, a rather inactive elder.”

When I asked, “Do you love your father?” he replied, “Yes, Brother Benson, he is a good man. I love him.” He then said, “He doesn’t attend to his priesthood duties as he should. He doesn’t go to church regularly, I don’t know that he is a tithe payer, but he is a good man, a good provider, a kind man.”

I said, “How would you like to talk to him at an opportune time and ask him if he would be willing to give you a father’s blessing?”

“Oh,” he said, “I think that would frighten him.”

I then said, “Are you willing to try it? I will be praying for you.”

He said, “All right; on that basis, I will.”

A few days later he came back. He said, “Brother Benson, that’s the sweetest thing that has happened in our family.” He could hardly control his feelings as he told me what had happened. He said, “When the opportunity was right, I mentioned it to Father, and he replied, ‘Son, do you really want me to give you a blessing?’ I told him, ‘Yes, Dad, I would like you to.’” Then he said, “Brother Benson, he gave me one

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of the most beautiful blessings you could ever ask for. Mother sat there crying all during the blessing. When he got through there was a bond of appreciation and gratitude and love between us that we have never had in our home."

Draw close to Dad and Mom. When family prayer and home evening are suggested, don't pull away. Join in and make it real. Do your part to develop real family unity and family solidarity. In such homes there is no generation gap. This is another tool of the adversary—to drive children and parents apart. Yes, keep close to Dad and Mom.

Prayer

Third, I counsel you, in the words of Jesus Christ, to "watch and pray always lest ye enter into temptation; for Satan desireth to have you, that he may sift you as wheat." (3 Ne. 18:18.)

If you will earnestly seek guidance from your Heavenly Father, morning and evening, you will be given the strength to shun any temptation. President Heber J. Grant gave this timeless promise to the youth of the Church:

"I have little or no fear for the boy or the girl, the young man or the young woman, who *honestly and conscientiously supplicate God twice a day for the guidance of His Spirit*. I am sure that when temptation comes they will have the strength to overcome it by the inspiration that shall be given to them. Supplicating the Lord for the guidance of His Spirit places around us a safeguard, and if we earnestly and honestly seek the guidance of the Spirit of the Lord, I can assure you that we will receive it." (*Gospel Standards*, Salt Lake City: The Improvement Era, 1969, p. 26; italics added.)

When you pray—when you talk to your Heavenly Father—do you really talk out your problems with Him? Do you let Him know your feelings, your doubts, your insecurities, your joys,

your deepest desires—or is prayer merely an habitual expression with the same words and phrases? Do you ponder what you really mean to say? Do you take time to listen to the promptings of the Spirit? Answers to prayer come most often by a still voice and are discerned by our deepest, innermost *feelings*. I tell you that you can know the will of God concerning yourselves if you will take the time to pray and to listen.

Be a light unto the world

Yes, beloved youth, you will have your trials and temptations through which you must pass, but there are great moments of eternity which lie ahead. You have our love and our confidence. We pray that you will be prepared for the reins of leadership. We say to you, "Arise and shine forth" (D&C 115:5), and be a light unto the world, a standard to others. You can live in the world and not partake of the sins of the world. You can live life joyously, beautifully, unmarred by the ugliness of sin. This is our confidence in you.

*Be glad. O Youth, your day is at the
dawning,
For you the hours stretch long before the
night;
What matter clouds be dark on the
horizon?
Beyond them glow the rays of endless
light.
Today the shadows may obscure your
pathway,
Strange roads may beckon you on every
side;
The bitterness of storm may bring a
struggle,
To make you brave whatever may betide.*

*If deep within your heart you keep the
vision—
The dream that nothing can erase or mar,
The promise of a fairer day tomorrow,
Will be for you a compass and a star.*

*Look to this day, arise in all your
splendor,
And bear the standards of a world-to-be,
When hate and war, distress and
desolation,
Give place to justice, love and liberty.*

(Maude Osmond Cook, "Young Men Shall See Visions," *You Left Us with a Smile*, Salt Lake City: Melvin A. Cook Foundation, 1972, p. 59.)

I pray that you—the young and rising generation—will keep your bodies and minds clean, free from the contaminations of the world, that you will be fit and pure vessels to bear off the kingdom of God triumphant in preparation for the second coming of our Savior. In the name of Jesus Christ, amen.

President N. Eldon Tanner

President Ezra Taft Benson of the Council of the Twelve has been our concluding speaker.

We remind the brethren of the General Priesthood meeting which will convene here in the Tabernacle this evening at 7 P.M.

The Sunday Morning Session will be broadcast by many radio and television stations in the western United States and Canada, and by way of oceanic cable to members assembled in

104 chapels in England, France, Germany, Switzerland, Holland, Belgium, and Austria.

KSL Radio in Salt Lake City and KIRO Radio at Seattle will rebroadcast today's sessions over extensive distances, beginning at midnight following each conference day's proceedings.

The nationwide CBS Radio Tabernacle Choir Broadcast tomorrow morning will be from 9:30 to 10:00 A.M. Those desiring to attend this broadcast must be in their seats no later than 9:15 A.M.

The singing for this session has been furnished by the Young Women's Choir from the Brigham City, Cache, Logan, Smithfield, and Tremonton Regions. We are thankful for the presence of you young women and for the beautiful spirit your music has added to this meeting.

The Choir will now sing in closing, "As The Dew From Heaven Distilling."

Following the singing, the benediction will be offered by Elder William H. Bennett of the First Quorum of the Seventy.

The Young Women's Choir sang, "As the Dew from Heaven Distilling."

The benediction was pronounced by Elder William H. Bennett of the First Quorum of the Seventy.

GENERAL PRIESTHOOD MEETING

THIRD SESSION

The General Priesthood Meeting convened in the Tabernacle at 7 o'clock P.M. on Saturday, October 1, 1977, with President Spencer W. Kimball presiding and conducting.

A Combined Men's Choir from the Tabernacle Choir and Mormon Youth Chorus provided the music for this session. Brothers Jerold Ottley and Robert C. Bowden conducted and John Longhurst was at the organ.

President Kimball made the following opening remarks:

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President Spencer W. Kimball

Brethren, it is glorious to be with you. We are assembled in the General Priesthood Session of the 147th Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints.

These services are being relayed by closed-circuit transmission and will reach members of the Priesthood gathered in the Assembly Hall and Salt Palace and in approximately 1241 other separate locations in the United States, Canada, New Zealand, Puerto Rico, Australia, the Philippines, Korea, and Japan.

We extend our greetings and blessings to all the priesthood members assembled here in the Tabernacle or elsewhere. We commend all members of the priesthood who have made arrangements to participate in this important meeting.

We note that Elders S. Dilworth Young and James M. Paramore are seated on the stand in the Assembly Hall and Elder John H. Groberg and Bishop Victor L. Brown are seated on the stand in the Salt Palace.

For the benefit of those brethren in outlying areas who may not have heard the changes made during the first session of this conference this morning, we announce that Elder Hugh W. Pinnock, F. Enzio Busche, and Yoshihiko Kikuchi were called as members of the First Quorum of the Seventy. These brethren were set apart and ordained following this afternoon's session of conference and are prepared to go to work.

The singing during this session will be furnished by the Combined Men's

Choir from the Tabernacle Choir and the Mormon Youth Chorus under the direction of Brothers Jerold Ottley and Robert C. Bowden, with Brother John Longhurst at the organ.

We shall begin this service by the Choir singing, "For the Strength of the Hills."

Following the singing, Elder Sterling W. Sill of the First Quorum of the Seventy will offer the invocation.

The Combined Choir sang the hymn, "For the Strength of the Hills."

The invocation was given by Elder Sterling W. Sill of the First Quorum of the Seventy.

President Kimball

The Choir will now favor us with, "Discovery," after which we shall be pleased to hear from Elder Bruce R. McConkie of the Council of the Twelve Apostles.

The Choir sang the number, "Discovery."

President Kimball

Elder Bruce R. McConkie of the Quorum of the Twelve will be our first speaker this evening.

He will be followed by Elder Marion D. Hanks, a President of the First Quorum of the Seventy.

Elder Bruce R. McConkie

We are the servants of the Lord, his agents, his representatives. We have been endowed with power from on high. We hold either the Aaronic Priesthood, which is a preparatory, schooling order, or we hold the Melchizedek Priesthood, which is the highest and greatest power that the Lord gives to men on earth.

Ten priesthood blessings

There are in this greater priesthood five offices or callings—elder, seventy, high priest, patriarch, and apostle—yet the priesthood is the same; and the priesthood is greater than any of its offices. We are a kingdom of brethren, a congregation of equals, all of whom are entitled to receive all of the blessings of the priesthood. There are no blessings reserved for apostles that are not freely available to all the elders of the kingdom; blessings come because of obedience and personal righteousness, not because of administrative positions.

I shall speak of these blessings—the ten priesthood blessings—which are available to all of us who hold the holy Melchizedek Priesthood.

Members of the true Church

Blessing one: We are members of the only true and living Church upon the face of the whole earth, and we have received the fulness of the everlasting gospel.

“This greater priesthood administereth the gospel.” It “continueth in the church of God in all generations, and is without beginning of days or end of years.” (D&C 84:19, 17.)

The gospel is the plan of salvation; it is the way and the means, provided by the Father, whereby his spirit children have power to advance and progress and become like him. The priesthood is

the power and authority of God, delegated to man on earth, to act in all things for the salvation of men.

Where the Melchizedek Priesthood is, there is the Church and kingdom of God on earth; there is the gospel of salvation; and where there is no Melchizedek Priesthood, there is no true Church, and no power that will save men in the kingdom of God.

Holy Ghost

Blessing two: We have received the gift of the Holy Ghost, and we are entitled to receive the gifts of the Spirit—those wondrous spiritual endowments which set us apart from the world and raise us above carnal things.

The gift of the Holy Ghost is the right to the constant companionship of that member of the Godhead based on faithfulness. It is the right to receive revelation, to see visions, to be in tune with the Infinite.

John, who held the Priesthood of Aaron, baptized with water for the remission of sins. Jesus, who was an high priest forever after the order of Melchizedek, baptized with the Holy Ghost and with fire.

The Holy Ghost is a revelator; he bears witness of the Father and the Son, those Holy Beings whom to know is eternal life. Thus it is that “this greater priesthood . . . holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God.” (D&C 84:19.)

The spiritual gifts are the signs which follow those that believe; they are the miracles and healings performed in the name of the Lord Jesus; they include marvelous outpourings of truth and light and revelation from God in heaven to man on earth.

Our revelations say that the Melchizedek Priesthood holds “the keys of all the spiritual blessings of the church,”

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and that all those who hold this holy order "have the privilege of receiving the mysteries of the kingdom of heaven, to have the heavens opened unto them, to commune with the general assembly and church of the Firstborn, and to enjoy the communion and presence of God the Father, and Jesus the mediator of the 'new covenant.'" (D&C 107:18-19.)

Sanctified by the Spirit

Blessing three: We can be sanctified by the Spirit, have dross and evil burned out of us as though by fire, become clean and spotless, and be fit to dwell with gods and angels.

The Holy Ghost is the Sanctifier. Those who magnify their callings in the priesthood "are sanctified by the Spirit unto the renewing of their bodies." (D&C 84:33.) They are born again; they become new creatures of the Holy Ghost; they are alive in Christ.

Of such faithful persons among the ancients, Alma says: "They were called after this holy order"—that is, they held the Melchizedek Priesthood—"and [they] were sanctified, and their garments were washed white through the blood of the Lamb. Now they, after being sanctified by the Holy Ghost, having their garments made white, being pure and spotless before God, could not look upon sin save it were with abhorrence; and there were many, exceeding great many, who were made pure and entered into the rest of the Lord their God." (Al. 13:11-12.)

Administering salvation

Blessing four: We can stand in the place and stead of the Lord Jesus Christ in administering salvation to the children of men.

He preached the gospel; so can we. He spoke by the power of the Holy Ghost; so can we. He served as a missionary; so can we. He went about doing good; so can we. He performed

the ordinances of salvation; so can we. He kept the commandments; so can we. He wrought miracles; such also is our privilege if we are true and faithful in all things.

We are his agents; we represent him; we are expected to do and say what he would do and say if he personally were ministering among men at this time.

Sons of God

Blessing five: We have power to become the sons of God, to be adopted into the family of the Lord Jesus Christ, to have him as our Father, to be one with him as he is one with his Father.

"Thou art after the order of him who was without beginning of days or end of years, from all eternity to all eternity," the Lord said to Adam. "Behold, thou art one in me, a son of God; and thus may all become my sons." (Moses 6:67-68.)

As the sons of God, we also have power to advance and progress until we become "joint-heirs with Christ," until we have "conformed to the image" of God's Son, as Paul expressed it. (Rom. 8:17, 29.)

Eternal marriage

Blessing six: We can enter into the patriarchal order, the order of eternal marriage, the order which enables the family unit to continue everlastingly in celestial glory.

To gain the highest heaven and to enjoy the fulness of that light and glory which comprise eternal life, we must "enter into" that "order of the priesthood" which bears the name "the new and everlasting covenant of marriage." (D&C 131:2; see also 131:1-4.)

Govern all things

Blessing seven: We have power to govern all things, both temporal and spiritual, both the kingdoms of the world,

and the elements and storms and powers of the earth.

With reference to this, our scriptures say: "For God having sworn unto Enoch and unto his seed with an oath by himself; that every one being ordained after this order and calling should have power, by faith, to break mountains, to divide the seas, to dry up waters, to turn them out of their course;

"To put at defiance the armies of nations, to divide the earth, to break every band, to stand in the presence of God; to do all things according to his will, according to his command, subdue principalities and powers; and this by the will of the Son of God which was from before the foundation of the world." (Gen. 14:30-31, Inspired Version.)

Indeed, the Melchizedek Priesthood is the very power that Christ himself will use to govern the nations in that day when "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." (Rev. 11:15.)

Eternal life

Blessing eight: We have power, through the priesthood, to gain eternal life, the greatest of all the gifts of God.

Eternal life is the name of the kind of life God lives. It consists, first, of the continuation of the family unit in eternity, and second, of an inheritance of the fulness of the glory of the Father.

All those who receive the Melchizedek Priesthood enter into a covenant with the Lord. Each such person solemnly promises:

I covenant to receive the priesthood;

I covenant to magnify my calling in the priesthood; and

I covenant to keep the commandments, to "live by every word that proceedeth forth from the mouth of God." (D&C 84:44.)

The Lord on his part covenants to give such faithful persons "all that my Father hath," which is eternal life in the

kingdom of God. (D&C 84:38; see also 84:33-44.)

Then the Lord—to show the binding nature of his promise—swears with an oath that the promised reward shall be obtained.

This oath, as it pertained to the Son of God himself, is spoken of in these words: "The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek." (Ps. 110:4.)

And with reference to all others who also receive the Melchizedek Priesthood, the scripture saith: "And all those who are ordained unto this priesthood are made like unto the Son of God, abiding a priest continually." (Heb. 7:3, I.V.) That is to say, they will be kings and priests forever; their priesthood will continue to all eternity; they will have eternal life.

"They are they who are the church of the Firstborn.

"They are they into whose hands the Father has given all things—

"They are they who are priests and kings, who have received of his fulness, and of his glory;

"And are priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son.

"Wherefore, as it is written, they are gods, even the sons of God—

"Wherefore, all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ's, and Christ is God's." (D&C 76:54-59.)

Calling and election made sure

Blessing nine: We have power to make our calling and election sure, so that while we yet dwell in mortality, having overcome the world and been true and faithful in all things, we shall be sealed up unto eternal life and have the unconditional promise of eternal life in the presence of Him whose we are.

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Our revelations say: "The more sure word of prophecy means a man's knowing that he is sealed up unto eternal life, by revelation and the spirit of prophecy, through the power of the Holy Priesthood." (D&C 131:5.)

During the latter years of his ministry, in particular, the Prophet Joseph Smith pleaded fervently with the Saints to press forward in righteousness until they made their calling and election sure, until they heard the heavenly voice proclaim: "Son, thou shalt be exalted." (*Teachings of the Prophet Joseph Smith*, p. 150.)

He himself became the pattern for all such attainment in this dispensation, when the voice from heaven said to him: "I am the Lord thy God, and will be with thee even unto the end of the world, and through all eternity; for verily I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father." (D&C 132:49.)

Power to see God

Blessing ten: We have the power—and it is our privilege—so to live, that becoming pure in heart, we shall see the face of God while we yet dwell as mortals in a world of sin and sorrow.

This is the crowning blessing of mortality. It is offered by that God who is no respecter of persons to all the faithful in his kingdom.

"Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am." (D&C 93:1.)

"And again, verily I say unto you that it is your privilege, and a promise I give unto you that have been ordained unto this ministry"—he is speaking now to those who hold the Melchizedek Priesthood—"that inasmuch as you strip yourselves from jealousies and fears, and humble yourselves before

me, for ye are not sufficiently humble, the veil shall be rent and you shall see me and know that I am—not with the carnal neither natural mind, but with the spiritual.

"For no man has seen God at any time in the flesh, except quickened by the Spirit of God.

"Neither can any natural man abide the presence of God, neither after the carnal mind.

"Ye are not able to abide the presence of God now, neither the ministering of angels; wherefore, continue in patience until ye are perfected." (D&C 67:10-13.)

Melchizedek

These, then, are the *ten blessings of the priesthood, the Holy Priesthood, after the order of the Son of God*, the priesthood which the saints in ancient days called after Melchizedek to avoid the too frequent repetition of the name of Deity.

In this connection, these words from holy writ are appropriate:

"Now Melchizedek was a man of faith, who wrought righteousness; and when a child he feared God, and stopped the mouths of lions, and quenched the violence of fire.

"And thus, having been approved of God, he was ordained an high priest after the order of the covenant which God made with Enoch,

"It being after the order of the Son of God; which order came, not by man, nor the will of man; neither by father nor mother; neither by beginning of days nor end of years; but of God;

"And it was delivered unto men by the calling of his own voice, according to his own will, unto as many as believed on his name. . . .

"And now, Melchizedek was a priest of this order; therefore he obtained peace in Salem, and was called the Prince of peace.

"And his people wrought righteousness, and obtained heaven,

and sought for the city of Enoch which God had before taken, separating it from the earth, having reserved it unto the latter days, or the end of the world;

"And hath said, and sworn with an oath, that the heavens and the earth should come together; and the sons of God should be tried so as by fire.

"And this Melchizedek, having thus established righteousness, was called the king of heaven by his people, or, in other words, the King of peace.

"And he lifted up his voice, and he blessed Abram. . . .

"And it came to pass, that God blessed Abram, and gave unto him riches, and honor, and lands for an everlasting possession; according to the covenant which he had made, and according to the blessing wherewith Melchizedek had blessed him." (Gen. 14:26-29, 33-37, 40, 1.V.)

Inherit all blessings

Now, my brethren, this is the priesthood which we hold. It will bless us as it blessed Melchizedek and

Abraham. The priesthood of Almighty God is here. The doctrines which we teach are true, and by obedience to them we can enjoy the words of eternal life here and now and be inheritors of immortal glory hereafter.

I know, and you know, that as the heavens are above the earth, so are these truths of which we speak above all the ways of the world and all the honors which men can confer.

God grant that we may keep the commandments and be inheritors of all that a gracious Lord promises his people. In the name of Jesus Christ, amen.

President Spencer W. Kimball

Elder Bruce R. McConkie of the Quorum of the Twelve Apostles has just addressed us.

We shall now hear from Elder Marion D. Hanks, a President of the First Quorum of the Seventy. He will be followed by President Marion G. Romney, Second Counselor in the First Presidency.

Elder Marion D. Hanks

I'm honored to follow Bruce McConkie, whom I have loved and admired for many years.

As I have met some of the wonderful chaplains who represent us across the earth, who are in for conference, I have been reminded of some wonderful memories. One of them made me smile as I recalled one of our brethren who had finished his tour in Vietnam and was leaving as we arrived in Saigon. He said, "I am leaving this place with mixed feelings—joy and gladness." Brethren, we think of you with that kind

of mixed feelings, knowing your great contributions across the earth.

I smiled again today as I thought about an afternoon just a little while ago at the National Boy Scout Jamboree when, sloshing through the rain, soaked myself, I saw a youngster sliding down a mud bank into a mud puddle. He was as wet and muddy as anyone could get. I said to him, "Son, you don't look too unhappy with the rain."

He said, "No, sir."

I said, "You don't wish you were home, then?"

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"No, sir, they would never let me do this at home!"

A "regular" dad

It is about two such boys and two good men that I'd like to talk tonight, for they form the central theme of my remarks.

The boys are special young men, like all of you, and the men are choice leaders in church and community. I met one of these fathers and his five-year-old son just a few days ago. The father told me of a recent conversation with his boy in which he explained that elections are coming soon and that he is being urged to run again for the office of mayor. "Shall I run for mayor?" he said.

"Uh-uh," said the lad.

"Well," said the father, "some church leaders are coming to our stake next week and they may ask me to continue to serve as stake president. Shall I say yes if they ask me?"

"Uh-uh," said the boy.

"What do you want me to do?" the father laughed.

His son said, "I just want a regular dad."

The "Five A's"

The other story was equally interesting and significant to me. This family has a tradition of educational accomplishment and the father was shaken a bit when his wife brought him their high school son's report card with his first *C* on it. Dad brooded over the matter and when the son came home invited him into the study, sternly confronted him with the card, and said, "Son, what is this I see on your report card?"

"Well, Dad," replied the boy, "I hope you see the five *As*."

We can all understand that it may be difficult for a boy to realize that his father can be a regular dad and do other important things too. And it may be difficult on occasion for men to see the

As on the report card when there is a *C* there. So let me speak a few words tonight to men who once were boys and to boys who are fast becoming men. Men remember being boys, but boys, I'm sure, have a harder time imagining how it will be to be a man. But you boys will be men, you know—some kind of men—and it is very important to you and all whom your life will touch that you be regular boys in every wonderful sense of the term, so you can be regular men.

Men who are trying to do a number of important things realize that none of our involvements matters much—and accomplishing anything else will not bring much satisfaction—if we have not done all we should at home.

As to the five *As* and the *C*, all of us must be reminded that while perfection is a worthy goal and while good grades are important, yet individuals have different capacities and gifts, and imperfection is with all of us, and school grades that represent honest and earnest effort should be acceptable. What really matters, after all, is what kind of people we are. The problems of the world are at root all human problems, and the opportunities in the world are at root all human opportunities. Those who help solve the problems and make the most of the opportunities are those whose priorities are straight, who are mature and strong in character.

Fatherless boys

And there is another consideration we must think of as we talk of fathers and sons. Many boys grow up without a father. My own dad died when I was a little boy, so I am especially aware that many boys have no father at all, or maybe a father who doesn't provide the best example and instruction he could. So in addition to being good fathers to our own sons, true men must reach out to show concern for other boys also. And even boys blessed with wonderful

mothers need men to look up to, to love and follow. They need men to teach them how to be men or they may learn, as so many do, from imitation men who themselves have it all wrong, who may have perverse ideas, who think that manhood rests in muscles or money, or crime or crudity, or cards or conquests. I cannot prescribe how many meetings and activities we individually should go to of those that are available, but it should be our first priority to take whatever time it takes in order to keep faith with our families and to be a friend to a boy or girl who needs some help.

Support from Church programs

Use your imaginations with me for a moment. Imagine that I am drawing a star at one end of a chalkboard. That star represents a boy named Allen. I will draw a tight circle around the star representing Allen's good family, including a mother who loves him very much and a dad who talks to him and listens to him and spends quality time with him.

On the other end of the chalkboard I will draw another star representing Dick. Dick is not so fortunate. He doesn't have a family like Al's. If he gets any help, it will have to be from outside his home.

Now draw some lines radiating like spokes in a wheel, from the circle of Allen's family and from the star representing Dick. Imagine writing on those lines the forces for good that would be available to each of the boys if all of us were doing our jobs well in the programs of the Church: leaders in Primary, Sunday School, Young Men, Young Women, Scouting, seminary; Aaronic Priesthood quorum associates and presidencies; quorum advisers, home teachers. Melchizedek Priesthood quorum and Relief Society leaders would be there also, of course, for both Dick and Al, because while the best of families needs all the sustaining support

it can get, a boy without a father to guide him is in even greater need of friends, especially those who could help him form an image of what a good man should be.

All of these forces for good are coordinated by a strong bishopric who pray humbly, plan wisely, organize carefully, delegate with confidence, and efficiently check up, and who will then have time to give the personal attention that young men and young women need and that they say they appreciate more than time spent in more formal associations in which others than the bishopric could as well lead out.

Bob Brown

What happens when what we have been imagining actually occurs? Let me tell you about one young man that I know personally who got that kind of attention and made an appropriate response.

Not long ago and not far away a boy entered a pharmacist's shop, told the proprietor that he was Bob Brown, son of Mrs. Helen Brown, and inquired if there was any possibility for him to work at the pharmacy to pay for medicine which the store owner had supplied the family but for which he had not yet been paid. Mr. Jones didn't really need any additional help, but he was so impressed by the unusual conscientiousness of this seventeen-year-old high school boy that he made arrangements for Bob to work at the store part time on Saturdays.

That first day of diligent work greatly impressed the businessman, who at the completion of it handed the young man an envelope containing twelve dollars—the agreed-upon wages. The boy took two one-dollar bills from the envelope and asked Mr. Jones to give him change for one of them. Bob put the other dollar bill and twenty cents in his pocket, deposited the eighty cents change in the envelope with the ten-dollar bill, and handed that money

to Mr. Jones to apply to the family account, asking if that division of wages was agreeable to the pharmacist. Well, Mr. Jones tried to insist that Bob keep a larger portion of the money. "You'll need some money for school," he said, "and besides, I've already decided to increase your pay in the future. Why don't you keep at least half of the twelve dollars?"

"No, sir," said the seventeen-year-old. "Maybe later I could keep a little more, but today I would like to pay the ten dollars and eighty cents on our bill."

At that moment some of Bob's friends came by and asked him to attend a movie with them. He said he couldn't, that he had to go home. They continued to tease him to go with them until finally he informed them firmly that he didn't have any money and couldn't go with them. Mr. Jones, observing all of this, was about to intervene again to offer money to Bob when one of the boys who had playfully jostled him heard the twenty cents rattle in Bob's pocket. The bantering began again, because obviously he did have some money. Quietly Bob finally said, "Look, guys, I do have a little money but it isn't mine; it's my tithing. Now take off, will you please. I need to get home to see how Mom's doing."

When Bob and the others had left the store, Mr. Jones went to the telephone and called a physician friend. "Doctor," he said, "I have been filling your prescriptions for years and have long admired your reputation as a fine surgeon. I've also known you are a Mormon bishop, but I have never had any interest in your religion. But I now have one of your boys working for me who is so different that I need to learn about a religion that can produce a young man like that."

Arrangements were made, and the pebble dropped into the life of Mr. Jones by Bob Brown began the extending circles that to this point have gently washed the druggist and members of his family and many others into a warm,

loving life as fellow citizens with the Saints in the household of God.

Somehow early in his life Bob has mastered principles and developed character that set him apart from most others. He is a regular boy in every choice sense of the description. Can anyone doubt that he will be an equally fine man, a good husband, a regular dad, a concerned leader who will help many others?

Responsibility for family

The Church must and always will continue to place great emphasis on the family, because strong, loyal families are the heart of the society. No nation will ever be stronger than the strength of its homes. No agency or institution can do what the home should do.

But we must take people—boys and girls, men and women—where they are, as they are, in the imperfect conditions that so widely exist, in the personal imperfections which are universal. We cannot escape responsibility for our families and others whom we might touch, nor ever cease pulling for them and praying for them and trying to help them. If they make wrong decisions, follow the false programs that many of their peers pursue, still we will love them and suffer with them and work with them and wait for them, even as the father in the Lord's parable waited for the prodigal who finally came to his senses and headed home: "When he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." (Luke 15:20.) We will watch and pray, even as the Lord himself waits with godly mercy, as He declared through His prophet 2,700 years ago: "And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you." (Isa. 30:18.)

As you young men (and the wonderful young women you will one day

have the privilege to marry) accept your responsibility to strengthen the families you now live in and build sound relationships in the homes where you now live, and as we who are adults seek to help you, all of us are under sacred obligation to reach out in friendship and love for each other and for others, young associates, young brothers and sisters, who do not have in their homes or their lives what so many of us are blessed—or could be blessed—to enjoy.

Two examples

Now let me give you two examples of the application of all of this as I've been blessed to observe it.

Only a few days ago in Arizona as I was at the pulpit in a conference meeting, a tiny boy came walking down the aisle and up on the stand, perhaps searching for a mother in the choir, maybe just investigating. He wasn't making any fuss, but he was a wonderful little boy and I couldn't refrain from pausing a moment and talking with him. I asked him his name and where his mommy and daddy were, and at that point a tall, handsome young man stood in the chapel and advanced to retrieve his child. When the father took his son in his arms in front of the pulpit he kissed him, and I had to swallow a quick lump in my throat. There was no embarrassment, no spanking, no yanking, no anger. There was just the gentle kiss and a loving hug in those big strong arms, and for all of us present a warm, tender, memorable experience from a fortunate youngster and a wise, mature, regular dad.

Then, recently I visited the Junior Sunday School meeting in connection with the stake conference where I was assigned. As I entered the room I saw a little girl crying and looking very lost and very, very frightened. Her parents had just deposited her and gone on to the meeting with the big people. In a

moment a wonderful young teacher reached her, knelt by her, and put her arms around her and comforted her. The sobs turned to sniffles and peace began to enter a little heart. Just then the second act in the drama began. Another youngster appeared and started to cry also, frightened and feeling alone like the other had. The young teacher, still holding the first little one, reached the second child, and knelt by her and enveloped her in her arms. As she did I heard her say to the first little girl, "Ellen, this young lady is frightened and lonesome. Will you help me make her feel welcome?"

The first youngster, her sniffles barely dried, nodded, and the two little children, in the safe haven of the teacher's arms, supported each other and soon both were quieted. The teacher put three chairs together and sat between the two of them, a hand gently resting on each.

When I left that morning I thought I had seen as clearly as I am capable of seeing how the Lord expects us to treat each other, and how wonderful it is to have someone who has lived a little longer and learned to love, to reach out and help us, and then help us help others.

In the scriptures is a magnificent sermon in a single line, in which I interpolate an additional word: "For how shall I go up to my father, and the lad [or lass] be not with me?" (Gen. 44:34.)

God bless us, young men and men, to be what God permits us and expects us to be. In the name of Jesus Christ, amen.

President Spencer W. Kimball

We have just heard from Elder Marion D. Hanks, a President of the First Quorum of the Seventy.

We shall now be pleased to hear from President Marion G. Romney, of the First Presidency of the Church.

President Marion G. Romney

I have chosen as my text for these remarks, "Trust in the Lord."

I hope that what I say will be appropriate for all priesthood bearers. I have particularly in mind, however, the Aaronic Priesthood youth. I hope that every one of you tonight can remember when this is over that what I talked about was trust in the Lord, and that you will have your determination to trust in him strengthened.

The Lord commands trust

The command to trust in the Lord is oft repeated by the Lord Himself.

Ten months before the Church was organized, He said to Hyrum Smith, through his brother, the Prophet:

"I am the light which shineth in darkness, and by my power I give these words unto thee. . . .

"Put your trust in that Spirit which leadeth to do good—yea, to do justly, to walk humbly, to judge righteously; and this is my Spirit . . .

"Which shall fill your soul with joy." (D&C 11:11-13.)

Two years later, speaking of Bishop Newel K. Whitney, He said:

"Let him trust in me and he shall not be confounded; and a hair of his head shall not fall to the ground unnoticed." (D&C 84:116.)

In 1841 when William Law was concerned about the health of his children because of the sickness among the people at Nauvoo, the Lord said:

"Let my servant William put his trust in me, and cease to fear concerning his family, because of the sickness of the land. If ye love me, keep my commandments; and the sickness of the land shall redound to your glory." (D&C 124:87.)

Comforting the people who had been driven into the wilderness by the wicked King Noah, Alma explained to

them that although "the Lord seeth fit to chasten his people; [and although] he trieth their patience and their faith[,] nevertheless—whosoever putteth his trust in him the same shall be lifted up at the last day." (Mosiah 23:21-22.)

David and Goliath

One of the most dramatic evidences recorded in the scriptures that trusting in the Lord brings rewards was the vanquishing of the giant Goliath by young David. His implicit trust enabled him to accomplish this great feat.

You will remember that the Philistines and Israel were at war. "The Philistines gathered together their armies to battle . . . on a mountain on the one side, and Israel stood on a mountain on the other side: and there was a valley between them.

"And there went out a champion [from] the camp of the Philistines, named Goliath, . . . whose height was six cubits and a span"—that was about nine feet six inches.

"And he had an helmet of brass upon his head, and he was armed with a coat of mail" weighing about one hundred twenty-six pounds. (1 Sam. 17:1, 3-5.)

"In addition, he carried a shield of brass on his back, a heavy plate of metal armor on his legs and a helmet of brass on his head. In his hand he carried a spear with a shaft 'like a weaver's beam' tipped with an iron, battering-ram type of head weighing in excess of 18 pounds." (W. Cleon Skousen, *The Fourth Thousand Years*, Bookcraft, 1966, p. 19.)

This bully cried to the armies of Saul, "Choose you a man for you, and let him come down to me.

"If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him,

and kill him, then shall ye be our servants, and serve us.

"And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together."

The record says that "when Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid."

This challenge Goliath made morning and evening for forty days.

"And all the men of Israel, when they saw the man, fled from him, and were sore afraid." (1 Sam. 17:8-11, 24.)

While this was going on, young David reached the camp with a message from his father for his elder brothers who were serving in King Saul's army. When he heard Goliath's challenge, he "spake to the men that stood by him, saying, . . . Who is this uncircumcised Philistine, that he should defy the armies of the living God?"

When King Saul heard about what David had said, he sent for him.

"And David said to Saul, Let no man's heart fail because of him; thy servant [speaking of himself] will go and fight with this Philistine.

"And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth.

"And David said unto Saul, Thy servant kept his father's sheep, [that is, 'I kept my father's sheep'], and there came a lion, and a bear, and took a lamb out of the flock:

"And I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him.

"[I] slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.

David trusted the Lord

"David said moreover, The Lord"—now we come to the trust that this boy

had in the Lord—"The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the Lord be with thee." (1 Sam. 17:26, 32-37.)

Saul then armed David with his own armor. But it was too heavy for David, for he hadn't been used to wearing armor, so he took it off.

"And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, . . . and his sling was in his hand: and he drew near to the Philistine.

"And the Philistine came on and drew near unto David; and the man that bare the shield went before him.

"And when the Philistine looked about, and saw David, he" was disgusted—the record says "he disdained him: for he was but a youth.

"And the Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David" in the name of all the heathen gods he knew.

"And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

"Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied.

"This day," continued David, "will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.

"And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's, and he will give you into our hands.

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"And it came to pass, when the Philistine arose, and came and drew nigh to meet David"—that is, he hurried and ran—"that David hasted, and ran toward the army to meet the Philistine.

"And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead,"—just below his helmet—"that the stone sunk into his forehead; and he fell upon his face to the earth."

That was a very new experience for the Philistine. Nothing like that had ever entered into his head before.

"So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him." (1 Sam. 17:40-50.)

Now, the reason David accomplished this great feat was that he trusted in and was led by the Lord.

When that happened, the Philistines all panicked, and there was a great victory that day for the armies of Israel.

Helaman's 2,000 warriors

Now here's another illustration from the scriptures. This is from the Book of Mormon, and it is another remarkable demonstration of how the Lord sustains those who put their trust in Him.

This is the report which Helaman gave to his leader, Moroni, of his so-called 2,000 sons. These were young men who were the sons of the Ammonites (they were converted Lamanites); their fathers had taken an oath that they would not go to war again, but these boys were not old enough to take the oath and so they were not bound by it. And they volunteered to help the Nephites against the invasion of the Lamanites.

When the Nephite army was threatened with overwhelming odds by the Lamanites, Helaman said to these men, "What say ye, my sons, will ye go against them to battle?"

And they answered, "Behold our God is with us, and he will not suffer that we should fall; then let us go forth. . . .

"Now they never had fought, yet they did not fear death; and they did think more upon the liberty of their fathers than they did upon their lives; yea, they had been taught by their mothers, that if they did not doubt, God would deliver them.

"And they rehearsed . . . the words of their mothers, saying: We do not doubt our mothers knew it. . . .

"And now it came to pass," continued Helaman in his report to Moroni, "that we . . . did surround the Lamanites, and did slay them; yea, inasmuch that they were compelled to deliver up their weapons of war and also themselves as prisoners of war.

"And now . . . when they had surrendered themselves up unto us, behold, I numbered those young men who had fought with me, . . . [and] to my great joy, there had not one soul of them fallen to the earth; yea, and they had fought as if with the strength of God; . . . never were men known to have fought with such miraculous strength." (Al. 56:44, 46-48, 54-56.)

Following a later battle, Helaman continued in his report:

"My little band . . . [was] firm before the Lamanites, . . . and they did obey and observe to perform every word of command with exactness; yea, and even according to their faith it was done unto them. . . .

"And it came to pass that there were two hundred, out of my two thousand and sixty, who had fainted because of the loss of blood; nevertheless, according to the goodness of God, and to our great astonishment, and also the foes of our whole army, there was not one soul of them who did perish. . . .

"And now, their preservation was astonishing to our whole army, yea, that they should be spared while there was a thousand of our brethren who were slain. And we do justly ascribe it to the

miraculous power of God." Why? "Because of their exceeding faith in that which they had been taught to believe—that there was a just God, and whosoever did not doubt, that they should be preserved by his marvelous power.

"Now this was the faith of these of whom I have spoken; they are young, and their minds are firm, and they do put their trust in God continually." (Al. 57:19, 21, 25-27.)

President Grant's experience

President Heber J. Grant tells of a different type of reward that comes from trusting in the Lord. When he was a young man, he heard his bishop in a fast meeting, which was then held on Thursdays (in the early days, we held our fast meetings on Thursdays), make a strong appeal for donations. At that time President Grant had \$50 in his pocket which he intended to deposit in the bank. But he was so impressed by his bishop's appeal that he tendered the whole \$50 to the bishop. The bishop took \$5 and handed him back \$45, stating that \$5 was his full share. Then President Grant replied, "Bishop Wooley, by what right do you rob me of putting the Lord in my debt? Didn't you preach here today that the Lord rewards fourfold? My mother is a widow and she needs two hundred dollars."

"My boy," queried the bishop, "do you believe that if I take this other forty-five dollars you will get your two hundred dollars quicker?"

"Certainly," replied President Grant.

Now here was an expression of trust in the Lord which the bishop could not withstand. He took the remaining \$45.

President Grant testified that on his way back to work, "an idea popped" into his head, acting upon which he made \$218.50. Speaking on this incident years later, he said, "Someone will say that it would have happened anyway.

"I do not think it would have happened. I do not think I would have got the idea.

"I am a firm believer that the Lord opens up the windows of heaven when we do our duty financially and pours out blessings upon us of a spiritual nature, which are of far greater value than temporal things. But I believe He also gives us blessings of a temporal nature." (*Improvement Era* 42:457.)

A missionary's trust in the Lord

In the mission presidents' seminar last June, Elder Thomas S. Monson told of the great faith and trust in the Lord of Randall Ellsworth, a missionary who, in Brother Monson's words, "was crushed under that devastating earthquake in Guatemala, pinned for, I think, twelve hours. Found himself totally paralyzed from the waist down. Kidney functions, not present. No hope to ever walk again. . . .

"He was flown to . . . Maryland and . . . interviewed in the hospital by a television reporter. The television reporter said to him, 'The doctors say you will not walk again. What do you think, Elder Ellsworth?' He said, 'I'll not only walk again, but I have a call from a prophet to serve a mission in Guatemala, and I shall go back to Guatemala and finish that mission.' . . .

"He exercised twice the [requirement] outlined by the doctors. He exerted his faith. He received a blessing from the priesthood, and his recovery was miraculous. It astounded the physicians and the specialists. He began to be able to stand on his feet. Then he could walk with crutches, and then the doctors said to him, 'You may return to the mission field if the Church will permit you to go.' He went. We sent him to Guatemala. He returned to the land to which he had been called, to the people whom he dearly loved.

"While there he was walking, proselyting a full schedule with a cane in each hand. [His mission president]

looked at him and said, 'Elder Ellsworth, with the faith that you have, why don't you throw those canes away and walk?' And Elder Ellsworth said, 'If you have that kind of faith in me [take the canes].'" He put down the canes and has never used them since. (Mission Presidents' Training Seminar, June 1977, tape recording, Missionary Department.)

Reward for those who trust the Lord

Brethren, you young men particularly, I bear to you my testimony that I know that the Lord rewards those who put their trust in Him. May we learn that when we're young, and practice it through our lives so that we can testify as these experiences testify, in the name of Jesus Christ. Amen.

President Spencer W. Kimball

President Marion G. Romney of the First Presidency has just spoken to us.

The Choir and Congregation will now join in singing, "The World Has Need of Willing Men."

The congregation joined with the Choir in singing the hymn, "The World has Need of Willing Men."

President Kimball

We shall now be pleased to listen to President N. Eldon Tanner, First Counselor in the First Presidency.

President N. Eldon Tanner

First, I should like to tell you about a different kind of classroom with a unique group of teachers. The students have come from a state-run shelter for juvenile offenders of the law to be instructed by prison inmates serving life terms or more than twenty-five years.

Juvenile Awareness Program

Let me describe a group of recent participants in what is known as the Juvenile Awareness Program. There were twenty of them, including several as young as fourteen with tattoos on their arms, and all had had minor scrapes with the law, ranging from break-ins to shoplifting and assault. They arrived by

bus and strutted cockily into the prison confines. Three hours later they walked out timidly—some shaking and near tears.

Their change in attitude came after their "teachers" gave them firsthand information about prison life. In the vilest of language, and with frequent threats of violence (although never carried out), the class members were transformed from fidgeting, squirming, disinterested youths to a spellbound, captive audience.

Let me repeat some of the words of the "instructors" which brought about this change.

"I'm 45 years old now and I know I'm never going to see the streets again," said a convicted murderer.

"We're all dying to get out and you guys are pounding on the doors, saying, 'Let us in.'"

Another statement: "The Hollywood image of prison doesn't tell you about gang rapes and suicides. That happens all the time here. And you little punks are fresh meat."

A convicted kidnapper told the boys: "I've been in here for 16 years and you guys can't sit still for a couple of hours. If you're going to be criminals, you better get used to someone telling you what to do all the time." (*Salt Lake Tribune*, July 19, 1977, pp. 1-2.)

Obeying the right voice

It is interesting to observe that whether we are in prison or out, there is always someone telling us what to do. The difference lies in who is telling us and what they are wanting us to do. Therein lies the difference between happiness and unhappiness, eternal life with God or some lesser final judgment. The difference is in *obedience* to the right voice and to the right principle.

Consider with me some things a man needs for happiness. Since all of you are members of the church of Jesus Christ and hold the priesthood, we can talk about your particular needs, for you already have some of the prerequisites for a happy life. You are most blessed to hold the priesthood of God. You know who you are, why you are upon the earth, and what you must do to be successful and happy and to enjoy salvation and exaltation—to prove yourselves by doing all things which the Lord God shall command. Many men in the world today would find the happiness they are seeking if they had that knowledge. *Cherish it, brethren.*

Now, in addition to knowing that he is a child of God, that he holds the priesthood—the power to act in God's name—a man needs companionship. What a tremendous source of strength it is to belong to a great brotherhood of priesthood holders where all are en-

gaged in works of righteousness to help build the kingdom of God. But in order to enjoy full fellowship, a man must observe the rules. There are certain requirements to be met and certain rules to obey:

"We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things." (Articles of Faith 13.)

Love and companionship

Another thing a man needs is the love and companionship of family and friends. This too must be *earned* by compliance with or *obedience* to certain rules of behavior. You young men should be kind and considerate of the girls you choose for friends, girls who love the Lord and are preparing themselves to be mothers of the spirit children of God. You must be worthy of them by good, clean living and by obeying the commandments.

Men who are married should be thoughtful and kind to their wives and children and never use their priesthood unrighteously. It is appalling to read of the wife and child abuse that is far too prevalent, even in our Latter-day Saint families. Someone wrote a letter the other day to the editor of a local newspaper to express shock that in a predominantly Mormon community, where family life is stressed, there should be so many referrals of child abuse. Surely we should follow the Savior's example in showing love for our wives and children.

Choosing a vocation

Also, a man finds happiness through his chosen vocation. It should

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make us happy just to know that we have the freedom to choose what we want to do to earn a living.

When young men come to me for advice in choosing their life's work or their careers, I always tell them that they should choose something they will enjoy doing, and then do the very best they can and be honest, honorable, and upright in their dealings and in the service they give—to seek first the kingdom of God and his righteousness, knowing that all these other things will be added unto them.

One business executive, in championing the free enterprise system, had this advice for young business managers:

"Work [diligently]. Be at the right place at the right time. Maintain a degree of humility. Develop an inner drive and a competitive desire to excel rather than just get along. Develop your common sense." Your *obedience* to these business guidelines will make for success and *happiness*.

Dishonesty

All too frequently today we read or hear about dishonesty in government, in business firms, in trade unions, and in other areas of endeavor. In every case there has been a violation of some moral code or disobedience to law. All too often there is little or no remorse. In addition, there are too many who have little regard for human life. Some criminals today even go on lecture tours or star in movies at great financial gain. This is most appalling indeed.

A recent news story told of a man who was released from prison after serving a sentence for a robbery that he did not commit. He finally convinced the officials that he had an alibi—he was robbing another store 260 miles away.

Juvenile crime

Permissiveness by parents is

responsible for much juvenile crime. The Church has sponsored two slogans which bear repeating: "Parents, it is ten o'clock. Do you know where your children are tonight?" and "Children, do you know where your parents are tonight?" Too many parents are leaving their responsibilities to television sets, which act as baby-sitters, and often do irreparable damage.

The following story is a sad commentary on our times. A fifteen-year-old boy was accused of murdering his elderly next-door neighbor in cold blood, and his attorney was pleading an insanity defense because he committed the crime while under the influence of "involuntary television intoxication." A pretrial brief stated that "through 'the excessive and long-continued use of this intoxicant [television], a mental condition of insanity was produced.' That condition was 'a disease of the mind' . . . and left [the boy] incapable of realizing 'the criminality of his conduct' and 'unable to conform to the law.'" (*Salt Lake Tribune*, Aug. 18, 1977, p. A4.)

Children must learn *obedience*, and parents must exact obedience from them. Love your children, let them know that you love them; but remember that it is no favor to a child to let him do things he should not do. I have seen the results of many surveys and know from personal experience that children want some direction and control in their lives and want to live up to the expectations of those who are responsible for directing their lives.

Obey laws

The laws of God and the laws of nature and the laws of the land are made for the benefit of man—for his comfort, enjoyment, safety, and well-being—and it is up to the individual to learn these laws and to determine whether or not he will enjoy these benefits by obeying the laws and by keeping the commandments. To be happy and successful we must obey the

laws and regulations pertaining to our activities. These laws will function either to our joy and well-being or to our detriment and sorrow, according to our actions.

How often do you hear people say they don't want to be told what to do? Young people particularly often rebel against conforming to the rules and regulations. I have had some of them come to me and say that they are fed up with being told, "You have to do this," and "You have to do that." They say they want to decide for themselves what they want to do.

My response is that they are free to do exactly what they choose to do (as long as it does not infringe upon the rights of others), but there are certain consequences which follow all our actions, and they must be prepared to take those consequences.

We are told: "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D&C 82:10.)

Honor parents

One of the Ten Commandments states: "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." (Exod. 20:12.)

A good example of this is found in a little story which I heard recently. A young boy was playing baseball with his friends when his mother's voice came loud and clear, calling, "Charlie, Charlie!" He instantly threw down his bat, picked up his jacket and cap, and started for home.

"Don't go yet; finish the game!" cried the other players.

"I must go right this minute. I told my mother I would come when she called," was Charlie's response.

"Pretend you didn't hear," said the boys.

"But I did hear," said Charlie.

"She won't know you did."

"But I know it, and I've got to go."

One of the boys finally said, "Oh, let him go. You can't change his mind. He's tied to his mother's apron string. He's such a baby he runs the minute she calls."

As he ran off, Charlie called back, "I don't call it babyish to keep one's word to his mother. I call it manly, and the boy who doesn't keep his word to her will never keep it to anyone else."

Years later Charlie became a prosperous businessman and president of a large corporation. His associates always said "His word is his bond," and during a press interview on one occasion he was asked how he acquired such a reputation. His response: "I never broke my word when a boy, no matter how great a temptation, and the habits formed then have clung to me through life." (Adapted from "True and Faithful," in *Moral Stories for Little Folks*, Salt Lake City: Juvenile Instructor Office, 1891, p. 122.)

Keeping covenants

As priesthood holders we must be just as diligent in keeping our covenants and magnifying our callings. We have pledged to keep the commandments, and God is constantly *calling* us for one reason or another. When his voice calls, let us drop the bat, or the golf club, or the fishing pole, or whatever else, and hurry to do his bidding. He will reward us with success and happiness as we seek first to build his kingdom.

Listen to a real example of this. Elder Richard G. Scott of the First Quorum of the Seventy graduated from George Washington University in 1950 with a degree in mechanical engineering and then left immediately on a thirty-one month mission to Uruguay. He recalls: "Professors and friends tried to dissuade me from accepting a mission call, counseling that it would severely hamper my budding engineering career. But shortly after my mission, I was selected for the infant Naval Nuclear Program. (The field was top secret

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and initial training was given by the pioneer scientists at Oakridge, Tennessee.) At a meeting I was sent to direct, I found that one of the professors who had counseled me against going on a mission was in a significantly lesser program position than I. It was a powerful testimony to me of how the Lord blessed me as I put my priorities straight." (ENSIGN, May 1977, pp. 102-3.)

I know it is difficult sometimes to accept such philosophy when we see prominent and seemingly successful people "reach the top," so to speak, when we know they are not thoroughly honest or dependable and have sometimes used devious means to gain their ends. However, I would remind us all that they are—or will be—eventually brought to justice, with their names often splashed mercilessly before a critical public; and I feel sure there comes a time when they will feel that the humiliation for them and their often innocent family was not worth their disobedience to law and order and sound moral behavior.

There are lessons for us to learn from the experiences of others, and we can be spared much pain and anguish if we can only apply these lessons in our lives. We are not left without guidance. We have the gospel to guide us at all times and in all things—whether it be in spiritual or temporal affairs.

Satan has vowed to thwart the purposes of God, and he uses all sorts of devices and deceptions to mislead us. If we listen and respond we can lose virtue, self-esteem, respect of others, and even eternal life, in addition to suffering disease and death of our mortal bodies.

Now if we could just learn to live the Golden Rule and let compassion and the kind of love of which our Savior spoke control our actions, we would automatically obey all of the other commandments. We would not steal, or kill, or bear false witness, or commit adultery, or covet. We would

honor our parents, keep the Sabbath Day holy, and show proper reverence for the name of the Lord.

Repentance

But as simple as it is to keep the commandments, there are some who find the temptations too alluring, or who are deceived by that cunning devil. However, we are most fortunate to know that for all who transgress there is redemption through the glorious principle of repentance. The Lord has told us how to repent, and he has promised us forgiveness. He said, "By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them." (D&C 58:43.)

He has also admonished us that we should forgive all men their trespasses. Each of us has need for repentance, and each of us should extend the hand of love and fellowship to the repentant sinner.

Now, we who hold the priesthood must lead out in setting an example before the world in repenting of our sins, in extending forgiveness to others, and in obeying the commandments of God. We must help the world to prepare for the second coming of our Savior. Let us not be as the people in Noah's time or as the foolish virgins. They were not prepared, for they knew not when the flood would come nor when the Bridegroom cometh.

We must prepare now, and as we read in Matthew, "Watch therefore: for ye know not what hour your Lord doth come. . . . Therefore be ye also ready." (Matt. 24:42, 44.)

Obedient in all things

I cannot overemphasize the importance of each and every one of us living so as to be prepared and worthy to meet the Savior and assist him in his glorious and triumphant work. I cannot help but feel that the words of the Lord spoken to the Prophet Joseph Smith in

a revelation given to him on June 22, 1834, apply to us today:

"But behold, they have not learned to be *obedient* to the things which I required at their hands. . . .

"And my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer." (D&C 105:3, 6; italics added.)

We do not suggest blind obedience, but obedience by *faith in those things which may not be fully understood by man's limited comprehension, but which in the infinite wisdom of God are for man's benefit and blessing.* Adam and Eve learned this lesson shortly after leaving the Garden of Eden. We read:

"And he [the Lord] gave unto them commandments, that they should worship the Lord their God, and should offer the firstlings of their flocks, for an offering unto the Lord. And Adam [having faith in God] was obedient unto the commandments of the Lord.

"And after many days an angel of the Lord appeared unto Adam, saying:

Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me." (Moses 5:5-6.)

May that be sufficient reason for us to keep the commandments. May we increase in faith until we can say, with Adam, "We keep the commandments because the Lord has given them."

Let us always remember, and never forget, that we hold the priesthood of God. We are his spirit children; we have the true and everlasting gospel and a prophet of God—even President Spencer W. Kimball—to guide us in these latter days. *Listen to him and hearken to his words and follow him.* I promise you that as we do this we will be blessed. In the name of Jesus Christ, amen.

President Spencer W. Kimball

President N. Eldon Tanner, First Counselor in the First Presidency, has just addressed us.

President Spencer W. Kimball

You have now heard from both of my wonderful counselors. They are great men and carry much of the load of this great Church.

Concern about inactive members

Brethren, I should like to say a few words to you tonight before we close. We are deeply concerned over the need to reduce the inflow from the youth of the Church into the ranks of inactive adults and also to bring substantial numbers out of the adult rank into activity. With this in mind, we have the following to suggest:

1. A greater effort in fellowshiping converts to the Church. It is im-

perative that those who are baptized as converts immediately be assigned home teachers who will fellowship them in a very personal and concerned manner. These home teachers, working with their priesthood officers, should see that each mature convert is given some challenging activity as well as an opportunity and encouragement to increase his knowledge of the gospel. He should be assisted in establishing social relationships with the members of the Church so that he will not feel alone as he begins his life as an active Latter-day Saint.

2. Added emphasis on the approved Aaronic Priesthood Young Men and Young Women programs.

These have been designed to strengthen the teaching process of our youth and to afford them rewarding and challenging opportunities for the kinds of activities which will give expression to their many and varied talents. In saving our youth, we save generations.

3. Infusing ward and stake Relief Society officers with an added sense of responsibility to enroll the women of the Church and bring them into full activity. This will entail an accommodation in scheduling meetings so that it will be possible for more of our women to attend and participate in the program of this great organization. We ask that bishops consult with their Relief Society presidents concerning this.

4. Impressing our home teachers to take upon themselves greater responsibility for members of the Church who move from one area to another. Through contacts with relatives and neighbors, many of those who move can be identified and steps taken to see that they are welcomed immediately upon arrival in the area of their new residency.

5. Working more actively with those whom we classify as *prospective elders*. Under our present program, our elders quorums assume responsibility for these men. It should be remembered, however, that provision is made in the program under which high priests and even seventies may be called to assist with these men. The elders quorum, through the priesthood executive committee, may ask that high priests serve as home teachers to some of these men, particularly to those who would find greater congeniality with high priest home teachers. Likewise, in those families where there are nonmembers of the Church, the seventies might be asked to assist, with the thought that they will go to the homes not only as home teachers, but also as missionaries to the nonmembers of the Church who may reside there. I am satisfied, brethren, that we can do

much more than we are now doing to bring many of these men back into full activity. In so doing, we shall bless their lives and the lives of their families, and in a very substantial manner strengthen the work of the Lord.

6. For years we have urged that seminars be held to which prospective elders and their wives, as well as inactive elders, may be invited to meet together. There, under the tutelage of an inspired and effective teacher, they can increase their knowledge of the gospel with the objective that they may prepare themselves to go to the house of the Lord. We have approved a course of study for such seminars. This has been prepared under the direction of the Priesthood Executive Committee, and we are hopeful that bishops and stake presidents will utilize it in this important undertaking.

Brethren, we cannot relax while many of our brothers and sisters and many of our young men and women are failing to participate in the programs of the Church. I ask that you again reflect on your responsibilities in this matter and take steps to accelerate this work of redemption.

We must forgive

I knew a young mother who lost her husband by death. The family had been in poor circumstances and the insurance policy was only \$2,000, but it was like a gift from heaven. The company promptly delivered the check for that amount as soon as proof of death was furnished. The young widow concluded she should save this for emergencies, and accordingly deposited it in the bank. Others knew of her savings, and one kinsman convinced her that she should lend the \$2,000 to him at a high rate of interest.

Years passed, and she had received neither principal nor interest. She noticed that the borrower avoided her and made evasive promises when she asked him about the money. Now she

needed the money and it could not be had.

"How I hate him!" she told me, and her voice breathed venom and bitterness and her dark eyes flashed. To think that an able-bodied man would defraud a young widow with a family to support! "How I loathe him!" she repeated over and over. Then I told her my Bishop Kempton story, where a man forgave the murderer of his father. She listened intently. I saw she was impressed. At the conclusion there were tears in her eyes, and she whispered: "Thank you. Thank you sincerely. Surely I, too, must forgive my enemy. I will now cleanse my heart of its bitterness. I do not expect ever to receive the money, but I leave my offender in the hands of the Lord."

Weeks later, she saw me again and confessed that those intervening weeks had been the happiest of her life. A new peace had overshadowed her and she was able to pray for the offender and forgive him, even though she never received back a single dollar. (See Spencer W. Kimball, *The Miracle of Forgiveness*, Bookcraft, 1969, pp. 293-94.)

Two contrasting examples

I saw another woman once whose little girl had been violated. "I will never forgive the culprit so long as I live," she repeated every time it came into her mind. Vicious and ugly was the act. Anyone would be shocked and disturbed at such a crime, but to be unwilling to forgive is not Christlike. The foul deed was done and could not be undone. The culprit had been disciplined. In her bitterness the woman shriveled and shrank into a miserable person. (See *The Miracle of Forgiveness*, p. 294.)

Contrast this woman with the Latter-day Saint girl who climbed the heights of self-control as she forgave the man who disfigured her lovely face. Let the United Press newsmen, Neal

Corbett, tell the story as it appeared in the pages of the San Francisco newspapers.

"I would think he must be suffering, anybody who's like that, we ought to feel sorry for him," said April Aaron of the man who had sent her to a hospital for three weeks, following a brutal . . . knife attack. April Aaron is a devout Mormon, 22 years of age. . . . She is a secretary who is as pretty as her name, but her face has just one blemish—the right eye is missing . . . April lost it to the 'wildly slashing knife of a purse snatcher,' near San Francisco's Golden Gate Park while en route to an MIA dance. . . . She also suffered deep slashes on her left arm and right leg during a struggle with her assailant, after she tripped and fell in her efforts to elude him just one block from the Mormon chapel. . . .

"I ran for a block and a half before he caught me. You can't run very fast on high heels," April said with a smile. Slashes on her leg were so severe [that] doctors feared for a time it would need amputation. The sharp edge of the weapon could damage neither April's vivaciousness, nor her compassion. ' . . . I wish that somebody could do something for him, to help him. He should have some treatment. Who knows what leads a person to do a thing like this? If they don't find him, he's likely to do it again.'

" . . . April Aaron has won the hearts of the people in the San Francisco Bay area with her courage and good spirit in face of tragedy. Her room at St. Francis hospital was banked with flowers throughout her stay and attendants said they couldn't recall when anyone received more cards and expressions of good wishes." (Cited in *The Miracle of Forgiveness*, p. 294.)

Marvin W. Merrill

The following is taken from a Los Angeles newspaper account attesting to the strength of people who have risen

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above the sordid revenge and ugly bitterness which so often prevail in such circumstances:

"Three men were apprehended for the kidnap-murder of Marvin W. Merrill of Los Angeles. I knew Marvin personally—this young man grew up in my community—from his childhood. . . . Angelo B. Rollins, a black postal employee, was selected by the mail-carriers at Wagner Station to represent them by reading a eulogy at the funeral services. Elder Merrill had served the postal department for more than 20 years. Scattered throughout the chapel and overflow room were scores of postmen who came directly from their postal routes, still in their uniforms. . . . Rollins said: 'No man can condone the actions of the perpetrators who ended his life. These vicious and vile acts that make us bow our heads in shame, point an accusing finger at innocent millions as a nation of offenders. In my sinful weakness, I would have rent them limb from limb,' said this man, 'but the still small voice of the Master said, 'Vengeance is Mine.' . . . This Mormon Elder, Marvin Merrill, firm in the strength of his faith, and steeped in the teachings of Christ, would probably have said of them, as did our Savior at Calvary, 'Father, forgive them, for they know not what they do.''" (Cited in *The Miracle of Forgiveness*, p. 295.)

Do not judge others

Once I heard a neighbor say, "I hate those people across the border. They are dirty men. They have done so much evil in the world." This man had not stopped to think that among that people were numerous good men, honest and upright. They were not responsible for what the leaders of the country had done. All men were not as vicious or cruel. They should not be judged by the evil deeds of their fellow nationals. Most men were grieved by the kinds of evil committed.

Another neighbor was bitter

against the people across his boundary. He often repeated, "I hate the men over there. They have been cruel, vicious, and unrelenting."

I said to this neighbor, "I personally love that people. Only a limited number were cruel and vicious. There are mighty good people among them, some of them lovable sons of God."

Wartime experience

I knew of two soldiers on a fierce battlefield, when during a temporary armistice in the war, one young man crossed the battle line and asked his antagonist, "Is there a Mormon elder in your lines?"

The other answered, "Yes, I am a Mormon."

He then asked, "Would you come behind our trench lines and help me administer to and bless a wounded buddy?" Across the "no-man's land" they walked together, these two men, former enemies. One anointed and the other sealed the anointing, and the wounded chap was blessed. A great peace entered their souls. The other man returned to his front lines to his duty, and he also had a new feeling of peace.

Of course, we do not hold all men responsible for what individuals do. We learn to forgive.

"Forgive one another"

I had another experience in a very important area in the Church. Unfortunately, two Church leaders had become embroiled in a feud and neither would yield.

I had held a stake conference all day and had gone without my supper and had traveled over a range of mountains to meet these unhappy people.

Hour after hour we served, and begged, and endeavored to convince

them to change their minds and get them together, all to no avail.

Eight, nine, ten, eleven, twelve o'clock, one, and two o'clock and the night was going fast, and I was very, very weary. I flipped open my Doctrine and Covenants again. Automatically it turned to page 105 and I read it to them. They almost gasped for wonder, and this is what we read:

"Nevertheless, he has sinned; but verily I say unto you, I, the Lord, forgive sins unto those who confess their sins before me and ask forgiveness, who have not sinned unto death.

"My disciples, in days of old, sought occasion against one another and forgave not one another in their hearts; and for this evil they were afflicted and sorely chastened.

"Wherefore, I say unto you, that ye ought to forgive one another; for he that forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin.

"I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men.

"And ye ought to say in your hearts—let God judge between me and thee, and reward thee according to thy deeds.

"And him that repenteth not of his sins, and confesseth them not, ye shall bring before the church, and do with him as the scripture saith unto you, either by commandment or by revelation." (D&C 64:7-12.)

Heavenly Father forgives as we forgive

I could feel the two antagonists were yielding, and I read the Lord's Prayer, wherein He said,

"But when ye pray, use not vain repetitions, as the heathen do. . . .

"For your Father knoweth what things ye have need of, before ye ask him.

"After this manner . . . pray ye: Our Father which art in heaven, Hallowed be thy name.

"Thy kingdom come. Thy will be done in earth, as it is in heaven.

"Give us this day our daily bread.

"And forgive us our debts, as we forgive our debtors.

"And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen." (Matt. 6:7-13.)

As though he needed to refresh their minds, the Lord returned to the theme:

"For if ye forgive men their trespasses, your heavenly Father will also forgive you:

"But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. 6:14-15.)

Hard to do? Of course. The Lord never promised an easy road, nor a simple gospel, nor low standards, nor a low norm. The price is high, but the goods attained are worth all they cost. The Lord himself turned the other cheek; he suffered himself to be buffeted and beaten without remonstrance; he suffered every indignity and yet spoke no word of condemnation. And his question to all of us is: "Therefore, what manner of men ought ye to be?" And his answer to us is: "Even as I am." (3 Ne. 27:27.)

The forgiving spirit

In his *The Prince of Peace*, William Jennings Bryan wrote:

"The most difficult of all the virtues to cultivate is the forgiving spirit. Revenge seems to be natural with man; it is human to want to get even with an enemy. It has even been popular to boast of vindictiveness; it was once inscribed on a man's monument that he had repaid both friends and enemies more than he had received. This was not the spirit of Christ." (Independence,

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Zion's Printing and Publishing Company, 1925, p. 35.)

If we have been wronged or injured, forgiveness means to blot it completely from our minds. To forgive and forget is an ageless counsel. "To be wronged or robbed," said the Chinese philosopher Confucius, "is nothing unless you continue to remember it."

The injuries inflicted by neighbors, by relatives, or by spouses are generally of a minor nature, at least at first. We must forgive them. Since the Lord is so merciful, must not we be? "Blessed are the merciful, for they shall obtain mercy" (3 Ne. 12:7) is another version of the Golden Rule. "All manner of sin and blasphemy shall be forgiven unto men," said the Lord, "but the blasphemy against the Holy Ghost shall not be forgiven unto men." (Matt. 12:31.) If the Lord is so gracious and kind, we must be also.

"When such people as the widow, Bishop Kempton, April Aaron and others grievously wronged can forgive; when men like Stephen and Paul can forgive vicious attacks against themselves and set the example of forgiveness; then all men should be able to forgive in their reach for perfection.

"Across the barren deserts of hate and greed and grudge is the beautiful valley of paradise. We read in the papers and hear on TV constantly that the world 'is in an awful mess.' Not true! The world is still most beautiful. It is man who is off center. The sun still illumines the day and gives light and life to all things; the moon still brightens the night; oceans still feed the world and provide transportation; rivers still drain the land, and provide irrigation water to nourish crops. Even the ravages of time have not sloughed off the majesty of the mountains. Flowers still bloom and birds still sing, and children still laugh and play. What is wrong with the world is man-made.

"It can be done. Man can conquer self. Man can overcome. Man can for-

give all who have trespassed against him and go on to receive *peace* in this life and eternal life in the world to come." (*The Miracle of Forgiveness*, p. 300.)

A world Church

Now we come to a realization that the kingdom of God and the church of Jesus Christ constitute a world church. It is fast coming to have world dominion. We, its members, must learn to contain ourselves and love all mankind, all our brothers and sisters of every nation and clime. Certainly we shall be wholly without enmity or grudge or ill feeling. We must forgive to be forgiven. Let God be the righteous judge.

We shall love all our neighbors as ourselves and God will bless all of us. Jesus Christ, also our Lord and Savior, is the Lord of this world. God bless us that we may follow closely his dictates, in the name of Jesus Christ. Amen.

President Spencer W. Kimball

Sessions of the conference tomorrow will be broadcast to a large audience in many parts of the United States and Canada over the many television and radio stations cooperating to provide extensive coverage of this conference.

Over 117 radio stations will broadcast conference tomorrow morning (Sunday) in major cities of Mexico and Central America, and by satellite transmission in Australia, the Philippines and countries of South America.

The Nationwide CBS Radio Tabernacle Choir Broadcast will be from 9:30 to 10:00 Sunday morning. Those desiring to attend must be in their seats before 9:15 A.M.

In leaving this great Priesthood Meeting tonight, we again remind you to obey traffic rules, to use caution, and always to be courteous in driving.

The beautiful music for this Priesthood Session has been furnished by the Combined Men's Choir from the Tabernacle Choir and Mormon Youth Chorus. We are grateful to you men for your beautiful music and express sincere thanks for the service you have rendered here tonight.

The Choir will close this meeting with "Come, O Thou King of Kings,"

following which Elder Henry D. Taylor of the First Quorum of the Seventy will offer the benediction.

The Combined Men's Choir sang, "Come, O Thou King of Kings,"

Elder Henry D. Taylor of the First Quorum of the Seventy pronounced the benediction.

SECOND DAY MORNING MEETING

FOURTH SESSION

The fourth session of the General Conference began at 10:00 A.M. on Sunday, October 3, 1977.

President Spencer W. Kimball presided at and conducted this session.

Music was provided by the Tabernacle Choir under the direction of Brother Donald H. Ripplinger, with Alexander Schreiner at the organ.

Prior to the beginning of the session, the Tabernacle Choir sang the number, "Arise, O Glorious Zion," without announcement.

President Kimball then made the following remarks:

President Spencer W. Kimball

Beloved Brethren and Sisters, it is wonderful to meet with you this morning on this beautiful day. We extend a cordial welcome to all present in the historic Tabernacle on Temple Square in this the Fourth Session of the 147th Semi-Annual Conference of The Church of Jesus-Christ of Latter-day Saints. We also acknowledge those who are seated in the overflow congregations in the Assembly Hall and Salt Palace

and those tuned to this conference by radio and television.

Elders Theodore M. Burton and Carlos E. Asay preside in the Assembly Hall, and Elders Robert E. Wells and G. Homer Durham in the Salt Palace.

We acknowledge the presence this morning of government, education, and civic leaders and officers and members of the Church from many lands who have assembled to worship and to counsel together in this conference.

The Tabernacle Choir, which opened these services singing, "Arise, O Glorious Zion," is providing the music for this session. Under the direction of Donald Ripplinger with Alexander Schreiner at the organ, the Choir will sing, "The Lord's Prayer," following which Elder Robert L. Simpson of the First Quorum of the Seventy, who is the Supervisor of the Australia-New Zealand Area, will offer the invocation.

The Tabernacle Choir sang the number, "The Lord's Prayer."

Elder Robert L. Simpson of the First Quorum of the Seventy offered the invocation.

Following the invocation, the Choir sang without announcement, "The Voice of God Again is Heard."

President Spencer W. Kimball

The Tabernacle Choir has sung,

"The Voice of God Again is Heard."

It will now be our privilege to hear from President N. Eldon Tanner, First Counselor in the First Presidency of the Church.

President N. Eldon Tanner

The first words of the Bible are:

"In the beginning God created the heaven and the earth.

"And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

"And God said, Let there be light: and there was light.

"And God saw the light, that it was good: and God divided the light from the darkness." (Gen. 1:1-4.)

We note from this scripture that God *knew* there *must be light*, for light was good, and he divided the light from the darkness.

Why did God say, "Let there be light"?

Definition of light

First of all, we must establish just what light is. How would you define it? Too often we take for granted some seemingly commonplace things, but we cannot define them. The term *light* has several meanings in science and philosophy, but for simplification we will concentrate on Webster's ideological definition, which calls it something that makes vision possible, or spiritual illumination.

Though scientists vary in their understanding of the nature of the substance of light, they do say that all energy has its origin in light (mostly from the sun).

We know that without physical light we cannot see the things around us or even where we are going; and without spiritual light we cannot have knowledge or understanding. We should note that many who cannot see with their physical eyes are not left in darkness, because they have the same opportunity as others for enlightening their minds through spiritual illumination.

Darkness is described as a condition devoid of light; not receiving, reflecting, transmitting, or radiating light; not clear to the understanding; or showing evil traits and desires. Complete darkness, then, would be the absence of light and truth and thus would not exist in intelligence.

Let us further clarify these meanings by referring to the scriptures.

We read in John: "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12.)

Jesus also said, referring to himself as the Son of God:

"He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

"For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

"But he that doeth truth cometh to the light." (John 3:18-21.)

Apostasy and darkness

Isaiah foretold the apostasy and the darkness which would cover the earth and the people. He said:

"The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

"Therefore hath the curse devoured the earth, and they that dwell therein are desolate." (Isa. 24:5-6.)

"For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee." (Isa. 60:2.)

This period of the apostasy was known as the Dark Ages because the light of the gospel was withdrawn from the earth.

Light of the Gospel

More recently, in modern revelation, the Lord has declared: "And when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fulness of my gospel." (D&C 45:28.)

We are encouraged to remain faithful through a promise of increased light and knowledge, for He said:

"That which is of God is light; and he that receiveth light, and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day." (D&C 50:24.)

"And if your eye be single to my glory, your whole bodies shall be filled with light, and there shall be no darkness in you; and that body which is filled with light comprehendeth all things." (D&C 88:67.)

How glorious and how desirable! Who would not want to strive for such a

blessing? Consider the following description of the Son of God:

Light of Christ

"He that ascended up on high, as also he descended below all things, in that he comprehended all things, that he might be in all and through all things, the light of truth;

"Which truth shineth. This is the light of Christ. As also he is in the sun, and the light of the sun, and the power thereof by which it was made.

"... and is the light of the moon,
...

"As also the light of the stars, ...

"And the earth also, and the power thereof, even the earth upon which you stand.

"And the light which shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings;

"Which light proceedeth forth from the presence of God to fill the immensity of space—

"The light which is in all things, which giveth life to all things, which is the law by which all things are governed, even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things." (D&C 88:6-13.)

Light and darkness contrasted

Reference has been made to the apostasy in the so-called Dark Ages. The Old Testament prophets repeatedly foretold the great apostasy and referred to a darkness that would cover the earth and the people. From the scriptures cited it is evident that only through the Spirit of Christ can we be enlightened and comprehend truth and that when the gospel was withdrawn from the earth, the progress of man was retarded. Since the restoration of the gospel, and the investiture once again of the power of God as given to man through the

priesthood of God, it is remarkable to note the advances in all fields of learning. All truth is discerned through the Spirit of Truth or the Light of Christ, as the following scripture verifies:

"For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ." (D&C 84:45.)

While our Savior was enduring the agony of the crucifixion, there was darkness upon the face of the land. Luke records:

"And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

"And the sun was darkened, and the veil of the temple was rent in the midst.

"And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost." (Luke 23:44-46.)

At this same time the inhabitants on the American Continent were awaiting the events which their *prophets* had foretold concerning the crucifixion of the Lord. At the appointed time the signs and wonders appeared, and there were storms and tempests and lightnings such as had never been known; and great and terrible destruction changed the whole face of the land, after which there was thick darkness for the space of three days:

"There could be no light, because of the darkness, neither candles, neither torches; neither could there be fire kindled with their fine and exceedingly dry wood, so that there could not be any light at all;

"And there was not any light seen, neither fire, nor glimmer, neither the sun, nor the moon, nor the stars, for so great were the mists of darkness which were upon the face of the land." (3 Ne. 8:21-22.)

The darkness was dispelled by the appearance of the resurrected Lord, who came to visit his "other sheep" referred to in John when he said:

"And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." (John 10:16.)

First Vision

We find further powerful evidence of the contrast between light and darkness in connection with the First Vision of Joseph Smith in preparation for the restoration of the gospel. In earnestly seeking to know which church to join, he came upon this passage of scripture in James which reads:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5.)

This he determined to do and retired to the woods to make the attempt. I read from his account and call your attention to the references to darkness and light:

"After I had retired to the place where I had previously designed to go, . . . I kneeled down and began to offer up the desire of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick *darkness* gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction.

"But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of *light* exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

"It no sooner appeared than I found myself delivered from the enemy which held me bound. When the *light* rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*" (Joseph Smith 2:15-17; selected italics added.)

Joseph was told to join none of the existing churches. He followed this instruction and continued to pursue his "common vocations in life" until he felt compelled (some four years later) to seek again for guidance and, to quote from his own account, "forgiveness of all my sins and follies, and also for a manifestation to me, that I might know of my state and standing before him; for I had full confidence in obtaining a divine manifestation, as I previously had one."

Moroni's visit

He relates: "While I was thus in the act of calling upon God, I discovered a *light* appearing in my room, which continued to increase until the room was *lighter* than at noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor.

"... his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly *light*, but not so very bright as immediately around his person. When I first looked upon him, I was afraid; but the fear soon left me." (Joseph Smith 2:27, 29-30, 32; italics added.)

This personage was the angel Moroni, and he delivered a message concerning the gold plates from which the Book of Mormon was to be translated. That event heralded the restoration of the gospel (also foretold by Old and New Testament prophets) and the additional light and knowledge which

men can enjoy through acceptance of the teachings of Jesus Christ, and through the influence of the priesthood of God, which is the power of God given to men to act in his name.

Privilege to have light of Christ

Every individual has the right to and can have the Light of Christ in his life as an abiding influence. But he must *earn* that privilege and blessing. Each of us must so live as to be worthy for the blessings of the Lord to attend us. This means we must know and understand and keep his commandments. Through the saving principles of the gospel, we can use the light in our lives to dispel the darkness in the world and to thwart the plans of that Prince of Darkness, even Satan, who has vowed to destroy mankind and the glorious plan of life and salvation authored by God and his Son Jesus Christ.

We have a prophet of God upon the earth today, even Spencer W. Kimball, through whom God speaks to man just as he did in former days, and as we accept his counsel, we will receive further light and knowledge.

Responsibility of parents

Parents have a particular responsibility to teach their children the importance of following the light and avoiding the darkness. This applies to both their spiritual and physical surroundings. It is a fact that most evil is perpetrated under the cover of darkness. The Lord has warned:

"And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.

"And they shall also teach their

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children to pray, and to walk uprightly before the Lord." (D&C 68:25, 28.)

Our sons and daughters should know that they are actually spirit children of God and that he loves them and wants them to succeed and be happy. He will give to each of us, as he did to Joseph Smith and as he has done for his children from Adam until the present time, an answer to our prayers, the comforting influence of the Holy Ghost, and the *light and knowledge* we need to keep us from stumbling into the darkness.

Walk by the Gospel's light

A recently composed musical play (*My Turn on Earth*) by Carol Lynn Pearson and Lex De Azevedo has a very sweet little song with great appeal. It is entitled "Look for the Little Light" (p. 30) and has this message:

*When it's hard to tell what's wrong and
what's right,
When it's hard to know what to do,
When the way looks dark and you're
stumbling around,
Here's a word for you.*

*Look for that bright little, right little
light inside,
Helpin' you to see your way.*

*Look for that bright little, right little
light inside,
Growin' brighter day by day.*

*It'll show you the road that you should
take,*

And it will never grow dim.

*Just keep in touch with your Father
above,*

'Cause it was lit by him.

We have the gospel in its fulness.
We are continually being warned to

walk by the light of the gospel, living and teaching it to all the world; and the Lord has said:

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:16.)

May each of us so live that through our works of righteousness, and with the light of Christ in our lives, we may contribute to and see the dawning of a brighter day in a dark and troubled world, I pray in the name of Jesus Christ. Amen.

Without announcement, the Tabernacle Choir sang, "O Hark! A Glorious Sound is Heard," following President N. Eldon Tanner's address.

President Spencer W. Kimball

We have heard from President N. Eldon Tanner, First Counselor in the First Presidency of the Church, followed by the Tabernacle Choir singing: "O Hark! A Glorious Sound is Heard." The Choir will now continue by singing, "Onward Ye Peoples," followed by Elder Howard W. Hunter of the Council of the Twelve Apostles who will then address us.

"Onward Ye Peoples" was rendered by the Tabernacle Choir.

President Kimball

We shall now be pleased to hear from Elder Howard W. Hunter of the Quorum of the Twelve Apostles.

Elder Howard W. Hunter

Henry Ward Beecher once said, "It is not well for a man to pray cream and live skim milk." (*Proverbs From Plymouth Pulpit*, ed, William Drysdale, New York: Appleton, 1887, p. 192.) That was a century ago. There is now before us a danger that many may pray skim milk and live *that* not at all.

Need for prayer

Our modern times seem to suggest that prayerful devotion and reverence for holiness is unreasonable or undesirable, or both. And yet, skeptical "modern" men have need for prayer. Perilous moments, great responsibility, deep anxiety, overwhelming grief—these challenges that shake us out of old complacencies and established routines will bring to the surface our native impulses. If we let them, they will humble us, soften us, and turn us to respectful prayer.

If prayer is only a spasmodic cry at the time of crisis, then it is utterly selfish, and we come to think of God as a repairman or a service agency to help us only in our emergencies. We should remember the Most High day and night—always—not only at times when all other assistance has failed and we desperately need help. If there is any element in human life on which we have a record of miraculous success and inestimable worth to the human soul, it is prayerful, reverential, devout communication with our Heavenly Father.

"Give ear to my words, O Lord, consider my meditation," the Psalmist sang.

"Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray.

"My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up." (Ps. 5:1-3.)

Perhaps what this world needs, as much as anything, is to "look up" as the

Psalmist said—to look up in our joys as well as our afflictions, in our abundance as well as in our need. We must continually look up and acknowledge God as the giver of every good thing and the source of our salvation.

"Hallowed be Thy Name"

Jesus looked up throughout the course of his ministry. He prayed constantly and sought faithfully the divine direction of his Father in heaven. Furthermore, he acknowledged that the work and the will he came to fulfill was his Father's, not his own. He, more than any other in this world's history, was willing to humble himself, to bow down, and to give honor and glory to the Most High.

Reverence and adoration were frequently declared in prayer by the Master and were beautifully expressed in the Sermon on the Mount when he gave this counsel: "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name." (Matt. 6:9.)

"Probably no other words in the Lord's Prayer have been so frequently slurred and overlooked as 'Hallowed be thy name.' They lie . . .," as one writer said, "in the valley between the great name of God and the glorious Kingdom for which we are looking and waiting. We slide over them as though they were only a parenthesis and hasten on to ask for bread and deliverance from our greatest foe." (Charles Edward Jefferson, *Character of Jesus*, Salt Lake City: Parliament Publishers, 1968, pp. 313-14.)

Jesus was careful to place the petition "Hallowed be thy name" at the very forefront of his prayer. Unless that reverent, prayerful, honorable attitude toward God is uppermost in our hearts, we are not fully prepared to pray. If our first thought is of ourselves and not of God, we are not praying as Jesus taught.

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It was his supreme hope that our Father's name and station would be kept beautiful and holy. Living always with an eye single to the glory of God, he urged men everywhere to so speak, and act, and live, that others seeing their good works might glorify their Father in heaven.

Reverence

The reverence of the Savior for our Father and the understanding of his love made the whole world hopeful and holy. Even the temple where Jesus taught and worshipped in Jerusalem was built in such a way as to establish respect for and devotion to the Father. Its very architecture taught a silent but constant lesson of reverence. Every Hebrew was privileged to enter into the outer courts of the temple, but only one particular class of men could enter into the inner court or holy place. Into the innermost sanctuary, the Holy of Holies, only one man was permitted to make his way, and this was limited to only one special day each year. In this way a great truth was taught: that God must be approached carefully, respectfully, and with great preparation.

In the process of moral decline, reverence is one of the first virtues to disappear, and there should be serious concern about that loss in our times. Love of money had warped the hearts of many of Jesus' countrymen. They cared more for gain than they did for God. Caring nothing for God, why should they care for his temple? They converted the temple courts into a marketplace and drowned out the prayers and psalms of the faithful with their greedy exchange of money and the bleating of innocent sheep. Never did Jesus show a greater tempest of emotion than in the cleansing of the temple. Instantly he became a venging fury, and before the miscreants knew what was happening, their coins were rolling over the temple floor and their flocks and herds were in the street.

The reason for the tempest lies in just three words: "My Father's house." It was not an ordinary house; it was the house of God. It was erected for God's worship. It was a home for the reverent heart. It was intended to be a place of solace for men's woes and troubles, the very gate of heaven. "Take these things hence," he said, "make not my Father's house an house of merchandise." (John 2:16.) His devotion to the Most High kindled a fire in his soul and gave his words the force that pierced the offenders like a dagger.

How careful Jesus was for even the name of his Father is illustrated in what he said regarding oaths. The religious leaders of his day had a certain form of prayer and reverence that was often circumscribed and shallow. They paid such high respect to the letters that spelled God's name that they would never take them upon their lips, but they used in their oaths the names of things that were creations of God. The Savior's adoration for his Father was so reverent that it extended to all things created by and possessed of the Father. The religionists of the day were in the habit of swearing by heaven, but this to Jesus was profane because heaven was where his Father dwelt. They sometimes swore by the earth, but this to him was irreverent also because the earth was his Father's footstool. Here indeed is a sensitive, reverential heart. He felt so keenly the majesty and dignity of the Eternal Father that all created things reflected his glory. Nothing was to be treated irreverently or dragged down into vulgarity or converted into jest.

Need for reverence today

There are wide areas of our society from which the spirit of prayer and reverence and worship has vanished. Men and women in many circles are clever, interesting, or brilliant, but they lack one crucial element in a complete life. They do not look up. They do not offer up vows in righteousness, as the

requirement is stated in the Doctrine and Covenants, "on all days and at all times." (D&C 59:11.) Their conversation sparkles, but it is not sacred. Their talk is witty, but it is not wise. Whether it be in the office, the locker room, or the laboratory, they have come too far down the scale of dignity who display their own limited powers and then find it necessary to blaspheme those unlimited powers that come from above.

Unfortunately we sometimes find this lack of reverence even within the Church. Occasionally we visit too loudly, enter and leave meetings too disrespectfully in what should be an hour of prayer and purifying worship. Reverence is the atmosphere of heaven. Prayer is the utterance of the soul to God the Father. We do well to become more like our Father by looking up to him, by remembering him always, and by caring greatly about his world and his work.

Dr. Alexis Carrel, recipient of the Nobel Prize in physiology and medicine, once said, "Today as never before, prayer is a binding necessity in the lives of men and nations. The lack of emphasis on the religious sense has brought the world to an age of destruction. Our deepest source of power and perfection has been left miserably undeveloped." (*Reader's Digest*, March 1941, p. 36.)

If men are no longer awed by the thought of a holy God and are, as Mormon said of the people of his day, "without principle, and past feeling" (Moro. 9:20), then we face a fearful time. A number of years ago, President David O. McKay made this statement: "We are living in a troublous age. Many people in the Church, as millions in the world, are stirred with anxiety; hearts are heavy with feelings of foreboding. For the third time in half a century lowering war clouds threaten world peace. O foolish man! Will he never profit by the experiences of the past! . . . It is the duty of the members of the Church to hold aloft true spiritual stan-

dards. Then we shall be better prepared for any eventuality." (*Conference Report*, April 1948, pp. 64-65.)

Basic exercises of our spirit

Prayer, reverence, worship, devotion, respect for the holy—these are basic exercises of our spirit and must be actively practiced in our lives or they will be lost. One of our LDS chaplains once wrote to a Church leader about the need for reverential faith, or the need to keep looking up. "In combat," he said, "I learned that a chaplain, if he will, can be the spark plug in the nerve center of a group of men who suddenly realize that they need something from above and beyond. A word here, a word there, a nod there, a prayer with this man, a story with that one, a smile and a comforting arm—all work wonders in teaching men sanity and stability where insanity and instability are the order of the day." (Harold B. Lee, "Prayer," Address to Seminary and Institute Faculty, Brigham Young University, Provo, Utah, July 6, 1956, p. 19.)

The Lord gave to Moses a code of laws often referred to as the Holiness Code of Behavior. There is an instruction in that code that is fitting to this occasion today. The Lord said, "Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy." (Lev. 19:2.)

"It is not well for man to pray cream and live skim milk." It is worse yet to pray skim milk and live *that* not at all. We must look up, be prayerful, and like Christ, understand the true meaning of "Hallowed be thy name."

May the Lord bless us to be reverent, prayerful, full of worship and devotion, until we re-enter the holy presence of him who is our Father, I pray in the name of his son, the Lord Jesus Christ. Amen.

Following Elder Howard W. Hunter's remarks, the Choir sang the

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number, "Song of Thanks," without announcement.

President Spencer W. Kimball

We have just listened to Elder Howard W. Hunter of the Quorum of the Twelve Apostles, followed by the Choir singing, "Song of Thanks."

Brother Donald Ripplinger will now lead us in singing, "I Need Thee Every Hour," following which we shall hear from Elder A. Theodore Tuttle, a President of the First Quorum of the Seventy.

The Choir and congregation sang, "I Need Thee Every Hour."

President Kimball

To those of the television and radio audience who have just joined us, we are convened in the historic Tabernacle on Temple Square in Salt Lake City, Utah, in this Fourth Session of the 147th Semi-Annual Conference of the Church.

We shall now hear from Elder A. Theodore Tuttle, a President of the First Quorum of the Seventy. He will be followed by Elder David B. Haight, of the Quorum of the Twelve Apostles.

Elder A. Theodore Tuttle

The last time I spoke from this pulpit I explained a special need to help local missionaries from some of the missions in South America. In most of these countries the annual income averages less than 10 percent of what it is here. I explained that these young people had already sacrificed much, and that they would need additional financial help from those of us who could easily share. I didn't really appeal for funds. I outlined a need.

Letters from contributors

This is my first opportunity to express thanks to so many for helping these missionaries—even without being asked! I can't imagine what would have happened if we had actually asked for help! One lady wrote, "You so carefully avoided asking for funds that you also avoided telling us where to send them." I should repent of that. I'm really hesitant—but you all know where Church headquarters are!

Some letters came to me personally. They are as heartwarming as the stories of need. One lady sent a generous first monthly check and had her niece write: "Some question my ability to help so much on my small income. But I want to do my part; and if I do, the Lord will take care of me." She was ninety-nine, disabled, and blind.

A nickel and four pennies were taped to a card over the printed signature of a five-year-old whose mother wrote his message: "I love Heavenly Father. I'm giving part of my allowance to a missionary."

A youngster, fifteen, said, "I didn't think two dollars would matter much. But my dad said if everyone in the Church sent two dollars, it would be over six million—and that's not too bad!"

Another wrote: "As a father of eight sons, I know how disappointing it would be for me if any of my sons was unable to serve a mission because of lack of finances. Enclosed is some help."

An elderly couple, remembering their temple vows, said: "We have sent seven of our own children. We know it takes more money now than then."

A mother wrote, "After October conference, in family council, we decided to *earn* some money, not to spend it for Christmas, but to send it to missionaries. The boys, ages five and six, gathered cans for refunds, stacked wood, raked leaves, vacuumed the car, and swept the garage. Two-year-old Becky stacked wood and set the table. Mom gave piano lessons. Daddy cracked his piggy bank of eight years. One boy lost a tooth, and Daddy paid him a quarter for it. He promptly loosened and removed two more for an additional fifty cents! We are sending our total earnings (\$81.85). It's been a pleasure."

The shortest letter read, "Per your instructions last general conference. Sincerely. . ."

Aside from some concern about possible toothless youngsters, I commend you all. Thank you, brothers and sisters.

Gratefully, the need still exists. In fact, it's growing daily. Last year we experienced a 37 percent increase in the number of local missionaries serving.

Need for mature couples

We have another and different need in the fast-developing areas, as well as in most of the missions. Last year more than 140,000 converts joined the Church. With so many converts the little branches grow rapidly. New leaders are called to positions of service early. They are able but inexperienced in Church procedures and administration. These new leaders, as well as older ones, need to be taught how to organize the Church correctly and cause it to function properly. Who is available to teach these principles? Regional Representatives? Yes. Their visits are limited, however, and they cover wide areas. Mission presidents? Yes, but they

are greatly burdened with large and oft-times difficult areas to cover; and in reality, they have little time in which to do it. Mature couples with a background of Church service? Yes. But where do we get them? Why, the Church is full of them!

Qualifications to serve

Would you like to serve? Such a call will delay your retirement, take you off the golf course, and take you away from your mobile home. It will place you face to face with real challenges that require deep spirituality, earnest prayer, and the exercise of great faith. If you would like to serve, contact your priesthood leaders to see if you are worthy and able. They are the ones who determine your worthiness to receive a missionary call from the Prophet. Our priesthood leaders will be very careful about whom they recommend. They will carefully review all information submitted and give special attention to your medical record to see if there are any physical or emotional problems that would interfere with full-time missionary work.

Your children must be grown and married. Good health is essential. In spite of your desire and means to go, it may not be possible due to poor health. I must be very frank about this matter and caution you: Missionary work is not a sentimental journey. While the work will be accommodated somewhat to your needs, it will nevertheless be *work*! You will miss births, deaths, weddings, and other family events. You will live in less comfort than you are accustomed to. It will be the most challenging, disappointing, discouraging, and difficult time of your life.

Nevertheless, I have heard the testimonies of couples who are presently serving; and in spite of the inconveniences, I can promise you one thing: supreme joy—the joy that comes from diligent labor and selfless service. Ammon knew this kind of joy. In the Book of Mormon we read: "And this is

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the account of Ammon and his brethren, their journeyings in the land of Nephi, their sufferings in the land, their sorrows, and their afflictions, and their incomprehensible joy." (Al. 28:8.) You, too, may experience a joy and exaltation known in no other way.

Most people who need your help speak another language. You will be enabled to learn a new language, however, through a system adapted to your situation.

Nature of service

The nature of your service will not be exactly like the young missionaries. The emphasis now is for experienced couples to teach leadership principles (which you already know) to inexperienced leaders. Normally you will not preside in a branch or district, but you will help those who do to improve their abilities and to cause the Church to function properly. You will also teach principles of personal and family preparedness. You might work as a specialist in health, agriculture, or vocational services. You will share the gospel through proselyting as well. The length of service is usually eighteen months. However, you may serve a six- or twelve-month mission.

The areas where you are needed vary sufficiently to meet the needs of most couples. It will require \$400 to \$500 per month. In many cases this cost provides the opportunity for children to now help their parents fill *their* missions.

Perhaps some of you couples listening today may look at one another and say, "Dear, why shouldn't we see if we qualify?" Some of you who desire to serve may not be members of the Church. We would welcome you, too.

There are, however, one or two preliminary steps you need to take prior to being recommended. If you should see our young missionaries about, or if you know members of the Church, please ask about their message. It will open the door to marvelous opportunities in the service of the Master, as well as open the door to eternal life for you.

Service saves

Our Savior taught that service saves: "For behold the field is white already to harvest; and lo, *he* that thrusteth in his sickle with his might, the same layeth up in store that *he* perisheth not, but bringeth salvation to *his* soul." (D&C 4:4; italics added.)

"And if it so be that you should labor all your days in crying repentance unto this people and bring, save it be one soul unto me, how great shall be *your* joy with *him* in the kingdom of my Father!

"And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be *your* joy if you should bring many souls unto me!" (D&C 18:15-16; italics added.)

I know that we are in the service of the Master. I know that Jesus is the Christ, that he lives and directs his work through his living prophet, President Spencer W. Kimball. To this I testify in the name of Jesus Christ. Amen.

President Spencer W. Kimball

We have just listened to Elder A. Theodore Tuttle, a President of the First Quorum of the Seventy.

Elder David B. Haight of the Quorum of the Twelve Apostles will now address us.

Elder David B. Haight

Of all of life's memorable experiences, there are few to compare with the soul-stirring feeling we have as we hear a missionary express his joy and love for the Lord as he tells of bringing someone to the waters of baptism.

Need for missionaries

President Kimball has requested that every worthy young man prepare himself to go on a mission. There still are vast areas of the world living in spiritual darkness and waiting for the true word of God. Even though we as a Church point with pride at the large number of missionaries serving in the world, many more missionaries are needed.

A Church family in a city or a town anywhere in the world will bring another family into the Church. Soon missionaries are involved. A small branch develops, then wards and a stake. The process goes on and on in a miraculous way with local Saints and missionaries bringing the good tidings and new hope to people everywhere. The Church missionary force will continue to grow. The 25,000 young men now serving will become 35,000, then 50,000. No hand can stop the work.

But it is sad and disappointing to see the names of young men in many wards not able to take advantage of the divine direction: "Send forth the elders of my church unto the nations; . . . the islands of the sea; . . . unto foreign lands; call upon all nations." (D&C 133:8.) Some of our choice young men have been caught up in the ways of a permissive society.

Influence of young women

My remarks this morning are directed to the young women of the Church, particularly those who are dating our young men. I desire to be ap-

propriate and correct in what I say, but because of necessity and the urgency concerning this matter, I must be very direct and candid.

Some young men cannot go on missions because they are not worthy.

I challenge the young women of the Church who associate with and date our young priesthood bearers to become real guardians of their morality. You can. You must. Many of you are. Please do not underestimate your role. I am aware that the total responsibility is not yours. However, on a date you can set the proper atmosphere to encourage your companion to honor the commandments of God. In fact, you have the opportunity to emphasize the Mormon ideals of womanhood in all their honor and glory. I know the Lord expects it to be so.

You young ladies have a profound influence on young, masculine behavior. Young men wear clothes they think you like. Their hair will be cut to please you. You can control how fast they drive their cars if you want. They will dress as grubby as you like. You need not dress in the extreme fashions of the world. Are you aware that fashions and styles are promoted because someone has a product to sell? The rightness or appropriateness or effect on a youthful society does not matter as long as it sells. But the day will come when the world will follow the ways of the Church. Its influence will be as though flowing from the stars to affect the actions of men. Your influence with young men is important. You encourage Church standards and dress and conduct.

Remain worthy

Interviews with some prospective missionaries regrettably indicate that some actions involving young women are most disappointing. Some are even ugly and are far, far different from what

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is expected of you. The Savior knew so well our weaknesses. He warned: "Watch and pray, that ye enter not into temptation: the spirit . . . is willing, but the flesh is weak." (Matt. 26:41.)

Young women, lift the tenor of your association with our young men now preparing to be worthy so their bishops will be impressed to call them on missions. The young man you are with in a car or at home is needed in the Lord's work. Hundreds, even thousands more like him are needed—prepared in the Lord's way.

The young men you are dating are in training for missions and hold the priesthood. Bishops have found these young men worthy. Hands have been placed upon their heads. They have received the priesthood of God. Just think. The Lord has given them authority to preach, teach, expound, exhort, baptize—a divine commission to act for and in behalf of the Lord Himself. The young man you may be with probably is a priest. He wants to be worthy to receive the higher priesthood and, if worthy, to someday have authority and keys of spiritual blessings. He is not "just another young man." He is a very special young man. He is in training. He is going on a mission. You can be a great blessing to him. You, a young lady he admires, can help him avoid serious pitfalls.

Young men—maturing, learning, and forming habits—have ideals and special persons they admire. You may be such a person. In a matter of months these young men will become missionaries and will be blessed so as to be able to teach investigators by the Spirit. The Lord said, "And the Spirit shall be given . . . by the prayer of faith; and if ye receive not the Spirit ye shall not teach." (D&C 42:14.) Our missionaries teach and testify by the Spirit. But they must be in tune with the Lord. Hoping for the Spirit is not enough. Praying is not enough. Missionaries must do what the Lord requires: live the commandments, be clean, be wholesome in deed and

thoughts. "The Lord hath said he dwelleth not in unholy temples." (Al. 34:36.)

"Who shall ascend into the hill of the Lord? or who shall stand in his holy place?"

"He that hath clean hands, and a pure heart." (Ps. 24:3-4.) The Psalmist is teaching the necessity of clean actions that comply with divine law—a pure heart, pure thoughts, a desire to live in harmony with the Lord and to love Him.

Missionary concerns

While serving as a mission president I asked a missionary who was having difficulty developing the spirit of his calling to go for a drive. We drove far up into the hills. No one was near. After several hours he finally revealed the problem he had been hiding and his feeling of guilt. He was ashamed of what he had done. I listened. We talked it out. Then we watched a missionary virtually come to life with the spirit of his calling.

Most missionary concerns are worthiness concerns, the product of their dating and social activities. The Lord's instruction to "Go ye into all the world, and preach . . . to every creature" (Mark 16:15) involves us all—all who have taken upon themselves the name of Christ. All members of His Church—the old, the young—everyone is involved. Young men at an appropriate age are called by the prophet to leave home and go out in the world. Others serve and spread the gospel at home. Some give financial support. But every member is obligated to be part of the Lord's plan to spread and share the gospel. You young women have a vital role in this preparation and pretraining of our young men. If you live worthily and develop a strong, positive self-image of your divine role of joint-inheritor of the fulness of all things, you will be a blessing to the young men who may come under your influence.

Proper example

In an article in the October 1977 NEW ERA entitled "Treat Everyone As If He Were a Mormon" (pp. 42-43), a group of young people talk about their sense of duty, their excitement, and their ideas concerning sharing the gospel. One of the questions directed to the young ladies was, "Girls, what's your obligation?"

Wanda replied: "Every member is supposed to be a missionary. I have lots of friends who have questions about the Church, and I can probably answer many of them. We should try to do all we can."

Beverly replied: "I think we can also help by encouraging the boys to go on missions. . . . I think we can encourage them . . . in the little things that we do. . . . It is in the . . . example that we set for them, that we can help the most."

You young ladies must set the proper example. Help our young men stay morally clean that they might be worthy and spiritually prepared to serve the Lord. You young women also have a duty to serve the Lord, to honor womanhood according to the Church beliefs and not the world's. One of your most important obligations is to be and remain clean and pure. When you are clean and pure, the young men you date will be clean and pure. If a young man makes inappropriate advances, you have a sacred obligation to say, "No. I do not do that. Please don't ask me or try to entice me to submit to conduct that is offensive to the Lord."

You, a daughter of Zion, can be a shining light as you set the right example. Refrain from early dating or going steady. Avoid at all cost the familiarity trap. Instead of spending time in a lovers' lane, why not develop your minds and your personalities? You both have talents to develop and to share.

Read good books. Listen to good music. Study and discuss the blessings contained in the Word of Wisdom.

Read the scriptures—in them *is* the greatest story ever told.

Young couples on dates know in advance what "too much time together" or "too late at night" can lead to. Avoid such dangers. There is a lurking power of emotion that can override intellect. Moral strength is a great virtue developed through desire and self-discipline.

Nearly 200 years ago the British statesman Edmund Burke wrote: "Tell me what are the prevailing sentiments that occupy the minds of your young men, and I will tell you what is to be the character of the next generation." (In Emerson Roy West, *Vital Quotations*, Bookcraft, 1948, p. 427.)

Somehow, my dear young friends, we will stem the tide of untruth and immorality that is sweeping the earth. It will be accomplished by you, the youth of the Church, through your faith and strength. Don't be discouraged at seemingly overwhelming odds in your desire to live and to help others live God's commandments. At times it may seem like David trying to fight Goliath. But remember, David did win.

Field is ready to harvest

As we reflect on life's real goal, what should our desire be? The Lord, in a rather personal revelation given through the Prophet Joseph Smith in 1829 to John Whitmer, said, "The thing which will be of the most worth unto you will be to declare repentance unto this people, that you may bring souls unto me." (D&C 15:6.)

President Kimball has asked not only for more missionaries but that they arrive in the field better prepared and with a desire to go and serve. The Lord said, "If ye have desires to serve God ye are called to the work." Missionaries are expected to serve "with all [their] heart[s], might, mind[s] and strength." (D&C 4:3, 2.) Wouldn't it be a great source of satisfaction to you young women to know that you have helped a

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young man visualize the majesty of his call and have encouraged him to become an outstanding modern missionary. Many of our young men are. We need them all to be that kind of missionary. The Lord has said, "The field is . . . already to harvest; . . . he that thrusteth in his sickle with his might, . . . bringeth salvation to his soul." (D&C 4:4.) President Vaughn Featherstone of the Texas San Antonio Mission remarked: "Let's not use a sickle. Let's use a combine."

President Kimball has said, "If there were no converts the Church would shrivel and die." ("It Becometh Every Man," *ENSIGN*, Oct. 1977, p. 3.) You young women have a vital role in converting the world to the gospel of Jesus Christ. You can encourage, influence, and even shield a young man at a critical time in his life. The Lord holds to this promise: "Eye hath not seen, nor ear heard . . . the things which God hath prepared for them that love him." (1 Cor. 2:9.) You demonstrate your love for the Lord when you help a young man remain worthy and prepared to serve the Lord.

In Maxwell Anderson's play about the youthful Joan of Arc, she says, "Every woman gives her life for what she believes. Sometimes people believe in little or nothing, nevertheless, they give up their lives to that little or nothing. One life is all we have, and we live it as we believe in living it, and then it's gone. But to surrender what you are, and live without belief—that's more terrible than dying—more terrible than dying young." (Maxwell Anderson, "Joan of Lorraine," New York: Dramatists' Play Service, 1945, act 2, scene 4.)

Fulfill duty

Let there radiate from you young women a spirit and influence that will have the power to cause "a mighty change" (Al. 5:14) when needed in the hearts of our young men. May there come forth through your efforts generations of young men in the Church who have spiritually been born of God, who reflect his Spirit in their countenances. You possess a divine key given by the Creator to lock or unlock, destroy or bless, that can make young men become as great as they ought to be.

God's work cannot fail. His work and purpose will succeed. In the end righteousness must and will prevail. I challenge you, the young women of the Church, to fulfill your duty to assist in presenting to President Kimball and the Lord young men who are worthy to testify of Christ and the restoration of His gospel. To this truth I testify in the holy name of Jesus Christ. Amen.

Following Elder David B. Haight's address, the Choir sang, "Achieved Is the Glorious Work," without announcement.

President Spencer W. Kimball

We have just listened to Elder David B. Haight of the Council of the Twelve Apostles, followed by the Tabernacle Choir singing, "Achieved Is the Glorious Work."

We shall now be pleased to hear from Elder Boyd K. Packer of the Quorum of the Twelve Apostles, who will be our concluding speaker.

Elder Boyd K. Packer

My message is an appeal to those who are worried or restless or anxious, a plea to those who are not at peace. If your life is touched with disappointment, grief, or bitterness; if you struggle constantly with worry, frustration, with shame or anxiety. I speak to you.

Balm of Gilead

The Bible records that in ancient times there came from Gilead, beyond the Jordan, a substance used to heal and soothe. It came, perhaps, from a tree or shrub, and was a major commodity of trade in the ancient world. It was known as the Balm of Gilead. That name became symbolic for the power to soothe and heal.

The lyrics of a song record:

*There is a Balm in Gilead,
To make the wounded whole,
There is a Balm in Gilead,
To heal the sin sick soul.*

("There Is a Balm in Gilead," *Recreational Songs*, The Church of Jesus Christ of Latter-day Saints, 1949, p. 130.)

Body and spirit

I recently asked a doctor of family medicine how much of his time was devoted purely to correcting physical disorders. He has a large practice, and after thoughtfully considering, he answered, "Not more than 20 percent. The rest of the time I seem to be working on problems that very much affect the physical well-being of my patients but do not originate in the body.

"These physical disorders," the doctor concluded, "are merely symptoms of some other kind of trouble."

In recent generations one after another of the major diseases has yielded to control or cure. Some very major ones still remain, but we now

seem able to do something about most of them.

There is another part of us, not so tangible, but quite as real as our physical body. This intangible part of us is described as mind, emotion, intellect, temperament, and many other things. Very seldom is it described as spiritual.

But there is a *spirit* in man; to ignore it is to ignore reality. There are spiritual disorders, too, and spiritual diseases that can cause intense suffering.

The body and the spirit of man are bound together. Often, very often, when there are disorders, it is very difficult to tell which is which.

Spiritual health

There are basic rules of physical health that have to do with rest, nourishment, exercise, and with abstaining from those things which damage the body. Those who violate the rules one day pay for their foolishness.

There are also rules of spiritual health, simple rules that cannot be ignored, for if they are we will reap sorrow by and by.

All of us experience some temporary physical sickness. All of us now and again may be spiritually ill as well. Too many of us, however, are chronically spiritually sick.

We don't need to stay that way. We can learn to avoid spiritual infections and maintain good spiritual health. Even though we have a serious physical ailment, we can be spiritually healthy.

If you suffer from worry, from grief or shame, from jealousy, disappointment, or envy, I have something to tell you.

Keep clean thoughts

Somewhere near your home there is a vacant corner lot. Although adjoining yards may be well tended, a vacant

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corner lot somehow is always full of weeds.

There is a footpath across it, a bicycle trail, and ordinarily it is a collecting place for junk. First someone threw a few lawn clippings there. They would not hurt anything. Someone added a few sticks and limbs from a nearby yard. Then came a few papers and a plastic bag, and finally some tin cans and old bottles were included.

And there it was—a junkyard.

The neighbors did not intend it to be that. But little contributions from here and there made it so.

This corner lot is like, so very much like, the minds of many of us. We leave our minds vacant and empty and open to trespass by anyone. Whatever is dumped there we keep.

We would not consciously permit anyone to dump junk into our minds, not old cans and bottles. But after lawn clippings and papers, the other things just don't seem all that much worse.

Our minds can become veritable junk heaps with dirty, cast-off ideas that accumulate there little by little.

Years ago I put up some signs in my mind. They are very clearly printed and simply read: "No trespassing." "No dumping allowed." On occasions it has been necessary to show them very plainly to others.

I do not want anything coming into my mind that does not have some useful purpose or some value that makes it worth keeping. I have enough trouble keeping the weeds down that sprout there on their own without permitting someone else to clutter my mind with things that do not edify.

I've hauled a few of these away in my lifetime. Occasionally I've tossed these thoughts back over the fence where they came from, when it could be done in a friendly manner.

I've had to evict some thoughts a hundred times before they would stay out. I have never been successful until I have put something edifying in their place.

I do not want my mind to be a dumping place for shabby ideas or thoughts, for disappointments, bitterness, envy, shame, hatred, worry, grief, or jealousy.

If you are fretting over such things, it's time to clean the yard. Get rid of all that junk! Get rid of it!

Put up a "no trespassing" sign, a "no dumping" sign, and take control of yourself. Don't keep anything that will not edify you.

The first thing a doctor does with a wound is to clean it out. He gets rid of all foreign matter and drains off infection—however much it hurts.

Once you do that spiritually, you will have a different perspective. You will have much less to worry about. It is easy to get all mixed up about worry.

Somewhere there is a message in the protest of a man who said: "You can't tell me worry doesn't help. The things I worry about never happen."

"John, leave it alone."

Many years ago I was taught a lesson by a man I admired very much. He was as saintly a man as I have ever known. He was steady and serene, with a deep spiritual strength that many drew upon.

He knew just how to minister to others who were suffering. On a number of occasions I was present when he gave blessings to those who were sick or otherwise afflicted.

His life had been a life of service, both in the Church and in the community.

He had presided over one of the missions of the Church and looked forward to the annual missionary reunion. When he was older he was not able to drive at night, and I offered to take him to the reunions.

This modest gesture was repaid a thousandfold.

On one occasion when we were alone and the spirit was right, he gave me a lesson for my life from an

experience in his. Although I thought I had known him, he told me things I would not have supposed.

He grew up in a little community. Somehow in his youth he had a desire to make something of himself and struggled successfully to get an education.

He married a lovely young woman, and presently everything in his life was just right. He was well employed, with a bright future. They were deeply in love, and she was expecting their first child.

The night the baby was to be born there were complications. The only doctor was somewhere in the countryside tending to the sick. They were not able to find him. After many hours of labor the condition of the mother-to-be became desperate.

Finally the doctor arrived. He sensed the emergency, acted quickly, and soon had things in order. The baby was born and the crisis, it appeared, was over.

Some days later the young mother died from the very infection that the doctor had been treating at the other home that night.

My friend's world was shattered. Everything was not right now; everything was all wrong. He had lost his wife, his sweetheart. He had no way to take care of a tiny baby and at once tend to his work.

As the weeks wore on his grief festered. "That doctor should not be allowed to practice," he would say. "He brought that infection to my wife; if he had been careful she would be alive today." He thought of little else, and in his bitterness he became threatening.

Then one night a knock came at his door. A little youngster said, simply, "Daddy wants you to come over. He wants to talk to you."

"Daddy" was the stake president. A grieving, heartbroken young man went to see his spiritual leader. This spiritual shepherd had been watching his flock and had something to say to him.

The counsel from this wise servant was simply: "John, leave it alone. Nothing you do about it will bring her back. Anything you do will make it worse. John, leave it alone."

My friend told me then that this had been his trial, his Gethsemane.

How could he leave it alone? Right was right! A terrible wrong had been committed, and somebody must pay for it.

He struggled in agony to get hold of himself. It did not happen at once. Finally he determined that whatever else the issues were, he should be obedient.

Obedience is a powerful spiritual medicine. It comes close to being a cure-all.

He determined to follow the counsel of that wise spiritual leader. He would leave it alone.

Then he told me, "I was an old man before I finally understood. It was not until I was an old man that I could finally see a poor country doctor—overworked, underpaid, run ragged from patient to patient, with little proper medicine, no hospital, few instruments. He struggled to save lives, and succeeded for the most part.

"He had come in a moment of crisis when two lives hung in the balance and had acted without delay.

"I was an old man," he repeated, "before finally I understood. I would have ruined my life," he said, "and the lives of others."

Many times he had thanked the Lord on his knees for a wise spiritual leader who counseled simply, "John, leave it alone."

And that is my counsel to you. If you have festering sores, a grudge, some bitterness, disappointment, or jealousy, get hold of yourself. You may not be able to control things out there with others, but you can control things here, inside of you.

I say, therefore: John, leave it alone. Mary, leave it alone.

Prayer

You may need a transfusion of spiritual strength to be able to do this. Then just ask for it. We call that prayer. Prayer is powerful, spiritual medicine. The instructions for its use are found in the scriptures.

One of our sacred hymns carries this message:

*Ere you left your room this morning,
Did you think to pray? . . .
When your soul was full of sorrow,
Balm of Gilead did you borrow
At the gates of day?
O how praying rests the weary!
Prayer will change the night to day;
So when life gets dark and dreary,
Don't forget to pray.*

(Hymns, no. 31.)

Forgive others

All of us carry excess baggage around from time to time, but the wisest ones among us don't carry it for very long. They get rid of it.

Some of it you have to get rid of without really solving the problem. Some things that ought to be put in order are not put in order because you can't control them.

Often, however, the things we carry are petty, even stupid. If you are still upset after all these years because Aunt Clara didn't come to your wedding reception, why don't you grow up? Forget it.

If you brood constantly over some past mistake, settle it—look ahead.

If the bishop didn't call you right—or release you right—forget it.

If you resent someone for something he has done—or failed to do—forget it.

We call that forgiveness. It is powerful, spiritual medicine. The instructions for its use are found in the scriptures.

I repeat: John, leave it alone. Mary, leave it alone. Purge and cleanse

and soothe your soul and your heart and your mind.

Peace

It will then be as though a cloudy, dirty film has been erased from the world around you; and though the problem may remain, the sun will come out. The beam will have been lifted from your eyes. There will come a peace that surpasseth understanding.

A great significant message of the gospel of Jesus Christ is exemplified by the title given to Him: the Prince of Peace. If we follow Him, we can have that individually and collectively.

He has said: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27.)

If you, my brother or sister, are troubled, there is at hand, not just in Gilead, a soothing, healing balm.

Consider this:

"If ye shall ask any thing in my name, I will do it.

"If ye love me, keep my commandments.

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever;

"Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

"I will not leave you comfortless: I will come to you." (John 14:14-18.)

I bear witness of Him who is the Great Comforter and as one authorized to bear that witness testify that He lives. In the name of Jesus Christ, amen.

Without announcement, the Choir sang the number, "Truth Eternal," following Elder Boyd K. Packer's address.

President Spencer W. Kimball

Elder Boyd K. Packer of the Council of the Twelve Apostles has just spoken to us, followed by the Tabernacle Choir singing, "Truth Eternal."

We appreciate the courtesies shown by the owners and operators of the many radio and television stations who offered their facilities as a public service to make the proceedings of this conference available to a large audience throughout many areas of the world.

These services are being carried over radio stations in Australia, the Philippines, and countries of Latin America by satellite transmission.

The proceedings of this conference have been carried over direct oceanic cable to hundreds of members and friends assembled in chapels

throughout Great Britain, Germany, France, Switzerland, Holland, Belgium, and Austria.

We shall conclude this Fourth Session of the conference with the Tabernacle Choir singing, "All People That On Earth Do Dwell," after which the benediction will be pronounced by Elder O. Leslie Stone of the First Quorum of the Seventy.

This conference will then be adjourned until two o'clock this afternoon.

The Tabernacle Choir sang, "All People That on Earth Do Dwell."

Elder O. Leslie Stone of the First Quorum of the Seventy offered the benediction.

The Conference was adjourned until two o'clock P.M.

SECOND DAY AFTERNOON MEETING

FIFTH SESSION

The fifth and concluding session of the General Conference began at 2:00 P.M. on Sunday, October 2, 1977.

President Spencer W. Kimball presided at this session and President Marion G. Romney, Second Counselor in the First Presidency, conducted the meeting.

The Tabernacle Choir furnished the music for this session with Jerold Otley conducting and Robert Cundick at the organ.

President Romney made the following remarks at the outset of the meeting:

President Marion G. Romney

President Spencer W. Kimball, who presides at this and all other sessions of the conference, has asked me to conduct this session.

We extend a sincere welcome to all assembled this afternoon in the Tabernacle on Temple Square in Salt Lake City, Utah in the Fifth and concluding session of the 147th Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints. We also welcome those seated in the Assembly Hall and Salt Palace. Elders Eldred G. Smith and Royden G. Derrick preside at the Assembly Hall, and

Sunday, October 2

Second Day

Elders John H. Vandenberg and M. Russell Ballard, Jr., preside at the Salt Palace.

Sessions of this conference are being carried over hundreds of radio and television stations to a large audience in the United States and many other parts of the world.

We send our greetings and blessings to members of the Church and many friends everywhere participating in these proceedings by radio and television.

This morning's session was broadcast by oceanic cable to Europe and heard by members of the Church assembled in many chapels in England, France, Germany, Austria, Holland, Switzerland, and Belgium.

The Tabernacle Choir with Jerold Ottley conducting and Robert Cundick at the organ, will begin this service by singing, "The Heavens Resound."

The invocation will be offered by Elder Robert D. Hales of the First Quorum of the Seventy.

The Tabernacle Choir sang, "The Heavens Resound."

The invocation was offered by Elder Robert D. Hales of the First Quorum of the Seventy.

President Romney

The Tabernacle Choir will now sing, "Our God Is a God of Love."

Following the singing, we shall hear from Elder L. Tom Perry of the Council of the Twelve.

The number, "Our God Is a God of Love" was rendered by the Choir.

President Romney

Elder L. Tom Perry of the Council of the Twelve will now address us. He will be followed by Elder William R. Bradford of the First Quorum of the Seventy.

Elder L. Tom Perry

The Book of Mormon tells a remarkable story about a father who loved his son so much he gave him his own name. The father was chief high priest in the land, and spent much of his days administering to the spiritual needs of the people. How disappointed he must have been when his son chose to turn from his teachings.

As any righteous father, he pleaded with the Lord for a change to occur in the life of his son. In answer to his

prayers, an angel stood before this young man and said, "Behold, the Lord hath heard the prayers of his people, and also the prayers of his servant, Alma, who is thy father; for he has prayed with much faith concerning thee that thou mightest be brought to a knowledge of the truth." (Mosiah 27:14.)

The scriptures record how the prayers of a righteous father had been answered. History attests to the power of righteous leadership in the home.

Husbands and fathers

I want to direct my remarks today to just a portion of this vast congregation. I want to speak to you who bear the great and noble titles of husband and father. I find myself greatly concerned with what I see around me. Man, woman, young adult, youth, and child—all groping to find their identity in a troubled world.

I stand before you today to accuse many of the husbands and fathers who are within the sound of my voice and throughout the world of failing in your two major God-given responsibilities. The reason for most of the problems we find in the world today must be laid at your door. Divorce, infidelity, dishonesty, the use of drugs, deterioration of family life, loss of identity, instability and unhappiness have resulted from the lack of your leadership in the home.

Husbands and fathers, could we again remind you of your role and your responsibility?

Husbands to love wives

First, as a husband: The first instruction given to man and woman immediately following the creation was, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." (Gen. 2:24.)

So God in His divine plan ordained that marriage was to bring about his basic organizational unit, the family. The role of husband and wife was clearly defined from the very beginning. In the Lord's plan, these roles are unchanged and eternal.

A prophet has said of womanhood, "A beautiful, modest, gracious woman is creation's masterpiece." (David O. McKay, *Gospel Ideals*, Improvement Era Publication, 1953, p. 449.)

To safeguard this masterpiece, the Lord gave to man the duty and responsibility to be the provider and

protector. Husbands, if the Lord's plan is to work, you must learn how to perform in the leadership role He has designed for you. Could I remind you of some of these requirements?

First, let me tell you an experience related by Emma Rae McKay, wife of President David O. McKay:

"Last summer on reaching Los Angeles, we decided to have our car washed by one of those 'Quickies' on Wilshire Boulevard.

"As I was watching the last part of the operation from a bench, to my surprise a tiny voice at my elbow said, 'I guess that man over there loves you.'

"I turned and saw a beautiful little curly-haired child with great brown eyes who looked to be about seven years of age.

"What did you say?" I asked.

"I said, 'I guess that man over there loves you.'

"Oh, yes, he loves me; he is my husband. But why do you ask?"

"A tender smile lighted up his face and his voice softened as he said, 'Cuz, the way he smiled at you. Do you know I'd give anything in this world if my pop would smile at my mom that way.'

"Oh, I'm sorry if he doesn't."

"I guess you're not going to get a divorce," he [questioned me].

"No, of course not; we've been married over fifty years. Why do you ask that?"

"Cuz everybody gets a divorce around here. My pop is getting a divorce from my mom, and I love my pop and I love my mom. . . ."

"His voice broke and tears welled up in his eyes, but he was too much of a little man to let them fall.

"Oh, I'm sorry to hear that!"

"And then he came very close and whispered confidentially into my ear, 'You'd better hurry out of this place or you'll be getting a divorce too!'" (The Savior the Priesthood and You, *Melchizedek Priesthood Manual*, 1973-74, p. 207.)

Husbands, are your actions at all times a reflection of your love for wife?

If that had been you at the carwash, would that little boy have noticed the same tender love in so much abundance?

Provide peace and security

Second is your responsibility to provide peace and security in your home. It is your duty to provide adequately for your family. You must prepare yourself for this responsibility and have the ambition to see that it is accomplished. Your wife should live her life with the comforting assurance that so long as you are healthy and well you will take care of her first above all others. She should not be forced into the labor market unless you become incapacitated. She must be allowed to fulfill her role as the Lord intended it for her.

Show appreciation and consideration

Third, it is a twenty-four-hour-a-day job to show appreciation and consideration for her. The Lord has warned you in the scriptures by saying:

"We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion. . . .

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned." (D&C 121:39, 41.)

She is not your chattel. She does not have to follow you in unrighteousness. She is your wife, your companion, your best friend, your full partner. The Lord has blessed her with great potential, talent, and ability. She, too, must be given the opportunity for self-expression and development. Her happiness should be your greatest concern. Learn how to magnify both your roles

in order that the husband and wife can be found having fulfilling and happy lives together.

Brethren, your first and most responsible role in life and in the eternities is to be a righteous husband.

Father's responsibilities

Second only to the title of husband is that of father. Next to eternal life, the greatest of all gifts that our Father in heaven can bestow on a man is the opportunity of being blessed with sons and daughters. Every healthy and normal son of God should have the joy of bestowing the following gifts on his children:

First, an honored and respected name. I will be eternally grateful to a father who thought enough of me to give me his name. It was a name of honor and respect in the community in which I grew up. It carried before it the title of bishop from the time I was six months old until just a few months before I left to go on my mission. How proud I was of his service. I was pleased that he had the patience to involve me in his responsibilities. Working on a welfare farm, cleaning the chapel, balancing ward financial records, carrying a sack of flour to a widow, etc., were a part of my early life. I was with him so much I received the nickname of "Bishop." I attempted to wear it with pride and honor. It had the effect of making me reach a little higher. I wanted to try to be on the same plane as my father. Should not every child have the same opportunity?

Fathers, is it not your obligation to give your children an honored and respected name?

Provide security

Second, every child needs a sense of security. I often think of the security of our old family home. It was a fortress against the adversary. Each morning and evening it was blessed by the priest-

hood as we would kneel in family prayer. That power was also manifest as my father blessed his family in time of need.

Fathers, is it not your obligation to give your children a home blessed with the power of the priesthood?

Opportunity for development

Third, an opportunity for development. My children taught me a great lesson one day. We had moved from California to New York where I had accepted an employment opportunity and we were in the process of finding a new home. We started close to the city, but each day that passed we would move further out to find a home more suited to our needs. In Connecticut we found just the one. It was a beautiful home nestled in New England's radiant forests. We were all pleased with the selection. The final test before making an offer for purchase was to ride the train into New York to check out the commuting time. I made the trip and returned very discouraged. The trip required an hour and a half each way. I returned to the motel where my family was waiting for me and gave them the choice of having a father or this new home. Much to my surprise, they said, "We will take the home. You are not around much anyway."

The shock of that statement was overwhelming to me. If that statement was true, I needed to repent fast. My children deserved a father. Is it not our obligation as fathers to spend as much time as possible with our children, to teach them honesty, industry, and morality?

Joyful childhood

Fourth, give your children the opportunity of having a joyful, happy childhood. The priesthood manual a few years ago quoted a story written in 1955 by Bryant S. Hinckley. It is as follows:

"Three-hundred twenty-six school children of a district near Indianapolis were asked to write anonymously just what each thought of his father.

"The teacher hoped that the reading of the essays might attract the fathers to attend at least one meeting of the Parent-Teacher's Association.

"It did.

"They came in \$400 cars and \$4,000 cars. Bank president, laborer, professional man, clerk, salesman, meter reader, farmer, utility magnate, merchant, baker, tailor, manufacturer, and contractor, every man with a definite estimate of himself in terms of money, skill, and righteousness. . . .

"The president picked at random from another stack of papers. "I like my daddy," she read from each. The reasons were many: He built my doll house, took me coasting, taught me to shoot, helps me with my schoolwork, takes me to the park, gave me a pig to fatten and sell. Scores of essays could be reduced to: "I like my daddy. He plays with me."

"Not one child mentioned his family house, car, neighborhood, food or clothing.

"The fathers went into the meeting from many walks of life. They came out in two classes: companions to their children or strangers to their children.

"No man is too rich or too poor to play with his children." (The Savior the Priesthood and You, *Melchizedek Priesthood Manual*, 1973-74, p. 226.)

Head of eternal organization

I am aware how concerned we each are with the leadership we find in the world today. To change the head of a nation, state, or community towards righteous leadership may require our earnest efforts for years. But there is something we can change today to make the world a better place in which to live. Husbands and fathers, the power is within you as bearers of the priesthood. Enjoy the inspiration of

God, our Eternal Father, to lead, guide, and direct your families in righteousness. You stand at the head of the only organization I know of that can be eternal. Should not that charge and responsibility receive top priority in your life?

God bless you to understand your duties and responsibilities to be righteous husbands and fathers, I humbly pray in the name of Jesus Christ. Amen.

President Marion G. Romney

Elder L. Tom Perry of the Council of the Twelve has just spoken to us.

We shall now hear from Elder William R. Bradford of the First Quorum of the Seventy, who is the Supervisor of the Mexico-Central America Area.

He will be followed by Elder Charles A. Didier of the First Quorum of the Seventy.

Elder William R. Bradford

On this occasion I speak with a profound desire that what I say will in some way help us to gain peace in this world and eternal life in the world to come.

All men are brothers in the spirit. The Tower of Babel had no effect on the language of the Spirit. Therefore, if I speak by the Spirit and you listen by the Spirit, the weakness of my spoken world will be transcended, and we will understand together.

Law of gravity

I'm not a scientist, but this I have learned since those first totterings and falls as a babe that the law of gravity exists. I have never seen gravity, only its effects. Even so, it is obvious to me that it is in all things, that it is above all things, below all things, round about all things, and that all physical things are held in their positions and controlled in their spheres by this law.

The law of gravity has its limits and conditions. All of the inventions and movements of man take into account these conditions. If a man falls from a high place, he must descend; it matters not his motives. He may have jumped

or it might have been an accident; it matters not. For the law of gravity cannot be frustrated, and so he must fall and suffer the destructive consequences.

Men who jump from airplanes have discovered a saving device. It is called the parachute. With proper study and application of this device, man, falling through space, can be saved.

If a man jumps from an airplane without a parachute, he must fall to his destruction. It matters not that he *knows* the saving power of the parachute. If he does not have one on and open it as he falls, he will not be saved, for the law of gravity cannot be defied. By this we can clearly see that not only is the knowledge of a saving law necessary for salvation but also the application of it in our lives.

Consider what would happen if the law of gravity were suspended from over the face of the earth for twenty seconds. An awesome thought isn't it, considering that it would cause the total disorganization of all things that exist hereon?

No, I am not a scientist, but I know, like you, that gravity is in all things, above all things, and that it surrounds all things. I have never seen it, but I have seen and felt its effects.

Law of the Gospel

There is another law of which I will speak. It is a greater and more encompassing law than gravity. In fact, the law of gravity is only one among a totality of laws encompassed within it. It is the law of the gospel of Jesus Christ. I have never seen this law, but, like gravity, I have seen its effects and felt its powerful influence in my life.

This is the law of the Son of God, even Jesus Christ, "The light and the Redeemer of the World; the Spirit of truth, who came into the world, because the world was made by him, and in him was the life of men and the light of men.

"The worlds were made by him; *men were made by him*; all things were made by him, and through him, and of him." (D&C 93:9-10; italics added.)

He would have us know that "that which is governed by law is also preserved by law and perfected and sanctified by the same." (D&C 88:34.)

But he adds this stern caution, that "that which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, nor judgment. Therefore, they must remain filthy still." (D&C 88:35.)

"He comprehendeth all things, and all things are before him, and all things are round about him; and he is above all things, and in all things, and is through all things, and is round about all things; and all things are by him, and of him, even God, forever and ever." (D&C 88:41.)

Suppose the law of the gospel of Jesus Christ was suspended from over the face of the earth for twenty seconds. An awesome thought isn't it, considering that all other laws—even the law of gravity—are encompassed within this all-inclusive law and that it would cause the instantaneous disorganization of all that exists hereon.

But the law of the gospel of Jesus

Christ will not be suspended from over the face of the earth, because "the works, and the designs, and the purposes of God cannot be frustrated, neither can they come to naught." (D&C 3:1.) And so that which is governed by law will continue to be preserved by law, and that which will not obey the conditions of law will not be justified in salvation.

Jesus Christ "hath given a law unto all things, by which they move in their times and their seasons." (D&C 88:42.) And, "Unto every kingdom is given a law; and unto every law there are certain bounds also and conditions." (D&C 88:38.)

"All beings who abide not in those conditions are not justified." (D&C 88:39.)

All must repent, be baptized

The law of the gospel of Jesus Christ has decreed that every man must

The law of the gospel of Jesus Christ has decreed that every man must repent and be baptized by immersion, after the pattern of the Lawgiver, or he cannot be saved.

Is a man, therefore, justified if he holds himself outside the conditions of this law?

Parents teach children obedience

Parents are required by the law of the gospel to teach their children to understand the doctrine of repentance; to have faith in Christ, the Son of the living God; and pray and walk uprightly before the Lord; and to go into the waters of baptism at the age of accountability.

Wherein, then, is the justification for the parents who abandon this sacred law and, as though it were the accepted thing to do, abdicate their would-be thrones, whereon, had they been faithful and obedient, they might have reigned as gods, with their own children as the princes and princesses of their kingdom?

Heed elders' message

As a binding clause to the law, the Lord has commanded, "Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations, first upon the Gentiles, and then upon the Jews." (D&C 133:8.)

Will it, therefore, be justified for any who are these designated elders to put self before the law and shirk the clarion call from the prophet, who is the mouthpiece of God, who would send them out empowered to teach a falling world the saving laws of the gospel of Jesus Christ? And what of those called to prepare them for their hour of departure if they are not faithful in their charge?

Saddest of all, perhaps, are those who will not study the law of the gospel contained in the holy scriptures. They are like the optimist who, having fallen from a high building, said as he passed each window, "So far everything's all right" or like the man sliding down the roof saying "Help, Lord, I'm falling! Help, Lord, I'm falling! never mind, Lord, I'm caught, caught on a nail."

We could talk about the law of sacrifice and service to one another, moral cleanliness, tithes and offerings, honesty. Indeed, we could review all the many laws that together comprise the law of the gospel. But perhaps enough has been pointed out to draw focus on their exactness, the protection and salvation they provide us if we obey, and the serious consequences for noncompliance.

Effect of laws

Now, my beloved brothers and sisters, does the law of gravity exist? Does it have effect in your life? If you jump from a high place, will your body not fall? Can you defy gravity? Can you step outside of its control?

Does the law of the gospel of Jesus

Christ exist? Does it have effect in your life? If you disobey its limits and conditions, will your spirit not fall? Can you defy the law of the gospel of Jesus Christ? Can you step outside its control?

*Oh that man could really see
The glories of eternity,
And marvel at the things he saw
Encompassed by eternal law.*

*That he could somehow comprehend
God's work from its beginning to its end.
That he is in and over all
And those who heed him not must fall.*

*For his designs and law profound
Is truth and one eternal round,
And although men may set at naught
The holy laws which he has taught,*

*And step outside their sacred bounds
To follow after Satan's sounds;
They must retrace the path they trod
Or n'er again return to God.*

"Come unto Christ"

The great overriding theme contained in the Book of Mormon, which holds the law of the gospel, is summarized by the ancient prophet Moroni, who delivered it to us in this dispensation. It is: "come unto Christ, and lay hold upon every good gift, and touch not the evil gift, nor the unclean thing. . . .

"That thou mayest no more be confounded, that the covenants of the Eternal Father which he hath made unto thee . . . may be fulfilled.

"Yea, come unto Christ, and be perfected in him, and deny yourselves of all ungodliness; and if ye shall deny yourselves of all ungodliness and love God with all your might, mind and strength, then is his grace sufficient for you, that by his grace ye may be perfect in Christ; and if by the grace of God ye are perfect in Christ, ye can in nowise deny the power of God.

"And again, if ye by the grace of

God are perfect in Christ, and deny not his power, then are ye sanctified in Christ by the grace of God, through the shedding of the blood of Christ, which is in the covenant of the Father unto the remission of your sins, that ye become holy, without spot." (Moro. 10:30-33.)

May God bless you in your thoughts and actions, that they may ever be in tune with this holy law, I pray in the name of him who sitteth upon the throne and governeth and executeth all things, even Jesus Christ. Amen.

Elder Charles A. Didier

My dear brothers and sisters, I would like to dedicate the following words to a certain category of men and women in the Church. We do not talk too much about them, maybe because they don't say too much, maybe because there is a bridge too far. You can and will meet some of them today, tomorrow, and every day of your life. They live among us. Just now we have about 50,000 parents, 100,000 grandparents, and many thousands of brothers, sisters, cousins, and friends who will be concerned with them soon. In fact, we are all concerned with this group. We call them returned missionaries.

Letter to a returned missionary

I have a letter here with me that I was going to mail to one of them. May I share it with you as a tribute to missionary work but especially as a reminder of our responsibilities towards our returned missionaries. Before I read it, you should know that the personages of this letter, as well as their characters, are not imaginary, and that after all their resemblance with anyone real, living or dead—with many other returned missionaries—could well be a coincidence.

Dear Elder Brown,

President Marion G. Romney

Elder William R. Bradford, a member of the First Quorum of the Seventy, and Supervisor of the Mexico-Central America Area, has just addressed us.

We shall now be pleased to hear from Elder Charles A. Didier of the First Quorum of the Seventy. He is the Supervisor of the Europe West Area.

You will certainly not mind if I still call you elder, will you? This is the name under which I started to know you, and it will be associated that way in my mind forever. Do you remember? It was that hot summer afternoon. You and your companion were pushing your bicycles towards the hill where we lived. We admired how you could put up with the heat with your white shirts and your ties. For two or three days we had noticed how you literally flew down the hill, and when you rang the bell of our home, all of us, the four children, rushed to the door to know who those young foreigners were and what they were doing in the neighborhood. You came in, and when we offered you some ice-cold tea, you refused politely by saying that you were not thirsty. What a pious excuse for missionaries, as I learned later who you were and the purpose of your visit. It took us some time to realize what you were talking about. First the strong American accent and then what you showed us to start with: pictures of Indians, pictures of ruins in South America, and even some handmade copper plates bound with three rings. We felt quite like Christopher Columbus when he discovered the New World, a strange but exciting discovery.

We rapidly became good friends as your visits became more frequent. You were preaching the message of the restoration of the gospel, and we were learning English in school. We both had our personal motivations to see each other! It was not difficult to also teach us some English and especially how to say "I love you." You were a living example with your companion. We loved you.

Changes after returning home

One day we learned that you were leaving the city. This you called a transfer. It was the right word; we had to transfer our love to a new companion. Soon we followed his teachings and example, but you were the first, and you remained so in our minds. We also learned that your mission was for two years, and of course, you promised when you left that you would send us news. Indeed, we received one short letter two months later. There was also a picture with it. All was well, but it took us a little time to recognize you. Oh, not because of the horse that you were riding instead of your bicycle in the mission fields, not because of the clothes, but rather because of the sideburns and the length of your hair. We smiled about this as we thought that perhaps you were trying to re-create the legend of Buffalo Bill. We did not know that leaving the mission field also meant that you abandoned some of the characteristics that made you so special to us and were some of the reasons why we invited you into our home. You were so different from the world. Why was it so difficult to remain different?

We were anxious to receive the next letter. We grew in the Church, were baptized one after the other, and learned very soon of the importance of temple marriage. Some wedding cards arrived in the meantime from some of your companions. We rejoiced every time just looking at their pictures, and we could feel their happiness. Yours

never came. We did not dare ask you why.

Visit to Salt Lake City

Some time passed; I had my first opportunity to come to Salt Lake. I was finally going to see all the things you had been talking about, or should I say, *bragging* about. That's another word of vocabulary that I learned from you. Would you believe me if I told you that I was not surprised when I saw the city? You revealed so much and with such an enthusiasm about the valley, the Tabernacle, the temple, and the members that I already had a vision in my mind of what to expect. I had envisaged even Brigham Young entering the valley and saying, "This is the place." Now the vision became reality in the same way that you explained the first vision of Joseph Smith and what it meant for the world and for myself.

Of course, we wanted to visit with you. We still had a vision of you, Elder, smiling and testifying with tears in your eyes: "I know what I say is true because I asked my Heavenly Father and I received a personal answer. There are no doubts any more. I have peace in my mind. I know that Jesus is the Christ, that Joseph Smith is a Prophet, and that this Church, The Church of Jesus Christ of Latter-day Saints, is the only true and living church upon the face of the whole earth."

I could not resist or deny your testimony because of the Book of Mormon. You spoke to my heart by the power of the Holy Ghost. I did not tell you how I felt that day. These are things we sometimes do not like to talk about because of the sacredness of our feelings, but it was the beginning of a new life for me, with new objectives, and a sure knowledge of the Church and of the truth.

Yes, that day we arrived in Salt Lake we wanted to tell you, the same way you told us, that we also knew. We wanted to say: "Thank you, Elder.

Thank you for what has happened in our lives because of your testimony. You prepared the way of the Lord. You made his paths straight. Now, listen, the gospel rolls forth into the cities of your old mission. Zions are established in Europe. Well done, thou good and faithful servant. Let us share this joy together."

Inactivity

We first met one of your former companions; we asked after you. There was a kind of hesitation in his voice, and he seemed embarrassed but finally he admitted that you were working in a gas station and that you would probably not be coming to general conference or even listening to it. You were not, as we say in the Church, "very active," meaning that you were no longer living the principles that you preached to us some years ago. We decided immediately to see you. We drove in front of the gas station and stopped.

We were looking for you, and as you saw us and realized who we were, there was a kind of hesitation. I could detect panic on your face, and I smiled as you were trying desperately to hide a cigarette that started to burn your fingers. We shook hands, asked about your wife, your children, your life, your future. Something was missing. You knew it and we knew it. We left. A last look through the window, a last wave of the hand.

Plea for reactivation

Today I am in Salt Lake again, and I am writing this letter with the hope of reaching you. I do not know where you are. I drove in front of the gas station, but you were not there anymore. Where are you, my brother?

I hope that you will not mind if I have recalled some of the souvenirs of what you always referred to as the best time of your life. Why can't it be the same way today? Why should the "best

time" always refer to yesterday instead of tomorrow? The gospel of Jesus Christ is not a gospel made of souvenirs. It is a gospel presented to us so that we may live it today in order to know where we will be tomorrow. Alma bore his testimony of it in these words:

"For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors.

"And now, as I said unto you before, as ye have had so many witnesses, therefore, I beseech of you that ye do not procrastinate the day of your repentance until the end; for after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness wherein there can be no labor performed." (Al. 34:32-33.)

Dear Elder, you said one day in a conference that mothers can give birth to children, but missionaries can give eternal life to people. I recorded this as well as your testimony that day. The words of our Savior Jesus Christ are also recorded that we may not forget, that because of his sacrifice, we may repent of our errors. Didn't he declare to the Nephites: "Behold, I am the law, and the light. Look unto me, and endure to the end, and ye shall live; for unto him that endureth to the end will I give eternal life.

"Behold, I have given unto you the commandments; therefore keep my commandments. And this is the law and the prophets, for they truly testified of me." (3 Ne. 15:9-10.)

You have opened the gate to many. Why, why do you close it for yourself? May I put my foot in the door, as you once did in mine? Reach out your hand while there is still time, and let us tell you that we love you. Your bishop is waiting for you; your home teachers are caring for you; your missionary companions do not forget you; but more than that, we, we need you. Come as you are—our arms are open. We're waiting for you.

*Sunday, October 2**Second Day*

Testimony

Now the time has come to leave, but you should know that what you once were you can be again. May my testimony help you as yours did me some years ago. I know by the power of the Holy Ghost, the spirit of revelation. I know in my mind and in my heart that God lives, that Jesus is the Christ, our Redeemer, and that we have a living prophet today, Spencer W. Kimball, and that by following his directions and advice we can come closer to our Heavenly Father and repent of our sins. My prayer is that you may realize this again in your own life and make a new decision to be one of His disciples, in the name of Jesus Christ. Amen.

President Marion G. Romney

We have just listened to Elder Charles A. Didier, a member of the First Quorum of the Seventy and Supervisor of the Europe West Area.

The Choir and congregation will now join in singing, "We Thank Thee, O God, For A Prophet."

After the singing, Elders Hugh W. Pinnock, F. Enzio Busche, and Yoshihiko Kikuchi, who were sustained yesterday as members of the First Quorum of the Seventy, will speak to us.

The hymn, "We Thank Thee, O God, For A Prophet," was sung by the Choir and congregation.

President Romney

We shall now be pleased to hear from Elder Hugh W. Pinnock, a member of the First Quorum of the Seventy. He will be followed by Elders F. Enzio Busche and Yoshiko Kikuchi, who were sustained yesterday as members of the First Quorum of the Seventy.

Elder Hugh W. Pinnock

Testimony and gratitude

There are three things that I feel personally obligated to communicate with you, my brothers and sisters, this afternoon. First, I know the gospel of Jesus Christ is true and that only by carefully listening to the words of our Prophet, by reading the scriptures for additional insight, and by living the commandments and suggestions of our Brethren can we find happiness of an eternal nature.

Second, I must communicate to you openly about the reality of my own inadequacies. Accepting a call to serve as a member of the First Quorum of the

Seventy, I pray that the Lord, our Church leaders who sit before us, and you with whom I will be called to work will all exert untiring patience with me.

Lastly, I must communicate to you the awesome level of gratitude that I feel at this time: towards you who have so kindly instructed me through word and deed and action; to a lovely wife and children who have always supported their husband and father both here and in the mission field. To a father and mother who never needed to worry about determining priorities because they understood what was really important as easily as most of us find the act of breathing. I am grateful for a

sister and brother and for their families. I am thankful for friends and associates who have been patient in their understanding of my weaknesses, of my lifestyle, and other decisions that have been made, as hopefully I was of theirs. I am so thankful to men like my mission president, A. Lewis Elgren, and to others such as President Harold B. Lee, Elder Richard L. Evans, a great aunt Bertha Irvine, and others who are no longer with us. I am so thankful to many of the Brethren who sit here, whose constant example has served as a motivating force in my life, and for so many others. Most of all I am grateful for a kind and loving Savior, who not

only teaches us well but forgives and loves and persists.

Speaking for Anne, my wife; Larry, Annette, Marcus, Jonathan, Nathan, and Andrea, our children, we stand waiting to give all we have to the building of the kingdom, and hopefully make a supportive contribution wherever we might find ourselves.

Henry Van Dyke said a number of years ago: "There is only one way to get ready for immortality, and that is to love this life and live it as bravely and faithfully and cheerfully, as we can." (In Emerson Roy West, *Vital Quotations*, Bookcraft, 1968, p. 201.) This I pray we may all do in the name of Jesus Christ, our Master. Amen.

Elder F. Enzo Busche

I'm deeply touched by the spirit of this building, by the presence of a prophet of the Lord, by the presence of the members of the General Authorities, and by your presence. I pray that I will find words to express my feelings in this moment.

Many blessings

I've had many blessings in my life—spiritual blessings. I had good parents, a good education, material blessings like a good home. I always had enough to eat, always a bed to sleep in, and many, many other blessings. I had the opportunity of working in business capacities, and in this capacity, of seeing the world, seeing many people. I have had many opportunities, but the greatest blessing that has come to me came through humble missionaries of The Church of Jesus Christ of Latter-day Saints.

I want to express gratitude for all that I have to these young men that came to our home—not only that they came, but that they had love enough not

to give up. I was a very hard case. I had thought that through my education, and through my background, and my history, and my family that I would be superior. I felt pity for the missionaries. I said, "Well, this fine young man, with such a poor message!" They didn't give up. They came again and again and again. And I felt an authority radiating through them that was stronger and more than all the knowledge that I had in my previous life—the authority of the true love of Christ. I want to give thanks to this generation of missionaries who did not give up and to the mission president who had concern enough not to withdraw the missionaries from me. It was Elder Theodore M. Burton. I will never forget that.

Desire to serve

I will tell you what I'm deeply convinced that this is in my life the most important blessing I have ever received. It changed my life totally. I began to realize that a man can know nothing important in this world unless he has

knowledge of the gospel of Jesus Christ restored by his prophet, Joseph Smith, and follow-through by a living prophet, Spencer W. Kimball. Without this message I would not have a family like I have now. I would not have the love for my lovely wife that I have now, and I would not be able to be so proud of my children.

Our oldest son is now another young man serving as a missionary in Manchester, England, and we are so

proud of him. And a second boy is preparing to become a missionary next year.

And now this call. It is beyond understanding for a human being. I need all your prayers. I promised the Lord when I went into the baptismal font and later in the temple that he could count on me. And I want to tell President Kimball that he can count on me. I have no other desire than to be a servant of the Lord. In his name, amen.

Elder Yoshihiko Kikuchi

I'm grateful to President Romney for trying to pronounce my name. When I go to the next world I will ask my father if I can change my name. Thank you, President Romney.

President Kimball, and all the Brethren of the General Authorities, and my beloved brothers and sisters in the gospel of the Lord Jesus Christ, today I stand before you, humbly, to bear my testimony of the divinity of the gospel of the Lord Jesus Christ. First of all, I express my deep, sincere appreciation to those who have helped me and have been so kind to me and motivated me, built me and taught me and guided me—wonderful help, wonderful influence in my life. I'm grateful for my wife, Toshiko, and for my children. President Kimball and all the brethren and sisters of the gospel, we need your prayers.

Willingness to serve

Elder Gordon B. Hinckley gave me a special blessing when I was a green, green bean of a missionary which has guided me in my life. My dear brothers and sisters, I never expected to be called

to such a heavy responsibility. I'm still asking myself and the Lord, "Why me, O Lord? Why me, O Lord?" Yet, my brothers and sisters, still within my soul I hear in the bosom of my heart, "I will go where you want me to go, dear Lord, over mountain, or plain, or sea." (See *Hymns*, no. 75.)

Yet another voice is saying, "I will go and do the things which the Lord hath commanded." (1 Ne. 3:7.) Another voice saying, "O that I were an angel, and could have the wish of my heart, that I might go forth and speak with the trump of God, with a voice that shakes the earth, and cry repentance unto every people of the nations." (See Al. 29:1.)

Testimony

My dear brothers and sisters, I love—I love our Heavenly Father. I know—I know within my whole heart that God lives. I know that there is a living prophet of God today, even Spencer W. Kimball. I love him. I will support him with all my heart. The Book of Mormon is true, the true word of God. Brothers and sisters, I leave you my

testimony. I humbly do this in the name of the Lord Jesus Christ. Amen.

President Marion G. Romney

Elder Hugh W. Pinnock, F. Enzo

Busche, and Yoshihiko Kikuchi, new members of the First Quorum of the Seventy, have just spoken to us.

We shall now be pleased to hear from Elder Marvin J. Ashton of the Quorum of the Twelve Apostles.

Elder Marvin J. Ashton

In moving toward this pulpit to assume this awesome responsibility, it is strengthening to feel a meaningful squeeze of the hand by a prophet of God: "Marvin, I love you. Marvin, I sustain you." How do I know President Kimball's feelings? Because he takes the time to tell me. When was the last time, you might ask? Only yesterday.

Rated "A"

One of life's more common experiences is to be rated or graded. Youngsters learn quickly whether or not their actions are acceptable to parents. Rewards or punishments can be quickly administered in the home, and such grading or rating by parents has a lot to do with the formation of ideals in living.

Those who enter school embark on a long struggle to achieve the kinds of grades that will make them acceptable to those among whom they must live and work. Those who become involved in military activities are soon caught up in a myriad of inspections and ratings.

When we accept employment we quickly realize that we are graded by the responsibilities given and the wages paid. Superior work is rewarded with higher pay and greater opportunities.

Those who manufacture goods or merchandise or produce food are rated by a variety of consumer organizations.

"Grade A" products bring higher prices.

As part of a free government, we see the grading of leaders at each election.

In the media, subscriptions to newspapers and magazines provide an immediate public rating of their effectiveness. Television is particularly vulnerable to the ratings and gradings of professional organizations. Programs with poor ratings are usually doomed.

And so it goes on and on in almost everything we do in life. We have a tendency to rate or grade others, and they do the same to us. If our perspective is proper, we use these ratings or gradings to motivate us to reach high levels of achievement and self-discipline. The whole concept of ratings enables us to set high goals and provides the challenge to us to achieve them.

In spite of this inborn desire to achieve, there remains an area where the attainment of high or good ratings seems to be ignored. I speak of the growing numbers of movies, books, magazines, theatrical productions, and television programs where efforts to glorify immorality or violence have become predominant. "Rated R" or "Rated X" has replaced the idealism of being "Rated A."

I know that free expression is a vital part of the eternal principle of free agency and must be preserved and

protected. I also know how certain forces use the freedom of speech to degrade or debase, and this constitutes perversion and enslavement. Because I recognize that there will always be opposition in all things, I suspect that we will not soon see the day when obscenity in its various forms will be entirely eliminated. But I have faith that it can be fully eliminated in the lives of quality individuals. I firmly believe that most thinking people can be inspired to strive for the *A* rating by choosing wholesome, worthwhile literature, art, and habits.

As each of us uses our free agency to choose the material that enters our lives, we ought to recognize that the battle between "Rated A" and "Rated X" is part of the war that began in heaven and is still being fought today. The enemy seeks any strategic or tactical foothold he can gain, and any bridgehead he attains becomes the launching point for the next encounter. The number of victories we allow him can seriously affect the final outcome of the struggle.

Effects of pornography

How does the adversary wage this battle? What are his tactics? Those who are fighting pornography and obscenity have helped us recognize some of his battle plans. They tell us that a person who becomes involved in obscenity soon acquires distorted views of personal conduct. He becomes unable to relate to others in a normal, healthy way. Like most other habits, an addictive effect begins to take hold of him. A diet of violence or pornography dulls the senses, and future exposures need to be rougher and more extreme. Soon the person is desensitized and is unable to react in a sensitive, caring, responsible manner, especially to those in his own home and family. Good people can become infested with this material and it

can have terrifying, destructive consequences.

One such young man who became a casualty of this conflict was a respected husband and community member. Someone with whom he worked brought lurid bits of pornography and passed them around the office. At first it was treated as a joke, and those who viewed them kidded each other about such things of the world. This young man, however, mainly out of curiosity, thought he should study them carefully in case he might have occasion to help others combat such evils of the world. As he looked at the items more and more frequently, he was overcome by a spirit of the adversary that he did not recognize. Soon he sought more pornographic materials from his fellow employee, and the two of them began to spend more time discussing these evil things.

Still thinking he was becoming enlightened as to the ways of the world so that he could be a stronger influence for good among his friends, this young man became trapped by his own ignorance of the enemy's ways. His associate convinced him that he should experiment with the actions portrayed in the materials he was viewing. With his spiritual sensitivity dulled, he agreed, and he approached his wife with the idea. She was surprised and shocked by his suggestions, and when he continued his insensitive pleas, she finally refused to have anything to do with him. In his distorted condition he sought gratification elsewhere, and in the end he lost her, his family, and his self-respect.

Satan's tactics

The scriptures help us understand the strategy and tactics of the enemy. Nephi in the Book of Mormon saw the conflict of our day and tells us plainly:

"For behold, at that day shall he

rage in the hearts of the children of men, and stir them up to anger against that which is good.

"And others will he pacify, and lull them away into carnal security. . . .

"And behold, others he flattereth away, and telleth them there is no hell; and he saith unto them: I am no devil, for there is none—and thus he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverance." (2 Ne. 28:20-22.)

The great prophet Mormon, viewing his own fallen people, wrote his son Moroni a very telling indictment when he said that because of wickedness his people were "past feeling." (See Moro. 9:20.) How tragic to reach the point where the Spirit must withdraw, and we become unable to sense or feel right from wrong.

If we continue to lose skirmishes in the battle with Satan, the ultimate chains with which he grasps us will be as awful as the scriptures indicate. How awful this state is might be indicated by the words a dictionary uses to describe the word *obscenity*. Obscenity, it indicates, defiles, nauseates, offends, perverts, impairs, corrupts, distorts, infects, misleads, poisons, warps, weakens, and spoils. When I think of these words and then remember that the Prophet Joseph Smith admonished us to seek for things that are "virtuous, lovely, or of good report, or praiseworthy" (Article of Faith 13), I shudder at the blindness of so many.

In olden times the call to battle was the sure sound of a trumpet. The call to battle that I sound is a call to find so much that is wholesome or "Rated A" that there is no time or inclination for the carnal. It is a call to strive for a rating that can be remembered with joy forever.

Parents and grandparents show concern

First I challenge parents to be

concerned about what your children read or view. Good reading begins at the bedside of your little ones. Never be too busy to read wholesome bedtime stories at the close of the day. Select from the classics of children's literature uplifting stories that can build noble ideals in your youngsters. I shall never forget the impact of a simple child's story about a little engine that thought he could, and then he did. How often I have said to myself, "I think I can, I think I can, I think I can," and then found growing within myself the personal power to do something good. Consider the difference in children who are cuddled and snuggled by parents at bedtime as they listen to stories from good books, and then kneel at their bedside in prayer, as compared to those who go to bed after having viewed a violent television program.

Next, I challenge grandparents to foster reading programs with your grandchildren. If you are close enough to be with them, read the books to them that will help develop character and ideals. If you're a distance away, send them books, old or new, with a personal invitation to read them and report how they like them.

Youth cooperate with parents

Next, I challenge youth to cooperate with parents who are concerned about your reading and your viewing. Be concerned yourself about what you take into your mind. Young people, you would never eat a meal of spoiled or contaminated food if you could help it, would you? Select your reading and your viewing carefully and in good taste.

Next, I challenge families to foster movie viewing that is wholesome. Parents should know the movies their children attend, and children should attend only the movies they have parental permission to view. If movie viewing is an important part of your family life, and good ones are not available in com-

mercial movie houses, wise parents will rent full-length movies that entertain and edify.

Develop knowledge of scriptures

Next, I challenge every Latter-day Saint to come to a knowledge and an understanding of the scriptures. These sacred books are our bulwark of defense against a cunning adversary. Each person should own and use his personal copies of the scriptures. Take them to meetings and classes. Read them in leisure moments. Develop a careful plan of study and meditation. Take them on trips as well.

A friend of mine told me recently of his family vacation this past summer. A long distance was being driven, and the children, who ranged from preschoolers to high school age, grew restless. The parents had wisely taken along the scriptures, and when these restless times came, family members read chapters and then everyone talked about what had been read. The teenagers who did most of the reading quit teasing the little ones, and the little ones seemed very interested in what the older ones had to say. This family read a sizable part of the New Testament while traveling on their vacation.

We can win the battle

The battle to be "Rated A" is a battle we can win. We do so many things in life that bring success that it seems incredible how easily we let the adversary weaken us by impure materials read or viewed.

My plea is that we will strive to be "Rated A" in all we do in life. We want good grades in school. We want to eat the best food we can get. I hope we will also strive to feed our minds with things that are lovely, wholesome, and praiseworthy.

The desire to achieve has been

placed in us by a loving Creator who honors our free agency but nonetheless beckons to us to do well. He it is who will grade our eternal report card. The adversary would weaken and dull our senses so we lose sight of the final time of rating or judging. We are in a battle with evil powers who are cunning and crafty. They can lull us and pacify us through carnal things if we are not careful. But if we take the offense in the contest and seek those things which are praiseworthy, we can build an armor that will not be pierced.

So now, in the midst of this battle, let us sound our trumpets for that which is "Rated A": *A* for pure actions, *A* for achievement, and *A* for approbation, even that approbation from Him whose voice can say to you: "Well done, thou good and faithful servant . . . enter thou into the joy of thy Lord." (Matt. 25:21.)

For this I humbly pray in the worthy name of Jesus Christ, our Savior and Redeemer. Amen.

President Marion G. Romney

Before hearing President Kimball's concluding remarks, we should like to express, on behalf of all who have listened to the singing during sessions of this General Conference, appreciation and our sincere gratitude to the members of the Tabernacle Choir for again giving so generously of their time to bring us the beautiful and inspiring music heard at this conference. We are grateful for the lovely music performed by the Young Women's Choir at the Saturday Afternoon Session and the Men's Choir from the Tabernacle Choir and the Mormon Youth Chorus at the Priesthood Session. We are thankful to their conductors and organists.

We thank all who have contributed in various ways to the success and inspiration of this conference, especially the General Authorities who have given

such appropriate and inspiring messages.

We appreciate the attention given by local and national press representatives, and by representatives of radio and television in reporting the sessions of this conference.

We thank our City officials for the cooperation given this conference; the City traffic officers for courteously and efficiently handling the increased traffic; the Fire Department and the Relief Society and Church Health Unit nurses, who have been on hand to render service throughout the conference.

We are grateful to the Tabernacle ushers for seating the great audiences of these conference sessions in such a courteous manner.

We again express appreciation to the owners and managers of the many radio and television stations who have

given public service time to carry sessions of this conference in the United States, Mexico, Central America, and Canada; by satellite transmission to Australia, the Philippines, and South America; and by shortwave to Europe, Africa, and Latin America.

We thank the interpreters who have provided translation for the sessions of the conference.

Our beloved Prophet, President Spencer W. Kimball, will be our concluding speaker of the conference, after which the Tabernacle Choir, directed by Brother Jerold Otley will sing, "Abide With Me, 'Tis Eventide."

The Benediction will then be offered by Elder Joseph B. Wirthlin, a member of the First Quorum of the Seventy and Supervisor of the Europe Area, following which this conference will stand adjourned for six months.

President Spencer W. Kimball

Jesus the Christ

Beloved brothers and sisters, we come to the close of this great conference. We have been much benefited and blessed. You have heard thirty or more speakers bear testimony of the divinity of Jesus Christ, and I should like to say it was He, Jesus Christ, who came forth from the tomb a resurrected being, and He, who "though he were a Son, yet learned he obedience by the things which he suffered;

"And being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5:8-9.)

It was this same Jesus Christ who gave revelations to his prophets and revealed to them also through John the Revelator: "I am Alpha and Omega, the first and the last . . .

"I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." (Rev. 1:11, 18.)

It was He, Jesus Christ, in his glorified state who came to the ancestors of the Indians, who is variously known by them as the Great White Spirit, the Fair God and numerous other names.

It was He, Jesus Christ, our Savior, who was introduced to surprised listeners at Jordan (see Matt. 3:13-17), at the holy Mount of Transfiguration (see Matt. 17:1-9), at the temple of the Nephites (see 3 Ne. 11-26), and in the grove at Palmyra, New York (see Joseph Smith 2:17-25); and the introducing person was none other than his actual Father, the holy Elohim, in whose image he was and whose will he carried out.

Jesus Christ is Jehovah and Creator Christ's visit to America

Many people have grown up with the idea that it was the Father who was in charge through the Old Testament history days whenever the title God or Lord was used.

It is noteworthy that the Father, God, Elohim came to the earth upon each necessary occasion to introduce the Son to a new dispensation, to a new people; then Jesus Christ, the Son, carried forward his work.

This has happened again in our own dispensation when both separate beings, the Father and the Son, came again to the earth in person and appeared unto man. This holy occurrence was described by the devout and prepared young man who was the principal recipient of the vision.

There are many different approaches toward our Creator. There are many who profess belief in a God but have little idea what he is. Or perhaps they do not ever expect to see their Creator. Perhaps they would not recognize him when he comes, not knowing what to expect.

The mountain, the river, the volcano became gods to many. But man in his searching has created himself a God without form or power or substance.

Jesus Christ is the God of this world. He has made it very plain in his many self-introductions.

The Lord Jesus Christ proclaimed to Abraham, "My name is Jehovah." (Abr. 2:8.)

And Abraham declared, "Thus I, Abraham, talked with the Lord, face to face, as one man talketh with another; and he told me of the works which his hands had made." (Abr. 3:11.)

And Moses said concerning his Maker: "And he [Moses] saw God face to face, . . . and the glory of God was upon Moses; therefore Moses could endure his presence.

"And God spake unto Moses, saying: Behold, I am the Lord God Almighty, and Endless is my name. . . ." (Moses 1:2-3.)

In the first century in this land the people who had read the scriptures and realized they were about to be fulfilled gathered in a great multitude around and about the temple in the land Bountiful. As they marveled and wondered, conversing about this Jesus Christ, of whom the sign had been given concerning his death, and "while they were thus conversing one with another, they heard a voice as if it came out of heaven . . .

"It did pierce them to the very soul, and did cause their hearts to burn.

"And behold, the third time they did understand the voice which they heard; and it said unto them:

"Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name." This is a new introduction, since the one used at the time of the Jordan River introduction. Then he said, "Hear ye him.

"And it came to pass, as they understood they cast their eyes up again towards heaven; and behold, they saw a Man descending out of heaven; and he was clothed in a white robe; and he came down and stood in the midst of them; and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them.

"And it came to pass that he stretched forth his hand and spake unto the people, saying:

"Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

"And behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning." (3 Ne. 11:3, 6-11.)

After a long dissertation in which he explained to them the doctrines of

Christianity, he said, "Behold, ye have both heard my voice, and seen me." (3 Ne. 15:24.)

The Son of God

"When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

"And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

"He saith unto them, But whom say ye that I am?

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

"And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

"And I say also unto thee, That thou art Peter, and upon this rock [the rock of revelation] I will build my church; and the gates of hell shall not prevail against it.

"And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. 16:13-19.)

Here were the sacred binding keys of the kingdom of heaven to bind in heaven that which was authoritatively bound in the earth.

It was the solid, firm rock of revelation by which the apostles knew that He was the Christ, the Son of the living God. It is that revelation upon which God's church would be built and the gates of hell could not prevail against it.

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

"And I saw, and bare record that this is the Son of God.

"And looking upon Jesus as he walked, he saith, Behold the Lamb of God!" (John 1:29, 34, 36.)

Then we have the testimony of Peter: "Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance;

"Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me.

"Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

"For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my Beloved Son, in whom I am well pleased.

"And this voice which came from heaven we heard, when we were with him in the holy mount." (2 Pet. 1:13-18.)

These are indeed great testimonies of our Savior, Jesus Christ.

A great conference

This has been a great conference and as each one of these wonderful sermons has been rendered I've listened with great attention, and I have made up my mind that I shall go home and be a greater man than I have ever been before. I have listened to all the instructions and the suggestions, and I am hoping that every person who has heard them has done likewise. We have heard many things, all in harmony with the teachings of Jesus Christ. They have been beautifully given by men who are dedicated to the service of the Lord. I urge you to take much thought in your return home from this conference and think again of the things that have been brought to your attention; and so far as they approach your life in any way, see if you can use them to bring you back—all of us—toward the perfection which the Lord has asked of us.

Testimony

Now brethren and sisters, it has been glorious to be with you. May peace be with you. May you return home in safety and find your families well. We bring to you this great conference with our love and affection and our hope that it will have been a great monument of success in your lives. And now I should like to say once more: God lives; Jesus is the Christ. And all the testimonies we have borne,

and that the prayers have borne, and the singers have borne, we communicate to you in the name of Jesus Christ. Amen.

The Tabernacle Choir sang, "Abide With Me, 'Tis Eventide."

Elder Joseph B. Wirthlin of the First Quorum of the Seventy pronounced the benediction.

The conference was adjourned for six months.

WELFARE SERVICES SESSION

A Welfare Services Session was held in connection with the General Conference on Saturday Morning, October 1, 1977, at 7 o'clock. Invited to attend this meeting were General Authorities, regional representatives, stake presidencies, high councilors involved in welfare work, bishoprics, and stake and ward Relief Society presidencies and others responsible for operating welfare production projects. President

Spencer W. Kimball presided at and conducted this session.

Speakers at this meeting included Elder Gordon B. Hinckley of the Quorum of the Twelve, Bishop Victor L. Brown and Bishop H. Burke Peterson of the Presiding Bishopric and Sister Barbara B. Smith, President of the Relief Society.

The First Presidency gave the following talks:

President Marion G. Romney

My beloved brethren and sisters, I invite you to join in a prayer with me that while I speak we will all enjoy the Spirit of the Lord. What I have to say I was taught between thirty and forty years ago, principally by President J. Reuben Clark. Much of what I say will be in his language, and much else, while not directly quoted, will be the substance of his teachings.

In these remarks I shall emphasize three things concerning Welfare Services: first, the bishop's role; second, the responsibility of priesthood quo-

runs; and third, the distinction between Church welfare and other types of welfare.

The Bishop's role

In December of 1831, before the Church was two years old, the Lord said that it is the responsibility of the bishop "to keep the Lord's storehouse; to receive the funds of the church" which are to "be consecrated . . . to the poor and needy." (D&C 72:10, 12.)

Ten months later He added that it

is the duty of the bishops to search "after the poor [and] administer to their wants by humbling the rich and the proud." (D&C 84:112.)

President Clark thus summarized the bishop's role: "To the bishops is to be paid the tithing." He is "to administer all temporal things. . . . In his calling he is to be endowed with the spirit of discernment to detect those 'professing and yet be not of God'; he is to 'receive the funds of the church', and to 'administer to the . . . poor and needy'; he is to search 'after the poor to administer to their wants.' . . .

"To the bishop is given all the powers and responsibilities which the Lord has specifically prescribed in the Doctrine and Covenants for the caring of the poor. . . . No one else is charged with this duty and responsibility, no one else is endowed with the power and functions necessary for this work. . . .

"By the word of the Lord the sole mandate to care for and the sole discretion in caring for, the poor of the Church is lodged in the bishop. . . . It is his duty and his only to determine to whom, when, how, and how much shall be given to any member of his ward from Church funds and as ward help.

"This is his high and solemn obligation, imposed by the Lord Himself. The bishop cannot escape this duty; he cannot shirk it; he cannot pass it on to someone else, and so relieve himself. Whatever help he calls in, he is still responsible." ("Bishops and Relief Society," J. Reuben Clark, July 9, 1941.)

Now a whole generation has passed, as President Kimball has said, since these instructions were given. But in our current handbooks and other literature they are taught. In the *Bishops Guide* the duties of the bishop are outlined under five major categories; one of these is entitled "Director of Welfare Services." On pages 24 to 26 of this guide, the specific duties of bishops are listed. They, together with the instructions in the *Welfare Services Handbook*, should be read, studied, and implemented by every bishop.

In order to adequately care for the spiritual and temporal needs of his people through the facilities of Welfare Services, a bishop must know the needs of each ward member. With respect to the importance of so knowing, President Clark said in the October 1944 Conference:

"A bishop could hardly say he was doing his duty . . . if . . . he did not take stock of his whole ward to see about how much he is going to require to care for those who need help and sustenance. This could not be a mere cursory operation. . . . To be effective, [it] must be one that involved the visiting, by some proper authority, . . . every household in the ward, and for a final check, a visit by the bishop himself, to determine the proper help he must be prepared to render to every needy person in the ward." ("Fundamentals of Church Welfare Plan," Bishops Meeting, October 6, 1944, p. 567.)

The effective bishop will be adequately informed on the condition of his ward members, physically, emotionally, economically, and spiritually.

To obtain this information, you bishops may call upon any organization in your ward or any member of the ward. Particularly you should use your ward Relief Society presidents, the Relief Society visiting teachers, and, of course, your priesthood home teachers.

In addition to knowing their needs, *the bishop should determine to what extent individuals and families can solve their own problems.* That this be done is fundamental to Welfare Services work.

We do not bless anybody when we do for them what they can do for themselves. The purpose of Welfare Services is to promote "independence, thrift, and self-respect," and every individual should value his or her independence and labor with all their might to maintain it by being self-sustaining.

Next to himself, the responsibility for sustaining an individual rests upon his family—parents for their children, children for their parents. It is an ungrateful child, as President Kimball

has said, who, having the ability, is unwilling to assist his needy parents.

Finally, the individual having done all he can to maintain himself, and members of his family having done what they can do to assist him, the Church, through Welfare Services, stands ready to see that such members, *who will accept the program and work in it to the extent of their ability*, are cared for, each "according to his family, according to his circumstances and his wants and needs." (D&C 51:3.)

Having determined the need, the bishop must marshal the required resources. The Ward Welfare Services Committee has been provided to help him do this. The Ward Welfare Services Committee can be of inestimable value. I remember President Lee's saying that an inactive bishop is one who does not hold his weekly Ward Welfare Services Committee Meeting. I hope that we do not have inactive bishops in the Church today. If there are such, they should repent and become active during this coming week and continue to be active.

With respect to social services—an important part of Welfare Services—President Lee, at the Regional Representatives Seminar in October 1970, said:

"[This] program has already been a great blessing to our Church members. [It] seeks to respond to many problems that beset our members in an affluent society, and it will no doubt increase in its importance, because so many of the problems which this cluster of agencies deals with are symptomatic of our time. Members may need counseling more than clothing, and members, who, through bishops, are referred to any agency in our social services program should feel no more hesitancy in asking for help of this kind than they should in requesting help through the priesthood [production] program."

The responsibility of priesthood quorums

Having reviewed now the role of

the bishop in Welfare Services, I remind you stake presidents particularly that priesthood quorums have an important role in Welfare Services. They do not, of course, have the obligation prescribed to the bishop, although they should and do assist in the production and gathering of materials.

But the relationship of the priesthood, the spirit of lofty, unselfish brotherhood which it carries with it, does require that they individually and as quorums use their means and energy in rehabilitating spiritually and temporally their erring and unfortunate brethren.

In his temporal administrations, the bishop looks at every needy person as a temporary problem, caring for them until they can help themselves. The priesthood quorums must look at their needy brethren as a continuing problem, until not only their temporal needs are met but their spiritual ones also.

As a concrete example: a bishop extends help while the artist or craftsman is out of work and in want; a priesthood quorum sets him up in work and tries to see that he goes along until fully self-supporting and active in his priesthood duties. Much, much more attention must be given to this aspect of our welfare work.

Now, third, I call attention to a most significant fact. Specifically, it is that help given by a bishop is far different from help given for political, social, or economic considerations in which moral and spiritual considerations play only a secondary part. The welfare of the state, not the welfare of the individual, is the measure by which that kind of relief is gauged and its amount determined. In such relief special favors are frequently given in exchange for some special favor—usually political support—to be given in return. Such a prostitution of relief is destructive of the state and of the individual and must be carefully guarded against.

Relief by private nonchurch agencies and individuals is often motivated by the highest considerations; it is

given responsive to general religious commandments and admonitions. But in this giving, the emphasis is rather on the giver than the receiver. There can be a distinct element of selfishness in this—one may give, because to do so makes him truly religious.

But the help given by the bishop is wholly different.

In the first place, the Church is expressly and directly to care for its poor and needy, and the bishop is charged with the responsibility of carrying out that command and is given all the rights, prerogatives, and functions necessary therefor.

In the next place, the standard of care has been indicated. The bishop has been directed "to keep the Lord's storehouse; to receive the funds of the church . . . and to administer to [the] wants" of his people. (D&C 72:10-11.)

To the Church the Lord gave this law:

"Women have claim on their husbands for their maintenance. . . .

"Children have claim upon their parents for their maintenance. . . .

"And after that, they have claim upon the church, or in other words upon the Lord's storehouse. . . .

"And the storehouse shall be kept by the consecrations of the church; and widows and orphans shall be provided for, as also the poor." (D&C 83:2, 4-6.)

The Lord has authorized exceptional measures to secure the materials to care for these unfortunate members. He has directed the bishop to search "after the poor to administer to their wants by humbling the rich and the proud." (D&C 84:112.)

On another occasion He said:

"Wo unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation: The harvest is past, the summer is ended, and my soul is not saved!" (D&C 56:16.)

Neither in public relief nor in private charity is any duty, restraint, or

inhibition placed upon the needy recipient of help. He may take and take, and grasp for more. It is quite otherwise in the Church. The Lord has said to the unworthy poor:

"Wo unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, and who will not labor with your own hands!" (D&C 56:17.)

Under the Lord's plan, the reward coming to those who help is not so much that a blessing will be added to those helping the poor, as a declaration that blessings shall be lost by those who do not help them.

"And remember in all things the poor and the needy, the sick and the afflicted, for he that doeth not these things, the same is not my disciple." (D&C 52:40.)

"I prepared all things, and have given unto the children of men to be agents unto themselves.

"Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment." (D&C 104:17-18.)

Salvation; not temporal relief only

But the real end of all help to the poor and the needy, under the Lord's plan, is not the mere temporal help, for after warning the poor against pride, covetousness, thieving, greediness, and laziness—none of which things enter into public relief and rarely into private charity—the Lord says:

"But blessed are the poor who are pure in heart, whose hearts are broken, and whose spirits are contrite, for they shall see the kingdom of God coming in power and great glory unto their deliverance; for the fatness of the earth shall be theirs.

"For behold, the Lord shall come,

and his recompense shall be with him, and he shall reward every man, and the poor shall rejoice;

"And their generations shall inherit the earth from generation to generation, forever and ever." (D&C 56:18-20.)

The prime duty of help to the poor by the Church is not to bring temporal relief to their needs, but salvation to their souls.

Thus, the bishop is to "visit the poor and the needy and administer to their relief," as a husband to the widow, as a parent to the orphan. And for temporal needs he is to draw from the storehouse. Spiritually he is to see that they are or become the pure in heart,

that their spirits are contrite, that their "hearts are broken."

These things cannot be achieved by dollars and cents; therefore all cannot be brought to the same living standards; more help must be given here and less there, to fit the needs of those in want; and all must be measured by the ultimate spiritual uplift.

It is my prayer that all bishops and stake presidents will thoroughly inform themselves of their duty and carry this great work to its ultimate achievement in the redemption of Zion in preparation for the second advent of the Lord. This is my prayer, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

My dear brothers and sisters, I do not remember ever hearing such a splendid period of instruction in welfare work and welfare principles. We have heard the prophet of God emphasize the importance of this great work and encourage each and every one of us to become fully engaged in the programs. We have heard his call and must respond wholeheartedly. President Romney, the great authority on welfare and chairman of the Church Welfare Committee, has spoken to us and instructed all of us in our duties.

The General Welfare Committee of the Church is made up of the First Presidency of the Church, the Quorum of the Twelve, the Presiding Bishopric, and the presidency of the General Board of the Relief Society, and the secretary, Quinn Gardner—all of whom have been represented here this morning and have contributed greatly. I only hope that I have adequately caught the spirit of this session and may add something of value.

The Good Samaritan

As President Kimball referred to the origins of the modern-day effort in welfare, my thoughts turned to the story of the Good Samaritan, as recorded in the tenth chapter of Luke. In this story the Savior taught perhaps his most stirring lesson on welfare in the meridian of time. I would like to read this incident and then trace with you its relevance to our present Welfare Services efforts.

"And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

"He said unto him, What is written in the law? how readest thou?

"And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

"And he said unto him, Thou hast

answered right: this do, and thou shalt live.

"But he, willing to justify himself, said unto Jesus, And who is my neighbour?"

"And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

"And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

"And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

"But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,

"And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

"And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

"Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?"

"And he said, "He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise." (Luke 10:25-37.)

How changed a world this would be if we were all to follow so fine an example of pure Christian love! Let us examine what really took place here.

Compassion

First, the Samaritan "had compassion." He had the urge to help, for he felt sympathetic to the wounded man's problem. This kindly affection is brought forth in the heart of anyone who has been touched by the Spirit of

the Lord. These empathetic feelings should be felt by each of us toward one another. Indeed, the Savior said that covenant Israel should be known and distinguished by the love they show one for the other. (See John 13:35.)

Perceived the need

Second, the Samaritan "went to him." He did not wait to be approached by the one in need, but rather perceived the need and stepped forth without being asked to do so. In that great hymn "A Poor Wayfaring Man of Grief" (*Hymns*, no. 153), so loved by the Prophet Joseph, we sense that the high reward promised by the Savior came not just because acts of kindness were performed, but also because they were done spontaneously, consistently, and selflessly.

Relief and care

Third, the Samaritan "bound up his wounds, pouring in oil and wine." He provided medical attention and refreshed the sufferer's thirst. This immediate relief may well have saved the man's life.

Fourth, the Samaritan "set him on his own beast"—that is, he provided transportation and "brought him to an inn," a place of rest and care. By providing this appropriate accommodation he ensured the proper conditions for healing to take place.

Fifth, the Samaritan "took care of him." Notice that during the critical stages of healing, the Samaritan did not turn the care of the wounded man over to others, but sacrificed of his own time and energy to perform this healing service *himself*. In a time when it is so easy to leave things to someone else, it is important to have so powerful an example as this good Samaritan.

Other assistance

Sixth, the Samaritan "on the mor-

row . . . took out two pence, and gave

Sixth, the Samaritan "on the morrow . . . took out two pence, and gave them to the host." He took of his own money, not someone else's, and paid for the services he could not render himself. He thus consecrated of his means for the care of the poor and the needy.

Seventh, the Samaritan, needing to continue earning his own living, told the innkeeper to "take care of him." In this way he enlisted *others—resource persons*—to help and to continue the care.

Eighth, the Samaritan then promised that "whatsoever thou spendest more, when I come again, I will repay thee." Here the ultimate in compassion is shown! He puts no limit on the extent to which he will help. And, perhaps even more significant, he does not drop it there and forget it, but commits himself to return and ensure that all that could be done has been done.

The welfare plan

This seems to be the consummate story of service. Inherent in it we find many if not all of the elements of our modern welfare plan. And while we as individuals cannot always fulfill these eight steps of relief by ourselves, we can, through the welfare system, accomplish all of this:

We can and should have compassion.

We can and should seek out those in need. The Lord expressly lays this charge on the bishops in the Eighty-fourth Section of the Doctrine and Covenants. (See D&C 84:104-5.)

We can and do provide medical services, food, housing, transportation, and related assistance.

We can and must give of ourselves personally as priesthood and Relief Society officers; as visiting and home teachers; as friends, parents, and loved ones.

We can and do pay our fast offerings as well as produce commodities, render

professional service, and donate usable goods.

We can and do mobilize resources, as well as make ourselves available as resource persons. This is usually done through the Ward Welfare Services Committee spoken of earlier.

And finally, *we can and must stay involved until the solution of the problem is found and resolution of the needs is accomplished.* This is achieved when the individual in need can once again fully care for himself. It must be emphasized that we do not rely on some outside agency to show the compassion or perform the labor that we have covenanted to do.

Welfare services priorities

Now, in order for us to be effective in this Welfare Services work, there are several basic things that must be done. *May I suggest some of the primary Welfare Services priorities that each priesthood leader should pursue.* In brief, they are:

1. *Organize according to the pattern set forth in handbooks* and as directed by your presiding priesthood officer. If we are not properly organized, our Welfare Services efforts are likely to be inconsistent and ineffective.

2. *Learn our duty.* Much material has been made available to help you understand your responsibilities and accountabilities. See to it that you do not lack in understanding of what and how you are to proceed in your assignment.

3. *Hold regular, effective meetings following a meaningful agenda.* In all of your meetings please make adequate provision for reports on assignments given; it's the follow-through on decisions made in our priesthood councils that truly makes of us Good Samaritans. As was stressed last April, I want to give emphasis to the three crucial meetings that must be held if Welfare Services is to be carried forward as the Lord intended. These three are the weekly Ward Welfare Services Com-

mittee meeting, the monthly Stake Welfare Services Committee meeting, and the monthly Stake Bishops Council meeting. (See *ENSIGN*, May 1977, pp. 88-90.)

4. *Teach Welfare Services principles and exemplify them in your own life.* Make it a habit to read the report of these Welfare Services sessions of conference. They contain splendid material on the principles of Welfare Services. Today we have been instructed as fathers in what to teach to our families, as bishops in what to teach our wards. And President Kimball has reminded us of the foundational principles of this Welfare Services work with which we should all familiarize ourselves.

5. *Establish and maintain those facilities and systems required to respond to needs.* Much has been said over the years regarding establishing production projects, storehouses, the employment program, appropriate use of LDS Social Services agencies, and Deseret Industries. I needn't elaborate on what ought to be or how it should be established. Simply let me remind you that, according to an appropriate plan, we must go forth in establishing the Lord's complete program.

6. *Keep the program volunteer centered.* As a stake president, I observed the transformation in lives and the happiness gained by those who, on a Church service and volunteer basis, gave of themselves as Good Samaritans and as good Christians to heal and prosper the lives of others. I believe it was President Lee who said that we must never let this program become one of professionals. To the extent possible, we should rely on church service—brothers and sisters—to accomplish much of this work. When it is required that we have full- or part-time employees, then let us make certain that those we hire are fully qualified.

My brothers and sisters, the work of this Church is moving forward as perhaps never before. May each of us give of ourselves wherever we can in the building of this kingdom and be fully self-reliant and compassionate; and then, as appropriate, help others help themselves in this great Welfare Services work and maintain their dignity and self-respect.

I leave with you my testimony of the truthfulness of this most important work. It is the work of the Lord. In the name of Jesus Christ, amen.

President Spencer W. Kimball

Singing this song ["Improve the Shining Moments"] takes me back some generations. My beloved mother, who died early in my life, used to hum this song as she went about the house preparing the meals and taking care of our home. So it's very dear to me.

Grasp of welfare principles

It's good to meet with you again in conference—to consider our covenants, our duties, our blessings, and to learn

the mind and will of our Heavenly Father.

As I considered my remarks for this welfare session, I was struck by the thought that if we measure a generation as forty years, then a generation has passed since the reestablishment of this great welfare work in October of 1936. In my mind's eye the great leaders of this effort passed in review: Presidents Heber J. Grant, J. Reuben Clark, Jr., David O. McKay, Henry D. Moyle, Harold B. Lee, Marion G. Romney, and

many more too numerous to review. So also their counsels and their teachings of the scriptures have been recalled to mind.

As I recounted their contributions and the Church's splendid growth in Welfare Services, I encountered this question: Do our people today and more particularly do our regional, stake, and ward leaders today *have the same grasp of welfare principles and the same commitment to welfare services work* as did those of this previous generation?

I am constrained to agree with President Romney's assessment of this, when in an instructional session of General Authorities several years ago he stated:

"As 'There arose up a new king over Egypt, which knew not Joseph' (Exodus 1:8), so there has arisen in the Church a new generation of bishops and stake presidents who have not been taught and trained as were their predecessors." (Marion G. Romney, *The Basics of Church Welfare*, March 6, 1974.)

Because of the overriding significance of this great welfare plan, I thought it appropriate to restate the fundamental truths of this work and to emphasize how we should apply these in this generation. My hope is that we may intensify, if possible, our spiritual heritage in this work and, building on their foundation, lengthen our stride in its present implementation. their foundation, lengthen our stride in its present implementation.

Commanded to love our neighbors

Since the first dispensation of time on this earth the Lord has required his people to love their neighbors as themselves. Of Enoch's generation we are told that "the Lord blessed the land, and they were blessed upon the mountains, and upon the high places, and did flourish.

"And the Lord called his people ZION, because they were of one heart

and one mind, and dwelt in righteousness; and there was no poor among them." (Moses 7:17-18.)

All through the Book of Mormon we see leaders teaching and generations learning this truth as spoken by that benevolent king, Benjamin:

"And now, for the sake of these things which I have spoken unto you—that is, for the sake of retaining a remission of your sins from day to day, that ye may walk guiltless before God—I would that ye should impart of your substance to the poor, every man according to that which he hath, such as feeding the hungry, clothing the naked, visiting the sick and administering to their relief, both spiritually and temporally, according to their wants." (Mosiah 4:26.)

In Fourth Nephi we witness the blessings of the Nephites as they subdue selfishness and prosper in perfect righteousness for four generations. Who does not thrill to this picture of the ideal of Zion?

"And they had all things common among them; therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift. . . .

"And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be a happier people among all the people who had been created by the hand of God." (4 Ne. 3, 16.)

It is now nearly four generations ago in this, the last dispensation, that the Lord again laid down his precepts for modern Zion when he said:

"And let every man esteem his brother as himself, and practise virtue and holiness before me.

"And again I say unto you, let every man esteem his brother as himself.

"For what man among you having twelve sons, and is no respecter of them, and they serve him obediently, and he saith unto the one: Be thou clothed in

robes and sit thou here; and to the other: Be thou clothed in rags and sit thou there—and looketh upon his sons and saith I am just?

“Behold, this I have given unto you as a parable, and it is even as I am. I say unto you, be one; and if ye are not one ye are not mine.” (D&C 38:24-27.)

Temporal and spiritual salvation

President Joseph F. Smith foreshadowed the reestablishment of welfare work in 1900 when he reminded us.

“You must continue to bear in mind that the temporal and the spiritual are blended. They are not separate. One cannot be carried on without the other, so long as we are here in mortality.

“The Latter-day Saints believe not only in the gospel of spiritual salvation, but also in the gospel of temporal salvation. . . . We do not feel that it is possible for men to be really good and faithful Christian people unless they can also be good, faithful, honest and industrious people. Therefore, we preach the gospel of industry, the gospel of economy, the gospel of sobriety.” (*Gospel Doctrine*, Deseret Book, pp. 208-9.)

Thus you can see that when in 1936 the First Presidency re-enunciated these precepts in the form of the present-day welfare plan, they were merely extending to that generation a more complete opportunity for establishing the ideal of Zion. In this generation their words may have even deeper meaning.

“Our primary purpose,” said the First Presidency, “was to set up, in so far as it might be possible, a system under which the curse of idleness would be done away with, the evils of a dole abolished, and independence, industry, thrift and self respect be once more established amongst our people. The aim of the Church is to help the people to help themselves. Work is to be re-enthroned as the ruling principle of the lives of our Church membership.” (*Conference Report*, October 1936, p. 3.)

There is no mistaking their intent; and while often seen as temporal in nature, clearly we must understand that this work is spiritual at heart! It is people-centered and God-inspired and, as President J. Reuben Clark, Jr., put it, “The real long term objective of the Welfare Plan is the building of character in the members of the Church, givers and receivers, rescuing all that is finest down deep inside of them, and bringing to flower and fruitage the latent richness of the spirit, which after all is the mission and purpose and reason for being of this Church.” (President J. Reuben Clark, Jr., special meeting of stake presidencies, October 2, 1936.)

As we travel and visit the people throughout the world, we recognize the great temporal needs of our people. And as we long to help them, we realize the vital importance of their learning this great lesson: that the highest achievement of spirituality comes as we conquer the flesh. We build character as we encourage people to care for their own needs.

As givers gain control of their desires and properly see other needs in light of their own wants, then the powers of the gospel are released in their lives. They learn that by living the great law of consecration they insure not only temporal salvation but also spiritual sanctification.

And as a recipient receives with thanksgiving, he rejoices in knowing that in its purest form—in the true Zion—one may partake of both temporal and spiritual salvation. Then they are motivated to become self-sustaining and able to share with others.

The Gospel in action

Isn't the plan beautiful? Don't you thrill to this part of the gospel that causes Zion to put on her beautiful garments? When viewed in this light, we can see that Welfare Services is not a program, but the essence of the gospel. *It is the gospel in action.*

It is the crowning principle of a Christian life.

So as to better visualize this process and firmly fix the specific principles that undergird this work, may I rehearse to you what I believe are its foundational truths.

Love

First is *love*. The measure of our love for our fellowman and, in a large sense, the measure of our love for the Lord, is what we do for one another and for the poor and the distressed.

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

"By this shall all men know that ye are my disciples, if ye have love one to another." (John 13:34-35; see Moro. 7:44-48 and Luke 10:25-37, 14:12-14.)

Service

Second is *service*. To serve is to abase oneself, to succor those in need of succor, and to impart of one's "substance to the poor and the needy, feeding the hungry, and suffering all manner of afflictions, for Christ's sake." (Al. 4:13.)

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1:27.)

Work

Third is *work*. Work brings happiness, self-esteem, and prosperity. It is the means of all accomplishment; it is the opposite of idleness. We are commanded to work. (See Gen. 3:19.) Attempts to obtain our temporal, social, emotional, or spiritual well-being by means of a dole violate the divine mandate that we should work for what we receive. Work should be the ruling principle in the lives of our Church

membership. (See D&C 42:42; 75:29; 68:30-32; 56:17.)

Self-reliance

Fourth is *self-reliance*. The Church and its members are commanded by the Lord to be self-reliant and independent. (See D&C 78:13-14.)

The responsibility for each person's social, emotional, spiritual, physical, or economic well-being rests first upon himself, second upon his family, and third upon the Church if he is a faithful member thereof.

No true Latter-day Saint, while physically or emotionally able will voluntarily shift the burden of his own or his family's well-being to someone else. So long as he can, under the inspiration of the Lord and with his own labors, he will supply himself and his family with the spiritual and temporal necessities of life. (See 1 Timothy 5:8.)

Consecration

Fifth is *consecration*, which encompasses sacrifice. Consecration is the giving of one's time, talents, and means to care for those in need—whether spiritually or temporally—and in building the Lord's kingdom. In Welfare Services, members consecrate as they labor on production projects, donate materials to Deseret Industries, share their professional talents, give a generous fast offering, and respond to ward and quorum service projects. They consecrate their time in their home or visiting teaching. We consecrate when we give of ourselves. (See ENSIGN, June 1976, pp. 3-6.)

Stewardship

Sixth is *stewardship*. In the Church a stewardship is a sacred spiritual or temporal trust for which there is accountability. Because all things belong to the Lord, we are stewards over our bodies, minds, families, and properties.

(See D&C 104:11-15.) A faithful steward is one who exercises righteous dominion, cares for his own, and looks to the poor and needy. (See D&C 104:15-18.)

These principles govern welfare services activities. May we all learn, obey, and teach these principles. Leaders, teach them to your members; fathers, teach them to your families. Only as we apply these truths can we approach the ideal of Zion.

Zion

Zion is a name given by the Lord to his covenant people, who are characterized by purity of heart and faithfulness in caring for the poor, the needy, and the distressed. (See D&C 97:21.)

"And the Lord called his people ZION, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them." (Moses 7:18.)

This highest order of priesthood society is founded on the doctrines of love, service, work, self-reliance, and stewardship, all of which are circumscribed by the covenant of consecration.

May I turn now to some of the activities and programs that represent ways to live these principles.

As you know, in the recent past we have placed considerable emphasis on personal and family preparedness. I hope that each member of the Church is responding appropriately to this direction. I also hope that we are understanding and accentuating the positive and not the negative.

"Provident living"

I like the way the Relief Society teaches personal and family preparedness as "provident living." This implies the husbanding of our resources, the wise planning of financial matters, full provision for personal health, and adequate preparation for education and

career development, giving appropriate attention to home production and storage as well as the development of emotional resiliency.

I hope that we understand that, while having a garden, for instance, is often useful in reducing food costs and making available delicious fresh fruits and vegetables, it does much more than this. Who can gauge the value of that special chat between daughter and Dad as they weed or water the garden? How do we evaluate the good that comes from the obvious lessons of planting, cultivating, and the eternal law of the harvest? And how do we measure the family togetherness and cooperating that must accompany successful canning? Yes, we are laying up resources in store, but perhaps the greater good is contained in the lessons of life we learn as we *live providently* and extend to our children their pioneer heritage.

Think of the learning that accompanies a family council on the family budget. How do Mom and Dad feel when a teenage son who, because he is included and understands the budgeting process, volunteers part of his summer's income to help replace that tired refrigerator?

Personal and family preparedness

We speak of literacy and education in terms of being prepared for a better occupation, but we cannot underestimate the present pleasure of our reading in the scriptures, Church magazines, and good books of every kind. We teach of emotional strength in terms of family prayer, kind words, and full communication, but we quickly learn how pleasant life can be when it is lived in a courteous and reinforcing atmosphere.

In like manner we could refer to all the components of personal and family preparedness, not in relation to holocaust or disaster, but in cultivating a life-style that is on a day-to-day basis its own reward.

Let's do these things because they

Sunday, October 2

Second Day

are right, because they are satisfying, and because we are obedient to the counsels of the Lord. In this spirit we will be prepared for most eventualities, and the Lord will prosper and comfort us. It is true that difficult times will come—for the Lord has foretold them—and, yes, stakes of Zion are “for a defense, and for a refuge from the storm.” (D&C 115:6.) But if we live wisely and providently, we will be as safe as in the palm of His hand.

I hope that in our priesthood quorums and Relief Society meetings the concepts of personal and family preparedness are being properly taught and with the kind of positive approach that we all respond to.

Law of the fast

Let's also teach our obligations relative to the law of the fast. Each member should contribute a generous fast offering for the care of the poor and the needy. This offering should at least be the value of the two meals not eaten while fasting.

“Sometimes we have been a bit penurious and figured that we had for breakfast one egg and that cost so many cents and then we give that to the Lord. I think that when we are affluent, as many of us are, that we ought to be very, very generous. . . .

“I think we should . . . give, instead of the amount saved by our two meals of fasting, perhaps much, much more—ten times more when we are in a position to do it.” (*Conference Report*, October 1974, p. 184.)

Fast offerings have long constituted the means from which the needs of the Lord's poor have been provided. It has been, and now is, the desire and objective of the Church to obtain from fast offerings the necessary funds to meet the cash needs of the welfare program; and to obtain from welfare production projects the commodity needs. If we give a generous fast offering, we shall increase our own prosperity both spiritually and temporally.

Formal welfare activities

Now, turning from personal and family responsibilities to the Church's formal welfare activities—sometimes referred to as Church preparedness but perhaps better understood as the Storehouse Resource System—let me emphasize briefly several points.

1. Make adequate provision for those who receive Church assistance to work or serve, according to their ability, for what they receive.
2. Use good judgment in acquiring and managing your welfare production project. Be businesslike and frugal, recognizing that we are growing people—both givers and receivers—more than food and merchandise.
3. Follow the Spirit in knowing to what extent individuals and families can and should care for themselves on their own.
4. Use local resource persons to the fullest extent possible.
5. Finally, regularly hold effective Welfare Committee meetings at all administrative levels.

Emulate the Savior

Brothers and sisters, with these thoughts in mind may I urge you to go forward in this great work. So much depends upon our willingness to make up our minds collectively and individually, that present levels and performance are not acceptable, either to ourselves or the Lord.

You leaders presently serving are as great as or greater than those of this past generation. Learn your lessons well. Emulate the Savior in your life by serving and consecrating, by overcoming temporally so that you might more fully achieve spiritually.

If we all so labor, then it will eventually be written of us that “surely there could not be a happier people among all the people who had been created by the hand of God.”

It is wonderful to be associated with this work and to be given the inspiration of it. I bear my witness of it in the name of Jesus Christ. Amen.

SALT LAKE TABERNACLE CHOIR AND ORGAN BROADCAST

The following broadcast, announced by J. Spencer Kinard and originating with Station KSL, Salt Lake City, Utah, was presented from 9:30 to 10:00 A.M. on Sunday, October 2, 1977, through the courtesy of the Columbia Broadcasting System's network throughout the United States, parts of Canada, and through other facilities to several points overseas:

Announcer: Once more we welcome you within these walls with Music and the Spoken Word from the Crossroads of the West.

CBS and its affiliated stations bring you at this hour the Mormon Tabernacle Choir from Temple Square in Salt Lake City, with Jerold Ottley conducting the Choir, Alexander Schreiner Tabernacle Organist and the Spoken Word by Spencer Kinard.

Announcer: The Choir opens today's broadcast with a powerful composition by Felix Mendelssohn entitled "Behold, God the Lord Passed By."

(Choir: "Behold, God the Lord passed by"—Mendelssohn)

Announcer: We now hear the Women sing "Let the Whole Creation Cry" by Stopford Brooke and Robert Leaf.

(Women's chorus: "Let the whole creation cry"—Leaf)

Announcer: Tabernacle Organist Alexander Schreiner now plays his own composition "Lyric Interlude."

(Organ: "Lyric interlude"—Schreiner)

Announcer: The comfort of inner tranquility is now conveyed in C. Lee William's short anthem "Thou Wilt Keep Him in Perfect Peace" arranged for Men's voices.

(Men's chorus: "Thou Wilt Keep Him in Perfect Peace"—Williams)

(Organ: Without announcement "Prayer is the Soul's Sincere Desire"—Careless)

Announcer: The Choir now reminds us of the power of the Savior to comfort and sustain in moments of trial . . . if we will "Come Unto Jesus."

(Choir: "Come Unto Jesus"—Huish)

The Spoken Word

One of the most glorious feelings any of us can have is to know that we're not alone.

There's something very precious about having friends and loved ones who have been there when we've needed them most. Friends who have cared enough to love us not only for what we are but for what we can become.

During our lifetimes each of us makes several different kinds of friends . . . school chums . . . army buddies . . . sorority sisters . . . golfing partners and business associates. But the most cherished friend is the one who has shared the most meaningful experience. With those kinds of friends we usually feel so close we don't sense a need to express in so many words that we love them and yet aren't those the friends we ought most to tell? Telling loved ones how much they mean to us can be as precious as the friendship itself . . . and revealing too, for it can put in perspective their influence and concern for us.

If we haven't done it lately, it might be well for us to escape today to a quiet place and express our love and appreciation for our dearest and best friend, the one who has been through it all with us and has loved us unconditionally. The one who has listened to us when we've cried out for help and needed comforting, and who has been

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understanding even when we haven't acknowledged his responses.

This friend love us enough to sacrifice in our behalf and has offered us as much of his wisdom as we are willing to absorb. He's anxious to hear how much we love him, mainly because he knows what it can do for us. His whole existence is devoted to our growth, development and happiness. Our friend has given us everything, including other friends, and all he asks is that we love them and Him with all our hearts.

(Choir: without announcement
"All Hail the Power"—Williams)

Announcer: Again we leave you within the shadows of the everlasting hills.

May peace be with you this day . . . and always.

Announcer: This concludes the two thousand five hundred eleventh performance, continuing the 49th year of this traditional broadcast from the Tabernacle on Temple Square brought to you by CBS and its affiliated stations. Originating with Station KSL in Salt Lake City, Utah.

Jerold Ottley conducted the Mormon Tabernacle Choir, Alexander Schreiner was at the organ, the Spoken Word by Spencer Kinard.

In another seven days at this same hour, Music and the Spoken Word will be heard again from the Crossroads of the West.

This is the CBS Radio Network.

SUMMARY OF CONFERENCE MUSIC

The Salt Lake Tabernacle Choir furnished the choral numbers for the Saturday morning, Sunday morning, and Sunday afternoon sessions of the conference, with Jerold D. Ottley and Donald H. Ripplinger conducting.

A Young Women's Choir from the North Utah regions, under the direction of Sisters Bonnie Winterton and LaVonne Van Orden, sang at the Saturday afternoon session.

At the General Priesthood Meeting

on Saturday evening, a combined Choir of male voices from the Mormon Youth Chorus and the Tabernacle Choir furnished the music, directed by Jerold Ottley and Robert C. Bowden.

Prelude, postlude, and interlude music, and accompaniments on the Tabernacle organ throughout the conference sessions were played by Alexander Schreiner, Robert Cundick, Roy M. Darley, and John Longhurst, Tabernacle Organists.

FRANCIS M. GIBBONS

Clerk of the Conference

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ONE HUNDRED FORTY-EIGHTH
ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

HELD IN THE TABERNACLE
SALT LAKE CITY, UTAH

APRIL 1, 2, 1978

WITH REPORT OF DISCOURSES

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OF LATTER-DAY SAINTS
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THE ONE HUNDRED FORTY-EIGHTH ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

The 148th Annual Conference of The Church of Jesus Christ of Latter-day Saints convened in the Tabernacle on Temple Square in Salt Lake City, Utah, on Saturday, April 1, 1978, at 10:00 o'clock A.M.

The general sessions of the Conference were held at 10:00 A.M. and 2:00 P.M. on Saturday and Sunday, April 1 and 2, 1978. The General Welfare Session was held in the Tabernacle on Saturday, April 1, 1978, at 7:00 A.M. The General Priesthood meeting was held in the Tabernacle on Saturday, April 1, 1978, at 7:00 P.M.

President Spencer W. Kimball presided at all sessions of the Conference and conducted the General Welfare, Saturday morning, and Sunday morning sessions of the Conference. President N. Eldon Tanner, First Counselor in the First Presidency, conducted the Priesthood and Sunday afternoon sessions. President Marion G. Romney, Second Counselor in the First Presidency, conducted the Saturday afternoon session.

President Kimball presented the names of four new members of the First Quorum of the Seventy for sustaining vote—Elders Ronald E. Poelman, Derek A. Cuthbert, Robert L. Backman and Rex C. Reeve, Sr.

The proceedings of all sessions of the Conference were given extensive coverage in the United States and Canada over many radio and television stations coast to coast, originating with KSL in Salt Lake City.

By means of satellite transmission, sessions of the Conference were heard over radio in Mexico, Central and South America, Australia, the Philip-

pinas, Europe, Africa, and parts of Asia. Special transmission of the Saturday and Sunday morning sessions were carried by oceanic cable to members assembled in 104 chapels in England, France, Germany, Austria, Holland, Switzerland, Belgium and Canada.

Rebroadcasts of all sessions of the Conference were sent by KSL Radio in Salt Lake City, and KIRO Radio, Seattle, Washington, to many parts of the United States and Canada, and the world, beginning at midnight following each conference day's proceedings.

This report of the Conference also includes the continuity of the Tabernacle Choir and Organ broadcast over the Columbia Broadcasting System on Sunday from 9:30 A.M. to 10:00 A.M. immediately preceding the general conference session.

General Authorities Present

The following General Authorities of the Church attended one or more of the general sessions:

The First Presidency: Spencer W. Kimball, N. Eldon Tanner, Marion G. Romney.

The Quorum of the Twelve: Ezra Taft Benson, Mark E. Petersen,¹ LeGrand Richards, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson, Boyd K. Packer, Marvin J. Ashton, Bruce R. McConkie, L. Tom Perry, and David B. Haight.

Patriarch to the Church: Eldred G. Smith.

The First Quorum of the Seventy: Presidents: Franklin D. Richards, James E. Faust, J. Thomas Fyans, A. Theodore Tuttle, Neal A. Maxwell, Marion D. Hanks, and Paul H. Dunn. *Additional*

Saturday, April 1

First Day

members: Sterling W. Sill, Henry D. Taylor, Theodore M. Burton, James A. Cullimore, Joseph Anderson, William H. Bennett, John H. Vandenberg, Robert L. Simpson, O. Leslie Stone, Wm. Grant Bangerter, Robert D. Hales, Adney Y. Komatsu, Joseph B. Wirthlin, S. Dilworth Young, Hartman Rector, Jr., Loren C. Dunn, Rex D. Pinegar, Gene R. Cook, Charles A. Didier, William R. Bradford, George P. Lee, Carlos E. Asay, M. Russell Ballard, Jr., John H. Groberg, Jacob de Jager, Vaughn J. Featherstone, Dean L. Larsen, Royden G. Derrick, Robert E. Wells, G. Homer Durham, James M. Paramore, Richard G. Scott, Hugh W. Pinnock, F. Enzo Busche, Yoshihiko Kikuchi, Ronald E. Poelman, Derek A. Cuthbert, Robert L. Backman, Rex C. Reeve, Sr.

The Presiding Bishopric: Victor L.

Brown, H. Burke Peterson, and J. Richard Clarke.

Other Authorities Present

Other authorities of the Church in attendance at the Conference included Regional Representatives, Presidents of stakes and their counselors, Presidents of Temples, bishoprics of wards, presidencies and members of Melchizedek and Aaronic Priesthood quorums, officers of the Historical Department, members of the Church Board of Education, and Church educational authorities and supervisors.

Many auxiliary officers, general, stake, and ward, were also in attendance.

¹Elder Delbert L. Stapley excused due to illness.

FIRST DAY MORNING MEETING

FIRST SESSION

The opening session of the Conference convened in the Tabernacle on Temple Square in Salt Lake City, Utah, on Saturday, April 1, 1978, at 10:00 A.M. with President Spencer W. Kimball presiding and conducting.

The music for this session was provided by the Tabernacle Choir with Brothers Jerold Ottley and Donald Ripplinger conducting and Robert Cundick at the organ.

Before the commencement of the meeting, the Tabernacle Choir sang, "Lo! The Mighty God Appearing."

President Kimball then made the following remarks:

President Spencer W. Kimball

We welcome all who are assembled this morning in the Tabernacle on Temple Square at the beginning of this, the First General Session of the 148th Annual Conference of The Church of Jesus Christ of Latter-day Saints. We also welcome those seated in the overflow congregations in the Assembly Hall and the Salt Palace and the many throughout the world who make up the unseen audience of radio and television.

The Tabernacle Choir has just rendered, "Lo! The Mighty God Appearing."

Seated on the stand are all of the General Authorities of the Church except Elder Delbert L. Stapley, who is excused because of illness.

Elders James E. Faust and Charles A. Didier are seated in the Assembly Hall, and Elders Theodore M. Burton and Joseph B. Wirthlin are seated in the Salt Palace.

Present also are regional representatives, stake and temple presidencies, bishoprics, other general and local officers of the Church, and

members of the Church from many foreign lands. We extend a special welcome to government, education, and civic leaders who are present.

Jerold Ottley and Donald Ripplinger will conduct music for this session. Robert Cundick is at the organ. The Tabernacle Choir will begin this session by singing, "At Thy Feet We Humbly Bow."

Following the singing, the invocation will be offered by Bishop H. Burke Peterson, First Counselor in the Presiding Bishopric.

The Tabernacle Choir sang, "At Thy Feet We Humbly Bow."

Bishop H. Burke Peterson offered the invocation.

Without announcement, the Tabernacle Choir sang the number, "How Lovely Are the Messengers."

President Kimball

The continued acceleration of the growth of the Church around the world makes it necessary to add four new General Authorities. We therefore present for the vote of the Conference as members of the First Quorum of the Seventy: Ronald E. Poelman, Derek A. Cuthbert, Robert L. Backman, and Rex C. Reeve. Will those who can sustain these brethren as members of the First Quorum of the Seventy please signify by the raising of your right hands? Any opposed, by the same sign.

We ask these brethren to come forward and take their places on the stand with the other brethren in the seats provided.

President Spencer W. Kimball

I come to you today, my brothers and sisters, in the spirit of appreciation, not only for our opportunity to gather again in a setting of religious freedom and in appreciation for the devotion of the faithful Saints in the Church, but as one who has urged you to "lengthen your stride" and who continues urging you to do so. I want to thank you for your responses. Many have done much to beautify their homes and their yards. Many others have followed the counsel to have their own gardens wherever it is possible so that we do not lose contact with the soil and so that we can have the security of being able to provide at least some of our food and necessities.

Gardens

Grow all the food that you possibly can on your own property, if water is available; berry bushes, grapevines, and fruit trees are most desirable. Plant them if your climate is right for their growth. Grow vegetables and eat those grown in your own yard. Even those residing in apartments or condominiums can generally grow a little food in pots and planters.

Genealogy and Temple work

As I have previously said, most members of the Church are aware of our intense interest in the missionary work in the Church and the appeals we have made in many lands for the rededication to preaching the gospel and preparing missionaries to carry the good news of the restoration to the people everywhere. I feel the same sense of urgency about temple work for the dead as I do about the missionary work for the living, since they are basically one and the same. I have told my brethren of the General Authorities that this work for the dead is constantly on my mind.

The First Presidency and the

Council of the Twelve recently gave careful consideration as to how we can lengthen our stride in this tremendously important responsibility. We announce a twofold emphasis.

First, all members should write a personal history and participate in a family organization. Also, we want to emphasize again and place squarely upon the shoulders of these individuals and their families the obligation to complete the four-generation program. Families may extend their pedigree beyond the four generations if desired.

Secondly, we are introducing a Church-wide program of extracting names from genealogical records. Church members may now render second-mile service through participating in this regard in extracting these names in this program supervised by the priesthood leaders at the local level, where you will receive further details.

On the bookshelves in my office at home there are thirty-three large, well-filled journal books. In my journal, a year for each book, I have written daily and filed in this library. It records the trips to many of the nations in the world and all around the world and meetings held, people contacted, marriages performed, and all things of interest to my family, and, I hope, someday to the Church.

I urge all of the people of this church to give serious attention to their family histories, to encourage their parents and grandparents to write their journals, and let no family go into eternity without having left their memoirs for their children, their grandchildren, and their posterity. This is a duty and a responsibility, and I urge every person to start the children out writing a personal history and journal.

Family

In the *Reader's Digest* for April

1978 is an article which can be detached from the magazine. The title of it is "Can You Have a Happier Family Life?" It describes four qualities many parents miss in their family lives, and it offers a way to measure your family by these qualities and suggests a general plan for a happier family life and reports a specific example of a plan of action. This is the first in a series of four such articles in the *Digest* this year. I commend it to all members and non-members of the Church.

When a high national official visited us recently, he said,

"The family is so critical; it is so fundamental to the strength of our civilization, a fact that seems to be forgotten. It is so terribly important. It is our chief source of moral strength, our chief source of physical and emotional health; it is our chief source of protection against adversity. It is the only institution that guarantees an environment which will insure the perpetuation of the principles and concepts that have made us strong.

"I remember a witness," he said, "that was testifying before a Congressional committee about the family, and he said, 'Before you fool around with the family, you'd better realize that all known human societies during the recorded history of mankind have all ended up with a family organization for the rearing and training of children. Before you try to get rid of it, you'd better find out why all civilizations in history have clung to it.' I think your church's emphasis on it has been truly extraordinary."

The gospel has been a family affair. By committing ourselves to having the regular and inspirational family home evening and by carefully planning the content of that evening, we are sending a signal to our children which they will remember forevermore. When thus we give our children of our own time, we are giving of our presence, a gift that is always noticed.

The *Home Evening Manual* is replete with good suggestions, but it

should never replace inspired parental development with regard to what should be done in a particular evening to meet particular needs. If we will feed our families from the gospel garden at home, then what they get from Church meetings can be a rich supplement, but not their only diet.

Child abuse

The home is the seedbed of Saints. There are not enough good homes. Children still come to some homes where they will be abused, not loved, and not taught the truth.

We are greatly concerned with the fact that the press continues to report many cases of child abuse. We are much concerned that there would be a single parent that would inflict damages on a child. The Lord loved little children, and he said:

"Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." (Matt. 19:14.)

Let no Latter-day Saint parent ever be guilty of the heinous crime of abusing one of Christ's little ones!

Divorce

The latest United States government statistics show that the divorce epidemic is still in full swing and is even growing. There were more than a million divorces or annulments in 1975, the highest number thus far on record.

Last year there was almost one divorce for every two marriages, and last year there were twice as many divorces as in 1966 and almost three times the number in 1950, and there were probably more than a million children under eighteen involved in these family break-ups, for whom the emotional and other adverse consequences of wrecked marriages may have been even more serious than for the adults themselves.

There may be some who would disregard this and ignore the important

things, yet we feel that almost everyone who stops to think of this and weigh it will conclude that when the home is destroyed, the nation goes to pieces. There can be no question about this, and all historians or those who have followed a historical line of thought have come to that same conclusion.

We have the lingering, ominous suspicion that the proponents of many programs pay little attention, if any, to the sanctity of the home and the family.

Abortion

The thing which greatly concerns us is the spiritual and moral and emotional health of the family members from childhood through youth and adulthood.

During 1974 over one million unborn children are said to have lost their lives through induced abortions in the United States. This is an explosive increase in the last few years. We reaffirm our announced opposition to abortion in all but the most extreme needs.

Role of womanhood

I want to express my appreciation for the wonderful women of the Church. We love the women of our Church. We love them as deeply as our own wives, our mothers, our grandmothers, our sisters, and our friends. Someday, when the whole story of this and previous dispensations is told, it will be filled with courageous stories of our women, of their wisdom and their devotion, their courage, for one senses that perhaps, just as women were the first at the sepulchre of the Lord Jesus Christ after his resurrection, our righteous women have so often been instinctively sensitive to things of eternal consequence. We recognize, as one man has wisely said, that while we speak of the impact of one's mother's tongue with a lasting effect upon us, it is our mother's love which touches us everlastingly and so deeply.

We worry, therefore, conversely over these trends which would reduce the mother's love in our world. God has placed women at the very headwaters of the human stream. So much of what our men and our institutions seek to do downstream in the lives of erring individuals is done to compensate for early failures. Likewise, so much of life's later rejoicing is a reflection of a woman's work well done at the headwaters of the home.

It was Goethe who said, "The Eternal Feminine draws us on." (*The Gothic Chamber*.)

"A good woman," as the scriptures tell us, "is the glory of the man." (1 Cor. 11:7.)

The scriptures remind us that "Women have claim on their husbands for their maintenance, until their husbands are taken." (D&C 83:2.) Women also have a claim on their husbands for respect, fidelity, and thoughtfulness for in that subtle, sweet relationship that should obtain between men and women, there is partnership with the priesthood.

We delight and marvel in the appropriate development and expressions of our sisters' many talents. Surely the Church's educational effort in behalf of its women is a sermon in itself.

Perhaps more than any other people of like size, we are deeply committed to the development of the skills and talents of our sisters, for we believe our educational program is not simply education for this world, but involves an education for all eternity.

The Church of Jesus Christ of Latter-day Saints has sponsored the advancement of women from its very outset. It was the Prophet Joseph Smith who set forth the ideals for womanhood. He advocated liberally for women in the purest sense of the word, and he gave them liberty to fully express themselves as mothers, as nurses to the sick, as proponents of high community ideals, and as protectors of good morals.

What more can any woman want

for herself? What more could any man want for his wife? What more could any man want than to match that standard in his own conduct?

The Prophet Joseph gave us the Relief Society organization to advance these high purposes for Latter-day Saint women. That society today is a worldwide movement holding membership in national and world organizations for the advancement of women.

Finally, when we sing that doctrinal hymn and anthem of affection, "O My Father," we get a sense of the ultimate in maternal modesty, of the restrained, queenly elegance of our Heavenly Mother, and knowing how profoundly our mortal mothers have shaped us here, do we suppose her influence on us as individuals to be less if we live so as to return there?

My beloved brothers and sisters, God lives, and I bear testimony of it. Jesus Christ lives, and he is the author of the true way of life and salvation.

Jesus is the Christ

This is the message of The Church of Jesus Christ of Latter-day Saints. It is the most important message in the world today. Jesus Christ is the son of God. He was chosen by the Father as the Savior of this world. His coming was foretold centuries before his birth upon this earth. It was seen in vision by Adam, Moses, Isaiah, Jeremiah, Ezekiel, Lehi, Nephi, King Benjamin, Alma, Samuel, and many others, including Mary, his eternal mother.

A modern prophet, the late Elder James E. Talmage of the Council of the Twelve Apostles, declared who Jesus was and is:

"The solemn testimonies of millions dead and of millions living unite in proclaiming Him as divine, the Son of the Living God, the Redeemer and Savior of the human race, the Eternal Judge of the souls of men, the Chosen and Anointed of the Father—in short, the Christ.

"Jesus Christ was and is Jehovah,

the god of Adam and of Noah, the God of Abraham, Isaac, and Jacob, the God of Israel, the God at whose instance the prophets of the ages have spoken, the God of all nations, and He who shall yet reign on earth as King of kings and Lord of lords." (*Jesus the Christ*, 12 ed., Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1924, pp. 1-2, 4.)

Mission of Christ

What was the purpose of Christ's mission in life?

"God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1:27.)

Man, created in the image of God, was placed on the earth to experience mortal life, an intermediate state between premortal life and immortality.

Our first parents, Adam and Eve, disobeyed God. By eating the forbidden fruit, they became mortal. Consequently, they and all of their descendants became subject to both mortal and spiritual death (mortal death, the separation of body and spirit; and spiritual death, the separation of the spirit from the presence of God and death as pertaining to the things of the spirit).

In order for Adam to regain his original state (to be in the presence of God), an atonement for this disobedience was necessary. In God's divine plan, provision was made for a redeemer to break the bonds of death and, through the resurrection, make possible the reunion of the spirits and bodies of all persons who had dwelt on earth.

Jesus of Nazareth was the one who, before the world was created, was chosen to come to earth to perform this service, to conquer mortal death. This voluntary action would atone for the fall of Adam and Eve and permit the spirit of man to recover his body, thereby reuniting body and spirit.

Jesus Christ has influenced humanity more than anyone else who ever

lived. Born in a manger of an earthly mother and a Heavenly Father, he lived on earth for thirty-three years. He spent thirty of those years preparing for his life's mission and his ministry. Then he traveled to the River Jordan to be baptized by immersion by his cousin John, called the Baptist. By participating in this symbolic ordinance, he demonstrated to all that baptism is the door into this church. From heaven, his Father acknowledged the important occasion, saying, "This is my beloved Son, in whom I am well pleased." (Matt. 3:17.)

For the next three years the Savior served mankind. He healed the sick, restored sight to the blind, cast out evil spirits, restored life to the dead, provided comfort to the oppressed, spread the good news of the gospel of love, testified of the Father, taught the eternal plan of salvation, and laid the groundwork for an organization that would provide for the salvation of man—his church. This church was not the church of John the Baptist, nor was it the church of Peter, nor of Paul, nor of any other man on the earth. It was Christ's own church; he was its head.

Christ's Church established

That Christ established a church is well documented in the New Testament. In Ephesians we are told that the Church of Jesus Christ was "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." (Eph. 2:20.) The Savior, speaking to Peter, said, "And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. 16:19.)

In his church Christ selected twelve apostles and a council of seventy, and, having endowed them with authority he sent them forth to preach that the Father has acknowledged his Son. To the

multitudes of people gathered around the temple at the approach of the Lord Jesus Christ, he was introduced again by his Father, who said,

"Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him." (3 Ne. 11:7.)

Toward the end of his earthly ministry he took his beloved apostles Peter, James and John with him to the Mount of Transfiguration. It is couched in words like this:

"And after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

"And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

"And, behold, there appeared unto them Moses and Elias talking with him.

"Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

"While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

"And when the disciples heard it, they fell on their face, and were sore afraid.

"And Jesus came and touched them, and said, Arise, and be not afraid.

"And when they had lifted up their eyes, they saw no man, save Jesus only." (Matt. 17:1-8.)

And in our own dispensation there came the blessed experience of the Prophet Joseph Smith and we have his testimony concerning it.

After an extended vision, the Prophet Joseph saw "two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*" (Joseph Smith 2:17.)

And this was another testimony of

the actuality and the life of Jesus Christ, our Savior.

Testimony

And I bear witness again and again and again of the divinity of that personage, Jesus Christ, who came to the Prophet Joseph Smith and who came to the Nephites.

I bear testimony to this, the divinity of this cause, the truth of this church, the divinity of its ordinances, the importance of the celestial life in everyone's life, and I bear this testimony in the name of Jesus Christ our Lord. Amen.

Following President Kimball's address, the Tabernacle Choir sang the hymn, "The Lord My Pasture Will Prepare" without announcement.

President Spencer W. Kimball

The Tabernacle Choir has rendered, "The Lord My Pasture Will Prepare."

We shall now hear from Elder Marvin J. Ashton, a member of the Quorum of the Twelve Apostles.

Elder Marvin J. Ashton

Of the Council of the Twelve

No time for contention

A few months ago word reached some of our missionaries in a remote South Pacific island that I would soon be visiting there for two or three days. When I arrived, the missionaries were waiting anxiously to share with me some anti-Mormon literature that was being circulated in their area. They were disturbed by the accusations and were eager to plan retaliation.

The elders sat on the edge of their chairs as I read the slander and false declarations issued by a minister who apparently felt threatened by their presence and successes. As I read the pamphlet containing the malicious and ridiculous statements, I actually smiled, much to the surprise of my young associates. When I finished, they asked, "What do we do now? How can we best counteract such lies?"

I answered, "To the author of these words, we do nothing. We have no time for contention. We only have time to be about our Father's business. Contend with no man. Conduct yourselves as

gentlemen with calmness and conviction and I promise you success."

Be firm but not abrasive

Perhaps a formula for these missionaries and all of us to follow can be found in Helaman, chapter five, verse thirty, of the Book of Mormon. "And it came to pass when they heard this voice, and beheld that it was not a voice of thunder, neither was it a voice of a great tumultuous noise, but behold, it was a still voice of perfect mildness, as if it had been a whisper, and it did pierce even to the very soul."

There never has been a time when it is more important for us as members of The Church of Jesus Christ of Latter-day Saints to take a stand, remain firm in our convictions, and conduct ourselves wisely under all circumstances. We must not be manipulated or enraged by those who subtly foster contention over issues of the day.

When issues are in contradiction to the laws of God, the Church must take a stand and state its position. We have

done this in the past and will continue to do so in the future when basic moral principles are attacked. There are those in our society who would promote misconduct and immoral programs for financial gain and popularity. When others disagree with our stand we should not argue, retaliate in kind, or contend with them. We can maintain proper relationships and avoid the frustrations of strife if we wisely apply our time and energies.

Ours is to conscientiously avoid being abrasive in our presentations and declarations. We need constantly to remind ourselves that when we are unable to change the conduct of others, we will go about the task of properly governing ourselves.

Devil is father of contention

Certain people and organizations are trying to provoke us into contention with slander, innuendos, and improper classifications. How unwise we are in today's society to allow ourselves to become irritated, dismayed, or offended because others seem to enjoy the role of misstating our position or involvement. Our principles or standards will not be less than they are because of the statements of the contentious. Ours is to explain our position through reason, friendly persuasion, and accurate facts. Ours is to stand firm and unyielding on the moral issues of the day and the eternal principles of the gospel, but to contend with no man or organization. Contention builds walls and puts up barriers. Love opens doors. Ours is to be heard and teach. Ours is not only to avoid contention, but to see that such things are done away.

"For verily, verily I say unto you, he that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another.

"Behold, this is not my doctrine, to stir up the hearts of men with anger, one against another; but this is my doc-

trine, that such things should be done away." (3 Ne. 11:29, 30.)

We need to be reminded that contention is a striving against one another, especially in controversy or argument. It is to struggle, fight, battle, quarrel, or dispute. Contention never was and never will be an ally of progress. Our loyalty will never be measured by our participation in controversy. Some misunderstand the realm, scope, and dangers of contention. Too many of us are inclined to declare, "Who, me? I am not contentious, and I'll fight anyone who says I am." There are still those among us who would rather lose a friend than an argument. How important it is to know how to disagree without being disagreeable. It behooves all of us to be in the position to involve ourselves in factual discussions and meaningful study, but never in bitter arguments and contention.

Avoid contention in the home

No home or heart exists that cannot be hurt through contention. It is sad when children are raised in a contentious home. It is just as sad when an organization has contention as one of the planks of its platform, declared or unannounced. Generally speaking, people who come from noncontentious households find themselves repulsed by those who would make it part of their daily diet.

The family as an institution today is beset on all sides. Conflicts within the family are critical and often damaging. Contention puts heavy strain on stability, strength, peace, and unity in the home. There is certainly not time for contention in building a strong family.

In place of arguments and friction between family members, ours is to build, listen, and reason together. I recall receiving a written question from a fifteen-year-old girl during a fireside discussion. She wrote, "Is there anything I can do to improve the feelings among members of my family? I am fifteen years old and hardly ever look for-

ward to being home. Everyone just seems to be waiting for me to say the wrong thing so they can cut me down."

Another young woman, age seventeen, was asked why she was living in a city with her sister away from their parents. She replied, "Because of the hassle back home. I have had all that I can stand." She continued, "There is always fighting. I can never remember when it was different. Everyone in the house, especially my parents, takes delight in bad mouthing each other." A few family expressions which cause hurts and lead to contention are: "You don't know what you're talking about!" "Why did you do that stupid thing?" "Your room is a mess." "Why don't you do as I tell you?"

Almost five centuries ago a creative genius named Leonardo da Vinci lived and worked in Italy. While we remember him most today for such paintings as the Mona Lisa, he was also a fascinating debater, a polished orator, and a storyteller of great imagination. One of his fables, simply titled "The Wolf," I would like to share with you.

"Carefully, warily, the wolf came down out of the forest one night, attracted by the smell of a flock of sheep. With slow steps he drew near to the sheepfold, placing his feet with the utmost caution so as not to make the slightest sound which might disturb the sleeping dog.

"But one careless paw stepped on a board; the board creaked and woke the dog. The wolf had to run away, unfed and hungry. And so, because of one careless foot, the whole animal suffered." (Adapted from *Notebooks of Leonardo da Vinci*, "Fantastic Tales," *Bestiary*, no. 1225.)

There is an area, perhaps insignificant to some, that seems to me to be gnawing away at the spirituality of Latter-day Saints. The plights of these young ladies bring it to mind. Like the careless paw of the wolf, it is causing untold suffering and depriving many of spiritual growth and family oneness. I

speak of arguing, careless words spoken in anger, disgust, and intolerance, often without thought. How sad it is when family members are driven from home by contentious tongues.

Hate and bitterness caused by contention

Stories often reiterate the hate and bitterness caused by contention among neighbors. Some families have been forced to move because of bitter controversy. Going the extra mile, turning the other cheek, swallowing one's pride, and apologizing are often the only ways in which contention among neighbors can be erased.

From the Savior's words we learn the source of contention, whether it be in the home, in the community, among the leaders, or in the classroom. "For verily, verily, I say unto you, he that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another." (3 Ne. 11:29.) This means that Satan has power over us only when we let him in. We have agency. We can choose our behavior. The Prophet Joseph Smith said on one occasion, "The devil has no power over us only as we permit him. The moment we revolt at anything which comes from God, the devil takes power." (*Teachings of the Prophet Joseph Smith*, p. 181.)

When one considers the bad feeling and the unpleasantness caused by contention, it is well to ask, "Why do I participate?" If we are really honest with ourselves, our answers may be something like: "When I argue and am disagreeable, I do not have to change myself. It gives me a chance to get even." "I am unhappy and I want others to be miserable too." "I can feel self-righteous. In this way I get my ego built up." "I don't want others to forget how much I know!"

Whatever the real reason, it is important to recognize that we choose our behavior. At the root of this issue is the

age-old problem of pride. "Only by pride cometh contention." (Prov. 13:10.)

If Satan can succeed in creating in us habits of arguing, quarreling, and contention, it is easier then for him to bind us with the heavier sins which can destroy our eternal lives. A contentious spirit can affect almost any phase of our lives. An angry letter written in haste can haunt us—sometimes for years. A few ill-advised words spoken in hate can destroy a marriage or a personal friendship, or impede community progress.

As we take a stand against the evils of the day, such as abortion, homosexuality, immorality, alcohol, drugs, dishonesty, intolerance, etc., can we express our beliefs without clenching our fists, raising our voices, and promoting contention? Can we talk about the beneficial principles of the gospel such as the Word of Wisdom, keeping the Sabbath day holy, maintaining personal purity, and the other truths found in the scriptures without making our listeners defensive? This is not easy, but it can be done. Ours is, if you please, to plow our own furrow, plant our own seeds, tend our crops, and reap the harvest. This can best be accomplished not only by plowshares rather than by swords, but by appropriate commitment rather than contention.

Alleviate contention

Let me share with you some suggestions for alleviating contention:

1. Pray to have the love of God in your heart. Sometimes this is a struggle, but the Spirit of the Lord can soften hard feelings and mellow a callous spirit.

2. Learn to control your tongue. There is an old maxim and an excellent one: "Think twice before you speak and three times before you act."

3. Don't allow emotions to take over; rather, reason together.

4. Refuse to get embroiled in the

same old patterns of argument and confrontation.

5. Practice speaking in a soft, calm voice. The peaceful life can best be attained not by those who speak with a voice of "great tumultuous noise" but by those who follow the Savior's example and speak with "a still voice of perfect mildness." (Hel. 5:30.)

There is no time for contention. We must have the will and discipline in our daily lives to fight contention. I promise the valiant God's help in their efforts to conquer this horrendous foe. Let us "Cease to contend one with another; cease to speak evil one of another." (D&C 136:23.) We only have time to be about our Father's business. To these truths I leave my testimony, in the name of Jesus Christ. Amen.

Following Elder Ashton's address the choir sang "I Know That My Redeemer Lives" without announcement.

President Spencer W. Kimball

Elder Marvin J. Ashton of the Quorum of the Twelve Apostles has just spoken to us. He was followed by the Tabernacle Choir singing, "I Know That My Redeemer Lives."

The Choir and congregation will now join in singing, "Israel, Israel God Is Calling."

The Choir and Congregation sang the hymn, "Israel, Israel God Is Calling."

President Kimball

We welcome those who have just joined us on radio or television and announce that we are gathered in the Tabernacle on Temple Square in Salt

Lake City, Utah in the First Session of the 148th Annual Conference of the Church of Jesus Christ of Latter-day Saints.

Elder Neal A. Maxwell, a President of the First Quorum of the Seventy, will now address us.

Elder Neal A. Maxwell

Of the Presidency of the First Quorum of the Seventy

We know so little, brothers and sisters, about the reasons for the division of duties between womanhood and manhood as well as between motherhood and priesthood. These were divinely determined in another time and another place. We are accustomed to focusing on the men of God because theirs is the priesthood and leadership line. But paralleling that authority line is a stream of righteous influence reflecting the remarkable women of God who have existed in all ages and dispensations, including our own. Greatness is not measured by coverage in column inches, either in newspapers or in the scriptures. The story of the women of God, therefore, is, for now, an untold drama within a drama.

Daughters of God

We men know the women of God as wives, mothers, sisters, daughters, associates, and friends. You seem to tame us and to gentle us, and, yes, to teach us and to inspire us. For you, we have admiration as well as affection, because righteousness is not a matter of role, nor goodness a matter of gender. In the work of the Kingdom, men and women are not without each other, but do not envy each other, lest by reversals and renunciations of role we make a wasteland of both womanhood and manhood.

Just as certain men were fore-ordained from before the foundations of the world, so were certain women appointed to certain tasks. Divine design—not chance—brought Mary forward to be the mother of Jesus. The boy prophet, Joseph Smith, was blessed

not only with a great father but also with a superb mother, Lucy Mack, who influenced a whole dispensation.

Examples of excellence

When we would measure loving loyalty in a human relationship, do we not speak of Ruth and Naomi even more than David and Jonathan? And no wonder God with His perfect regard for women is so insistent about our obligations to widows.

A widow with her mite taught us how to tithe. An impoverished and starving widow with her hungry son taught us how to share, as she gave her meal and oil to Elijah. The divine maternal instincts of an Egyptian woman retrieved Moses from the bullrushes, thereby shaping history and demonstrating how a baby is a blessing—not a burden.

What greater conversation of anticipation has there been than that of Elizabeth and Mary when also the babe in Elizabeth leaped in recognition of Mary? (Luke 1:41.)

Does it not tell us much about the intrinsic intelligence of women to read of the crucifixion scene at Calvary, "And many women were there beholding afar off." (Matt. 27:55.) Their presence was a prayer; their lingering was like a litany.

And who came first to the empty tomb of the risen Christ? Two women.

Who was the first mortal to see the resurrected Savior? Mary of Magdala. Special spiritual sensitivity keeps the women of God hoping long after many others have ceased.

The charity of good women is such

that their "love makes no parade"; they are not glad "when others go wrong"; they are too busy serving to sit statusfully about, waiting to be offended. Like Mary, they ponder trustingly those puzzlements that disable others. God trusts women so much that He lets them bear and care for His spirit children.

Influence of sisters

In our modern kingdom, it is no accident that women were, through the Relief Society, assigned compassionate service. So often the service of women seems instinctive, while that of some men seems more labored. It is precisely because the daughters of Zion are so uncommon that the adversary will not leave them alone.

We salute you, sisters, for the joy that is yours as you rejoice in a baby's first smile and as you listen with eager ear to a child's first day at school which bespeaks a special selflessness. Women, more quickly than others, will understand the possible dangers when the word *self* is militantly placed before others words like *fulfillment*. You rock a sobbing child without wondering if today's world is passing you by, because you know you hold tomorrow tightly in your arms.

So often our sisters comfort others when their own needs are greater than those being comforted. That quality is like the generosity of Jesus on the cross. Empathy during agony is a portion of divinity!

I thank the Father that His Only Begotten Son did not say in defiant protest at Calvary, "My body is my own!" I stand in admiration of women today who resist the fashion of abortion, by refusing to make the sacred womb a tomb!

When the real history of mankind is fully disclosed, will it feature the echoes of gunfire or the shaping sound of lullabies? The great armistices made by military men or the peacemaking of women in homes and in neighborhoods? Will what happened in cradles

and kitchens prove to be more controlling than what happened in congresses? When the surf of the centuries has made the great pyramids so much sand, the everlasting family will still be standing, because it is a celestial institution, formed outside teletial time. The women of God know this.

Gratitude

No wonder the men of God support and sustain you sisters in your unique roles, for the act of deserting home in order to shape society is like thoughtlessly removing crucial fingers from an imperiled dike in order to teach people to swim.

We men love you for meeting inconsiderateness with consideration and selfishness with selflessness. We are touched by the eloquence of your example. We are deeply grateful for your enduring us as men when we are not at our best because—like God—you love us not only for what we are, but for what we have the power to become.

We have special admiration for the unsung but unsullied single women among whom are some of the noblest daughters of God. These sisters know that God loves them, individually and distinctly. They make wise career choices even though they cannot now have the most choice career. Though in their second estate they do not have their first desire, they still overcome the world. These sisters who cannot now enrich the institution of their own marriage so often enrich other institutions in society. They do not withhold their blessings simply because some blessings are now withheld from them. Their trust in God is like that of the wives who are childless, but not by choice, but who in the justice of God will receive special blessings one day.

I, along with my brethren of the priesthood, express undying gratitude to our eternal partners. We know that we can go no place that matters without you, nor would we have it otherwise. When we kneel to pray, we kneel to-

gether. When we kneel at the altar of the holy temple, we kneel together. When we approach the final gate where Jesus Himself is the gatekeeper, we will, if faithful, pass through that gate together.

The prophet who sits with us today could tell us of such togetherness, when at the time of his overwhelming apostolic calling he was consoled by his Camilla, who met his anguished, sobbing sense of inadequacy and, running her fingers through his hair, said, "You can do it, you can do it." He surely has done it, but with her at his side.

Notice, brethren, how all the prophets treat their wives and honor women, and let us do likewise!

Finally, remember: When we return to our real home, it will be with the "mutual approbation" of those who reign in the "royal courts on high." There we will find beauty such as mortal "eye hath not seen"; we will hear

sounds of surpassing music which mortal "ear hath not heard." Could such a regal homecoming be possible without the anticipatory arrangements of a Heavenly Mother?

Meanwhile, there are no separate paths back to that heavenly home. Just one straight and narrow way, at the end of which, though we arrive trailing tears, we shall at once be "drenched in joy." I so testify in the name of Jesus Christ. Amen.

President Spencer W. Kimball

Elder Neal A. Maxwell, a President of the First Quorum of the Seventy, has just spoken to us. Elder Bruce R. McConkie of the Quorum of the Twelve Apostles will now address us. He will be followed by President N. Eldon Tanner, First Counselor in the First Presidency.

Elder Bruce R. McConkie

Of the Council of the Twelve

*The morning breaks; the shadows flee;
Lo, Zion's standard is unfurled! . . .
The dawning of a brighter day
Majestic rises on the world."*
(Hymns, no. 269.)

At dawning

When the sun goes down and the dusk of day deepens into night, then darkness reigns. During the night, darkness is everywhere and the vision of all is dimmed; none can see afar off. Though the heavens teem with stars—an uncounted host of them—and though the moon—she who rules the night—reflects her rays of borrowed light, yet the darkness is not pierced; the blackness of the night continues.

Deep shadows hide the beasts of forest and field. Wildcats stalk their prey in silence. Packs of hunger-mad-

dened wolves strike terror in their victims as their howling calls draw nearer and nearer. Coyotes are baying in the distance; somewhere a lion roars; and in that deepest shadow a jackal lurks, awaiting his chance to steal the slain game of another. The terrors of the night are real.

But finally a distant dawn is heralded. The morning stars shine forth more brightly than their fellows. A few rays of light part the darkness of the eastern sky, a sky still spotted with clouds. Beyond the mountains, not many leagues away, a new day is gestating in the womb of nature. As the earth turns slowly on its decreed course, the dawn brightens; the light of the morning increases; darkness flees. The stars no longer shine; the moon hides her face; their reflected glimmerings no longer pierce the blackness of the night.

The sun rises. The blazing light of heaven covers the earth.

When the dawn comes and the sun shines, the doleful creatures of the night begin to retire. The lions return to their lair and the foxes to their holes; the baying of the coyotes is no longer heard; and the howling wolves are silent. The terrors that lurked in the shadows are now hidden in the rocks and in the caves.

With the new dawn the flowers in the field and the trees in the forest take on new life. The oxen in their stalls and the sheep in their cotes awake from sleep, while the fowls of heaven sing praises to the Lord of Sabaoth, to the Creator of the first day. The blessings of life and light are everywhere seen. It is a new day—a day of joy and rejoicing and light.

Dark ages

When the gospel sun went down almost two millennia ago, when the priesthood was taken away and a dreary dusk descended in the congregations that once had known light, when light and truth no longer shone forth from heaven, and when those on earth no longer were taught and directed by apostles and prophets, then spiritual darkness reigned. Darkness covered the earth and gross darkness the minds of the people. (See Isa. 60:2.) The dark ages had their beginning, and the light of heaven no longer dwelt in the hearts of those who professed to worship Him whose we are.

The vision of all became as the words of a book that is sealed. (See Isa. 29:11.) The prophets and seers were silenced; the holy scriptures were no longer made available to the masses of men; none could see the way to perfection; none knew the way back to the Eternal Presence. Earth's pilgrims, walking in by and forbidden paths, were lost in the blackness of the night.

True, the heaven still teemed with stars, an uncounted host of them, for there were many wise and good people

who reflected forth to others such light and truth and goodness as they had. And month after month a new moon arose to reflect such of heaven's truths as came by instinct and from reason. There was a St. Augustine, a Maimonides, a Joan of Arc, a Thomas More, a Michelangelo, a Galileo, a host of others—each for the month when their moon shone—who reflected such borrowed light as in their power lay. But the light of heaven no longer shed its rays on the strait and narrow path which leads to eternal life.

Lucifer's influence

And there were deep shadows in which the beasts of hell lurked. Lucifer did not sleep. At Nicaea and later by the pen of Athanasius he aided in the writing of creeds which debased the true gods of heaven and defined them as an incomprehensible spirit essence which fills the immensity of space.

By the word of Constantine he placed the subjects of a pagan empire into what men have since called the universal church. With the sword of Cortez he placed a cross in the hands of pagan people and named them Christians. By the mouth of Tetzel he sold indulgences so that men's sins could be forgiven for money, as they supposed.

In Spain, in Mexico, and in Peru, he caused the evils of the Inquisition to flourish, and tens of thousands of earth's inhabitants were slain to keep down heresy, as they chose to call it. The Huguenots and other dissenters from the established order were murdered by the scores of thousands. The dominant religion of the day was one of fear, ignorance, and superstition; it was a religion, imposed by the sword, which denied the agency of man.

It was a long, dark night. There were jackals in the shadows, wolves in the forests, coyotes everywhere. Lions roared and the fangs of the serpent sank again and again into human flesh. The black plague swept Europe. Wars were

everywhere. Morality and decency had few supporters. The terrors of the night were real and the night was long—long and dark and black.

Reformation

But finally the heralds of a distant dawn came forth. There was a Calvin, a Zwingli, a Luther, a Wesley; there were wise and good men—morning stars who shone more brightly than their fellows—who arose in every nation. There were men of insight and courage who were sickened by the sins and evils of the night. These great souls hacked and sawed at the chains with which the masses were bound. They sought to do good and to help their fellowmen—all according to the best light and knowledge they had.

In Germany and France and England and Switzerland and elsewhere groups began to break away from the religion of centuries past. A few rays of light were parting the darkness of the eastern sky.

Many who sought freedom to worship God according to the dictates of their conscience migrated to America. And in due course, by the power of the Father, a new nation was created, a nation "conceived in liberty, and dedicated to the proposition that all men are created equal." (Abraham Lincoln, Gettysburg Address.) The United States of America came into being. Beyond the mountains, now not many leagues away, a new day was gestating in the womb of nature.

As the earth continued to turn slowly and steadily on its decreed course, as the dawn brightened and the morning light increased, as the Constitution of the United States guaranteed religious freedom, as men were tempered in their feelings and began to view each other with more equity and fairness, as the Bible was published and read by more people, as darkness fled and light increased, the time for the rising of the gospel sun was at hand.

Restoration

When the set time had fully come—when the day for the promised restoration of all things was at hand—the Lord in heaven, in his infinite wisdom, mercy, and goodness, sent from the courts of glory that eternal spirit whose foreordained mission it was to usher in the dispensation of the fulness of times. Joseph Smith began his mortal life. It was December 23, 1805. The sun was then just hidden by the mountain peaks.

Then one glorious day in the spring of 1820—our tradition says that it was on April 6—the sun arose to view. The great God with the Lord Jesus at his right hand came down from heaven; stood personally in a grove of trees in western New York; called young Joseph by name; commanded him to join none of the churches of the day, for they were all wrong; told him that all their creeds were an abomination in the sight of heaven; and said that the professors of religion were all corrupt, that they drew near to the Lord with their lips, but their hearts were far from him, that they taught for commandments the doctrines of men, having a form of godliness, but denying the power thereof. (See Joseph Smith 2:19.)

From that moment the stars no longer shone; the moon hid her face. Their reflected glimmerings were no longer needed to pierce the blackness of the night. The dispensation of the fulness of times was about to be given from God in heaven to man on earth.

Almost immediately angels came from the Divine Presence to teach doctrine, to confer power and authority and priesthood, and to give again the keys of the kingdom, which are part of the holy apostleship, so that mortal men can bind on earth and have it sealed eternally in the heavens.

Dawning of "a brighter day"

Within a single decade the Book of Mormon came forth; the Church and

kingdom of God on earth was reestablished; revelation and prophecy became the order of the day; and the gifts of the Spirit—all those ancient signs and wonders and miracles—were poured out upon the faithful. Once more there were visions and tongues and prophecies; the sick were healed, the lame walked, the blind saw, and the dead were raised. It was with the Latter-day Saints as it had been with the former-day saints.

Line upon line the ancient truths were restored; one after another the ancient rites and ordinances were revealed anew. Soon the gospel, the fulness of the everlasting gospel—the very power of God which saves and exalts men—was shining forth in all its glory, beauty, and perfection. The gospel sun, which had its setting in the day when darkness covered the earth—that same gospel sun had its rising in the new day of restoration.

And with the gospel dawn and the spread of truth over all the earth, the terrors of the night are vanishing away. Where there was fear and ignorance and superstition, now there is love and light and pure religion. Fear has become courage; ignorance is transformed into wisdom; superstition and tradition are replaced by the light and truth of heaven.

Soon the wolves of wickedness will no longer howl and the jackals of sin no longer snivel and snipe at the ongoing kingdom, and the great millennial day will be upon us.

This is thy day, O Zion! "Arise,

shine; for thy light is come, and the glory of the Lord is risen upon thee. . . .

"His glory shall be seen upon thee.

"And the Gentiles shall come to thy light, and kings to the brightness of thy rising. . . .

"Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. . . .

"The Lord shall be unto thee an everlasting light, and thy God thy glory." (Isa. 60:1-3, 18-19.)

*"The morning breaks; the shadows flee;
Lo, Zion's standard is unfurled! . . .
The dawning of a brighter day
Majestic rises on the world."
(Hymns, no. 269.)*

In the name of Jesus Christ, amen.

Following Elder McConkie's address, the Choir sang, "The Lord's Prayer" without announcement.

President Spencer W. Kimball

We welcome those who have just joined us on television or radio for this, the First Session of the 148th Annual Conference of the Church.

President N. Eldon Tanner, First Counselor in the First Presidency, will now address us.

President N. Eldon Tanner

First Counselor in the First Presidency

This morning we have enjoyed lovely music, and have had many truths explained to us, and as Jesus said "to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

"And ye shall know the truth, and the truth shall make you free." (John 8:31-32.)

We have been greatly blessed also to have heard a message from the Lord's prophet, President Spencer W.

Kimball, whose words of truth we should all heed.

Life eternal

Shortly before his betrayal and subsequent death and resurrection, our Savior spent some very sacred and solemn moments with his apostles, comforting them and revealing to them some of the events which would transpire, even though they did not fully understand or comprehend the meaning of his words. After intimating that they would soon be left alone—that is, without him—he spoke of the tribulation in the world, but admonished them to be of good cheer, for he had overcome the world. Then he lifted his eyes to heaven and said:

“Father, the hour is come; glorify thy son, that thy son also may glorify thee:

“As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

“I have glorified thee on the earth: I have finished the work which thou gavest me to do.

“And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

“I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. . . .

“For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. . . .

“Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.” (John 17:1-6, 8, 11; italics added.)

In these words we find some of the

greatest truths that have ever been uttered for the benefit and blessing of mankind. We learn that Jesus lived with his Father before the world was created; that he had been given a special work to do and was sent by his Father to the earth to perform that work; that there had been revealed to him the events which would transpire concerning his crucifixion and death and resurrection; that his apostles had been divinely called to assist in the work; that they had received and believed on the words which the Father sent to them through his Son; and it has been made abundantly clear that the Father and the Son, though separate beings, are one in purpose as he prayed his apostles might be.

In this petition to his Father, Jesus defined eternal life when he said: “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” (John 17:3.) On another occasion he said: “This is my work and my glory—to bring to pass the immortality and eternal life of man.” (Moses 1:39.)

Gaining exaltation

Why is it so important for us to understand and accept these truths?

Because without them we cannot hope to gain exaltation or eternal life. We must put first the spiritual side of our lives.

This is what Jesus meant when he said he had overcome the world—that he had kept the faith, that he had glorified his Father, that he had done all that had been required of him. Thus he was free from the bands of death and prepared to partake of immortality and eternal life with his Father.

This promise is for all. We read in John:

“Then said Jesus to those Jews which believed on him, *If ye continue in my word, then are ye my disciples indeed;*

“And ye shall know the truth, and the truth shall make you free.” (John 8:31-32; italics added.)

Freedom requires truth

Freedom is based on truth, and no man is completely free as long as any part of his belief is based on error, for the chains of error bind his mind. This is why it is so important for us to learn all the truth we can from all the sources we can. We need particularly to search the scriptures, for in them are the words which, if accepted and lived, will lead us to eternal life.

The scriptures give us evidence of the reality and personality of God and his Son, Jesus Christ. In order to believe in God it is necessary for us to understand his nature and attributes. Our faith in him must be based on true principles. Faith will avail us nothing if it is based on a false premise. For example, some of the early American colonists in dealing with the Indians gave them gunpowder to plant with the promise that they could raise a crop of gunpowder. In explicit faith the Indians planted the gunpowder, but of course they harvested nothing from their efforts because their faith was based on falsehood.

We are encouraged to study and pray and seek wisdom and to teach one another. We read in the Doctrine and Covenants:

"And I give unto you a commandment that you shall teach one another *the doctrine of the kingdom*.

"Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand; . . .

"That ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you.

"Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbor.

"Therefore, they are left without

excuse, and their sins are upon their own heads.

"He that seeketh me early shall find me, and shall not be forsaken. . . .

"Abide ye in the liberty wherewith ye are made free; entangle not yourselves in sin, but let your hands be clean, until the Lord comes." (D&C 88:77-78, 80-83, 86; italics added.)

Obedience

We must know and understand the doctrines in order to be obedient, and we must be obedient in order to be free. This applies to the laws of God and the laws of the land. Too often we think of freedom only as the quality or state of being free from external restraint or compulsion, and not subject to the will of another, where we have the power of choice with every person free to "do his own thing," regardless of its effect on him or others.

Brigham Young made this statement:

"There is not a man of us but what is willing to acknowledge at once that God demands strict obedience to his requirements. But in rendering that strict obedience, are we made slaves? No, it is the only way on the face of the earth for you and me to become free, and we shall become slaves of our own passions, and of the wicked one, . . . and servants to the devil, if we take any other course." (*Journal of Discourses*, 18:246.)

The teachings of Jesus Christ, which have been given to us for our guidance and blessing, include the Ten Commandments, the Sermon on the Mount, and the Beatitudes. Interestingly enough, most of the laws of the land were taken from this same code of ethics. God's laws are based on truth and are unchangeable, and man cannot improve on them. We are blessed or punished according to our obedience.

There are certain immutable laws of nature which, if violated, will bring sickness or untimely death. By the same token we can apply the truths of scien-

tific law and reap the benefits of labor-saving devices, faster and more comfortable methods of transportation, convenience foods, and synthetic materials for our clothing and household items. All of these save us time and personal energy, and we should use our extra time and effort to further God's work as an expression of our appreciation for his goodness to us.

Truth revealed by the light of Christ

We learn from the scriptures that all truth is revealed through the light of Christ, "which light proceedeth forth from the presence of God to fill the immensity of space—

"The light which is in all things, which giveth life to all things, which is the law by which all things are governed." (D&C 88:12-13.)

Thus, the *truths* discovered by such men as Sir Isaac Newton, Thomas Edison, and Albert Einstein were actually revealed to them through the light of Christ. Such revealed truths have done much to free mankind from the slavery of ignorance and have extended the scope of our understanding of the universe. In like manner, through the power of the Holy Ghost, truths pertaining to the relationship of mankind to God and the mission of Jesus Christ have been made comprehensible.

To know that God the Father is a personal being, having a definite form with bodily parts and spiritual passions, and that Jesus Christ is his Begotten Son in the flesh and lived among men with the physical characteristics of a human being, are truths which give purpose to life, and free all who believe from the mysteries surrounding the origin of man.

Those who understand the truth about the atonement and resurrection of the Savior are free from mysteries and doubts regarding the ultimate destiny of man, and they know that by obedience to truth they are free to progress eternally and enjoy the glorious blessings of eternal life.

Faith of a scientist

Dr. Henry Eyring, one of our leading scientists, makes this observation:

"The more I try to unravel the mysteries of the world in which we live, the more I come to the conception of a single overruling power—God. One can come to this point of view by prayer and the testimony of the Holy Ghost or because there seems to be no other explanation of the unity and wonder of the universe or by the pragmatic method of science that the Savior suggested long ago—try it and you will know.

"I have often met this question: 'Dr. Eyring, as a scientist, how can you accept revealed religion?' The answer is simple. The Gospel commits us only to the truth. The same pragmatic tests that apply in science apply to religion. Try it. Does it work? The conception of a God ruling the universe and concerned with how it works is impossible for me without the corollary that He should be interested in man, the most remarkable phenomenon in the world. Being interested in man, it is natural that He would provide a plan for man's development and welfare. This plan is the Gospel of Jesus Christ. . . .

"The significant thing about a scientist is this: he simply expects the truth to prevail because it *IS* the truth. . . . In science, the thing *IS*, and its being so is something one cannot resent. If a thing is wrong, nothing can save it, and if it is right, it cannot help succeeding.

"So it is with the Gospel." (Henry Eyring, *The Faith of a Scientist*, Salt Lake City: Bookcraft, 1967, pp. 103, 105.)

God knows all truth

To know that God the Eternal Father knows all truth and acts in accordance with it explains why he is the same yesterday, today, and forever. All that he does is in keeping with the unchanging truths of the universe. The same attributes are found in his Son,

Jesus Christ, who is "full of grace and truth." (John 1:14.)

One of the great differences between God and man is *God's greater knowledge of the truth*, which makes him *free* to create worlds and to control the universe.

We believe also that "as man now is, God once was: As God now is, man may be." (Lorenzo Snow, 11 January 1892, reprinted in *Latter-day Prophets Speak*, ed. Daniel H. Ludlow, Salt Lake City: Bookcraft, 1951, p. 72.) Therefore, man should strive all his days to increase his intelligence and learn all the truths he can. He should realize that the gospel of Jesus Christ embraces all truth wherever it may be found, and as he gains knowledge and truth he should teach it to his fellowmen.

Parents to teach children truth

Especially do parents have a responsibility to teach their children. A child must be taught the difference between right and wrong. Left on his own, the child may learn only the wrong. He needs guidance and instruction as to the consequences of his choices—why he will receive blessings for some and punishment for others.

Let us never forget that we are the architects of our own fates. God is not responsible for the consequences of our acts. He gives us the word—the truth—and the rules to follow and the opportunity to learn and to act and to progress. I like what the late President David O. McKay said regarding this:

"I believe that God is love, that He is our Father and desires the happiness and eternal life of His children. . . . He has placed man upon earth and . . . gave to man 'that he should be an agent unto himself.' [See D&C 29:35.] Men may choose the right or they may choose the wrong; they may walk in darkness or they may walk in the light; and, mind you, God has not left his children without the light. He has given them in the various dispensations of the world the light of the gospel wherein they could

walk and not stumble, wherein they could find that peace and happiness which he desires, as a loving father, his children should enjoy, but the Lord does not take from them their free agency.

"God is . . . deploring now the inevitable result of the follies, the transgressions and the sins of His wayward children, but we cannot blame Him for these any more than we can blame a father who might say to his son, 'There are two roads, my son, one leading to the right, one leading to the left. If you take the one to the left it will bring upon you misery and unhappiness and perhaps death. If you take the one to the right it will lead you to success and to happiness, but you choose which you will. You must choose; I will not force either upon you.'

"The young man starts out and, seeing the allurements and the attractiveness of the road to the left, and thinking it a shortcut to his happiness, he concludes to take it. The father knows what will become of him, he knows that not far from the flowery path there is a mire hole into which his boy will fall, he knows that after he struggles out of that mire hole he will come to a slough into which he will flounder. . . . He could see it long before the boy reached that condition, and he could, therefore, foretell it. The father loves the boy just the same, and still continues to warn him, and plead for him to return to the right path.

"God, too, has shown the world, through His prophets in ages gone by, that many of His people, individuals as well as nations, would choose the path that leads to misery and to death, and he foretold it; but the responsibility is upon those who would not heed God's message, not upon God." (Llewellyn McKay, *True to the Faith*, Salt Lake City: Bookcraft, 1966, pp. 86-87.)

Warning and repentance

But for those who do not make the right choices, who may turn away from

the truth, God, in his infinite love and mercy, has made provision for their salvation through the glorious principle of repentance. Repentance embodies a recognition of the transgression, remorse, and a resolve to overcome. The Lord said:

"By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them." (D&C 58:43.)

From the beginning of time God's concern and love for his children has prompted him to warn them against the temptations of the enemy of truth and light, even Satan, who has committed himself, with his followers, to destroy mankind and thwart the plan of God to save his children. We could well apply to our day the following words which were spoken by a Book of Mormon prophet to his people, as he was moved upon by the Spirit of the Lord:

"Yea, wo unto this people, because of this time which has arrived, that ye do cast out the prophets, and do mock them, and cast stones at them, and do slay them, and do all manner of iniquity unto them, even as they did of old time. . . .

"O ye wicked and ye perverse generation; ye hardened and ye stiffnecked people, how long will ye suppose that the Lord will suffer you? Yea, how long will ye suffer yourselves to be led by foolish and blind guides? Yea, how long will ye choose darkness rather than light?" (Hel. 13:24, 29.)

But he also gave this assurance:

"But if ye will repent and return unto the Lord your God I will turn away mine anger, saith the Lord; yea, thus saith the Lord, Blessed are they who will repent and turn unto me, but wo unto him that repenteth not." (Hel. 13:11.)

Promised blessings

May we all yearn for wisdom and for truth that we may inherit the kingdom of God and enjoy the promised blessings, for he said:

"The Spirit of truth is of God. I am the Spirit of truth, and John bore record of me, saying: He received a fulness of truth, yea, even of all truth;

"And no man receiveth a fulness unless he keepeth his commandments.

"He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things." (D&C 93:26–28.)

May we all accept God as our Father, and his Son Jesus Christ as our Savior, and keep his commandments and continue in our quest for truth, which will make us free and lead us to eternal life, I humbly pray in the name of Jesus Christ. Amen.

The Tabernacle Choir sang the hymn, "O My Father" without announcement.

President Spencer W. Kimball

President N. Eldon Tanner, First Counselor in the First Presidency, has just given the concluding address, followed by the Tabernacle Choir singing, "O My Father."

We are grateful to the managers and operators of the many television and radio stations for offering their facilities as a public service to bring the proceedings of this conference to a large audience throughout many areas of the world.

We shall conclude this session of the conference with the Tabernacle Choir singing, "O Be Joyful."

Following the singing, the benediction will be pronounced by Elder Royden G. Derrick, of the First Quorum of the Seventy.

The number, "O Be Joyful," was rendered by the Tabernacle Choir.

Elder Royden G. Derrick offered the benediction.

FIRST DAY AFTERNOON MEETING

SECOND SESSION

The second session of the 148th Annual Conference began at 2:00 P.M. on Saturday, April 1, 1978.

President Spencer W. Kimball presided at this session. Conducting was President Marion G. Romney, Second Counselor in the First Presidency.

Music for this session was provided by a Primary Children's Choir from the Bonneville, Granite, Millcreek and Sugarhouse Regions. Sister Carolyn O. Welling conducted and Brother Roy Darley was at the organ.

At the beginning of the meeting President Romney made the following remarks:

President Marion G. Romney

President Spencer W. Kimball, who presides at this and all other sessions of the Conference, has asked me to conduct this session.

We welcome all assembled in the historic Tabernacle on Temple Square in this, the Second Session, of the 148th Annual Conference of The Church of Jesus Christ of Latter-day Saints. We also welcome the many members and friends of the Church tuned to these proceedings by radio and television. We note that there are overflow congregations in the Assembly Hall, where Elders Marion D. Hanks and William R. Bradford preside; and in the Salt Palace, where Elders Adney Y. Komatsu and Hugh W. Pinnock preside.

We are pleased to acknowledge special guests present this afternoon—government and educational leaders, as well as regional representatives, stake and temple presidencies, patriarchs, bishops, and officers and members of the general boards and committees.

The proceedings of this conference will be carried extensively in the United States and Canada over many television and radio stations, originating with KSL in Salt Lake City. For the first time, this session and the sessions tomorrow will be made available to cable television systems in the United States via RCA Americam Satellite.

Through satellite transmission of via International Short-wave Radio, sessions of this conference will be heard over radio in countries of Central and South America, Mexico, Australia, Europe, the Philippines, Africa, and parts of Asia.

We express our appreciation to the owners and operators of the radio and television stations involved for their cooperation in making such an extensive coverage of this conference possible.

The General Priesthood Conference to be held this evening will be transmitted over closed-circuit from the Salt Lake Tabernacle to men of the priesthood assembled in approximately 1261 buildings throughout the United States, Canada, Puerto Rico, Australia, New Zealand, the Philippines, Korea, and Japan, and by way of closed-circuit television to the Assembly Hall, Salt Palace, and to stake buildings in Salt Lake City and on the Brigham Young University campus.

The music this afternoon will be provided by a Primary children's choir, from the Bonneville, Granite, Millcreek, and Sugarhouse regions under the direction of Sister Carolyn O. Welling with Brother Roy M. Darley at the organ.

The Choir will begin this service by singing, "I Know My Father Lives" and "I Am A Child of God."

The invocation will be offered by Elder Carlos E. Asay of the First Quorum of the Seventy.

The Primary children's choir sang, "I Know My Father Lives," and "I Am A Child of God."

Elder Carlos E. Asay offered the invocation.

Selections from "The Articles of Faith" were rendered by the choir.

President Romney

The choir will now sing selections from "The Articles of Faith."

President Romney

Elder Francis M. Gibbons will now present the statistical report of the Church for the year 1977. Afterward, Elder Wilford G. Edling will read the auditor's report.

Elder Francis M. Gibbons

For the information of the members of the Church, the First Presidency has issued the following statistical report concerning the growth and status of the Church as of December 31, 1977:

Church Units

Number of stakes of Zion.....	885
Number of full-time missions.....	157
Number of wards.....	5,917
Number of independent branches in stakes.....	1,549
Number of mission branches.....	1,694
These statistics reflect an increase of 541 wards and branches during 1977.	
Number of countries with organized wards or branches.....	54

Church Membership

Total membership reported by stakes, missions, and Church offices at the close of 19773,966,000
At the current rate of growth since the end of the year, it is estimated that the Church membership is now in excess of four million.

Church Growth during 1977

Children blessed.....	95,000
Children of record baptized.....	62,000
Converts baptized.....	167,939

Social Statistics

Birthrate per thousand.....	31.66
Number of persons married per thousand.....	13.25
Death rate per thousand.....	4.14

Priesthood Bearers

Deacons.....	142,000
Teachers.....	112,000
Priests.....	201,000
Elders.....	338,000
Seventies.....	28,000
High Priests.....	129,000
This represents an increase of 45,000 priesthood bearers during 1977.	
Full-time Missionaries.....	25,300

Welfare Services

Persons assisted with cash or commodities.....	99,600
Persons assisted by LDS Social Services.....	15,000
Persons placed in gainful employment.....	16,000
Man-days of labor donated to Welfare Services.....	427,000
Commodities distributed from storehouses (in pounds)	17,750,000

Genealogical Society

Names cleared in 1977 for temple ordinances.....	3,374,000
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The Genealogical Department is acquiring records in 36 countries and has a total of 949,000 one-hundred-foot rolls of microfilm, equivalent to 4,517,000 volumes of 300 pages each.

Temples

Number of endowments performed during 1977:
 For the living47,037
 For the dead.....3,555,118
 Temples in operation.....14
 Temples planned or under construction.....6
 Temples undergoing remodeling.....2
 There were 180,362 more endowments performed in 1977 than in 1976, even though two of the temples were not in operation.

Church School System

Total enrollment during the 1976-77 school year: Seminaries and institutes, including special programs.....288,000

Church schools and colleges, and continuing education74,000

Prominent Members Who Passed Away during the Year

Elder Alma Sonne, member of the First Quorum of the Seventy; Sister Ina J. Ashton Richards, wife of Elder LeGrand Richards of the Council of the Twelve; Sister Jeanne N. Smith, wife of Elder Eldred G. Smith, Patriarch to the Church; President John Harold Mullen of the El Paso Texas Stake; President Ollie Richard Crichton of the Apia Samoa Stake; Dr. Sidney B. Sperry, author and educator; Edward Oliver Anderson, architect of the Los Angeles, London, Swiss, and New Zealand temples; Marriner S. Eccles, former chairman of the Federal Reserve Board; and Dr. Florence J. Madsen, composer, educator, and director of all Singing Mothers activities for the Church.

Elder Wilford G. Edling

We have reviewed the annual financial report of the Church as of December 31, 1977, and operations for the year then ended. The financial statements and operations reviewed by the committee include the general funds of the Church and of other controlled organizations, the accounts of which are maintained by the Financial Department of the Church. We have also examined the budgeting, accounting, and auditing procedures employed, and the manner in which funds received and expenditures are controlled. We determined that expenditures of general Church funds were authorized by the First Presidency and by budgetary procedures. The budget is authorized by the Council on Disposition of the Tithes comprised of the First Presidency, the Council of the Twelve, and the Presiding Bishopric. The Committee on Expenditures, in weekly meetings,

administers the expenditure of funds under the budget.

Modern accounting technology and equipment are employed by the Financial and other departments in keeping abreast of rapid Church expansion and changing methods of electronic data processing. The Committee and the Law Department are conjointly giving continuous attention to matters relating to taxation of churches by the federal government, the states, and by foreign governments.

The Auditing Department, which is independent of all other departments, is engaged on a continuous basis in performing operational as well as financial audits of all Church departments and other Church-controlled organizations, the accounts of which are maintained in the Financial Department. These services also include the missions, financial centers, and departmental activities

conducted in foreign countries. The Auditing Department is also responsible for conducting audits of the computer systems employed by the Church. The extent and scope of its operations in safeguarding the resources of the Church are increasing commensurate with the growth and widening activities of the Church. The audit of local funds of wards and stakes is assigned to stake auditors. Incorporated businesses, owned or controlled by the Church, for which accounts are not maintained in the Financial Department, are audited by professional auditing firms or by governmental regulatory agencies.

Based on our review of the annual financial report and other accounting data, and our study of the accounting and auditing methods by which financial operations are controlled, together with continuing discussions with personnel of the Financial, Auditing, and Law departments, we are of the opinion that the general funds of the Church, re-

ceived and expended during the year 1977, have been properly accounted for in accordance with established procedures as outlined herein.

Respectfully submitted,
**CHURCH FINANCE
 COMMITTEE**
 Wilford G. Edling
 Harold H. Bennett
 Weston E. Hamilton
 David M. Kennedy
 Warren E. Pugh

President Marion G. Romney

President N. Eldon Tanner, First Counselor in the First Presidency, will now present the General Authorities, General Officers, and General Auxiliary Officers of the Church for the sustaining vote of the Conference, following which Elder Thomas S. Monson of the Quorum of the Twelve will be our first speaker.

Sustaining of Church Officers

President N. Eldon Tanner

During the last conference we had one dissenting vote, and there was some misunderstanding about it. Someone said that I treated him very curtly. I would just like to explain just what takes place if anyone or a number of people have a dissenting vote. We give them the opportunity to go to one of the General Authorities to explain to that General Authority why they feel the person is not qualified, and if he's found not qualified, then we take the necessary action.

It is proposed that we sustain President Spencer W. Kimball as prophet, seer, and revelator, and President of The Church of Jesus Christ of Latter-day Saints. All in favor, please manifest.

Contrary, if there be any, by the same sign.

Nathan Eldon Tanner as first counselor in the First Presidency and Marion G. Romney as second counselor in the First Presidency. All in favor, please signify it. Contrary, if there be any, by the same sign.

It is proposed that we sustain as president of the Council of the Twelve Apostles, Elder Ezra Taft Benson. All in favor, please manifest it. Contrary, if there be any, by the same sign.

As the Quorum of the Twelve Apostles: Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, LeGrand Richards, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson, Boyd

Saturday, April 1

First Day

K. Packer, Marvin J. Ashton, Bruce R. McConkie, L. Tom Perry, and David B. Haight. All in favor, please manifest it. Contrary, if there be any, by the same sign.

As Patriarch to the Church, Eldred G. Smith. All in favor please manifest it. Contrary, if there be any, by the same sign.

The counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church as prophets, seers, and revelators. All in favor, please manifest it. Contrary by the same sign.

Spencer W. Kimball as trustee-in-trust to The Church of Jesus Christ of Latter-day Saints. All in favor please manifest it. Contrary by the same sign.

As the Presidency of the First Quorum of the Seventy, and as members of the First Quorum of the Seventy: Franklin D. Richards, James E. Faust, J. Thomas Fyans, A. Theodore Tuttle, Neal A. Maxwell, Marion D. Hanks, and Paul H. Dunn. All in favor please manifest it. Contrary, if any, by the same sign.

As additional members of the First Quorum of the Seventy: Sterling W. Sill, Henry D. Taylor, Theodore M. Burton, Bernard P. Brockbank, James A. Cullimore, Joseph Anderson, William H. Bennett, John H. Vandenberg, Robert L. Simpson, O. Leslie Stone, William Grant Bangerter, Robert D. Hales, Adney Y. Komatsu, Joseph B. Wirthlin, S. Dilworth Young, Hartman Rector, Jr., Loren C. Dunn, Rex D. Pinegar, Gene R. Cook, Charles A. Didier, William R. Bradford, George P. Lee, Carlos E. Asay, M. Russell Ballard, Jr., John H. Groberg, Jacob de Jager, Vaughn J. Featherstone, Dean L. Larsen, Royden G. Derrick, Robert E. Wells, G. Homer Durham, James M. Paramore, Richard G. Scott, Hugh W. Pinnock, F. Enzo Busche, Yoshihiko Kikuchi, Ronald E. Poelman, Derek A. Cuthbert, Robert L. Backman, and Rex C. Reeve. All in favor, please manifest it. Contrary by the same sign.

As the Presiding Bishopric: Victor L. Brown, Presiding Bishop; H. Burke

Peterson as first counselor; and J. Richard Clarke as second counselor. All in favor, please manifest it. Contrary by the same sign.

As Regional Representatives: All Regional Representatives as they are at present constituted.

The Relief Society: Barbara Bradshaw Smith, president; Janath Russell Cannon, first counselor; and Marian Richards Boyer, second counselor; with all members of the board as at present constituted.

The Sunday School: Russell M. Nelson, president; Joe J. Christensen, first counselor; William D. Oswald, second counselor; with all members of the board as at present constituted.

The Young Men: Neal D. Schaerrer, president; Graham W. Doxey, first counselor; and Quinn G. McKay, second counselor; with all members of the board as at present constituted.

The Young Women: Ruth Hardy Funk, president; Hortense H. Child, first counselor; Ardeth G. Kapp, second counselor; with all members of the board as at present constituted.

The Primary Association: Naomi Maxfield Shumway, president; Colleen Bushman Lemmon, first counselor; and Dortha Lou Christiansen Murdock, second counselor; with all members of the board as at present constituted.

The Church Board of Education: Spencer W. Kimball, N. Eldon Tanner, Marion G. Romney, Ezra Taft Benson, Gordon B. Hinckley, Thomas S. Monson, Boyd K. Packer, Marvin J. Ashton, Neal A. Maxwell, Marion D. Hanks, Victor L. Brown, and Barbara B. Smith.

All in favor, please manifest it. Contrary, if there be any, by the same sign.

The Church Finance Committee: Wilford G. Edling, Harold H. Bennett, Weston E. Hamilton, David M. Kennedy, and Warren E. Pugh.

The Tabernacle Choir: Oakley S. Evans, president; Jerold D. Ottley, conductor; Donald H. Ripplinger, associate

conductor; Robert Cundick, Roy M. Darley, and John Longhurst, tabernacle organists.

All in favor, please manifest it. Contrary, if there be any, by the same sign.

President Kimball, it seems that voting has been unanimous in favor of these officers and General Authorities of the Church.

President Marion G. Romney

Elder Thomas S. Monson of the Quorum of the Twelve will be our first-speaker. He will be followed by Elder David B. Haught of the Quorum of the Twelve.

Elder Thomas S. Monson

Of the Council of the Twelve

Our hearts are touched by the beautiful singing of these precious Primary boys and girls. All of the children participating here this afternoon enjoy the privilege of associating once each week with others of similar age in the meetings of the Primary. There are, however, other children, equally as sweet and precious, who are not so fortunate.

Power of prayer

Some years ago while visiting the Australia Mission, I accompanied the mission president on a flight to Darwin to break ground for that city's first Latter-day Saint chapel. We stopped for refueling at the small mining community of Mt. Isa. There we were met at the terminal by a mother and her two children of Primary age. She introduced herself as Judith Loudon and mentioned that she and her two children were the only members of the Church in the town. Her husband, Richard, was not a member. We held a brief meeting, where I discussed the importance of holding a home Primary session each week. I promised to send from Church headquarters the home Primary materials to assist them. There was a commitment to pray, to meet, to persevere in faith.

Upon returning to Salt Lake City, I enlisted the help of then-President

LaVern Parmley, and the home Primary materials were sent, along with a subscription to the *Children's Friend*.

Years later, while attending the stake conference of the Brisbane Australia Stake, I happened to mention in a priesthood session the plight of this faithful woman and her children. I said, "Someday I hope to learn if that home Primary succeeded and meet the non-member husband and father of that choice family." One of the brethren in the meeting stood and said, "Brother Monson, I am Richard Loudon, the husband of that good woman and the father of those precious children. Prayer and Primary brought me into the Church."

The power of prayer again came to mind this past winter. I was on assignment many thousands of miles to the south in the beautiful city of Buenos Aires, Argentina. I paused by the historic Palermo Park, which graces the downtown area, and realized that this was sacred ground, for here on Christmas Day in 1925 Elder Melvin J. Ballard, an apostle of the Lord, dedicated all of South America for the preaching of the gospel. What a fulfillment to an inspired prayer is evident today as the growth of the Church in that land exceeds all expectations.

In that same park is a large statue of George Washington, the father of the United States and its first president. As I

observed the statue, my thoughts returned to another historic place where prayer played a vital role—even Valley Forge. It was at Valley Forge that this same Washington led his badly battered, ill-fed, and scantily clad troops to winter quarters.

Today, in a quiet grove at Valley Forge, there is an heroic-sized monument to Washington. He is depicted not astride a charging horse nor overlooking a battlefield of glory, but kneeling in humble prayer, calling upon the God of Heaven for divine help. To gaze upon the statue prompts the mind to remember the oft-heard expression, "A man never stands taller than when upon his knees."

Men and women of integrity, character, and purpose have ever recognized a power higher than themselves and have sought through prayer to be guided by that power. Such has it ever been. So shall it ever be.

Commanded to pray

In the very beginning, Father Adam was commanded, "Call upon God in the name of the Son forevermore." (Moses 5:8.) Adam prayed. Abraham prayed. Isaac prayed. Moses prayed, and so did every prophet pray to that God from whence came his strength. Like the sands slipping through an hourglass, generations of mankind were born, lived, and then died. At long last came that glorious event for which prophets prayed, psalmists sang, martyrs died, and all mankind hoped.

Christ taught how to pray

The birth of the babe in Bethlehem was transcendent in its beauty and singular in its significance. Jesus of Nazareth brought prophecy to fulfillment. He cleansed lepers, He restored sight, He opened ears, He renewed life, He taught truth, He saved all. In so doing, He honored His Father and provided

you and me with an example worthy of emulation.

More than any prophet or leader, He showed us how to pray. Who can fail to remember His agony in Gethsemane and that fervent prayer: "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." (Matt. 26:39.) And His injunction: "Watch and pray, that ye enter not into temptation." (Matt. 26:41.)

We remember His counsel: "When thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. . . .

"But thou, when thou prayest, . . . pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." (Matt. 6:5-6.)

This guiding instruction has helped troubled souls discover the peace for which they fervently yearn and earnestly hope.

Prayers are answered

Unfortunately, prosperity, abundance, honor, and praise lead some men to the false security of haughty self-assurance and the abandonment of the inclination to pray. Conversely, trial, tribulation, sickness, and death crumble the castles of men's pride and bring them to their knees to petition for power from on high.

I suppose that during the holocaust of World War II more of the people living on this earth paused to pray than at any other time in our history. Who can calculate the concern of mothers, wives, and children who pleaded for Almighty God's protecting care to be with absent sons, husbands, and fathers locked in mortal combat? Prayers are heard. Prayers are answered.

Heartwarming is the example of the mother in America who prayed for her son's well-being as the ship on which he served sailed into the bloody cauldron known as the Pacific theater of

war. Each morning she would arise from kneeling in prayer and serve as a volunteer on those production lines which became lifelines to men in battle. Could it be that a mother's own handiwork might somehow directly affect the life of a loved one? All who knew her and her family cherished the actual account of her sailor son, Elgin Staples, whose ship went down off Guadalcanal. Staples was swept over the side; but he survived, thanks to a life belt that proved, on later examination, to have been inspected, packed, and stamped back home in Akron, Ohio, by his own mother!

*I know not by what method rare,
But this I know, God answers prayer.
I know that He has given His Word,
Which tells me prayer is always heard,
And will be answered, soon or late.
And so I pray and calmly wait.*

(Eliza M. Hickock, "Prayer," in *The Best Loved Religious Poems*, ed. James Gilchrist Lawson, New York: Fleming H. Revell Co., 1933, p. 160.)

Prayer of faith

Well might the younger generation ask the question: "But what about today? Does He still hear? Does He continue to answer?" To which I promptly reply: "There is no expiration date on the Lord's injunction to pray. As we remember Him, He will remember us."

Most of the time there are no flags waving nor bands playing when prayer is answered. His miracles frequently are performed in a quiet and natural manner.

Some years ago while I was attending the Grand Junction Colorado Stake conference, the stake president asked if I would meet with a grieving mother and father whose son had announced his decision to leave his mission field after having just arrived there. When the conference throng had left, we knelt quietly in a private place—mother, fa-

ther, stake president, and I. As I prayed in behalf of all, I could hear the muffled sobs of a sorrowing mother and disappointed father.

When we arose, the father said, "Brother Monson, do you really think our Heavenly Father can alter our son's announced decision to return home before completing his mission? Why is it that now, when I am trying so hard to do what is right, my prayers are not heard?"

I responded, "Where is your son serving?"

He replied, "In Duesseldorf, Germany."

I placed my arms around that mother and father and said to them, "Your prayers have been heard and are already being answered. With more than twenty-eight stake conferences being held this day attended by the General Authorities, I was assigned to your stake. Of all the Brethren, I am the only one who has the assignment to meet with the missionaries in the Duesseldorf Germany Mission this very Thursday."

Their petition had been honored by the Lord. I was able to meet with their son. He responded to their pleadings. He remained and completed a highly successful mission.

Some years later I again visited the Grand Junction Colorado Stake. Again I met the same parents. Still the father had not qualified to have his large and beautiful family join mother and father in a sacred sealing ceremony, that this family might be a forever family. I suggested that if the family members would earnestly pray, they could qualify. I indicated that I would be pleased to officiate on that sacred occasion in the temple of God.

Mother pleaded, father strived, children urged, all prayed. The result? Let me share with you a treasured letter that their young son, Todd, placed under Daddy's pillow on Father's Day morning.

"Dad,

"I love you for what you are and

not for what you aren't. Why don't you stop smoking? Millions of people have . . . why can't you? It's harmful to your health, to your lungs, your heart. If you can't keep the Word of Wisdom you can't go to heaven with me, Skip, Brad, Marc, Jeff, Jeannie, Pam, and their families. Us kids keep the Word of Wisdom. Why can't you? You are stronger and you are a man. Dad, I want to see you in heaven. We all do. We want to be a whole family in heaven . . . not half of one.

"Dad, you and Mom ought to get two old bikes and start riding around the park every night. You are probably laughing right now, but I wouldn't be. You laugh at those old people, jogging around the park and riding bikes and walking, but they are going to outlive you. Because they are exercising their lungs, their hearts, their muscles. They are going to have the last laugh.

"Come on, Dad, be a good guy—don't smoke, drink, or anything else against our religion. We want you at our graduation. If you do quit smoking and do good stuff like us, you and Mom can go with Brother Monson and get married and sealed to us in the temple.

"Come on, Dad—Mom and us kids are just waiting for you. We want to live with you forever. We love you. You're the greatest, Dad.

Love,

Todd

"P.S. And if the rest of us wrote one of these, they'd say the same thing.

"P.P.S. Mr. Newton has quit smok-

ing. So can you. You are closer to God than Mr. Newton!"

That plea, that prayer of faith, was heard and answered. A night I shall ever treasure and long remember was when this entire family assembled in a sacred room in the beautiful temple which graces this square. Father was there. Mother was there. Every child was there. Ordinances eternal in their significance were performed. A humble prayer of gratitude brought to a close this long-awaited evening.

May we ever remember . . .

*Prayer is the soul's sincere desire,
Uttered or unexpressed,
The motion of a hidden fire
That trembles in the breast.*

*Oh thou by whom we come to God,
The Life, the Truth, the Way!
The path of prayer thyself hast trod;
Lord, teach us how to pray.
(Hymns, no. 220.)*

He has taught us how to pray. That each of us will learn and live this lesson is my earnest plea and sincere prayer, in the name of Jesus Christ. Amen.

President Marion G. Romney

Elder Thomas S. Monson of the Quorum of the Twelve has just spoken to us. We shall now hear from Elder David B. Haight of the Twelve.

Elder David B. Haight

Of the Council of the Twelve

The Savior, using every precious opportunity to teach his followers, was asked a provoking question. The disciples were wondering of their place. One asked, "Who is the greatest in the kingdom of heaven?" (Matt. 18:1.) The

Lord probably held out his hand toward one of the little children in the group surrounding the Savior and drew the child to him. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

Then he added, "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." (Matt. 18:3-4.)

Did not the Savior in this incident require of adults to find their childhood again, to abandon weakness or evil? That childhood faith most loved must be regained.

"And whoso shall receive one such little child in my name receiveth me." (Matt. 18:5.)

Perhaps still holding the little one close to him, he said, "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." (Matt. 18:6.) A rather terrifying price is attached to the purity of little children; their rights to truth and love are inalienable rights no matter what may happen to them in later years.

Testimony of Primary member

Last October the Bountiful Utah Stake Primary encouraged children to earn money to buy copies of the Book of Mormon—but to pay for the book with their own labor—money they would earn.

Each placed his picture and testimony inside the front cover. Six hundred and twenty copies of the Book of Mormon with pictures and testimonies were sent to missions.

A few days ago one of those Primary children, little Sarah Richards, received this letter from Mrs. Earl Mock of Tucson, Arizona:

"Dear Sarah, Thank you so much for sending us the Book of Mormon with your picture on the inside. You are a very pretty girl and a very nice one. I will treasure the book and your picture and testimony always.

"I have just finished reading all of it and I too believe it is true. I enjoyed it very much and will be reading it many more times.

"Thank you again and may God bless you."

History of the Primary organization

The Primary. How did it come about? Did not the Lord promise the Saints at Kirtland that if they would be patient and faithful, all things would work together for their good, and that as the gospel unfolded, they would be taught line upon line, precept upon precept? (See D&C 98:2, 3, 12.)

The inspiration for a children's class came to Aurelia Rogers of Farmington, Utah, one hundred years ago. There was a need to teach children the principles of the gospel in children's language along with good manners and dress.

In 1878 Farmington, Utah, was a cultured community with over 1,200 people and a beautiful stone chapel. They had a Relief Society, Young Men's Literary Association, and a Young Ladies' Mutual Improvement Association, along with a brass band.

But with all this spiritual and cultural influence, Farmington, like other communities, had its juvenile problems—little boys out late at night; darkness and mischief made the boys into a challenge.

Bishop John W. Hess, a Mormon Battalion veteran, called a meeting of parents and urged them to look after their children. These conditions also concerned Aurelia Rogers. She pondered and prayed.

In March 1878, Eliza R. Snow and others attended a Relief Society conference in Farmington. Aurelia Rogers later wrote:

"After the meeting, . . . when on their way to the depot, these sisters . . . stopped at my home. . . . The topic of our conversation was the young people, and the rough, careless ways of many of the young men and boys. . . . I asked the question, 'What will our girls do for good husbands, if this state of things continues? . . . Could there not be an organization for little boys, and have them trained to make better men?' (Aurelia S. Rogers, *Life Sketches*, Salt

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First Day

Lake City: George Q. Cannon and Sons Co., 1898, pp. 207-8.)

Eliza R. Snow seemed deeply impressed with the question and indicated she would speak to the Brethren.

Brigham Young had died a few months before. The Twelve, with John Taylor as president of the council, presided over the Church.

Shortly, approval was received by Bishop Hess for a new organization of children. Bishop Hess asked Aurelia Rogers if she would be willing to preside over such an organization. She was willing.

Aurelia wrote that in contemplating the possibility of an organization for boys, "A fire seemed to burn within me. . . . The query then arose in my mind could there not be an organization for little boys wherein they could be taught everything good, and how to behave." (Rogers, p. 207.)

Up until that time little girls had never been mentioned, but Aurelia felt the class would not be complete without them. The name *Primary* was suggested as "the first" or "original."

The first Primary

On August 11, 1878, Aurelia Spencer Rogers was set apart to preside over that first Primary Association by Bishop Hess. At his suggestion, Aurelia Rogers and her new counselors, Louisa Haight and Helen Miller, visited all the homes to secure the names of the children and to see if their parents were willing to send them to Primary. Following this careful preparation, 115 boys and 100 girls came to the stone chapel on August 25, 1878, for the first meeting. Citizens passing the meetinghouse that eventful day heard the children's voices singing:

*In our lovely Deseret,
Where the Saints of God have met
There's a multitude of children all
around;
They are generous and brave,
They have precious souls to save,
They must listen and obey the gospel's
sound.*

*Hark! hark! hark, 'tis children's music,
Children's voices, O how sweet,
When in innocence and love
Like the angels up above,
They with happy hearts and cheerful
faces meet.*

(Sing with Me, B-24.)

Aurelia S. Rogers

Today the Church honors a faithful and distinguished pioneer woman. Aurelia Spencer Rogers—a child of adversity, testing, determination, and love, who built her faith event by event, challenge by challenge. What of her beginnings?

Orson Spencer and his six motherless children ferried across the Missouri River and hurriedly moved into their unfinished log cabin in Winter Quarters. Their mother had died soon after the family left for Nauvoo. The family had to be settled before their father left for England—he had been called by President Brigham Young to publish a newspaper for the Church.

Orson Spencer had trained Ellen, just fourteen, and Aurelia, only twelve, to be father and mother to the four younger children. He bought eight cows so there would be plenty of milk to drink and enough to sell. There was also a horse to be sold if necessary to buy supplies.

That winter was long, cold, and lonely. Many people at Winter Quarters died. Aurelia wrote in her diary, "We got through the first part of the winter pretty well. . . . Our horse and all our cows but one had died, therefore we had no milk nor butter; our provisions had also. . . . nearly given out. . . . We really suffered for something to eat; part of the time having nothing but corn-meal, which was stirred up with water and baked on a griddle. Many a night I have gone to bed without supper having to wait until I was hungry enough to eat our poor fare." (Rogers, pp. 48, 50-51.)

One day President Brigham Young visited the Spencers' one-room cabin

and found it neat and the children clean. Their father had been gone a year. The Saints were beginning to make preparations to start their move west.

The children informed President Young that their father wrote often, making suggestions as to what they should wear, how to comb their hair, what to do if they became ill, and how to take care of each other. After President Young read their father's last letter, he told them he had a very important matter for them to think about. He asked, "What would you say if your father stayed in England at least another year? We need him there."

The children looked at each other and then waited for Ellen to speak since she was the oldest. "If it is thought best," Ellen said quietly, "we would like it so, for we want to do [what's] for the best." (Rogers, p. 87.)

All the other children agreed. They remembered that Father had once written, "Though He slay us we should trust in Him, and all will be right." (Rogers, p. 62.)

They had faith in their father, in his counsel, and in their Father in heaven. In the spring of 1848, the Spencer children, with determination and grateful hearts, moved west with the Saints.

During the two-year absence of their father, the six children had experienced many trials—crossed the plains to Salt Lake Valley, lived in the old fort, then moved to a one-room adobe house. Relatives and friends watched over them, but the responsibility had rested on the two eldest girls, Ellen and Aurelia.

At last, Orson Spencer, the former New England Baptist minister, was welcomed home amid a chorus of shouts and hugs and kisses from his heroic family. He was appointed chancellor of the new University of Deseret. Daughter Aurelia was one of his students for only a time, for Aurelia had met and fallen in love with Thomas Rogers, a young teamster, while crossing the

plains. They married and set up house-keeping in a log cabin in Farmington. Here in the foothills of the Wasatch, overlooking Great Salt Lake, Aurelia Spencer Rogers spent the rest of her life. Here, she bore twelve children, burying five of them in infancy. As her children grew, she became increasingly concerned about the lack of weekday wholesome activity—the genesis of Primary.

Aurelia Rogers was a daughter of the refiner's fire. Mosiah's counsel to "not suffer your children that they go hungry, or naked, . . . transgress the laws of God, . . . but . . . teach them to walk in . . . ways of truth, . . . love one another, and serve one another" was part of her life. (Mosiah 4:14–15.)

Primary: A worldwide organization

From these humble beginnings in a small Mormon town has emerged a worldwide concern for children. Every phase and aspect of our Primary program is in harmony with Christ's teachings. Wholesomeness, virtue, culture, service, and love for one another add strength and purpose to the Primary we honor as it closes its first one hundred years.

When Primary first began, there were no lesson books or outlines. Children were taught obedience, faith in God, prayer, punctuality, good manners, and the Word of Wisdom. Aurelia must have gained strength from reading: "Wherefore, be not weary in well-doing, for ye are laying the foundation of a great work. And out of small things proceedeth that which is great." (D&C 64:33.)

Primary enriches children's lives

Primary will continue fulfilling its goal of enriching the lives of children—blessing not only their individual lives but the lives of their families and friends. Every child needs to know that he has a Father in Heaven who loves him, to develop a faith in Jesus Christ,

and to desire to live his gospel so as to meet the pressures and problems of today's world. Primary belongs to the children. Aurelia wrote: "Why should anything be allowed to come before the most sacred duty of parentage, that of looking after the spiritual welfare of the children? was the question which burdened my mind." (Rogers, p. 206.)

Though Primary's responsibility is awesome, the parent challenge is even greater. In addition to harmful programs on television, there are drugs, child abuse, acceptance of violent acts, and child pornography. Research indicates that American children watch television one-half of their waking hours. By age twelve they will have watched the violent destruction of 18,000 human beings. By age twelve they will have spent 10,720 hours with television and only 352 hours in Primary if they had perfect attendance.

Today we not only honor Aurelia Rogers but all the Primary leaders and teachers who during the first one hundred years have trained us. Her motto was:

*"Our children are our jewels.
We have counted well the cost.
May the angels ever guard them,
And not one child be lost."*
(Rogers, p. iii.)

May we as parents and spiritual leaders be blessed to understand what

the Master meant when he said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." (Matt. 18:3.) In the name of Jesus Christ, amen.

President Marion G. Romney

We have just listened to Elder David B. Haight of the Quorum of the Twelve.

The congregation and Choir will now join in singing, "We Thank Thee, O God, For A Prophet."

After the singing, Elder James A. Cullimore of the First Quorum of the Seventy will speak to us.

The Choir and congregation sang, "We Thank Thee, O God, For A Prophet."

President Romney

Elder James A. Cullimore of the First Quorum of the Seventy, who is Supervisor of the British Isles-Africa Area, will now address us. He will be followed by Elder George P. Lee of the First Quorum of the Seventy, who is President of the Arizona Holbrook Mission.

Elder James A. Cullimore

Of the First Quorum of the Seventy

My brethren and sisters, I bring greetings to you from the Saints in Great Britain and South Africa. It's exciting to see how the work is moving forward in this area. There are now twenty-seven stakes in Great Britain and one in South Africa. The leadership

is generally strong and the work is moving forward and blessing the people.

And now, to have a General Authority from this area! I'm sure the people will be excited. And Brother Cuthbert, I think I can safely assume to bring to you the congratulations and the

blessings of the people in your native land. We congratulate you.

The Holy Ghost gives direction

It's a pleasure to serve in this area. As I visit the stakes each weekend, I often ask the stake president what his greatest concern is in the stake. So often he replies: "The lack of commitment by the individual members, the lack of determination to put the work of the Lord first in their lives." I think of the words of Nephi:

"And I heard a voice from the Father, saying: Yea, the words of my Beloved are true and faithful. He that endureth to the end, the same shall be saved.

"And now, my beloved brethren, after ye have gotten into this straight and narrow path, I would ask if all is done? Behold, I say unto you, Nay; for ye have not come thus far save it were by the word of Christ with unshaken faith in him, relying wholly upon the merits of him who is mighty to save.

"Wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life." (2 Ne. 31:15, 19-20.)

How very important it is to have the light of the Holy Ghost to give us direction. The Holy Ghost functioning through the priesthood can greatly enrich our lives.

"And the light which shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings;

"Which light proceedeth forth from the presence of God to fill the immensity of space." (D&C 88:11-12.)

The Lord said to Frederick G. Williams:

"Wherefore, be faithful; stand in the office which I have appointed unto you; succor the weak, lift up the hands

which hang down, and strengthen the feeble knees.

"And if thou art faithful unto the end thou shalt have a crown of immortality, and eternal life in the mansions which I have prepared in the house of my Father." (D&C 81:5-6.)

God gives to each of his children his Spirit to help them keep the commandments and fulfill the purpose of life. But as it is written:

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

"But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God....

"Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." (1 Cor. 2:9-10, 12-13.)

Benefits of seeking the Spirit

From President Lorenzo Snow we learn the benefits of seeking the Spirit:

"There is a way by which persons can keep their consciences clear before God and man, and that is to preserve within them the spirit of God, which is the spirit of revelation to every man and woman. It will reveal to them, even in the simplest of matters, what they shall do, by making suggestions to them. We should try to learn the nature of this spirit, that we may understand its suggestions, and then we will always be able to do right. This is the grand privilege of every Latter-day Saint. We know that it is our right to have the manifestations of the spirit every day of our lives.... The spirit is in every man and every woman so that they need not walk in the darkness at all, and it is not always necessary for them to come to the President of the Church, or to the

Twelve, or to the Elders of Israel, to get counsel; they have it within them. . . . From the time we receive the Gospel, go down into the waters of baptism and have hands laid upon us afterwards for the gift of the Holy Ghost, we have a friend, if we do not drive it from us by doing wrong. That friend is the Holy Spirit, the Holy Ghost, which partakes of the things of God and shows them unto us. This is a grand means that the Lord has provided for us, that we may know the light, and not be groveling continually in the dark." (In *Conference Report*, Apr. 1899, p. 52.)

The apostle Paul admonished us about grieving the Holy Spirit lest we lose it. He said:

"Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

"Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

"And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." (Eph. 4:30-32.)

The lifeblood of the Church

President Harold B. Lee has said:

"I have learned something of what the Spirit has taught, and I know now that the place of safety in this world is not in any given place; it doesn't make so much difference where we live; but the all-important thing is how we live, and I have found that security can come to Israel only when they keep the commandments, when they live so that they can enjoy the companionship, the direction, the comfort and the guidance of the Holy Spirit of the Lord, when they are willing to listen to these men whom God has set here to preside as His mouthpieces, and when we obey the counsels of the Church." (In *Conference Report*, Apr. 1943, p. 129.)

The lifeblood of the Church is the Holy Ghost functioning through the holy priesthood. The Church is guided

in every move by revelation. The Lord said to Oliver Cowdery:

"Verily, verily, I say unto you, that assuredly as the Lord liveth, who is your God and your Redeemer, even so surely shall you receive a knowledge of whatsoever thing you shall ask in faith, with an honest heart, believing that you shall receive.

"Yea, behold, I will tell you in your mind and in your heart, by the Holy Ghost, which shall come upon you and which shall dwell in your heart.

"Now, behold, this is the spirit of revelation." (D&C 8:1-3.)

This is the way direction comes to the President of the Church.

This is the same spirit that gives direction to the stake president, to the bishop of the ward and the individual members of the Church.

I like the verse of one of our hymns:

*"Thy Spirit, Lord, has stirred our souls,
And by its inward shining glow
We see anew our sacred goals
And feel thy nearness here below.
No burning bush near Sinai
Could show thy presence, Lord, more
nigh.*

*"Did not our hearts within us burn?"
We know the Spirit's fire is here.
It makes our souls for service yearn;
It makes the path of duty clear.
Lord, may it prompt us, day by day,
In all we do, in all we say."
(Hymns, no. 204.)*

May I leave with you my witness, my brothers and sisters, of the truth of this great work, which I have received in this same manner, through the Holy Ghost as it has witnessed unto me. In the name of Jesus Christ, amen.

President Marion G. Romney

Elder James A. Cullimore has just spoken to us.

Elder George P. Lee will now speak to us. He will be followed by

Elder Eldred G. Smith, Patriarch to the Church.

Elder George P. Lee

Of the First Quorum of the Seventy

My beloved brothers and sisters, I should like to address my remarks to the young people of the Church, the youth of the Church. I love the young people of the Church. I sincerely believe that the young people of today are some of the choicest young people who ever lived on earth. One of the reasons why I know this is because of the choice, dedicated missionaries that I preside over in the Arizona Holbrook Mission. Missionaries of today are coming out more prepared, more mature, and more spiritual than ever before.

Valiant youth of today

You young people are among the most valiant, among the cream of all the spirits in the premortal life; and God has reserved you to come forth in these perilous times, the last days, for a divine purpose. The choice spirits coming to earth today were choice in the premortal existence before they came here. The reason they were choice in heaven is that they were obedient, valiant, and lived with exactness. In heaven, you young people, you lived by sight; in other words, you saw with your spirit eyes, you saw God, you saw Jesus Christ, your elder brother, and you saw Satan.

When Satan rebelled in the war in heaven and tried to persuade you to follow him, you stood up for the Lord. You were true and faithful. You lived with exactness and did exactly what the Lord wanted you to do.

And now, in these last days, in these crucial, perilous times, young people, your Heavenly Father needs you again to carry on his work. He needs you who have passed the test in

heaven, you who have been tried, you who were true and faithful, you young people that he hopes will resist every appearance of evil on this earth so that you will be just as true and faithful here as you were before, and carry on his work in preparation for the coming of his Only Begotten Son, Jesus Christ, your elder brother, your Redeemer and Savior.

Be virtuous

To help you prepare for the Lord to use you, may I offer the following suggestions to assist you to be unspotted from the world:

1. Beloved youth, it is the will of God that you be virtuous. You are very elect, you are choice, you are sons and daughters of God. You can be virtuous. The Lord said: "Let virtue garnish thy thoughts unceasingly." (D&C 121:45.)

Of all the possessions that you have, young people, virtue is the most important. It is a pearl of great price. People can strive, toil, and sweat all their lives for fame and wealth, but your greatest wealth and fame will come from virtuous living. The wealth and fame that come from virtuous living are peace with yourself, your fellowmen, and with God, the joys and happiness of righteous living. The fame of having your name recorded in Heavenly Father's book of life as one who is true and faithful and loves the Lord is far more important than being honored with the praises and glories of the world.

Let virtue and purity be your shield and armor, and you will be invincible. As priceless as virtue is, wear it openly

and do not keep it in a vault like crown jewels.

Paul declared, "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (1 Cor. 3:17.)

Do not mock God, young people. Virtue is the law of God.

Pray unceasingly

2. Young friends, it is the will of God that you pray unceasingly. As a young boy on the Navajo reservation, many times I found myself on my knees in our small humble hogan. Many times I've been tried and tested. In those moments I asked my Heavenly Father for faith, strength, and courage to withstand temptations. Many times, as I was on my knees, my own brothers made a game of me, laughing and sneering and shouting through the cracks of the hogan, but I was not bothered by them.

The young people who kneel down and ask God for faith and courage to resist temptation very early in life will find that temptation loses much of its luster, and temptation is very unattractive. You cannot receive a full-grown testimony that God lives and that the Church is true any more than you can come into the world fully grown. You start small, but grow with consistency.

Your faith needs nourishment through prayers. Exercise the muscle of the faith until it is one of such strength that it will sustain you. Beloved youth, get on your knees. The Lord has a testimony just for you—one that fits your size and needs—but you have to ask for it.

Every young man and young woman should pray before going out on a date. A Navajo boy, coming from very simple, humble, poor circumstances, because he was on his knees, became a polished instrument of God. A praying young man becomes a praying man; and a praying man becomes a god.

Stand up for righteousness

3. My young friends, it is the will

of God that you stand up for the Lord Jesus Christ, the Church, and his righteousness. Joshua made a stand and then stood on it when he said, "Choose you this day whom ye will serve, . . . but as for me and my house, we shall serve the Lord." (Josh. 24:15.)

Beloved youth, you must do the same. You must make the same stand. With each new temptation, you should already know what your decision or reaction should be—that is, you should serve the Lord. You should seek the praises of God and not the praises of man.

Again, as a young Navajo boy growing up on a reservation and as the only Mormon in my family, I was tempted many times by friends whose values were not as lofty as my own. Even my own flesh and blood, my own brothers and sisters, tried me.

Two, three, four of my brothers were so determined for me to live their way that one day they attacked me and attempted to bind my arms and legs. When I became helpless, they would pour wine and beer into me. But the plan didn't work. I resisted. I fought back with all the strength and courage I had. I managed to escape and run away from them. But I still loved them and asked Heavenly Father to forgive them.

Beloved youth, you must do the same; you must stand up for the Lord, even against your own flesh and blood, even against your own brothers and sisters, even against your own loved ones and friends.

Do not worship false gods

4. Beloved youth, it is the will of God that you serve him only and not go after the image of your own God. The Lord said, "They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, and whose substance is that of an idol." (D&C 1:16.)

Beloved youth, you cannot hold

hands with Satan and God at the same time. You have to let go of one or the other. When you worship hard rock music or any other worldly idol more than spiritual things, you are holding hands with Satan and are walking in darkness. You will become insensitive to the things that are spiritual; you will lose interest and motivation to attend church or to go on a mission. Doubts and fears will cloud your minds. You will begin to walk in your own way, after the image of your own god, "whose image is in the likeness of the world, and whose substance is that of an idol." The image of some sports stars, movie stars, rock stars, money, and sports cars is in the likeness of the world, and their substance is that of an idol. Do not worship them.

Be obedient

5. Beloved youth, it is the will of God that you be obedient. Discipline yourselves to become obedient to your parents, to your priesthood leaders, and to the Lord. Obedience leads to success and happiness; disobedience leads to rebellion and spiritual decay. If your parents counsel you not to go dating until you are sixteen, listen and follow. If your priesthood leaders counsel you to be chaste, listen and follow. If the Lord counsels every young man to go on a mission, listen and obey. Again, the Lord said, "I, the Lord, am bound when you do what I say; but when ye do not what I say, ye have no promise." (D&C 82:10.)

Search the scriptures

6. Young friends, it is the will of God that you search the scriptures diligently. Learn to love the scriptures early in life. Have your own standard works. Scriptures enlighten the mind and bring strength, courage, peace, and calmness. Unwholesome worldly literature brings darkness to the mind.

The scriptures will prepare young men for missions and help them to ful-

fill successful missions. Scriptures will prepare young women for motherhood and help them to become sweet, tender, loving mothers in Zion. Scriptures, more than anything else, will assist you to overcome the world and enable you to become gods and goddesses, kings and queens in the celestial world. The Lord said,

"What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but all shall be fulfilled, whether by mine own voice or by the voice of my servants, it is the same." (D&C 1:38.)

Resist temptation

Young people, whatever the temptation may be, take a stand and stand up for the Lord. You're too choice, you're too innocent, you're too sweet and too pure to lose. Avoid bringing temptations upon yourselves. The worst kind of temptations are the ones you plan and make arrangements for. If the world hates you and calls you a "square," remember what the Lord said. "If the world hate you, ye know that it hated me before it hated you."

"If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John 15:18-19.)

Do not do what the world does, young people. Be a "square" to the world. It's fun to be "square," to be "weird," to be "peculiar" to the world. Your mission is to overcome the world, to overcome sin, overcome hate, overcome prejudice, overcome discouragement, overcome the carnal man and be true and faithful again, the same as you were in the premortal existence. In the premortal existence you passed a test. You were valiant, you were obedient. The Lord expects you to be the same here on earth in mortality—to be obedient, to be valiant.

Someone said, "No man goes to hell in a single jump." My young

friends, I pray that you will be equal to any temptation that might come to you and that you will avoid and be careful with the first appearance of evil. Today you are beautiful, choice, sweet, and pure, but tomorrow is up to you. Your future is bright and full of blessings. Youth is power. The greatest single resource that the Church has is youth, and the greatest single important resource that the country has is youth.

God loves you. I love you. I thank God every day for young people like you. And I pray that he will always watch over you forever in the name of Jesus Christ. Amen.

President Marion G. Romney

Elder George P. Lee, a member of the First Quorum of the Seventy and President of the Arizona Holbrook Mission has just spoken to us.

Elder Eldred G. Smith, Patriarch to the Church, will be our next speaker. He will be followed by Elder Ronald E. Poelman, a new member of the First Quorum of the Seventy.

Elder Eldred G. Smith

Patriarch to the Church

With these young people behind me, I'm tempted to do as Brother Monson did and tell some stories about young people. But thinking of the translators and the time allotted to me, I'll resist that temptation.

Decisions

I would like to sum up my message today into one word. This one word is: *decision*. Decision, I would say, is the use of that God-given right of free agency.

Some people want to force their decisions upon others.

Some don't want to make their own decisions.

Some have the gift of making quick and accurate decisions. Like all other gifts, the making of decisions requires practice. The more we do, the easier it gets.

It's a lot like the city boy who went to work on the farm. He was sorting potatoes when someone asked him how he liked working on the farm. He said, "I like the work all right, but these decisions get me down." It is said that the

character can be measured by what one does in his leisure time. That's when he alone makes his own decisions.

One of the important purposes of this life of mortality is to learn how to make decisions. A good leader in business or in church or in the home is one who can make good decisions. Think of the decisions a bishop or stake president must make.

The Lord has said: "This is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

When the gospel plan was explained to Lorenzo Snow, he put the whole plan in a nice epigram: "As man now is, our God once was; as now God is, so man may be." (Lorenzo Snow, "January 1892, reprinted in *Latter-day Prophets Speak*, ed. Daniel H. Ludlow, Bookcraft, 1951, p. 72.)

Then, if man is going to become as God now is, he will have to learn to make decisions of great importance on his own initiative.

Many think that any problem will be answered by the Lord for us, either through prayer or a priesthood blessing.

Some young people want the Lord to tell them what subjects they should study, which school they should attend, which profession to follow, and which job offer they should take. True, much help may be received through prayer or a blessing, but the final decision is yours.

I have come to believe that the Lord is not so concerned about what we study or what profession we follow as long as it is an honest living. He is concerned about our immortality and eternal life—or exaltation.

Everyone has inherent talents. From a study of your genealogy, find the talents you have inherited by the things you like to do, and do easily, that some of your ancestors have done. Then become an expert or a specialist in some phase of that field. The Lord will bless your efforts in your studies and in your daily work.

Key to revelation

The Lord gave Oliver Cowdery the key to revelation:

“Behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right.

“But if it be not right you shall have no such feelings, but you shall have a stupor of thought that shall cause you to forget the thing which is wrong.” (D&C 9:8-9.)

This should be our guide in all our major decisions. We are making decisions constantly every day, either mentally or orally. This is what free agency is—the right to make a choice.

With the growth of the Church today, we see the wisdom of the revelation given back in 1831 in Jackson County, Missouri:

“For behold, it is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward.

“Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;”

“For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward.” (D&C 58:26-28; italics added.)

Thus we say today as did Moses when he came down off Mt. Sinai: “Who is on the Lord’s side?” (Exod. 32:26.) And as did also Joshua cry: “Now therefore fear the Lord, and serve him in sincerity and in truth: . . . Choose you this day whom ye will serve.” (Josh. 24:14-15.)

Use free agency

Use your God-given free agency to choose honesty against dishonesty, to serve your fellowmen, and to build up the kingdom of God.

Decide early in life to go on a mission. Many young men who should go on a mission don’t go because they had not made the decision early enough to plan on a mission. Then other activities seem to them to be more important.

Decide to teach the gospel all your life, not just for two years. Going on a two-year mission usually just teaches us how to teach the gospel. Then we should spend the rest of our lives teaching the gospel.

Choose to keep the commandments

Teach by your own actions. Live a good, clean life. Decide against immorality. Decide against pornography. Decide to live a clean life so you will be worthy to be married for time and eternity in the temple of the Lord. Choose not only to be worthy but decide to marry in the house of the Lord.

Chose to live the law of celestial marriage. The command in the marriage ceremony is to multiply and replenish the earth. In the Doctrine and Covenants when the Lord is referring to the blessings of celestial marriage (He is

talking about husband-wife relationships), He makes this statement: "And if ye abide in my covenant, and commit no murder whereby to shed innocent blood," and so forth. (D&C 132:19.) What do you think He's talking about? Is it possible that He was referring to abortion? Think about it! Is there more innocent life than that of the unborn child? And why is murder referred to when the Lord is talking about marriage? Conception is a contract with God that you will create a body, and He contracts to put the spirit of life within it. Any covenant of the Lord cannot be broken without a penalty.

Choose to study the scriptures. Learn what the plan of the gospel is. Become a part of it.

Choose to keep the commandments of the Lord. Be a part of His kingdom in preparing for His coming.

Seek the guidance of the Lord in making decisions, but use that God-

given right of free agency. Then you, too, will know, as I know, that this is His church, the church of Jesus Christ, and I so testify to you in the name of Jesus Christ. Amen.

President Marion G. Romney

We have just heard from Elder Eldred G. Smith, Patriarch to the Church.

We shall now be pleased to listen to Elder Ronald E. Poelman, who was sustained this morning as a new member of the First Quorum of the Seventy.

He will be followed by President Ezra Taft Benson of the Quorum of the Twelve.

Elder Ronald E. Poelman

Of the First Quorum of the Seventy

The Savior of us all invites each of us individually to come to him and asks us to bring to him "a broken heart and a contrite spirit." (D&C 59:8.) Never before have I sensed the significance of that invitation and request to the extent that I do now. At the same time, I feel a surge of strength and renewal for which I am profoundly grateful.

I accept this calling with faith and hope. Like the little turtle who found himself on the top of a fence post, I know that I did not reach this place by myself.

Gratitude

To my beloved family, friends, teachers, leaders, and associates, I feel

intense gratitude and devotion beyond my power to express. As I review my life thus far, it seems to have been much more difficult and much more fulfilling than I could have anticipated. I only pray that the cumulative experiences of this life have prepared me in some way for what lies ahead. For now, I am called by the prophet of God to full-time, lifetime service in the cause of the Savior, and I have a sense of inadequacy which makes me realize that the preparation for this service has only just begun.

To President Kimball, the other General Authorities, and to each of you, I feel great appreciation for your sustaining vote, and I pledge to you my best effort in any assignments which may come to me.

Testimony

Nearly thirty years ago, in response to my earnest study and fervent prayer, the Holy Spirit confirmed to me the fact that Jesus of Nazareth is the Son of God, the Savior and Redeemer of each individual soul. From that conviction, and by that same Spirit, has followed the knowledge that his gospel is eternally true, that it has been restored to the earth, that the scriptures—which I love—including the Book of Mormon, are divine records, that Joseph Smith and his successors, including Spencer W. Kimball, are prophets of God, and that our Heavenly Father loves us indi-

vidually. For this knowledge I give thanks and leave you my personal witness that these things are true, in the name of our beloved Savior, the Lord Jesus Christ. Amen.

President Marion G. Romney

Elder Ronald E. Poelman, a new member of the First Quorum of the Seventy, has just addressed us.

President Ezra Taft Benson of the Quorum of the Twelve will be our concluding speaker.

President Ezra Taft Benson

Of the Council of the Twelve

While on a recent visit to continental Europe and Scandinavia, I had occasion to hold several press conferences with foreign news reporters. These reporters were somewhat informed and appeared amazed about the Church's growth and progress as measured by the increase of converts. I said to them, "We're grateful for this rapid growth in numbers. But we are even more grateful for the growth in faith and spirituality." I then quoted some statistics in support of that statement. When I first came into the Council of the Twelve in 1943, I said, the average attendance at sacrament meeting—our Sunday preaching service—was about 20 percent. Today worldwide attendance is about 41 percent. Youth attendance is 46 percent, and attendance in the Primary—our young children—is 67 percent. The growth, progress, and increased spirituality of the members of the Church is not just accidental, I said to them. It is the result of a rich program based on eternal truth.

Jesus told the original Twelve that

this would be one of the signs of the times. He said:

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14.)

Message of the Restoration

Today The Church of Jesus Christ of Latter-day Saints is extending the heralded message of the restoration of the gospel to every nation which permits us entrance through its borders. This is a fulfillment of the vision and revelation received by Daniel, the prophet, "Who foresaw and foretold the establishment of the kingdom of God in the latter days, never again to be destroyed nor given to other people." (Joseph F. Smith—Vision of the Redemption of the Dead 1:44.) He likened the beginning of this kingdom to a small stone cut out of a mountain without human hands but which rolled forward to become a great mountain until it filled the entire earth. (See Dan. 2:34-35, 44-45.)

This interpretation was validated by the Lord to the Prophet Joseph Smith by modern revelation in these words:

"The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth." (D&C 65:2.)

This is the heaven-decreed destiny of this church and kingdom.

Not all men will perceive the hand of God in this latter-day work. Jesus told Nicodemus, "Except a man be born again, he cannot see the kingdom of God." (John 3:3.) Without the guidance and inspiration of the Holy Ghost, there will be some who will see nothing more to the progress of the Church than a social curiosity.

Prophetic warnings

We may expect to see the righteousness of the Saints and the progress of the kingdom of God continue unabated, but it will not be without opposition. The Council of the Twelve proclaimed in 1845: "As this work progresses in its onward course, and becomes more and more an object of political and religious interest... no king, ruler, or subject, no community or individual, will stand *neutral*. All will... be influenced by one spirit or the other; and will take sides either for or against the kingdom of God." (James R. Clark, comp., *Messages of the First Presidency of The Church of Jesus Christ of Latter-day Saints*, 5 vols., Salt Lake City: Bookcraft, 1965-70), 1:257.)

Yes, as the Lord declared, "Zion *must* increase in beauty, and in holiness; her borders *must* be enlarged; her stakes *must* be strengthened." (D&C 82:14; italics added.) As righteousness will increase, so will evil. We see evidences of this all about us. It sometimes causes members of the Church to despair. We may be assured, however, that the Lord will take care of this in His

own time and in His own way. Hear His decree:

"I, the Lord, am angry with the wicked....

"I have sworn in my wrath, and decreed wars upon the face of the earth, and the wicked shall slay the wicked, and fear shall come upon every man;

"*And the saints also shall hardly escape*; nevertheless, I, the Lord, am with them, and will come down in heaven from the presence of my Father and consume the wicked with unquenchable fire." (D&C 63:32-34; italics added.)

We may not be too far from the day prophesied by Heber C. Kimball, grandfather of President Spencer W. Kimball and member of the First Presidency. He said:

"The Saints will be put to tests that will try the integrity of the best of them. The pressure will become so great that the more righteous among them will cry unto the Lord day and night until deliverance comes. ("Prophecy of Heber C. Kimball," *Deseret News*, Church Section, May 23, 1931, p. 3.)

But remember the Lord has said in modern revelation, "If ye are prepared ye shall not fear." (D&C 38:30.) Are we prepared? God help us to be so for the tests of the days ahead.

The Church stands for righteousness

With these prophetic warnings and assurances before us and evidences of evil increasing, Church members are asking: "Why is not the Church doing more to expose the evils of our society?" "Is there a great conspiracy?" "What can I do to fight false philosophies which have crept into our school systems and society in general?" "With the precarious political and economic conditions, should I prepare my sons and daughters for college and future careers?" "Is the Church the only answer to the problems about us, or are there other things we should be doing?"

It is easy to despair when we see about us the moorings of society slipping. We must remember, however, that

the Lord sent His Saints into the world "to be a light unto the world, and to be the saviors of men," (D&C 103:9.) This is a time when "Zion must arise and put on her beautiful garments." (D&C 82:14.) The contrast between the Church and the world will be increasingly marked in the future, which contrast, we hope, will cause the Church to be more attractive to those in the world who desire to live according to God's plan for us, His children.

The Church will always stand for that which is honest, virtuous, true and praiseworthy. Such a pronounced stand for righteousness constitutes a repudiation *against* every evil and all false philosophies. The First Presidency and the Twelve are not oblivious to false philosophies and evils and will continue to warn the world and the Saints as the Lord directs.

Yes, there is a conspiracy of evil. The source of it all is Satan and his hosts. He has a great power over men to "lead them captive at his will, even as many as would not hearken" to the voice of the Lord. (Moses 4:4.) His evil influence may be manifest through governments; through false educational, political, economic, religious, and social philosophies; through secret societies and organizations; and through myriads of other forms. His power and influence are so great that, if possible, he would deceive the very elect. As the second coming of the Lord approaches, Satan's work will intensify through numerous insidious deceptions.

Responsibilities of heads of families

Parents also need to take a stand for all that is honest, virtuous, and praiseworthy. It is the responsibility of heads of families to support wholesome influences for their children in government, schools, in the home, in the neighborhoods, in stores, in local theaters. Parents have responsibility to see that freedom is preserved for their children, and that the present generation does not burden future generations with

debt and wasteful extravagance. The gospel, the kingdom of God, can prosper only in an atmosphere of freedom. Every adult has responsibility in selecting government leadership, for as the Lord has said, "I, the Lord God, make you free, therefore ye are free indeed; . . . Nevertheless, when the wicked rule the people mourn. Wherefore, honest men and wise men should be sought for diligently." (D&C 98:8-10.)

There is an urgent need for the development of a more firm and virtuous influence in the public affairs of each community, each state or province, and nations as a whole. A force for positive good is needed in every facet of public life.

Too many heads of families are not involving themselves in the affairs of their communities on the ground that they have not received specific instructions from Church leaders. The Lord, however, has declared:

"It is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant. . . .

"Men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

"For the power is in them. . . . And inasmuch as men do good they shall in nowise lose their reward." (D&C 58:26-28.)

Joseph Smith, the prophet of this dispensation, declared: "It is our duty to concentrate all our influence to make popular that which is sound and good and unpopular that which is unsound." (*History of the Church*, 5:286.)

We must ask ourselves: Are we doing all we can to actively participate in the preservation of our freedom in building an influence for positive good and resisting the flood of evil which threatens to inundate the whole human family?

A major responsibility of family heads is to help prepare youth for the future. Gospel principles may be in-

stilled through effective family home evenings where youth will be fortified so that they have no need to fear for their future. Such teaching must be done in faith, testimony, and optimism.

Mission of the Church

The Church's mission is to declare the gospel of the kingdom to all the world, to redeem our kindred dead, and to perfect the Saints of the Church—a positive approach. Never in the history of the Church has there been such an expenditure of time, planning, and resources to accomplish this mission. In the final analysis, this effort is the *only* solution to the problems of the world.

When Jesus stood before Pilate, the Roman governor asked him whether or not He was a king. It was a political question. The Savior replied: "My kingdom is not of this world." (John 18:36.) His answer is apropos today: The work of His kingdom is preeminently spiritual. The economic, political, and social problems facing this nation, as well as other nations, will be solved only with the help of God.

Righteous will be prepared

The days ahead will be sobering and will test the faith of the Saints. But we may obtain strength from the Lord's assurances found in modern revelation. I quote:

"He will preserve the righteous by his power. . . . Wherefore, the righteous need not fear; . . . they shall be saved, even if it so be . . . by fire." (1 Ne. 22:17.)

"I will fight your battles." (D&C 105:14.) "No weapon that is formed against thee shall prosper; . . . This is the heritage of the servants of the Lord." (3 Ne. 22:17.)

"Great tribulations shall be among the children of men, *but my people will I preserve.*" (Moses 7:61; italics added.)

The kingdom of God will not fail; it shall not be destroyed; it will not be left to other people; it will stand forever

until "the kingdoms of this world [will] become the kingdoms of our Lord, and of his Christ." (Rev. 11:15.)

Hear the prophecy of the Prophet Joseph Smith:

"No unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished, and the Great Jehovah shall say the work is done." (HC, 4:540.)

Christian denominations the world over have prayed for centuries for the kingdom of God to come. We earnestly and publicly declare: that day is now here!

To Latter-day Saints the world over, we say: Let not your hearts be troubled. Keep the commandments of God. Follow the counsel of his living prophet, taking care not to exceed the counsel with your own private views. Teach your children to walk uprightly before the Lord. Pray in your homes morning and evening. Pray for civil magistrates and leaders even when you do not agree with them. Pray for the leaders of the Church. Pray, as you have been counseled, that the doors of nations of the world will be opened to the preaching of the gospel. Obey the laws of your country; rebel not against civil authority. Do your duty as citizens. "Do not yield to the bad, but always oppose it with good." (Virgil.)

Seek first the Kingdom of God

To all who have allegiance to the kingdom of God, we say: "Seek ye . . . first the kingdom of God." (Matt. 6:33.) "Arise and shine forth, that thy light may be a standard for the nations; And that the gathering together upon the land of Zion, and upon her stakes, may be for a defense, and for a refuge from the storm, and from wrath when it shall

be poured out without mixture upon the whole earth." (D&C 115:5-6.)

Yes, "Call upon the Lord, that his kingdom may go forth upon the earth, that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of Man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth.

"Wherefore, may the kingdom of God go forth, that the kingdom of heaven may come." (D&C 65:5-6.)

I bear humble witness that The Church of Jesus Christ of Latter-day Saints is the restored kingdom of God on earth today. Its message and blessings are for all of our Father's children. It is the truth, to which I bear grateful testimony in the sacred name of Jesus Christ. Amen.

President Marion G. Romney

President Ezra Taft Benson of the Quorum of the Twelve has been our concluding speaker.

We remind the brethren of the General Priesthood Meeting which will convene here in the Tabernacle this evening at 7 P.M.

The Sunday Morning Session will be broadcast by many radio and television stations in the Western United States and Canada, and by way of

oceanic cable to members assembled in 104 chapels in England, France, Germany, Switzerland, Holland, Belgium, and Austria.

KSL Radio and KIRO Radio at Seattle will rebroadcast sessions over extensive distances, beginning at midnight following each conference day's proceedings.

The nationwide CBS Radio Tabernacle Choir Broadcast tomorrow morning will be from 9:30 to 10:00 A.M. Those desiring to attend this broadcast must be in their seats no later than 9:15 A.M.

The singing for this session has been furnished by the Primary children's choir from the Bonneville, Granite, Millcreek, and Sugarhouse regions. We are thankful for the presence of you Primary children and appreciate the sweet spirit your music has given to this meeting.

The Choir will now sing in closing, "My Heavenly Father Loves Me," and "I Want to Live the Gospel."

Following the singing, the benediction will be offered by Elder M. Russell Ballard, Jr., of the First Quorum of the Seventy.

The Choir sang the numbers, "My Heavenly Father Loves Me," and "I Want to Live the Gospel."

The benediction was given by Elder M. Russell Ballard, Jr.

GENERAL PRIESTHOOD MEETING

THIRD SESSION

The General Priesthood Meeting convened in the Tabernacle at 7:00 P.M. on Saturday, April 1, 1978. President Spencer W. Kimball presided at this session and President N. Eldon Tanner, First Counselor in the First Presidency, conducted.

The music for this session was furnished by a Prospective Elders' Choir from regions in the Salt Lake Valley, directed by Brother Paul A. Hanks with Brother Roy Darley at the organ.

President Tanner opened this session with the following remarks:

President N. Eldon Tanner

President Kimball, who presides at all sessions of this Conference, has asked me to conduct this session.

Brethren, we are assembled in the General Priesthood Session of the 148th Annual Conference of the Church of Jesus Christ of Latter-day Saints.

These services are being relayed by closed-circuit transmission and will reach members of the priesthood gathered in the Assembly Hall and the Salt Palace and in approximately 1261 other separate locations in the United States, Canada, New Zealand, Puerto Rico, Australia, the Philippines, Korea and Japan.

We extend our greetings and blessings to all the priesthood members assembled here in the Tabernacle or elsewhere. We commend all members of the priesthood who have made arrangements to participate in this important meeting.

We note that Elders Franklin D. Richards and Richard G. Scott are seated on the stand in the Assembly Hall; Elders Paul H. Dunn and Jacob de Jager are seated on the stand in the Salt Palace; and Elders Robert D. Hales and Dean L. Larsen preside at the BYU Marriott Center.

For the benefit of the brethren in outlying areas who may not have heard the changes made in the First Session of Conference this morning, we announce that Elders Ronald E. Poelman, Derek A. Cuthbert, Robert L. Backman, and Rex C. Reeve, Sr. were called as members of the First Quorum of the Seventy.

The singing during this session will be furnished by a Prospective Elders' Choir from the Bonneville, Butler, Cottonwood, Ensign, Granger, Granger North, Granite, Jordan, Jordan South,

Kearns, Midvale, Millcreek, Murray, Pioneer, Rose Park, Sugarhouse, Taylorsville, Taylorsville West, and Wilford Regions under the direction of Brother Paul A. Hanks with Brother Roy Darley at the organ.

We shall begin this service by the Choir singing, "Come, Let Us Anew."

Following the singing, Elder Hartman Rector, Jr. of the First Quorum of the Seventy who is President of the California San Diego Mission, will offer the invocation.

The Choir sang the hymn, "Come, Let Us Anew."

Elder Hartman Rector, Jr. offered the invocation.

President Tanner

The Choir will now favor us with, "The Lord Is My Shepherd," after which we shall be pleased to hear from Elder Howard W. Hunter of the Quorum of the Twelve Apostles.

"The Lord is My Shepherd" was rendered by the Choir.

President Tanner

Elder Howard W. Hunter of the Quorum of the Twelve will be our first speaker this evening.

He will be followed by Elder Robert L. Simpsons of the First Quorum of the Seventy, who is Supervisor of the Australia-New Zealand Area.

Elder Howard W. Hunter

Of the Council of the Twelve

There are thousands of young men in many places in the world who have joined with us tonight in this priesthood meeting being conducted in the Mormon Tabernacle in Salt Lake City. It is to these young men that I would like to speak, but your fathers and grandfathers may listen also if they like.

"Bind on thy sandals"

Some years ago I read an article in the Era of Youth section of our IMPROVEMENT ERA magazine entitled "Bind on Thy Sandals." It told of the less-than-spectacular career of a quarterback on the football team of a small, rural high school. This young man managed to make the team, but it was clear he was not going to be all-state or all-American. Indeed, it didn't look like he was going to be all-anything, except perhaps all battered and bruised. He was the fourth of the four quarterbacks.

By season's end he had never been called into a game and had given up hope. During the final game of the year he pulled off his shoes, wrapped himself in a blanket, and settled down on the bench to watch his buddies play.

Midway through the game he heard the coach shout his name. He was startled and wondered if he had been mistaken. Then it came again, right from the coach's lips, "Hey, you! Get in there and move the ball!"

What should he do? His first impulse was to lapse into a coma. His second was to pretend he didn't hear. His third was to say, "Wait, coach. Wait while I put on my shoes." He did the only manly thing. Strapping on his helmet as he ran, he made straight for the huddle; his white-stockinged feet were conspicuous to the players on both teams, as well as to the spectators and the coach, who also must have been ready to lapse into a coma.

He called the play, but the shock of

his first game was obviously a little disconcerting. By the time he took the snap from center he had forgotten the play he had called. His teammates moved to the right, but he gamely went left. There, alone against the world, he met the opposition head-on and was swallowed up in the snarl of the onrushing linemen.

He said later, "No one expected me to make a touchdown. Even running the wrong way was understandable. But there was no excuse for a quarterback without shoes." (See *Improvement Era*, Sept. 1969, p. 44.)

Be prepared

I want to invite the young men in this audience tonight to keep their gospel shoes on, to believe in the opportunities that lie ahead. I am reminded of what Abraham Lincoln said when he sat on the sidelines for a long time, losing election after election and struggling to make a professional contribution. He said simply, "I will prepare, and perhaps my chance will come." He lived long enough to learn what everyone learns—that chance always favors the prepared life.

As surely as I know anything, I know you young men are needed and will be called on to help the kingdom in the years ahead. Indeed, we call upon you now. We need your company and your friendship and your service and your standards. Some of your assignments may seem small to you, but they are very important and they prepare you for greater service to come.

Oliver Cowdery was one who, for just a moment, slipped his shoes off while the game was still going, and it led to one of the great disappointments in Church history. He had been serving as scribe for the Prophet Joseph Smith as the Book of Mormon was being translated, and the Lord told him that

he, too, would be granted the gift of translation. (See D&C 6:25.)

Oliver was not as ready as he might have been—or as he once had been. His belief in himself and in this great latter-day work had faltered just a bit, and he cried out, “Wait while I get ready.” But he learned that eternal work can seldom wait for long. The Lord eventually replied to him, “Because . . . you did not continue as you commenced, . . . I have taken away this privilege. . . . You feared, and the time is past, and it is not expedient now.” (D&C 9:5, 11.) The opportunity of a lifetime had not been seized, and it was gone forever.

President Kimball

If President Kimball will pardon a personal reference, I would like to refer to his readiness and preparation. At President Harold B. Lee’s funeral he said with love and emotion: “President Lee has gone. I never thought it could happen. I sincerely wanted it never to happen. I doubt if anyone in the Church has prayed harder and more consistently for a long life and the general welfare for President Lee than my Camilla and myself. I have not been ambitious. I am four years older than Brother Lee (to the exact day, March 28). I have expected that I would go long before he would go. My heart cries out to him and for him. How we loved him!” (ENSIGN, Feb. 1974, p. 86.)

Certainly President Kimball was not ambitious to be president of the Church, but when the call came, unexpected as it may have been, he was ready. In all the years we have been privileged to know him, President Kimball has always been ready. He has never slipped off his shoes while the game was still on—not ever. He has never had to say, “Wait while I prepare. Wait while I get ready.” Though he may never have dreamed it would someday be his, all of his life he has been getting ready for the assignment he now has.

Let me cite just one example of that preparation which started many

years ago, when President Kimball was the age of many of you sitting within the sound of my voice tonight. When he was fourteen years old, a Church leader visited a conference of the stake over which his father presided and told the congregation that they should read the scriptures.

President Kimball, in recalling that experience, said: “I recognized that I had never read the Bible, [so] that very night at the conclusion of that very sermon I walked to my home a block away and climbed up in my little attic room in the top of the house and lighted a little coal-oil lamp that was on the little table, and I read the first chapters of Genesis. A year later I closed the Bible, having read every chapter in that big and glorious book. . . . It was formidable, but I knew if others did it that I could do it.

“I found,” said President Kimball, “that there were certain parts that were hard for a 14-year-old boy to understand. There were some pages that were not especially interesting to me, but when I had read the 66 books and the 1,189 chapters and 1,519 pages, I had a glowing satisfaction that I had made a goal and that I had achieved it.

“Now I am not telling you this story to boast,” President Kimball concludes, “I am merely using this as an example to say that if I could do it by coal-oil light, you can do it by electric light. I have always been glad I read the Bible from cover to cover.” (ENSIGN, May 1974, p. 88.) In this and a thousand other ways, young Spencer Woolley Kimball silently and efficiently prepared, never dreaming of what lay ahead.

Be ready

May I say once more to the youth of the Church—prepare, believe, be ready, have faith. Do not say or do or be that which would limit your service or render you ineffective in the kingdom of God. Be ready when your call comes, for surely it will come. Keep

your gospel shoes on, or as Paul wrote to the Ephesians, "Stand therefore, having . . . your feet shod with the preparation of the gospel of peace." (Eph. 6:14-15.) The Lord would say to you tonight what the angel said long ago to Simon Peter: "Arise. . . Bind on thy sandals. . . Follow me." (Acts 12:7-8.)

What a glorious thing it is to have the privilege of bearing the priesthood. God does live and Jesus Christ is his Son—our Lord and Savior. I bear witness that there is a prophet of God on the earth, and tonight we have the privilege of sitting at his feet in this great gathering. In the name of Jesus Christ. Amen.

Elder Robert L. Simpson

Of the First Quorum of the Seventy

My beloved brethren of the priesthood, my heart always fills to overflowing as we meet each six months in this great general priesthood meeting of the Church. Believe me when I say that no force on earth can possibly match the potential power of so many men meeting together with the priesthood of God as their common cause.

Thanks to the modern-day miracle of such things as transistors, coaxial cables, and earth-orbiting satellites, other thousands are able to join with us in faraway places. Way over in Perth, Australia, halfway around the world from Salt Lake City, I can visualize Bruce Opie, the mission president, sitting in the midst of his missionaries as they attend this priesthood meeting on the shores of the Indian Ocean. It is already tomorrow morning where they are.

Then there is young Carlos down in Argentina, where it's midnight; but who cares about a few hours of lost sleep compared to the privilege of being instructed by a living prophet? You see, Carlos is preparing to invest two years of his life as a missionary for the Lord.

President N. Eldon Tanner

Elder Howard W. Hunter of the Quorum of the Twelve has just addressed us.

We shall now hear from Elder Robert L. Simpson, a member of the First Quorum of the Seventy who is Supervisor of the Australia-New Zealand Area.

He will be followed by Elder Henry D. Taylor, a member of the First Quorum of the Seventy.

Speaking of investments: While walking down Main Street the other day, I was impressed with the number of signs encouraging people to invest their money. Each bank offered a return on that investment of 6 to 8 percent, depending upon the conditions of investment.

A mission is an investment

Just about four months ago a missionary was released from one of our Australia-New Zealand missions and in the following report talks about the Lord's interest payments or dividends received following an investment of two years in His service. The missionary writes:

"First and foremost, I learned the importance and power of prayer—I learned to communicate with the Lord, and how to recognize His answers—even when He says no. I learned about having implicit faith and trust in the Lord, something I never had before. I learned to heed the promptings of the Holy Ghost. I also developed the gift of discernment. I had this to a degree be-

fore, but in the mission field I learned how to use it properly. Most important of all, I learned about myself, what I could really do.

"I found an ability to communicate with other people," he continues, "and that has been a major milestone in my life. Since finishing my mission, I can walk across campus with my head held high, and look others in the eye. I am now at ease with people; I can face situations. I am not afraid to speak my piece—and I can do it appropriately. I find myself much more organized and tidy—Mom can't believe it's me! I can work harder and accomplish more. I have always cared for others, but now I know how to show my concern. I don't fall apart as easily as I used to; so you could say without question, I have changed significantly, thanks to my mission."

Now listen to this part: "As I awaited my hour of release, I received a witness that the Lord was pleased with my effort. It was thrilling when I talked to the mission president, especially when he looked me in the eye and said, 'I am proud of you.' That was reward enough for me. What a great feeling to look back and know that I gave the Lord the best that was in me! It brings a satisfaction and a peace that can come in no other way."

Here's another choice bit: "I was very nervous about my homecoming talk in sacrament meeting. I wanted to say the right things. Since that special Sunday evening, my bishop writes me down here at the 'Y' [Brigham Young University] and tells me that there are three young people in the ward beginning to plan for missions as a direct result of my talk!"

Blessings of a mission

And finally: "Not once have I ever regretted accepting the call to go on a mission. It is the most worthwhile thing I ever did. I am even thankful for the hard times, for they strengthened my

character and helped me to at least begin to be the person my Heavenly Father would have me be. I learned so much more than I could have learned if I had stayed home. The Church is true without a doubt, and I am so thankful just to be a member. I am so thankful for the relationship which I have developed with the Savior, for it is an outgrowth of my mission and nothing else."

Yes, that's a great letter, and we can say without reservation that the Lord is the greatest paymaster in the world—not 6 percent, not 8 percent, but would you believe something like a thousand percent interest? And not only immediate interest, but it goes on forever. What a tremendous dividend.

But to go on a mission for the singular purpose of self-improvement is really doing the right thing for the wrong reason. Anyone who answers a call to go on an errand for the Lord must have as his objective the totally unselfish desire to bless the lives of other people.

As it was with the Savior, so must it be with us who take upon ourselves priesthood authority and the attendant obligation to represent Him. It is not always at our own convenience but, more importantly, as His Spirit whispers and when the direction comes. To be called on a mission is not the easy downhill path, but almost always there is some struggle involved; there will be a high degree of sacrifice required and, without exception, plenty of hard work and all of the faith that we can muster to accomplish it.

Brethren of the priesthood, whether you be the most recently ordained deacon or a high priest with years of rich experience, your duty is to prepare yourselves for a mission call. If you have never been on a mission, the Lord wants you to prepare for one. If you have been on a mission, the Lord wants you to prepare for another one. There are four billion people out there who need what we have—and they need it urgently!

Example of Elder Anguiano

Let me conclude by sharing with you a recent episode in the life of Elder Anguiano, a young Mexican-American who prepared for a Spanish-speaking mission, only to be called by the prophet to serve in Christchurch, New Zealand, of all places! Imagine a young man with Spanish as his prime language being sent to a country where the Spanish language is spoken very rarely, if ever!

As President Philip Sonntag waited at the airport for his one lone missionary to arrive, his mind was seeking for divine help in the proper placement of a young man with Spanish language ability in a mission where only English was understood. As the passengers started deplaning, President Sonntag spotted his new elder immediately. Maybe it was his gleaming, new white shirt that seemed particularly white compared to the other holidaying passengers. His sparkling attitude set him apart as being very special. He was one of the Lord's anointed. His steps quickened as he neared the terminal building. He was obviously eager to start his mission. As he approached his mission president, it was with outstretched arms for a warm Mexican *abrazo*. This was his background, this was his custom even in faraway New Zealand. And then he spoke his first words: "President, I have come here to baptize."

Now, mission presidents don't usually release one of their assistants to be a trainer for a new missionary, but when the Spirit prompted President Sonntag for the third time, he was convinced, and Elder Keung, an outstanding young man of Chinese and Maori parentage, was made available to form this "League of Nations" companionship.

Would you believe that not more than three weeks later President Sonntag was informed that the two had contacted what was perhaps the only family on the south island of New Zealand who could speak nothing but

Spanish? This Chilean family, newly arrived in New Zealand, needed the Church. They needed Elder Anguiano, and the Lord answered that need through a living prophet. Not only that, but word has now come that more than one hundred other families from Chile are currently in the process of immigrating to New Zealand, and Elder Anguiano is anxiously waiting with his newly baptized family to start the friendship and teaching process.

Strive to do God's will

The Lord is in charge of this work! You and I are involved in a divine process that involves the salvation of Heavenly Father's children wherever they may be. We must prepare now so the prophet will not be restricted in what he has been given to do.

Our greatest challenge as missionaries will be to lift people up, to literally remove them from the ways of the world—a world that is being rocked with immorality, weakened by unclean thoughts, eroded by selfishness, and riddled with human pride. May virtue garnish our thoughts unceasingly; then our confidence will be strong in His service. (See D&C 121:45.) We first must take ourselves out of the world as much as we can; then, standing on higher ground, we can reach out; we can lift up; we can then teach the truth. It shouldn't matter when the call comes. It shouldn't matter where we are asked to go. It may be within the ward, it could be halfway around the world; but as the Savior said during His most trying hour, "Father, . . . not my will, but thine, be done." (Luke 22:42.) I wonder if each of us could say that right here tonight: "Not my will, but thine."

May it be so, I pray, for in this great priesthood assemblage tonight are those foreordained to be the hope of the world; and I so declare it as my personal testimony, and I do it in the name of Jesus Christ. Amen.

President N. Eldon Tanner

We have just heard from Elder Robert L. Simpson, of the First Quorum of the Seventy, who is Supervisor of the Australia-New Zealand Area.

We shall now be pleased to hear from Elder Henry D. Taylor of the First Quorum of the Seventy. He will be followed by President Marion G. Romney, Second Counselor in the First Presidency.

Elder Henry D. Taylor

Of the First Quorum of the Seventy

I want to say to the brethren in the choir, thanks very much for thrilling us with the wonderful musical numbers you rendered tonight.

Revelation

At one time the First Presidency made this significant statement: "This Church owes its origin, its existence, and its hope for the future to the principle of continuous revelation."

Revelation in its broadest sense is defined as "communication from God to man." Revelation comes from the Lord in many different ways.

The first prophet of this dispensation, Joseph Smith, received revelation in almost every way that the Lord communicates his mind and will to man. The first revelation that he received was an actual visitation of our Heavenly Father and His resurrected Son, the Lord and Savior Jesus Christ.

Methods of revelation

This first revelation, often referred to as "the First Vision," had a far-reaching effect. First, it was a flat contradiction of the assumption that revelation had ceased and that God no longer communicated with man. Second, it reaffirmed the truth that man indeed was created in the image and after the likeness of God. Third, it left no doubt and verified that the Father and the Son are two separate and distinct

persons, being one only in unity of purpose and of will.

The Prophet received communications from heavenly beings. Such is the case of Moroni, who revealed to him the existence of the gold plates which were translated into the Book of Mormon. Later came John the Baptist, who restored the Aaronic Priesthood; and Peter, James, and John, who restored the Melchizedek Priesthood; also the beings mentioned in what is usually called the Kirtland Temple vision. (See D&C 13, 27, 110.)

As we read the Doctrine and Covenants, we become aware that many of the revelations recorded there were received by the Prophet through the use of the Urim and Thummim. This was the instrument employed by the Prophet in translating the Book of Mormon.

The Prophet received divine intelligence by open visions. Such is section 76. He also received revelation through the inspiration of God operating upon his mind. Indeed, the larger number of the revelations in the Doctrine and Covenants were received in this manner.

As we study the scriptures, we learn of the other different ways in which the Lord communicates with His children here upon the earth. Stephen, who was stoned to death, became filled with the Holy Ghost. He looked up steadfastly into heaven and beheld "Jesus standing on the right hand of God." (Acts 7:55.)

Saul, who was present at the stoning, was active in persecuting Stephen and other followers of Jesus. Later, while on the road to Damascus, he beheld "a light from heaven.

"... he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

"And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks." (Acts 9:3-5.)

Saul was converted, and changed his ways, and became known as Paul. Later, he was chosen as an apostle and was a faithful follower and disciple of the Savior.

Ofttimes messages are conveyed by dreams. Pharaoh, the king of Egypt, had several dreams. He called in his wise men and others to interpret those dreams, but they were unable to do so.

Pharaoh had dreamed that he was near a river and that seven head of cattle came up out of the river and fed in the meadow. They were fat, beautiful animals and well fed. Then seven more head came up. They were lean, scrawny, and undernourished; and, falling upon the fat cattle, they devoured them. (See Gen. 41:1-4.)

Pharaoh learned that there was a young man who had been unjustly cast into prison. He had been able to interpret the dreams of Pharaoh's butler and baker. This young man's name was Joseph. He was one of the twelve sons of Israel. Joseph had been sold by his brothers to the Ishmaelites, who were on their way to Egypt. Joseph was taken from prison; and when Pharaoh related his dreams, Joseph was able to interpret those dreams. He saw that there would be seven years of plenty. They would be followed by seven years of famine. Joseph suggested that, during the abundant years, a surplus be stored to provide for the time of famine that was to follow. Pharaoh was deeply impressed and, having complete confidence in Joseph, appointed him to be in charge of the storing project. Joseph was granted unlimited powers and au-

thority and was second only to Pharaoh in all of Egypt. (See Gen. 41:9-40, 37:28.)

One of the best examples of the voice of the Lord coming into one's mind is Enos. Enos was taught well by his father, but being young and immature, he was somewhat rebellious and committed some minor errors. Later he became aware of his misdeeds and the truth of his father's teachings. He had a great desire to repent, to put his life in order, and to live righteously. Enos enjoyed hunting very much. One day as he went into the forest to hunt, the teachings of his father were strong in his mind. He had an intense desire to be forgiven of his past misdeeds. Kneeling down, he made earnest supplication to the Lord to forgive him. All day he pled in sincere prayer for forgiveness and continued his prayers into the night. Finally, a voice came unto him saying, "Enos, thy sins are forgiven thee." Also, having concern for his brethren, he prayed for them. While he was thus struggling in the spirit, the voice of the Lord came into his mind, giving him certain assurances. (See Enos 1-17.)

Church leaders receive revelation

While we know that designated leaders of the Church are sustained as prophets, seers, and revelators, and receive revelation in connection with their callings, we might ask, who else can receive revelation? President Brigham Young taught that every individual can receive revelation for himself. (See *Discourses of Brigham Young*, sel. John A. Widtsoe, Salt Lake City: Deseret Book, 1941, p. 35.) Parents can receive revelation in connection with rearing their families.

It is my firm belief that the bishop of every ward and the president of every stake have the right to receive revelation as to what is best for their ward and stake members. Also, that every person who accepts a calling from the Lord has the right to receive revelation in connection with that calling if he is

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living righteously so that he is in tune with the Spirit of the Lord.

But there is one thing that we must remember and keep clearly in mind. This doctrine was expressed by President J. Reuben Clark, Jr., many years ago in these words: The Lord has declared that "the Prophet, Seer, and Revelator for the Church . . . alone has the right to receive revelations for the Church, . . . or change in any way the existing doctrines of the Church." No other member has any such right or authority. ("When Are Church Leader's Words Entitled to Claim of Scripture?" *Church News*, 31 July 1954, p. 2.)

The person that we look to today for revelation is President Spencer W. Kimball. I testify that he does receive revelation from the Lord for the guidance of this Church. May we hearken unto his counsel and have the wisdom and good judgment to follow that counsel, for which I pray in the name of the Lord, Jesus Christ. Amen.

President N. Eldon Tanner

President Marion G. Romney, Second Counselor in the First Presidency, will now address us.

President Marion G. Romney

Second Counselor in the First Presidency

Brethren, I have a prayer in my heart that what I have to say can be said under the direction of the Spirit to our edification, and I invite you to join me in that prayer. I have in mind saying a few things about the responsibilities of priesthood bearers. My beloved brethren: I shall first speak to us fathers, concerning our responsibility to teach and train our children. I shall then speak to you Aaronic Priesthood holders.

Fathers to teach children righteousness

I recently spent Saturday night in a hotel. Sunday morning I was awakened by rowdy talking. The language was profane, filthy, and disgusting. I was shocked to learn that the speakers were mere children. Into my mind came the proverb:

"Train up a child in the way he should go; and when he is old, he will not depart from it." (Prov. 22:6.)

Then came the words of the revelation: "Little children . . . cannot sin, for power is not given unto Satan to tempt little children . . . that great things may

be required at the hand of their fathers." (D&C 29:46-48.)

I was saddened as I thought about the suffering which these children and their fathers will have to endure because of the neglect of the training "required at the hand of their fathers."

We fathers should never forget the Lord's decree that "inasmuch as parents have children in Zion, . . . that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.

"And they shall also teach their children to pray, and to walk uprightly before the Lord." (D&C 68:25, 28.)

Referring to these instructions, the *Doctrine and Covenants Commentary* has this to say:

"Many people in the world consider that they have done their full duty to their children, when they have given them shelter, food, clothing and education . . . But Latter-day Saints have a still more important duty, as parents. They must teach their children. . . . It is

not enough to send them to Primaries, Sunday-schools, and day-schools. The parents themselves have a personal duty to perform as teachers of their children. They must see to it that the little ones are... taught to pray and walk uprightly before the Lord." (Hyrum M. Smith and Janne M. Sjodahl, *Doctrine and Covenants Commentary*, rev. ed., Salt Lake City: Deseret Book Co., 1972, p. 414.)

If we fathers would frequently read verses 40 to 50 of the ninety-third section of the Doctrine and Covenants, we would be greatly helped to keep alert to our divinely imposed responsibilities to teach and train our children.

Aaronic Priesthood responsibilities

And now let me remind you Aaronic Priesthood holders that you yourselves have a responsibility in this matter. The Lord holds you responsible for your own conduct from the time you are eight years of age.

At birth, each of you was enlightened by the Spirit of Christ. This Spirit, sometimes called conscience, gave you a sense of right and wrong even before you were eight years old. When you were baptized and confirmed, you were given the gift of the Holy Ghost to help you.

At twelve most of you received the Aaronic Priesthood. To you, God actually delegated some of his priesthood power and authority. He has so much confidence in you that he has given you authority to perform certain functions in his church—functions which the Savior himself performed. When you perform them, your actions are just as sacred and authoritative as when Jesus or his apostles performed them.

Concerning Aaronic Priesthood responsibilities, the Lord, at the time he organized the Church, said:

"The priest's duty is to preach, teach, expound, exhort, and baptize, and administer the sacrament,

"And visit the house of each member, and exhort them to pray vocally

and in secret and attend to all family duties....

"The teacher's duty," he said, "is to watch over the church always, and be with and strengthen them;...

"And see that the church meet together often, and also see that all the members do their duty." (D&C 20:46-47, 53, 55.)

The deacon's duty is to pass the sacrament, gather fast offerings, and "to warn, expound, exhort, and teach, and invite all to come unto Christ." (See D&C 20:59.)

The blessings you will receive, if you properly perform your assigned Aaronic Priesthood duties, will be glorious.

I hope you will have such a desire and a determination to so magnify your present callings that when you receive the Melchizedek Priesthood you will continue on until you are numbered among the "elect of God," which the Lord promises in the great revelation on priesthood as follows:

"Whoso is faithful unto the obtaining these two priesthoods... and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies.

"They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God." (D&C 84:33-34.)

As a general rule, great and noble men have been noble boys who built their foundations for greatness while in their Aaronic Priesthood years.

Virtue of Joseph

As I now refer to some of these great men, I suggest you note their virtues and resolve to emulate them.

Consider, for example, the great moral virtue of chastity demonstrated by Joseph. At seventeen years of age he was taken into Egypt as a slave and sold to "Potiphar, an officer of Pharaoh's." (Gen. 37:36.)

His upright, efficient conduct so impressed Potiphar that he made him

master of all his possessions, including his home and household. Joseph was so attractive that Potiphar's wife repeatedly sought to seduce him. He, however, rejected her advances, saying, "How . . . can I do this great wickedness, and sin against God?" (Gen. 39:9.)

She lied about him, and he was imprisoned.

Because of his integrity, however, the Lord so blessed him that he was released from prison and became Pharaoh's chief administrator. Eventually he became an instrument in preserving the whole house of Israel. Most of us here tonight proudly claim to be numbered among his posterity.

Every priesthood bearer, Aaronic and Melchizedek, should observe Joseph's standards of chastity.

Courage of Daniel

Daniel was an example of courage.

As a youth he was taken into Babylon to be trained by King Nebuchadnezzar. At their peril, he and his three Hebrew companions refused to break their word of wisdom. They refused to eat the rich foods and other foods that were not good for them. (See Dan. 1:5-16.)

Later, Daniel further demonstrated his courage by advising two kings of interpretations the Lord had revealed to him, Daniel, of manifestations which the kings had received, manifestations which portended evil for them. Daniel told the first king that he would lose his mind, and become like a beast of the field, eating grass as an ox. He told the second king that he would be cut down from the pinnacle of power. (See Dan. 2:36-45; 4:24-27; 5:26-29.)

So advising these absolute monarchs evidenced great courage in this young man Daniel.

He evidenced superb courage of another kind when, in defiance of the king's edict, he chose to be thrown into the lions' den rather than neglect to pray to his Father in Heaven. (See Dan. 6:7-23.)

Faith of Nephi

The great virtue of faith was demonstrated by Nephi when as a youth he said:

"I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." (1 Ne. 3:7.)

This was his response to the commandment the Lord gave through his father, Lehi, that he and his brethren return to Jerusalem to obtain the records from Laban.

When his brother Laman failed to persuade Laban to part with the records and he and Lemuel were about to return to their father in the wilderness without them, Nephi said:

"As the Lord liveth, and as we live, we will not go down unto our father in the wilderness until we have accomplished the thing which the Lord hath commanded us." (1 Ne. 3:15.)

He then persuaded them to get the gold and silver and other riches they had left in the land of their inheritance and offer them to Laban in exchange for the records. This they did, to no avail.

Nephi then said to his complaining brothers, as they urged that they return to their father in the wilderness without the records:

"Let us go up again unto Jerusalem, and let us be faithful in keeping the commandments of the Lord; for behold he is mightier than all the earth, then why not mightier than Laban and his fifty, yea, or even than his tens of thousands?" (1 Ne. 4:1.)

Nephi then, led by the Spirit of the Lord, went in alone and came out with the records.

Great was the faith of Nephi.

In case some of you Aaronic Priesthood bearers feel that you are too young to assume the responsibility of your calling, consider these quotations from the writings of Mormon:

"About the time that Ammaron hid up the records unto the Lord, he came unto me, (I being about ten years of age, ...) and ... said unto me: ...

"When ye are about twenty and four years old I would that ye should remember the things that ye have observed concerning this people; and ... go to the ... hill which shall be called Shim; and there have I deposited ... the sacred engravings concerning this people. ...

"Take the plates of Nephi ... and ... engrave on [them] all the things that ye have observed concerning this people." (Morm. 1:2-4.)

These instructions Mormon received when he was but ten years old.

Five years later he wrote:

"And I, being fifteen years of age ... , there began to be a war again between the Nephites and the Lamanites. And notwithstanding I being young, was large in stature; therefore the people of Nephi appointed me ... the leader of their armies.

"Therefore it came to pass that in my sixteenth year I did go forth at the head of an army of the Nephites, against the Lamanites." (Morm. 1:15; 2:1-2.)

It would seem that an Aaronic Priesthood bearer inclined to hesitate to perform the duties of his office because of his youth could take courage from the exploits of Mormon.

Joseph Smith

In his youth Joseph Smith, the prophet, exhibited all the noble virtues other boys who became great men have evidenced during their Aaronic Priesthood-age years. He possessed the morality demonstrated by Joseph in Egypt, the courage of Daniel, the faith of Nephi, and the reliability of Mormon.

At fourteen years of age, he had the faith to act upon the promise of James: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5.)

So acting, he received his first vision.

Courage and reliability he demonstrated in his reaction to the abuse which followed his telling about that vision.

"I soon found," he wrote, "... that my telling the story had excited a great deal of prejudice against me among professors of religion, and was the cause of great persecution, which continued to increase; and though I was an obscure boy, only between fourteen and fifteen years of age, and my circumstances in life such as to make a boy of no consequence in the world, yet men of high standing would take notice sufficient to excite the public mind against me, and create a bitter persecution; and this was common among all the sects—all united to persecute me. ...

"It was nevertheless a fact that I had beheld a vision. I have thought since, that I felt much like Paul, when he made his defense before King Agrippa, and related the account of the vision he had when he saw a light, and heard a voice; but still there were but few who believed him; some said he was dishonest, others said he was mad; and he was ridiculed and reviled. But all this did not destroy the reality of his vision. He had seen a vision, he knew he had, and all the persecution under heaven could not make it otherwise; and though they should persecute him unto death, yet he knew, and would know to his latest breath, that he had both seen a light and heard a voice speaking unto him, and all the world could not make him think or believe otherwise.

"So it was with me. I had actually seen a light, and in the midst of that light I saw two Personages, and they did in reality speak to me; ... and I could not deny it." (Joseph Smith 2:22, 24-25.)

Follow great virtues

These great virtues, you young Aaronic Priesthood brothers, are worth

following if we would be successful as the great men who have preceded us. I bear my testimony to you that if we will do what these boys did, we will be great men. And I bear that testimony to you in the name of Jesus Christ, our Redeemer. Amen.

President N. Eldon Tanner

President Marion G. Romney of the First Presidency has just spoken to us.

We would like the congregations, wherever you are, to rise and join with the Choir in singing, "How Firm A Foundation."

President N. Eldon Tanner

First Counselor in the First Presidency

It is now my privilege and responsibility to address you for just a few minutes. I certainly have enjoyed—and I hope all the young men and priesthood holders, wherever you are, have enjoyed and appreciated—the talks that have been given and this fine music which we have heard.

Important to prepare for callings

As I look out upon those gathered here tonight and think of the thousands listening in, I realize that I am talking to priesthood leaders, priesthood holders, and those who will assume positions of leadership in the future. Those who are leaders now should already have become men of integrity, men with character, men whose ideals and standards are of the highest quality, worthy of emulation by those whom they lead. So tonight I, along with the others who have addressed you, want to direct my remarks to the young men who will come up through the ranks of the Aaronic Priesthood and eventually take over the jobs we older fellows now hold. Yes, no doubt one of you will some day be standing here at this pulpit as one of the General Authorities of the Church. One of you may even become the President, and certainly as you remain true and faithful and keep the command-

ments, you will all advance in the kingdom of God.

What an awesome thought! How necessary and important it is that we all continually strive to improve ourselves and prepare for the day when a call might come to serve in a new or more responsible position! The whole purpose of our existence in mortality is to build the kingdom of God and to prove ourselves worthy to go back into his presence. You are here tonight because you sense this responsibility and want to be numbered among those whom the Lord will call his own.

What must you do that you are not already doing? As I think about this and the requirements that we must meet in order to be capable and profitable servants, it seems to boil down to a matter of being worthy of a proper recommendation by someone in authority.

The First Presidency and some other General Authorities are currently preparing for a series of area conferences in far-flung locations where we have members of the Church. As we make these preparations it is necessary that we have passports or visas or tourist cards in order to satisfy the requirements of the governments of the countries which we will visit. These credentials must be properly endorsed by the respective authorities involved,

and only after conforming to all the regulations can we receive our papers which will allow us to enter the countries of our choice.

Not long ago Elder David Haight of the Council of the Twelve had been assigned to a stake conference in Mexico. As he reached the border, he found that he did not have with him the necessary papers which would allow him to enter the country. In spite of his plea and the urgency of his mission, the officials had no authority to admit him without proper credentials. Therefore, he could not attend the conference.

Must be properly recommended

So it is with our progress in the priesthood. We must be properly recommended and endorsed by those in authority before we can advance from one office to another, and we cannot receive the certification or proof of our advancement without being worthy, or meeting the requirements. It will be so when we want to enter the kingdom of heaven to join with others who have gone before, and live eternally with God, our Father.

It is true that some steal across the line to other countries without credentials, but if and when discovered they are penalized and deported according to the law. In the Church, some who are guilty of transgression will lie to be advanced in the priesthood, to go on missions, or to enter the temple. But the Lord knows, and they cannot expect to enjoy his blessings.

Throughout my life in government, in industry, and in the Church, I have had many people ask me for letters of recommendation or reference to assist them in obtaining employment or a promotion. I also have had heads of industry or government ask for my recommendation regarding certain individuals whom they may be considering for employment.

It is always with a feeling of pleasure and satisfaction when I can respond that the individual is worthy of

their consideration, that he is honest, dependable, has done well in school, gets along well with people, is a willing worker, does not procrastinate, and is loyal and trustworthy. Under such circumstances I add that I can recommend him without any reservation, and state that he will be an asset to the company.

It is with sadness that I respond when I cannot recommend an individual without reservation because of some undesirable traits of character or some quality which in my judgment would keep him from performing to the satisfaction of his employer. In fact, I usually say that I am not in a position to vouch for him, or I do not respond to the query. It is as important that I be honest in my letter of reference as that the prospective employee be an honest and upright individual.

Qualifications for vocation

When choosing a vocation, one should consider what his personal qualifications are; that is, if he chooses to be a medical doctor, he, in addition to possessing the qualities which should be part of each man's character, such as good morals, honesty, integrity, dependability, etc., should be sensitive to the well-being of people, and go into the profession not only because it can be very lucrative, but also because he is really concerned and interested in improving the health of mankind. A doctor must be someone who will be prepared to give of his time at any hour of the day or night without thought for his own comfort and convenience.

If one wants to be an airline pilot, he should be able to think and react calmly and clearly in the face of unforeseen or unexpected occurrences in the performance of his duties. A lawyer needs the ability to express himself well in both the spoken and written word. A salesman must have enthusiasm and be able to meet people well; he must have the ability to convince people whom he is trying to convert to his product. A secretary or receptionist must be able to

keep confidences and to help create an atmosphere of friendliness and helpfulness in the office where people wait for their appointments.

So you see, for every type of job classification there are some basic and some specialized qualifications necessary to perform the required work with the greatest efficiency. All through our lives we should be preparing ourselves with a combination of the characteristics essential to filling our niche in life.

Be honest with yourself

A few years ago the Church distributed to our young people a series of small cards with a picture on one side and a message on the other. The series was called "Be Honest with Yourself." I quote from one of these with a heading, "Can You Pass This Test?"

"Here is a classroom during an examination hour. The students are unwatched—the teacher has put them on their honor. Except for their own consciences and the disapproval of classmates, they are completely free to peek into those reference books or look over the shoulders of their classmates for easy answers. What will they do? What would you do?"

"Some critics of modern youth claim that cheating in high schools and colleges is increasing. Even worse, they claim that it is common for fellow students—noncheaters—and some teachers to condone this practice. Various excuses for classroom cheating are offered:

"—to stay eligible for athletic teams or other activities;

"—to win the favor of fellow students or teachers;

"—to satisfy parents who believe their sons or daughters are, and should be, 'as smart as anybody';

"—or simply to stay in school.

"None of these reasons is an honest reason: none will hold up in the test of time and conscience. Cheating is dishonest wherever you find it—always was and always will be.

"The first cheater was Satan, 'the father of lies.' He tried to cheat our pre-mortal spirits out of our birthright to free agency and eternal progression. Satan lost. Cheaters never really win.

"When anyone cheats, whether by taking help to pass a school test or through more flagrant forms of dishonesty, he cheats himself first.

"Don't do it! Always, in all ways—*be honest with yourself.*"

Honesty begins at home

This training in honesty begins in the home. Each of us has personal possessions which are ours alone. We can and should share such things as toys and games and our services to one another; but we have money, or jewelry, or clothing that is the personal property of each and should not be taken without the consent of the owner. A child who respects such honesty in the home is not apt to violate the principle outside the home. On the other hand, lack of such training fosters disrespect for the rights and property of others.

I realize that young people today are under a lot of pressure from outside influences and feel that in order to be popular they have to go along with their friends on some things which are against their personal standards. But I implore you to consider the consequences of compromising your principles which may adversely affect your whole life.

As a child matures and starts working for money, whether for his parents or his neighbors, he will deal honestly and give honest labor for the returns he gets. Often the earliest employment for a young man is as a newsboy. Countless numbers of our successful businessmen today got their start in this occupation. They learned to be prompt and dependable. I knew a newsboy who always had his papers delivered on time regardless of the weather, and he handled his collections in a pleasant, courteous, and businesslike manner. He had many satisfied customers and had no difficulty in

getting new subscriptions. This early training helped him to become a most successful businessman.

Examples of success

Another boy I knew—and I have known several like him—did not deliver his papers on time, got mixed up on his collections, and the news office had so many complaints about him that they had to replace him. It is not *what* work we do, but *how* we do it that counts.

When I was president of Trans-Canada Pipelines, we had an office boy who did only what we asked him to do. He would wait until called to run an errand, or stand around waiting for instructions, never offering to be helpful. As the company grew and the job became more than he could handle, we hired another lad, even younger, who was alert and always looking for extra things to do to be helpful. He would finish an errand and then see or ask for something else to do. In just a few months one of the departments wanted him for a position of greater responsibility, and within two years he had three advancements, salary increases, and more responsibilities. The other lad remained an errand boy.

I remember, too, serving as a Scoutmaster, and noticing the differences in the boys. Some were alert and anxious to learn, to keep the Scout Oath and Promise, to be of service, and to learn all they could about taking care of themselves under all conditions. There would be many stories to tell about Scouts who had saved their own lives and the lives of others through the training which they received as they took advantage of their opportunities. There were other Scouts who did as little as they could and were only interested in seeing how much foolishness they could get away with. I always wanted the boys to have a good time as long as they were honest and dependable and determined to keep the Scout Oath and Promise and complete their training.

I remember so well one of the chief Scouts in England, who, when he was in the army during the war, had the responsibility of selecting soldiers for highly confidential missions. He was always happy, he said, when he found a man who had been a good Scout and could put his arm to the square with his three fingers extended and say that he kept the Scout Law and the Scout Promise. He said he did not hesitate to recommend a man under those conditions because he knew that he could depend on him, and knew then that he was trustworthy. He said he was never let down by such a man.

Let me give you an example of how important it is to put first things first if you are to be successful in life. As a boy I was raised on a farm, where I remained until I went away to school. I had observed how a farmer on one side of the road was very successful, while one on the other side was almost a failure as a farmer. What made the difference? They received the same amount of sunshine and rain. They planted the same kind of seeds. But one had beautiful and bounteous crops, while the other had no harvest or a poor one.

I observed that the successful farmer worked at his job. He would do his plowing, discing, harrowing, seeding, and harvesting in the proper season and at the proper time, while his neighbor was procrastinating, or off hunting and fishing while the work was still to be done. We must learn to set our priorities straight. No one can be successful in his line of work unless he works at it in the proper season and plays in the proper season.

Value of work

Work is a great antidote for many things. On the wall of a reception room at a well-known neurological institute hangs a card, intended not for the sick, but for the well:

"If you are poor, work. If you are rich, work. If you are burdened with seemingly unfair responsibilities, work.

"If you are happy, continue to work; idleness gives room for doubts and fears. If sorrow overwhelms you, and loved ones seem not true, work. If disappointments come, work.

"If faith falters and reason fails, just work. When dreams are shattered and hopes seem dead—work. Work as if your life were in peril; it really is.

"No matter what ails you, work. Work faithfully, and work with faith. Work is the greatest material remedy available. Work will cure both mental and physical afflictions."

Now, young men, if you were to ask me for my help in seeking employment, what kind of recommendation could I give for you? Would I be able to say that you were completely honest and dependable and honorable in all your dealings? Or would I have to say that you measured up to some of these things, but that you were lazy, or had not done well in school, or that you would not follow instructions, or that you were a troublemaker, or disloyal, or any other thing that would not make you a desirable employee?

Strive to live worthily

If it is so important to be highly recommended or to have adequate references in order to get employment, how much more important it is that we live worthy of a good or satisfactory recommendation from our Church authorities so that we can progress in the various offices and functions of the priesthood, and eventually gain admission to the kingdom of heaven.

As holders of the priesthood we should know that God is our Father; that his Son Jesus Christ is our Savior; that through his atoning sacrifice we can be resurrected, and by following his teachings gain eternal life; that through revelation The Church of Jesus Christ

of Latter-day Saints was established; that Spencer W. Kimball is a prophet of God and President of the church of Jesus Christ; and that the priesthood which we hold is the power of God delegated to us to act in his name.

President N. Eldon Tanner

Before calling upon our beloved President as the concluding speaker, I should like to announce the sessions of the conference tomorrow will be broadcast to a large audience in many parts of the United States and Canada over the many television and radio stations cooperating to provide extensive coverage of this conference.

Over 118 radio stations will broadcast conference tomorrow morning (Sunday) in major cities of Mexico and Central America, and by satellite transmission in Australia, the Philippines, and countries of South America.

The Nationwide CBS Radio Tabernacle Choir Broadcast will be from 9:30 to 10:00 Sunday morning. Those desiring to attend must be in their seats before 9:15 A.M.

In leaving this great Priesthood meeting tonight, we remind you to obey traffic rules, to use caution, and to be courteous in driving.

The beautiful music for this Priesthood Session has been furnished by a Prospective Elders' Choir from regions in the Salt Lake Valley. We are grateful to you men for the beautiful music and express sincere thanks for the service you have rendered here tonight.

The Choir will close this meeting after President Kimball speaks with, "I Know That My Redeemer Lives," following which Elder John H. Groberg of the First Quorum of the Seventy, who is the Supervisor of the Hawaii-Pacific Isles Area, will offer the benediction.

President Spencer W. Kimball

My beloved brethren, it's a joy to meet with you this conference session. Before beginning, I should like to express my personal appreciation to this great body of men who have sung so melodiously to us this evening.

Conferences

As we announced to the Regional Representatives yesterday, we meet together often in the Church in conferences to worship the Lord, to feast upon the word of Christ, and to be built up in faith and testimony. We hold ward, stake, area, and general conferences, among others.

In recent years some of our most inspirational conferences have been the area conferences held outside the United States. We plan, beginning in 1979, to hold some area conferences in the United States. Through these area conferences more members of the Church will be able to meet and hear the General Authorities. Two members of the Council of the Twelve and others will attend each conference.

To ease the burdens of time, travel, and money upon members of the Church, we have also decided, beginning in 1979, to hold only two stake conferences each year in each stake. One of these will be attended by one or more General Authorities, and the other by the Regional Representative. This will leave more time for stake presidents and other local leaders to do more in perfecting the Saints.

Family is the basic unit of the church

And now, my beloved brethren, may I say something about the great priesthood responsibility of fulfilling our role of patriarch in the home. This role becomes more vital with each passing day, as new challenges to the strength and sanctity of the home arise.

The family is the basic unit of the kingdom of God on earth. The Church

can be no healthier than its families. No government can long endure without strong families.

Never before have there been so many insidious influences threatening the family as today, around the world. Many of these evil influences come right into the home—through television, radio, magazines, newspapers, and other forms of literature.

Be alert as to what enters the home

Brethren, as patriarchs in your homes, be worthy watchmen. Be concerned about the types of programs your family is watching on television or hearing on radio. There is so much today that is unsavory and degrading, so much that gives the impression that the old sins of Sodom and Gomorrah are the "in thing" to do today.

There are magazines today publishing pictures and articles which likewise beckon to the baser instincts of men and women and young people. There are newspapers around the world which, seeking greater circulation, boldly flaunt sex. Some of our newspapers continue to publish illustrated advertisements which are basely provocative, inviting their readers to pornographic motion pictures. It is in such advertisements and motion pictures where seeds are sown for rape, unfaithfulness, and the most repulsive of deviant sexual transgressions.

Brethren, be vigilant on what enters your home through the printed word as well as the electronic media. Guard against radio and TV programs that degrade. See that only good reading material enters your home. Subscribe to magazines which enrich the mind and uplift the soul. There are many good magazines, including our own Church periodicals, the *ENSIGN*, *NEW ERA*, and *FRIEND*.

In some of the large cities of the world such as London, Paris, Tokyo, New York, and Sao Paulo, there are a

number of daily newspapers from which to make a choice. Bring to your home that newspaper which is most compatible with the teachings and standards of the Church.

Here in Salt Lake City, the world headquarters of the Church, we are also concerned. Certainly a powerful force in helping this city and state achieve its high standards has been the *Deseret News*. This newspaper has been a defender of our convictions relative to such moral issues as liquor, pornography, and abortion. It is vital to a safe, clean city and state, which are the heart of our growing, worldwide Church.

As the *Deseret News*, with the *Church News*, strengthens our city and state, our newspaper can also strengthen the homes of you brethren residing in this area of the world headquarters of the Church.

Brethren, by being alert to what enters your home, you can do much in helping your family seek that which is "virtuous, lovely, or of good report or praiseworthy." (Article of Faith 13.)

Devotion of priesthood leaders

I had a note one day from a little boy who said, "I know a man who is such a wonderful man, and his name is The Bishop." We always had a good bishop. We always loved him. There was Bishop Zundel and Bishop Moody and Bishop Tyler and Bishop Wilkins. I loved all my bishops. I hope all my young brethren love their bishops as I did.

It is a real joy to meet with you priesthood members at this important time of the year, a time when we think of our Savior, Jesus Christ, and his accomplishments and his service and his example and his great program.

He gave to Moses this: "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

Thatcher, Arizona

I take this opportunity to express

our appreciation to the leaders of the organizations and all who serve in this great cause of priesthood activity, for their devotion and strength and power and influence which is worldwide and affects the lives of numerous people. I have been trying to think of the ways in which my life has been influenced by the youth organizations. I cannot remember when I began, but it seems to me like I can remember going to the old Robinson Hall in Thatcher, Arizona, almost as early as I could walk. It was only two blocks from our home, and we could walk to and from it, and we crossed the Union Canal time and again. This big Robinson Hall was a brick building of rectangular shape, and an all-purpose building for the community dances, for the Sunday School and Primary, for all Church services, for the funerals, for celebrations, and for everything that went on in our little rural town.

One night this great building caught fire, and I remember the lighted sky and the columns of smoke and the consternation and excitement for all of us, for a big fire like this attracted the entire town and all came hurrying with their buckets to help put out the fire. We had no fire department, but all men and their sons rushed across the town at the earliest call of "fire."

He who gave the leadership sent all the men and boys to the canal bank and lined them back to back toward the burning building. Standing on the bank of the canal, the first man drew a bucket full of water and handed the full bucket to another man and he to another and back to the crackling flames in the building. The last man doused the bucket of water on the flames. Many buckets of water were thrown on the fire, but the fire was gaining and finally the walls stood out as blackened sentinels, and we returned to our homes saddened and defeated. It was many years before the fire department was organized in our little town.

This was the same canal in which I was later baptized into the Church, and

this is the same canal from which I hauled water to the trees and plant life about our home. I was the smallest of the boys, so I was given this work. We called the transportation a "lizard." Did any of you ever see a "lizard"? We made it with a Y-shaped tree limb. In the center we fastened a barrel and hitched one horse to the "lizard." I drove it to the canal, where I dipped up barrels full of canal water, then drove the horse one block to the home where I dipped out the water for the plants and flowers.

My father made a great effort to surround the new home with every kind of flower and save them in those late summer days when water was so scarce. It was also my job to drive the horses and cows to the canal for their drinking water.

Sometimes the late summer rains would wash out the dams and leave all the valley dry and the canals all dry. Then the older boys, my brothers, answered the call to rush up to the headwaters of the canal with their teams and scrapers and wagons to haul rocks and brush and gravel to fill up the dam again to divert the water from the river to the farms and homes.

Years later we learned to make the sausage dams. The sausage dam was a long wire mesh filled with rocks to fill the water holes of the river and divert the river water back into the canal.

Nearly all the boys and girls were baptized in that famous old Union Canal.

The Allred Hall, a frame structure on Main Street two blocks north of Robinson Hall, was used for many purposes, and I can remember going here to Sunday School and Primary as a little boy and to sacrament meeting, for it was here that I was confirmed as a member of the Church.

We moved again to the old Allred Hall and then to the Academy Building, which was our educational institution and headquarters for the Polysophical Society meetings as well as all community and Church meetings, for Thatcher

was populated almost entirely by members of the Church.

Then in 1902 we broke ground for a new stake and ward building in Thatcher, and I gave two dollars from my nickels and dimes for the building. I remember they dug a great excavation and then there was a long delay before enough more funds could be gathered to construct the building. This was on the way to the post office and the stores where I was often sent to get coal oil for the lamps and for mail and to take the eggs and other things that my abilities made possible. I would always run down into the bottom of this great excavation hole and then up the other side; but when the weeds began to grow big in this enclosed area and I once saw some skunks there, I bypassed the excavation, for I had no interest in skunks as pets or as companions.

When the new stake building—which still stands and is being used for stake and ward purposes—was completed, it had just two large, rectangular areas, one for the meetinghouse on the top floor and one for recreation, the latter being the basement. I remember we had wires strung across the building and cloth curtains between the classes. We could hear something of nearly every class that was going on and even sometimes see, if the lights were just right. I remember some years later when we of the basketball team of the Gila Academy did our practicing here and played our games, and I always took more than my share of the credit for the fact that in this smaller building with some obstructions, we defeated some high school and college teams while we were but a high school team.

I remember some of the teachers. We always went to priesthood meeting on Monday nights, and we deacons would congregate around the potbellied stove and there receive our instructions. I remember some excellent teachers in Orville Allen and LeRoi C. Snow and others in that place, and also formed some excellent friendships among other young men of my age. LeRoi C. Snow

of Salt Lake City was there in the bank, and he intrigued us as we became deacons with his many stories of the Red Sea, and the crossing of the Red Sea by the children of Israel, and Jerusalem where he had been.

Sunday School

I remember going to Sunday School, and I believe that I received a great deal of inspiration for the foundation of my life in this place. We had opening exercises in the chapel above and then went downstairs to our classwork.

I remember some of the teachers who came so devotedly and consistently to give us "the word," and they taught me many things which are basic to my acquaintance with the Church programs and the doctrines.

My mother had a good voice and played the organ, and she and my oldest sister, Clare, sang duets. I inherited a little of the love for music from her, so I was always interested in the singing of the songs, and I generally raised my voice and sang lustily. I remember the song, "We Meet Again in Sabbath School." (*Hymns*, no. 193.) And we did meet again and again and again, all my life. And I remember when my mother died up in Salt Lake City when I was eleven, there had been a goal set for us to attend Sunday School every Sunday of the year. She died in October. I had never missed a Sunday School since the first of January, I had been present every week, and I had a difficult time to square myself with myself to miss the Sunday that her body lay in state in our home.

I really didn't understand then how hard these teachers labored to teach us, and how grateful I am for the great army of teachers in all the organizations of the Church who are so devoted and untiring to teach the children of Zion.

Church hymns

And then, if sometimes we had for-

gotten the verses, we could all join lustily in singing the chorus of the songs:

*Join in the jubilee; mingle in song;
Join in the joy of the Sabbath School
throng.*

(*Hymns*, no. 177.)

The song "Love at Home" (*Hymns*, no. 169) we sang in our home evenings, which the Kimball family always held in the early days of this century.

I remember the song "In Our Lovely Deseret," which Sister Eliza R. Snow wrote. She composed many of our songs. I can remember how lustily we sang:

*Hark! Hark! Hark! 'tis children's
music,
Children's voices, O, how sweet,
When in innocence and love,
Like the angels up above,
They with happy hearts and cheerful
faces meet.*

(*Sing With Me*, no. B-24.)

I am not sure how much innocence and love we had, but I remember we sang it, even straining our little voices to reach the high E which was pretty high for children's voices. I remember we sang:

*That the children may live long,
And be beautiful and strong.*

I wanted to live a long time and I wanted to be beautiful and strong—but never reached it.

Tea and coffee and tobacco they despise.

And I learned to despise them. There were people in our rural community who were members of the Church who sometimes used tea and coffee and sometimes tobacco. The song goes on:

*Drink no liquor, and they eat
But a very little meat*

[I still don't eat very much meat.]

*They are seeking to be great and good
and wise.*

And then we'd "Hark! Hark! Hark" again, "... When in innocence and love Like the angels up above." And then the third verse went:

*They should be instructed young,
How to watch and guard the tongue,
And their tempers train, and evil passions
bind;*

*They should always be polite,
And treat ev'rybody right
And in ev'ry place be affable and kind.*

And then we'd "Hark! Hark! Hark" again.

*They must not forget to pray,
Night and morning ev'ry day,
For the Lord to keep them safe from ev'ry
ill,
And assist them to do right,
That with all their mind and might
They may love him and may learn to do
his will.*

And then we'd sing, "Hark! Hark! Hark" again. I was never quite sure whether the angels were limited in their voice culture as we were, but we were glad to take the credit.

One of the songs that has disappeared was number 163, "Don't Kill the Little Birds," and I remember many times singing with a loud voice:

*Don't kill the little birds,
That sing on bush and tree,
All thro' the summer days,
Their sweetest melody.
Don't shoot the little birds!
The earth is God's estate,
And he provideth food
For small as well as great.
(Deseret Songs, 1909, no. 163.)*

I had a sling and I had a flipper. I made them myself, and they worked very well. It was my duty to walk the cows to the pasture a mile away from home. There were large cottonwood

trees lining the road, and I remember that it was quite a temptation to shoot the little birds "that sing on bush and tree," because I was a pretty good shot and I could hit a post at fifty yards' distance or I could hit the trunk of a tree. But I think perhaps because I sang nearly every Sunday, "Don't Kill the Little Birds," I was restrained. The second verse goes:

*Don't kill the little birds,
Their plumage wings the air,
Their trill at early morn
Makes music ev'ry-where.
What tho' the cherries fall
Half eaten from the stem?
And berries disappear,
In garden, field, and glen?*

This made a real impression on me, so I could see no great fun in having a beautiful little bird fall at my feet.

And then there was the song that Evan Stephens wrote, "The Mormon Boy," and how proud I was when we were to sing in the congregation:

*A 'Mormon' Boy, a 'Mormon' Boy
I am a 'Mormon' Boy.
I might be envied by a king,
For I am a 'Mormon' Boy.*

I liked this song; I have always gloried in those words: "I might be envied by a king, For I am a 'Mormon' Boy."

I liked the song "What Shall the Harvest Be?" because it gave us a chance to sing in parts.

Priesthood power, keys, and ordinances

My beloved brethren, as I close I bear testimony to you that I hold the priesthood. You hold the priesthood. This is the priesthood that Elijah held, and the prophets Peter, James, and John also. They and their associates held the priesthood. But without the sealing power we could do nothing, for there would be no validity to that which we do. That's the thing that counts. That

is why Elijah came. That is why Moses came, for he conferred upon the head of Peter, James, and John in that dispensation these privileges and these powers, these keys, that they might go forth and perform this labor. That is why they came to the Prophet Joseph Smith, and the Lord said, "I will send you Elijah the prophet before . . . the great and dreadful day of the Lord." (Mal. 4:5.)

Why should he send Elijah? Because he held the keys of the authority to administer in all the ordinances of the priesthood, and without the authority that is given, the ordinances could not be administered in righteousness.

Salvation could not come to this world without the mediation of Jesus Christ. How shall God come to the rescue of the generations? He will send

Elijah the prophet. The law revealed to Moses in Horeb never was revealed to the children of Israel as a nation. Elijah shall reveal the covenants to seal the hearts of the fathers to the children and the children to the fathers. The anointing and sealing is to be called, elected, and the election made sure.

"I know that God lives. I know that Jesus Christ lives," said John Taylor, my predecessor, "for I have seen him." I bear this testimony to you brethren in the name of Jesus Christ. Amen.

The Choir sang, "I Know That My Redeemer Lives."

The benediction was pronounced by Elder John H. Groberg.

SECOND DAY MORNING MEETING

FOURTH SESSION

The Fourth Session of the General Conference commenced at 10:00 A.M. on Sunday, April 2, 1978, with President Spencer W. Kimball presiding and conducting.

The Tabernacle Choir provided the music for this session with Brothers Jerold Ottley and Donald Ripplinger conducting and Brother Robert Cundick at the organ.

Prior to the beginning of the session, the Tabernacle Choir sang the hymn, "Praise to the Man," without announcement.

President Kimball then made the following remarks:

President Spencer W. Kimball

We welcome all who are present this morning in the historic Tabernacle

on Temple Square in this Fourth Session of the 148th Annual Conference of The Church of Jesus Christ of Latter-day Saints. We also acknowledge those who are seated in the overflow congregations in the Assembly Hall and Salt Palace and those tuned to this conference by radio and television.

Elders James M. Paramore and F. Enzo Busche preside in the Assembly Hall and Elders Henry D. Taylor and Yoshihiko Kikuchi preside in the Salt Palace.

We acknowledge the presence this morning of government, education, and civic leaders and officers and members of the Church from many lands who have assembled to worship and to counsel together in this conference.

The Tabernacle Choir, under the direction of Jerold Ottley and Donald Ripplinger with Robert Cundick at the organ, is providing the music for this

session. The Choir opened these services by singing, "Praise to the Man" and will now sing, "O Splendor of God's Glory Bright," following which Elder Bernard P. Brockbank of the First Quorum of the Seventy will offer the invocation.

The Tabernacle Choir rendered the number, "O Splendor of God's Glory Bright."

Elder Bernard P. Brockbank offered the invocation.

Following the invocation, the Choir sang without announcement, "Come Sing to the Lord."

President Spencer W. Kimball

The Tabernacle Choir has sung, "Come Sing to the Lord."

It will now be our privilege to hear from President Marion G. Romney, Second Counselor in the First Presidency of the Church.

President Marion G. Romney

Second Counselor in the First Presidency

My beloved brethren and sisters and friends everywhere, I have in mind saying a few words about the two most important mediums of communication known to man. First, prayer—the means by which men address God—and, second, about revelation—the means by which God communicates to men.

Prayer

I suppose that when we speak of prayer most of us think about the prayers we offer as we gather around our tables, kneel beside our beds, or hear in our church meetings.

In addition, however, it may properly be said that prayer includes other means by which men address God.

Nephi doesn't use the word *prayer* in introducing his account of his great vision. He simply says:

"After I had desired to know the things that my father had seen, and believing that the Lord was able to make them known unto me, as I sat pondering in mine heart I was caught away in the Spirit of the Lord, yea, into an exceeding high mountain." (1 Ne. 11:1.)

There is no doubt in my mind but

that Nephi's pondering was in essence a prayer.

The Lord said to Emma Smith, "My soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me." (D&C 25:12.)

Frequently, prayers are requests for specific blessings. They may, however, and should, include expressions of thanksgiving, praise, worship, and adoration. As James Montgomery has so beautifully written:

*Prayer is the soul's sincere desire,
Uttered or unexpressed,
The motion of a hidden fire
That trembles in the breast.*

*Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near.*

*Prayer is the simplest form of speech
That infant lips can try,
Prayer, the sublimest strains that reach
The Majesty on high.*

*Prayer is the Christian's vital breath,
The Christian's native air;
His watchword at the gates of death;
He enters heaven with prayer.*

*Oh, thou by whom we come to God,
The Life, the Truth, the Way!
The path of prayer thyself hast trod;
Lord, teach us how to pray.*
(Hymns, no. 220.)

The importance of prayer is emphasized by the fact that the most oft-repeated command given by God to men is to pray.

The first commandment God gave Adam and Eve was "that they should worship the Lord their God."

And later "an angel of the Lord appeared unto Adam, saying: . . .

"Thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son forevermore." (Moses 5:5-6, 8.)

Importance of prayer

The Lord took occasion to personally instruct the brother of Jared as to the importance of prayer. When he, with the Jaredite colony, reached the great sea, "the Lord came . . . unto [him]. . . . And for the space of *three hours did the Lord talk with [him] and chastened him* because he remembered not to call upon the name of the Lord.

"And the brother of Jared repented of the evil which he had done, and *did call upon the name of the Lord.*

"... And the Lord said unto him: I will forgive thee and thy brethren . . . but thou shalt not sin any more, for ye shall remember that my Spirit will not always strive with man; wherefore, if ye will sin until ye are fully ripe ye shall be cut off from the presence of the Lord." (Eth. 2:13-15; italics added.)

Amulek admonished the backsliding Nephites in these words:

"May God grant unto you, my brethren, that ye may begin to exercise your faith unto repentance, that ye begin to call upon his holy name, that he would have mercy upon you;

"... cry unto him for mercy; for he is mighty to save.

"... humble yourselves, and con-

tinue in prayer unto him."

He thus instructed them what to pray about, and where, and how often they should pray.

"Cry unto him when ye are in your fields, yea, over all your flocks.

"Cry unto him in your houses, yea, over all your household, both morning, mid-day, and evening.

"... cry unto him against the power of your enemies.

"... cry unto him against the devil, who is an enemy to all righteousness.

"Cry unto him over the crops of your fields, that ye may prosper in them.

"Cry over the flocks of your fields, that they may increase.

"But this is not all; ye must pour out your souls in your closets, and your secret places, and in your wilderness.

"... And when you do not cry unto the Lord, let your hearts be full, drawn out in prayer unto him continually for your welfare, and also for the welfare of those who are around you." (Al. 34:17-27.)

As Jesus after His resurrection administered among the Nephites, He taught them how to pray by giving them the Lord's Prayer as a pattern. And thereafter, He thus instructed His Nephite disciples:

"Behold, verily, verily, I say unto you, ye must watch and pray always lest ye enter into temptation; for Satan desireth to have you, that he may sift you as wheat.

"Therefore ye must always pray unto the Father in my name."

As to promised rewards, He said:

"And whatsoever ye shall ask the Father in my name, which is right, believing that ye shall receive, behold it shall be given unto you.

"Pray in your families unto the Father, always in my name, that your wives and your children may be blessed." (3 Ne. 18:18-21.)

"Pray always . . ."

In this last dispensation, almost two

years before the Church was organized, the Lord said to the Prophet Joseph Smith:

"Pray always, that you may come off conqueror; yea, that you may conquer Satan, and that you may escape the hands of the servants of Satan that do uphold his work." (D&C 10:5.)

Later He said to Martin Harris:

"I command thee that thou shalt pray vocally as well as in thy heart; yea, before the world as well as in secret, in public as well as in private." (D&C 19:28.)

He directed the priests of the Church to "visit the house of each member, and exhort them to pray vocally and in secret." (D&C 20:47. See also D&C 20:51.)

He admonished Joseph Knight, "You must *pray vocally before the world* as well as in secret, and in your family, and among your friends, and in all places." (D&C 23:6; italics added.)

And to Thomas B. Marsh: "Pray always, lest you enter into temptation and lose your reward." (D&C 31:12.)

To others He said, "*Pray always . . . that you may abide the day of his coming, whether in life or in death.*" (D&C 61:39; italics added.)

"What I say unto one I say unto all; pray always lest that wicked one have power in you, and remove you out of your place." (D&C 93:49.)

Parents "shall . . . teach their children to pray, and to walk uprightly before the Lord." (D&C 68:28.)

Speaking of the Church members in Zion, the Lord said, "He that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people." (D&C 68:33.)

Purpose of prayer

The purpose of prayer, however, is not to appease a vindictive Deity; nor is it to court favors from an indulgent Father. It is to attune oneself with the spirit or light which "proceedeth forth from the presence of God to fill the im-

mensity of space." (D&C 88:12.) In that light is to be found sure answers to all our needs.

Prayer is the key which unlocks the door and lets Christ into our lives.

"Behold," said He, "I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Rev. 3:20.)

Revelation

Just as prayer is the means by which men address the Lord, so revelation is the means by which God communicates to men. In doing so, He uses various means. The spoken word, for example, was the method He used to answer Adam's prayer. Adam and Eve "heard the voice of the Lord from the way toward the Garden of Eden, speaking unto them." (Moses 5:4; italics added.)

In addition to the spoken word, the Lord at times appears personally.

"Abraham, talked with the Lord, face to face, as one man talketh with another." (Abr. 3:11.)

"And God spake unto Moses. . . .

"And . . . the glory of the Lord was upon Moses, so that Moses stood in the presence of God, and talked with him face to face." (Moses 1:3, 31.)

Joseph Smith the Prophet gives us this testimony of the personal appearance to him of both the Father and the Son:

"I saw," he said, "a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

"[In it] I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son.*" (Joseph Smith 2:16–17.)

Sometimes the Lord sends personal representatives to communicate with men. He sent Moroni, for example, to visit and instruct the Prophet Joseph

Smith several times. (See Joseph Smith 2:28-59.)

Introducing his account of these visits, the Prophet wrote:

"After I had retired to my bed for the night, I betook myself to prayer and supplication to Almighty God. . . .

"While I was thus in the act of calling upon God, I discovered a light appearing in my room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside, standing in the air." (Joseph Smith 2:29-30.)

On other occasions the Lord has communicated with men by means of dreams and visions—Daniel's dream, for example, and Nephi's vision.

Enos says, "The voice of the Lord came into my mind again, saying: I will visit thy brethren according to their diligence in keeping my commandments." (Enos 10.)

I can personally testify to this form of revelation because I have experienced it.

For example: I was once concluding a talk I had given at the funeral of a fine Latter-day Saint mother and was almost ready to say amen and sit down. There came into my mind the words, "Turn around and bear your testimony." And this I did. I thought no more about the event for several months until my sister, then living in a neighboring stake, paid us a visit and told us this incident:

She said: "There lives in our ward a woman who for many years has taken no interest in the Church. Our efforts to activate her have been fruitless. Recently she has completely changed. She pays her tithing, attends sacrament meetings regularly, and participates in all Church activities. When asked what caused the reformation, she said: 'I went to Salt Lake City to the funeral of my mother. During the services a man by the name of Romney spoke. After he had given an ordinary talk, I thought he was going to sit down; but instead he turned around to the pulpit and bore a testimony which greatly impressed me.

It awakened in me a desire to live as my mother had always taught me.' "

Revelation available to those who qualify and seek it

Now I know, my brothers and sisters and friends, and bear witness to the fact that revelation from the Lord comes through the spoken word, by personal visitation, by messengers from the Lord, through dreams, and by way of visions, and by the voice of the Lord coming into one's mind.

Most often, however, revelation comes to us by means of the still, small voice.

The importance and reality of this means of revelation is attested to and emphasized by the Lord himself.

Concerning the truthfulness of the Prophet's testimony about the gold plates containing the Book of Mormon record, the Lord said in a revelation through the Prophet Joseph Smith to Oliver Cowdery: "Behold, thou knowest that thou hast inquired of me and I did enlighten thy mind," and added, "Did I not speak peace to your mind concerning the matter?" (D&C 6:15, 23.)

With respect to Oliver's receiving "a knowledge concerning the engravings" on the plates which Joseph was translating (see D&C 8:1), the Lord said, "Behold, I will tell you in your mind and in your heart, by the Holy Ghost, which shall come upon you and which shall dwell in your heart." (D&C 8:2.)

In making decisions, revelation from the Lord is available to everyone who will qualify and seek for it. And this is the divine formula:

"You must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right.

"But if it be not right you shall have no such feelings." (D&C 9:8-9.)

To the truthfulness of these divine teachings concerning prayer and revela-

tion, I bear witness to you in the name of Jesus Christ, our Redeemer. Amen.

Following President Romney's address, the Tabernacle Choir sang without announcement "Onward Christian Soldiers."

The Choir will continue now by singing, "O Lord Most Holy," following which Elder L. Tom Perry of the Quorum of the Twelve Apostles will address us.

The Choir sang "O Lord Most Holy."

President Spencer W. Kimball

We have heard from President Marion G. Romney, Second Counselor in the First Presidency of the Church, followed by the Tabernacle Choir singing, "Onward Christian Soldiers."

President Kimball

We shall now be pleased to hear from Elder L. Tom Perry of the Quorum of the Twelve Apostles.

Elder L. Tom Perry

Of the Council of the Twelve

From the book of Psalms we read:
"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.

"Delight thyself also in the Lord; and he shall give thee the desires of thine heart.

"Commit thy way unto the Lord; trust also in him; and he shall bring it to pass.

"And he shall bring forth thy righteousness as the light, and thy judgment, as the noonday." (Ps. 37:3-6.)

The scriptures have always seemed to equate righteous living with a special light, spirit, joy, and happiness in the lives of those who so live.

Trust in the Lord

Many years ago when I was a retail executive, we had a night watchman in one of our stores whose teenage daughter had just joined our church. He would often comment on the change that had occurred in the life of his

daughter. Her baptism had brought a new spirit into their home. I was attempting to use this event as a base to teach him the gospel.

One evening as I was leaving the store, he was by the exit checking out the late customers who had completed their purchases after the store had closed. I stopped for a minute to visit with him. He immediately commenced to tell me about his daughter. He said, "You know, she just radiates since she joined your church."

I proceeded to tell him that having a trust in the Lord and conforming our life to the gospel plan does make a change, even in our countenance. Just at that time I noticed two ladies approaching the door with several other customers. They were neatly dressed, and their faces reflected a special glow. As if my eyes were directed, I immediately noticed a "Duty to God" pin on one of the lady's dresses, which many of our fine young men present to their mothers after achieving this special award. I

turned to my friend and said, "Look at those two ladies coming towards the door. They have a different look. They, too, are members of our church."

He was so caught up in my remark that he rushed over to them and asked, "Are you Mormons?" After confirming this fact, he returned to me shaking his head and saying, "You know, you can tell the difference." I agree with him. There is a difference in those "who trust in the Lord and do good."

Joseph

History has given us evidence of this fact from the very beginning. When I read the scriptures, I try to make them come alive. I try to make an association with the great characters described therein.

Let me illustrate with an example. Beginning with the thirty-seventh chapter of the book of Genesis, we read a remarkable story about a family who had a large number of boys. One of the sons, Joseph, was loved by his father more than his other brothers. To show his love and appreciation for his son, his father made him a coat of many colors. "And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him." (Gen. 37:4.)

Joseph didn't help matters much. He dreamed dreams and then would tell them to his brethren, and they hated him even more. Could you imagine how such a dream would go over in your family? He said to his brothers,

"Hear, I pray you, this dream which I have dreamed:

"For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.

"And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words." (Gen. 37:6-8.)

To complicate the process, his father allowed Joseph to stay home with him and sent his brethren out into the fields to tend the flocks. Every now and then he would send Joseph out to check up on his brothers. One day when they saw him coming from afar, they felt as if they could stand him no longer and conspired to slay him. They conceived a plan whereby they would kill him and cast him into a pit, then tell their father some evil beast had devoured Joseph.

A brother saw a caravan coming from a distance on its way to Egypt, and said,

"What profit is it if we slay our brother, and conceal his blood?

"Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he is our brother and our flesh. And his brethren were content." (Gen. 37:26-27.)

And they took their seventeen-year-old brother and sold him as a slave to a caravan going into Egypt, a strange land, where they spoke a strange tongue and had strange customs. But the Lord was with this remarkable young man, and he seemed never to be discouraged. Though a stranger, a slave, his countenance must have radiated a special spirit. When offered for sale, he was purchased by a captain of the king's guard. It was only a short time before Joseph had so distinguished himself to the captain that he made him ruler over his house. In authority he was the first servant; and he was made overseer over all the captain had, and the captain put his complete trust, his properties, his income, into the hands of Joseph.

Joseph was a "goodly person" and achieved a position of prominence through the help of the Lord. But trouble began again. This handsome young man attracted the eyes of the wife of the captain of the guard. One day when he was working alone in the house, she heard him and came in and put her hand on his coat. Joseph, being a righteous young man, knew that this was no place for him, and he jumped out of his garment and fled. The wife

was left holding Joseph's garment in her hand. When her husband came home, she told a terrible story about Joseph, and the captain became so angry he had Joseph cast into prison. Once again in his young life he found himself in great difficulty—this time in prison.

Joseph was not easily discouraged. He set about becoming the best prisoner within the prison, and he gained favor in the sight of the keeper of the prison. Inasmuch that the scriptures record, "And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it." (Gen. 39:22.) You see, Joseph was given the position of the highest prisoner, and all the prisoners were turned over to his charge. Again in a difficult circumstance, Joseph became the best—even as a prisoner.

Cast into prison shortly after Joseph were two of the king's officers, the chief butler and the chief baker. Joseph soon became acquainted with them. Both of them had dreams. Because Joseph was a righteous man, they asked him to interpret their dreams. Joseph was able to do this. To one he said, you will not get out of prison but lose your life here. To the other he said, you will soon have the opportunity of returning to your position of honor with the Pharaoh. Then he asked the one who would have the opportunity of being restored to his former position to please remember him to the Pharaoh because he had progressed as far as he could as a prisoner.

The chief butler was restored to his position of prominence in the king's service but forgot all about Joseph in prison for two full years. One day the king had a dream which none of the wise men could interpret. When the chief butler then remembered Joseph, he went to the king and said there was a man in prison who could interpret the dream. The Pharaoh sent for Joseph. And Joseph, with the inspiration of the Lord, interpreted the king's dream. The king was so impressed with Joseph, he

was released from prison and became a servant to the Pharaoh. Joseph again so distinguished himself as to become chief in all the land, second only to the Pharaoh himself. (See Gen. 40-41.)

Because of the service Joseph rendered, the Pharaoh said unto his servants, "Can we find such a one as this is, a man in whom the Spirit of God is?" (Gen. 41:38.) The Pharaoh recognized that Joseph was, indeed, directed by the Lord when he said unto Joseph, "forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art." (Gen. 41:39.)

Those who trust in the Lord are happy

When one follows the course marked by the road signs of the gospel of Jesus Christ and places his trust in the Lord, its influence is such that it is manifest not only in action and deed, but by a marked and visible change in his very being. There is a special light and a spirit which radiates from his eternal soul. It can be described in words like *brightness, light, joy, happiness, peace, purity, contentment, spirit, enthusiasm*, etc.

Brigham Young has said, "The person who enjoys the experience of the knowledge of the Kingdom of God on the earth, and at the same time has the love of God within him, is the happiest of any individuals on the earth. . . .

"You never saw a true Saint in the world that had sorrow, neither can you find one. If persons are destitute of the fountain of living water, or the principles of eternal life, then they are sorrowful. If the words of life dwell within us, and we have the hope of eternal life and glory, and let that spark within us kindle to a flame, to the consuming of the least and last remains of selfishness, we never can walk in darkness and are strangers to doubt and fear. . . .

"It does make the devil mad. That is true, it makes him mad that he cannot afflict this people so as to make them have a sad countenance. . . .

"Where is happiness, real happiness? Nowhere but in God. By possessing the spirit of our holy religion, we are happy in the morning, we are happy at noon, we are happy in the evening; for the spirit of love and union is with us, and we rejoice in the spirit because, it is of God, and we rejoice in God, for he is the giver of every good thing. Every Latter-day Saint, who has experienced the love of God in his heart, after having received the remission of his sins, through baptism, and the laying on of hands, realizes that he is filled with joy, and happiness, and consolation. He may be in pain, in error, in poverty, or in prison, if necessity demands, still, he is joyful. This is our experience, and each and every Latter-day Saint can bear witness to it.

"Truly happy is that man or woman, or that people, who enjoys the privileges of the Gospel of the Son of God, and who know how to appreciate his blessings." (*Discourses of Brigham Young*, sel. John A. Widtsoe, Salt Lake City: Deseret Book Co., 1941, pp. 235-36.)

If this really works, it is the greatest source of happiness to be found on earth. Let me cite one more example as it was written in a recent *ENSIGN* magazine.

Example of righteous living

"In the summer of 1953 I was a sixteen-year-old apprentice actress. . . . Our lead actress was a pretty red-haired girl who had won the lead role in a competition (so I understood) in New York. . . . She and I shared a suite of rooms, and every morning when I woke up I saw [her] sitting on her bed reading. I awoke to that sight, no matter what the hour, for four months.

"The news quickly spread that she was a Mormon, and in an environment where morals simply did not exist, she was as pure as snow. No drinking, no smoking, not even in plays, and no men in her room. She loved everyone, and she was so gentle and friendly even

though she was the "star." And always in the morning she was reading and reading, not her scripts, but some other books and magazines that she had brought with her.

"She never talked to me about her religion, and I never asked her. But I never forgot her.

"Many years later, after I had married and already had two children, my husband and I became dissatisfied with our spiritual lives. We took religion courses and went to all kinds of churches, but we still were not satisfied.

"Then I remembered [her]. She had been, they said, a Mormon. We had no idea what a Mormon was, and I didn't remember even talking about them in school history. So I went to the public library in the little Alabama town of Opelika, and checked out the only thing I could find: 'Mormon, The Book of.' In the back was a list of mission homes and I wrote to the nearest one, which was in Georgia, and asked if they accepted converts. The rest is part of our family history.

"I've never been able to find that young lady to tell her that, because she lived her religion in a way that I could not forget, thirty-seven people on both sides of our families are members of the Church. Countless others in the spirit world also have been given the opportunity." (*ENSIGN*, Dec. 1977, p. 62.)

World needs good examples

How the world needs the example of those who will let the light of the gospel of Jesus Christ radiate from their eternal souls! How we need to show that righteous living yields an eternal joy!

To you who have embraced the gospel of our Lord and Savior, stand as a beacon upon a hill to light the way for those who seek a happier, more fulfilling life. To you who have not discovered this greatest of all gifts, come join with us and let us assist you in building a better life. By conforming our lives to the teachings of our Savior, we can

bring greater joy to a troubled world.

I humbly pray that we will place our "trust in the Lord and do good" so that it may also be said of us, as it was of Joseph of old, as we live as examples of the gospel of Jesus Christ, "Can we find such a one as this is, a man in whom the Spirit of God is?" (Gen. 41:38.)

God lives. Jesus is the Christ. This is his church. This is my humble witness to you today, in the name of Jesus Christ. Amen.

The Choir sang without announcement, "Glorious Everlasting."

President Spencer W. Kimball

We have just listened to Elder L. Tom Perry of the Quorum of the Twelve Apostles, followed by the Choir singing, "Glorious Everlasting."

The Choir and congregation will now join in singing, "Sweet is the Work," following which we shall hear from Elder John H. Vandenberg of the First Quorum of the Seventy.

The hymn, "Sweet is the Work," was sung by the Choir and congregation.

President Kimball

To those of the television and radio audience who have just joined us, we are convened in the historic Tabernacle on Temple Square in Salt Lake City, Utah, in this Fourth Session of the 148th Annual Conference of the Church.

We shall now hear from Elder John H. Vandenberg of the First Quorum of the Seventy. He will be followed by Elder O. Leslie Stone of the First Quorum of the Seventy.

Elder John H. Vandenberg

Of the First Quorum of the Seventy

It has been but seven days since throngs of people attended those special worship services, hearing songs and sermons, commemorating that most important event—the crucifixion and resurrection of our Lord and Savior, Jesus Christ.

"What is truth?"

In reviewing and pondering that miracle, my thoughts have been drawn to the episode after the Jews had bound Jesus and led Him to the judgment hall.

It is recorded in the scripture:

"Then Pilate entered into the judgment hall . . . and called Jesus, and said to him, Art thou the King of the Jews?"

"Jesus answered him, Sayest thou

this thing of thyself, or did others tell it thee of me?"

"Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?"

"Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

"Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

"Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all." (John 18:33-38.)

Further negotiations, however, between Pilate and the accusers of Jesus brought about the crucifixion.

With the question "What is truth?" Pilate left Jesus standing alone, without granting Him the courtesy of reply. One wonders why. Such action leads one to believe that Pilate feared the truth, perhaps as others might fear it—not being willing to face up to it, not wishing to take upon themselves the discipline and responsibility demanded by truth.

Jesus said, "Every one that is of the truth heareth my voice." Those who are "of the truth" are those who sincerely seek after it. All of mankind should be seekers after truth for it is the supreme essence of their lives.

One author expresses such a thought with these words: "Yet truth, which only doth judge itself, teacheth that the inquiry of truth, which is the love-making or wooing of it, the knowledge of truth, which is the presence of it, and the belief of truth, which is the enjoying of it, is the sovereign good of human nature." (Francis Bacon, "Essay of Truth," *Harvard Classics Vol. 3: Bacon, Milton's Prose, Thos. Browne*, New York: P.F. Collier and Son, Co., 1909, p. 8.)

In harmony with that thought an ancient poet wrote: "It is a pleasure to stand upon the shore and to see ships tossed upon the sea; a pleasure to stand in the window of a castle and to see a battle and the adventures thereof below: but no pleasure is comparable to the standing upon the vantage ground of truth' (a hill not to be commanded, and where the air is always clear and serene), 'and to see the errors and wanderings and mists and tempests in the vale below'; so always that this prospect be with pity, and not with swelling or pride. Certainly, it is heaven upon earth, to have a man's mind move in charity, rest in providence, and turn

upon the poles of truth." (Bacon, quoting Lucretius, in "Essay of Truth," p. 8.)

Truth is knowledge

It is fitting that we remember the words of Jesus: "And for this cause came I into the world, that I should bear witness unto the truth." (John 18:37.)

Truth is knowledge! "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.) Truth defined is found in the gospel of Jesus Christ.

During the Savior's ministry on earth, He organized His church, choosing humble but sincere men to be His apostles; He lived with them; He made journeys with them; He taught them; He performed miracles before them; He ordained them, granting authority and power—all preparatory to sending them into the world to declare His gospel.

On a certain occasion as He journeyed with them, "Jesus came into the coasts of Caesarea Philippi, [and] he asked his disciples, saying, Whom do men say that I the Son of man am?"

"And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

"He saith unto them, But whom say ye that I am?"

"And Simon Peter answered and said, Thou art the Christ, the Son of the Living God.

"And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16:13-18.)

Revelation

The rock of revelation is the foundation of His church. The principle of

revelation is indispensable in the living church. This principle is inherent in the affairs of God as He directs His children through His prophets. The Church of Jesus Christ of Latter-day Saints was restored under the power and authority of divine revelation.

Early in the nineteenth century a sincere young man whose name was Joseph Smith, a seeker after truth, found in the Epistle of James (which was written to the "twelve tribes which are scattered abroad" [James 1:1]) these powerful words: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed."

"For let not that man think that he shall receive any thing of the Lord." (James 1:5-7.)

With that heavenly invitation to truth, Joseph Smith ventured into the sphere of prayer and received the knowledge of the Father and the Son, two personalities, and instructions from the voice of the Savior. In response to his inquiry Joseph was told that none of the churches existent were true, that "they draw near to me with their lips, but their hearts are far from me, they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof." (Joseph Smith 2:19.)

Further instruction came to him at that time that he would be God's instrument in restoring His true church upon the earth.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants and prophets." (Amos 3:7.)

Scriptures

Sometime later in 1841, eleven years after the organization of the restored church, Joseph Smith was requested to set forth a brief statement of the belief of its members. This state-

ment is known as the Articles of Faith. The eighth and ninth articles of that statement express our belief with respect to revelation from the divine source. It says:

"We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God."

"We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God."

We know that the Bible is a compilation of the available revealed messages received by the prophets from God for the benefit and guidance of God's children here on earth. The Bible is the foundation of our religious library. It has been brought to us in an honorable manner and is sorely needed in this modern world. It contains much of what we need to know. How would we have known of Jesus had the record been lost? Think of the revealing words of John:

"In the beginning was the Word and the Word was with God, and the Word was God."

"The same was in the beginning with God."

"All things were made by him; and without him was not any thing made that was made."

"In him was life; and the life was the light of men."

"He was in the world, and the world was made by him, and the world knew him not." (John 1:1-4, 10.)

Jesus was the Creator of this world and all things pertaining to it. He was Jehovah who revealed His will to the prophets, thus ushering in all of the gospel dispensations that have occurred.

The Bible, however, does not contain *all* the revelation that has ever been given.

Modern revelation

Through modern revelation the Book of Mormon was brought forth

through the Prophet Joseph Smith. It stands as a new witness of Jesus Christ and discloses that His gospel was known to the ancient inhabitants of the Americas and that He visited the Americas after His ascension. These inhabitants were known to Him as "other sheep of my fold" (see John 10:16; 3 Ne. 15:21) for they carried in their veins the blood of Israel.

Through modern revelation we now know that Adam received the gospel. It has been revealed that "Adam and Eve, his wife, called upon the name of the Lord, and they heard the voice of the Lord . . . speaking unto them, and they saw him not; for they were shut out of his presence.

"And he gave unto them commandments, that they should worship the Lord their God, and should offer the firstlings of their flocks, for an offering unto the Lord. And Adam was obedient unto the commandments of the Lord.

"And after many days an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me.

"And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth.

"Wherefore, thou shall do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son forevermore.

"And in that day the Holy Ghost fell upon Adam, which beareth record of the Father and the Son, saying: I am the Only Begotten of the Father from the beginning, henceforth and forever, that as thou hast fallen thou mayest be redeemed, and all mankind, even as many as will." (Moses 5:4-9.)

We now know more concerning Enoch. The Bible gives but little information about this great prophet. Latter-day revelation tells of his work among his people. Says Enoch, "The Lord which spake with me, the same is the

God of heaven, and he is my God, and your God." (Moses 6:43.) He explained to Enoch the whole plan of salvation, the gospel of Jesus Christ as it had been declared to father Adam.

We now know more of Noah, that the "Lord ordained Noah after his own order, and commanded him that he should go forth and declare his Gospel unto the children of men, even as it was given unto Enoch.

"Noah continued his preaching, . . . saying: Hearken, and give heed unto my words;

"Believe and repent of your sins and be baptized in the name of Jesus Christ, the Son of God, even as our fathers, and ye shall receive the Holy Ghost, that ye may have all things made manifest; and if ye do not this, the floods will come in upon you; nevertheless they hearkened not." (Moses 8:19, 23-24.)

Now we know more of Abraham, as Jehovah spoke to him and said: "My name is Jehovah, and I know the end from the beginning; therefore my hand shall be over thee.

"And I will make of thee a great nation, . . . and thou shalt be a blessing unto thy seed after thee, that in their hands they shall bear this ministry and Priesthood unto all nations." (Abr. 2:8-9.)

He declared to Abraham the vision of the preexistence of mankind: "Now the Lord had shown unto me . . . the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;

"And God saw these souls that they were good . . . and he said unto me: Abraham, thou art one of them; thou was chosen before thou wast born." (Abr. 3:22-23.)

Were we to continue to review all of the modern revelations, we would come to realize that this is now the time of which Paul revealed to the Ephesians "that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in

heaven and which are on earth." (Eph. 1:10.)

Gospel includes all truth

The gospel reveals to us the need for Jesus to offer Himself as a sacrifice for the sins of men that all mankind may be redeemed, that man may be saved by believing in Him, by believing in all of His teachings, and by being obedient to them, and by being true hearers of the voice of Jesus. It is a life-long task to hear, to learn, to obey all the vast truths, for the gospel reaches into the eternities.

It has been said of our belief in divine revelation that "this declaration of religious belief in the Divine fountain of Truth, and His revelation thereof to man, embraces all truth in the universe: whether revealed or yet to be revealed; whether made known through the inspiration of the Almighty that "giveth understanding" to the spirit of man in his discoveries and developments in the material things of life; or whether manifest in things visible or in things invisible to mortal eyes. It embraces every scientific truth, every historic truth, every truth in philosophy, or logic, or

demonstrable fact. That is the scope of revealed religion. It is the system of law and order which prevails under heavenly control. It is the Gospel of the Lord Jesus Christ." (James H. Anderson, *God's Covenant Race*, 2nd ed., Salt Lake City: Deseret News Press, 1938, p. 132.)

We invite all to consider the truths spoken from this pulpit, with the suggestion of an ancient poet who said, "Fly no opinion because it is new, but strictly search, reject it if false, embrace it if 'tis true."

May that be done in the attitude of prayer.

I bear witness to the truth, that revelation and prayer are indispensable in attaining eternal life, and this I do in the name of Jesus Christ. Amen.

President Spencer W. Kimball

We have just listened to Elder John H. Vandenberg of the First Quorum of the Seventy.

Elder O. Leslie Stone of the First Quorum of the Seventy will now address us.

Elder O. Leslie Stone

Of the First Quorum of the Seventy

My remarks today are directed primarily to young married couples and to those who are planning to be married, but perhaps they will apply to all of us who are married or who someday will be married. I would like to talk about the art of making your marriage successful.

Our Heavenly Father loves all of us and wants us to be happy. The scriptures record, "Men are, that they might have joy." (2 Ne. 2:25.) President Kimball has told us that the price of happiness is to keep the commandments.

(See *Faith Precedes the Miracle*, Salt Lake City: Deseret Book Co., 1972, p. 126.) Nowhere else are happiness and success more important than in your marriage.

Temple marriage

The foundation for a happy and successful marriage is a marriage solemnized in the temple. To you who were married for time only, let me urge you to thoroughly investigate the blessings available to you by going to the temple

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and having your family sealed to you for time and all eternity. Participating in these sacred ordinances should be your most important objective for achieving a successful marriage.

When our Heavenly Father permitted us to come to this earth, He gave us our free agency, allowing us to make our own decisions. He also furnished us with guidelines to help us live righteously.

In His wisdom He gives us many problems, for He knows that by meeting them and finding solutions we will gain knowledge and skills, develop character, and learn to overcome evil, all of which will help us while we are here on earth, as well as in the life hereafter.

We should, therefore, look at problems in marriage as opportunities for growth and development. As we meet the challenges successfully, we will enjoy peace, love, and tranquility in our marriage and in our home.

Maintain good relationship

*One of the first things a couple must do is establish and maintain good relations with each other. If you want to be sweethearts, you must work at it. I admonish every one of you to do everything possible to make your companion happy. Be kind and considerate of each other. When problems arise, talk things over calmly and resolve differences promptly. On one occasion Elder Gordon B. Hinckley said that quiet speech in the home is the language of peace. (See *Conference Report*, Apr. 1971, p. 82.) President McKay used to say that we should never yell at each other in the home. And then, facetiously, he would add that maybe on one occasion it would be all right and that would be if the house were on fire. (See *Stepping Stones to an Abundant Life*, Salt Lake City: Deseret Book, 1971, p. 294.)*

Sometimes it is difficult for us to understand why our mates don't see things the same and arrive at the same conclusions as we do. People are different in their thinking and their under-

standing, and opinions often vary. Differences must be reconciled promptly if husbands and wives are to be happy and work as a team together.

To achieve a successful marriage it is important to reach an understanding on what is expected of each of the marriage partners. Ordinarily the husband is the breadwinner, and he should be willing to work hard and to do all in his power to properly take care of the financial needs of his family. Such needs should be discussed and priorities set for the welfare of the entire family.

The wife is the homemaker. It is her responsibility to see that a clean, orderly home is maintained. Some divorces have occurred where the wife becomes indifferent about her personal appearance, or becomes a careless housekeeper, or both. I cannot stress too strongly to the sisters the importance of personal cleanliness, good appearance, and maintaining a clean, orderly home.

In the beginning, if the wife's health permits, she is often temporarily employed outside the home. When this is the case, the husband should help with the housekeeping chores. If a man truly loves his wife, he will not want or allow her to work more than her health and strength permit. He will want to help her in every possible way.

When I was a young man, my wife would ask me to come and help her with the dishes, with making the beds, or with other household chores. Now, at this time in our lives, I ask her to come and help me wash the dishes, make the beds, and perform other household chores. The important thing is to work together and help each other.

By your actions let everyone know you love each other. Demonstrate consideration at all times. Brethren, open the door of the car for your wife or companion. When you enter or leave a building together, open the door and have her go in first. Help her to be seated before you are seated.

Sometimes our ladies don't allow us time to perform such courtesies. My advice to you sisters is to take the extra

time. If you jump out of the car a few times without his help, he will probably expect you to come and open the door for him. Sisters would do well to remember that a husband generally treats his wife the way she expects to be treated.

Money management

Money management is very important. I'd like to give you four guides that I think would be helpful in this respect.

1. *First, always pay your tithing.* Keep yourself eligible for the great blessings the Lord has promised to those who obey this commandment. He made this statement in the scriptures:

"Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:10.) I testify to you that this is true.

2. *Next, pay yourself something off the top.* Save something out of every dollar you earn. I suggest your goal be no less than ten percent of your income after you have paid the Lord His share.

Brigham Young once said: "If you wish to get rich, save what you get. A fool can earn money; but it takes a wise man to save and dispose of it to his own advantage." (*Discourses of Brigham Young*, ed. John A. Widtsoe, Salt Lake City: Deseret Book Co., 1941, p. 292.)

3. *Next, avoid using credit cards and charge accounts* for installment purchases. We are all being urged to "buy now pay later." This makes it sound easy and even glamorous to surround ourselves with luxuries before they are earned. My advice to all is to *save* now and *buy* later. This will not only save a high interest charge, but it will also keep couples out of financial bondage.

Our late President J. Reuben Clark, Jr., advised us: "Let us avoid debt as we would avoid a plague; where we are now in debt let us get out of debt; if not today, then tomorrow. Let

us straitly and strictly live within our incomes, and save a little." (*Conference Report*, Apr. 1937, p. 26.)

4. *Budget your income and outgo and do not live beyond your means.* To consistently spend more than you earn makes it impossible to keep solvent and difficult to control your "wants."

Establish priorities

Young couples especially should establish priorities. In establishing priorities, remember that the family always comes first and foremost in your life. Next comes Church responsibilities and then your business affairs—the way you earn your living.

Remember the admonition of the Savior when He told his disciples, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33.)

I testify that this is true and that it points the way to success in all respects.

Time is one of our most valuable possessions. Use it wisely. Remind yourselves often that things that matter most should not be left to the mercy of things that matter the least.

We should all constantly evaluate our progress. To live righteous lives and accomplish the purposes of our creation, we must constantly review the past, determine our present status, and set goals for the future. Without this process there is little chance of reaching one's objectives.

I would admonish everyone within the sound of my voice to associate with good people. Those with whom you associate will contribute to your success or your failure, and their actions and ideals will have a profound influence on life and your actions, either for good or evil. Learn to walk in the company of good people; shun evil by staying out of the devil's territory.

Next, be honest in all matters. Be honest with your spouse, with your family, with yourself, and with your neighbor. Honesty includes freedom from lying, deceiving, cheating, or stealing, as well as meeting our commitments.

Honesty also includes doing a good day's work. If we shirk our jobs, we are stealing time from our employers.

The business world and other employers are seeking those who are honest and dependable. This has always been the case and will continue to be so for all time.

Guard your reputation for honesty and dependability very carefully. It can be one of your most valuable possessions.

Teach and train children

As you become parents, you should feel responsible to teach and train your children. Our scriptures make this very clear. In Doctrine and Covenants 68:25 we read, "Inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of hands, when eight years old, the sin be upon the heads of the parents."

Notice it didn't say the Sunday School teacher or the Primary teacher. The sin is on the heads of the *parents*.

Home responsibilities and rearing children must be uppermost in the minds and actions of parents if a successful marriage is to be achieved. This famous statement made by our late President David O. McKay should always be remembered: "No other success can compensate for failure in the home." (*Conference Report*, Apr. 1964, p. 5.)

Let love radiate in your home and in all walks of life, not only to each other, but also to your children, your relatives, your friends, and your associates.

The Lord commanded us to love one another when he said, "Thou shalt love thy neighbour as thyself." (Matt. 22:39.) Quarreling, bickering, and fault-finding should be avoided at all costs. In 3 Nephi 11:29-30 the Lord made this significant statement:

"He that hath the spirit of con-

tention is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another.

"Behold, this is not my doctrine, to stir up the hearts of men with anger, one against another; but this is my doctrine, that such things should be done away."

And also in Mosiah 4:14, we read that parents are particularly responsible for the behavior of their children:

"And ye will not suffer your children that they go hungry, or naked; neither will ye suffer that they transgress the laws of God, and fight and quarrel one with another, and serve the devil, who is the master of sin, or who is the evil spirit which hath been spoken of by our fathers, he being an enemy to all righteousness."

Stay close to the Church

One of the most important things you will need to remember is to get on your knees for family prayers both night and morning. Take turns thanking your Heavenly Father for the blessings He has given you and ask for those things you need that will be for your good. Our Heavenly Father always answers our prayers. Sometimes His answers are not what we expect or ask for, but I promise you His answers are always for our good. He knows better than we how our prayers should be answered.

Also, find a few minutes each day to study and ponder the scriptures together. In the scriptures we find answers to all of life's problems.

Finally, I would give you a challenge to stay close to the Church. Attend your meetings. Magnify your callings in the priesthood. Wives, support your husbands in their Church assignments; and husbands, support your wives in their Church callings. Go to the temple often and carry the spirit you feel there back into your homes. Be diligent in keeping the covenants you have made or will make in the house of the Lord.

At a fireside talk at Brigham Young University, President Kimball said, "Almost all marriages could be beautiful, harmonious, and happy, and eternal ones, if the two people primarily involved would determine that it should be, that it must be, that it will be." ("Marriage is Honorable," in *Speeches of the Year, 1973*, Provo: Brigham Young University Press, 1974, p. 257.)

May our Heavenly Father bless you abundantly in your efforts to make your marriage successful for both time and all eternity, I humbly pray in the name of Jesus Christ. Amen.

The Tabernacle Choir rendered, "How Excellent Thy Name" without announcement.

President Spencer W. Kimball

We have just listened to Elder O. Leslie Stone of the First Quorum of the Seventy, followed by the Tabernacle Choir singing, "How Excellent Thy Name."

We shall now be pleased to hear from Elder Gordon B. Hinckley of the Quorum of the Twelve Apostles, who will be our concluding speaker.

Elder Gordon B. Hinckley

Of the Council of the Twelve

This conference, my brethren and sisters, is an important anniversary for me. It was an even twenty years ago that I first spoke from this pulpit as a General Authority of the Church. I was filled with fear and feelings of inadequacy that Sunday morning of 1958. Now, twenty years and forty conferences later, I still have some of those same feelings. And so I pray for the direction of the Holy Spirit that anxiety may be replaced by inspiration.

Progress of the Church

Without wishing to look back, but rather to note the progress of the Church, I have checked a few figures given at that 1958 conference. The Church membership reported on that occasion stood at just over a million and a half. Yesterday the comparable figure given was almost four million, or a gain of roughly 166 percent in only two decades. In 1958 there were 273 stakes, with approximately 2,500 wards and branches. The figure given us yesterday

was 885 stakes at the close of the year, and as of last Thursday this had reached 937 either organized or approved for organization. Today there are approximately 7,500 wards and independent branches, three times the number there were twenty years ago.

These few figures are sufficient to illustrate the remarkable phenomenon that I personally have witnessed in the space of twenty short years. No boast is intended in this. Rather, I am grateful, for behind these figures I have seen men, women, and children in many lands whose lives have been enriched, in whose homes there is more of peace and love, and whose understanding of their place in the eternal plan of God has increased through membership in The Church of Jesus Christ of Latter-day Saints.

This remarkable growth has come about because there has been the courage to teach and the faith to listen on the part of tens of thousands who by the power of the Holy Spirit have received testimony of the living Christ, and of

the restoration to earth of his true gospel.

"Be not faithless"

Last Sunday the Christian world celebrated Easter in remembrance of the resurrection, when the risen Lord appeared first to Mary Magdalene, and later that day to the ten apostles, Thomas being absent.

"The other disciples therefore said unto him, we have seen the Lord." But Thomas, like so many then and now, said, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." (John 20:25.)

Have you not heard others speak as Thomas spoke? "Give us," they say, "the empirical evidence. Prove before our very eyes, and our ears, and our hands, else we will not believe." This is the language of the time in which we live. Thomas the Doubter has become the example of men in all ages who refuse to accept other than that which they can physically prove and explain—as if they could prove love, or faith, or even such physical phenomena as electricity.

But to continue with the narrative, eight days later the apostles were together again, this time Thomas with them. "Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you."

Singling out Thomas, he said: "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and *be not faithless, but believing.*"

Thomas, astonished and shaken, answered and said unto him, "My Lord and my God."

"Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." (John 20:26-29; italics added.)

Believe in Jesus Christ

To all within the sound of my voice who may have doubts, I repeat the words given Thomas as he felt the wounded hands of the Lord: "Be not faithless, but believing." Believe in Jesus Christ, the Son of God, the greatest figure of time and eternity. Believe that his matchless life reached back before the world was formed. Believe that he was the Creator of the earth on which we live. Believe that he was Jehovah of the Old Testament, that he was the Messiah of the New Testament, that he died and was resurrected, that he visited these western continents and taught the people here, that he ushered in this final gospel dispensation, and that he lives, the living Son of the living God, our Savior and our Redeemer.

John says of the creation that "all things were made by him; and without him was not any thing made that was made." (John 1:3.)

Can any man who has walked beneath the stars at night, can anyone who has seen the touch of spring upon the land doubt the hand of divinity in creation? So observing the beauties of the earth, one is wont to speak as did the Psalmist: "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge." (Ps. 19:1-2.)

All of beauty in the earth bears the fingerprint of the Master Creator, of those hands which, after they took the form of mortality and then immortality, Thomas insisted on touching before he would believe.

Be not faithless, but believe in Jehovah, he whose finger wrote upon the tablets of stone amid the thunders of Sinai—"Thou shalt have no other gods before me." (Exod. 20:3.) The Decalogue, which is the basis of all good law governing human relations, is the product of his divine genius. As you look upon the vast body of legalisms designed to protect men and society, pause and know that it has its roots in

those few brief and timeless declarations given by the all-wise Jehovah to Moses, the leader of Israel.

Believe in him who was the God of Abraham, Isaac, and Jacob, who was the source of inspiration of all the ancient prophets—as they spoke as they were moved upon by the Holy Ghost. They spoke for him when they rebuked kings, when they chastised the nations, and when as seers they looked forward to the coming of a promised Messiah, declaring by the power of revelation, “Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.” (Isa. 7:14.)

“And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord.” (Isa. 11:2.)

“And the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace.” (Isa. 9:6.)

Doubt not, but believe that it was he who was born to earth in a manger when there was no room in the inn. Well did an angel ask a prophet who had forseen these things in vision: “Knowest thou the condensation of God?” (1 Ne. 11:16.) I suppose none of us can fully understand that—how the great Jehovah should come among men, his birth in a manger, among a hated people, in a vassal state. But at his birth there was an angelic chorus that sang of his glory. There were shepherds who worshiped him. There was a new star in the east. There were wise men who traveled far to bring tribute of gold, frankincense, and myrrh. One can surmise they touched those tiny hands in wonder and awe as they presented their gifts to the newborn king.

Herod the Great, who knew of the prophecies, feared those hands and sought to destroy them, and in the horrible slaughter of the innocents brought blood upon his own hands and head.

Believe that John the Baptist spoke

by the power of revelation when he declared of Jesus, “Behold the Lamb of God, which taketh away the sin of the world.” (John 1:29.) And that it was the voice of the Almighty that declared above the waters of Jordan, “This is my beloved Son, in whom I am well pleased.” (Matt. 3:17.)

Believe and know that he was a man of miracles. He who had created the world and governed it as the great Jehovah understood the elements of earth and all the functions of life. Beginning at Cana, where he turned the water into wine, he went on to cause the lame to walk, the blind to see, the dead to return to life—he, the Master Physician, who healed the sick by the authority inherent in him as the Son of God.

He was the comforter of the burdened of his time, and of all the generations who have come after who have truly believed in him. Said he to each of us:

“Come unto me, all ye that labour and are heavy laden, and I will give you rest.

“Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

“For my yoke is easy, and my burden is light.” (Matt. 11:28-30.)

Sustaining faith

I spoke one day to a friend escaped from his native land. With the fall of his nation, he had been arrested and interned. His wife and children had been able to get away, but for three years and more he had been a prisoner without means of communication with those he loved. The food had been wretched, the living conditions oppressive, with no prospects for improvement.

“What sustained you through all those dark days?” I asked.

He responded: “My faith; my faith in the Lord Jesus Christ. I put my burdens on him, and then they seemed so much the lighter.”

On one occasion while the Lord

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was traveling through Samaria, he wearied and thirsted. Pausing at Jacob's well, he rested and requested a drink from the woman who had come to draw water. In the conversation that followed he declared the saving power of his teaching, saying: "Whosoever drinketh of this water shall thirst again:

"But whosoever drinketh of the water that I shall give him [it] shall be in him a well of water springing up into everlasting life." (John 4:13-14.)

In that same conversation he declared his identity when the woman at the well spoke of the promised Messiah, "which is called Christ." He, without equivocation, said, "I that speak unto thee am he." (John 4:25-26.)

"I am the resurrection"

Doubt not, but believe that he is the Master of life and death. To the sorrowing Martha he declared his eternal power, saying: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die." (John 11:25-26.)

Were words so great as these ever spoken for the comfort of those who have lost loved ones? Thomas was present when those words were given and also when Lazarus afterwards was called forth from the tomb. Yet he doubted the Lord's power to bring himself forth after the terrible death upon the cross, asserting to his fellow apostles that except he feel the wounds in the hands he would not believe. Small wonder that Jesus rebuked him, saying, "Be not faithless, but believing."

Other evidence of Christ's divinity

We, like Thomas, are so prone to forget the evidences of his matchless life and power. Those evidences are not found alone in the Bible, the testament of the Old World. There is a testament of the New World which was brought forth by the gift and power of God to

the convincing of the Jew and the gentile that Jesus is the Christ. It contains another gospel, beautiful in language and powerful in spirit.

Jesus in his earthly ministry spoke of other sheep of another fold from those he was then teaching and declared that they also should hear his voice, "and there shall be one fold, and one shepherd." (John 10:16.)

At some time following his resurrection a voice was heard from the heavens among a people who were gathered together in the Land Bountiful somewhere on these western continents. It was the voice of God, and it said unto them:

"Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him.

"And . . . they saw a Man descending out of heaven; and he was clothed in a white robe; and he came down and stood in the midst of them," declaring unto them:

"Behold, I am Jesus Christ, whom the prophets testified shall come into the world." (3 Ne. 11:7-8, 10.)

He invited them, as he invited Thomas, to feel his hands and side, and they were astonished and cried, "Hosanna! Blessed be the name of the Most High God!" (3 Ne. 11:17.)

They doubted not, but believed, as have millions who have read this marvelous witness of the resurrected Lord. If there be those of you out there who are listening who know not of this fifth gospel and desire it, your request will bring it, and it will come with a promise that if you will read prayerfully you shall know of the truth of this remarkable new witness for Christ.

And there is yet another testifier, for as certainly as the voice of God declared the divine Sonship of Jesus at the waters of Jordan, and again on the Mount of Transfiguration, and yet again at the Land Bountiful, even so again that same introduction was made in the opening of this gospel dispensation in a glorious vision in which God the Eternal Father and His Son Jesus Christ ap-

peared and spoke to a young man who had come seeking, and who in the years that followed spoke as a prophet of the risen Lord, even giving his life in testimony of him who had died upon the cross.

With so many evidences, and with the conviction borne in our hearts by the power of the Holy Ghost, we add in words of soberness and sincerity and love our testimony of the Lord Jesus Christ; wherefore, O man, "be not faithless, but believing" in Him who is the living Son of God, our Savior and our Redeemer, I humbly pray and testify in His holy name, even the name of Jesus Christ. Amen.

President Spencer W. Kimball

Elder Gordon B. Hinckley of the Quorum of the Twelve Apostles has just spoken to us.

We appreciate the courtesies shown by the owners and operators of the many radio and television stations who offered their facilities as a public service to make the proceedings of this conference available to a large audience throughout many areas of the world.

These services are being carried over radio stations in Australia, the Philippines, and countries of Latin America, and, for the first time, over cable television systems in the United States by RCA Americam Satellite.

The proceedings of this conference have been carried over direct oceanic cable to hundreds of members and friends assembled in chapels throughout Great Britain, Germany, France, Switzerland, Holland, Belgium, and Austria.

We shall now conclude this Fourth Session of the conference with the Tabernacle Choir singing, "For All the Saints," after which the benediction will be pronounced by Elder S. Dilworth Young of the First Quorum of the Seventy.

This conference will then be adjourned until two o'clock this afternoon.

The Tabernacle Choir sang, "For All the Saints."

The benediction was pronounced by Elder S. Dilworth Young.

SECOND DAY AFTERNOON MEETING

FIFTH SESSION

The fifth and concluding session of the General Conference began at 2:00 P.M. on Sunday, April 2, 1978.

President Spencer W. Kimball presided at this session and President N. Eldon Tanner, First Counselor in the First Presidency, conducted it.

Music was furnished by the Tabernacle Choir with Brothers Jerold Otley and Donald Ripplinger conducting

and Brother John Longhurst at the organ.

President Tanner made the following remarks at the beginning of the meeting:

President N. Eldon Tanner

President Spencer W. Kimball, who presides at this and all other sessions of the conference, has asked me to conduct this session.

We extend a sincere welcome to all assembled this afternoon in the Tabernacle on Temple Square in Salt Lake City, Utah in the Fifth and concluding session of the 148th Annual Conference of The Church of Jesus Christ of Latter-day Saints. We also welcome those seated in the Assembly Hall and Salt Palace. Elders W. Grant Bangerter and Loren C. Dunn preside at the Assembly Hall, and Elders J. Thomas Fyans and George P. Lee preside at the Salt Palace.

Sessions of this conference are being carried over hundreds of radio and television stations to a large audience in the United States and many other parts of the world.

We send our greetings and blessings to members of the Church and many friends everywhere participating in these proceedings by radio and television.

This morning's session was broadcast by oceanic cable to Europe and heard by members assembled in many chapels in England, France, Germany, Austria, Holland, Switzerland, and Belgium.

The Tabernacle Choir with Brothers Jerold Ottley and Donald Ripplinger directing and Brother John Longhurst at the organ is providing the music for this session. The Choir will

begin this service by singing, "Lead Kindly Light." The invocation will be offered by Elder Rex D. Pinegar of the First Quorum of the Seventy.

The hymn, "Lead Kindly Light," was sung by the Tabernacle Choir.

Elder Rex D. Pinegar offered the invocation.

President Tanner

The Tabernacle Choir will now sing, "Consolation: I Am A Child of God."

Following the singing, we shall hear from Elder Mark E. Petersen of the Council of the Twelve.

The Choir sang, "Consolation: I Am A Child of God."

President Tanner

Elder Mark E. Petersen of the Council of the Twelve will now address us. He will be followed by Elder Gene R. Cook of the First Quorum of the Seventy.

Elder Mark E. Petersen

Of the Council of the Twelve

Some continue to challenge the Book of Mormon. Not only do they attack the authenticity of that sacred volume, but they question our right to have scriptures other than the Bible.

Scriptures

We Latter-day Saints have three volumes of scripture in addition to the

Bible. They are additional witnesses for the Lord Jesus Christ, declaring to all who are willing to read them that He is our Savior and our Redeemer. In this day of trouble and doubt, shall we not be grateful for increased affirmations of the Christ?

Having been taught that the Bible contains all of the word of God, some ask us why we have these other scrip-

tures. They do not realize that the Bible provides for more scripture and that it points to a pattern established anciently by the Lord in which He placed prophets on earth to provide that scripture.

Their revelations were recorded, together with some of the history of the times, and became scripture. As each new prophet wrote, his records were added to the existing scripture. In this way there was a constantly growing volume of the sacred word. Eventually many of these writings were compiled into a book which we know as the Bible.

This process continued as long as the Lord had prophets on earth, both in Old and New Testament times. Never was it thought that this accumulated record contained all of the word of God because, over the years, the Lord continued to send new prophets who received new revelations which in turn became new and additional scripture. It was a set pattern of the Lord from the days of the patriarchs to the time of John the Revelator.

Apostles and prophets

There are some who do not realize that there were prophets in the original Christian church and that it was the intention of the Lord that they should continue in the Church until we all come to a unity of the faith.

But instead of unity among Christians, what do we have? We have division, which is overwhelming evidence of the need for the continued ministry of Christian prophets.

Do you remember how Paul explained this principle to the Ephesians? He said that the very foundation of the Church rested upon the apostles and the prophets, with Jesus Christ as the chief cornerstone. (Eph. 2:20.)

Then, describing the organization of the Church, he said that the Savior "gave some apostles and some prophets and some evangelists and some pastors and teachers" as officers in the Church. He declared their purpose to be "for the perfecting of the saints, for the work of

the ministry, for the edifying of the body" of the Church. (Eph. 4:12.)

Is there ever a time when the members can stop working toward perfection, when they no longer are benefited by activity in the Church, or when they do not require teaching and edifying?

Paul said that these officers who teach and edify are needed in the Church until we become perfect, until we reach the fulness of the measure of the stature of Christ. Heaven knows that none of us has achieved that distinction.

But what was another reason these officers should remain in the Church? Paul says they were given to us as a protection "that we henceforth be no more [as] children tossed to and fro . . . with every wind of doctrine." (Eph. 4:14.)

They will protect you from the false teachings of cultists and splinter groups and from the misleading philosophies of men.

The Church of Jesus Christ, then, should always be led by living apostles and prophets who would receive the constant guidance of heaven. They would continue always in the Church as seers and revelators for the people.

But as they so ministered they would be providing also new and additional scripture appropriate to the times in which they lived, according to the Lord's pattern.

The prophets of the early Christian church ministered in their day just as the Old Testament prophets did during the preceding centuries. And why? Because they followed this same divine pattern, for as Amos explained, the Lord works only through prophets. (Amos 3:7.)

When there are no prophets, there is no divine direction, and without such guidance the people walk in darkness.

It is an infallible sign of the true church that it has in it divinely chosen, living prophets to guide it, men who receive current revelation from God and whose recorded works become new scripture.

Other volumes of scripture

It is an infallible sign of the true church also that it will produce new and additional scripture arising out of the ministrations of those prophets. This unailing pattern of God is clearly made manifest through his dealings with his people from the beginning.

The Lord himself predicted that there would be other volumes of scripture in addition to the Bible. He knew, however, that some people would refuse to believe and would object to receiving more scripture. So He said:

"Many of the Gentiles shall say: A Bible! A Bible! We have got a Bible, and there cannot be any more Bible.

"Know ye not that there are more nations than one? Know ye not that I, the Lord your God, have created all men, and that I remember those who are upon the isles of the sea; and that I rule in the heavens above and in the earth beneath; and I bring forth my word unto the children of men, yea, even upon all the nations of the earth?

"Wherefore murmur ye, because that ye shall receive more of my word? Know ye not that the testimony of two nations is a witness unto you that I am God, that I remember one nation like unto another? Wherefore, I speak the same words unto one nation like unto another. And when the two nations shall run together the testimony of the two nations shall run together also.

"And I do this that I may prove unto many that I am the same yesterday, today, and forever; and that I speak forth my words according to mine own pleasure. And because that I have spoken one word ye need not suppose that I cannot speak another; for my work is not yet finished; neither shall it be until the end of man, neither from that time henceforth and forever.

"Wherefore, because that ye have a Bible ye need not suppose that it contains all my words; neither need ye suppose that I have not caused more to be written.

"For I command all men, both in

the east and in the west, and in the north, and in the south, and in the islands of the sea, that they shall write the words which I speak unto them; for out of the books which shall be written I will judge the world, every man according to their works, according to that which is written.

"For behold, I shall speak unto the Jews and they shall write it; and I shall also speak unto the Nephites and they shall write it; and I shall also speak unto the other tribes of the house of Israel, which I have led away, and they shall write it; and I shall also speak unto all nations of the earth and they shall write it.

"And it shall come to pass that the Jews shall have the words of the Nephites, and the Nephites shall have the words of the Jews; and the Nephites and the Jews shall have the words of the lost tribes of Israel; and the lost tribes of Israel shall have the words of the Nephites and the Jews.

"And it shall come to pass that my people, which are of the house of Israel, shall be gathered home unto the lands of their possessions; and my word also shall be gathered in one." (2 Ne. 29:3, 7-14.)

So said the Lord.

The Book of Mormon

We, of course, have the Bible as do other Christians. But we also have the writings of the Nephites, who were the ancient inhabitants of America, and who recorded their revelations and history in what is known today as the Book of Mormon. And what is the Book of Mormon?

The Apostle Paul at one time defined faith as the evidence of things not seen. The Book of Mormon is solid, tangible evidence of both the seen and the unseen.

It is a book that can be felt and handled and read. It is a physical object. It cannot be explained out of existence. The critics cannot make it go away. As a

published book it is here—tangible, physical, and material.

We can hold it in our hands. We can give it away as a gift. We can send it through the mail. If we wished, we could drop it in the ocean or burn it in a fire, or we might even study it page by page for spiritual light and inspiration.

It is a physical volume which was printed on an electric press, in a commercial printing house, on paper made in a commercial paper mill, and with the use of ordinary printers' ink.

In other words, the Book of Mormon is a physical object, just as is the Bible or any other book. As a physical object, no one can say that it does not exist. Neither can it be explained away.

Origin of The Book of Mormon

But where did it come from?

It was brought by an angel of God who came to earth for the particular purpose of delivering that book to Joseph Smith, the Mormon prophet.

But does anybody believe in angels in this enlightened age?

If you believe the Bible, you *must* believe in angels. And further, if you read the Bible you will know that it plainly says that an angel was designated to come to earth in the latter days to give a particular book to a particular man within a particular time frame.

To identify that man, the scripture refers to him as an unlearned man. Strange, isn't it, that the prophet Isaiah would do this? But that angel did come within the specified time, and came to Joseph Smith who was the specified unlearned man. The book was then translated by Joseph Smith through the power of God and published to the world as the Book of Mormon.

There is no plausible explanation for the origin of that book except the one given by Joseph Smith.

The critics have tried other explanations for a hundred years, but have met only with dismal failure.

Who was this angel of whom we speak? His name was Moroni. In-

asmuch as he brought the Book of Mormon, his coming made that tangible book physical, material evidence that there are angels of God and that one of them came to Joseph Smith and gave him this book.

And who was Moroni? He was one of the prophets who lived in ancient America and died 1,500 years ago.

To appear in our day, obviously he had to come back from the dead. Our whole religion is based on angelic personages coming back from the dead. Then immortality is real, proved by the fact that an immortal personage delivered this tangible, material Book of Mormon to a modern, mortal man.

In coming back from the dead, Moroni was a physical being of literal, corporeal, material reality. He held those heavy gold plates in his hands. A block of metal measuring seven-by-seven-by-eight inches could weigh anywhere from thirty to fifty pounds. But Moroni held them in his hands and turned over the pages with his fingers. His were flesh and bone hands, resurrected hands.

Then the Book of Mormon, as a physical, material, tangible object, also becomes evidence of the resurrection of the dead.

Let us remember that twelve modern men saw and handled those same plates after Moroni had delivered them to Joseph Smith. In describing this experience, eight of them said that they handled them with their hands and added, "We have seen and hefted and know of a surety that the said Smith has got the plates of which we have spoken." ("The Testimony of Eight Witnesses," Book of Mormon, p. vii.)

They handled the plates with their hands. So did Moroni.

They turned over the pages, one by one. So did Moroni.

They examined the engravings on those plates, some of which were made by Moroni 1,500 years ago.

So the published Book of Mormon is a physical witness to the fact of immortality, to the resurrection from the

dead, and to the reality of God and His Son, Jesus Christ.

In this day of doubt and criticism, should we not be grateful for physical evidence of unseen things? Then shall we not accept the Book of Mormon as such evidence?

Two witnesses of Jesus Christ

The chief reason we have the Book of Mormon is that in the mouth of two or three witnesses shall all things be established. (See 2 Cor. 13:1.) We have the Bible; we also have the Book of Mormon. They constitute two voices—two volumes of scripture—from two widely separated ancient peoples, both bearing testimony to the divinity of the Lord Jesus Christ.

But we have two other scriptural witnesses also, making four altogether. They are the modern scriptures given as revelations through the Prophet Joseph Smith, and they, too, declare that Jesus is the Christ, the Savior, the Creator, the long-promised Messiah.

Modern Prophets

The world has been so confused by the conflicting creeds of men that the truth had to be given to mankind once again to disabuse their minds and correct their thinking. There was only one way in which this could be done and that was by new revelation. But to have new revelation requires the presence of a prophet to receive it, for as Amos said,

the Lord will not act except through prophets. (See Amos 3:7.)

There was no prophet in all Christendom at the time the new revelation was to be given. So God raised up a new prophet to receive that revelation, to publish the Book of Mormon, and to direct the preaching of the true gospel in every nation.

And who was that prophet? Joseph Smith, Jr. He was the divinely called seer of latter days. He was the modern revelator. He was the translator and publisher of the Book of Mormon under the direction of Almighty God.

Not only was he a divinely chosen prophet himself, but under his hands other prophets were raised up to carry on the work after him.

We are those other prophets! We hold the divine authority of Jesus Christ! We speak in his name and declare his word! And our testimony is true!

This we solemnly affirm with all the power of our being, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Mark E. Petersen of the Council of the Twelve has just spoken to us.

Elder Gene R. Cook, a member of the First Quorum of the Seventy and Supervisor of the Andes Area will now speak to us.

Elder Gene R. Cook

Of the First Quorum of the Seventy

Several months ago while traveling by air in the Andes area, I had the opportunity to explain to the man sitting next to me why I was living in South America.

After coming to understand something about the Church, its doctrine, and my role as a General Authority, he finally said, "How can you give your entire life to *another man*, like this Mr.

Kimball, and stay in this country as long as he tells you to stay here? I could never do that." I responded, "I could not either, if he were *just a man*," and then bore testimony of the true role of the prophet on the earth, and that "for the Lord, through him, I would do anything."

Follow counsel of Church leaders

A few years ago I took a person who was not yet a member of the Church to a meeting to hear one of the General Authorities speak. I had told him previously that this was one of the Lord's anointed. After the meeting the man responded, "Well, he is nothing but *a man*." I suppose that he expected to see an angel, a demonstration of the gift of tongues, or something like that as a physical evidence of the General Authority's divine call.

I have often wondered how many of us might have been deceived had we been in the very presence of Jesus Christ, the Son of God, in the meridian of time. The great majority saw Jesus as nothing more than *a man*. The few with spiritual discernment knew who he really was. If one is to make judgments with only his natural senses, he will never perceive the truth of the spiritual world. Have you listened, my brothers and sisters, really listened, to the inspired counsel of these good brethren who have spoken to you during this conference? Are you willing to obey and follow their counsel and the counsel of your local leaders as well?

Where do you stand on this important matter of spiritually seeing your leaders the way the Lord sees them? Our response to that question ought to be like the faithful Israelites' response to Joshua:

"And they answered Joshua, saying, All that thou commandest us we will do, and whithersoever thou sendest us, we will go.

"According as we hearkened unto Moses in all things, so will we hearken unto thee." (Josh. 1:16-17.)

Sometime ago another man asked, "Do the General Authorities really know what is going on in the outlying areas? I am sure that they do not know of these detailed problems with which we are faced." Another good sister said, "If the bishop knew what I know about the difficulties in the Relief Society, I know he would act differently. It's too bad he doesn't consult more with us and obtain all of our opinions about how to run the ward." Another said, "I don't go to my branch president for direction because he sees things differently than I do. Our personalities are too different. We just don't seem to be on the same wavelength."

Priesthood leaders rely on revelation

May I suggest, my brothers and sisters, that the General Authorities, your stake president, bishop, and priesthood quorum leaders do know what is going on *with respect to the governing principles, the matters that really count*, and that the rest will be resolved in their due time. This is the Lord's church. It is directed by him through a definite priesthood power line of revelation. We believe in a God of miracles, and he does not cease to work spiritual miracles through his priesthood leaders.

We recognize that in any presidency or bishopric the president or bishop may obtain counsel from his counselors, and perhaps from some others, before he, by inspiration, makes the decision. However, we do not in the Church subscribe to a participative-management type of direction, wherein the opinions of all are gathered in, weighed and measured, a consensus drawn, and then a decision made according to the majority. There may be some few exceptions to that statement, but generally speaking that type of approach is representative of the way the world manages its affairs. Many other churches are in the same category because they have nothing better. All the world can do is to dispute an issue, share an opinion, exchange an expe-

rience, and then try to draw the best conclusion from the given amount of facts available on the subject.

In The Church of Jesus Christ of Latter-day Saints, the leaders at all levels of administration rely on revelation from God to direct their particular stewardships. There are many people, too many, who seek out the wrong individuals for counsel, too many who would rather *give* counsel than *receive* it. Remember that others might share with you their experience, or broaden your understanding on a given issue, but if you are desirous of receiving revelation pertaining to your particular stewardship, it must come from the Lord. It may come directly through an interchange with him on your part or as revelation to you through your immediate priesthood leader.

Every member has a spiritual leader

One of the great blessings of this church is that everyone has a spiritual leader to whom he should direct himself. In the case of a father, his children and wife will want to consult him as the spiritual leader in their home. If the matter needs further attention, the wife and children do not go to a priesthood quorum leader, as the husband might on some priesthood matters. They counsel with the bishop or branch president. If there is a problem in the marriage, the husband and wife go to their bishop for he presides over *both* of them as the bishop and presiding high priest over the ward. They need not go elsewhere, unless otherwise directed by the bishop, for additional guidance.

After enumerating various spiritual gifts, the Lord provides this counsel concerning *your* bishop or any other presiding priesthood leader: "And unto the bishop of the church, and unto such as God shall appoint and ordain to watch over the church and to be elders unto the church, are to have it given unto them to discern all those gifts lest there shall be any among you professing and yet be not of God." (D&C 46:27.) It

is abundantly clear that presiding priesthood leaders are given the gift of discernment.

Remember that at times your local priesthood leader may truly see things differently than you do. Disagreements seem to come over details and methods for performing given tasks, but almost never are based in differences over gospel principles. Your leader has a right to function with his own unique personality and in his own realm of experience, and it may be in *detail* somewhat different in practice from the *exact* way you would perform. *Nevertheless*, counsel from a priesthood leader in the proper spirit is *of the Lord and binding*.

We live in trying times. When we receive counsel from our leaders that is difficult to comprehend, may we say in our hearts, "Father, I believe what I have been told. And when it is the right time, and I have paid the proper price to know, let me understand *why*."

It is a gift from the Spirit to believe on the words of your priesthood leaders. I seem to hear them say: "*Believe me*, because the view from up here is much clearer than where *you* now are. *Trust me*, because I can clearly see beyond the next hill." If one will listen to wise parents and priesthood leaders, he will perceive that they counsel with long lenses of eternity and not with cheap, near-sighted spectacles. He can then learn vicariously, through the spiritual vision of others, without having to participate in every type of activity to learn for himself good from evil.

Not blind obedience

Remember, last of all, we do not desire blind obedience in the Church. We desire that every individual may know for himself that the counsel he receives from his leaders comes from the Lord. He has the right and the great privilege to know for himself of the Lord that he has been counseled aright. If he will be patient and wait upon the Lord, he will find that his priesthood

leaders truly do counsel in righteousness, thus enabling him to walk upon safe ground.

I pray that each of us might be more humble and desirous of receiving and obeying counsel. May each of us seek not to counsel the Lord, but seek counsel from his hand and from his inspired priesthood leaders, *as it is the same*. In the name of Jesus Christ, Amen.

President N. Eldon Tanner

Elder Gene R. Cook of the First Quorum of the Seventy, who is Supervisor of the Andes Area, has just spoken to us.

We shall now hear from Elder Sterling W. Sill of the First Quorum of the Seventy.

He will be followed by Elder Joseph Anderson of the First Quorum of the Seventy.

Elder Sterling W. Sill

Of the First Quorum of the Seventy

Sometime ago I read a very helpful book written by New York psychiatrist Smiley Blanton, under the title of *The Healing Power of Poetry* (New York: Thomas Y. Crowell Co., 1960). In his book Dr. Blanton explains how for forty years he had used great ideas to heal people of their emotional difficulties and psychiatric problems. These ideas were not all in poetic form. He also used the great scriptures, the great prose, and the great hymns.

I suppose this healing power of the psychiatrist might be related to the practice of a medical doctor who writes prescriptions for people to be filled not at drugstores but at bookstores, for he has discovered that there is frequently more healing power in books than in bottles. A mother heals the bumps and bruises of her children by her caresses and her loving expressions of sympathy.

As I meditated upon these healing procedures, I tried to understand some of the things that Jesus may have had in mind when he said, "Physician, heal thyself." (Luke 4:23.) And I think he was giving us the detail of one method for handling this healing power when he instructed Emma Smith to make a selection of the inspiring hymns to be

regularly run through our minds and hearts.

Celestial thoughts develop celestial minds

I recently went to the library and obtained a copy of this little book, which I hold in my hand, which is a compilation of the ninety hymns selected by Emma Smith for our benefit. (*A Collection of Sacred Hymns, for the Church of the Latter Day Saints*, Kirtland, Ohio: F.G. Williams and Co., 1835. Available on microfilm in the Church Historical Department, Salt Lake City.) And because each of us has a different set of needs and a different set of interests, it seems to me that each one of us ought to make his own selection of hymns and then see to it that each one is thoroughly memorized and enthusiastically appreciated so that we may get the maximum from their healing message as well as their growing and saving power.

William James, the great Harvard psychologist, once asked this question, how would you like to create your own mind? But isn't that about what usually happens? Professor James explains that

the mind is made up by what it feeds upon. He said that the mind, like the dyer's hand, is colored by what it holds. If I hold in my hand a sponge full of purple dye, my hand becomes purple. And if I hold in my mind and heart great ideas of faith and enthusiasm, my whole personality is changed accordingly.

If we think negative thoughts, we develop negative minds. If we think depraved thoughts, we develop depraved minds. On the other hand, if we think celestial thoughts, which are the kind of thoughts that God thinks, then we develop celestial minds and fulfill the meditation of Edward Dyer when he wrote:

*My mind to me a kingdom is,
Such present joys therein I find,
That it excels all other bliss
That earth affords or grows by kind.*
("My Mind to Me a Kingdom Is,"
Poet's Gold, comp. David Ross,
New York: Gold Label Books,
1937, p. 41.)

Poetry of sympathy

We develop our own godliness at the funerals of our loved ones when we listen to inspiring music, hear sacred prayers, comfort the bereaved, and stimulate ourselves with the greatest ideas. Recently a bereaved couple came into my office to tell me about their little three-year-old daughter who, without warning, died suddenly before their eyes. Of course the parents were heart-broken. They had shed many tears but their pain had not gone away, and they wanted to release their tensions by talking with someone. We all understand that we can heal others by listening sympathetically to an expression of their grief. It helped me to help them by remembering that as a very young man I sat at the bedside of my little seven-year-old sister, whom I loved very much, while she died of diphtheria.

The mother of this other little girl felt that there could be nothing quite so

terrible as for her beautiful little daughter to die almost before she had begun to live. And I could understand her pain. But finally I said to her, "Sister Jones, if you think it would help, I think I can tell you something that would be worse than your present trouble." She said, "If you know of anything worse, I would like to hear about it." So I recited for her James Whitcomb Riley's poem entitled "Bereaved." This was not the bereavement of one whose child had died, it was the bereavement of one who had no children. This sorrowful person said to her bereaved friend:

*Let me come in where you sit weeping,
ay,
Let me, who have no child to die,
Weep with you for the [loss of that] little
one whose love
I have known nothing of.*

*[Let me imagine those] little arms that
slowly, slowly loosed
Their pressure round your neck; those
hands you used
To kiss. [Such arms] such hands I never
knew.
[For them will you not let me come and
weep with you?]*

*[Out of an empty heart it may be that I
can say some thing,
Between the tears, that [may] be
comforting].
[For] ah! [how] sadder than yourself am
I,
Who [weep alone, because I] have no
child to die.*
(*The Complete Poetical Works of James
Whitcomb Riley*, New York:
Grosset and Dunlap, 1937, p. 444.)

I am very grateful to Mr. Riley for these stimulating thoughts. And he inspired me to compile my own book of ideas to heal those who are bereaved.

Poetry of courage

There is also a poetry of courage. For many years Grantland Rice, the fa-

mous sportswriter, traveled around the country attending the great athletic contests, trying to isolate those traits that made athletes into champions. And then to make these traits negotiable in other lives, he wrote some seven hundred poems about the qualities that made people great. One of these he entitled "Courage." He said:

*I'd like to think that I can look at death
and smile, and say
All I have left now is my final breath;
take that away,
And you must either leave me dust or
dreams or in far flight
The soul that wanders where the stardust
streams through endless night.*

But, said he:

*I'd rather think that I can look at life
with this to say:
Send what you will of struggle or of
strife, blue skies or gray,
I'll stand against the final charge of hate
by peak and pit
And nothing in the steel-clad fist of fate
can make me quit.*

"O My Father"

It has been said that the poets stand next to the prophets in their ability to lift us up. I have never heard of Eliza R. Snow being sustained as a prophet, and yet she wrote "O My Father." Sometimes we merely read these great lyrics out of the hymnbook instead of memorizing them and loving them and frequently saying them over to ourselves. Just think what would happen in the world if each person made his own selection of those ninety great poems of faith that most thrill him. I am sure that this afternoon you would not like to hear me try to sing "O My Father," but I hope you will not object if I recite to you those great words of faith and worship, wherein Sister Snow said:

*O my Father, thou that dwellest
In the high and glorious place,*

*When shall I regain thy presence,
And again behold thy face?
In thy holy habitation,
Did my spirit once reside?
In my first primeval childhood,
Was I nurtured near thy side?*

In the second verse, she said:
*For a wise and glorious purpose
Thou hast placed me here on earth,
And withheld the recollection
Of my former friends and birth.
Yet oftentimes a secret something
Whispered, "You're a stranger here";
And I felt that I had wandered
From a more exalted sphere.*

Verse three:

*I had learned to call thee Father,
Through thy Spirit from on high,
But until the key of knowledge
Was restored, I knew not why.
In the heavens are parents single?
No; the thought makes reason stare!
Truth is reason, truth eternal
Tells me I've a mother there.*

Verse four:

*When I leave this frail existence,
When I lay this mortal by,
Father, Mother, may I meet you
In your royal courts on high?
Then, at length, when I've completed
All you sent me forth to do,
With your mutual approbation
Let me come and dwell with you.
(Hymns, no. 138.)*

It might be difficult to find very many passages, even among the prophets, with more healing power than this.

Value of poetry

Just think what would happen in our lives if each of us memorized a goodly number of the poems of love. The Library of Congress has one section entitled The Poems of Faith and Freedom. The Lord said, "For my soul delighteth in the song of the heart; yea,

the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads." (D&C 25:12.)

As I walk to work each morning, I have almost an hour wherein I can think the ideas that most stimulate me. And I have some other prayers to which I enjoy giving expression. In one of these, I pray:

*Oh God I thank thee for each sight
Of beauty that thy world doth give.
For sunny sky and air and light,
Oh, God, I thank thee that I live*

*That life I consecrate to thee
And ever as the day is born
On wings of joy my soul doth flee
And thank thee for another morn.*

*Another morn in which to cast
Some silent deed of love abroad,
That great'ning as it journeys past
May do some earnest work for God.*
(Anonymous)

Then I have collected another set of the poetry of success, the poetry of enthusiasm, the poetry of industry, and the poetry of progress. Someone has said:

*To every man upon this earth
Death cometh soon or late.
[And every man may give his life
For something good and great.]*

*And how can man die better
Than in facing fearful odds,
For the ashes of his fathers,
And the temples of his gods.*

(Adapted from Horatius, "Stanza XXVII of a Lay Made in 392," *Lays of Ancient Rome*, ed. Thomas Babington Macaulay, New York: Charles Scribner's Sons, 1912, p. 12.)

As we get older, we may have new difficulties arise, and I like to encourage

myself by paraphrasing some ideas under the title "Carry On."

*Things may not look well
But then you never can tell,
So carry on, old man, carry on.
Be proud of your mission,
Greet life with a cheer,
Give it all that you've got
That's why you are here.
Fight the good fight
And be true to the end,
And at last when you die
Let this be your cry:
Carry on, my soul, carry on.*

(See Robert Service, "Carry On!" in *Masterpieces of Religious Verse*, ed. James D. Morrison, New York: Harper and Row, 1948, pp. 307-8.)

And I would like to extend to each of you my own blessing and appreciation in the words adapted from an old Irish poem used by some of the people of that land as they attempted to heal and enrich those they loved by praying:

*May the road rise up to meet you,
May the wind be always at your back,
May the sun shine warm upon your face,
And the rain fall gently in your fields,
And now and forever may God hold you
Lovingly in the hollow of His hand.*

And that it may always be so I sincerely pray in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Sterling W. Sill of the First Quorum of the Seventy has just addressed us.

We shall now be pleased to hear from Elder Joseph Anderson, also a member of the First Quorum of the Seventy, following which the Choir and congregation will sing, "Now Let Us Rejoice."

Elder Joseph Anderson

Of the First Quorum of the Seventy

The Lord has told us that "men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

"For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward." (D&C 58:27-28.)

Power to do good

This quotation refers to nonmembers as well as Church members; all men and women have the power to do good. It is of the utmost importance that they have the desire and determination to live righteously. We should not be employed at any time in service that is not a good cause. When members of the Church are engaged in doing something that is evil or contrary to a good cause, we are not living up to the obligations we took upon ourselves in the waters of baptism. Very many people in the world, not of our church, are engaged in a good cause and are trying to bring forth much righteousness. Those who are endeavoring to improve mankind, who teach faith in God and the living of a goodly life, are engaged in a good cause and shall not lose their reward therefor.

If we would have the blessings that the Lord would like to bestow upon us, we must have faith in the Lord Jesus Christ; we must have a knowledge of the true and living God; we must repent of our past sins, overcome any incorrect understanding; we must humble ourselves before God, and make covenants with him, and be obedient to those covenants.

Gospel includes all truth

President George Albert Smith,

one of our former presidents and a man without guile, used to say in substance: We do not ask our nonmember friends to forsake anything that is true that they have in their churches or in their lives, but we would like them to add to the good they already have the eternal truths of the gospel. If they will do so, they will have a joy and happiness beyond anything they have heretofore had. (See *Sharing the Gospel with Others*, comp. Preston Nibley, Salt Lake City: Deseret Book Co., 1948, pp. 12-13.)

The gospel of Christ includes all truth, visible or invisible to the naked eye. It is possible for all men to repent of their sins unless they commit the unpardonable sin. They may receive the blessings of a righteous life if they will only determine to keep the Lord's commandments, if they will humble themselves and seek his help and guidance.

I like to think that people generally want to do good; they feel happier when they are doing good. Sin never was happiness. It builds up an iron curtain between man and God. The Lord gave us the right pattern when he said, "Do unto others as you would that men should do unto you." (See Matt. 7:12; Luke 6:31.) The Lord has given us no commandment that is not for our good and benefit and that does not bring satisfaction and happiness if we follow it. We need the help of the Lord, and he will give us that help if we seek it and follow the course that he has provided.

Our young missionaries who go into the world to preach the gospel return home happy because they have been in the service of the Lord, trying to bless mankind. The Lord has been with them. His Spirit has guided them. They are clean-lived; they are not like the carnal world.

We take the sacrament in remembrance of the suffering of our Lord and

covenant to keep his commandments that we may always have his Spirit to be with us. His Spirit will not lead us to do anything that is evil but will encourage us to do good, and by following that persuasion and by maintaining that guidance, we will grow in nearness to the Lord; we will grow in good deeds; and we will overcome the flesh. A man who has the companionship of the Spirit of the Lord is a happy man. He can be a thoughtful and faithful patriarch and leader in his home and family; he is a good neighbor; he can be an influence for good among his neighbors.

The hymns that we sing have an influence for good upon our lives. The music of the Tabernacle Choir has a faith-promoting and cultural influence upon the listeners. The spirit with which the Choir sings the words and melodies of our own hymns and of compositions by other inspired people creates a desire upon those who listen or participate to serve the Lord. The inspired hymns that we sing in our congregations are prayers and songs of rejoicing unto our Lord.

Men are crying, "peace, peace," but there is no peace. We are living in times that are trying the hearts of men. We need not be afraid if we are on the Lord's side. It is not wise for us to put off the day of preparation and to think the Lord will delay his coming. It is true we do not know the day nor the hour, the month nor the year, but we do recognize the signs that he has given us as an indication of the nearness of that great event.

Share the Gospel

How can we be prepared for that day? We must keep the commandments of the Lord; we must be engaged in a good cause, endeavoring to bring forth much righteousness. We must warn our fellowmen. We must teach our children true doctrines and lead them in the paths of rectitude.

The Lord has said to this people: "After your testimony cometh wrath

and indignation upon the people." (D&C 88:88.)

It is innate in human nature that when we have something interesting in life, something precious, something vital, we desire to share it with those whom we love. We have the gospel of the Lord Jesus Christ, which is the most precious thing, the most important thing in all the world. We love the gospel of our Lord, we love our Father's children, and we want to share the gospel with them because it will bring joy and happiness to their souls. If accepted and lived, it will bring salvation and exaltation in his kingdom.

Our church, Christ's church, is a sharing church. We have the responsibility of doing all in our power to save the souls of men, to bring them to a knowledge of God, and to assist the Lord in accomplishing his great purpose. The application of the teachings of the Master, as set forth in his gospel, is the only thing in the world that can save the world. Man needs the spiritual phases of life more than he does the material or physical if he is to be happy. The principles of the gospel are given for the definite purpose of bringing happiness and joy to man in this life and an eternity of joy in the hereafter.

Why are we so greatly interested in influencing our fellowmen to serve God and keep his commandments? They are God's children; they are our brothers and sisters.

Immortality and eternal life

The late Dr. James E. Talmage, a member of the Quorum of the Twelve Apostles, has given us this inspirational thought:

"What is man in this boundless setting of sublime splendor? I answer you: Potentially now, actually to be, he is greater and grander, more precious according to the arithmetic of God, than all the planets and suns of space. For him were they created; they are the handiwork of God; man is His son! In this world man is given dominion over a

few things; it is his privilege to achieve supremacy over many things.

"... Incomprehensibly grand as are the physical creations of the earth and space, they have been brought into existence as means to an end, necessary to the realization of the supreme purpose, which in the words of the Creator is thus declared:

"For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)" (*"The Earth to Be Redeemed," Sunday Night Talks by Radio*, Salt Lake City: Deseret News Press, 1931, pp. 357-58.)

Think of the great tragedy, the terrible responsibility, that men take upon themselves when they treat so lightly, as is sometimes the case, the destruction of human life. The penalty is an eternal one.

Charles Kingsley has said: "Nothing that man ever invents will absolve him from the universal necessity of being good as God is good; righteous as God is righteous; and holy as God is holy."

Our Savior, without any effort on our part, through his great atoning sacrifice and in his great love and compassion for us, made it possible for all mankind to come forth from the grave, thus opening the door to immortality for all mankind. Had he not given his life for our salvation, death would most certainly have a terrible sting, and the grave would win an awful victory. Man would be robbed of the blessing and attainment of immortality and eternal life.

But what about eternal life? One might take the view that immortality

and eternal life are synonymous. It is true that immortality is part of eternal life, but if we are to have eternal life in the true sense, we must render obedience to the gospel of Jesus Christ, the plan of life and salvation which he has revealed. Only thereby can we obtain the reward of exaltation and eternal life in the presence of our Heavenly Father in his celestial kingdom.

The reward for doing good is joy and happiness in this life and eternal life in the great hereafter. To do good is to keep the commandments the Lord has given us. The gospel is the true way of life, the teachings of our Lord and Savior, the light of the world. That which is contrary thereto is darkness and regret.

I bear testimony that this is the Lord's work, that the gospel of Jesus Christ has been restored to earth with its keys, powers, and authorities, that it is the Lord's work and glory to bring to pass the immortality and eternal life of man. In the name of Jesus Christ, amen.

Following Elder Anderson's address, the Choir and congregation sang, "Now Let Us Rejoice."

President N. Eldon Tanner

Elders Derek Cuthbert, Robert Backman, and Rex Reeve, who were sustained yesterday as members of the First Quorum of Seventy will now speak to us in that order without further announcement.

Elder Derek A. Cuthbert

Of the First Quorum of the Seventy

My beloved brothers and sisters, my heart is very full at this time, as I'm

sure you will realize—full of love and gratitude. At this time I would like to

thank you from the bottom of my heart for the sustaining power of your love and faith and prayers as evidenced by the uplifted hand.

Gratitude

We're so grateful for the gospel in our lives. We're serving in the mission field at the present time and feel we are repaying in some small measure the great work that was done by some young missionaries so many years ago. They came to our home in the late summer of 1950, knocked on the door, and opened the eyes of our understanding to the fulness of the gospel.

I've heard many missionaries express appreciation to their missionary companions, and I would like to express my appreciation at this time for my wonderful missionary companion, who is also my eternal companion—a devoted wife and mother who has always smoothed the way for me to be able to serve the Lord. I'm grateful for wonderful children, some of them with their own families now who have been raised in the Church and married in the temple—all because missionaries knocked on our door. I know that through the sacred temple ordinances we can all be together, and shall be, eternally.

What a great blessing comes to us when we hear and accept the gospel! I earnestly pray that everyone, all people, will listen to the missionaries—that those who are members of the Church will listen to the missionaries as they teach their friends in their home, that all those who have not yet accepted the gospel will open their hearts to the gospel message.

Testimony

The fulness of the gospel of Jesus Christ has been restored in these last days. I know that to be true. It has brought us so much happiness in our lives. We have learned to pray mean-

ingfully; we have learned to pray in our family; we have learned to pray as husband and wife; we have learned to pray in secret and to pour out our hearts to the Lord and receive guidance. How grateful we are for those eternal blessings!

How thankful I am for a loving Father in Heaven who sent his Only Begotten Son, Jesus Christ, into the world to lead and guide us back to him. I bear testimony that the Lord Jesus Christ does live. He did live in mortality and gave us the perfect example. He did show us the way to live, and we can always say (and I do many times, indeed, each day), "What would the Savior have me do? What would the Savior do?" He did ransom us and make the supreme sacrifice and infinite atonement which only the Son of God could make. I know that he lives and that he has restored his gospel in its fulness in these last days. He has restored his church. He has restored the saving ordinances.

He has restored the priesthood power once more to man to prepare for his glorious second coming. I know that he speaks today and reveals his will through a mighty prophet, even President Spencer W. Kimball, whose faith and works are great, even unto miracles and unto the opening of the doors of the nations. We pray for him, and we pray that the doors of the nations will be unlocked.

We pray for the success of the missionaries and are so grateful to be involved in this wonderful latter-day work. We love Sister Kimball so much and pray for her, the wonderful, eternal companion for the prophet of the Lord.

We're so grateful to love and support these wonderful brethren here. And we feel of their sustaining strength and are so grateful for it. My cup runneth over as I rededicate myself and my family to serve the Lord all the days of our lives and to follow his prophet, in the sacred name of the Lord Jesus Christ. Amen.

Elder Robert L. Backman

Of the First Quorum of the Seventy

When I was three months old, the Salt Lake Stake held a great pageant here in this tabernacle. My angelic mother played the part of Mary, the mother of Jesus, and I had the honor of playing the role of the Christ child. I know I must have been much more comfortable at that time than I am now, probably because I didn't have to speak. But from that day to this, my beloved brothers and sisters, I have felt the Lord's guiding hand leading me and protecting me, sometimes protecting me from myself.

Blessings of Church membership

I've enjoyed such rich experiences as I've grown up and matured. As each one has come along, I've questioned, "Why me? Why has the Lord given me such rich opportunities to grow and to develop? Why has he provided such opportunities to give service?" I thank him from the bottom of my heart for the richness of my life, the happiness which I've enjoyed.

All of my life it seems that I've been surrounded by people who have built me and caused me to be better than myself, again, who sometimes have protected me from myself: my noble parents, who from the cradle have taught me the priorities that I ought to have in my life as they have sought the Lord first and foremost in their lives; a lovely, faithful wife who has sustained me in every calling I've received; seven beautiful daughters who think I ought to be the president of the Church; their wonderful husbands who are faithful and true to the covenants they have made in the house of the Lord; and delightful little grandchildren who are the joy of my life.

President Benson, in our seminar last Friday, mentioned the fact that the highest honor we could have is to be members of God's church, which I am; to know that Christ is our Savior, our personal Savior, which I testify to you I know; to hold his holy priesthood, which I do; and to be a part of an eternal family unit, which I am. I'm honored above all men. I'm blessed above all men. And I'm so grateful for this holy calling which has come to me.

I want to say to each one of you, my beloved brothers and sisters, that every blessing I have in my life, everything I hold dear and precious in my heart, I can trace to my membership in The Church of Jesus Christ of Latter-day Saints, to my love of the Lord, to the testimony I have of his divine gospel, and to the responses I've made to the opportunities of service.

Desire to serve

I rejoice now for the opportunity of concentrating my entire life to his service, and without reservation I lay my life and everything I have at his feet. President Kimball and my beloved brethren, my dear wife and I are prepared to go wherever you want to send us and do whatever you ask of us, and pray only that we might be instruments in the hands of the Lord to assist you dear brethren in your awesome assignment to build the kingdom of God; to sanctify his people; and to prepare the way when Christ will come in all of his glory and will take the reins of government, and Satan will be bound, and every knee will bow and every tongue will confess that he is the Savior of the world, and he will reign forever and ever, which I testify in the name of Jesus Christ. Amen.

Elder Rex C. Reeve

Of the First Quorum of the Seventy

My heart is filled to overflowing. My spirit is subdued. My soul is filled with gratitude. Years ago when I was sustained as a young bishop, an impression came strongly to me that the opportunity to serve came from nothing that I had done, but that I was going to ride on a ticket that someone else had paid for. I feel that strongly today. There are many who have gone before me who have given their lives that this kingdom might be established.

Gratitude and testimony

I am grateful for my angel mother. I am grateful for my great father and am sorry that he isn't able to understand today this opportunity that has come to me. I am also grateful for a choice wife. When I am in her presence, I always want to be better. I'm grateful to seven lovely children, and to five lovely sons and daughters who are in-laws, and to many grandchildren. I am so grateful that they have always sustained me. Now, I'd just like to say that I'm grateful to a multitude of people—associates, the leaders of the Church (whom I've watched and admired and listened to for many years), also to wonderful members of the Church.

I am also grateful to be a member of The Church of Jesus Christ of Latter-day Saints. With every fiber of my being, I know that God lives. I know that he speaks. I know that he hears. I know that he loves us.

I am grateful for the opportunity I have had to serve in the mission field. If there were no other evidence that the

church of Jesus Christ is true, what happens in the lives of young men and in the lives of wonderful new members of the Church is witness enough for me to know that this is true.

Commitment

I have committed myself—recommitted myself—to the Lord, to give everything that I have. And here before you, I commit myself to do everything that I'm asked to do by these great men whom I love. Our lives have been blessed by President Kimball for thirty years. He has been a giant in our lives, and he loves us. Now I can feel your love. I can feel the love of the people, and I am so grateful for that love. As missionaries we have known what it means to have three-and-a-half million people praying for us, and I am so grateful for that.

Now I leave you my witness that God lives and commit to you that I will do everything that I can as long as I have breath and beyond that. In the name of Jesus Christ, the Lord, amen.

President N. Eldon Tanner

Elders Derek A. Cuthbert, Robert L. Backman and Rex C. Reeve, new members of the First Quorum of the Seventy, have just spoken to us.

We shall now be pleased to hear from Elder LeGrand Richards of the Council of the Twelve Apostles.

Elder LeGrand Richards

Of the Council of the Twelve

I would like to extend, with all of you, my love and welcome to these new General Authorities, and my greatest desire and wish for them is that they will get as much joy and happiness out of their service as I have had in the forty years since I was sustained as one of the General Authorities of the Church.

Prophecy

I thought today I would like to refer to the fact that a week ago the entire Christian world celebrated one of the greatest, if not the greatest, events that has transpired in this world since the foundations thereof were laid, and that is the resurrection of Jesus the Christ, the Son of the living God. No wonder that after the apostles had seen him crucified and laid away in the tomb and the women brought the report that he had arisen from the dead, the apostles felt as if it were an idle tale. As Jesus walked along the road with two of his disciples on the way to Emmaus following his resurrection (and we are told that "their eyes were holden" that they didn't recognize him [Luke 24:16]), he heard what they had to say about him and his life and crucifixion. He realized that they didn't understand all that the prophets had said concerning him, and so he said: "O fools, and slow of heart to believe all that the prophets have spoken." (Luke 24:25.) Then commencing with Moses and the prophets he showed them how in all things the prophets had testified of him, and that they did even to the minutest details, even to the casting of lots for his clothing at the time of his crucifixion.

And Peter said:

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

"Knowing this first, that no proph-

ecy of the scripture is of any private interpretation.

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 1:19-21.)

Well, if prophecy is the most sure way of knowing what is to happen—and Isaiah said that the Lord had declared the end from the beginning (see Isa. 46:10)—it's all there when we understand it. And so I think that if Jesus pronounced such judgment upon those who failed to understand the scriptures relating to his first coming, how would he feel toward us and the world if we fail to recognize the value of the words of the holy prophets relating to his second coming? And so I thought I would like to just mention one or two of the things that the prophets have foretold.

Restitution of all things

First, I think of the words of Peter following the day of Pentecost as he talked to those who had put to death the Christ. He said:

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

"And he shall send Jesus Christ, which before was preached unto you:

"Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:19-21.)

This is the only church, I am sure, that believes in such a restitution of all the things that the holy prophets have spoken. Other churches believe in a reformation, but that is only man's wisdom. Restitution comes from God the Eternal Father. And so we can't look forward to the second coming of the Savior without there being a restitution

of all things, and that's the message of The Church of Jesus Christ of Latter-day Saints.

I would like to refer now to the prophecies of just one of the holy prophets—there isn't time to discuss more than that—and I choose for the text of my talk today the signs that are to precede his second coming according to the words of Malachi the prophet, the last prophet recorded in the Old Testament.

The Lord, speaking through Malachi, said that he would send his messenger to prepare the way for his coming, and he would come swiftly to his temple. But who could abide the day of his coming, because he would be as refiner's fire and fullers' soap? (See Mal. 3:1-2.) Now obviously that had no reference to his first coming. But we are told that when he comes in power and great glory, with all the holy angels, the wicked shall cry out to the rocks: "Fall on us, and hide us [from his presence]." (Rev. 6:16.)

Second Coming

And you will remember when Jesus told his disciples that the temple should be broken down and that there should not be one stone left upon another. They inquired: "Tell us, when shall these things be? and what shall be the sign of thy coming [that would be his second coming], and of the end of the world?" (Matt. 24:3.) Jesus told them of the wars, and rumors of wars, and pestilence, and earthquakes, and famines, and that nation should rise against nation, "and this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14.)

Then he told them that as the days of Noah were, so should be the days of the coming of the Son of Man. They should be eating and drinking and making merry and would say that the Lord delayeth his coming, and then he would come as a thief in the night. And he said there would be two men upon the land;

one would be taken and the other would be left. Two women would be grinding at the mill; one would be taken and the other would be left. (See Matt. 24:37-41.) All of that was what the Savior said to identify the signs that would precede his second coming.

Malachi's prophecies fulfilled

Malachi saw the messenger that was to be sent—and incidentally, when the Lord sends a messenger, that messenger can be none other than a prophet. Jesus bore witness of John the Baptist, who was sent as a messenger to prepare the way for his coming in the meridian of time. He said that there was no prophet in Israel greater than John the Baptist. (See Luke 7:28.) The prophet Amos said: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.) How, then, could all things be restored, as Peter said, from all the holy prophets since the world began, unless there was a prophet to receive such restitution? And that prophet was none other than Joseph Smith, who, under the direction, divine guidance, and authority of the Father and the Son, organized this great church—The Church of Jesus Christ of Latter-day Saints.

The second thing that Malachi said relating to the preparation for the coming of the Savior in the latter days was that the whole house of Israel had departed from Him, and they wanted to know how. He indicated that it was in the paying of their tithes and offerings. He said: "Ye have robbed me, even this whole nation." Then he said: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, . . . if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." (See Mal. 3:8-10.) What an invitation! The Lord extended to Israel in the latter days, as preparation for his coming, an invitation to return to him in the pay-

ment of their tithes and their offerings! Then he went a little further and said that he would rebuke the devourer for their sakes, that their crops should not fall before their time, and that all men should call them blessed. (See Mal. 3:11-12.)

We are a blessed people. The Lord has blessed us. After our pioneers were driven a thousand miles from civilization and transportation, they landed here in this wilderness. Isaiah saw that the Lord would cause the wilderness to blossom as the rose. (See Isa. 35:1.) He saw the rivers flow in the desert and flow down from the high places to make this land productive. (See Isa. 41:18.) And why? So that the Saints, when they were gathered here, could fulfill his promises. For if this gospel that Jesus referred to was to be preached in all the world, it had to be done by his children. And hundreds of thousands of Latter-day Saint missionaries since that time have been all over the world—some 25,000 of them at the present time—to declare the restoration of the gospel as one of the steps in the preparation for the return of the Savior, for he so indicated that it must be preached in all the world.

And then there were so many other things that needed to be done that required money in order to build the kingdom of God in the earth, like the building of our places of worship, these beautiful buildings that you see here in this city, this great metropolis. All of this because the Lord has truly blessed his people. And then the building of holy temples, including those that are now on the drawing boards, which will make, I think, a total of twenty. We are the only temple-building people in this whole world—and if the world were to build them, they wouldn't know what to do with them!

That brings us to one more thing that Malachi saw. He said:

"I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

"And he shall turn the heart of the

fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Mal. 4:5-6.)

Just think of all that Malachi saw when he saw the coming of Elijah. What a consequence if it were not for his coming, for the Lord said that the whole earth would be utterly wasted. (See D&C 2:3.) Nobody in this world, I am sure, outside of this church, could tell you what the message of Elijah was. We wouldn't know either, except that Elijah came and appeared to Joseph Smith and Oliver Cowdery on the third day of April 1836 in the Kirtland Temple. As a result of that, and of the keys of the dispensation that Elijah brought, we have built all these holy temples. We understand the value of genealogical research, so we have built here in this city a genealogical library and these great vaults out in the mountains, a miracle in and of themselves. There is nothing else like them in the entire world. And all of that has been done to fulfill the mission of Elijah, lest the Lord come and smite the whole earth with a curse.

We are advised to study the scriptures, the older scriptures and the modern scriptures, to see what the prophets have said. Remember the words of Peter, that we have a more sure word of prophecy and that we do well to take heed. I want to bear you my testimony here that this is the work of God the Eternal Father.

As I stand here as an apostle of the Lord Jesus Christ, I bear you my witness that the prophecies of Malachi that I have referred to have been fulfilled in the restoration of the gospel at the hands of the Prophet Joseph Smith and the holy prophets who have succeeded him at the head of this church, even to our present prophet, President Spencer W. Kimball, whom I honor with all my heart, as I do all my brethren of the General Authorities. So I leave with you that witness, and pray God to give us the strength and the faith to do our part in the preparation of his kingdom.

In the name of the Lord, Jesus Christ, amen.

President N. Eldon Tanner

Elder LeGrand Richards of the Council of the Twelve has just spoken to us.

Before hearing President Kimball's concluding remarks, we should like to express, on behalf of all who have listened to the singing during the sessions of this General Conference, appreciation and our sincere gratitude to the members of the Tabernacle Choir for again giving so generously of their time to bring us the beautiful and inspiring music heard at this conference. We are grateful for the lovely music performed by the Primary Children's Choir at the Saturday Afternoon Session and for the Prospective Elders' Choir that sang at the Priesthood Session. We are also thankful to their conductors and organists.

We also thank all who have contributed in various ways to the success and inspiration of this lovely conference, especially the General Authorities who have given such appropriate and inspiring messages.

We appreciate the attention given by local and national press representatives and by representatives of radio and television in reporting sessions of this conference.

We thank our City officials for the cooperation given, the City traffic officers for courteously and efficiently handling the increased traffic; the Fire Department and the Relief Society and Church Health Unit nurses, who have been on hand to render service throughout the conference.

We are grateful to the Tabernacle ushers for seating the great audiences of these conference sessions in such a courteous manner.

We again express appreciation to the owners and managers of the many radio and television stations who have given public service time to carry sessions of this conference in the United States, Mexico, Central America, and Canada; by satellite to Australia, the Phillippines, and South America; and by shortwave to Europe, Africa, and Latin America.

We thank the interpreters who have provided translation for the sessions of the conference.

Our beloved Prophet, President Spencer W. Kimball, will be our concluding speaker of the conference, after which the Tabernacle Choir will sing, "Come, Follow Me."

The benediction will then be offered by Elder Vaughn J. Featherstone, a member of the First Quorum of the Seventy and President of the Texas San Antonio Mission, following which this conference will stand adjourned for six months.

President Spencer W. Kimball

Beloved brothers and sisters, wasn't it a happy moment when we were permitted to be here today to hear that beautiful testimony of Brother LeGrand Richards? and the four new members of the First Quorum of the Seventy who poured out their hearts in those moments they had? and to hear all the other brethren who have given of their rich lives?

Tribute to Primary

I should like first to pay special tribute to the divinely inspired Primary organization of the Church. It is just a hundred years ago that Bishop Hess, with the approval of the First Presidency, called Aurelia Spencer Rogers to organize the first Primary in Farmington, Utah. From that humble begin-

ning has grown a worldwide organization that has touched the lives of millions of people. I am confident there is not one within the sound of my voice who has not had his or her life influenced for good by the teachings of the devoted officers and teachers of this Primary organization. This past month I have received hundreds and hundreds of birthday cards. Many of them have been handmade by the Primary children of the Church. It is the humble Primary leaders who through their teaching and personal example instill in the hearts and minds of these wonderful little children, in their sensitive and formative years, love for the Savior, the Church, and for its leaders.

Primary helps little boys and girls prepare for their future great responsibilities as mothers and fathers and citizens of Zion. All that is taught in Primary is virtuous, lovely, and of good report, and praiseworthy. May the Lord continue to bless and prosper the Primary organization of The Church of Jesus Christ of Latter-day Saints, together with all the other organizations who are doing comparable work.

I remember coming to this tabernacle as a boy from Arizona, with my father, to attend general conference. I was thrilled to hear all the Brethren speak. I have heard President Joseph F. Smith and all who have followed him up to now. I was thrilled at their utterances and took their warnings seriously, even as a young man. These men are among the prophets of God, just as were the prophets of the Book of Mormon and of the Bible. I do not remember ever feeling that these men pulled any punches or that their counsel went unheeded.

Do not reject the prophets

Various excuses have been used over the centuries to dismiss these divine messengers. There has been denial because the prophet came from an obscure place. "Can there any good thing come out of Nazareth?" (John 1:46.)

Jesus was also met with the question, "Is not this the carpenter's son?" (Matt. 13:55.) By one means or another, the swiftest method of rejection of the holy prophets has been to find a pretext, however false or absurd, to dismiss the man so that his message could also be dismissed. Prophets who were not glib, but slow of speech, were esteemed as naught. Instead of responding to Paul's message, some saw his bodily presence as weak and regarded his speech as contemptible. Perhaps they judged Paul by the timbre of his voice or by his style of speech, not the truths uttered by him.

We wonder how often hearers first rejected the prophets because they despised them, and finally despised the prophets even more because they had rejected them. Even so, why else is the record of rejection so complete? The cares of the world are so many and so entangling, even very good people are diverted from following the truth because they care too much for the things of the world, such as the young man who had kept all the commandments from his youth up. He could not do the one last thing that Jesus asked: "Sell all that thou hast, and distribute unto the poor." (Luke 18:22.) We read that he went away sorrowful for he had great possessions.

Sometimes people let their hearts get so set upon things and the honors of this world that they cannot learn the lessons they most need to learn. Simple truths are often rejected in favor of the much less-demanding philosophies of men, and this is another cause for the rejection of the prophets.

Poor excuses for not heeding prophets

But while there are various excuses for rejection, there's a certain cause for this sad record. It must not be passed over: the cares of the world, the honors of the world, and looking beyond the mark are all determined by a persuasive few who presume to speak for all. Paul had difficulty because there were no

leaders of thought among the Jews: Jesus was seen as a stumbling block, and among the Greeks, Christianity was seen as foolishness.

The holy prophets have not only refused to follow erroneous human trends, but have pointed out these errors. No wonder the response to the prophets has not always been one of indifference. So often the prophets have been rejected because they first rejected the wrong ways of their own society.

These excuses for rejection of the prophets are poor excuses. The trouble with using obscurity as a test of validity is that God has so often chosen to bring forth his work out of obscurity. He has even said it would be so. (See D&C 1:30.) Christianity did not go from Rome to Galilee; it was the other way around. In our day the routing is from Palmyra to Paris, not the reverse. Just because something is in our midst does not mean that we have been in the midst of it. We can daily drive by a museum or an art gallery but know nothing of what is inside.

The trouble with rejection because of personal familiarity with the prophets is that the prophets are always somebody's son or somebody's neighbor. They are chosen from among the people, not transported from another planet, dramatic as that would be!

David was the youngest son of eight. His eldest brother was peeved at the presumptuousness of David for even being at the front where Goliath taunted the armies of Israel. Those who were so busy being indignant with David missed the purity in David's indignation at Goliath, for the giant was defying the armies of the living God. (See 1 Sam. 17:28-32.)

David was a local boy and was ignored until he could no longer be ignored. The trouble with rejecting the prophets because they lack prestige is that Paul, who knew something of rejection, forewarned us when he said, speaking of the work of God, "For ye see your calling, brethren, how that not many wise men after the flesh, not

many mighty, not many noble are called." (1 Cor. 1:26.)

In multiple scriptures the Lord has indicated that he will perform his work through those whom the world regards as weak and despised. Of course, rejection of the holy prophets comes because the hearts of people are hardened, as people are shaped by their society. Yet even when the hardening is swift, it can also be subtle. Who, for instance, a scant twenty years ago would have foreseen the massive use of abortion in society today, like all the diseased doctrines of the devil. The practice is pleasing unto the carnal mind.

Prophets have a way of jarring the carnal mind. Too often the holy prophets are wrongly perceived as harsh and as anxious to make a record in order to say, "I told you so." Those prophets I have known are the most loving of men. It is because of their love and integrity that they cannot modify the Lord's message merely to make people feel comfortable. They are too kind to be so cruel. I am so grateful that prophets do not crave popularity.

If we need a reminder of harsh realities and the dangers of duty which prophets face, Jonah gives us a glimpse in relation to his call to the exceeding great city of Ninevah, which took three days just to walk through, its size was so intimidating. (See Jon. 3:3.) One cannot read about the prophet Ether, warning the city by day and hiding by night in a cave, without marveling at his capacity to go each day once again into that hostile city. (See Eth. 13.) We read of Enoch who was called when but a lad. He describes himself as a lad whom the people despised and who was slow of speech; yet he did his duty in love and compassion with stunning success. (See Moses 6.) I marvel at the empathy of these men in all ages, because even prophets have no immunity from thorns in the flesh. They learn to cast all their cares upon the Lord.

The testimonies of the holy prophets of God have been written in the scriptures but also have often been writ-

ten in red because these individuals are the Lord's prophets. They help us to see the end from the beginning. The prophets have always been free from the evil of their times, free to be divine auditors who will still call fraud, fraud; embezzlement, embezzlement; and adultery, adultery.

Give heed to counsel

Now as we conclude this general conference, let us all give heed to what was said to us. Let us assume the counsel given applies to *us*, to me. Let us harken to those we sustain as prophets and seers, as well as the other brethren, as if our eternal life depended upon it, because it does!

Now may I make a few further comments to let you know some of my concerns for us as a people who live in such challenging times. May I stress again the value of reading the addresses given at our general conferences in the *ENSIGN* magazine.

Please follow the counsel you have been given in the past and maintain your personal journals. Those who keep a book of remembrance are more likely to keep the Lord in remembrance in their daily lives. Journals are a way of counting our blessings and of leaving an inventory of these blessings for our posterity.

The spring of the year reminds us, too, of the need to garden so that we can produce some of our own food as well as flowers to beautify our yards and our neighborhoods. Even if the tomato you eat is a \$2.00 tomato, it will bring satisfaction anyway and remind us all of the law of the harvest, which is relentless in life. We do reap what we sow. Even if the plot of soil you cultivate, plant, and harvest is a small one, it brings human nature closer to nature as was the case in the beginning with our first parents.

How can one see the slackening of traditional moral standards and not notice the decline in decency? As a boy I saw how all, young and old, worked and

worked hard. We knew that we were taming the Arizona desert. But had I been wiser then, I would have realized that we were taming ourselves, too. Honest toil in subduing sagebrush, taming deserts, channeling rivers, helps to take the wildness out of man's environment but also out of him. The disdain for work among some today may merely signal the return of harshness and wildness—perhaps not to our landscape but to some people. The dignity and self-esteem that honest work produces are essential to happiness. It is so easy for leisure to turn into laziness.

Avoid immorality

How can one witness so many of those who ought to be good examples becoming bad examples and not cry out? Those who seem to flout the institution of marriage, and who regard chastity before marriage with fidelity after as old-fashioned, seem determined to establish a new fashion on their own and impose it upon others. Can they not see the gross selfishness that will lead finally to deep loneliness? Can they not see that, pushed by pleasure, they will become more and more distant from joy? Can they not see that their kind of fulfillment will produce a hollowness and an emptiness from which no fleeting pleasure can finally rescue them? The law of the harvest has not been repealed.

Once the carnal in man is no longer checked by the restraints of family life and by real religion, there comes an avalanche of appetites which gathers momentum that is truly frightening. As one jar loose and begins to roll down hill, still another breaks loose, whether it is an increase in homosexuality, corruption, drugs, or abortion. Each began as an appetite that needed to be checked but which went unchecked. Thus misery achieves a ghastly monument.

Decadence is very demanding and dogmatic, and it is no friend of liberty. Decadence which grew in the soil of tol-

erance and permissiveness soon seeks to drive out all of these. Then, finally, it reaches a point when, as one prophet declared, "There was no remedy." In such moments the prophets of God speak out even more forcibly, doing as Alma did when he began bearing down in pure testimony against the evils of his time. (See Al. 4:19.) Nothing less will do under those conditions.

We read of sections of this land where abortions outnumber live births, of how illegitimate births outnumber legitimate, and we wonder how long the judgments of God can be stayed. We read of those who have yielded to the fashion of the time and lived together without being legally married and wonder why such people do not realize that there can be no finding of their identity nor any real sense of belonging while they trample underfoot the commandments of God. We read of the increased portion of our children who are being reared by a single parent and wonder again about what will come when the law of the harvest operates. What is wrong is wrong, and trends do not make something right which is at variance with the laws of God.

We note the increasing coarseness of language and understand how Lot must have felt when he was, according to Peter, "vexed with the filthy conversation of the wicked." (2 Pet. 2:7.) We wonder why those of coarse and profane conversation, even if they refuse obedience to God's will, are so stunted mentally that they let their capacity to communicate grow more and more narrow. Language is like music; we rejoice in beauty, range, and quality in both, and we are demeaned by the repetition of a few sour notes.

Far from freeing those involved, sin is an admission of surrender to the herd. It is a capitulation to the carnal in man and a rejection of joy and beauty in this life and in the world to come. Because sin is such sadness, the righteous do not stress an attitude of "I told you

so"—because the righteous, in their love, truly wish they had been more effective in communication and in testifying so that there could be less misery and more happiness in the world. No wonder we who bear the plan of salvation feel a special urgency in sharing the gospel, because we love our own neighbor. May God help us in the opportunities which are ours to live righteously as a way of witnessing to the world, to speak out humbly but forthrightly, to lead out effectively and thoughtfully, ever using the gospel of Jesus Christ as our constant guide.

Testimony and blessing

Before closing I should like to just add—the four testimonies of these young, new leaders of the Church were very, very inspiring. When I heard each one of them say, "I have put everything I own or ever have owned upon the altar; it's there for the Lord or his servants to identify and to call upon," that pleased me because we know there is still faith in the Church, in Zion, among the youth, and among the young people who are growing up in this church. I would not wish to talk longer but just say, the Lord bless you, my brethren and sisters, as you return to your homes. Peace be with you. May you find every home to which you return a real Latter-day Saint home with all the gospel in it. I bear testimony to the divinity also of this great work which is the greatest thing in the world, as was said by one of the Brethren. In the name of Jesus Christ, amen.

The Tabernacle Choir sang the hymn, "Come, Follow Me."

The benediction was offered by Elder Vaughn J. Featherstone.

The Conference then adjourned for six months.

GENERAL WELFARE SESSION

A Welfare Services Session was held in connection with General Conference on Saturday morning, April 1, 1978, at 7 o'clock. Invited to attend this meeting were General Authorities, regional representatives, stake presidencies, high councilors involved in welfare work, bishoprics, and stake and ward Relief Society presidencies and others responsible for operating welfare production projects.

President Spencer W. Kimball presided at and conducted this session.

President Kimball opened the meeting with the following remarks:

President Spencer W. Kimball

We are happy to welcome you to this General Welfare Services Meeting attended by general and local pirst-

hood leaders and sisters of the Relief Society. The matters to be presented at this meeting are of vital importance to the effectiveness of the welfare program and we, therefore, request that you instruct those under your direction in the things you will be taught here.

Under the direction of Brother Jerold Ottley with Brother Robert Cundick at the organ, we shall begin this meeting by singing hymn No. 206: "The World Has Need of Willing Men."

The invocation will be offered by Elder Robert E. Wells of the First Quorum of the Seventy.

The congregation sang, "The World Has Need of Willing Men."

Elder Robert E. Wells offered the invocation.

President Spencer W. Kimball

My dear brothers and sisters, what a beautiful sight you are! The radiance of your faces and the beauties of nature on this Temple Square make my heart swell with thanksgiving for the blessings of the Lord. As we meet together in conference, I hope the spirit of gratitude permeates all we do and say, for truly the Lord delights to bless those who love and serve him." (See D&C 76:5.)

With the help of the Lord, I should like to remind us of several truths and obligations that should never be forgotten by us as leaders and as a people. Following these reminders, I should like to talk about the building of Zion through sacrifice and consecration.

Provide opportunities for self-reliance

First, may I remind bishops of the vital need to provide recipients of welfare assistance with the opportunity for work or service that thereby they may maintain their dignity and independence and continue to enjoy the Holy Spirit as they benefit from Church Welfare Services self-help efforts. We cannot be too often reminded that Church welfare assistance is spiritual at heart and that these spiritual roots would wither if we ever permitted anything like the philosophy of the dole to enter into our Welfare Services ministrations.

Everyone assisted can do something. Let us follow the order of the Church in this regard and insure that all who receive give of themselves in return.

May we be on guard against accepting worldly substitutes for the plan to care for his poor in this, the Lord's own way. As we hear talk of governmental welfare reforms and its myriads of problems, let us remember the covenants we have made to bear one another's burdens and to succor each according to his need. President Romney, our dean of Welfare Services, gave good counsel when several years ago he made this statement:

"In this modern world plagued with counterfeits for the Lord's plan, we must not be misled into supposing that we can discharge our obligations to the poor and the needy by shifting the responsibility to some governmental or other public agency. Only by voluntarily giving out of an abundant love for our neighbors can we develop that charity characterized by Mormon as 'the pure love of Christ.' (Moro. 7:47.) This we must develop if we would obtain eternal life." (*Conference Report*, 1972, p. 115.)

No "ism" should confuse our thinking in these matters. As a reminder of Church policy regarding individuals receiving government or other forms of charity, may I emphasize the following declaration of principle:

The responsibility for each member's spiritual, social, emotional, physical, or economic well-being rests first, upon himself, second, upon his family, and third, upon the Church. Members of the Church are commanded by the Lord to be self-reliant and independent to the extent of their ability. (See D&C 78:13-14.)

No true Latter-day Saint, while physically or emotionally able, will voluntarily shift the burden of his own or his family's well-being to someone else. So long as he can, under the inspiration of the Lord and with his own labors, he will work to the extent of his ability to supply himself and his family with the

spiritual and temporal necessities of life. (See Gen. 3:19, 1 Tim. 5:8, and Philip. 2:12.)

As guided by the spirit of the Lord and through applying these principles, each member of the Church should make his own decisions as to what assistance he accepts, be it from governmental or other source. In this way, independence, self-respect, dignity, and self-reliance will be fostered, and free agency maintained.

Underlying this statement is the recurring theme of self-reliance. No amount of philosophizing, excuses, or rationalizing will ever change the fundamental need for self-reliance. This is so because:

"All truth is independent in that sphere in which God has placed it, . . . as all intelligence also; otherwise there is no existence." (D&C 93:30.) The Lord declares that herein lies "the agency of man" (see D&C 93:31), and with this agency comes the responsibility for self. With this agency we can rise to glory or fall to condemnation. May we individually and collectively be ever self-reliant. This is our heritage and our obligation.

Personal and family preparedness

The principle of self-reliance stands behind the Church's emphasis on personal and family preparedness. Our progress in implementing the various facets of this personal and family preparedness is impressive, but there are still far too many families who have yet to heed the counsel to live providently. With the arrival of spring we hope all of you will put in your gardens and prepare to enjoy their produce this summer. We hope you are making this a family affair, with everyone, even the little ones, assigned to something. There is so much to learn and harvest from your garden, far more than just a crop itself. We also hope that you are maintaining your year's supply of food, clothing, and where possible, some fuel and cash savings. Moreover, we hope

that you are conscious of proper diet and health habits, that you may be fit physically and able to respond to the many challenges of life. Would you see to it that in your quorum and Relief Society meetings the principles and practices of personal and family preparedness are taught.

Fast offerings

We wish to remind all the Saints of the blessings that come from observing the regular fast and contributing as generous a fast offering as we can, and as we are in a position to give. Wherever we can, we should give many times the value of the meals from which we abstained.

This principle of promise, when lived in the spirit thereof, greatly blesses both giver and receiver. Upon practicing the law of the fast, one finds a personal well-spring of power to overcome self-indulgence and selfishness. May I refer you to bishop Victor L. Brown's masterful talk on this subject given last Welfare Conference and published in the November 1977 *ENSIGN*.

Establishing Zion

Now, brothers and sisters, would you put aside for a moment the pressing demands of this day and this week, and permit me to establish some very important perspectives about welfare services. For many years we have been taught that one important end result of our labors, hopes, and aspirations in this work is the building of a Latter-day Zion, a Zion characterized by love, harmony, and peace—a Zion in which the Lord's children are as one.

The vision of what we are about and what should come of our labors must be kept uppermost in our minds as we learn and do our duty in the present implementation of welfare service. This applies equally to all Church activities. In the fifty-eighth section of the Doctrine and Covenants the Lord shares

with us a glimpse of this Latter-day Zion:

"Ye cannot behold with your natural eyes, for the present time, the design of your God concerning those things which shall come hereafter, and the glory which shall follow after much tribulation.

"For after much tribulation come the blessings. Wherefore the day cometh that ye shall be crowned with much glory; the hour is not yet, but is nigh at hand. . . .

"Behold, verily I say unto you, for this cause I have sent you—that you might be obedient, and that your hearts might be prepared to bear testimony of the things which are to come;

"And also that you might be honored in laying the foundation, and in bearing record of the land upon which the Zion of God shall stand; . . .

"And after that cometh the day of my power; then shall the poor, the lame, and the blind, and the deaf, come in unto the marriage of the Lamb, and partake of the supper of the Lord, prepared for the great day to come.

"Behold, I, the Lord, have spoken it." (D&C 58:3-12.)

This day will come; it is our destiny to help bring it about! Doesn't it motivate you to lengthen your stride and quicken your pace as you do your part in the great sanctifying work of the kingdom? It does me. It causes me to rejoice over the many opportunities for service and sacrifice afforded me and my family as we seek to do our part in establishing Zion.

Obedience

In the earliest years of this dispensation the people faltered in attempting to live the full economic plan of Zion, the united order. Because of their transgressions, the Lord chastened them in these words:

"Behold, they have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil, and do not impart of

their substance, as becometh saints, to the poor and afflicted among them;

"And are not united according to the union required by the law of the celestial kingdom;

"And Zion cannot be built up unless it is by the principles of the law of the celestial kingdom; otherwise I cannot receive her unto myself." (D&C 105:3-5.)

The Lord further counsels that we must learn obedience and be developed in character before he can redeem Zion. (See D&C 105:9-10.)

A few verses later in this same revelation, the Lord repeals the law of Zion in these words and with this promise:

"And let those commandments which I have given concerning Zion and her law be executed and fulfilled, after her redemption.

"And inasmuch as they follow the counsel which they receive, they shall have power after many days to accomplish all things pertaining to Zion." (D&C 105:34, 37.)

The length of time required "to accomplish all things pertaining to Zion" is strictly up to us and how we live, for creating Zion "commences in the heart of each person." (*Journal of Discourses*, 9:283.) That it would take some time to learn our lessons was seen by the prophets. In 1863 Brigham Young stated:

"If the people neglect their duty, turn away from the holy commandments which God has given us, seek their own individual wealth, and neglect the interests of the kingdom of God, we may expect to be here quite a time—perhaps a period that will be far longer than we anticipate. (*Journal of Discourses*, 11:102.)

Zion built among pure in heart

Unfortunately we live in a world that largely rejects the values of Zion. Babylon has not and never will com-

prehend Zion. The Lord revealed our times to the prophet Mormon, who recorded this statement in a closing chapter of the Book of Mormon:

"Behold, I speak unto you as if ye were present, and yet ye are not. But . . . Jesus Christ hath shown you unto me, and I know your doing.

"For behold, ye do love money, and your substance, and your fine apparel, and the adorning of your churches, more than ye love the poor and the needy, the sick and the afflicted." (Morm. 8:35, 37.)

This state of affairs stands in marked contrast to the Zion the Lord seeks to establish through his covenant people. Zion can be built up only among those who are the pure in heart, not a people torn by covetousness or greed, but a pure and selfless people. Not a people who are pure in appearance, rather a people who are pure in heart. Zion is to be in the world and not of the world, not dulled by a sense of carnal security, nor paralyzed by materialism. No, Zion is not things of the lower, but of the higher order, things that exalt the mind and sanctify the heart.

Zion is "every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God." (D&C 82:19.) As I understand these matters, Zion can be established only by those who are pure in heart, and who labor for Zion, for "the laborer in Zion shall labor for Zion; for if they labor for money they shall perish." (2 Ne. 26:31.)

As important as it is to have this vision in mind, defining and describing Zion will not bring it about. That can only be done through consistent and concerted daily effort by every single member of the Church. No matter what the cost in toil or sacrifice, we must "do it." That is one of my favorite phrases: "Do It." May I suggest three fundamental things we must do if we are to "bring again Zion," three things for which we who labor for Zion must commit ourselves.

Eliminate selfishness

First, we must eliminate the individual tendency to selfishness that snares the soul, shrinks the heart, and darkens the mind. President Romney recently referred to the tragic cycle of civilization, a cycle propelled by anyone who seeks for power and gain. Was it not this that led Cain to commit the first murder "for the sake of getting gain"? (Moses 5:50.) Is not this the spirit of the anti-Christ in which "every man prospered according to his genius, and . . . every man conquered according to his strength; and whatsoever a man did was no crime"? (Al. 30:17.) Did not Nephi single this out as the spirit which led his generation to destruction:

"Now the cause of this iniquity of the people was this—Satan had great power, unto the stirring up of the people to do all manner of iniquity, and to the puffing them up with pride, tempting them to seek for power, and authority, and riches, and the vain things of the world." (3 Ne. 6:15.)

If we are to avoid their fate, we must guard against the very things that caused their downfall. The Lord himself declared to our grandparents: "And again, I command thee that thou shalt not covet thine property." (D&C 19:26.)

He further counseled his young church by saying:

"Behold, I, the Lord, am not well pleased with many who are in the church at Kirtland:

"For they do not forsake their sins, and their wicked ways, the pride of their hearts, and their covetousness, and all their detestable things, and observe the words of wisdom and eternal life which I have given unto them." (D&C 98:19-20.) It is incumbent upon us to put away selfishness in our families, our business and professional pursuits, and our Church affairs. I am disturbed when I hear of stakes or wards having difficulty dividing equity in welfare projects or making equitable storehouse commodity production assignments. These things should not be. Let us resolve

today to overcome any such tendencies.

Work in harmony

Second, we must cooperate completely and work in harmony one with the other. There must be unanimity in our decisions and unity in our actions. After pleading with the saints to "let every man esteem his brother as himself" (D&C 38:24), the Lord concludes his instructions on cooperation to a conference of the membership in these powerful words:

"Behold, this I have given unto you as a parable, and it is even as I am. I say unto you, be one; and if ye are not one ye are not mine." (D&C 38:27.)

"If the Spirit of the Lord is to magnify our labors, then this spirit of oneness and cooperation must be the prevailing spirit in all that we do. Moreover, when we do so, we are told by the Prophet Joseph Smith that "the greatest temporal and spiritual blessings which always come from faithfulness and concentrated effort, never attended individual exertion or enterprise." (*Teachings of the Prophet Joseph Smith*, p. 183.) There are few activities in the Church that require more cooperation and concerted effort than Welfare Services. Whether it is rallying to find employment for a displaced quorum member, toiling on a production project, serving as a lead worker at a Deseret Industries, or accepting foster children in the home, it is cooperation and mutual concern that determines the overall success of the Storehouse Resource System.

Sacrifice

Third, we must lay on the altar and sacrifice whatever is required by the Lord. We begin by offering a "broken heart and a contrite spirit." We follow this by giving our best effort in our assigned fields of labor and callings. We learn our duty and execute it fully. Finally we consecrate our time, talents, and means as called upon by our file leaders and as prompted by the whis-

perings of the Spirit. In the Church, as in the Welfare system also, we can give expression to every ability, every righteous desire, every thoughtful impulse. Whether a volunteer, father, home teacher, bishop, or neighbor, whether a visiting teacher, mother, homemaker, or friend—there is ample opportunity to give our all. And as we give, we find that “sacrifice brings forth the blessings of heaven!” (*Hymns*, no. 147.) And in the end, we learn it was no sacrifice at all.

Charity

My brothers and sisters, if we can do this, then we will find ourselves clothed in the mantle of charity “which is the greatest of all, for all things must fail—

“But charity is the pure love of

Christ, and it endureth forever; and whoso is found possessed of it at the last day, it shall be well with him.” (Moro. 7:46–47.)

Let us unite and pray with all the energy of heart, that we may be sealed by this bond of charity; that we may build up this latter-day Zion, that the kingdom of God may go forth, so that the kingdom of heaven may come. This is my prayer and testimony in the name of Jesus Christ. Amen.

President Spencer W. Kimball

Bishop J. Richard Clarke, Second Counselor in the Presiding Bishopric, will now address us.

He will be followed by Sister Barbara B. Smith, General President of the Relief Society.

Bishop J. Richard Clarke

Second Counselor in the Presiding Bishopric

A bishop's ministry is blessed with joy-filled opportunity to “succor the weak, lift up the hands which hang down, and strengthen the feeble knees.” (D&C 81:5.) As the father of the ward, he is looked to for answers to a whole range of human problems:

- To an unemployed father—a job
- To a family home gutted by fire—furniture and clothing
- To a grateful recipient harvesting the corn crop—meaningful work
- To an unwed mother—a new home and loving parents
- To an emotionally disturbed couple—a trained therapist
- To a willing but unemployable member—dignity through labor

Temporal and spiritual needs

Each bishop knows that min-

istering to the temporal needs of stricken members awakens in him a spark of the divine nature. The Savior taught us that all things are spiritual unto him. Elder B.H. Roberts declared that the highest development of the spiritual is in its connection with the physical. (See B.H. Roberts, *The Mormon Doctrine of Deity*, Salt Lake City: The Deseret News, 1903.) In our temporal world, the problems of the flesh are real and constant and demanding. The Church has been commissioned of the Lord to provide the means by which its members may solve these problems. President McKay was once challenged by a man who said, “*If yours is the only true church, then it must have the answer to every problem of the human soul, spiritually, temporally, and socially.*” Brothers and sisters, we do have the answers!

It has always been the disposition of the true disciples of Christ, as they

reached higher degrees of spirituality, to look after the needy. During Alma's day,

"They did impart of their substance, every man according to that which he had, to the poor, and the needy, and the sick, and the afflicted; . . .

"And thus, in their prosperous circumstances, they did not send away any who were naked, or that were hungry, or that were athirst, or that were sick, or that had not been nourished." (Al. 1:27, 30.)

In this dispensation, the Lord has declared, "I give unto the church in these parts a commandment, that certain men among them shall be appointed. . . . And they shall look to the poor and the needy, and administer to their relief that they shall not suffer." (D&C 38:34-35.)

From then until now, the Lord has patiently allowed us to learn the principles that govern temporal salvation. It took the terrible economic depression of the 1930s to restimulate the Church to apply revealed principles and develop a formal plan under which the priesthood could minister to our needy. The fundamentals of the Welfare Plan were articulated in 1933. Stake presidents and bishops were asked to survey their needs. Because of its great complexity, the matter was taken under advisement for three years.

The welfare system

In October 1936, the First Presidency officially put into operation the Welfare Plan of the Church. You are acquainted with their published statement. And I quote, in part:

"Our primary purpose was to set up, in so far as it might be possible, a *system* under which the curse of idleness would be done away with, the evils of a dole abolished, and independence, industry, thrift and self respect be once more established amongst our people." (In *Conference Report*, Oct. 1936, p. 3; italics added.)

Perhaps, like me, you have heard this declaration of principle many times and yet not fully considered that our individual efforts are to be united through a *system*—a system that is balanced and integrated, not merely that men shall be clothed and fed, but, to continue to quote from the Presidency, "The eternal man should be built up by self-reliance, by creative activity, by honorable labor, by service. From the beginning the long-range objective of the Welfare Plan was to build character in the members of the Church, both givers and receivers alike."

Storehouse Resource System

The welfare system has expanded and matured and is now referred to as the *Storehouse Resource System*. The system is established on the six foundational principles of Welfare Services, which are love, work, self-reliance, service, stewardship, and consecration. While the bishop authorizes assistance from the system, each of us contributes resources to the system.

No bishop stands alone in his ministry. Thanks to the consecrations of the Saints, he has a full range of services and aids available through this great resource system. Many in the Church perceive a storehouse to be just a general store where food and clothing may be obtained on a bishop's order. However, as members' needs have expanded, the Storehouse Resource System has broadened to include:

- Employment services
- Bishops storehouses
- Production projects
- LDS Social Services
- Deseret Industries
- Fast offerings and other welfare resources

Bishops may now provide clothing, shelter, food, medical assistance, employment, adoption and foster care services, and professional therapy for the emotionally afflicted.

Surely the "founding fathers" of the Welfare Plan must be thrilled to see the magnificent evolution of the system they envisioned. Let us thank the Lord for those who in darkness, see, and from doubtings, lead! Let us thank the Lord for prophets who can see, in finished form, the visions of the mind. It was this capability that President Romney referred to in his quotation of Brigham Young when he said:

"If any of you had a vision of Zion, it was shown to you in its beauty and glory after Satan was bound. . . . You did not see a vision of driving cattle across the plains and where you would be mired in this or that mudhole. You did not see the stampedes among the cattle, and those of a worse character among the people.

"But you saw the beauty and glory of Zion that you might be encouraged and prepared to meet the afflictions, sorrows and disappointments of this mortal life and overcome them and be made ready to enjoy the glory of the Lord as it was revealed to you."

President Romney then concludes: "We have . . . visions of the welfare program. We have great visions of the redemption of Zion and the building of the new Jerusalem, the inauguration of the United Order, the coming of the Millennium. But before these visions materialize, we must travel some rough roads." (Addresses delivered at the special Welfare Meeting, 5 Apr. 1949, p. 13.)

Could this have been the day envisioned by President J. Reuben Clark, who said in 1942: "We have all said that the Welfare Plan is not the United Order and was not intended to be. However, I should like to suggest to you that perhaps, after all, when the Welfare Plan gets thoroughly into operation—it is not so yet—we shall not be so very far from carrying out the great *fundamentals* of the United Order." (In *Conference Report*, Oct. 1942, p. 57; italics added.)

I am persuaded that in the ensuing thirty-three years since President Clark

made this statement the Welfare Plan has more *thoroughly been put into operation*. Last October Conference President Kimball stirred our imaginations with this challenge:

"As I considered my remarks for this Welfare session, I was struck by the thought that . . . a generation has passed since the reestablishment of this great welfare work. . . . In my mind's eye the great leaders of this effort passed in review. . . .

"As I recounted their contributions and the Church's splendid growth in Welfare Services, I encountered this question: Do our people today and more particularly do our regional, stake, and ward leaders today *have the same grasp of welfare principles and the same commitment to Welfare Services work* as did those of this previous generation?" (ENSIGN, Nov. 1977, p. 76.)

It is my conviction, President Kimball, that this generation accepts the challenge and has indeed "lengthened its stride" in its present implementation! We have entered a new era in Welfare Services, one characterized by improvement in five areas of activity:

Five areas of improvement

First—*better coordination and cooperation within the system* so that production, processing, and distribution now flow more effectively. This means that priesthood employment leaders need to integrate better their efforts with the local Welfare Services Employment Center. It means better utilization of the great volunteer efforts of the Saints, whether on our project farms, or in LDS Social Services offices, or in Desert Industries, or whatever.

Next, *improved planning* so that the Storehouse Resource System operates as an integrated whole, thereby allowing us to control and balance its growth. Superior planning and good judgment will reduce the possibility of compromise in establishing and maintaining all elements of the system.

Third, *increased managerial effec-*

tiveness in all aspects of our welfare operations. The last four decades of welfare work have served as a powerful schoolmaster to teach us basic principles and disciplines. With new technologies and management skills, we can far exceed our previous productivity and efficiency.

Next, *higher levels of commitment and consecration to the kingdom*. Our quorum representatives and visiting teachers, as agents of the bishop, must get more involved in searching out the distressed and the needy. In our time of abundance, we must be generous with our surplus, which may be consecrated through the medium of the fast offering into the resource system. We are not restricted to paying the equivalent value of two meals only. Our prophet has entrusted us to give even ten times more than two meals where possible. (See *Conference Report*, Oct. 1974, p. 184.) The prosperous should think beyond their ward and stake boundaries. Through the fast offering, we are distributing our expressions of love through the bishop to the one in need. This is the Lord's way, wherein both giver and receiver are blessed to the ultimate salvation of both.

Finally, *increased spirituality*, which implies a closer communion with the Savior and more sensitivity to the Spirit in our daily lives. Our prophet has counseled us to "emulate the Savior in your life by serving and consecrating, by overcoming temporally so that you might more fully achieve spiritually." (ENSIGN, Nov. 1977, p. 79.)

New era of welfare services

My brothers and sisters, it is my sincere belief that this new era of Welfare Services implementation by our generation is proceeding as the Lord has ordained it. It goes forth to meet a perceived but not a completely defined need. President Harold B. Lee, in his last public reference to Welfare Services, stated:

"There is no person who knows the

purpose for which this Welfare Program is being instituted, but hardly before sufficient preparation has been made the real purpose will be revealed, and when that time comes, it will challenge every resource of the Church to meet it." (Church Employees Christmas Program, 1973.)

Perilous times await us. Judgments will be poured out upon the wicked. Saints must live in obedience to righteous principles to be safe from the calamities declared by holy prophets. There is much work to be done before the return of our Lord and Savior. It is true that we do not know precisely the day of the Lord's second coming. As Elder Bruce R. McConkie says, "Deliberately and advisedly the actual time of his coming has been left uncertain and unspecified, so that men of each succeeding age shall be led to prepare for it as though it would be in their mortal lives." (*Doctrinal New Testament Commentary*, vol. 1, Salt Lake City: Bookcraft, 1973, p. 675.) Now there is always some risk in speaking of prophetic events in connection with welfare planning because there are those who jump to speculative conclusions. But the Lord gives us prophecy that we might prepare ourselves: for he said, "If ye are prepared ye shall not fear." (D&C 38:30.)

The Storehouse Resource System enables us to apply the principles of preparation, love, service, sacrifice, and consecration. It is only upon these principles and these works that Zion is ever established. I bear witness that while we now face and will always face difficult challenges, this is God's kingdom; this is his work; we are his people; and our ultimate triumph through the Lord is assured, to which I testify in the name of Jesus Christ. Amen.

President Spencer W. Kimball

Bishop J. Richard Clarke, Second Counselor in the Presiding Bishopric has just spoken to us. We shall now hear from Sister Barbara B. Smith, General President of the Relief Society.

Sister Barbara B. Smith

Relief Society General President

Sunrise, sunset—swiftly fly the years. . . .” (From *Fiddler on the Roof*, 1964.)

Those lines from the poignant song bring a memory of two friends who, like the father and mother portrayed in *Fiddler on the Roof*, did not “remember getting older.” The man was about sixty-three and the woman fifty-five. Both were healthy, happy, and employed in work they enjoyed.

One day the man was told he must take an immediate retirement. On the Monday morning the retirement took effect, the husband watched his wife prepare to leave for work. He realized that he would be home alone with nothing to do. He had no occupation, no hobbies, no special interests, and no plans for the future.

As he followed his wife to the door that morning, he exclaimed in anguish, “What’s going to happen to me? What can I do?”

What, indeed, was there for this man to do, who one day was at the peak of his career and the next day was classified among the elderly unemployed? He was left to try to find a new life for himself or to vegetate and die. Sadly I add that within a brief time he did die.

Now there are those who would say that this crisis in the lives of my friends was inevitable. This, of course, is true. Aging is a natural process.

Preparing for old age

President N. Eldon Tanner has counseled: “People of all ages must realize that one day they could be old. . . . A time for which we should all prepare.” (“Preparing for Old Age,” *EN-SIGN*, Dec. 1976, p. 4.)

Many different circumstances and factors affect the quality of a person’s life in the later years. But there is a corollary between preparing for old age and enjoying it when it comes. We are

told in the Doctrine and Covenants: “If ye are prepared ye shall not fear.” (D&C 38:30.)

May I suggest a few preparations?

Develop good attitudes

First, we can begin now to develop good attitudes toward the later years. We can learn to respect the wisdom, experience, and value of older people. We can strengthen our family ties and appreciate the assets of many generations in a family: the children, youth, adults—including the elderly.

With careful planning, a family can have loving, rewarding experiences in caring for its elderly members. There is no better way to teach children respect for the elderly and the need for everyone to prepare for that time in life than by helping to care for their older relatives.

Financial preparedness and service

Second, we can practice the principles of financial preparedness by living within our means and saving for the time when our earnings cease.

Third, we can make service to others a lifetime habit; the older years may bring even more time for service as the hours once devoted to earning a livelihood or rearing a family can be used to enrich the lives of others through church and community service.

We can also enrich our own lives by learning new skills after our full-time occupation has relaxed its demands. Learning should be a lifetime pursuit.

Health

Finally, good health practices pay important dividends in later years. Our physical health can be enhanced when we keep the Word of Wisdom, eat a

well-balanced diet every day, practice good dental hygiene, control weight, get adequate sleep and rest, maintain a physical fitness program, and adhere to medical procedures which insure a healthy life.

Example

Some who reach retirement age seem to feel, "I've done my share. Now it's someone else's turn." But withdrawal, according to gerontologists and others who work with the aging, can actually hasten the aging process.

My Aunt Martha is soon to be ninety-five years of age. I'd challenge almost anyone to keep up with her. There seems to be no end to what she finds to do. She attends civic meetings. She studies her Church lesson assignments and makes appropriate contributions to classroom discussions. In a time of need, she is the first one to render compassionate service. I've heard many people say that the bowl of hot soup she brought was just what they needed. Was it the food or the loving concern which was special?

Sisters in her visiting teaching district know she will be there early in the month. She attends two or three sessions each time she goes to the temple. She keeps current her genealogical records, helps with the housework and gardening.

But I think her greatest joy is missionary work. She filled a mission in Southern California when she was seventy-five years of age, and since then I don't suppose she has let a single opportunity to share the gospel pass her by. She loves and is loved. She is grateful for life and lives each moment fully.

Priesthood and Relief Society leaders must be aware of the great potential of those like Aunt Martha who are in their later years and can give useful service. Besides the traditional assignments for the elderly, we suggest substitute-grandparenting; teaching in mini-classes such skills as knitting, crocheting, gardening, breadmaking, and

quilting, or other skills which younger women often need to learn. They might read to the visually handicapped, compile family and ward histories, write letters for those who need such help, or teach those who wish to learn to read or write.

A wonderful world of service may emerge for those with time and skills to offer!

Caring for dependent elderly

So far, I have been speaking about the independent elderly, but there are many aged people who are dependent. Some are partially bedridden; others are senile or physically incapacitated. These older people must not be neglected. Some may be adequately cared for in their own homes with the aid of such services as meals brought in to them each day, housekeeping, shopping, out-patient medical services, and a daily telephone check, while other older people need twenty-four-hour care and attention. Often, even though families give this loving care to the elderly, they and the elderly need supportive services from others.

Relief Society and priesthood leaders should be particularly aware of the needs of these families and their elderly members.

The dependent elderly need the kindness and the attention of loving friends and visiting and home teachers. A busy mother in a home may need a few hours' respite from the constant care of an older person, just as a young mother does from the constant care of young children. Relief Society Assigned Compassionate Service could be a natural response to this need.

There may be times when the medical and physical needs of the aged can only be met by institutional care. When this is necessary, Relief Society and priesthood leaders may assist family members by helping evaluate the appropriateness of the institution.

And after a family member enters a health care institution, the family and

the Church need to continue their supportive interest with regular visits and expressions of love. Visiting teachers, and, where appropriate, special nursing-home Relief Society sessions, can be a blessing to sisters in such institutions.

Church members will be led to a greater understanding of their responsibilities regarding the aged if a stake uses the new BYU film production *The Mailbox* as the focus of a discussion on the needs and contributions of its elderly members.

Compassionate spirit

When the time of old age comes upon us—and it surely will, for “swiftly fly the years,” as the song says—we need to come to that time with a courage born of faith and of preparation. Underlying all we do for ourselves and for our own, we must remember the

aged with the compassionate spirit of Christ in whose work we are engaged.

May the cry of the psalmist ring in our hearts:

“Cast me not off in the time of old age;

“Forsake me not when my strength faileth.” (Ps. 71:9.)

I humbly pray, in the name of Jesus Christ. Amen.

President Spencer W. Kimball

Sister Barbara B. Smith, General President of the Relief Society, has just spoken to us.

Elder A. Theodore Tuttle, a President of the First Quorum of the Seventy, will now address us.

He will be followed by Bishop Victor L. Brown, the Presiding Bishop of the Church.

Elder A. Theodore Tuttle

Of the Presidency of the First Quorum of the Seventy

One day in South America we had the interesting experience of seeing in a hot jungle area a small brownish gray animal hanging upside down in a tree. It had rather long front paws and short back legs. Its movements were so slow that it was hard to know whether it was alive or dead. We were told that it was a sloth. I was intrigued because reference to the sloth appears in scripture. The Lord used it with disdain, referring to those who were slow to act.

Remove curse of idleness

When the welfare program was begun in the 1930s, it aimed to eliminate the curse of idleness, reestablish self-respect, and help people to help themselves. The basic principles of the Lord's economic system had earlier

been revealed to the Prophet Joseph. Nearly everything that has happened since then has been to prepare us for the time when this program would be needed to a far greater extent. In the intervening years, many great principles have been declared. I shall review these briefly.

President Grant declared: “The Church needs blessings, and the only way we can receive . . . them . . . is by keeping the laws on which these blessings are predicated. The fundamental law pertaining to the welfare of our people is fast offering. The reason we want to stress the paying of fast offerings is because we need blessings that come from paying fast offerings.”

President Clark counseled: “Live within your means. Get out of debt. Keep out of debt. Lay by for a rainy

day which has always come and will come again. Practice and increase your habits of thrift, industry, economy, frugality." (In *Conference Report*, Oct. 1937, p. 107.)

"Let every head of every household see to it that he has on hand enough food and clothing, and, where possible, fuel also, for at least a year ahead. . . . Let every man who has a garden spot, garden it; every man who owns a farm, farm it." (In *Conference Report*, Apr. 1937, p. 26.)

"Cash is not food, it is not clothing, it is not coal, it is not shelter; and we have got to the place where no matter how much cash we have, we cannot secure those things in the quantities which we may need. . . . All that you can be certain you will have is that which you produce." (In *Conference Report*, 000., 0000 p.)

"We must purge our hearts of the love of ease; we must put out from our lives the curse of idleness. God declared that mortal man should earn his bread by the sweat of his brow. That is the law of this world." (In *Conference Report*, Apr. 1937, p. 26.)

"Many of us are not yet willing to bring ourselves under control and to quit spending not only all of our savings, but also all we are making, and in addition, running in debt on installment buying." (In *Conference Report*, Apr. 1948, p. 117.)

Role of Relief Society

You sisters will be pleased to hear again his counsel: "If there is any Bishop in this Church who thinks he can get along without his Relief Society, he does not yet know his job. And if he is getting along without his Relief Society, he is not doing his job." (In *Conference Report*, Apr. 1948, p. 177.)

(May I state parenthetically that the displays in the Relief Society building of ideas for home storage, suggestions for meeting emergencies, etc., should be visited by all who attend the conference.)

President Harold B. Lee said, "Priesthood plus womanhood together bring exaltation! Priesthood plus womanhood is necessary in welfare. Without this teamwork, never in the world would we accomplish what we are doing in the welfare program." (Harold B. Lee, address delivered at Welfare Agricultural meeting, 2 Oct. 1971.)

Welfare affects each member

President Lee also taught: "Keep in mind that the Church welfare program must begin with you personally and individually. It must begin with every member of the Church. . . . You have to act for yourself and be a participant before the welfare program is active in your household. Moving out from there, then, to quorums, to united teamwork . . . tremendous results can come." (Harold B. Lee, address delivered at Welfare Agricultural meeting, 5 Apr. 1969.)

"May the Lord help us to understand these fundamentals, and guide us to that destiny which . . . is . . . to attain, a full consecration, wherein we consecrate our lives, all that we have and are . . . for the upbuilding of the kingdom. Then only can we develop the faith necessary to an exaltation in the celestial kingdom." (Harold B. Lee, address delivered at Welfare Agricultural meeting, 5 Oct. 1968.)

President Romney has said, "Both history and prophecy—and, I may add, common sense—bear witness to the fact that no civilization can long endure which follows the course charted by be-mused manipulators and now being implemented as government welfare programs all around the world.

"Babylon shall be destroyed, and great shall be the fall thereof. (See D&C 1:16.)

"But do not be discouraged. Zion will not go down with her, because Zion shall be built on the principles of love of God and fellowman, work, and earnest labor, as God has directed. . . .

"As we prepare for the building of

Zion, we must not and we shall not abandon the basic principles upon which our Church Welfare Services are founded: *Love*—love of God and neighbor—and *work*, or labor.” (In *Conference Report*, Apr. 1976, p. 169.)

Elsewhere he states, “Almost from the beginning of my service in Church welfare I have had the conviction that what we are doing in this welfare work is preliminary to the reestablishment of the law of consecration and stewardship as required under the united order. If we could always remember the goal toward which we are working, we would never lose our bearings in this great work.” (In *Conference Report*, Apr. 1977, p. 118.)

Listen to counsel

Now, brethren, listen to Alma’s landmark counsel for leaders: “And he commanded them [the leaders] that they should teach nothing save it were the things which he had taught, and which had been spoken by the mouth of the holy prophets.” (Mosiah 18:19.) We are under that same obligation.

President Tanner said that President Romney was the best informed and greatest authority in the Church today on welfare programs. In the last few years President Romney has restated and expounded the fundamental principles of the welfare program. The major addresses of the welfare sessions have been reported in the conference editions of the *ENSIGN* magazine for the last five conferences.

Quorum leaders responsibility

The preventive aspects of the welfare program can and must be accomplished by you quorum leaders learning, teaching, and implementing these principles. Besides the preventive work, there is the work of rehabilitation. The individual who is in need of sustenance help should be built back into a self-supporting member of the Church. This is the work of the priest-

hood quorums as Elder Hinckley illustrated so beautifully six months ago. The quorum must help its weakened members.

Likewise, on you Aaronic Priesthood quorum leaders—including the bishopric, of course—falls the responsibility to teach welfare principles to over half a million young men and women.

Often we hear youth say: “What is there to *do*?” In addition to the collection of fast offerings by the deacons, some of the finest opportunities lie in the area of Welfare Services. Brethren, build into your programs the excellent activities suggested in the *Aaronic Priesthood Quorum Guidebook* and *The Activity Book*. Here is a sampling of the useful and interesting ways in which youth can participate in home storage and Welfare Services activities: store and preserve food and water, store firewood and make newspaper logs, prepare an inventory of family possessions, plant a garden, build a compost pile and make an outdoor storage pit, prune fruit trees, make shopping comparisons, learn about proper diet, cook game fish or meat, clean a house, repair an electrical cord, replace a water faucet, paint the interior and exterior of a house, and enjoy a festival of homemaking skills.

Each of these ideas has other suggested projects that are both fun and useful.

True principles

Brothers and sisters, I have reviewed briefly these principles. They are true. You can live them. Now I give a word of caution, even warning. The word *sloth* or *slothfulness* appears in scripture twenty-five times, generally to condemn those who were slow to act. As we watched that sloth hanging in the tree, it reached out ever so slowly to pull off a leaf, then slower still brought it back and put it into its mouth. As we watched it we could understand the words *impatient*, *irritated*, *exasperated*. The Savior’s reference to the sloth and slothfulness illustrates His displeasure

and impatience with the person who is slow to act, who is slothful. Brethren and sisters, our generation has been counseled patiently for more than forty years. It is no longer optional to learn and teach and implement these principles. It is crucial!

This work is divine. It will yet save and exalt us. That exaltation will come by living this law. May we in unity rise to this challenge and do it, I humbly pray in the name of Jesus Christ. Amen.

Bishop Victor L. Brown

Presiding Bishop

This morning I would like to speak of a division of Welfare Services which is rarely mentioned in this Welfare Services meeting, and yet through its organization and activities it draws all who participate—the giver and the receiver—so very close to the Savior. We might appropriately call it a “haven of love,” a very special haven for some very special people, where perhaps for the first time an individual begins to feel worth something after all—

where the environment is such as to help one regain his self-respect;

where lack of training, skills, or aptitude is not considered a handicap;

where a person is treated with tender, loving care, regardless of mental or physical limitations;

where by making a contribution, no matter how modest, a person gains the feeling of being needed, worthwhile, and important;

where each work day begins with a morning devotional.

Deseret Industries

This haven for special people is Deseret Industries. Deseret Industries epitomizes the spirit of the Savior's teachings and is one of the most exciting aspects of Welfare Services. What

President Spencer W. Kimball

We have just listened to Elder A. Theodore Tuttle of the First Quorum of the Seventy.

Bishop Victor L. Brown, the Presiding Bishop of the Church, will now speak to us.

makes it so exciting is the influence it has in the lives of people who serve there. Let me introduce you to some of these wonderful people.

[A film was shown.]

Perhaps you sense now why these are such wonderful people. Their example of faith, self-reliance, and determination is a beacon and a sermon to all. Let me share with you in a little more detail what happens to those who work at Deseret Industries. A father tells this story of his son:

“The great blessing we have in our home is the oldest of our three boys. He is thirty-one years of age and was injured at birth. As a result of brain damage, his muscular coordination and powers of speech have been severely impaired. Mentally, he's just as normal as anyone.

“He has one of the greatest personalities I've ever seen. Everything is okay with Mike. He's a grand sport, so grateful for everything you do for him, never complains. He has a great sense of right and wrong and is always on the side of the good guys. He had more to do with my joining the Church than anything else. I learned a lot about praying by praying for him.

“About the time our regional Deseret Industries store was to be completed,

the bishop made the suggestion that perhaps Mike could find a job there. Neither my wife nor I could bear to think of taking him any place and leaving him alone like that, but after talking to the bishop and stake president, we decided to give it a try.

"It has turned out to be one of the greatest things that has ever happened in our lives, or in Mike's. At first they had him dyeing shoes, with the result that he got more dye on himself than on the shoes. So they put him to washing dishes. He must have broken too many because they changed him to sorting rags. Presently he is cutting off buttons, for which he is paid eighty cents an hour. Can you imagine what eighty cents worth of buttons would be? I doubt that a normal person could cut off eighty cents worth of buttons an hour. But the main interest at Deseret Industries is making people feel useful and happy.

"If you want to give yourself a spiritual treat, just visit Deseret Industries and associate with those who work there and see how much love and concern they have for each other, and how happy they are in their work."

Personal worth

An awakening to a sense of personal worth stands at the heart of everything Deseret Industries does. It is exhibited in the theme song adopted by the Mesa Deseret Industries. At the dismissal from morning devotional, all the workers sing, "Let Me Call You Sweetheart." As they walk arm in arm to their work stations, you witness a feeling of profound love.

Brother Jim Clegg, manager of the Murray Deseret Industries, attended a sacrament meeting in his son's ward, where the program was provided by some retarded youth. The final number was a solo to be sung by a sweet mongoloid sister. Brother Clegg knew this young woman could sing because she participated in the Murray Deseret Industries choir, but little did he know

that one of the seventy-year-old brethren at the Deseret Industries had been working closely with her because he recognized some natural vocal ability.

As she stood up to perform her number, she noticed Brother Clegg in the audience and cried out, "That's my Deseret Industries manager, there in the back!" She proceeded to tell the congregation that Deseret Industries was the most wonderful place in the whole world.

As she sang "I Am a Child of God," no one in the audience doubted that indeed Deseret Industries is the most wonderful place in the world.

Blesses lives

In May 1938, the Deseret Industries was established. Its charter was outlined by the First Presidency to permit those who have to share with those who have not by giving of their surplus property, such as clothing, furniture, appliances, etc., to Deseret Industries—where the work of renovation would employ the unemployed—and to make available those same articles of good quality at affordable cost.

Although it would appear that employment is the prime purpose of Deseret Industries, it is only a means to an end—the end being to bless the lives of these people through work. Not only does it bless those who work, but also those who give. Deseret Industries could not function were it not for the generosity of those who give goods and materials which the workers mend and repair.

Of course, the next step is obvious: this restored merchandise must be sold to complete the cycle.

You may be interested in what has happened in Deseret Industries from its beginning forty years ago. As of March 1, 1978, there were 1,700 handicapped employees in twenty-two Deseret Industries stores and satellites. Approximately 60 percent of gross receipts goes directly into handicapped salaries. Presently we have units in Utah, Idaho, Ari-

zona, California, and soon-to-be-opened stores in Oregon, Colorado, and Nevada.

My purpose in speaking of Deseret Industries today is two-fold: first, to suggest that those of you who have access to Deseret Industries (or will have in the near future) encourage the members of your wards and stakes to become enthusiastically involved in the program by giving to and then patronizing Deseret Industries; and second, to encourage you leaders who do not have Deseret Industries to analyze the circumstances of your wards and stakes to determine whether or not the time is right to organize the Deseret Industries in your area. If you think it is, make contact through proper priesthood channels with the Welfare Services department here at headquarters.

We recognize there will be many areas of the Church where limited membership would make it impractical to introduce the program at the present time. It is not, however, inappropriate to use all of your ingenuity in blessing the people with the principles we have discussed, even before it is possible to have the full program.

May I close with just one other experience. Let me tell you of one elderly brother who sat in a nursing home just looking at the floor day after day, week after week. Someone who loved him and knew about Deseret Industries arranged for him to come to work. He began by the supervisor placing a wide push broom in his hands, taking him to the end of a corridor, and having him push the broom down the hall to the

other end; then turning him around and having him push it back again. This he did time after time.

In the process of doing, he started to get a small glimmer of interest in something—in anything—and his eyes raised from the floor. He saw the walls, and he saw the windows. As this process continued, the development of a feeling that everyone needs was nurtured. It wasn't long until other assignments were given to him which he did very well. In time his faith in himself and his feeling of worth had been restored. He became a supervisor of others.

May the Lord bless these wonderful, special people, and may we be blessed as their leaders, that we, through the work of the Welfare Services program, may bless their lives, I pray in the name of Jesus Christ. Amen.

President Spencer W. Kimball

Bishop Victor L. Brown, the Presiding Bishop of the Church, has just addressed us.

Brother Jerold Ottley will now lead us in singing hymn No. 98: "Let Us All Press On."

After the singing, Elder Boyd K. Packer of the Quorum of the Twelve will speak to us.

The hymn, "Let Us All Press On," was sung by the congregation.

Elder Boyd K. Packer

Of the Council of the Twelve

Our bishops face increasing calls to counsel members with problems that have more to do with emotional needs than with the need for food or clothing or shelter.

Solving emotional problems

My message, therefore, is to the subject: solving emotional problems in the Lord's own way.

Fortunately, the principles of temporal welfare apply to emotional problems as well.

The Church was two years old when the Lord revealed that "the idler shall not have place in the church, except he repent and mend his ways." (D&C 75:29.)

The Welfare handbook instructs: "[We must] earnestly teach and urge Church members to be self-sustaining to the full extent of their powers. No true Latter-day Saint will . . . voluntarily shift from himself the burden of his own support. So long as he can, under the inspiration of the Almighty and with his own labors, he will supply himself with the necessities of life." (1952, p. 2.)

Self-reliance

We have succeeded fairly well in teaching Latter-day Saints that they should take care of their own material needs and then contribute to the welfare of those who cannot provide for themselves.

If a member is unable to sustain himself, then he is to call upon his own family, and then upon the Church, in that order, and not upon the government at all.

We have counseled bishops and stake presidents to be very careful to avoid abuses in the welfare program.

When people are *able* but *unwilling* to take care of themselves, we are responsible to employ the dictum of the Lord that the idler shall not eat the bread of the laborer. (See D&C 42:42.)

The simple rule has been to take care of one's self. This couplet of truth has been something of a model: "Eat it up, wear it out, make it do, or do without."

When the Church welfare program was first announced in 1936, the First Presidency said:

"Our primary purpose was to set up, in so far as it might be possible, a system under which the curse of idleness would be done away with, the evils of a dole abolished, and independence,

industry, thrift and self respect be once more established amongst our people. *The aim of the Church is to help people help themselves.*" (*Conference Report*, Oct. 1936, p. 3; italics added.)

Occasionally someone is attracted to the Church because of our welfare program. They see material security.

Our answer to them is: "Yes, join the Church for that reason. We can use all of the help we can get. You will be called upon continually to bless and assist others."

Interesting how enthusiasm for baptism often fades away.

It is a self-help system, not a quick handout system. It requires a careful inventory of all personal and family resources, all of which must be committed before anything is added from the outside.

It is not an unkind or an unfeeling bishop who requires a member to work to the fullest extent he can for what he receives from Church welfare.

There should not be the slightest embarrassment for any member to be assisted by the Church. *Provided*, that is, that he has contributed all that he can.

President Romney has emphasized, "To care for people on any other basis is to do them more harm than good.

"The purpose of Church welfare is *not* to relieve [a Church member] from taking care of himself." (*Conference Report*, Oct. 1974, p. 166; italics added.)

The principle of self-reliance or personal independence is fundamental to the happy life. In too many places, in too many ways, we are getting away from it.

The substance of what I want to say is this: The same principle—self-reliance—has application to the spiritual and to the emotional.

We have been taught to store a year's supply of food, clothing, and, if possible, fuel—at home. There has been no attempt to set up storerooms in every chapel. We know that in the crunch our members may not be able to get to the chapel for supplies.

Can we not see that the same prin-

ciple applies to inspiration and revelation, the solving of problems, to counsel, and to guidance?

We need to have a source of it *stored in every home*, not just in the bishop's office.

If we do not do that, we are quite as threatened spiritually as we should be were we to assume that the Church should supply all material needs.

Unless we use care, we are on the verge of doing to ourselves emotionally (and, therefore, spiritually) what we have been working so hard for generations to avoid materially.

Counseling

We seem to be developing an epidemic of "counselitis" which drains spiritual strength from the Church, much like the common cold drains more strength out of humanity than any other disease.

That, some may assume, is not serious. It is very serious!

On one hand, we counsel bishops to avoid abuses in welfare help. On the other hand, some bishops dole out counsel and advice without considering that the member should solve the problem himself.

There are many chronic cases—individuals who endlessly seek counsel but do not follow the counsel that is given.

I have, on occasions, included in an interview this question:

"You have come to me for advice. After we have carefully considered your problem, is it your intention to follow the counsel that I will give you?"

This comes as a considerable surprise to them. They had never thought of that. Usually they then commit themselves to follow counsel.

It is easier then to show them how to help themselves, and more than that, how to help others. That is the greatest therapy.

Speaking figuratively, many a bishop keeps on the corner of his desk a large stack of order forms for emotional relief.

When someone comes with a problem, the bishop, unfortunately, without a question, passes them out, without stopping to think what he is doing to his people.

We have become very anxious over the amount of counseling that we seem to need in the Church. Our members are becoming dependent.

We must not set up a network of counseling services without at the same time emphasizing the principle of emotional self-reliance and individual independence.

Power of individual revelation

If we lose our emotional and spiritual independence, our self-reliance, we can be weakened quite as much, perhaps even more, than when we become dependent materially.

If we are not careful, we can lose the power of individual revelation. What the Lord said to Oliver Cowdery has meaning for all of us.

"Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought save it was to ask me.

"But, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right.

"But if it be not right you shall have no such feelings, but you shall have a stupor of thought that shall cause you to forget the thing which is wrong." (D&C 9:7-9.)

Spiritual independence and self-reliance is a sustaining power in the Church. If we rob the members of that, how can they get revelation for themselves? How will they know there is a prophet of God? How can they get answers to prayers? How can they know for sure for themselves?

It is not an unfeeling bishop who requires those coming to him for counsel to exhaust every personal and family resource before helping them.

Bishops, be careful with your

"emotional order forms." Do not pass them out without having analyzed carefully the individual resources.

Teach our members to follow proper channels in solving problems.

It is not unusual for some to "shop around" to get advice from friends and neighbors, from every direction, and then choose what they think is the best of it. That is a mistake.

Some want to start with psychologists, with professional counselors, or to go directly to the General Authorities to begin with.

The problems may need that kind of attention but only after every personal, and family, and every local resource has been exhausted.

We mentioned that when a member has used all of his own resources there should be no embarrassment in receiving welfare assistance.

That principle holds true with emotional assistance as well.

There may be a time when deep-seated emotional problems need more than can be given by the family, the bishop, or the stake president.

Clinical services

In order to help with the very difficult problems, the Church has established some counseling services in areas where our membership is large. (Only for those that come through proper channels.)

The first category includes those services that ordinarily require a license from the local, state, or national government. The licensed services include:

- adoptions,
- the care of unwed mothers,
- the foster care of children,
- and, the Indian Placement Program.

In July of 1977 the First Presidency issued a letter giving some instruction and caution to priesthood leaders, with reference to licensed services.

Our purpose here will be to review principles that apply to the services offered under the heading *clinical*.

Clinical services are offered (again, through proper channels only) in three successive steps:

First: *consultation*, where a priesthood leader consults with an LDS Social Services representative about a member with serious problems. Only the priesthood leader meets with the member.

The next step is *evaluation*, wherein a priesthood leader and the member meet together with an LDS Social Services practitioner to evaluate the problem. Ordinarily this is one meeting only. Thereafter, the priesthood leader continues to help the member.

In difficult and persistent cases, there is *therapy*. The member (and, when possible, the bishop) meets with an LDS Social Services practitioner for counseling. The bishop gives continuing help after termination of these sessions.

Bishops and stake presidents can exemplify self-reliance by resolving these problems locally. Ultimately it is the member who must solve them.

Bishops, you must not abdicate your responsibility to anyone—not to professionals, even to those employed by Church Social Services. They would be the first to tell you so.

You have a power to soothe and to sanctify and to heal that others are not given.

Sometimes what a member needs is forgiveness—you have a key to that.

Exercise caution

If you find a case where professional help is justified, be very careful.

There are some spiritually destructive techniques used in the field of counseling. When you entrust your members to others, do not let them be subject to these things. Solve problems in the Lord's way.

Some counselors want to delve deeper than is emotionally or spiritually healthy. They sometimes want to draw out and analyze and take apart and dissect.

While a certain amount of catharsis

may be healthy, overmuch of it can be degenerating. It is seldom as easy to put something back together as it is to take it apart.

By probing too deeply, or talking endlessly about some problems, we can foolishly cause the very thing we are trying to prevent.

You probably know about the parents who said, "Now, children, while we are gone, whatever you do, don't take the stool and go into the pantry and climb up to the second shelf and move the cracker box and get that sack of beans and put one up your nose, will you?"

There is a lesson there.

Role of bishops

Now, a bishop may ask, justifiably, "How in the world can I ever accomplish my job as bishop and still counsel those who really need it?"

One stake president said to me: "Bishops don't have enough time to counsel. With the load we're putting on them, we're killing our bishops off."

While there's some truth in that, I sometimes think it's a case of suicide.

Our study of the role of the bishop indicates that most bishops spend time ineffectively as program administrators.

The influence of a bishop on a ward is more positive when he functions as a presiding officer, rather than getting so heavily involved in all of the program details.

It is usually in program administration, with all of the meetings, training activities, etc., that the bishop spends too much time.

Bishops, leave that to your counselors and the priesthood leaders and auxiliary leaders. Problems, for instance, that involve need for employment can be solved by the home teacher and the quorum leaders.

Trust them. Let go of it. And you will then be free to do the things that will make the most difference, counseling those who really need it—in the Lord's own way.

Recently two letters have gone to the field. The one was a two-thirds reduction in the number of personal priesthood interviews required on all levels.

The other was a shifting of major administrative meetings from weekly and monthly to monthly and quarterly.

We have every hope that other relief will be filtering down through channels.

In the meantime, bishop, you are in charge. Get the administrative and training part of your work in such efficient operation that you will have time to counsel your people.

Bishops, keep constantly in mind that fathers are responsible to preside over their families.

Sometimes, with all good intentions, we require so much of both the children and the father that he is not able to do so.

If my boy needs counseling, bishop, it should be my responsibility first, and yours second.

If my boy needs recreation, bishop, I should provide it first, and you second.

If my boy needs correction, that should be my responsibility first, and yours second.

If I am failing as a father, help me first, and my children second.

Do not be too quick to take over from me the job of raising my children.

Do not be too quick to counsel them and solve all of the problems. Get me involved. It is my ministry.

Life is challenging

We live in a day when the adversary stresses on every hand the philosophy of instant gratification. We seem to demand *instant* everything, including instant solutions to our problems.

We are indoctrinated that somehow we should always be instantly emotionally comfortable. When that is not so, some become anxious—and all too frequently seek relief from counseling, from analysis, and even from medication.

It was meant to be that life would be a challenge. To suffer some anxiety, some depression, some disappointment, even some failure is normal.

Teach our members that if they have a good, miserable day once in a while, or several in a row, to stand steady and face them. Things will straighten out.

There is great purpose in our struggle in life.

There is great meaning in these words entitled "The Lesson."

*Yes, my fretting,
Frowning child,
I could cross
The room to you
More easily.
But I've already
Learned to walk,
So I make you
Come to me.*

*Let go now
There!
You see?*

*Oh, remember
This simple lesson,
Child,
And when
In later years*

*You cry out
With tight fists
And tears
"Oh, help me,
God please."
Just listen
And you'll hear
A silent voice:*

*"I would, child,
I would.
But it's you,
Not I,
Who needs to try
Godhood."*

(Carol Lynn Pearson, "The Lesson,"
Beginnings, New York: Doubleday
and Co., 1975, p. 18.)

Bishop, those who come to you are children of God. Counsel them in the Lord's own way. Teach them to ponder it in their minds, then to pray over their problems.

Remember that soothing, calming effect of reading the scriptures. Next time you are where they are read, notice how things settle down. Sense the feeling of peace and security that comes.

Now, from the Book of Mormon, this closing thought: The prophet Alma faced a weightier problem than you, bishop, will likely see in your ministry. Like you, he felt uncertain; and he went to Mosiah.

Mosiah wisely turned the problem back to him, saying:

"... Behold, I judge them not; therefore I deliver them into thy hands to be judged.

"And now the spirit of Alma was again troubled; and he went and inquired of the Lord what he should do concerning this matter, for he feared that he should do wrong in the sight of God.

"And it came to pass that after he had poured out his whole soul to God, the voice of the Lord came to him. . . ." (Mosiah 26:12-14.)

That voice will speak to you, bishop. That is your privilege. I bear witness of that, for I know that He lives.

May God bless you, bishop, the inspired judge in Israel, and those who come to you, as you counsel them in the Lord's own way.

In the name of Jesus Christ, amen.

President Spencer W. Kimball

We have heard from Elder Boyd K. Packer of the Quorum of the Twelve Apostles.

President N. Eldon Tanner will now bear witness of this special work.

President N. Eldon Tanner

First Counselor in the First Presidency

My dear brothers and sisters, I have enjoyed this meeting very much. The Spirit of the Lord has been with us today. I want President Kimball to know he has strengthened my testimony and resolve to further intensify my works and my efforts in building the kingdom of God.

I always like to know how many people are here and who are here. I wonder if the bishops who are here for the first time would please stand. Thank you. I wonder if the ward Relief Society presidents who are here for the first time would please stand. Thank you. And the stake Relief Society presidents that are here for the first time, please. Thank you. Now the stake presidents that are here for the first time, please. Thank you. That shows, President Kimball, there are many new people here, and emphasizes the importance of having these meetings every six months so that the people may learn of their duties.

The Lord's Church

We've certainly been fed this morning with the spirit of this work. We've been instructed in how we're to act and what we're to do. Now I just hope and pray that the Spirit of the Lord will go with us as we leave this meeting and that we will do what we've been instructed to do so that the Lord may be pleased with what we are doing.

I'd like to bear my testimony to you that this is the church of Jesus Christ. Let me say that again: This is the church of Jesus Christ. This is his program. You are his stewards. We are his stewards, and he will hold us responsible as stewards.

Stewardship

When I attended the dedication of

Brigham Young University's Monte L. Bean Life Sciences Museum, Brother Bean said, "All that we have is the Lord's. We are his stewards, and anything that he wants of me or that the leaders of the Church want of me, I am prepared to give." What a great spirit we would have if we would realize that all that we have to administer, all that we call our own, is the Lord's, and we have the responsibility to do it the way he would have it done.

So much has been done and is to be done, and it will be done best when we follow the principles of stewardship. I believe this is what President Kimball had in mind when he said at the last welfare conference: "Brothers and sisters, . . . may I urge you to go forward in this great work. So much depends upon our willingness to make up our minds collectively and individually, that present levels and performances are not acceptable, either to ourselves or the Lord." (ENSIGN, Nov. 1977, p. 79.)

I humbly pray, my brothers and sisters, that we will do this as we represent the Lord in this great welfare work. And I leave my testimony with you that it is the work of the Lord. It is our responsibility and we will be blessed according to the way we perform our duties. May we do it well, I humbly pray, in the name of Jesus Christ. Amen.

President Spencer W. Kimball

We have just heard from President N. Eldon Tanner, First Counselor in the First Presidency.

President Marion G. Romney, Second Counselor in the First Presidency, will now speak to us.

President Marion G. Romney

Second Counselor in the First Presidency

Brothers and sisters, with you I have enjoyed this meeting very much. I don't recall having attended a better welfare meeting. I appreciate the work the General Welfare Services Committee, the Presiding Bishopric, and the Welfare Department are doing in welfare services.

I have prepared a speech too long to give in the time available. I believe, however, you can get along without it if you will do what you have been counseled to do here today. Our time here this morning has been well spent.

Law of love

The subject of the talk I have prepared is "The Royal Law." Defining it, the apostle James said, "If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well." (James 2:8.) We must have this law in mind in all that we do in our welfare work. We must love our neighbors as ourselves. The Savior put this law second only to the love of God when He said:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"And the second is like unto it, Thou shalt love thy neighbour as thyself." (Matt. 22:37, 39.)

In the payment of our fast offerings, we must do so with the royal law in mind. You remember that Isaiah speaks of the people who came to the Lord and said:

"Wherefore have we fasted, . . . and thou seest not?"

Because, came the answer, you do not keep the fast which I commanded. True, you bow down your heads as a bulrush and spread sackcloth and ashes under your feet, but you do not deal your bread to the hungry, nor provide housing for the poor, nor do you cover the naked. When you do these things,

"then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am." (See Isa. 58:3-9.)

Caring for the needy

The caring for the poor and the handicapped and those who need our help is a main purpose and an absolute requirement in fulfilling the royal law of loving our neighbors as ourselves. You will remember the great sermon of Amulek on prayer, in which he tells the people to pray and tells them how often to pray—morning, night, and noon—and tells them where to pray and how to pray and what to pray for. He goes into great detail and then he says that "after ye have done all these things, if ye turn away the needy, and the naked, and visit not the sick and afflicted, and impart of your substance, if ye have, to those who stand in need—I say unto you, if ye do not any of these things, behold, your prayer is vain, and availeth you nothing, and ye are as hypocrites who do deny the faith." (See Al. 34:17-38.)

I believe we are coming to understand the royal law, "Thou shalt love thy neighbour as thyself." You will remember that Jesus, just before the close of His ministry, speaking to His apostles, said:

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

"And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

"And he shall set the sheep on his right hand, but the goats on the left.

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

"For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

"Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

"Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

"When saw we thee a stranger, and took thee in? or naked, and clothed thee?

"Or when saw we thee sick, or in prison, and came unto thee?

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:31-40.)

Testimony

I know this gospel is true. I have no doubt about that at all. I never remember a time when I questioned a principle of the gospel. I know that the welfare program that was outlined in the 1930s was inspired of the Lord. He gave President Grant the inspiration and gave him help through his great counselor, J. Reuben Clark, Jr., and others, to set up the program. It is our duty now to follow it and take care of His kingdom in the spirit of loving our neighbors as ourselves.

If we do so, we shall be able to meet the trying days ahead, which are coming faster than we think. The peoples of the earth will be in such trouble and distress that they will be unable to solve their problems in any other way than to turn to the Lord's program. I bear you this testimony in the name of Jesus Christ. Amen.

President Spencer W. Kimball

President Marion G. Romney, Second Counselor in the First Presidency, has been our concluding speaker.

The First General Session of the 148th Annual Conference of the Church will convene in the Tabernacle at ten o'clock this morning.

We will now sing, in closing, hymn no. 13, "Come, Come Ye Saints."

Following the singing, the benediction will be offered by Elder G. Homer Durham, of the First Quorum of the Seventy. This meeting will then be adjourned.

The congregation sang, "Come, Come Ye Saints."

The benediction was pronounced by Elder G. Homer Durham.

SALT LAKE TABERNACLE CHOIR AND ORGAN BROADCAST

The following broadcast, announced by J. Spencer Kinard, and originating with Station KSL, Salt Lake City, Utah, was presented from 9:30 to 10:00 A.M. on Sunday, April 2, 1978, through the courtesy of the Columbia Broadcasting system's network throughout the United States, parts of Canada

and through other facilities to several points overseas:

The Spoken Word

Announcer: Once more we welcome you within these walls with Music and

the Spoken Word from the Crossroads of the West.

CBS and its affiliated stations bring you at this hour the Mormon Tabernacle Choir from Temple Square in Salt Lake City, with Jerold Ottley conducting the Choir, John Longhurst, Tabernacle Organist, and the Spoken Word by Spencer Kinard.

(Choir: Without announcement "And the Glory of the Lord")—Handel.

Announcer: In keeping with the continuing spirit of the Easter Season, the Choir presents a special program comprised of moving selections from Handel's "Messiah." All of today's music and the Spoken Word come from the text of this great masterpiece.

Organ: "Pastoral Symphony") — Handel

(Choir: Without announcement "Behold the Lamb of God")—Handel

Announcer:

He was despised and rejected of men;
A man of sorrows, and acquainted with grief:

He gave His back to the smiters,
And His cheeks to them that plucked off the hair

He hid not His face from shame and spitting,

He was despised and rejected of men.

(Choir: "Surely He Hath Borne Our Griefs") — Handel

(Choir: Without announcement "And With His Stripes We Are Healed")—Handel

Announcer:

All we like sheep have gone astray:
We have turned ev'ry one to his own way;

And the Lord hath laid on Him the iniquity of us all.

All they that see laugh Him to scorn;
They shoot out their lips, and shake their heads, saying,

He trusted in God that He would deliver Him:

If He delight in Him, let Him deliver Him.

Thy rebuke hath broken His heart;
He is full of heaviness:

He looked for some to have pity on Him,

But there was no man,
Neither found He any to comfort Him.

Behold, and see if there be any sorrow like unto his sorrow.

He was cut off out of the land of the living;

For the transgression of Thy people was He stricken.

But Thou didst not leave His soul in Hell;

Nor didst Thou suffer Thy Holy One to see corruption.

(Choir: "Lift up Your Heads Oh Ye Gates") — Handel

Announcer:

Unto which of the angels said He at any time,

Thou art My son,
This day have I begotten Thee?

Let all the angels of God worship Him.

Thou art gone up on high,
Thou hast led captivity captive,
And received gifts for men;
Yea, even for Thine enemies,
That the Lord might dwell among them.

How beautiful are the feet of them that preach the gospel of peace,
And bring glad tidings of good things.

Their sound is gone out into all the lands,
And their words unto the ends of the world.

Why do the nations so furiously rage together;

Why do the people imagine a vain thing?

The kings of the earth rise up,
And the rulers take counsel together:
Against the Lord, and against His anointed.

Let us break their bonds asunder,
And cast away their yokes from us.

He that dwelleth in heaven shall laugh
 them to scorn:
 The Lord shall have them in derision.
 Thou shalt break them, with a rod of
 iron;
 Thou shalt dash them in pieces like a
 potter's vessel.

(Choir: "Hallelujah Chorus" —
 Handel)

Announcer: Again we leave you within
 the shadows of the everlasting hills.
 May peace be with you this day . . . and
 always.

Announcer: This concludes the two
 thousand five hundred thirty-seventh
 performance, continuing the 49th year
 of this traditional broadcast from the
 Tabernacle on Temple Square brought
 to you by CBS and its affiliated stations,
 originating with Station KSL in Salt
 Lake City, Utah.

Jerold Ottley conducted the
 Mormon Tabernacle Choir, John Long-
 hurst was at the organ, the Spoken
 Word by Spencer Kinard.

In another seven days at this same
 hour, Music and the Spoken Word will
 be heard again from the Crossroads of
 the West.

This is the CBS Radio Network.

SUMMARY OF CONFERENCE MUSIC

The Salt Lake Tabernacle Choir
 furnished the choral numbers for the
 Saturday Morning, Sunday Morning,
 and Sunday afternoon sessions of the
 Conference with Jerold D. Ottley and
 Donald H. Ripplinger conducting.

A Primary Children's Choir from
 the Salt Lake area provided the music
 for the Saturday afternoon session
 under the direction of Sister Carolyn O.
 Welling.

At the General Priesthood Meeting
 a Prospective Elders' Choir from
 regions in the Salt Lake Valley
 furnished the music, directed by
 Brother Paul A. Hanks.

Prelude, postlude, and interlude
 music and accompaniments on the
 Tabernacle organ throughout the
 conference sessions were played by
 Robert Cundick, Roy Darley, or John
 Longhurst, Tabernacle Organists.

FRANCIS M. GIBBONS

Clerk of the Conference

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ONE HUNDRED FORTY-EIGHTH
SEMI-ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

HELD IN THE TABERNACLE
SALT LAKE CITY, UTAH

SEPTEMBER 30, - OCTOBER 1, 1978

WITH REPORT OF DISCOURSES

Published by
The Church of Jesus Christ of Latter-day Saints
Salt Lake City, Utah

OFFICIAL REPORT
of the
ONE HUNDRED FORTY-EIGHTH SEMI-
ANNUAL GENERAL CONFERENCE
of
THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS
held in the
Tabernacle on Temple Square
in
Salt Lake City, Utah
SEPTEMBER 30, - OCTOBER 1,
1978

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THE ONE HUNDRED FORTY-EIGHTH SEMI-ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

The 148th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle on Temple Square in Salt Lake City, Utah on Saturday, September 30, 1978, at 10:00 A.M.

The general sessions of the conference were held at 10:00 A.M. and 2:00 P.M. on Saturday and Sunday, September 30, and October 1, 1978. The General Welfare Session was held in the Tabernacle on Saturday, September 30, 1978 at 7:00 A.M. The General Priesthood Meeting was held in the Tabernacle on Saturday, September 30, 1978, beginning at 7:00 P.M.

President Spencer W. Kimball presided at all sessions of the conference and conducted the Saturday morning, Priesthood and Sunday morning sessions of the conference. President N. Eldon Tanner, first counselor in the First Presidency, conducted the Welfare and Saturday afternoon sessions. President Marion G. Romney, second counselor in the First Presidency, conducted the Sunday afternoon session.

In the Saturday morning session, President Spencer W. Kimball presented the name of Elder James E. Faust as a new member of the Council of the Twelve Apostles to fill the vacancy created by the passing of Elder Delbert L. Stapley. President Kimball also presented the names of three new members of the First Quorum of the Seventy: F. Burton Howard, Teddy E. Brewerton, and Jack H. Goasland, Jr.

At the Saturday afternoon session, President Tanner announced the emeritus status of the following members of the First Quorum of the Seventy: Sterling W. Sill, Henry D. Taylor, James A. Cullimore, Joseph Anderson, William

H. Bennett, John H. Vandenberg and S. Dilworth Young. Also, President N. Eldon Tanner presented the revelation extending the priesthood and temple blessings to all worthy male members of the Church, which was accepted by the conference as "the Word and Will of the Lord."

The proceedings of all sessions of Conference were given extensive coverage in the United States and Canada over many radio and television stations coast to coast, originating with KSL in Salt Lake City.

By means of satellite transmission, sessions of the Conference were heard over radio in Mexico, Central and South America, Australia, Europe, Africa, and parts of Asia. For the first time, portions of the Conference were carried over 50 television stations in Italy. Special transmission of the Saturday and Sunday morning sessions were carried by oceanic cable to members assembled in many chapels in England, France, Germany, Austria, Holland, Switzerland, Belgium and Canada.

Rebroadcasts of all sessions of the Conference were sent by KSL Radio in Salt Lake City and KIRO Radio, Seattle, Washington, to many parts of the United States and Canada, and the world, beginning at midnight following each Conference day's proceedings.

This report of the Conference also includes the continuity of the Tabernacle Choir and Organ broadcast over the Columbia Broadcasting System on Sunday from 9:30 A.M. to 10:00 A.M. immediately preceding the general conference session.

General Authorities Present

The following General Authorities

of the Church attended one or more of the general sessions:

The First Presidency: Spencer W. Kimball, N. Eldon Tanner, Marion G. Romney.

The Quorum of the Twelve: Ezra Taft Benson, Mark E. Petersen, LeGrand Richards, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson, Boyd K. Packer, Marvin J. Ashton, Bruce R. McConkie, L. Tom Perry, David B. Haight and James E. Faust.

Patriarch to the Church: Eldred G. Smith.

The First Quorum of the Seventy:

Presidents: Franklin D. Richards, J. Thomas Fyans, A. Theodore Tuttle, Neal A. Maxwell, Marion D. Hanks, Paul H. Dunn and Wm. Grant Bangerter. *Additional members:* Theodore M. Burton, Bernard P. Brockbank, Robert L. Simpson, O. Leslie Stone,¹ Adney Y. Komatsu, Joseph B. Wirthlin,² Loren C. Dunn, Rex D. Pinegar, Gene R. Cook, Charles A. Didier, William R. Bradford, George P. Lee, Carlos E. Asay, M. Russell Ballard, Jr., John H. Groberg, Jacob de Jager, Vaughn J. Featherstone, Dean L. Larsen, Royden G. Derrick, Robert E.

Wells, G. Homer Durham, James M. Paramore, Richard G. Scott, Hugh W. Pinnock,³ Yoshihiko Kikuchi, Ronald E. Poelman, Derek A. Cuthbert, Robert L. Backman, Rex C. Reeve, Sr., F. Burton Howard, Teddy E. Brewerton, and Jack H. Goaslind, Jr. *Emeritus members:* Sterling W. Sill, Henry D. Taylor, James A. Cullimore, Joseph Anderson, William H. Bennett, John H. Vandenberg and S. Dilworth Young.

The Presiding Bishopric: Victor L. Brown, H. Burke Peterson, and J. Richard Clarke.

Other Authorities Present

Other authorities of the Church in attendance at the conference included regional representatives, presidents of stakes and their counselors, presidents of temples, bishoprics of wards, and presidencies and members of the Melchizedek and Aaronic Priesthood quorums.

Many auxiliary officers, general, stake and ward, were also in attendance.

^{1,2,3}Elders Robert D. Hales, Hartman Rector, Jr., and F. Enzo Busche were excused inasmuch as they are serving as mission presidents.

FIRST DAY MORNING MEETING

FIRST SESSION

The opening session of the General Conference convened in the Tabernacle on Temple Square in Salt Lake City, Utah, on Saturday, September 30, 1978, at 10:00 A.M. with President Spencer W. Kimball presiding and conducting.

The music for this session was provided by the Tabernacle Choir with Brothers Jerold Ottley and Donald Ripplinger conducting and John Longhurst at the organ.

Before the commencement of the meeting, the Tabernacle Choir sang, "Praise to the Lord."

President Kimball then made the following remarks:

President Spencer W. Kimball

We extend a cordial greeting to all assembled this morning in the Tabernacle on Temple Square at the commencement of this, the first General Session of the 148th Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints. We also welcome those seated in the overflow congregations in the Assembly Hall and the Salt Palace and the many throughout the world who make up the unseen audience of radio and television.

The Tabernacle Choir has just rendered, "Praise to the Lord."

Seated on the stand are all of the General Authorities of the Church ex-

cept Elders Robert D. Hales, Hartman Rector, Jr., and F. Enzo Busche, who are serving as mission presidents.

Elder G. Homer Durham and Bishop J. Richard Clarke are seated in the Assembly Hall and Elders James A. Cullimore and Ronald E. Poelman are seated in the Salt Palace.

Present also are regional representatives, stake and temple presidencies, bishoprics, and other general and local officers of the Church, and members of the Church from many foreign lands. We extend a special welcome to government, education and civic leaders who are present.

Jerold Ottley and Donald Ripplinger will conduct the music for this session. John Longhurst is at the organ. The Tabernacle Choir will now begin this session by singing, "Oh Lord, I Would Hear Thy Word."

Following the singing, the invocation will be offered by Elder Neal A. Maxwell, a President of the First Quorum of the Seventy.

The Tabernacle Choir sang, "Oh Lord, I Would Hear Thy Word."

Elder Neal A. Maxwell offered the invocation.

Without announcement, the Choir rendered the number, "Behold Thy Servant Lord."

President Spencer W. Kimball

The Church has been greatly saddened by the passing of Elder Delbert L. Stapley of the Quorum of the Twelve Apostles. He died on August 19, 1978. Elder Stapley served faithfully and ably

in the Twelve for twenty-eight years. His presence will be missed greatly, and we repeat our love and condolence extended to his family at the time of his passing. We present for the vote of the

conference, as a member of the Quorum of the Twelve Apostles to replace Elder Stapley, Elder James Esdras Faust. All of you who are in favor of this proposition, please make it manifest by the show of the right hand.

We also present for the vote of the conference Elders Fred Burton Howard, Teddy Eugene Brewerton, Jack H. Goasland, Jr., to serve as members of the First Quorum of the Seventy, and Elder William Grant Bangerter to serve as a president of the First Quorum of the Seventy in place of Brother Faust. Will those who can sustain these Brethren in the positions indicated, please signify it by raising your right hands? Any contrary by the same sign.

We ask these Brethren to take their places on the stand in the seats provided.

Growth of the Church

How glorious it is, brothers and sisters, to welcome you to this world conference of The Church of Jesus Christ of Latter-day Saints and to envision the great throngs gathered here in Salt Lake City and elsewhere, making this in very deed an international gathering of the faithful Saints.

I rejoice with you in the progress and expansion of the Lord's earthly kingdom in almost all parts of the free world. We are constantly opening up new areas, and we are continually establishing new missions and dividing others to give more effective leadership to the ever-increasing numbers of our young men and women engaged in full-time missionary service. Since our last conference six months ago, we have added ten new missions, for a total of 166 throughout the world. We now have 26,606 missionaries carrying the gospel to almost every nation, kindred, tongue and people under the direction of the Quorum of the Twelve Apostles, whose divine calling it is "to officiate in the name of the Lord, under the direction of the Presidency of the Church, agreeable to the institution of heaven; to

build up the church, and regulate all the affairs of the same in all nations" (D&C 107:33).

Before the end of the year, we will have over 1,000 stakes. This seems incredible when I recall that there were but 145 stakes in the whole world when I became an Apostle in 1943.

This growth is cause for thanksgiving and praise to the Lord for divine direction of this program of saving souls and bringing them into the fold of Christ. While much has been done and accomplished, much more remains to be done. We must go forward in courage and great boldness to proclaim Jesus Christ as the resurrected Lord and the Redeemer of mankind.

Gardens and yards

We have asked everyone wherever possible to assist with a home garden for the production of food so you may enjoy the efforts of your labors and help provide for your needs. We urge parents not only to engage in this activity, but to let their boys and girls share in helping with the garden. They will not only learn the value and joy of work, but it will help them develop a sense of responsibility as they participate in such family projects.

We should make not only our fields and dooryards attractive, but our homes, barns, outbuildings, and fences should be kept in good repair and painted. We realize, too, that such projects are never ending and need continuing attention and planning.

Journals

We renew our appeal for the keeping of individual journals and records and compiling family histories. Any Latter-day Saint family that has searched genealogical and historical records has fervently wished their ancestors had kept better and more complete records. On the other hand, some families possess some spiritual treasures because ancestors have recorded the

events surrounding their conversion to the gospel and other happenings of interest, including many miraculous blessings and spiritual experiences. People often use the excuse that their lives are uneventful and nobody would be interested in what they have done. But I promise you that if you will keep your journals and records they will indeed be a source of great inspiration to your families, to your children, your grandchildren, and others, on through the generations.

Family home evenings are a most appropriate time and place to engage in such activities and especially to train young children in the art of writing about their lives. If you haven't already done so, make up your minds that today you will start your journals.

Temple Attendance

There is an urgency to engage more fully in the redeeming of our kindred dead through more frequent temple attendance. All those who possess temple recommends should use them as often as possible to engage in baptisms, endowments, and sealings for the dead. Other members of the Church should concern themselves seriously with preparations to qualify for temple recommends that they, too, might enjoy these eternal blessings and also act as saviors on Mount Zion. There is an ever-increasing burden of temple work to be done by the Saints, and we should rise to meet this challenge.

Sabbath day observance

I again would urge upon all Saints everywhere a more strict observance of the Sabbath day. The Lord's holy day is fast losing its sacred significance throughout the world, at least our world. More and more, man destroys the Sabbath's sacred purposes in pursuit of wealth, pleasure, recreation, and the worship of false and material gods. We continue to urge all Saints and God-fearing people everywhere to observe

the Sabbath day and keep it holy. Businesses will not be open on the Sabbath if they are not patronized on that holy day. The same is true of resorts, sporting events, and recreation areas of all kinds. Pursuit of the almighty dollar is winning, it seems, over the Lord's commandment, "Keep my sabbaths, and reverence my sanctuary" (Lev. 19:30).

"Why call ye me, Lord, Lord, and do *not* the things which I say?" (Luke 6:46; emphasis added).

Violating the purpose of the Sabbath is not the only matter in these days which calls forth our cry of protest. We are greatly concerned about the world in which we live. The mass media of communications daily presents us with so much that is evil, that is ugly and sordid, and so much that is destructive of righteousness. Godlessness seems to reign everywhere. Satan is unfettered apparently. We have previously said that the growing permissiveness in modern society gravely concerns us.

Forces of good and evil

We see about us constant change. Even the pace of life itself has speeded up. Sometimes it seems that the world is undergoing such throes of change that people are disoriented, not knowing what is of value. Right and wrong, however, are as they always were. The principles of the gospel are unaltered. All of men's evil speaking and all of men's evil acting cannot alter one jot or tittle of the commandments of God.

The forces of good are clearly and continually under attack. There are times when it seems the world is almost drowning in a flood of filth and degradation. And I want to cry out, "Hold on! Hold on to what is right and true. Therein is safety. Don't let yourself be swept away."

In 1946 I visited Hawaii shortly after a huge tidal wave, where walls of water some forty feet high struck Hilo and the Hamakua coast, and I saw the devastation that resulted. Homes had been overturned and shredded, crushed

into splinters like toothpicks; fences and gardens were obliterated; bridges and roads were washed away. Bathtubs, refrigerators, mangled autos lay strewn all about the streets. Where one of our little chapels had stood, nothing remained but the foundation. More than a hundred people lost their lives; as many more were injured; thousands were left homeless. I heard many stories while there of suffering, of heroism, of salvation.

One woman told how she received a telephone message from friends to get out and to leave—that a tidal wave was coming. She looked out to sea and saw the monstrous wave approaching, like a mountain. She and her husband picked up the baby and ran for their lives up the hill. However, two of their little girls were away from home playing near a clump of lauhala trees. They saw the wave coming, ran into the trees, and held tightly with their arms around the tree trunks. The first gigantic wave washed entirely over them, but they held their breath and clung with all their might until the water receded and their heads were again above the water. When the wave receded, they quickly ran up the hill before the succeeding waves came. Together, the family watched from the safety of the hill as their home below disappeared under the pounding of the waves.

We, too, are faced with powerful, destructive forces unleashed by the adversary. Waves of sin, wickedness, immorality, degradation, tyranny, deceitfulness, conspiracy, and dishonesty threaten all of us. They come with great power and speed and will destroy us if we are not watchful.

Keep all God's commandments

But a warning is sounded for us. It behooves us to be alert and to listen and flee from the evil for our eternal lives. Without help we cannot stand against it. We must flee to high ground or cling fast to that which can keep us from being swept away. That to which we

must cling for safety is the gospel of Jesus Christ. It is our protection from whatever force the evil one can muster. An inspired Book of Mormon prophet counseled his people: "Remember that it is upon the rock of our Redeemer, who is Christ, the Son of God, that ye must build your foundation; that when the devil shall send forth his mighty winds, yea, his shafts in the whirlwind, yea, when all his hail and his mighty storm shall beat upon you, it shall have no power over you to drag you down to the gulf of misery and endless wo" (Hel. 5:12).

I would emphasize that the teachings of Christ that we should become perfect were not mere rhetoric. He meant literally that it is the right of mankind to become like the Father and like the Son, having overcome human weaknesses and developed attributes of divinity.

Because many individuals do not fully use the capacity that is in them does nothing to negate the truth that they have the power to become Christ-like. It is the man and woman who use the power who prove its existence; neglect cannot prove its absence.

Working toward perfection is not a one-time decision but a process to be pursued throughout one's lifetime.

Through Moses the word of the Lord came down from the mountain. The commandments which the Lord gave to the children of Israel set minimum standards of conduct. These commandments, said Paul, are "our schoolmaster to bring us unto Christ, that we might be justified by faith" (Gal. 3:24).

But living by the letter of the Ten Commandments is only the beginning of perfection. Jesus taught the sanctity of the Ten Commandments, but emphasized repeatedly that there was more.

It is not enough to acknowledge the Lord as supreme and refrain from worshipping idols; we should love the Lord with all our heart, might, mind, and strength, realizing the great joy he has

in the righteousness of his children.

It is not enough to refrain from profanity or blasphemy. We need to make important in our lives the name of the Lord. While we do not use the Lord's name lightly, we should not leave our friends or our neighbors or our children in any doubt as to where we stand. Let there be no doubt about our being followers of Jesus Christ.

It is not enough to refrain from moviegoing, hunting, fishing, sports, and unnecessary labor on the Sabbath. Constructive use of the Sabbath day includes studying the scriptures, attending church meetings to learn and to worship, writing letters to absent loved ones, comforting the sorrowing, visiting the sick, and, in general, doing what the Lord would have us do on this, his holy day.

If we truly honor our parents as we are commanded to do, we will seek to emulate their best characteristics and to fulfill their highest aspirations for us. Nothing we could give them materially would be more prized than our righteous living.

It is not enough to refrain from killing. We are rather under solemn obligation to respect life and to foster it. Far from taking a life, we must be generous in helping others to enjoy the necessities of life. And when this has been accomplished, we seek to improve the mind and the spirit.

We refrain from taking harmful substances into our body. Through wisdom and moderation in all things, we seek good health and a sense of physical well-being.

It is not enough to refrain from adultery. We need to make the marriage relationship sacred, to sacrifice and work to maintain the warmth and respect which we enjoyed during courtship. God intended marriage to be eternal, sealed by the power of the priesthood, to last beyond the grave. Daily acts of courtesy and kindness, conscientiously and lovingly carried out, are part of what the Lord expects.

It is for us to keep our hearts and

minds pure, as well as our actions.

"Thou shalt not steal," the Lord said on Sinai (Exod. 20:15). Thus it is for us to be honest in every way. We must be generous, the very opposite of selfishness. When money is needed, we give money. But often what is needed more is love and time and caring, which money cannot buy. When that is true, even being generous with our money is not enough.

Bearing false witness and coveting the belongings of others are further evidences of selfishness. "Love thy neighbour as thyself," Jesus taught. On this and on the love of God "hang all the law and the prophets" (Matt. 22:39-40).

Kindness, helpfulness, love, concern, generosity—we could go on for the list of virtues is endless. The development of these traits is what the Lord asks of us.

"If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things" (Articles of Faith 13).

Truthfulness of the Gospel

The gospel of Jesus Christ is true. Any earnest seeker can know for himself that it is true by studying and living its principles and seeking the companionship and help of the Holy Ghost. But how much easier it is to understand and accept if the seeker after the truth can also see the principles of the gospel at work in the lives of others. No greater service can be given to the missionary calling of the Church than to exemplify positive Christian virtues in our lives.

The Lord holds forth a glorious promise to those who love him and demonstrate this love by faithful, devoted service and the living of his eternal principles. When the winds of change blow fiercely and the waves sweep over us, we have a tree or rod of principle to which we can cling for safety. It is the gospel of Jesus Christ which has been restored to the earth in its fulness.

May the Lord bless us, each one, to

hold fast to the iron rod, I humbly pray, in the name of Jesus Christ. Amen.

Following President Kimball's address, the Choir sang without announcement, "Lead Me Into Life Eternal."

President Spencer W. Kimball

The Tabernacle Choir has rendered, "Lead Me Into Life Eternal."

We shall now hear from Elder Boyd K. Packer, a member of the Quorum of the Twelve Apostles.

Elder Boyd K. Packer

It will be my purpose to give an unqualified endorsement to an organization to which I have never belonged. It has greatly enriched my life and that of my family. I have never been eligible to hold membership; nevertheless, it continues to be an influence with me.

Origin of Relief Society

It is the Relief Society, one of the oldest women's organizations in the world. There are members in about seventy nations, numbering now well over a million. Each year the membership increases by thousands. Only women are eligible to join.

When the Prophet Joseph Smith established it, he said to the women:

"You will receive instructions through the order of the Priesthood which God has established, through the medium of those appointed to . . . direct the affairs of the Church in this last dispensation; and I now turn the key in your behalf in the name of the Lord, and this Society shall rejoice, and knowledge and intelligence shall flow down from this time henceforth" (*History of the Church*, 4:607).

The Prophet told them that the organization would be "a charitable Society, and according to your natures," and then he added, "If you live up to your privileges, the angels cannot be restrained from being your associates" (*History of the Church*, 4:605).

Thirty years ago, President George Albert Smith said:

"You are . . . more blessed than any

other women in all the world. You were the first women to have the franchise; the first women to have a voice in the work of a church. It was God that gave it to you and it came as a result of revelation to a Prophet of the Lord. Since that time, think what benefits the women of this world have enjoyed. Not only you belonging to the Church have enjoyed the blessing of equality, but when the Prophet Joseph Smith turned the key for the emancipation of woman-kind, it was turned for all the world, and from generation to generation the number of women who can enjoy the blessings of religious liberty and civil liberty has been increasing." (*Relief Society Magazine*, Dec. 1945, p. 717.)

Family benefits from Relief Society

I would not press to join the Relief Society. I can get more from it if I leave it to be a women's organization. I then benefit more, much more, than I could by holding membership.

I hope the name, the Relief Society, will never be changed. It ties back to the very charter given to women by the Prophet. Its full, balanced program responds to every worthy need that is by nature a part of womanhood.

Each member is constantly exposed to literature, art, music, to current events, to *homemaking skills*, and, I emphasize, to *spiritual living*. She is encouraged to the full expression of every worthy feeling and impulse and talent.

When my wife returns from the grocery store, some things are set out

for immediate use. Other things are set on the shelf until she, for instance, bakes again. Some are to be used only in time of an emergency.

Very frequently there are things that are not for us at all. They are to be given away to someone that she wants to *do for*.

She returns from Relief Society in much the same way, this time bearing spiritual commodities. Some are used right away; others are to be stored. But most of it she got for someone else.

Her store is replenished by attendance at Relief Society, and she still draws, now and again, on the very first Relief Society she ever attended.

I do not benefit, I repeat, from having membership in the Relief Society. We, as a family, benefit through association with women who do.

Many years ago there was published in the Church this statement: "The place of woman in the Church is to walk beside the man, not in front of him nor behind him" (John A. Widtsoe, *Evidences and Reconciliations*, comp. by G. Homer Durham, Salt Lake City: Bookcraft, 1960, p. 305).

In an organized way Relief Society symbolizes the relationship between man and woman in the Church.

Relief Society is for virtuous women, for steady women, for organized women. It is for reverent women, for spiritual women, for diligent women, for married women and for the unmarried, for women young and old.

Into its ranks are invited those women who are unsteady or disorganized, the lost, careworn women. The Relief Society is an unmeasured blessing to lonely women.

Doing for others

Shortly after the funeral held for the first wife of President Harold B. Lee, I was in a group which included his daughter Helen.

Someone expressed sympathy to her for the passing of her mother and said, "She took such good care of your

father. I'm sure he must be lonely and must miss all of the things she did for him."

Helen responded with an insight of remarkable wisdom. "You do not understand," she said. "It is not so much that he misses all of the things that Mother did for him. He misses her most because he needs *somebody to do for*."

We all need *someone to do for*. When that is unfulfilled as a need, we become lonely. In the Lord's own way, Relief Society provides for that need.

Sister, you are needed there. We need women who will applaud decency and quality in everything from the fashion of clothing to crucial social issues.

We need women who are organized and women who can organize. We need women with executive ability who can plan and direct and administer; women who can teach, women who can speak out.

There is a great need for women who can receive inspiration to guide them personally in their teaching and in their leadership responsibilities.

We need women with the gift of discernment who can view the trends in the world and detect those that, however popular, are shallow or dangerous.

We need women who can discern those positions that may not be popular at all, but are right.

The Prophet Joseph Smith said, in organizing the Relief Society, that there is a need for "decision of character, aside from sympathy" (*History of the Church*, 4:570).

The Relief Society is so vital a link in our welfare services that save it be strong, we must surely fail.

I do not endorse the Relief Society for the sake of the organization, but for what accrues individually to the benefit of those who belong.

Relief Society attendance

Now to the sisters in the Church I say that attendance at Relief Society, in an important way, is not really optional.

It is as obligatory upon a woman to

draw into her life the virtues that are fostered by the Relief Society as it is an obligation for the men to build into their lives the patterns of character fostered by the priesthood.

Recently I listened to several sisters discuss Relief Society. One young woman said, "We find it so difficult to interest both the older and the younger women. If we have a lesson or project the younger women are interested in, the older women do not come. It's so hard to get something to please everyone."

Sisters, to me there is something pathetic about those of our sisters who sit at home waiting to be *enticed* to Relief Society. That is not right!

When faithful sisters pray and work and make a worthy presentation, they deserve your support. Just to have you attend is a great help.

Some sisters, it appears, seem to pore over the offering of Relief Society like a fussy diner searching a menu for something to excite the taste.

Sisters, it is your duty to attend Relief Society, just as it is the duty of the brethren to attend their priesthood meetings.

I've heard some sisters say, "I don't attend Relief Society because I just don't get anything out of it."

"What are you putting into it?"

Let me teach you a lesson.

In 1888 the Relief Society and the young women's organizations of the Church became charter members of the National Council of Women and of the International Council. These two organizations were established primarily to promote women's suffrage and to improve the lot of women and children everywhere.

During those years our delegates had their good days and their bad, depending upon circumstances, the leadership, and their attitude toward the Mormons.

In April of 1945 Belle Smith Spafford became the president of the Relief Society. Only a week or two after she

had been sustained a letter came from the National Council of Women, announcing their annual meeting to be held in New York City.

Sister Spafford had attended those meetings before, and in view of her previous experience, she and her counselors carefully considered the invitation for several weeks.

They decided to recommend to the President of the Church that the Relief Society terminate its membership in those councils. They prepared a statement of recommendation, listing all of the reasons for so doing.

Trembling and uncertain, Sister Spafford placed the paper on the desk of President George Albert Smith, saying, "The Relief Society Presidency wishes to recommend that the General Board terminate its membership in the National Council and in the International Council of Women, for the reasons listed on this paper."

President Smith carefully read the paper. Had they not held membership for well over half a century? he inquired.

Sister Spafford explained how costly it was to go to New York, the time it took, and described the humiliation they occasionally experienced. She recommended that they withdraw because "we don't get a thing from these councils."

This wise, old prophet tipped back in his chair and looked at her with a disturbed expression. "You want to withdraw because you don't get anything out of it?" he questioned.

"That is our feeling," she replied.

"Tell me," he said, "what is it that you are putting into it?"

"Sister Spafford," he continued, "you surprise me. Do you always think in terms of what you get? Don't you think also in terms of what you have to give?"

He returned that paper to her and extended his hand. With considerable firmness he said, "You continue your membership in these councils and make your influence felt."

And so they did! Sister Spafford took the gentle correction from that wise prophet, and the day came that she was president of that organization.

Now, I pass that same message to each sister in the Church. If you are absentsent yourself from Relief Society because "you don't get anything out of it," tell me, dear sister, what is it that you are putting into it?

An inspired organization

I endorse the Relief Society without hesitation, for I know it to have been organized by inspiration from Almighty God. It has been blessed since its organization. I know that it is a rising, and not a setting, sun. I know that the light and the power that emanates from it will increase, not decrease.

I know that Relief Society today is led by wise and inspired and strong women. Through them the frustrations of the poorly trained, the lonely, the single will give way to security and happiness.

The bewilderment of the uninspired and the misled will be replaced with assurance and direction.

After months of prayerful concern over this matter, having inquired myself of Him whose organization it is, without

reservation, without hesitancy, I endorse and applaud the Relief Society of The Church of Jesus Christ of Latter-day Saints and pray God to bless these, our sisters, to strengthen them, for this is His church and we are led by a prophet. In the name of Jesus Christ, amen.

Following Elder Packer's remarks, the Choir sang without announcement, "How Long, O Lord, Most Holy."

President Spencer W. Kimball

Elder Boyd K. Packer of the Quorum of the Twelve Apostles has just spoken to us. He was followed by the Tabernacle Choir singing, "How Long, O Lord, Most Holy."

The Choir and Congregation will now join in singing, "Hope of Israel," following which Elder Rex D. Pinegar of the First Quorum of the Seventy will speak to us.

The Tabernacle Choir and congregation sang the hymn, "Hope of Israel."

Elder Rex D. Pinegar

Recently a friend of mine was returning to his home in Salt Lake City on a plane from Dallas, Texas. His mind was focused upon an important event that was soon to occur in his family. His only son would be leaving home in just a few days to serve as a missionary in a far-distant land. His great love for his son caused him to reflect, "If my son is going so far away to teach about our Church, this had better be the best church!" Then he took out a notepad and pen and began to list

the characteristics or qualities one would look for in the best church.

Purpose of Church programs

"There should be a program to build and strengthen youth," he wrote, "an athletic program, a wholesome activity program, a program for teaching and training children, a program for developing the skills and talents of women, a program to provide for the needy, for the ill, for the lonely, for the

victims of catastrophes and disasters, a program to provide opportunities for work and service, a program to assist families and individuals in spiritual development and progress."

His list became long and impressive, and he satisfied himself that his church, The Church of Jesus Christ of Latter-day Saints, offered a program to meet the need of every individual. Truly, he determined, it is the best church his son could represent!

My friend felt so good about his list of attractive qualities of the best church that he decided to show it to the gentleman seated next to him on the plane. The man, an executive from a financial firm, responded with interest and respect. Together they reviewed the list, and as they concluded their conversation the businessman asked my friend, "Would you like to know what I would look for in a church? There is just one criterion: the members of that church would best exemplify the teaching of the Savior—'Love thy neighbor as thyself.'"

My friend said he learned an important lesson from that experience. He had taught this fine man about the programs of the Church without acknowledging that the purpose of these programs is to help members learn how to love God and their fellowmen. He has shared that experience with me and permitted me to share it with you today that we might all be reminded of this.

Love our fellowmen

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

"And the second is like [unto it], namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these." (Mark 12:30-31.)

It is that love for the Lord and for our neighbors—all men everywhere—that is the motivating force which prompts my friend's son, and twenty-

seven thousand like him, to leave home, friends, family, security, and comfort to go among unknown neighbors throughout the world with the message of the gospel of Jesus Christ. It is because we love the Lord and our neighbor that we are willing to go to any length, sacrifice at any price, to share the message that has brought joy and happiness into our own lives. For Latter-day Saints declare that God lives. He loves all men. He will lead all who will repent and follow him to everlasting joy and happiness.

We believe the people of the world are yearning for a message such as this to believe in. A national survey conducted recently by a leading publishing company revealed that the people of the world are in desperate need of a religion that will "regenerate their underlying faith in Christian living, . . . that will help them find the strength within themselves which their forefathers had, . . . a religion that will bring back strong family relationships, . . . and a religion that reflects the pioneering strengths which built this great country." (Unpublished report, Littlepage Limited Advertising, 15 Aug. 1978.) This survey discovered that the basic concepts of The Church of Jesus Christ of Latter-day Saints parallel the religious needs that people are seeking. The New York-based publishing company stated: "In a time of confusion, they (Mormons) give very clear and definite answers. . . . Their growth prospects for the immediate future seem very good . . . in that great world that is awaiting conversion."

The love of God

My eleven-year-old daughter, Kristen, expressed a concern to me a few days ago that I believe is felt by many who are seeking to find a better, more righteous way of life. She said, "Dad, I've been challenged to live just one day as Jesus would live, but I've tried for a week now and I just can't do it. Every day I think this will be that day. Then I

make a mistake, and I have to wait for another day before I can try again."

I am often asked to counsel with people who experience somewhat that same dilemma. They want to correct and change their lives. They feel, however, that they have made so many mistakes that there is no way to cast off the burdens they now bear because of those sins. They feel weighted down by sorrow and despair, with no hope of escape.

Kristen and all of us should remember that while we are commanded to love God, he has a perfect love for us. All the world needs to be taught of the great redeeming power of the Savior's love. He loves us so much he has promised to forgive us of those things we do that are wrong and remember them no more if we will only repent and come unto him (see D&C 58:42). He loves us so much that he was willing to pay the price for those sins. He suffered for us. He died for us. He said, Come follow me; cast your burdens on the Lord. His desire is to lift us, to help us, to guide us, to save us.

Henry Drummond, in his classic writing on the subject of Christ's love, tells of a man who went to see a dying boy. He put his hand on the boy's head to comfort him and said, "'My boy, God loves you.'" The boy soon arose "from his bed, and called out to the people in the house, 'God loves me! God loves me!' One word! It changed that boy. The sense that God loved him overpowered him, melted him down, and began the creating of a new heart in him. And that is how the love of God melts down the unlovely heart in man, and begets in him the new creature, who is patient and humble and gentle and unselfish. And there is no other way to get it. There is no mystery about it. We love others, we love everybody, we love our enemies, *because He first loved us.*" (*The Greatest Thing in the World*, Old Tappan, N.J.: Fleming H. Revell Co., n.d., pp. 47-48.)

It is this knowledge of his great love for us that influences our actions

toward him and others. He said, "Love one another; as I have loved you" (John 13:34).

Sharing the gift of love

A few weeks ago someone gave me a gift. As I unwrapped the handsome package and discovered its contents, I was overcome with emotion. It was a precious item. I had seen it before in the office of the one who was now giving it to me. I had openly admired it for its unique capabilities and usefulness. It was finely crafted and very expensive. I was deeply touched as I received this generous gift—not because of its monetary value, but because I recognized the great love that the giving of this gift demonstrated to me. Here was an object I knew my benefactor could not afford to purchase for himself or for me. I knew that someone who loved him had bestowed that gift upon him. He was built up and made happy because of that gesture of love toward him. Now in his desire to bring me happiness, to express his love to me, he was sharing one of the finest material possessions he had.

How grateful I am for this example of Christlike love and for the many other gifts of love which I experience daily in my home and in my associations throughout this great church. These experiences lift me up and give me the desire to extend my love to others.

Now, may we as members of The Church of Jesus Christ of Latter-day Saints remember and live these first great commandments. May we love the Lord with all our heart, all our soul, all our mind and strength, and may we love our neighbors as ourselves. May we show that love by living all the commandments of God and by sharing with our neighbors our greatest gift of love, the gospel of Jesus Christ, which I testify is the truth and the best on the face of the earth. In the name of Jesus Christ, amen.

President Spencer W. Kimball

Elder Rex D. Pinegar of the First Quorum of the Seventy has just spoken

to us. Elder Howard W. Hunter of the Quorum of the Twelve Apostles will now address us.

Elder Howard W. Hunter

Not long ago I read a report of an interview with a man of some national importance. In giving his views on a question of present-day concern he made this comment: "I am not a religious man, but there was something about the circumstances of the proposed action that did not strike me as being right." His comment made me wonder why he associated religion with the social and political subject he was talking about, and it also made me wonder why he thought he was not a religious person. The answer to these queries, I suppose, lies in the definition of religion.

Religion

The word *religion* has no one generally accepted definition. Sometimes it is used in reference to worship, whether it be public or private, and sometimes to distinguish between things sacred and those that are profane or worldly. Belief in the immortality of the soul is a concept that is looked upon by some as religious, and one of the most common uses of the term is the belief in deity or deities—a worship of God. The word *religion* is often associated with the pursuit of what is commonly called salvation, and sometimes with revelation from a divine source.

Not long after the organization of the Church, Joseph Smith published answers to a long list of questions that had been asked of him. One of the questions was this: "What are the fundamental principles of your religion?" To that question, Joseph Smith replied: "The fundamental principles of our religion are the testimony of the Apostles and

Prophets, concerning Jesus Christ, that he died, was buried, and rose again the third day, and ascended into heaven; and all other things which pertain to our religion are only appendages to it." (*History of the Church*, 3:30.)

Spiritual references

On many subjects we are often able to find definitions in the scriptures, but it is interesting to note that even though we think of the Bible as a religious treatise, the word *religion* does not appear in the Old Testament, and in the writings of the New Testament it is used on three occasions only. I would like to make reference to these three.

The first use of the word *religion* is by Paul as he presented his defense before King Agrippa. He said to Agrippa: "After the most straitest sect of our religion I lived a Pharisee" (Acts 26:5). He was referring to the three sects of the Jews: the Pharisees, Sadducees, and Essenes. He said he lived a Pharisee—the sect of the three that was the strictest in religious practices. Paul was not talking about a religious creed or a belief, but rather the form of worship, because the Jews placed great stress on practice rather than doctrine—on ritualistic worship rather than a creed of belief.

The second use of the word *religion* was also by Paul, in writing to the Galatians. He made this statement: "For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church" (Gal. 1:13). We well know of the persecutions inflicted by Paul upon those who followed Christ and professed to be Christians and wonder why he

did these things. What caused him to take such a ruthless course? Paul answers these questions by stating that he had practiced the religion of his fathers—a religion of iron rules, laws, and traditions inherited from his Hebrew lineage. These iron rules of practice are what caused him to relentlessly persecute the followers of Christ. Thus, in writing to the Galatians he referred to religion in the same manner as he did before King Agrippa, as rules of practice rather than doctrine or a creed of belief.

Now we come to the third instance in the New Testament of the use of the word *religion*. It is in the Epistle of James, written "to the twelve tribes which are scattered abroad" (James 1:1), probably meaning to all Israel, in which he said: "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain" (James 1:26). James seems to be using the term *religion* in the manner used by Paul, as being ritualistic or ceremonial—that if a man is ritualistic in this manner, yet fails to be guarded in what he says, his rituals are in vain.

True religion

James then very pointedly defines what he refers to as pure religion, as distinguished from forms of ritualistic worship and iron rules of practice as described by Paul. James said: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1:27). The wording is simple and unpretentious, yet the meaning is profound and has deep significance. The words "visit the fatherless and widows" are a reminder that we should have compassion for our neighbor—our fellowmen. This is the teaching of the Master in his frequent reference to love. The Lord said: "Thou shalt love thy neighbor as thyself" (Matt. 22:39). This is what James was expressing—a love

for, and devotion to, God, by compassionate service to fellowmen. He used as examples the fatherless and the widows.

The second element of the definition of religion stated by James is to keep "unspotted from the world." To be unspotted from the world simply means being unworldly and free from the pollution of sin and unrighteousness. Paul said something about this also in his writing to the Romans: "Be not conformed to this world" (Rom. 12:2).

In short, James tells us that true religion is a devotion to God, demonstrated by love and compassion for fellowmen, coupled with unworldliness. Such a statement seems too simple to be sufficient, but in its simplicity it speaks an important truth. Restated it may be said that true religion consists not only in refraining from evil (that is, remaining unspotted), but in deliberately and purposefully doing acts of kindness and service to others.

King Benjamin recognized this principle as he spoke to his people from the tower. He reminded them that he had spent his days in their service and said: "I do not desire to boast, for I have only been in the service of God.

"And behold, I tell you these things that ye may learn wisdom; that ye may learn that when ye are in the service of your fellow beings ye are only in the service of your God." (Mosiah 2:16-17.)

Matthew puts it this way: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40).

Joseph Smith

The life of the Prophet Joseph Smith portrays these same attributes—service to friends, to his fellowmen, to all mankind, and to his God. It was during the last two hours of his life, confined behind bars in Carthage, that his close friend, President John Taylor, sang a song to cheer him on that melancholy occasion. The song has a number of verses commencing with helping the

unfortunate and sharing a crust with one perishing for want of bread. These are some of the words:

*A poor wayfaring man of grief
Had often crossed me on my way,
Who sued so humbly for relief
That I could never answer, Nay.*

*I had not power to ask his name;
Whither he went or whence he came;
Yet there was something in his eye
That won my love, I knew not why.*

*Once, when my scanty meal was spread,
He entered—not a word he spake.
Just perishing for want of bread;
I gave him all; he blessed it, brake.*

*And ate, but gave me part again;
Mine was an angel's portion then,
For while I fed with eager haste,
The crust was manna to my taste.*

The verses continue to tell of a drink given to quench the thirst of a sufferer, clothing and rest for the naked and weary, caring for the injured and wounded, sharing the condemnation of a prisoner. Then the last verses recognize the appearance of the Master:

*Then in a moment to my view,
The stranger started from disguise:
The tokens in his hands I knew,
The Savior stood before mine eyes.*

*He spake—and my poor name he named—
“Of me thou hast not been ashamed;
These deeds shall thy memorial be;
Fear not thou didst them unto me.”
(History of the Church, 6:614-15.)*

Poor, indeed, and destitute is the man who disclaims being religious because he does not have sufficient love for his fellowmen to be concerned and have compassion. The Lord will say: “Inasmuch as ye did it not to one of the least of these, ye did it not to me.

“And these shall go away into everlasting punishment: but the righteous into life eternal.” (Matt. 25:45-46.)

Admonition to be truly religious

President Joseph F. Smith, a former president of the Church, wrote these words many years ago: “Do not say that you are not naturally religious, and so make that an excuse for evil deeds and forbidden acts. . . . Be rather religious both in appearance and in reality, remembering what true religion means. Even as the testimony of Jesus is the spirit of prophecy, so is the possession of the knowledge that you love purity, righteousness, honesty, justice and well-doing, an indisputable evidence that you are naturally religious.”

President Smith continued: “Search your hearts, and you will find deep down that you possess this knowledge. Then encourage its growth and development, to the gaining of your own salvation.” (“Not Naturally Religious,” *Improvement Era*, Apr. 1906, p. 495.)

I pray we may serve our fellowmen and remain unspotted from worldly influences, so that we may be worthy to be considered truly religious and receive the approbation of the Lord, in the name of Jesus Christ. Amen.

Without announcement, the Choir sang, “Choristers of Light,” and “Praise to the Man” following Elder Howard W. Hunter’s talk.

President Spencer W. Kimball

We have just heard from Elder Howard W. Hunter, a member of the Council of the Twelve Apostles.

The Tabernacle Choir has sung, “Choristers of Light” and “Praise to the Man.”

We welcome those who have just joined us on television or radio for this, the first session of the 148th Semi-Annual Conference of the Church.

President Marion G. Romney, Second Counselor in the First Presidency, will now address us.

President Marion G. Romney

My beloved brothers and sisters, I invite you to join with me in a prayer that we may enjoy the Spirit of the Lord while I attempt to say a few things about the worth of a soul.

The worth of souls

As I left Church headquarters for a mission fifty-eight years ago this fall, I was given a sheet of instructions on which was printed this modern scripture:

"Remember the worth of souls is great in the sight of God;

"For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him" (D&C 18:10-11).

The impact of this statement that Christ suffered "the pain of all men," here given by the Lord to emphasize his high appraisal of the worth of human souls, is sharpened by the realization of the intensity of that suffering. Of it, Luke wrote, speaking of Christ's prayer in Gethsemane:

"And he . . . kneeled down, and prayed,

"Saying Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

"And there appeared an angel unto him from heaven, strengthening him.

"And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground." (Luke 22:41-44.)

Eighteen hundred years later, Jesus himself, speaking of that suffering, said, speaking to one of the early brethren:

"I command you to repent . . . lest . . . your sufferings be sore—how sore you know not, how exquisite you know not, yea, how hard to bear you know not.

"For behold, I, God, have suffered these things for all, that they might not suffer if they would repent;

"But if they would not repent they must suffer even as I;

"Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink—

"Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men." (D&C 19:15-19.)

Words of ancient prophets

This high value which the Lord puts upon the souls of men as made known in these modern scriptures, he also revealed to his ancient prophets. To impress upon their minds the worth of a human soul, he gave some of them a glimpse of the magnitude of his creations and then explained that they were but ancillary to the accomplishment of his purpose—"to bring to pass the immortality and eternal life of man" (Moses 1:39).

After Enoch had visioned some of God's creations, he declared that "were it possible that man could number the particles of the earth, yea, millions of earths like this, it would not be a beginning to the number of thy creations" (Moses 7:30).

Following a similar showing to Moses, the Lord said: "Worlds without number have I created . . .

"And as one earth shall pass away, and the heavens thereof even so shall another come; and there is no end to my works, neither to my words.

"For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:33, 38-39.)

These scriptures bring to mind and give meaning to the Psalmist's searching inquiry:

"When I consider thy heavens," he said, "the work of thy fingers, the moon

and the stars, which thou hast ordained;

"What is man, that thou art mindful of him? . . .

"For thou hast . . . crowned him with glory and honour.

"Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet." (Ps. 8:3-6.)

Revealed by God

Now the answer to this profound question—What is man that he should be of such inestimable worth?—comes only by direct revelation from heaven. So important is it that it is communicated to men by God himself and angels sent by him. It was thus revealed in the very beginning to Adam and Eve. In each succeeding gospel dispensation, it has been likewise revealed to "chosen vessels of the Lord" (Moro. 7:31)—that is, to his prophets.

These prophets have faithfully borne testimony of the truth revealed to them. This they have done that the residue of men, those who will qualify themselves to obtain it, by the power of the Holy Ghost may come to a knowledge of it. (See Moro. 7:32.)

In this manner we ourselves have learned *who* and *what* man is. For such a knowledge we give the Lord grateful thanks and adoration. Thus knowing the truth, we bear the following witness:

Man is a dual being—a living soul—composed of a body of spirit and a physical body. His spirit existed as an individual personal entity in a pre-mortal life long before the earth was created. As a matter of fact, this earth was expressly created as a place for the spirits of men to take on mortality.

The clearest teaching on record as to the nature of the spirit of man was given 2200 years B.C., when Jesus, in his spirit body, appeared to the brother of Jared and said:

"Behold, I am Jesus Christ. . . .

"Seest thou that ye are created after mine own image? Yea, even all

men were created in the beginning after mine own image.

"Behold, this body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh." (Ether 3:14-16.)

From this it is clear that man's physical body is patterned after his spiritual body.

The origin of man

In origin, man is a son of God. The spirits of men "are begotten sons and daughters unto God" (D&C 76:24). Through that birth process, self-existing intelligence was organized into individual spirit beings.

The destiny of man

The spirits of men, by their conduct in pre-earth life, earned a two-point destiny: (1) the privilege to be tabernacled in a body of flesh and bone; and (2) immortality as living souls.

The plan to bring about this two-point destiny provides for (1) mortal birth, through which man's spirit receives a body of flesh and bone, thus becoming a soul; (2) mortal death, by which man's spirit and body are temporarily separated—his soul dissolved; (3) redemption of the soul by resurrection—in which the spirit and body are inseparably reunited.

In this way the Lord brings to pass that immortality of which he spoke to Moses when he said, "This is my work and my glory—to bring to pass the immortality and eternal life of man" (Moses 1:39). Through his victory over death, Christ has already secured the immortality here spoken of.

But this is not all. He accomplished more for men.

By his atonement Jesus brought men within the reach of eternal life. However, he did not guarantee eternal life to all men as he did guarantee immortality.

There will be many gradations among immortal souls. As "one star differeth from another star in glory so also is the resurrection of the dead" (1 Cor. 15:41-42). That's Paul's doctrine.

Immortality connotes life without end.

Eternal life, on the other hand, connotes quality of life—exaltation, the highest type of immortality, the kind of life enjoyed by God himself.

Man's potentiality

It is in the attainment of eternal life, which man must earn in mortality, that he reaches his full potentiality. Man, being a child of God—who himself is a glorified, resurrected, immortal soul, enjoying eternal life—has, in harmony with the universal law of nature, the potentiality to reach, in full maturity, the high status of his Heavenly Father.

John was alluding to this truth when he wrote, "We [are] the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him" (1 John 3:2).

To obtain this high estate Jesus enjoined men when he said, "Be ye therefore perfect, even as your Father . . . in heaven is perfect" (Matt. 5:48).

Eternal life is to be obtained only through obedience to the laws and ordinances of the gospel. "Enter ye in at the strait gate," said Jesus, "for strait is the gate, and narrow is the way that leads to life, and few there be that find it" (3 Ne. 27:33).

Gate to eternal life

Although in this and other scripture Jesus warned and taught that the gate to eternal life is strait and the way narrow, he nevertheless made it clear that both the gate and the way are open for every man who will qualify himself to enter. Here are his words:

"Verily, thus saith the Lord: It shall come to pass that every soul who

forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am. . . .

"I give unto you these sayings that you may understand and know how to worship, and know what you worship, that you may come unto the Father in my name, and in due time receive of his fulness.

"For if you keep my commandments you shall receive of his fulness, and be glorified in me as I am in the Father." (D&C 93:1, 19-20.)

The crowning work and glory of God is, therefore, as he has said, to bring to pass the eternal life of man.

Such is the worth of a soul. Surely it "is great in the sight of God" (D&C 18:10). They should be of like value in the sight of men. As God's work and glory is to bring to pass the eternal life of man, so the desire, hope, and work of every man should be to obtain eternal life for himself. And not for himself only but also for his fellowmen; and it will be when he fully appreciates who and what he is—his nature, origin, destiny, and potentiality.

In comparison to eternal life, all else sinks into insignificance. For, as Jesus said:

"What shall it profit a man, if he shall gain the whole world, and lose his own soul?

"Or what shall a man give in exchange for his soul?" (Mark 8:36-37.)

Truths revealed anew

Now, in conclusion, I direct a short message to you, our listening friends—you who may not have yet received the restored gospel of Jesus Christ:

The truths concerning the worth of human souls we have here briefly sketched are not new. As already indicated, they were revealed to Adam in the beginning. He taught them to his children. They have been revealed anew and taught in each succeeding gospel dispensation. In the meridian of time

Jesus taught them here on earth in person.

Our special message to you today is that in this, our day, known in the scriptures as the dispensation of the fulness of times, the heavens have been reopened; the truths concerning man's nature, origin, destiny, and potentiality have been again revealed for our special benefit. The Father and his Son, Jesus Christ, and ancient apostles and prophets have visited and communicated with "chosen vessels of the Lord"—modern prophets—and have restored and reaffirmed these truths and all the rest of the pure and simple principles, ordinances, and teachings of the everlasting gospel of Jesus Christ.

The priesthood of God—the authority to administer the ordinances of the gospel—has been committed again unto men. Christ has reestablished his church in the earth. It is here with full power to do for us, you and me, all that needs to be done in mortality, which we ourselves cannot do to bring to pass our eternal life.

Invitation to investigate

We love you; we recognize you as our brothers and sisters in the family of God, our Heavenly Father. We thank you for listening to us. We invite you to investigate our message. We know that if you will do so honestly and prayerfully, asking "God, the Eternal Father, in the name of [Jesus] Christ, . . . with a sincere heart, . . . he will manifest the truth of [these things] unto you, by the power of the Holy Ghost" (Moro. 10:4).

We are anxious to inform you of the message of the Restoration. At your request or invitation we will send or bring you literature or come and teach you at your convenience. To this service we are dedicated; to it we have been divinely called, for we bear the same responsibility as did Christ's ancient disciples, for unto us also the Lord Jesus has said, "Go ye into all the world,

preach the gospel to every creature" (D&C 68:8).

I give you my personal witness to the truth of these things. If you can understand and accept them, they will give you an appreciation of the worth of souls found in no other source; they will put you in the way of eternal life; they will transform your lives and bring you a peace hitherto unknown. That it may be so I humbly pray, in the name of Jesus Christ. Amen.

Following President Marion G. Romney's address, the Tabernacle Choir sang the anthem, "All Glory, Laud, and Honor," without announcement.

President Spencer W. Kimball

President Marion G. Romney, Second Counselor in the First Presidency, has just given the concluding address, followed by the Tabernacle Choir singing, "All Glory, Laud, and Honor."

We are grateful to the managers and operators of the many television and radio stations for offering their facilities as a public service to bring the proceedings of this Conference to a large audience throughout many areas of the world.

We shall conclude this session of the Conference with the Tabernacle Choir singing, "O Thou Rock of Our Salvation." Following the singing, the benediction will be pronounced by Elder Yoshihiko Kikuchi of the First Quorum of the Seventy, who is Supervisor of the Japan-Korea Area.

This Conference will then be adjourned until two o'clock this afternoon.

The Choir sang, "O Thou Rock of Our Salvation."

Elder Yoshihiko Kikuchi pronounced the benediction.

FIRST DAY AFTERNOON MEETING

SECOND SESSION

The second session of the 148th Semi-Annual Conference began at 2:00 P.M. on Saturday, September 30, 1978.

President Spencer W. Kimball presided at this session. Conducting was President N. Eldon Tanner, First Counselor in the First Presidency.

Music for this session was provided by the Mormon Youth Chorus with Brother Robert Bowden conducting and Brother Roy Darley at the organ.

At the beginning of the meeting President Tanner made the following remarks:

President N. Eldon Tanner

President Spencer W. Kimball, who presides at this and all other sessions of the Conference, has asked me to conduct this session.

We welcome all assembled in the historic Tabernacle on Temple Square in this, the second session, of the 148th Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints. We also welcome the many members and friends of the Church tuned to these proceedings by radio and television. We note that there are overflow congregations in the Assembly Hall, where Elders Sterling W. Sill and Robert L. Backman preside; and in the Salt Palace, where Elders Joseph Anderson and Rex C. Reeve, Sr. preside.

We are pleased to acknowledge special guests present this afternoon—government and educational leaders, as well as regional representatives, stake and temple presidencies, patriarchs, bishops, and officers and members of the General Boards and committees.

The proceedings of this Conference will be carried extensively in the United States and Canada over many television

and radio stations, originating with KSL in Salt Lake City.

Through satellite transmission or by way of international short-wave radio, sessions of this conference will be heard over radio in countries of Central and South America, Mexico, Australia, Europe, and Africa; and for the first time, over 50 television stations in Italy.

We express our appreciation to the owners and operators of the radio and television stations for their cooperation in making such an extensive coverage of this Conference possible.

The General Priesthood Meeting to be held this evening will be transmitted over closed-circuit from the Salt Lake Tabernacle to men of the Priesthood assembled in approximately 1469 buildings throughout the United States and Canada, Puerto Rico, New Zealand, Australia, The Philippines, Korea, Japan, and Hong Kong, and by way of closed-circuit television to the Assembly Hall, Salt Palace, and to stake buildings in Salt Lake City and on the Brigham Young University Campus.

The music this afternoon will be provided by the Mormon Youth Chorus under the direction of Brother Robert Bowden with Brother Roy Darley at the organ.

The Choir will begin this service by singing: "I'll Go Where You Want Me To Go."

The invocation will be offered by Elder Paul H. Dunn, a President of the First Quorum of the Seventy.

The Mormon Youth Chorus sang the hymn, "I'll Go Where You Want Me to Go."

Elder Paul H. Dunn offered the invocation.

President Tanner

The Chorus will now sing, "O Lord God."

The anthem, "O Lord God," was rendered by the Chorus.

President N. Eldon Tanner**Acceptance of revelation**

In early June of this year, the First Presidency announced that a revelation had been received by President Spencer W. Kimball extending priesthood and temple blessings to all worthy male members of the Church. President Kimball has asked that I advise the conference that after he had received this revelation, which came to him after extended meditation and prayer in the sacred rooms of the holy temple, he presented it to his counselors, who accepted it and approved it. It was then presented to the Quorum of the Twelve Apostles, who unanimously approved it, and was subsequently presented to all other General Authorities, who likewise approved it unanimously.

President Kimball has asked that I now read this letter:

"June 8, 1978

"To all general and local priesthood officers of The Church of Jesus Christ of Latter-day Saints throughout the world:
"Dear Brethren:

"As we have witnessed the expansion of the work of the Lord over the earth, we have been grateful that people of many nations have responded to the message of the restored gospel, and have joined the Church in ever-increasing numbers. This, in turn, has inspired us with a desire to extend to every worthy member of the Church all of the privileges and blessings which the gospel affords.

"Aware of the promises made by the prophets and presidents of the Church who have preceded us that at some time, in God's eternal plan, all of our brethren who are worthy may receive the priesthood, and witnessing the faithfulness of those from whom the priesthood has been withheld, we have pleaded long and earnestly in behalf of

these, our faithful brethren, spending many hours in the Upper Room of the Temple supplicating the Lord for divine guidance.

"He has heard our prayers, and by revelation has confirmed that the long-promised day has come when every faithful, worthy man in the Church may receive the holy priesthood, with power to exercise its divine authority, and enjoy with his loved ones every blessing that flows therefrom, including the blessings of the temple. Accordingly, all worthy male members of the Church may be ordained to the priesthood without regard for race or color. Priesthood leaders are instructed to follow the policy of carefully interviewing all candidates for ordination to either the Aaronic or the Melchizedek Priesthood to insure that they meet the established standards for worthiness.

"We declare with soberness that the Lord has now made known his will for the blessing of all his children throughout the earth who will hearken to the voice of his authorized servants, and prepare themselves to receive every blessing of the gospel.

"Sincerely yours,

"Spencer W. Kimball

"N. Eldon Tanner

"Marion G. Romney

"The First Presidency"

Recognizing Spencer W. Kimball as a prophet, seer, and revelator, and president of The Church of Jesus Christ of Latter-day Saints, it is proposed that we as a constituent assembly accept this revelation as the word and will of the Lord. All in favor please signify by raising your right hand. Any opposed by the same sign.

President Kimball, it appears that the vote has been unanimous in the affirmative, and the motion has carried.

Before I present the General Authorities and officers to the conference for vote, President Kimball has asked me to make the following statement:

Emeritus members

The very rapid growth of the Church across the world, with the attendant increase in travel and responsibility, has made it necessary to consider a change in the status for some of the Brethren of the General Authorities. Some of our associates have served for many years with complete and unselfish dedication, and they deserve every honor and recognition for such devoted service. It is felt advisable at this time to reduce somewhat the load of responsibility that they carry.

After a long period of prayerful consideration and counsel, extending, indeed, over several years, we announce a new and specific status to be given from time to time to Brethren of our associates in the General Authorities. We announce that some Brethren have been designated as emeritus members of the First Quorum of the Seventy. These Brethren are not being released but will be excused from active service. It is out of consideration for the personal well-being of the individuals, and with deep appreciation for their devoted service, that this designation will be given from time to time to designated members of the General Authorities.

General Authorities and Officers sustained

I will now present the General Authorities, general officers, and general auxiliary officers of the Church for the sustaining vote of the conference.

It is proposed that we sustain President Spencer W. Kimball as prophet, seer, and revelator, and President of The Church of Jesus Christ of Latter-day Saints. All in favor, please make it manifest. Contrary, if there be any, by the same sign.

Nathan Eldon Tanner as first counselor in the First Presidency and Marion

G. Romney as second counselor in the First Presidency. All in favor, please signify. Those opposed by the same sign.

It is proposed that we sustain as president of the Council of the Twelve Apostles, Ezra Taft Benson. All in favor, please manifest it. Contrary, if there be any, by the same sign.

As the Quorum of the Twelve Apostles: Ezra Taft Benson, Mark E. Petersen, LeGrand Richards, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson, Boyd K. Packer, Marvin J. Ashton, Bruce R. McConkie, L. Tom Perry, David B. Haight, and James E. Faust. All in favor, please manifest it. Those opposed by the same sign.

As Patriarch to the Church, Elder Eldred G. Smith. All in favor, please manifest it. Contrary by the same sign.

The counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church as prophets, seers, and revelators. All in favor, please manifest it. Contrary by the same sign.

Spencer W. Kimball as trustee-in-trust for The Church of Jesus Christ of Latter-day Saints. All in favor, please manifest it. Opposed by the same sign.

As the Presidency of the First Quorum of the Seventy, and as members of the First Quorum of the Seventy: Franklin D. Richards, J. Thomas Fyans, A. Theodore Tuttle, Neal A. Maxwell, Marion D. Hanks, Paul H. Dunn, and W. Grant Bangerter. All in favor, please manifest it. Contrary by the same sign.

As additional members of the First Quorum of the Seventy: Theodore M. Burton, Bernard P. Brockbank, Robert L. Simpson, O. Leslie Stone, Robert D. Hales, Adney Y. Komatsu, Joseph B. Wirthlin, Hartman Rector, Jr., Loren C. Dunn, Rex D. Pinegar, Gene R. Cook, Charles A. Didier, William R. Bradford, George P. Lee, Carlos E. Asay, M. Russell Ballard, Jr., John H. Groberg, Jacob de Jager, Vaughn J. Featherstone, Dean L. Larsen, Royden G. Derrick, Robert E. Wells, G. Homer Durham, James M. Paramore, Richard G. Scott, Hugh W. Pinnock, F. Enzio Busche, Yoshihiko

Kikuchi, Ronald E. Poelman, Derek A. Cuthbert, Robert L. Backman, Rex C. Reeve, Sr., F. Burton Howard, Teddy E. Brewerton, and Jack H. Goaslind, Jr. As emeritus members of the First Quorum of the Seventy: Sterling W. Sill, Henry D. Taylor, James A. Cullimore, Joseph Anderson, William H. Bennett, John H. Vandenberg, and S. Dilworth Young. All in favor, please manifest it. Contrary, if any, by the same sign.

As the Presiding Bishopric: Victor L. Brown, Presiding Bishop; H. Burke Peterson, first counselor; and J. Richard Clarke, second counselor. All in favor, please manifest it. Contrary, if there be any, by the same sign.

As Regional Representatives: All Regional Representatives as they are at present constituted.

The Relief Society: Barbara Bradshaw Smith, president; Janath Russell Cannon, first counselor; and Marian Richards Boyer, second counselor; with all members of the board as at present constituted.

The Sunday School: Russell M. Nelson, president; Joe J. Christensen, first counselor; William D. Oswald, second counselor; with all members of the board as at present constituted.

The Young Men: Neil D. Schaerer, president; Graham W. Doxey, first counselor; and Quinn G. McKay, second counselor; with all members of the board as at present constituted.

The Young Women: Elaine A. Cannon, president; Arlene B. Darger, first counselor; and Norma B. Smith, second counselor; with all members of the board as at present constituted.

The Primary Association: Naomi Maxfield Shumway, president; Colleen Bushman Lemmon, first counselor; and Dortha Lou Christiansen Murdock, second counselor; with all members of the board as at present constituted.

All in favor, please manifest it. Those opposed by the same sign.

The Church Board of Education: Spencer W. Kimball, N. Eldon Tanner, Marion G. Romney, Ezra Taft Benson, Gordon B. Hinckley, Thomas S. Monson, Boyd K. Packer, Marvin J. Ashton, Neal A. Maxwell, Marion D. Hanks, Victor L. Brown, and Barbara B. Smith. All in favor, please manifest it. Contrary by the same sign.

The Church Finance Committee: Wilford G. Edling, Harold H. Bennett, Weston E. Hamilton, David M. Kennedy, and Warren E. Pugh.

The Tabernacle Choir: Oakley S. Evans, president; Jerold D. Ottley, conductor; Donald H. Ripplinger, associate conductor; Robert Cundick, Roy M. Darley, and John Longhurst, Tabernacle organists.

All in favor, please manifest it. Those opposed by the same sign.

It seems, President Kimball, that the voting has been unanimous in favor of these officers and General Authorities.

President N. Eldon Tanner

Elder Gordon B. Hinckley of the Council of the Twelve will be our first speaker and he will be followed by Elder James E. Faust whom you have just sustained as a member of the Quorum of the Twelve.

Elder Gordon B. Hinckley

My brethren and sisters, I pray for the direction of the Holy Spirit in this very serious responsibility.

Miracle of children

We took some of our grand-

children to the circus the other evening. I was more interested in watching them and many others of their kind than in watching the man on the flying trapeze. I looked at them in wonder as they alternately laughed and stared wide-eyed at the exciting things before them. And

I thought of the miracle of children who become the world's constant renewal of life and purpose. Observing them in the intensity of their interest, even in this atmosphere, my mind reverted to that beautiful and touching scene recorded in the book of Third Nephi when the resurrected Lord took little children in his arms and wept as he blessed them and said to the people, "Behold your little ones" (17:23).

It is so obvious that the great good and the terrible evil in the world today are the sweet and the bitter fruits of the rearing of yesterday's children. As we train a new generation, so will the world be in a few years. If you are worried about the future, then look to the upbringing of your children. Wisely did the writer of Proverbs declare, "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6).

When I was a boy, we lived in the summer on a fruit farm. We grew great quantities of peaches—carloads of them. Our father took us to tree pruning demonstrations put on by the Agricultural College. Each Saturday during January and February we would go out to the farm and prune the trees. We learned that by clipping and sawing in the right places, even when snow was on the ground and the wood appeared dead, we could shape a tree so that the sun would touch the fruit which was to come with spring and summer. We learned that in February we could pretty well determine the kind of fruit we would pick in September.

E. T. Sullivan once wrote these interesting words: "When God wants a great work done in the world or a great wrong righted, he goes about it in a very unusual way. He doesn't stir up his earthquakes or send forth his thunderbolts. Instead, he has a helpless baby born, perhaps in a simple home out of some obscure mother. And then God puts the idea into the mother's heart, and she puts it into the baby's mind. And then God waits. The greatest forces in the world are not the earthquakes

and the thunderbolts. The greatest forces in the world are babies." (*The Treasure Chest*, p. 53.)

Rearing children

And those babies, I should like to add, will become forces for good or ill, depending in large measure on how they are reared. The Lord, without equivocation, has declared, "I have commanded you to bring up your children in light and truth" (D&C 93:40).

If I may be pardoned for suggesting the obvious, I do so only because the obvious is not observed in so many instances. The obvious includes four imperatives with reference to children: Love them, Teach them, Respect them, Pray with them and for them.

There is a bumper sticker seen much of late that asks the question, "Have you hugged your child today?" How fortunate, how blessed is the child who feels the affection of his parents. That warmth, that love will bear sweet fruit in the years that follow. In large measure the harshness that characterizes so much of our society is an outgrowth of harshness imposed on children years ago.

When I met one of my childhood friends the other day, there came a train of memories of the neighborhood in which we grew up. It was a microcosm of the world, with many varieties of people. They were a close-knit group, and I think we knew them all. I think, also, we loved them all—that is, except for one man. I must make a confession: I detested that man. I have since repented of that emotion, but as I look back, I can sense again the intensity of my feeling. His young boys were our friends, but he was my enemy. Why this strong antipathy? Because he whipped his children with strap or stick or whatever came to hand as his vicious anger flared on the slightest provocation.

Perhaps it was because of the home in which I lived, where there was a father who, by some quiet magic, was able to discipline his family without the

use of any instrument of punishment, though on occasion they may have deserved it.

Child abuse condemned

I have seen the fruits of that neighbor's temper come alive again in the troubled lives of his children. I have since discovered that he was one of that very substantial body of parents who seem incapable of anything but harshness toward those for whose coming into the world they are responsible. I have also come to realize that this man, who walks in the memories of my childhood, is but an example of tens of thousands in this land and uncounted thousands across the world who are known as child abusers. Every social worker, every duty officer in the emergency room of a large hospital, every policeman and judge in a large city can tell you of them. The whole tragic picture is one of beatings, kicking, slamming, and even of sexual assault on small children. And akin to these are those vicious men and women who exploit children for pornographic purposes.

I have no disposition to dwell on this ugly picture. I wish only to say that no man who is a professed follower of Christ and no man who is a professed member of this church can engage in such practices without offending God and repudiating the teachings of his Son. It was Jesus himself who, while holding before us the example of the purity and innocence of children, declared, "Whoso shall offend one of these little ones . . . , it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Matt. 18:6).

Could there be a stronger denunciation of those who abuse children than these words spoken by the Savior of mankind? Do you want a spirit of love to grow in the world? Then begin within the walls of your own home. Behold your little ones and see within them the wonders of God, from whose presence they have recently come.

Brigham Young once said: "A child loves the smiles of its mother, but hates her frowns. I tell the mothers not to allow the children to indulge in evils, but at the same time to treat them with mildness." (*Discourses of Brigham Young*, ed. John A. Widtsoe, 2nd ed., Salt Lake City: Deseret Book Co., 1926, p. 323.)

He further stated, "Bring up your children in the love and fear of the Lord; study their dispositions and their temperaments, and deal with them accordingly, never allowing yourself to correct them in the heat of passion; teach them to love you rather than to fear you" (*Discourses of Brigham Young*, p. 320).

Proper discipline

Of course, there is need for discipline with families. But discipline with severity, discipline with cruelty, inevitably leads not to correction, but rather to resentment and bitterness. It cures nothing and only aggravates the problem. It is self-defeating. The Lord, in setting forth the spirit of governance in his church has also set forth the spirit of governance in the home in these great words of revelation:

"No power or influence can or ought to be maintained . . . , only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;

"That he may know that thy faithfulness is stronger than the cords of death." (D&C 121:41, 43-44.)

Behold your little ones and teach them. I need not remind you that your example will do more than anything else in impressing upon their minds a pattern of life. It is always interesting to meet the children of old friends and to

find in another generation the ways of their fathers and mothers.

The story is told that in ancient Rome a group of women were, with vanity, showing their jewels one to another. Among them was Cornelia, the mother of two boys. One of the women said to her, "And where are your jewels?" To which Cornelia responded, pointing to her sons, "These are my jewels." Under her tutelage, and walking after the virtues of her life, they grew to become Gaius and Tiberius Gracchus—the Gracchi, as they were called—two of the most persuasive and effective reformers in Roman history. For as long as they are remembered and spoken of, the mother who reared them after the manner of her own life will be remembered and spoken of with praise also.

May I return again to the words of Brigham Young: "Let it be your constant care that the children that God has so kindly given you are taught in their early youth the importance of the oracles of God, and the beauty of the principles of our holy religion, that when they grow to the years of man and womanhood they may always cherish a tender regard for them and never forsake the truth" (*Discourses of Brigham Young*, p. 320).

I recognize that there are parents who, notwithstanding an outpouring of love and a diligent and faithful effort to teach them, see their children grow in a contrary manner and weep while their wayward sons and daughters willfully pursue courses of tragic consequence. For such I have great sympathy, and to them I am wont to quote the words of Ezekiel: "The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son" (Ezek. 18:20).

But such is the exception rather than the rule. Nor does the exception justify others of us from making every effort in showing forth love, example, and correct precept in the rearing of those for whom God has given us sacred responsibility.

Children of God

Nor let us ever forget the need to respect these, our little ones. Under the revealed word of the Lord, we know they are children of God as we are children of God, deserving of that respect which comes of knowledge of that eternal principle. In fact, the Lord made it clear that unless we develop in our own lives that purity, that lack of guile, that innocence of evil, we cannot enter into his presence. Declared he, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3).

Channing Pollock once wrote these interesting and provocative words: "Contemplating the adolescence through which we scorned the wrong, some of us must wish . . . that we could be born old, and grow younger and cleaner and ever simpler and more innocent, until at last, with the white souls of little children, we lay us down to eternal sleep" ("The World's Slow Stain," *Reader's Digest*, June 1960, p. 77).

Prayer

Behold your little ones. Pray with them. Pray for them and bless them. The world into which they are moving is a complex and difficult world. They will run into heavy seas of adversity. They will need all the strength and all the faith you can give them while they are yet near you. And they also will need a greater strength which comes of a higher power. They must do more than go along with what they find. They must lift the world, and the only levers they will have are the example of their own lives and the powers of persuasion that will come of their testimonies and their knowledge of the things of God. They will need the help of the Lord. While they are young, pray with them that they may come to know that source of strength which shall then always be available in every hour of need.

I love to hear children pray. I ap-

preciate hearing parents pray for their children. I stand reverently before a father who in the authority of the holy priesthood lays his hands upon the head of a son or daughter at a time of serious decision and in the name of the Lord and under the direction of the Holy Spirit gives a father's blessing.

Children are God's gifts

How much more beautiful would be the world and the society in which we live if every father looked upon his children as the most precious of his assets, if he led them by the power of his example in kindness and love, and if in times of stress he blessed them by the

authority of the holy priesthood; and if every mother regarded her children as the jewels of her life, as gifts from the God of heaven who is their Eternal Father, and brought them up with true affection in the wisdom and admonition of the Lord.

Said Isaiah of old, "All thy children shall be taught of the Lord; and great shall be the peace of thy children" (Isa. 54:13). To which I add, "Great also shall be the peace and the gladness of their fathers and mothers."

For that peace I humbly pray in your behalf as I bear witness of the truth of these things, in the name of Jesus Christ. Amen.

Elder James E. Faust

President Kimball and my beloved brothers and sisters, no one has ever come to this calling with a greater sense of inadequacy than I do at this time. In the sweet agony of the pondering, in the long hours of the days and the nights since last Thursday, I have had the feeling of being completely unworthy and unprepared.

Personal witness of Jesus Christ

I understand that a chief requirement for the holy apostleship is to be a personal witness of Jesus as the Christ and the Divine Redeemer. Perhaps on that basis alone, I can qualify. This truth has been made known to me by the unspeakable peace and power of the Spirit of God.

I acknowledge the soothing and sustaining love of my beloved Ruth, who is as much a part of me as my heart and soul. I wish to express my deep love and affection for each member of our family.

I first learned the names of the ancient and modern apostles in Primary. My mother was one of my teachers. I

am certain that never in her wildest dreams did she ever think that any of those whom she taught would one day sit in the council of the special witnesses of the Lord Jesus Christ.

I was born with partial color-blindness. I have learned to love all of the people in the countries where I have been as a missionary, soldier, or General Authority, regardless of the color of their skins. I hope to be a disciple after the manner and example of President Kimball and the others in their love for all, and especially for the humble, the downtrodden, the poor, the afflicted, the needy, and the poor in spirit. I am mindful that if we forget these, we can in no way be his disciples.

We mark with sadness the passing of our beloved friend and associate Elder Delbert L. Stapley. No one can ever take his place in our affection and in our hearts.

I express appreciation for the support and love of President Kimball, President Tanner, President Romney, President Benson, and all of the Twelve. To President Franklin D. Richards and all of our Brethren of the First Quorum

of the Seventy and other General Authorities, I express my continuing love and appreciation. I pledge to God and his prophet, President Kimball, my life and whatever energy and little ability I may have, fully and completely and without reservation, for I know that Jesus is the Christ, the Son of God. I know that the Savior knows that I know that he lives. So I willingly accept the call, the keys, and the charge, and

promise to do the best I know how, in the sacred name of Jesus Christ. Amen.

President N. Eldon Tanner

We shall now hear from Elders F. Burton Howard, Teddy E. Brewerton, and Jack H. Goasling, Jr. in that order. You have just sustained them as members of the First Quorum of the Seventy.

Elder F. Burton Howard

My brothers and sisters, I am deeply grateful for the love and confidence of the First Presidency, and for the sustaining vote of this conference that has brought me here before you at this time. I love the Lord and I love his work.

Love of the Gospel

At the risk of being unduly personal, I would like to tell you how I feel about the gospel. I love it, not compelled by lack of choice or circumstance nor by the uncritical adoption of patterns commanded from afar; not manipulated, but acting consciously, constructively, purposely, giving a free-will offering of the heart. I want to be involved in the Lord's work—humbly, totally, positively, and honestly; neither subordinating my soul to nor seeking dominion over others, but being freely one with those who are his, sharing and

caring, thankful to be a part of the work wherever it may be, not to escape aloneness nor to fill life with self-deceptive activity, but rather knowingly and willingly doing what must be done; a grateful fellow servant, supporting, building, loving, lending heart and breath to a great cause.

I want to stand firm and fearless, not weakening—for weakness implies pressure from without—but radiating strength and charity truly from within; offensively—not defensively—enthusiastically, sweetly, faithfully, everlasting in harmony with the Lord. May we all become one with him and his prophet and bring harmony into the work that we are in charge of, wherever that may be, in whatever land, I pray for each of us, and most especially for me, as I acknowledge my weaknesses and stand before you to accept this great calling. In the name of Jesus Christ, amen.

Elder Teddy E. Brewerton

The gospel of Jesus Christ, as we know it, and as it has been restored to the earth, makes people happy. I was speaking to a prominent lawyer from New York a short time ago. He looked

at me in my circumstances and said, "What more could you ever want in life?" I agreed with him, and I analyzed it: I looked into my past, into my present, and of course, realized once again

the great blessings we enjoy as a family unit. I love my wife. The Lord gave her to me. I love the gospel. I know it's true. I told President Kimball two days ago when I met him that for sometime now—for some two to four years—every time I look at his picture, every time I see him at a distance, every time I shake his hand, I know who he is. He is the representative of the Lord on this earth. I know this is true.

The Gospel makes people happy

Because the gospel of Jesus Christ makes us happy, we do desire to share this message with all people. I pledge my life and means and full service to the Lord, to the presidency of the Church, and to any persons who preside over me. I desire to serve. I have said on many occasions recently that one of the things I would dislike the most is not to be involved. It didn't matter what I was doing, just so I was doing something in the Church.

The Savior's example of service was great to us. We should follow and emulate the same.

I pray for a special blessing to be with each of us, that we may catch the vision that President Kimball has as to the great need and urgency that is in the world to expedite the work. I pray that we may be able to do so, of course, with only one thing in mind, and that is to further and strengthen the work.

My wife and I had a very unique experience this last week or two. Something we had planned on doing for nearly twenty years was coming to fruition at the end of this year. We independently looked at each other and said, "I don't know why, but I don't think we should do it." And of course, Thursday we found out why.

I'm grateful for the intervention of the Lord in my life. I pray that I will be worthy of the great many blessings he gives to me, that I might be a great service to the upbuilding of his kingdom, in the name of Jesus Christ. Amen.

Elder Jack H. Goasland, Jr.

My beloved brothers and sisters, my heart is filled as I stand before you today and accept this call to serve the Lord. I'm overwhelmed with the responsibility but grateful beyond words of expression for this opportunity to serve my fellowman.

Since last Thursday afternoon when I had the great honor of visiting with President Kimball, things have not been the same. More than ever before I feel my total dependence on the Lord and pray earnestly for his Spirit to attend me and for your sustaining influence and love.

Never be weary of good works

There are many things for which I am grateful today, and I acknowledge

the love, respect, and devotion that I have for a mother and father who taught me as Alma instructed his son Helaman: "Never be weary of good works, but to be meek and lowly in heart, . . . [to] learn wisdom in [my] youth, . . . to keep the commandments of God" (Al. 37:34-35). I will be eternally grateful for their love and its profound influence in my life.

I'm grateful for relatives and friends who have been patient and understanding. Throughout my life I have been blessed with good friends who have enriched and strengthened me. To some six hundred plus missionaries that were assigned to us as we presided over the Arizona Tempe Mission: we can never forget the lessons learned in that great mission experience. To my good

wife, Gwen, who is one of our Heavenly Father's most noble handmaidens: she has sustained me with an unfailing devotion; she is full of love and faith and possesses a great love of the gospel. She has been an inspiration to me, and I love her with all of my heart. I appreciate and love each of our six children, a son-in-law, and our first grandchild. Their righteous lives have brought nothing but joy and happiness to us.

May I extend a special love and greeting to my son who is in the Language Training Mission and who will leave Tuesday for Padova, Italy.

I bear to you today, my brothers and sisters, my testimony—for which I am grateful—that the Lord Jesus Christ lives, that this is his work, that President Spencer Woolley Kimball is indeed the Lord's prophet upon the earth, and I love him. I pledge to him, to my Brethren of the General Authorities, and to you, my brothers and sisters, that I will serve with all of my heart, might, mind, and strength. In the name of the Lord Jesus Christ, amen.

President N. Eldon Tanner

The Choir and congregation will now join in singing, "Come, Come Ye Saints." After the singing, Elder Robert E. Wells of the First Quorum of the Seventy will address us.

The congregation joined the Mormon Youth Chorus in singing the hymn, "Come, Come Ye Saints."

President Tanner

Elder Robert E. Wells, a member of the First Quorum of the Seventy and Supervisor of the Chile-Argentina-Uruguay-Paraguay Area, will address us.

He will be followed by Elder Vaughn J. Featherstone of the First Quorum of the Seventy.

Elder Robert E. Wells

My dear brothers and sisters, I pray that you and I might be united by the Spirit, uplifted together, and rejoice in the beautiful things of the gospel. I have in my pocket a silver dollar. On one side it says, "in God we trust." We have been taught by the prophets to trust in the Lord, to trust as did young David when facing the giant Goliath. Now, there is another side to that coin. Would that it read, "and God can trust in you." The Lord wants us to trust in him, but he also wants to be able to trust in us. One of our great prophet leaders said, "To be trusted is a greater compliment than to be loved" (David O. McKay, "Character," *True to the Faith*, Salt Lake City: Bookcraft, 1966, p. 274).

Trust

One of the principal purposes of this life is to find out if the Lord *can* trust us. One of our familiar scriptures says, "And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them" (Abr. 3:25). We are destined to be tried, tested, and proven during our sojourn on earth to see if we are trustworthy.

The Prophet Joseph Smith indicated that to attain the highest blessing of this life, we will first be tested and proved thoroughly until the Lord is certain that he can trust us in all things, regardless of the personal hazard or

sacrifice involved. The Lord loves all of his children, but he can trust some more than others. It is far better when he can both love *and* trust each one of us.

It has been said that one measure of a man is not how much he is worth, but rather how much he can borrow, how much he can be trusted with someone else's money. I feel that the banker's formula for measuring trust has a direct application to spiritual trust. Just as a banker measures a person's *character, capacity, and capital*, so the Lord might measure our character, our capacity, and our spiritual capital (or spiritual reserves) to identify those in whom he might trust the more.

Character

Character is part of trust. If there is any doubt as to the borrower's character (his ethics and morals that lead him to meet his obligations on time no matter what sacrifice is required), there will be no trust and no loan will be granted.

The Lord needs to know if he can trust us to do the right thing in every situation. Joseph of Egypt had a fine position as Potiphar's principal steward. Then the wife of Potiphar attempted to entice him to sin. Joseph was far from home and family. He was a trusted slave, but still a slave nonetheless. No one would know or care about his morals. To spurn the woman would certainly bring severe complications to his life, but he was true to his noble character. He fled sin, was caught, and imprisoned. He paid a price for his purity; yet to have done otherwise would have been a tragic flaw in his character. Nephi's strength of character led him to obey a commandment. He could easily have been slain by the wicked Laban. Yet to not obey, when he had the testimony that the Lord would open the way for him to obtain the plates, would have been a flaw in his character. The Lord could trust Joseph and Nephi.

A person of high character testifies and then lives in harmony with his testi-

mony. Martin Luther, at the Diet of Worms, demonstrated this principle of being true to oneself: "I cannot and [I] will not recant, for it is neither safe nor expedient to act against conscience. Here I take my stand; I can do no otherwise, so help me God!" (Quoted in "The Building of Human Character," *Gospel Ideals*, David O. McKay, Salt Lake City: Improvement Era, 1953, p. 354.)

Joseph Smith describes Paul's character: "He saw a light, and heard a voice; . . . some said he was dishonest, others said he was mad. . . . But all this did not destroy the reality of his vision. He had seen a vision, he knew he had, and all the persecution under heaven could not make it otherwise." Then Joseph adds his testimony regarding his own vision, revealing his own strength of character; "I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it." (Joseph Smith 2:24-25.) Joseph Smith was a man of great, noble character that the Lord knew he could trust, no matter what the sacrifice.

President David O. McKay said: "Man's chief concern in life should not be the acquiring of gold, or of fame, or of material possessions. It should not be the development of physical prowess, nor of intellectual strength, but his aim, the highest in life, should be the development of a Christlike character." (McKay, *True to the Faith*, p. 32.)

Active membership in The Church of Jesus Christ of Latter-day Saints builds a Christlike character. Serving a full-time mission builds a Christlike character in whom the Lord can trust.

Spiritual capacity

Now, capacity is also part of trust. The capacity which the banker looks for in his client is that proven ability to perform as promised. The capacity the Lord looks for in us is that ability to perform to the degree that we become profitable servants unto him. The Lord has given us talents, gifts, and blessings.

He expects us to magnify them and to use them in the service of others if he is to trust us.

The servant who received five talents returned ten and received the praise "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things" (Matt. 25:21). The servant who had received two talents returned four talents, and he received equal praise with the first. However, the Lord chastised the slothful servant that received one talent for not multiplying that which had been given to him. The principle is clear: The Lord likes to see capacity double; he likes to see his servants double that which has been given to them—in talents or in responsibilities. It is evident that President Kimball, our great president, also likes to see things double. He likes to see double the number of missionaries, double the number of new faithful members coming into the Church, double the attendance at sacrament meeting, and so on. I believe that each one of us has a sacred responsibility to multiply our capacity and our performance in every measurable way. If we do so, the Lord can better trust our capacity as his servants.

There are many areas besides Church service in which we could make a sustained effort to increase our capacity. We should strive to increase our technical capacity in our daily bread-winning labors. We should strive to improve our capacity as parents and teachers. We should multiply our capacity as member-missionaries in asking the Golden Questions and in sharing with everyone. We should improve our capacity as informed citizens, as Christian neighbors giving service to others. The Lord can trust us according to our capacity. He can trust us in proportion to what we have done with that which he has given us. Active membership in the Mormon church builds both spiritual and temporal capacity. Serving a full-time mission develops personal capacity that the Lord can trust.

Spiritual capacity is also part of trust. The banker looks at capital as both a reserve which the client has available with which to meet emergencies, as well as a measure of the client's commitment to the venture. On the spiritual side of the coin, we might say that the Lord is looking for *both* a spiritual reserve in the individual with which he would meet life's emergencies, as well as a measure of the person's commitment to His kingdom.

Spiritual reserves

Spiritual capital in a sense is an investment each has made in righteous living. It is an asset—in reserve—upon which we may draw in time of need. How do we develop spiritual capital and reserves? We need to make an investment in time studying the scriptures and the words of our living prophets; an investment in more meaningful communication with our Father in Heaven; an investment in service to others; an investment in unconditional, unselfish love of others; an investment in missionary labor, which lays up in store blessings and forgiveness of our sins; an investment in being wiser parents and more obedient children; an investment in doubling our performance in every calling. These investments will provide such spiritual capital and reserves that the Lord can truly trust us to overcome the temptations and frustrations of the world.

Our forefathers built great spiritual reserves by investing in sacrifice. They could face any challenge because they knew that their individual lives were in order and that they were the favored ones of heaven because of the sacrifices they made in giving up everything that was dear to them in order to follow the prophet. They suffered persecutions. They went out as missionaries, leaving families behind. They left producing farms and well-built homes to go out into dry deserts or cold mountains to begin again. The Prophet Joseph said "that a religion that does not require the

sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation" (*Lectures on Faith*, comp. N. B. Lundwall, Salt Lake City: Bookcraft, p. 58).

Active membership in Christ's church builds strong spiritual capital and reserves. Serving a full-time mission builds unwavering spiritual capital and reserves.

Trust and love

I read from Doctrine and Covenants 124:20: "My servant . . . may be trusted because of the integrity of his heart; and for the love which he has to my testimony," he adds, "I, the Lord, love him."

I solemnly testify as a witness that

God lives and loves us; that Jesus Christ, his divine Son, stands glorified and exalted at the head of this church which bears his holy name; that the legal and authorized mouthpiece of the Lord here on earth is our living prophet who guides this great and divine church which was restored by the Prophet Joseph Smith, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Vaughn J. Featherstone of the First Quorum of the Seventy, who has just been released as President of the Texas San Antonio Mission, will now speak to us.

He will be followed by Elder J. Thomas Fyans, a President of the First Quorum of the Seventy.

Elder Vaughn J. Featherstone

And any man that shall go and preach this gospel of the kingdom, and fail not to continue faithful in all things, shall not be weary in mind, neither darkened, neither in body, limb, nor joint; and a hair of his head shall not fall to the ground unnoticed. And they shall not go hungry, neither athirst." (D&C 84:80.)

Time for serving the Lord

For the past two years our family has served a mission in Texas. It has been glorious and fulfilling beyond all expectations. When we first arrived, Sister Featherstone went to the Lord and said: "We don't have much time. Please let me learn quickly so that the work will go forth."

Later she said, "The Lord has answered my prayers. He taught me several great lessons. One of those lessons came after the first three or four weeks

in the mission field. I was unable to find a few minutes each day to repair to a quiet spot. When I was home I would take about forty-five minutes in the afternoon and go out and curry down my Arabian horse. I would retreat into a world of my own for those few minutes."

She could not find time for even a few minutes for herself in the mission field. She went to the Lord and knelt in prayer and said, "Please, Heavenly Father, help me to find some time for myself while I am here."

And she said that just as clear as anything in this world the words came into her mind, saying, "My daughter, this is not your time; this is my time." We have attempted to work with all our energy while we were on his time. And that work standard is compared to our work standard and not someone else's.

Let me share with you some of the "faith" experiences of the messengers with whom we have served.

Faith of fellow missionaries

Elder and Sister Weidel wrote in their weekly letter: "Please, may we take a few moments to tell you of a spiritual experience this week. Friday Elder Curtis, who was splitting with Elder Aloï, came to work with us and afterwards we took them home. Elder Aloï invited us in to see what a real elders' apartment looks like. He went through the back door to open the front door, and in a moment he came out beaming.

'Elder, come and see what has been brought to us.' There on the table was a large supply of groceries. After a while Elder Curtis told us that Elder Aloï and his companion had found a family that didn't have anything to eat, so they took all of their own food out to them. Our hearts just about broke," wrote Sister Weidel. "The Lord does take care of his own."

One of the sweet, widowed sister missionaries, Lorna Call Alder, said in her weekly letter to me: "The experiences of my mission have strengthened my testimony greatly. I cannot remember when I gained a testimony, but I do remember many experiences that have enriched and built upon the foundation I have. Of the many humbling experiences I've had, these past eight months have brought me closer to the Lord than any other period. I've lived through three revolutions in Mexico, which really built my testimony. Writing lessons for the Church brings one very close to the Lord, and he did bless me with more than I can tell you. But this mission has given me more twenty-four-hour spirituality than I have ever had.

"Other very spiritual uplifts in my life were times my sons were on their missions and they asked me to read the Book of Mormon while they were gone. My husband died while my oldest son was in Chile on his mission, and I was really humbled during that trying period. I am thankful for this experience of hard work and great blessings. With

humility and thanksgiving, Sister Alder."

Some months back we had a lovely couple assigned to our mission. Before they arrived, I received a letter from their daughter. In part she said: "Dear President Featherstone, you are getting two of the most wonderful folks in the world in a few weeks to serve in your mission for eighteen months. They are just tickled pink to be serving under you. They told me they plan to do whatever you tell them to do. You enjoy mom and dad. We'll miss them, so please take good care of them while they are there."

Most of our missionaries come into the field because they love the Lord Jesus Christ and they desire to serve him and bring souls unto him. There are a few, however, who rationalize themselves out of a call or try to justify poor performance in the mission field—like the man who received his pay envelope and noticed that he had been shorted five dollars. He went to the paymaster and said, "You shorted me five dollars in my pay envelope this week."

The paymaster responded, "Well, I have been expecting you. I noticed you didn't come in complaining last week when I overpaid you five dollars."

The fellow said, "Well, I can tolerate one mistake, but not two in a row."

Thousands of mature couples and widowed missionaries could be called if they would simply make themselves available. Many of us understand the blessings that come when children and grandchildren kneel down at night and say, "Dear Heavenly Father, please bless grandma and grandpa, who are out in Texas on a mission."

Sister Olsen mothered twelve children, and she supported all of her sons on missions. Now they are supporting her on a mission. I have felt the love between missionaries and their families every day of my mission.

Another fine young elder was called on a mission. At the time, he drove cars across the country for a for-

eign car company. When his boss, who was not LDS, heard he was going to be gone for two years to serve a mission, he said, "If you will stay at home and work for me, I will give you a \$28,000 Ferrari." Elder Grannis completed his mission a month ago as a presiding zone leader.

Another elder entered the mission just after I arrived in San Antonio. He came from a large family. The father found that he needed to pick up a part-time job to help support his son. This was not quite enough, and so the sweet mother went to work in the school lunch program so that she could be home when her children were home. Even with this additional money, the elder fell a little further behind each month. A choice friend occasionally gives me several \$100 bills to share where they are needed. When I interviewed this elder, I asked him how he was doing financially. His eyes clouded up, and he said was really trying, but his folks weren't sending him quite enough. He said, "President, I haven't been wasting. I haven't eaten anything for three days, trying to cut back." Then he said, "Even my little sister is helping. She received a one-dollar bill for her birthday, and she put it in an envelope and sent it to me because she thought I needed it more than she did." Then he wept openly. I reached into my shirt pocket, and extracted two crisp \$100 bills, and said, "A choice friend of mine asked me to give these to you." He put his head down in his hands and was overcome.

Elder Daniel Gifford was promised in his patriarchal blessing that he would serve closely with a General Authority while he was on his mission. He wondered how this would be when he received his mission call to Texas, where the mission president had only served two or three months. While he was in the Missionary Training Center listening to the final session of October general conference, he heard President Tanner announce that the next speaker would be Elder Vaughn J. Featherstone, a member of the First Quorum of

the Seventy and newly called president of the Texas San Antonio Mission. When Elder Gifford was later called to be an assistant to the president, he shared his patriarchal blessing promise with us. Do you think he has any question about whose work this is?

One elder who was transferred from another mission wanted to go home. He knew his parents and bishop wanted him to stay and complete his mission. In one of the many interviews we had, he said that five previous elders in his ward had abandoned their missions and had returned home early. I thought what a great disservice the first elder did to the other young men who followed his poor example. I made a solemn vow that this elder would not go home until his mission was completed successfully. Every week for thirteen to fifteen weeks he would write in his letter to the president all the reasons he should be released from his mission. Each week I wrote a letter of response.

After all these weeks I received a letter which appeared the same as the others—until I got to the P.S. He said, "President, you are winning and you know it." I sat in my office, and tears filled my eyes.

Vince Lombardi said, "The harder you fight for something, the harder it is to surrender." This elder completed his mission as a great presiding zone leader. He has a great warmth and a great talent to teach; he loves and cares for people; and he is extremely spiritual. He returned home with an honorable release from a very successful mission, married a beautiful girl in the temple, and now they live near the temple where they visit regularly. This elder set a great example for all prospective missionaries from his ward.

Elder Sheffield has been under the knife eleven times in major surgery and many more times in surgery lasting less than an hour. The greatest desire of his life was that the surgery would make him acceptable for a mission. A year before he entered the mission field, he had

his final operation. Since he has been on his mission, he has averaged seventy to eighty hours a week in proselyting. He is greatly loved by all.

He has been a great blessing to missionaries who thought they had problems. In one interview his companion told me that Elder Sheffield's shoulder separates and falls out of place quite often. When this happens he is in severe pain. It happens most often during the night. When I interviewed Elder Sheffield, I suggested that we put him in a local hospital here and have the doctors do what needed to be done to correct this problem. He looked me in the eye, and with a sternness seldom seen he said, "President, I have spent most of my life in hospitals, and when I complete my mission I am returning to several more major surgical operations. I promised the Lord that if he would let me serve a mission, I would not spend one day in the hospital during the two years no matter how sick I was or how much I suffered."

Blessings of a mission

What are the blessings of a mission? "Can ye tell?" (Al. 26:2).

Maybe Brother and Sister William Keith Clark can. "Dear President Featherstone," they wrote, "we were happy to receive your letter. I'm sure we love you already." (Bless them, they didn't even know me, and yet they could love me.) They continued: "We are not too young anymore. William Keith Clark is eighty-one years old. He has been a bishop's counselor, a bishop, and a patriarch for thirty-one years. I, Ellen Clark, am seventy-six years of age. I have been a music director and a teacher in all the organizations of the Church, ward and stake. We have had an abundant life and love to teach the gospel. We have ten children, all married in the temple and working in the

Church. We had our reunion recently—fifty-six grandchildren and twenty-six great-grandchildren! This is four missions for my husband and three for me. Our happiest moments are teaching the gospel of Jesus Christ." Every missionary is a story of love and sacrifice. I love them so much. Their great devotion to the cause, their love for the Lord, and their willingness to serve him, whose work this is, will bless their lives and their posterity forever.

All to hear the Gospel

You see, my beloved brothers and sisters, every soul should have the privilege of hearing about the restoration of the gospel of Jesus Christ. Those who respond to the call to be a missionary shall "not be weary in mind, neither darkened, neither in body, limb, nor joint; and a hair of [their] head[s] shall not fall to the ground unnoticed. And they shall not go hungry, neither athirst." (D&C 84:80.)

We must seek out every soul and do it with the pure love of Christ.

We must not judge the people. We do not know who God has prepared, but we do know as the Prophet Joseph Smith stated: "The Standard of Truth has been erected; no unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished, and the Great Jehovah shall say the work is done" (*History of the Church*, 4:540).

God bless that *all—all*—who may be able to serve will make themselves available for a mission call. The blessings are sure, I know, in the name of Jesus Christ. Amen.

Elder J. Thomas Fyans

Elder Faust, I am sure the Presidency of the First Quorum of the Seventy will sustain me in our expression of love and our complete vote of sustaining you in your new call, and as well, we greet you three new Brethren warmly, knowing you will help shoulder the tremendous opportunities that rest upon our shoulders.

Shared ancestry

When I think of my father, I call him *my* father; but my two brothers and two sisters would remind me that he isn't just *my* father, he is *our* father.

In thinking of my grandfather, if I were to claim him as mine alone, not only my brothers and sisters would remind me that grandfather is *our* grandfather, but my first cousins would join in the chorus to say, "He is *our* grandfather, as well." If I were to mention my great-grandfather as mine, second cousins would add their voices and remind me that great-grandfather is *ours*.

It is apparent, then, that *ours* is a shared ancestry. We shouldn't think back and say "mine, mine, mine"; we should say "ours, ours, ours." The farther back we reach, the greater the chorus swells.

It has become apparent that genealogical research efforts are being duplicated. To determine the extent to which such duplication exists, I took my genealogical records to a professional research institute. They compared my records with their name pool and determined that they already had ninety-five percent of my records in their file. That means that only five percent of my records are unique to me. Thirty-four other clients shared my ancestry. I was rather amazed with this and wondered if such a high rate of duplication existed among the general population. At my request the institute took a sampling of clients from all parts of the United States, members of the Church and

nonmembers. These names were compared with records in their name pool, and it was determined that eighty percent were duplicates. Only twenty percent were unique.

I found through a study made by another institution that I have at least 348 first, second, and third cousins, all of whom could be searching for the same pair of second great-grandparents.

From this you can see that duplication is tremendous in genealogical research. It is for this basic reason that President Kimball has directed us that we should seek out our ancestors back four generations. After that we should work together as a Church through the records extraction program.

Four generation program

What is our responsibility, then?

Let's think first of the four generation program. Since President Kimball's address in April conference there has been a great upsurge in genealogical activity. People feel that the task of genealogy is now "do-able." Many "brother and sister" families are grouping together to review their four-generation records to make sure that the information is accurate. For example, in my family I have five children. Those five children are what can be described as a "brother and sister" family. They, with my wife and me helping them, are going back over our four-generation sheets. Soon we will know that everything in those four-generation sheets is accurate. We will then as a family prepare not six or seven sets, but one set of family group record forms.

The four-generation program is somewhat like serving a full-time mission. When called as full-time missionaries, we concentrate completely on this most important divine task. When we complete those missions, we don't lose interest in missionary work. We remain interested in missionary work but

with a less concentrated emphasis than during this full-time service.

Records extraction program

Our four-generation assignment is like serving the full-time mission. When we have, as a "brother and sister" family, submitted the family group sheets, we have in a sense completed our genealogical mission. This does not mean that we lose interest in genealogy. We can still exercise our free agency and research back as far as we wish. However, there is another way for us to turn our hearts to our fathers. Let me illustrate the advantages and need for the records extraction program.

If you were to come to Salt Lake City and wanted to call me on the telephone, you would use the telephone book to find my number. Suppose as you opened the telephone book, you discovered that names were listed in a chronological order on the basis of when the telephones were installed and also that there wasn't just one telephone directory for Salt Lake City, but several. You would first wonder which book listed me and then start thumbing through the book to discover when our telephone was installed, in order to find the number.

If someone were to cut up the telephone books and rearrange all the listings alphabetically and put them in one book, how simple it would be to find the number.

A number of years ago, if you wanted to do genealogical research, it was necessary to travel to the locality where you thought the records of your ancestors would be and receive permission from the vicar, priest, or custodian of the records to search them in pursuit of your ancestry.

The Church recognized the tremendous burden to Church members of the cost in time and money of international travel, and it was determined that the Genealogical Department would send someone to secure per-

mission to microfilm the records and then let the Church members use these microfilms in a setting much more convenient to their homes. Records are recorded in chronological sequence much like the telephone numbers being listed according to the date the telephones were installed.

This is where we are.

Where are we going?

The stakes will soon be introducing a process whereby we can take all the names from a microfilm, place them on a card, and the computers will arrange them alphabetically. This is called records extraction. These alphabetized name lists will be like a telephone book which can be the basis for not only temple work but also other future references.

As I sit at a microfilm reading machine and take every name—one by one—from these past records, I do this for everyone whose ancestors are on these records. Hereafter, they will not have to hunt them like a needle in a haystack, but once and for all these names will be rearranged and prepared telephone-book style.

Parallel to missionary work

I'm reminded that now I must think of mortal generations, but it has also occurred to me that reaching back one premortal generation leads me to our Eternal Father, and I suddenly realize that every name I see in the record is my brother or my sister. There is a parallel to this in missionary work where we knock on every door.

Let us appreciate the efforts of the past and the workers who have labored so diligently. All the effort in genealogical research of the past is wonderful and has given us a base on which to build.

We look with reverence and awe at the contribution of the pioneers. We live with them in their struggles and hardships as some came across the plains pushing handcarts. We are filled with love and reverence for the handcarts and especially the hands that prop-

elled them. We express no depreciation for their mode of travel.

In our day we have air travel approaching and even beyond the speed of sound. There are computers that at our command help immeasurably in reaching back and aiding us to turn our hearts to the fathers.

Using the technological blessings of today does not depersonalize; it modernizes the quest for our roots.

From the perspective of our Father in Heaven, what must we accomplish?

We must make available all the exalting blessings of the gospel to all of his children who have ever lived, if they choose to accept them.

At what rate are we progressing?

As members of the Church we are identifying approximately one million names a year for these sacred ordinances. At that rate it would require a

thousand years, or a millennium, to identify one billion names. I'm not sure his time schedule will allow us a millennium for each billion of his children who have lived.

With his blessings—spiritual blessings, technological blessings—we can accelerate the availability of exalting opportunities to his children who are awaiting our expression of love in turning our hearts to them. In the name of Jesus Christ, amen.

President N. Eldon Tanner

Elder J. Thomas Fyans, a President of the First Quorum of the Seventy has just addressed us.

President Ezra Taft Benson of the Council of the Twelve will be our concluding speaker.

President Ezra Taft Benson

Genealogy

In the April general conference of this year, President Spencer W. Kimball said: "I feel the same sense of urgency about temple work for the dead as I do about the missionary work for the living, since they are basically one and the same...."

"The First Presidency and the Council of the Twelve," he continued, "recently gave careful consideration as to how we can lengthen our stride in this tremendously important responsibility...."

"We want to emphasize again and place squarely upon the shoulders of... individuals and their families the obligation to complete the four-generation program. Families may extend their pedigree beyond the four generations if desired.

"... We are introducing a Church-wide program of extracting names from

genealogical records. Church members may now render second-mile service through participating in this regard in extracting these names in this program supervised by the priesthood leaders at the local level." ("The True Way of Life and Salvation," *ENSIGN*, May 1978, p. 4.)

This announcement will make sweeping changes in the mechanics of genealogical research and name submission for temple ordinance work. To determine the effect on us individually and collectively as family organizations, let us consider what has and what has not changed.

Unchanged responsibilities

First, I mention some things which have not changed:

1. The Lord's mandate given in section 128 of the Doctrine and Covenants has not changed: "Brethren,

shall we not go on in so great a cause? ...

"Let us, therefore, as a church and a people, and as Latter-day Saints, offer unto the Lord an offering in righteousness; and let us present in his holy temple... a book containing the records of our dead, which shall be worthy of all acceptance." (Verses 22, 24.)

2. Our responsibility to keep a journal and to write our own personal histories and those of our ancestors, particularly those who belong to the first four generations of our pedigree, has not changed.

3. Our responsibility to make certain that all living family members have the opportunity to receive the ordinances of the temple has not changed.

4. Our responsibility to compile our books of remembrance, including the submission of the names of our ancestors for at least the first four generations, and to have the temple ordinances performed in their behalf has not changed.

5. Our responsibility to organize our families at the immediate family level begins when a couple is married. The grandparent family organization develops as children from the immediate family marry and have children. Through such family organizations, every family in the Church should become actively involved in missionary work, family preparedness, genealogy and temple work, teaching the gospel, and cultural and social activities. These vital responsibilities certainly have not changed.

Changes in the program

Next, consider some things which have changed:

1. The four-generation program has changed in a very significant way. In the past each individual was responsible for the submission of his or her four-generation family group record forms. December 1978 marks the end of the old (current) four-generation program. Beginning July 1979, the Church will

accept newly prepared pedigree charts and family group record forms from family organizations, rather than from individuals. In the interim between now and July 1979, members of the Church are encouraged to organize as families—each individual with his brothers, sisters, and parents—to compare the information on the family group sheets which they have in common, check the accuracy of the information, verify the dates, and formulate *one* record to be submitted on behalf of *all* family members appearing on the group sheet. This process repeats itself next with the parents (if still living), and so on until all generations are completed, verified, and corrected as necessary. You can readily see the importance of the family organization.

2. A second major change is that original research beyond the four-generation level will be accepted but will no longer be required of individual members or individual families in the Church. Instead, the Church has assumed the responsibility to begin a massive record-gathering and extraction program in order to prepare names for temple work.

Those who are acquainted with Latter-day Saint scriptures and the process of genealogical research will recognize that the extraction program is but a first step in the overall program of preparing a Church book of remembrance "worthy of... acceptance." The extraction program is primarily aimed at more efficient identification and processing of names for individual temple ordinance work. It solves the immediate need to provide many more names for the operation of the temples.

In the past it was not uncommon for family organizations to spend an inordinate amount of time, money, and effort in search of a given ancestor. Now it would seem that once a reasonable, conventional effort has been made to locate a given ancestor, if he or she cannot be found, the family organization can assume its responsibility completed and move on to the next line or ancestor

in question, leaving the processing of the unidentifiable ancestor to the extraction/indexing program.

Ancestral organizations

Now may I say a word about ancestral-type family organizations. Ancestral family organizations are comprised of descendants of a common ancestral couple. The major purpose for organizing or perpetuating an ancestral family organization is to coordinate genealogical activity on common ancestral lines. When ancestral family organizations deviate from this major objective and seek primarily to provide social, cultural, or other types of activities, they take over the legitimate domain of the immediate and grandparent organizations. With the change announced by President Kimball, a gradual but definite transition should occur so that the genealogical work in progress is completed. The immediate and grandparent family organizations should then be assigned the responsibility of reunions and soliciting of funds.

Another legitimate function of the ancestral organization is to provide resource material from which the immediate and grandparent family organizations can draw to complete family histories—especially on their first four generations. Thus the ancestral organizations may accumulate, properly file, catalog, and preserve histories, photographs, letters, manuscripts, diaries, journals, and published books.

Again, I emphasize that every family in the Church should belong to an immediate and, insofar as possible, a grandparent family organization. Ancestral organizations exist only for the coordination of genealogical activity, which includes family histories. Once this function has been accomplished the ancestral family organization might well be dissolved, or at least reduced in importance, in favor of the immediate and grandparent organizations.

Once the families in the Church become organized as the prophet has

counseled, and after we have done all we can as a church and as family organizations to identify our progenitors, then perhaps we may qualify for this prophetic blessing spoken of by President Brigham Young:

"You will enter into the Temple of the Lord and begin to offer up ordinances before the Lord for your dead. . . . Before this work is finished, a great many of the Elders of Israel in Mount Zion will become pillars in the Temple of God, to go no more out: they will eat and drink and sleep there; and they will often have occasion to say—'Somebody came into the Temple last night; we did not know who he was, but he was no doubt a brother, and told us a great many things we did not before understand. *He gave us the names of a great many of our forefathers that are not on record*, and he gave me my true lineage and the names of my forefathers for hundreds of years back. He said to me, 'You and I are connected in one family; there are the names of your ancestors; take them and write them down, and be baptised and confirmed, and save such and such ones, and receive of the blessings of the eternal Priesthood for such and such an individual, as you do for yourselves.' This is what we are going to do for the inhabitants of the earth. When I look at it, I do not want to rest a great deal, but be industrious all the day long; for when we come to think upon it, we have no time to lose, for it is a pretty laborious work." (*Journal of Discourses*, 6:295; italics added.)

In keeping with the principles which I have outlined to you, I have organized my family, as I'm sure scores of you have done—the Ezra Taft Benson Family Organization—as a grandparent family. Our children and married grandchildren are organizing as part of that organization and as individual, immediate family organizations.

Under my direction we are in the process of verifying our pedigree charts and supporting family group record forms in anticipation of submitting them to the Church as a family in 1979.

I have further commissioned the preparation of family histories by my immediate family members. My wife and I have tried to set the example by preparing and distributing a brief summary of our own personal histories to our posterity. Further histories have been prepared, or are in the process of preparation, on each of our ancestors on my lines and my wife's lines as they appear on our first pedigree chart for four generations back. To our children this represents five generations of family histories; to the grandchildren, six; and the great-grandchildren, seven.

In the preparation of these histories, we have sought to write them in a common style and follow a common format. They have been typed on genealogical-size sheets so they might conveniently be included in the family book of remembrance. An effort has been made to keep them brief, with a goal that none of them would exceed ten genealogical-size pages. We have taken pains to have them reproduced by offset press so that the quality of the print would encourage use and reading. It is also our intent to add pictures of each ancestor to his or her history. We have encouraged members of our family organization to use these histories as a basis for family home evenings, held in their immediate families, to teach their children appreciation, love, and respect for their ancestors.

Now, if you have not already done so, may I encourage you to organize your immediate and grandparent families and prepare your individual and family histories.

"Go on in a great cause"

"Let us go to and attend to our ordinances, then when we go to the spirit world and meet with father, mother, brother or sister they cannot rise up and accuse us of negligence. . . . These [temple] ordinances have been revealed to us; we understand them, and unless we attend to them we shall fall under

condemnation." (Wilford Woodruff, in *Journal of Discourses*, 13:327.)

"Shall we not," as the Prophet Joseph Smith declared, "go on in so great a cause? Go forward and not backward. Courage, . . . and on, on to the victory! Let your hearts rejoice, and be exceedingly glad. Let the earth break forth into singing. Let the dead speak forth anthems of eternal praise to the King Immanuel, who hath ordained, before the world was, that which would enable us to redeem them out of their prison; for the prisoners shall go free.

" . . . Let us, therefore, as a church and a people, and as Latter-day Saints, offer unto the Lord an offering in righteousness; and let us present in His holy temple . . . a book containing the records of our dead, *which shall be worthy of all acceptance.*" (D&C 128:22, 24; italics added.)

In the name of Jesus Christ, amen.

President N. Eldon Tanner

President Ezra Taft Benson of the Council of the Twelve has been our concluding speaker.

We remind the brethren of the General Priesthood Meeting which will convene here in the Tabernacle this evening at 7 P.M.

The Sunday morning session will be broadcast by many radio and television stations in the Western United States and Canada, and by way of Oceanic cable to members assembled in many chapels in England, France, Germany, Switzerland, Holland, Belgium, and Austria.

KSL radio and KIRO radio at Seattle will rebroadcast sessions over extensive distances, beginning at midnight following each Conference day's proceedings.

The nationwide CBS radio Tabernacle Choir Broadcast tomorrow morning will be from 9:30 to 10:00 A.M. Those desiring to attend this broadcast must be in their seats no later than 9:15 A.M.

The singing for this session has

been furnished by the Mormon Youth Chorus. We are thankful for the presence of you young people and for the beautiful spirit your music has added to this meeting.

The Chorus will now sing in closing, "I Need Thee Every Hour." Following the singing, the benediction will be offered by Elder James M. Para-

more of the First Quorum of the Seventy.

"I Need Thee Every Hour" was sung by the Chorus.

Elder James M. Paramore offered the benediction.

GENERAL PRIESTHOOD MEETING

THIRD SESSION

The General Priesthood Meeting convened in the Tabernacle at 7:00 P.M. on Saturday, September 30, 1978, where President Spencer W. Kimball presided and conducted.

The music for this session was provided by a combined choir from men of the Tabernacle Choir and the Mormon Youth Chorus, directed by Jerold Ottley and Robert Bowden, with Brother Robert Cundick at the organ.

President Kimball opened this session with the following remarks:

President Spencer W. Kimball

Brethren, we are assembled in the General Priesthood session of the 148th Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints.

These services are being relayed by closed-circuit transmission and will reach members of the priesthood gathered in the Assembly Hall and Salt Palace and in approximately 1469 locations in the United States, Canada, New Zealand, Puerto Rico, Australia, the Philippines, Korea, Japan, and Hong Kong.

We extend our greetings and blessings to all the priesthood members assembled here in the Tabernacle or elsewhere. We commend all members of the priesthood who have made ar-

rangements to participate in this important meeting.

We note that Elders Henry D. Taylor and Bernard P. Brockbank are seated on the stand in the Assembly Hall; Elders John H. Vandenberg and Charles A. Didier are seated on the stand in the Salt Palace; and Elders A. Theodore Tuttle and Derek A. Cuthbert preside at the BYU Marriott Center.

For the benefit of those brethren in outlying areas who may not have heard the changes made during the first session of this Conference, we announce that Elder James E. Faust was sustained this morning as a new member of the Council of the Twelve Apostles to fill the vacancy created by the death of Elder Delbert L. Stapley. Also, Elder William Grant Bangerter was sustained to serve as a President of the First Quorum of the Seventy and Elders F. Burton Howard, Teddy E. Brewerton, and Jack E. Goasling, Jr., were sustained to serve as members of the First Quorum of the Seventy.

The singing during this session will be furnished by the combined men from the Tabernacle Choir and Mormon Youth Chorus under the direction of Brothers Jerold Ottley and Robert Bowden with Brother Robert Cundick at the organ.

We shall begin this service by the Choir singing, "Rise Up, O Men of God." Following the singing, Elder Theodore M. Burton of the First

Quorum of the Seventy, who is Supervisor of the Europe Area, will offer the invocation.

The Choir sang the hymn, "Rise Up, O Men of God."

The invocation was offered by Elder Theodore M. Burton.

President Spencer W. Kimball

The Choir will now favor us with, "Pilgrim's Song," after which we shall be pleased to hear from Elder LeGrand

Richards of the Council of the Twelve Apostles.

"Pilgrim's Song" was rendered by the Choir.

President Kimball

Elder LeGrand Richards of the Council of the Twelve will be our first speaker this evening. He will be followed by Elder Dean L. Larsen of the First Quorum of the Seventy.

Elder LeGrand Richards

It's a thrill, brethren, to stand here this evening and see this great audience of priesthood filling this sacred Tabernacle. Having had the privilege of serving as the Presiding Bishop of the Church for fourteen years, and thus, the president of the Aaronic Priesthood, I am thrilled to see all of the boys of the Aaronic Priesthood here tonight, and I imagine that will be true in the other buildings where the priesthood are listening in. We are all thrilled as we go through the Church to find the wonderful attitude that the Saints have toward President Kimball and, particularly, toward the emphasis that he is giving to missionary work. You know that he has indicated that every boy should be a missionary.

I think of when I was a young man, before I was even ordained a deacon, I went to one of our ward meetings in the little country town where I was raised, and two missionaries reported their missions down in the Southern States. In those days they traveled without purse or scrip, and they had to sleep out many nights when they couldn't get entertainment. I don't know whether they said anything unusual that night or not; but if they didn't, the Lord did some-

thing unusual for me, because when I left that meeting, I felt like I could have walked to any mission field in the world, if I just had a call. And I went home, went into my little bedroom, and got down on my knees, and asked the Lord to help me to live worthy so that when I was old enough I could go on a mission. And when the train finally left the station here in Salt Lake and I was headed for the little land of Holland, the last thing I said to my loved ones was, "This is the happiest day of my life."

Love for missionaries

Before I left on that mission, President Anthon H. Lund, who was then a counselor in the First Presidency of the Church, talked to us missionaries, and he said, among other things, "The people will love you. Now," he said, "don't get lifted up in the pride of your hearts and think that they love you because you are better than other people. They will love you because of what you bring to them." I did not understand that then, but before I left the little land of Holland, where I spent nearly three years, I knew what President Lund

meant. I went around saying good-bye to the Saints and the converts who I had brought into the Church, and I shed a thousand tears, as compared to what I shed when I told my loved ones good-bye.

For instance, in Amsterdam I went into a home where I had been the first missionary there, and the little mother, looking up into my face with tears rolling down her cheeks, said, "Brother Richards, it was hard to see my daughter leave for Zion a few months ago, but it's much harder to see you go." I had been the first missionary in that home. Then I thought I could understand what President Lund meant when he said, "They will love you."

I went to tell a man with a little Dutch beard good-bye. He stood erect in the uniform of his country. He got down on his knees and took my hand in his and hugged it and kissed it and bathed it with his tears. And then I thought I could understand what President Lund meant when he said, "They will love you."

Now I like a little story that President Grant used to tell about the love that converts have for their missionaries. He told about a couple who came here from one of the Scandinavian countries. They hadn't been taught much about the gospel. All they knew was that it was true. And so the bishop went to this couple and taught them the law of tithing. They paid their tithing. Then later the bishop went to them and taught them about the fast offering. They paid their fast offering. And then the bishop went to them again to get a donation to help build a ward meetinghouse. They thought that ought to come out of the tithing, but before the bishop got through with them, they paid their donation on the meetinghouse.

Then the bishop went to the father to get his son to go on a mission. Now I can hear President Grant standing here, saying, "That was the straw that broke the camel's back." The man said, "He's our only child. His mother will miss him. We can't let him go." Then the

bishop countered, "Brother So-and-So, who do you love in this world more than anyone else outside of your own relatives?" And he thought for a few minutes. He said, "I guess I love that young man who came up to the land of the midnight sun and taught me the gospel of Jesus Christ." Then the bishop countered, "Brother So-and-So, how would you like someone to love your boy just like that?" The man said, "Bishop, you win again; take him. I'll pay for his mission."

Now you fathers, how would you like someone to love your boys just like that man loved that boy who came up to the land of the midnight sun and taught him the gospel? I heard a missionary up in Oregon giving the report of his mission. He himself was a convert to the Church, and he came down with his fist on the pulpit, and he said, "I wouldn't take a check tonight for a million dollars for the experience of my mission." I sat back of him, and I said to myself, "Would you take a million dollars for your first mission in the little land of Holland?" And I began counting the families that I'd been instrumental in bringing into the Church. What kind of a man would I be if I were to sell them out of the Church for a million dollars? I wouldn't do that for all the money in the world!

Fruits of missionary labor

The other night I sat in my little study in my apartment and began reminiscing, and I counted ten families that I'd been instrumental in bringing into the Church, and I've lived long enough to see their sons go on missions. I checked with just one of those families here just a few years back when I had to give a talk at a Brigham Young University banquet for the Indians. At that time there were 153 direct descendants of that one family alone. Thirty-five of them had filled full-term missions, and four had done stake missionary work. If you gave them two years apiece, that would be seventy years of missionary

service out of that one family, without counting all the converts that their converts had made. And then one family kept two Indian children in their home—one boy they kept for eight years; he was then in the mission field, and they were paying for his mission. When my companion and I brought that family into the Church, we couldn't look ahead seventy years and see what would become of them.

I checked with another family that I'd been instrumental in bringing into the Church. They couldn't give me details, but they said that when their grandfather died, there were 150 direct descendants in the Church at that time, and five of them were serving as bishops.

I went over these ten families in my mind the other day, thinking of the words of Jesus when he said: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

"But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

"For where your treasure is, there will your heart be also." (Matt. 6:19-21.)

Joy of serving a mission

What do you suppose I could have done during those few years of my young manhood that would lay away treasures in heaven like the years I spent over there among those Dutch people? Some of them have already passed on, and I love them almost like my own family. I look forward to being able to meet them again when my time comes to join that innumerable group.

Now I have labored so much with the missionaries. I have been on four missions, and presided over two, and I have toured many missions, and love to hear those young men bear their testimonies. For instance, another young man in Oregon in our testimony meeting said that there wasn't a company in this world that could pay him a large

enough salary to get him to leave his missionary work. And he had been in the armed forces and away from home for several years and then out into the mission field. I had a letter here just last week from a missionary from up in Idaho, and I copied a little paragraph from it. I'd like to read it to you. He said this:

"There is no greater work than that of missionary work. My mission has been the most rewarding undertaking in my entire twenty-seven years of life. My life is dedicated to serving the Lord. My heart is overflowing as are the tears of joy that are now coming from my eyes. There is nothing so wonderful—nothing—as tasting the joy and success of missionary labors."

I had a young missionary come in to visit with me as he returned from the Argentine. I knew his people back in Washington, and he had been kept over to help train some of the other missionaries, until he had been away from home for three years. And I said, "Craig, do you feel like it was a waste of time to be in the mission field, that you ought to have been home getting your education and getting ready to settle down?" He said, "Now listen, bishop, if the Brethren want to make me happy, just let them load me on the plane in the morning and let them send me back to the Argentine." You can't put that kind of feeling in the hearts of young people with money. The Lord who creates the feelings of the human breast is the only one who can put that kind of faith into the hearts of his people.

Brethren, after all the missionary service I have had, I wouldn't want to raise a boy and not have him go on a mission, for *his* good and because I think we owe it to the world to share with them the truths of the gospel. And one way to make sure that your boys will go on missions is to start a missionary fund for them and let them keep adding to it, and they will be on their missions from the time that they are young boys. For instance, down in California I went to a ward, and the

bishop has a program of giving to each boy when he's ordained a deacon fifteen dollars out of the missionary fund. Then they ask the father to match it, and then every time the boy is interviewed—for instance, when he's ordained a teacher—they check on his missionary fund. I figured, on a percentage basis, if every ward in the Church had as many missionaries in the field as that ward, we would have 55,500 missionaries. So I provided in my family that every male child who has not been on a mission has a missionary fund so he will know that he is on his mission from the time he is a boy.

God bless you all, and may we not

disappoint our great leader in sending all of our boys on missions, I pray, and I leave you my blessing, in the name of the Lord Jesus Christ. Amen.

President Spencer W. Kimball

Elder LeGrand Richards of the Council of the Twelve has just addressed us.

We shall now hear from Elder Dean L. Larsen of the First Quorum of the Seventy.

He will be followed by Elder Joseph B. Wirthlin of the First Quorum of the Seventy.

Elder Dean L. Larsen

I would like to speak to the young men of the Aaronic Priesthood about faith and courage and about making choices. I hope what I say will help you to face the special challenges you will be required to meet in your maturing years.

Decisions and consequences

Recently I met a young man who was receiving the missionary discussions. He had read the Book of Mormon and felt he had received answers to his prayers. He was now faced with the decision of whether or not to be baptized.

This was a rather remarkable young man. He had experienced some severe tests in his life, and he had demonstrated great courage and resourcefulness. The prospect of becoming a member of the Church, however, gave him a different kind of challenge.

As we talked about this newest and most important decision with which he was faced, he asked, "Why are so many people critical of Mormons?" He then

described some of the things he had experienced at the hands of friends, family, and fellow employees for having associated with the missionaries. "I'm not sure I can live with that kind of feeling against me if I join the Church," he said. "Why can't I believe what your church teaches, but just go on being a good Christian without becoming a Mormon?"

It isn't difficult for us to know what the consequences will be for this young man if he chooses not to be baptized because of the fear of incurring ill feelings from family and friends. He is, of course, perfectly free to make this choice, but he is *not* free to determine the consequences of that decision.

We may occasionally find ourselves in situations where we are tempted to set aside our identity as Latter-day Saints while we indulge in some thought or act that is unworthy of the trust the Lord has placed in us. We are regularly required to make choices on the basis of what we know to be right. We are free in most instances to make our own decisions, but we are never free

to determine the final outcomes of our choices.

It is not enough for us to know what is right and to believe it is good. We must be willing to stand up and be counted. We must be willing to act in accordance with what we believe under all circumstances. It is of little value for us to believe one way if we behave contrary to that belief in our private actions or in our public performance.

Courage

Today it requires great courage to be a loyal Latter-day Saint. For many it is not easy, and it will likely not become easier. The tests of our day are severe. This is particularly so for you young men of the Aaronic Priesthood. Being true to the way of life the Lord has given us does not always make us public heroes. Having the courage of our convictions has its own rewards, however. Armin Suckow, Jr., a thirteen-year-old boy from Germany, discovered this. He tells of an interesting experience in a letter he wrote to the *NEW ERA* magazine. Armin says, "We spoke one Christmastime with one of our school teachers about Jesus. He said that after Jesus died, he had gone from the earth and was now dead. As the teacher spoke, I thought about our church and knew that after three days Jesus was resurrected and was seen by many people. Later, then, he ascended into heaven. I had the feeling that I should tell the teacher and the students that the truth was entirely different from what the teacher had just said. The teacher didn't want to hear my opinion at all, but in spite of that, I . . . told them that Jesus was resurrected. It didn't please the teacher at all that I should correct him, but I continued. Then he said that this was simply a matter of opinion. I answered him that anyone can read of this event in the scriptures and that it is so clearly described there that no one can get a different opinion on the story than the one that I had given. After the class the teacher wanted to know to which

church I belonged. I told him that I belonged to The Church of Jesus Christ of Latter-day Saints. On that day I had a real good feeling inside of me." ("The Savior Lives!" *NEW ERA*, Dec. 1977, p. 18.)

We have to admire Armin's decision to speak out on what he believed. It was not easy for him, but his action was consistent with what he knew to be right.

Challenges

Sometimes the challenges we must face in this life are of a very personal nature. They can result from such things as physical handicaps or similar limitations. But even these give us an opportunity to make choices that bring satisfaction and fulfillment into our lives rather than discouragement and defeat. Some of you read in the May 1976 *NEW ERA* about Stephen Farrance, who learned when he was four years old that he had a type of muscle disease that was incurable. His doctors said he would not live beyond his twelfth year. Instead of withdrawing from life and becoming a dejected invalid, Stephen pressed himself into every possible activity. His life was full of enthusiasm and optimism. He invented ways to compensate for his handicaps. He lived six years longer than his doctors had said he would; and though in his last years he had great difficulty in getting about without help, he never lost his enthusiasm, his creativity, or his sense of humor. He not only succeeded in making his own life happier and more productive, but he was also an inspiration and a positive influence to all who knew him. If you young men have not read about Stephen in the *NEW ERA*, I recommend you do so. (See Pene Horton, "Stephen," *NEW ERA*, May 1976, p. 36.)

Paying the price

Some years ago I coached a high school basketball team through a rather

unusual season. The season began with a number of disappointing losses. Some of the fans and townspeople didn't make a secret of their unhappiness over the team's failures. There was considerable public comment, and it was a challenging time for members of the team. Several of them finally became discouraged and withdrew from the team. Those who remained didn't lose faith in themselves or in their coach. The rough going seemed to be an incentive for them to try even harder.

At mid-season the team began to win their games. They qualified for the district tournament and surprised everyone there by winning a place in the state play-offs. To the amazement of everyone, they went on to win the state championship—the first ever to be won by that school!

Following the celebration and the awarding of trophies after the championship game, I drove several of the team members back to our city. There was silence during much of the ride as we each reflected on the incredible outcome of our season's efforts. Finally, one of the young men spoke. (He had been honored for being one of the outstanding players in the tournament.) "Coach," he said, "I think we were supposed to win tonight."

I was curious to know what had prompted this conclusion. "Why do you think we were *supposed* to win?" I asked.

His response was simple and direct—and I will never forget its impact. "Because we paid the price," he said.

Indeed they had, and I am sure the lessons learned by those young men during that eventful year have been valuable to them throughout their lives.

The nature of the challenges we face in this life is not nearly so important as what we choose to do about them. When we have the courage and faith to live up to the best we know, we fulfill the purpose for which we came to this earth, and we provide an incentive for others to do the same.

The young man to whom I referred in the beginning of my remarks has a very important decision to make. In the final analysis he cannot hedge on his decision. He must be willing to face the consequences of baptism and membership in the Church if he is ever to enjoy the blessings that Church membership can bring. He must be willing to pay the price. This will require much trust and faith on his part. It is so with each of us whenever we face challenging choices. You young men of the Aaronic Priesthood have a tremendous trust placed in you by the Lord, and he expects you to measure up—to stand up and be counted. All of you came here to be winners. The Lord's work will prevail, and you will have much to do with the success of his kingdom.

May God help each of us to "pay the price" so that we may one day be qualified to return to him, I pray in the name of Jesus Christ. Amen.

President Spencer W. Kimball

We have just heard from Elder Dean L. Larsen of the First Quorum of the Seventy.

We shall now be pleased to hear from Elder Joseph B. Wirthlin of the First Quorum of the Seventy. He will be followed by President Marion G. Romney, Second Counselor in the First Presidency.

Elder Joseph B. Wirthlin

Some memories are unforgettable, remaining ever vivid and heartwarm-

ing! One such memory was the mission conference we attended last year at

Dresden, DDR (or East Germany). A president of the Church had not visited there since 1936—a span of over forty years. Now, at last, the prayers of the people were to be answered. President Kimball, it was announced, would be present at the mission conference.

Saints in Dresden

Over 1,200 people, Saints and investigators, came from far and near to hear the prophet speak. Some of them traveled several hundred miles. As the hour for the meeting approached, it seemed as if there wasn't room for even one more person. Not to be denied this grand experience, one brother obtained an unwieldy ladder and placed it alongside a window so that he could see and hear President Kimball and be part of the congregation. As I looked at him, he smiled, and I understood the message of that smile. He was thrilled and grateful to be present, even though he was poised precariously on the top rung of that fifteen-foot ladder throughout the two-hour session.

There was scarcely a dry eye in that packed audience as President Kimball spoke. He not only blessed and inspired the large congregation, and the brother on the stepladder, but also a sister in a wheelchair, as well. Sister Margarete Hellmann had suffered an ailment of the hip since youth. As the years came and went, the affliction brought her an ever-increasing burden of pain. Finally, she could walk only with the aid of a pair of crutches. To facilitate her travel from place to place, and to alleviate the terrible pain she keenly felt with every single step, some of the Saints contributed money and bought her a wheelchair. But this relief was short-lived. Soon, even sitting in her wheelchair was accompanied by almost unbearable pain. Then an inflammation of the nerves on the left side of her face further intensified her suffering. One day she heard the heartening news: the prophet of the Lord was to be in Dresden. She had one all-consuming de-

sire—to attend the conference and touch the prophet.

She had faith and the absolute conviction that the prophet would not even have to take the time to lay his hands upon her head and give her a blessing. She felt assured that it would be with her as it was with a certain woman who, according to St. Mark, had suffered for twelve years and still grew worse. And “when she had heard of Jesus, . . . she said, If I may touch but his clothes, I shall be whole.” This she did, and Jesus “said unto her, Daughter, thy faith hath made thee whole; go in peace.” (See Mark 5:25–34.)

Sister Hellmann had asked her grandson, Frank, to bring her to the service at an early hour and position her wheelchair near the aisle where the prophet was to pass. This statement from her letter tells the rest of the story in her tender words: “When our prophet came close to me,” she wrote, “he warmly shook my hand and looked at me in the spirit of love, as did those who were with him. After that, I did not feel any more pain—not then, nor any to this day. That is the greatest testimony of my life!”

After the benediction on that memorable day, as we moved through the crowd, the congregation sang, with great fervor, that beautiful hymn, “*Auf Wiedersehen*.” It was an unforgettable experience and a powerful testimony of faith and the power of God.

Brethren, my fervent hope is for every one of us to be as willing as the man on the ladder to inconvenience ourselves for the sake of the gospel. And I would pray that each one of us could develop a faith as strong as that of the sister in the wheelchair.

Honor priesthood

It is my testimony that the best way in all the world for us to do this is to serve the Lord and be sure we honor our priesthood. We honor our priesthood by making an intrinsic part of our every thought and action those great

teachings that Jesus proclaimed during his glorious ministry on earth and that are still proclaimed today through latter-day revelation. We honor our priesthood through prayer, pure thoughts, clean language, wholesome appearance, service to others, and through striving for the powerful, personal conversion that will help us to withstand the temptations of the day. In addition to being shining examples in our individual lives, let's make sure that we strengthen our homes and families and, at the same time, do all we can to reach out with understanding to encourage and bring blessings into the lives of the single adults of our church.

There is much we can do to strengthen home and family. Among the most important is to inspire our wives and daughters to take advantage of Relief Society. I am sorry to relate that many of our women are not receiving these blessings. If, through your efforts, you can improve this commitment to Relief Society, your families will be blessed.

This fact was dramatically emphasized in a recent statement made by a law enforcement officer in Idaho. He said that in over twenty years he had never had a child brought in for correction where the mother was an active Relief Society woman.

In working together as husbands, wives, sons, and daughters, we can achieve the true meaning of those most thrilling words spoken by Jesus, when he said:

"Ye are the light of the world. A city that is set on an hill cannot be hid.

"Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:14-16.)

Live Gospel principles

If we live the principles of the gos-

pel, we are the fulfillment of the Savior's pronouncement: "Ye are the light of the world" (Matt. 5:14). And possessing this light, we can shine among our fellowmen through our lives and deeds, influencing them to glorify our Father in Heaven.

Jesus wants every one of us to know him because of the transforming power of that knowledge and because of the indescribable joy it brings into our lives. But the influence of the gospel is to extend beyond each individual. It is to be as a light that dispels the darkness from the lives of those around us. No one of us is saved solely and simply for himself alone, just as no lamp is lighted merely for its own benefit.

Today there are far too many so-called Christian leaders who are divided over the most fundamental of all Christian doctrines, one about which no faithful member of our church in all the world has the slightest doubt. This schism is dramatically set forth in a recent issue of *Time* magazine and is entitled "New Debate Over Jesus' Divinity." Many modern scholars express the view that "Jesus did not proclaim himself as the eternal Son of God, nor did the early Christians." Seven university theologians in England published a book contending that Jesus was not really God at all. In America much of the same is going on. An eminent clergyman expressed the conviction of many "that Jesus never claimed to be God, nor to be related to him as son." In summarizing, *Time* said that "in view of the new Christology (of the so-called Christian advocates) Christ is not as divine as he used to be." (*Time*, 27 Feb. 1978.)

Such a twisted and compromising viewpoint sounds a clarion call for the priesthood and the sisters, pillars of the Church whose example "is like unto heaven" (Matt. 13:33), to make an even greater effort to move in and fill the tragic void. On the divinity of our Lord and Savior Jesus Christ, the position of the restored church and its members is eloquently stated by Elder James E.

Talmage in these words:

"The solemn testimonies of millions dead and of millions living unite in proclaiming Him as divine, the Son of the Living God, the Redeemer and Savior of the human race, the Eternal Judge of the souls of men, the Chosen and Anointed of the Father—in short, the Christ." (*Jesus the Christ*, 3rd ed., Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1916, pp. 1-2.)

Our church does not and will not in any way compromise its position! It never at any time or place falters, hesitates, or shows any reluctance to bear unwavering testimony to the divinity of Jesus Christ. The state of the world being what it is, each priesthood bearer must take advantage of every opportunity to testify of the Savior and teach and exemplify gospel truth, letting his light so shine before friends and strangers alike to perpetuate the truth concerning our Savior, Jesus Christ.

Testimony

In closing I bear deep and solemn testimony of my absolute conviction of the Savior as expressed in these words from a simple and beautiful poem by Elder Bruce R. McConkie, entitled "I Believe in Christ."

*I believe in Christ—my Lord, my God—
My feet he plants on gospel sod;
I'll worship him with all my might;
He is the source of truth and light.*

*I believe in Christ; so come what may,
With him I'll stand in that great day
When on this earth he comes again,
To rule among the sons of men.*
("The Testimony of Jesus," *ENSIGN*, July 1972, p. 109.)

I testify to you that President Kimball is indeed a mighty prophet of the Lord. His divinely inspired words and example convey the certainty of an unwavering testimony. Upon us he pronounces rich blessings and unbounded love and encouragement. May we follow his great leadership, I pray in the name of Jesus Christ. Amen.

President Spencer W. Kimball

Elder Joseph B. Wirthlin of the First Quorum of the Seventy has just addressed us.

President Marion G. Romney, Second Counselor in the First Presidency, will be our next speaker.

President Marion G. Romney

Brethren, I have in mind saying a few things about what it takes to become a disciple of Jesus Christ. And this being a priesthood meeting, I presume that each of us holds the priesthood and desires to qualify as a disciple of Christ. On this premise I have chosen as my text the fifth verse of the forty-first section of the Doctrine and Covenants, which reads:

"He that receiveth my law and doeth it, the same is my disciple; and he that saith he receiveth it and doeth it

not, the same is not my disciple, and shall be cast out from among you."

Becoming Christ's disciple

Christ's invitation to become his disciple is universal. He extends it to everyone. His call and promise is "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).

And he has said "that every soul who forsaketh his sins and cometh unto

me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am" (D&C 93:1).

Jesus put no money price tag on his invitation. Nephi quotes him as saying, "Come unto me all ye ends of the earth, buy milk and honey, without money and without price" (2 Ne. 26:25).

This does not mean, however, that because he put no money price on it that there is no cost involved. There is a cost to be paid in becoming a disciple of Christ, a very real cost. But the cost is a performance cost, not a money price.

Jesus taught this very plainly. He further taught that those who profess to follow him should realize the cost at the outset.

Here are some examples. In the Gospel according to Luke he said:

"It came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

"And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.

"And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

"Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

"And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

"And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." (Luke 9:57-62.)

Jesus was not looking for, or calling, men to do lip service only. He wanted them to realize that following him meant effort and sacrifice. Luke tells us of an occasion when "there went great multitudes with him: and he turned, and said unto them,

"If any man come to me, and hate not his father, and mother, and wife,

and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

"And whosoever doth not bear his cross, and come after me, cannot be my disciple.

"So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." (Luke 14:25-27, 33.)

In these seemingly harsh statements, Jesus was not specifying "literal hatred toward one's family . . . as a condition of discipleship." He was emphasizing "the preeminence of duty toward God over personal" or worldly demands of those who would be his disciples. (James E. Talmage, *Jesus the Christ*, Salt Lake City: Deseret Book Co., 1976, p. 453.)

As to counting the cost, Jesus pointed out the wisdom of doing so even with respect to mundane projects:

"Which of you," he said, "intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

"Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

"Saying, This man began to build, and was not able to finish." (Luke 14:28-30.)

Dedication and obedience

In this last dispensation, the Lord has taught the importance of complete dedication to his service and strict obedience to his commandments as emphatically as he did during his earthly ministry. For example, in 1831, the first year after the Church was organized, the Lord revealed through the Prophet Joseph Smith, who was visiting the Saints then assembled in Jackson County, Missouri, that they were in "the land of promise, . . . the place for the city of Zion" (D&C 57:2). This good news heightened the enthusiasm of the Saints, who were already eagerly anticipating the blessings of Zion as it would be in its glory.

At this juncture, to calm them down a little and impress upon them the fact that the establishment of Zion would depend upon their obedience to his law, the Lord said to them:

"Hearken, O ye elders of my church, and give ear to my word, and learn of me what I will concerning you, and also concerning this land unto which I have sent you.

"For verily I say unto you, *blessed is he that keepeth my commandments, whether in life or in death; and he that is faithful in tribulation, the reward of the same is greater in the kingdom of heaven.*

"For after much tribulation come the blessings. . .

"Remember this, which I tell you before, that you may lay it to heart." (D&C 58:1-2, 4-5; italics added.)

The Lord was reminding the Saints there that there was some tribulation ahead before they could enjoy the promised blessings of Zion as it will be in its glory.

He was warning them that in Jackson County, Missouri—which was Zion then and will yet be Zion—where they were going, the law—that is, his law—had to be kept. Men had to be true disciples. This was clear notice to the Saints in Missouri, and it should and must be clear notice to us, that keeping the law of God is the principal thing that all who truly become his disciples must learn.

A week later, just before the Prophet left Missouri for Kirtland, the Lord gave through him a revelation in which he emphasized the importance of complete and total dedication:

"Behold, blessed, saith the Lord, are they who have come up unto this land with an eye *single to my glory*. . .

"For those that live shall inherit the earth, and those that die shall rest from all their labors. . .

"Yea, blessed are they whose feet stand upon the land of Zion, *who have obeyed my gospel*; for they shall receive for their reward the good things of the earth. . .

"And they shall also be crowned with blessings from above, . . . *they that are faithful and diligent* before me.

"Wherefore, I give unto them a commandment, saying thus: Thou shalt love the Lord thy God *with all thy heart, with all thy might, mind, and strength*; and in the name of Jesus Christ thou shalt serve him." (D&C 59:1-5; italics added.) *Confessing and accepting is not sufficient.*

Then he named some specific things that these Saints had to learn to do before they prospered in Zion:

"Thou shalt love thy neighbor as thyself. Thou shalt not steal; neither commit adultery, nor kill, nor do anything like unto it.

"Thou shalt thank the Lord thy God in all things.

"Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit.

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day." (D&C 59:6-9.)

These are some of the specific things the Lord told the Missouri Saints to do in order to prove themselves to be his disciples when he first took them to Jackson County, Missouri, the center stake of Zion.

His concluding instruction was: "Learn that he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come" (D&C 59:23).

A great promise

This is not the occasion to review the history of the Saints in Jackson County, Missouri. Suffice it to say that they did not demonstrate the necessary dedication and commitment to establish Zion at that time. On February 24, 1834, after they had been "driven and smitten by the hands of [their] enemies" (D&C 103:2), the Lord told the Prophet Joseph that the reason he had permitted

their expulsion was so "that those who call themselves after my name might be chastened for a little season with a sore and grievous chastisement, because they *did not hearken altogether unto the precepts and commandments which I gave unto them*" (D&C 103:4; italics added). They were not yet his disciples in the true sense of the term. He did, however, give them this great promise:

"They shall... begin to prevail against mine enemies from this very hour.

"And by hearkening to observe all the words which I, the Lord their God, shall speak unto them, they shall never cease to prevail until the kingdoms of the world are subdued under my feet, and the earth is given unto the saints, to possess it forever and ever." (D&C 103:6-7.)

That's our great promise. We will never cease to prevail until the Lord establishes his Zion in this world. The true discipleship of the priesthood of God will determine how fast we move toward that great consummation as we, through living the gospel, fight the debauchery and the wickedness that's going on in this world.

And then the Lord said, "Let no man be afraid to lay down his life for my sake; for whoso layeth down his life for my sake shall find it again" (D&C 103:27).

And this is a shocking statement to me: "And whoso is not willing to lay down his life for my sake is not my disciple" (D&C 103:28).

Oath and covenant of the Priesthood

As we contemplate this great declaration, it may be well for us to be reminded of the oath and covenant which belongeth to the priesthood, by which all of us who hold the Melchizedek Priesthood are bound. Following a discussion of the "Holy Priesthood" (D&C 84:6) and the "lesser priesthood" (D&C 84:30), the revelation which gives the oath and covenant of the priesthood continues:

"Whoso is faithful unto the obtaining these two priesthoods [the greater priesthood and the lesser priesthood—meaning, of course, the Melchizedek and the Aaronic] of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies.

"They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God.

"And also all they who receive this priesthood receive me, saith the Lord:

"For he that receiveth my servants receiveth me;

"And he that receiveth me receiveth my Father;

"And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him.

"And this is according to the oath and covenant which belongeth to the priesthood.

"Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved."

And then this warning:

"But whoso breaketh this covenant [of the priesthood] after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come." (D&C 84:33-41.)

I hope and pray that each of us will remember and perform our obligations under the foregoing covenant and qualify for the blessing promised in the following declaration:

"Verily, thus saith the Lord: It shall come to pass that every soul"—this is said of all of us here tonight—that every soul "who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am" (D&C 93:1).

Truthfulness of the Gospel

Now, my brethren, I want to leave

with you my witness. I know that God lives, and I am striving with all my soul to know God himself. I do not remember the time when I had any question about the truths of the gospel of Jesus Christ. I know as I live that Jesus lives, that he was and is the Only Begotten Son of God in the flesh, and that he is our Redeemer.

I know that Joseph Smith opened this last dispensation. It is thrilling to me to contemplate the fact that the Father and the Son stood before Joseph in the grove and that the Father gave the Prophet a personal introduction to his Son, Jesus Christ, our Lord. I know that angels came and restored the priesthood to the Prophet and Oliver Cowdery; that God did establish again his church upon the earth; that The Church of Jesus Christ of Latter-day Saints is his church; that Jesus Christ is the only name given under heaven whereby men can be saved; that acceptance and obedience to the gospel of Jesus Christ, which we have the honor to preach and are commissioned to carry to all the ends of the earth, is the only means of salvation for this world, both temporally and spiritually.

I shall not know these things better in the not-too-distant future when I shall stand before the Lord to give an

account of my work in mortality. As I bear you this testimony I pray that we shall all *fully* live the gospel and thereby qualify as true disciples of Christ, to obtain the promised peace in this world and eternal life in the world to come. This I do in the name of Jesus Christ. Amen.

President Spencer W. Kimball

President Marion G. Romney of the First Presidency has just spoken to us.

The Choir and congregation will now join in singing, "Let Us All Press On."

After the singing, we shall be pleased to hear from President N. Eldon Tanner, First Counselor in the First Presidency.

The Choir and congregation sang the hymn, "Let Us All Press On."

President Kimball

We shall now be pleased to listen to President N. Eldon Tanner, First Counselor in the First Presidency.

President N. Eldon Tanner

This is a glorious sight, indeed, brethren, to see this great body of the priesthood here in the Tabernacle on Temple Square in Salt Lake City, and it is most encouraging to know that other thousands are listening to these proceedings by closed-circuit broadcast in nearly 1,500 other buildings throughout the world.

We are all gathered to be directed by the President of the Church, a prophet of God, and other speakers from whom we have heard this evening.

We all know that the priesthood is the power of God delegated to man to act in His name in the office which he holds. No greater blessing can be given to a man than to have a testimony of the gospel and to hold the priesthood of God.

I think of this vast body of priesthood holders, all engaged in the work of the Lord, trying to promote the cause of truth and righteousness and build the kingdom of God; and we each have an individual responsibility to help do this.

We all know that this is the church of Jesus Christ, and that he directs the work of this church through the prophet of God, even Spencer W. Kimball. I hope we do all know that.

Think what it means to know that this church is the only church which has the priesthood of God—the Aaronic Priesthood, which is so important that John the Baptist himself was sent to bestow this priesthood upon Joseph and Oliver; and the Melchizedek Priesthood, which was conferred upon Joseph and Oliver by Peter, James, and John by the laying on of hands.

What a tremendous thing to think about as we contemplate the power and authority and the various functions of the offices of these two priesthoods. The Aaronic Priesthood can administer the sacrament and pass it to the members of the Church and perform other duties as assigned by the bishop. The priests can actually baptize people in the name of the Father and of the Son and of the Holy Ghost; and it is so important that each and every one participating in such ordinances be clean and worthy to justify the confidence placed in them by the Lord.

Worthiness

Brethren, I wonder if we take this priesthood too much for granted, or whether we really appreciate and thank the Lord for the confidence he has in us and the privilege we have of officiating in the ordinances of the gospel.

We cannot overemphasize the necessity of our being worthy of the responsibilities given to us.

I pray every night and every morning that our leader, President Kimball, will be blessed with the health and strength, with knowledge and understanding, and with the inspiration and revelation necessary to lead the Church as the Lord would have it done.

I pray that all of us as General Authorities will be led and directed by the Lord as we magnify our callings; that we may all speak with one voice and

live worthy of the offices which we hold; and that all priesthood holders and all the members of the Church throughout the world will so live as to be examples and influences for good among those with whom they associate, that the world may see our good works and become interested in the gospel, which is the plan of life and salvation to all who believe and live its teachings.

The whole purpose of our mission here upon the earth is to prove ourselves and help others be worthy and prepared to go back into the presence of our Heavenly Father.

In order to do this we must live according to the teachings of the gospel, and the Lord has provided the agencies through which we can work to accomplish this purpose.

We have the family, and I would like to refer for just a moment to my own family. I was fortunate enough to have my father as my bishop all the time I was in the Aaronic Priesthood. When he was interviewing me, I didn't know if he was interviewing me as a father or as a bishop, but he interviewed me, and he told me how important the priesthood was and what was necessary for me to do to be worthy of that priesthood. He was the best friend I had, and I think every bishop should be the best friend a boy has outside of his family. He should know that the bishop is trying to help him to live worthy and prepare himself for the great blessings promised by the Lord to those who will keep the covenants and live according to the teachings of the gospel. It's wonderful to live in a home where the father is exemplary, where the influence is good, where regular family home evenings are held.

The auxiliary organizations, the sacrament meeting, and the priesthood quorums, all are so designed as to encourage us and help us to prepare ourselves.

They emphasize the importance of keeping the Word of Wisdom strictly, paying our tithing, attending our meetings, being honest, honorable, and up-

right in our dealings, dependable, and refraining from the use of drugs, swearing, telling dirty stories, homosexuality, and other evil and immoral practices, all of which are displeasing in the sight of the Lord and deprive us of such important blessings as advancement in the priesthood, going to the temple, and going on missions.

I am sure that no member of the Church holding the priesthood would want to do anything that would hold back the work of the Lord.

If he is with others who hold the priesthood or are not even members of the Church, his actions and his thoughts and influence should always be the very best so they can look to him as one who is helping to build the kingdom of God and save souls, one who holds the priesthood of God. That's our responsibility, boys, wherever we are. They expect us to live as we are taught and be exemplary.

The responsibility of a bishop or stake president is to help teach, train, encourage, and strengthen those over whom they preside to live and do these things to which I have referred.

A young man has the responsibility of so living as to be prepared for these things.

As we work together, the bishop should be the best friend a boy or man has outside of his home and, naturally, an example to us in every way, but the bishop and stake president have the responsibility of determining by interview whether a man is worthy for advancement in the priesthood, worthy to fill a mission, or worthy to go to the temple.

He will determine this by observation of the way we are living and keeping the commandments and through searching interviews, realizing that it is better not to go to the temple or to go on a mission if we are not worthy, and until we are worthy.

We have had young men and young women go to the temple unworthily, who, after suffering with a guilty conscience for some years, have come to the President of the Church, confessing

and wanting to know what their position is.

We have also had young men go out into the mission field unworthily, who lied to the bishop and stake president to get there. It is certainly not right and is most displeasing in the sight of the Lord. It is better to wait or not to go than to go unworthily.

We know there is great evil in the world and great temptation, and it is important that we resist all temptation rather than trifle with it for the sake of being popular.

Responsible for proper interviews

With all this evil present in the world today, it is most important that those who are responsible conduct proper interviews.

Let us always remember that our main purpose, assignment, and responsibility is to save souls.

It is important that those we interview realize that they are *spirit children of God* and that *we love them*, and let *them know that we love them* and are interested in their welfare and in helping them succeed in life.

It is a great responsibility for a bishop or a stake president to conduct a worthiness interview. There is equal responsibility, however, upon the member who is interviewed. Careful, searching interviews need to be conducted always individually and privately.

When you interview a young man for a mission, determine through discussion with him what the Lord would want as an ambassador to represent him and his church. Let him explain, for instance, what the Lord would want in a missionary with regard to the Word of Wisdom, with regard to morality, honesty, dependability, tithing, obedience, devotion, etc.

Tell the young man that you are interviewing him on behalf of the Lord. The statements he makes will be commitments to the Lord.

Let him interview himself along with you. Would the Lord want him as

a representative? Does he measure up in every way? Remind him that the Lord knows, and the Lord will not be mocked.

Let him know that if there is something amiss in his life, there are ways to straighten it out. There is a great cleansing power of repentance.

He should know that it is much better to postpone a mission for a period than to go unworthily. In almost every case he can repent and prepare himself for a mission.

When there has been serious transgression, he must be referred to a General Authority for clearance, but not until both the bishop and the stake president, in searching interviews, are thoroughly satisfied that he has fully repented and is now completely worthy.

You must know also that an appointment is not to be made until the stake president has discussed the case with the General Authority to determine whether or not he feels it is time to conduct the interview.

If a young man has made a mistake, he should see his friend, the bishop, on his own, without waiting to be interviewed.

It is a time to rejoice when a young man who has made mistakes clears his life and can start anew, clean and worthy to be an ambassador for the Lord.

Remember, the interview is based on consideration, on sympathy and love. This is so important. Let the people know we love them and are only trying to help them.

You bishops and stake presidents might approach an interview for a temple recommend something like this:

"You have come to me for a recommend to enter the temple. I have the responsibility of representing the Lord in interviewing you. At the conclusion of the interview there is provision for me to sign your recommend; but mine is not the only important signature on your recommend. Before the recommend is valid, you must sign it yourself.

"When you sign your recommend, you make a commitment to the Lord

that you are worthy of the privileges granted to those who hold such a recommend. There are several standard questions that I will ask [because you are instructed to do that]. You are to respond honestly to each one."

An associate of mine mentioned that some years ago, when he held a position in his ward, he went to the bishop for a temple recommend.

The bishop was busy and said, "Now, I know you every well, and I will not have to ask you the questions before signing your recommend."

This member responded: "Bishop, don't you have the responsibility to ask those questions? It is my privilege to answer them. I need to answer those questions to you and to the Lord and would appreciate your putting each question to me."

And so it is. The Lord gives the privilege to members of the Church to respond to those questions in such interviews. Then if there is something amiss, the member can get his life in order so that he may qualify for the priesthood advancement, for a mission, or for a temple recommend.

Now, after you have put those required questions to the applicant, you may wish to add something like this: "One who goes into the house of the Lord must be free from any *unclean, unholy, impure, or unnatural practice.*"

Avoid degrading practices

Brethren, we who lead the Church are responsible to see that you are taught in plainness. I, therefore, must make reference to a matter that otherwise I would not present in a meeting such as this.

There are evil and degrading practices which, in the world, are not only condoned but encouraged. Sometimes married couples in their intimate expression of love to one another are drawn into practices that are unholy, unworthy, and unnatural. We receive letters from time to time asking for a definition of "unnatural" or "un-

worthy." Brethren, you know the answer to that. If in doubt at all, do not do it.

Surely no holder of the priesthood would feel worthy to accept advancement in the priesthood or sign his temple recommend if any impure practice were a part of his life.

If, perchance, one of you has been drawn into any degrading conduct, cast it away from you so that when you are subject to a worthiness interview you can answer to yourself, and to the Lord, and to the interviewing priesthood officer that you are worthy.

Remember, you who conduct worthiness interviews are representatives of the Lord and you must conduct the interviews as the Lord himself would conduct them.

That is, there must be nothing immodest or degrading in your interview. Our interviews are not to be indelicate, or offensive, or pornographic in any way.

May I say here that occasionally we receive reports that a bishop or a stake president has been very indiscreet or indelicate in an interview, especially of married members.

It is not in order for a priesthood leader to list in detail ugly, deviant, or bestial practices and then cross-examine a member of the Church as to whether or not such things are practiced.

One of the General Authorities once interviewed a young man who had gone into the mission home who had made confession of a transgression which disqualified him from missionary service.

The General Authority was amazed at the sordid nature of what the young man had done and asked, "Where on earth did you get the idea to do things like this?" He was shocked when the young man answered, "From my bishop."

During a preliminary interview for the young man's mission, the bishop had said, "Have you ever done this? Have you ever done that?" describing every unworthy and depraved act he

could think of. Such things had never before entered the young man's mind, but they were in his mind now! The adversary put in his way the opportunity and the temptation—and he fell!

Conduct interviews in love, modesty

Brethren, our interviews must be conducted in love, in modesty. Oftimes things can be corrected if you ask: "Would there be a reason you may feel uncomfortable or perhaps even dishonest to the Lord if you were to sign your own temple recommend?"

"Would you like a little time to get some very personal things in order before you sign it? Remember, the Lord knows all things and will not be mocked. We are trying to help you. Never lie to try to obtain a call, a recommend, or a blessing from the Lord."

If you approach the matter as outlined above, the member has the responsibility to interview himself. The bishop or stake president has the right to the power of discernment. He will know whether or not there is something amiss that ought to be settled before a recommend is issued.

How blessed we are to have the gift of discernment available to us as officers in the priesthood!

On occasion a bishop or a stake president will receive a confession from a member of the Church concerning a transgression that took place many, many years ago. That individual should have made confession long since but did not and, therefore, has suffered unnecessarily.

It is not always necessary to conduct a court in such cases. That is up to the bishop. You are entitled to inspiration and guidance, particularly if the individual has demonstrated through his conduct over the years that that mistake is not characteristic of his life.

Blessing of discernment

How marvelous that inspiration

and revelation may accompany us in our duties! Brethren, be worthy of that.

We frequently hear accounts of how bishops and stake presidents, motivated by consideration and love, have been inspired in conducting interviews and have been able, where problems were present, to help members of the Church correct their course in life so that they became completely worthy to fulfill missions, to be advanced in the priesthood, or to enter the house of the Lord. And that's what we are trying to do—help these young men, through love and understanding and interest, to do those things which are necessary in their lives for them to enjoy the blessings of the faithful.

Again I say, what a blessing that we have discernment and revelation and inspiration to guide us in our main purpose, which is to save souls, yes, even our own, and to help prepare our members to understand the purpose of their mission here upon the earth, and to prepare themselves to go back into the presence of our Heavenly Father!

Now, brethren, we are about to hear from our beloved president, Spencer W. Kimball, a prophet of God through whom the Lord himself directs this church. May we all listen, believe, and follow him, I humbly pray in the name of Jesus Christ. Amen.

President Spencer W. Kimball

It is a great joy to greet the priesthood of the Church this glorious night. All over the world we gather to worship the Lord and give him praise.

Honor womanhood

My brothers in the priesthood, it was a great thrill recently to have tens of thousands of the sisters of the Church assemble in hundreds of places around the world in a special meeting for the women of the Church. You will have had your own reports from your wives and sisters, mothers, and daughters about the meeting. We feel gratified that we were able to hold the meeting and that technology made it possible. We love the women of the Church! We have great respect for them.

In following up on that event, I want to counsel you as sons, brothers, fathers, and husbands. As you serve with the women of the Church, follow what Paul said when he urged Timothy to "intreat . . . the elder women as mothers; the younger as sisters, with all

purity" (1 Tim. 5:1-2). We men of the priesthood ought to so do. We must be different than other men, and I am sure most priesthood holders are. Paul's suggestion that we treat older women as if they were our mothers and younger women as if they were our sisters and to do so with "all purity" is excellent instruction. Men of the world may disregard women or see them only as objects of desire or as someone to be used for selfish purposes. Let us, however, be different in our conduct and in our relationships with women.

Peter urged us to give honor unto our wives. (See 1 Pet. 3:7.) It seems to me we should be even more courteous to our wives and mothers, our sisters and our daughters, than we are to others. When Paul said that a man who did not *provide* for his own and those of his own household was "worse than an infidel" (1 Tim. 5:8), I like to think of providing for our own as including providing them with affectional security as well as economic security. When the Lord told us in this dispensation that

"women have claim on their husbands for their maintenance" (D&C 83:2), I like to think of *maintenance* as including our obligation to maintain loving affection and to provide consideration and thoughtfulness as well as food.

President Lee once observed that the "needy" around us may need friendship and fellowship as well as food. I sometimes think our own Latter-day Saint women are "needy" just because some of us are not as thoughtful and considerate of them as we should be. Our pantries can be filled with food and yet our sisters can be starved for affection and recognition.

Let us, brethren, support the sisters of our household in their Church callings as they so wonderfully support us. Let us not neglect them simply because they sometimes go on being good even when they are neglected.

Let our homes be filled with praise and commendation for all those of our household. Let us also, brethren, not get so concerned with our priesthood peers, those men we are associated with in our church assignments, that we neglect our eternal companions, for our association with our wives will be forever.

Respect life

Our Father in Heaven was gracious enough to give to us for our pleasure and convenience all life on earth. Let me read to you from his personal statement:

"And God said Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

"And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

"And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given

every green herb for meat: and it was so.

"And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day." (Gen. 1:20, 29-31.)

I read at the priesthood meeting at the last conference the words to the verse of the song years ago, "Don't Kill the Little Birds," with which I was familiar when I was a child growing up in Arizona. I found many young boys around my age who, with their flippers and their slings, destroyed many birds.

In Primary and Sunday School we sang the song:

*Don't kill the little birds
That sing on bush and tree,
All thro' the summer days,
Their sweetest melody."
(Deseret Song, 1909, no. 163.)*

As I was talking to the young men at that time all over the world, I felt that I should say something more along this line.

I suppose in every country in the world there are beautiful little birds with their beautiful plumage and their attractive songs.

I remember that my predecessor, President Joseph Fielding Smith, was a protector of these feathered and other wild life creatures.

While President Smith at one time was in the Wasatch Mountain Area, he befriended the creatures from the hill and forest. He composed four little verses as follows, and opposite each he drew a little picture. Of the mountain squirrel first, he wrote:

*This is little Chopper Squirrel
Up in the mountains high.
He begs us for some grains of corn,
With thanks he says goodbye.*

And then the bat was next:

*This is little Tommy Bat
Who flies around at night.
He eats the bugs and 'skeeters' too,
Which is a thing quite right.*

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Then he came to the deer:

*This is little Bambi Deer
Who comes to the cabin homes.
She licks the salt we feed to her,
And on the mountain roams.*

And then the birds:

*This, our little feathered friend
Who sings for us all day.
When comes the winter and the cold,
He wisely flies away."*

Now, I also would like to add some of my feelings concerning the unnecessary shedding of blood and destruction of life. I think that every soul should be impressed by the sentiments that have been expressed here by the prophets.

And not less with reference to the killing of innocent birds is the wildlife of our country that live upon the vermin that are indeed enemies to the farmer and to mankind. It is not only wicked to destroy them, it is a shame, in my opinion. I think that this principle should extend not only to the bird life but to the life of all animals. For that purpose I read the scripture where the Lord gave us all the animals. Seemingly, he thought it was important that all these animals be on the earth for our use and encouragement.

Joseph F. Smith's love of wildlife

President Joseph F. Smith said, "When I visited, a few years ago, the Yellowstone National Park, and saw in the streams and the beautiful lakes, birds swimming quite fearless of man, allowing passers-by to approach them as closely almost as tame birds, and apprehending no fear of them, and when I saw droves of beautiful deer[feeding] along the side of the road, as fearless of the presence of men as any domestic animal, it filled my heart with a degree of peace and joy that seemed to be almost a foretaste of that period hoped for when there shall be none to hurt and

none to molest in all the land, especially among all the inhabitants of Zion. These same birds, if they were to visit other regions, inhabited by man, would, on account of their tameness, doubtless become more easily a prey to the gunner. The same may be said of those beautiful creatures—the deer and the antelope. If they should wander out of the park, beyond the protection that is established there for these animals, they would become, of course, an easy prey to those who were seeking their lives. I never could see why a man should be imbued with a blood-thirsty desire to kill and destroy animal life. I have known men—and they still exist among us—who enjoy what is, to them, the 'sport' of hunting birds and slaying them by the hundreds, and who will come in after a day's sport, boasting of how many harmless birds they have had the skill to slaughter, and day after day, during the season when it is lawful for men to hunt and kill (the birds having had a season of protection and not apprehending danger) go out by scores or hundreds, and you may hear their guns early in the morning on the day of the opening, as if great armies had met in battle; and the terrible work of slaughtering the innocent birds goes on.

"I do not believe any man should kill animals or birds unless he needs them for food, and then he should not kill innocent little birds that are not intended for food for man. I think it is wicked for men to thirst in their souls to kill almost everything which possesses animal life. It is wrong, and I have been surprised at prominent men whom I have seen whose very souls seemed to be athirst for the shedding of animal blood." (Gospel Doctrine, 5th ed., Salt Lake City: Deseret Book, 1939, pp. 265-66.)

One of the poets stated in this connection:

*Take not away the life you cannot give,
For all things have an equal right to live.*

—and I might add there also, because

God gave it to them, and they were to be used only, as I understand, for food and to supply the needs of men.

It is quite a different matter when a pioneer crossing the plains would kill a buffalo to bring food to his children and his family. There were also those vicious men who would kill buffalo only for their tongues and skins, permitting the life to be sacrificed and the food also to be wasted.

When asked how he governed so many people, the Prophet Joseph Smith said, "I teach them correct principles, and they govern themselves."

We look to the Prophet Joseph Smith for proper teaching. He said once: "We crossed the Embarras river and encamped on a small branch of the same about one mile west. In pitching my tent we found three massasaugas or prairie rattlesnakes, which the brethren were about to kill, but I said, 'Let them alone—don't hurt them! How will the serpent ever lose his venom, while the servants of God possess the same disposition and continue to make war upon it? Men must become harmless, before the brute creation; and when men lose their vicious dispositions and cease to destroy the animal race, the lion and the lamb can dwell together, and the sucking child can play with the serpent in safety.' The brethren took the serpents carefully on sticks and carried them across the creek. I exhorted the brethren not to kill a serpent, bird, or an animal of any kind during our journey unless it became necessary in order to preserve ourselves from hunger." (*History of the Church*, 2:71-72.)

Virtuous living

Now, my brethren young and old, there is another matter I wish to mention. I wish to read for you a verse for your serious thought. The verse is called "Keeping Clean" and is in somewhat the same area as the other Brethren have talked about.

When you tell a filthy story,

*Do you ever stop to think
What impression you have made upon
the crowd?*

*Do you think the boys enjoy it?
Do you think because they laugh
That you have sufficient reason to be
proud?*

*Do you know that you exhibit
All that is within your soul,
When the filthy story passes from your
tongue?*

*It reveals your own defilement,
It proclaims your ignorance,
It disgusts all decent boys who love real
fun.*

*Do you think that you exhibit any real
common sense,
When you show the crowd how rotten is
your mind?*

*Do you know that you dishonor
Both your parents and your friends?
Think it over, boys, and that is what
you'll find.*

*Be a little choice in language;
Be a little more refined,
If respect of those around you you would
win,
You will have a great advantage over
those who are inclined
To go through life in filth, and slime and
sin.*

Brethren, let us think about these things. Ponder them in your heart. Live worthily, keep the commandments, honor your priesthood and the Lord will love and bless you; and as his servant, I leave my love and blessing with you.

Pray for missionary work

I want to mention one other matter before closing, and that is, we've been talking about the great missionary program which Brother LeGrand Richards mentioned in the first of the meeting. We now have some 26,606 missionaries. Every week the number is increasing.

There are many nations where we

have not been able to get in, to get visas, or get passports; and it is very important. If we are to fulfill the responsibility given to us by the Lord on the Mount of Olives to go into all the world and preach the gospel to every creature, then we will need to open the doors to these nations. I mentioned this the other day to the brethren in the Regional Representatives meeting. We've hardly scratched the surface. We need far more missionaries, and we need more countries that will think of us as being their friends and will give us an opportunity to come into their nations and give to their people the finest thing in the world—the gospel of Christ—which can be their salvation and their great happiness.

I'm hoping that every man and boy listening to me this night will make it a solemn practice in regular life to pray constantly for this great blessing to bless the brethren who are making a special effort to reach the leaders of these nations and to convince them that we have only good for their people. We will make them good citizens, we will make them good souls, and we will make them happy and joyous.

I hope that every family will hold home evening every Monday night without fail. Missionary work will be one of the strong points that will be brought before it; and the father and the mother and the children in their turns will offer prayers which will be centered around this very important element—that the doors of the nations might be opened to us and then, secondly, that the missionaries, the young men and women of the Church, may be anxious to fill those missions and bring people into the Church.

In China we have nine-hundred million people. Yesterday about fifty Chinese Saints came in to see me. I took them through the Church offices and told them about our programs, and then I said to them, "We have been talking about China today." (That was the day of the Regional Representatives meeting.) "We've learned of that people's

good qualities and that the Spirit of the Lord seems to be brooding over them, to bring the possibility of the gospel to them." I asked all of those Chinese people who were here at conference, "Will you guarantee that in all your home evenings and in all your family prayers and in all your public prayers you will mention this to the Lord? Now, I know he can do it without our help; but I think he would want to know that we were interested in it and that we would appreciate it greatly."

So I'm hoping that, beginning now, the prayers of the Saints will be greatly increased from what they have been in the past, that we will never think of praying except we pray for the Lord to establish his program and make it possible that we can carry the gospel to his people as he has commanded. It is my deep interest and great prayer to you that this will be accomplished.

And now in closing, I wish to express appreciation for all that has been said by these beloved brethren who have spoken. I bear my testimony to the truth of the gospel and to the greatness of it, in the name of Jesus Christ. Amen.

President Spencer W. Kimball

Sessions of the Conference tomorrow will be broadcast to a large audience in many parts of the United States and Canada over the many television and radio stations cooperating to provide extensive coverage of this Conference.

Many radio stations will broadcast conference tomorrow morning, Sunday, in major cities of Mexico and Central America, and by Satellite transmission in Australia and countries of South America.

The nationwide CBS radio Tabernacle Choir Broadcast will be from 9:30 to 10:00 Sunday morning. Those desiring to attend must be in their seats before 9:15 A.M.

In leaving this priesthood meeting tonight, we remind you to obey traffic rules, to use caution, and to be courteous in driving.

The beautiful music for this priesthood session has been furnished by the combined men of the Tabernacle Choir and Mormon Youth Chorus. We are grateful to you brethren for your beautiful and expressive music and express sincere thanks for the service you have rendered here tonight.

The Choir will close this meeting with, "The Lord is My Shepherd," following which Elder Loren C. Dunn, a member of the First Quorum of the Seventy and Supervisor of the Aus-

tralia-New Zealand Area, will offer the benediction.

This conference will then be adjourned until 10:00 A.M. tomorrow.

The Choir sang, "The Lord is My Shepherd."

Elder Loren C. Dunn offered the benediction.

SECOND DAY MORNING MEETING

FOURTH SESSION

The fourth session of the General Conference commenced at 10:00 A.M. on Sunday, October 1, 1978, with President Spencer W. Kimball presiding and conducting.

The Tabernacle Choir provided the music for this session with Brothers Jerold Ottley and Donald Ripplinger conducting and Brother Robert Cundick at the organ.

Prior to the beginning of the session, the Choir sang the hymn, "God of Our Fathers," without announcement.

President Kimball then made the following remarks:

President Spencer W. Kimball

We welcome all who are present this morning in the historic Tabernacle on Temple Square in the fourth session of the 148th Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints. We also acknowledge those who are seated in the overflow congregations in the Assembly Hall and Salt Palace and those tuned to this Conference by radio and television.

Elders Robert L. Simpson and George P. Lee preside in the Assembly

Hall, and Elders Gene R. Cook and William R. Bradford preside in the Salt Palace.

We acknowledge the presence this morning of government, education, and civic leaders and officers and members of the Church from many lands who have assembled to worship and to counsel together in this Conference.

The Tabernacle Choir under the direction of Jerold Ottley and Donald Ripplinger with Robert Cundick at the organ, is providing the music for this session. The Choir opened these services by singing, "God of Our Fathers," and will now sing, "More Things Are Wrought by Prayer," following which Elder Marion D. Hanks, a President of the First Quorum of the Seventy, will offer the invocation.

The Choir sang, "More Things Are Wrought By Prayer."

Elder Marion D. Hanks offered the invocation.

Following the prayer, the Choir sang the hymn, "Tis Sweet to Sing the Matchless Love" without announcement.

President Spencer W. Kimball

The Tabernacle Choir has sung,
 "Tis Sweet to Sing the Matchless Love."

It will now be our privilege to hear from President N. Eldon Tanner, First Counselor in the First Presidency of the Church.

President N. Eldon Tanner

The choir sang so beautifully "God of Our Fathers" at the beginning of the meeting, and the prayer was addressed to "Our Father who art in heaven." Then the choir sang the song "Tis Sweet to Sing the Matchless Love," referring to Christ. This morning I should like to talk about God and his relationship to man. I humbly pray that the Spirit and blessings of the Lord will be with us as I speak to you.

The existence of God

A simple opening statement in the Bible is, "In the beginning God created the heaven and the earth" (Gen. 1:1); and therein is to be found the basis for man's belief in God, his omnipotence, his love, and the reason for man's existence in this mortal state.

As we read on in that first chapter of Genesis, we learn of the great organization of this earth—the division of light from darkness, the earth from the heavens; the bringing forth of grass, the herb yielding seed, and fruit; the appearance of the sun, moon, and stars; the creation of fish, fowl, and animals. And finally "God created man in his own image . . . male and female created he them" (Gen. 1:1–27).

Beyond reading these and other scriptural evidences of the existence of God, how well do we really know God, our Creator, and how well do we really understand his personality, characteristics, and attributes? Belief in the fact that God exists is of first importance, but it is not *all* that is necessary in order to exercise an intelligent faith that will lead us back into his presence for eternal life with him.

Character of God

In addition to a belief in the existence of God, we must know something of his character and attributes or our faith will be imperfect and unfruitful. Faith will avail us nothing unless it is based on true principles. This is illustrated in a story I have told before about the meeting of the the Indians with the Europeans when they first began their explorations in the New World. The Indians were amazed at the power and explosive qualities of gunpowder and asked many questions about how it was produced. Taking advantage of the ignorance of the savages and seeing an opportunity to increase their wealth through deception, the Europeans told them it came from the seed of a plant. The Indians believed them and purchased some seed in exchange for gold. They carefully planted the seed and watched it grow, but of course they did not get any gunpowder. No matter how sincere one's belief may be in an error, it will not change the error into truth.

So it is with our belief in God. Unless we know him and understand his nature and character, we cannot have perfect faith in him. There was no question about God in Old Testament times. He walked and talked with Adam and Eve, and even after their transgression they continued to call upon him and to sacrifice to him. He gave them commandments which they obeyed.

Cain and Abel learned of God from the teachings of their parents, as well as from personal revelations. After the acceptance of Abel's offering and the rejection of that of Cain, followed

by Cain's crime of fratricide, God talked with Cain and Cain answered.

Adam lived for nine hundred and thirty years, during which time he could give personal testimony to eight generations of his descendants, down to Lemech, the father of Noah. (See Gen. 5:5-31.) Through Noah and his family, a knowledge of God by direct tradition was carried beyond the Flood; moreover, Noah held direct communication with God and lived to instruct ten generations of his descendants. (See Gen. 6:9.) There followed Abraham, Isaac, and Jacob (or Israel), and among the children of Israel, God wrought great wonders. (See Gen. 17:1; Exod. 3:15.)

He made himself known by various means of communication to Moses, who even beheld the "similitude" of God (see Num. 12:8); and this account of direct communication has been preserved by Israel through all generations.

Evidence of God's existence

In addition to history and tradition, human reason declares the existence of God. We find this confirmed in nature all around us. I quote from Elder James E. Talmage, a noted scientist of his day:

"The observer is impressed by the manifest order and system in creation; he notes the regular succession of day and night providing alternate periods of work and rest for man, animals, and plants; the sequence of the seasons, each with its longer periods of activity and recuperation; the mutual dependence of animals and plants; the circulation of water from sea to cloud, from cloud to earth again, with beneficent effect. As man proceeds to the closer examination of things he finds that by study and scientific investigation these proofs are multiplied many fold. He may learn of the laws by which the earth and its associated worlds are governed in their orbits; by which satellites are held subordinate to planets, and planets to suns; he may behold the marvels of vegetable and animal anatomy, and the surpassing mechanism of his

own body; and with such appeals to his reason increasing at every step, his wonder as to who ordained all this gives place to adoration for the Creator whose presence and power are thus so forcefully proclaimed; and the observer becomes a worshiper." (*The Articles of Faith*, 42nd ed., Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1961, pp. 32-33.)

With all this evidence it is hard to understand how some can doubt the very existence of God. The early scriptures do not attempt to demonstrate God's existence or to argue on the sophistries of atheism, so it seems that the errors of doubt crept in at some later time. With the death of Christ and the apostles, and during the period of apostasy when revelation ceased, the simple, consistent, and authentic doctrine about the character and attributes of God became distorted, and numerous theories and dogmas of men appeared, many of which are utterly mystical and incomprehensible.

Philosophies of men

Seeking to end the many disagreements and arguments regarding the Godhead which were prevalent at the time, the emperor Constantine in the year A.D. 325 convened the Council of Nice in order that this body might make "a declaration of . . . belief that would be received as authoritative." This council brought forth what is known as the Nicene Creed, followed some time later by the Athanasian Creed which reads in part:

"We worship one God in Trinity, and Trinity in Unity, neither confounding the persons, nor dividing the substance. For there is one person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, Son, and Holy Ghost, is all one; the glory equal, the majesty coeternal. Such as the Father is, such is the Son, and such is the Holy Ghost. The Father uncreate, the Son uncreate, and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible. The Father eternal, the Son eternal, and the Holy Ghost eternal. And yet there are not three eternals, but one eternal. As also there are not three incomprehensibles, nor three uncreated; but one uncreated, and one incomprehensible. So likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty; and yet there are not three Almighties, but one Almighty. So the Father is God, the Son is God, and the Holy Ghost is God, and yet there are not three Gods but one God." (Talmage, *The Articles of Faith*, pp. 47-48.)

Elder Talmage said, "It would be difficult to conceive of a greater number of inconsistencies and contradictions expressed in words as few" (*Articles of Faith*, p. 48). And to many, God is just such a mystery, and as incomprehensible.

Revelation

In these latter days God again has revealed himself to man as he did in former times. Biblical prophecies predict a falling away from the true gospel, or an apostasy, and also a restoration, including the manner in which it should come. This great event did actually occur when the Father and the Son appeared to the Prophet Joseph Smith, who in his generation could and did testify that they were two separate beings and that one said, pointing to the other, "This is My Beloved Son. Hear Him!" (Joseph Smith 2:17.)

When he reported his vision, the doubters scoffed, ridiculed, and persecuted him and he said he felt much like Paul when he made his defense before King Agrippa (See Joseph Smith 2:21-24).

"He had seen a vision, he knew he had, and all the persecution under heaven could not make it otherwise."

Joseph said:

"So it was with me. . . I was led to say in my heart: Why persecute me for

telling the truth? I have actually seen a vision; and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen? For I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it; at least I knew that by so doing I would offend God, and come under condemnation." (Joseph Smith 2:25.)

Later, through heavenly messengers, Joseph Smith was instructed regarding the reestablishment of the Church of Jesus Christ with the same organization that existed in the primitive church which Christ organized while he was upon the earth, with apostles, prophets, etc. As predicted by ancient prophets, other scriptures came forth, new revelation was given, and the restoration of the gospel was heralded by all who had been waiting for the fulfillment of prophecy.

True nature of the Godhead

Soon after the organization of the Church in 1830, Joseph Smith prepared thirteen statements which became known as the Articles of Faith of The Church of Jesus Christ of Latter-day Saints. The first one reads as follows:

"We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost."

Through revelation and the scriptures we know that these three are separate individuals, physically distinct from each other. It is recorded that when the Savior was baptized, John recognized the sign of the Holy Ghost, he saw Jesus in the flesh, and he heard the voice of the Father. Each personage of the Godhead manifested himself separately (see Matt. 3:13-17). Later, the Savior separately defined the three members of the Godhead when he told his disciples that when he left them, the Father would send a comforter, who is the Holy Ghost (see John 14:26).

Each member of this trinity is called God, and together they constitute the Godhead. As indicated, they are

three separate beings, but they are one in purpose, and Jesus repeatedly testified of the unity existing among the three.

To those who question or do not understand, let me assure you that every human soul can receive this personal testimony. God may not come in person, as he did to Joseph Smith and others; but through the power of the Holy Ghost, by which all truth is discerned, every person can gain a knowledge for himself that God lives, that Jesus Christ is the Son of the Father, and that he came and dwelt among men to give them the plan of life and salvation.

Recently I was reading from a talk given in September 1919 by President Heber J. Grant, the seventh president of the Church. He told of reading a book entitled *The Young Man and the World*, written by Senator Albert J. Beveridge. In one chapter called "The Young Man and the Pulpit," Mr. Beveridge said, according to President Grant, that "any man who enters the pulpit to preach, if he is not converted in his heart of hearts to the truth of that which he preaches, commits a sacrilege every time he stands up in his pulpit."

Then Mr. Beveridge said: "A certain man, with good opportunities for getting correct answers, during an entire summer vacation asked three questions of all the ministers with whom he came in contact. The first question was: 'Do you believe in God, the Father—God, a person—God, a definite and tangible intelligence—not a congeries of laws floating like a fog through the universe—but God, a person in whose image you were made? Don't argue; don't explain; but is your mind in a condition where you can answer yes or no?' Not a minister answered 'Yes.' . . .

The next question in Senator Beveridge's book was: "'Yes or no, do you believe that Christ was the Son of the Living God, sent by Him to save the World. . . , that Christ was God's very Son, with a divinely appointed and definite mission, dying on the cross and raised from the dead—yes or no?' Not a

minister answered 'Yes.' "

The third question was: "'Do you believe that when you die you will live again as a conscious intelligence, knowing who you are and who other people are? Answer yes or no.' Not one answered 'Yes.' "

President Grant went on to explain, as we are able to do today, that every Latter-day Saint—man, woman, and child—who has studied the scriptures and who has a desire to know God and his plan of life and salvation could answer "Yes" to all three questions. (In Conference Report, Oct. 1919, pp. 27-28.)

We know that we had a pre-existence, that we are here in mortality to prove ourselves worthy to go back into the presence of our Heavenly Father and there enjoy eternal life.

Atonement for all

This brings us to another article of our faith which declares:

"We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel" (Articles of Faith 3).

This declaration is clarified in a revelation to the Prophet Joseph Smith as recorded in the seventy-sixth section of the Doctrine and Covenants:

"And this is the gospel, the glad tidings, which the voice out of the heavens bore record unto us—

"That he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness." (D&C 76:40-41.)

The Atonement and redemption was taught by Paul, who said, in writing to the Corinthians:

"If in this life only we have hope in Christ, we are of all men most miserable.

"But now is Christ risen from the dead, and become the firstfruits of them that slept.

"For since by man came death, by man came also the resurrection of the dead.

"For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:19-22.)

Christ said:

"Therefore doth my Father love me, because I lay down my life, that I might take it again.

"No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." (John 10:17-18.)

On another occasion he said:

"For as the Father hath life in himself; so hath he given to the Son to have life in himself;

"And hath given him authority to execute judgment also, because he is the Son of man.

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

"And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5:26-29.)

We recall the words of Jesus to Martha when she told him of her brother's death:

"I am the resurrection, and the life: He that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die." (John 11:25-26.)

In a glorious promise, beautifully expressed, the Savior declared:

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved." (John 3:16-17.)

From these scriptures we can plainly see the importance of our understanding just what the Atonement is and our responsibility in relation to it.

We learn that the Atonement is for *all*—that *all* will be resurrected from the grave. We will experience the resurrection of life or of damnation. It is clearly stated that we must believe in Jesus Christ, follow him, and keep his commandments.

There may be some who feel so burdened with guilt over transgressions of the past that they have lost hope; and there may be some who feel the time is too far spent for them to change the course of their lives. To everyone the gospel plan gives encouragement and hope for a glorious resurrection and eternal life with God through the principle of repentance. The Savior's plea throughout his ministry was "Repent, and be baptized, and come unto me." Repentance embodies a recognition of one's sins, a confession, and a forsaking. The rewards for accepting and living the teachings of Jesus Christ will far exceed the riches of the earth, as we lay up for ourselves treasures in heaven.

Solemn testimony

As a special witness for Christ, I bear my solemn testimony that God lives; that we are his spirit children; that Jesus Christ is his Only Begotten Son in the flesh, and is the Savior of us all; that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16); and that through the Atonement of Christ all mankind can enjoy eternal life by obedience to the laws and ordinances of the gospel.

I bear further witness that the gospel in its fulness has been restored in these latter days; that this church, under the direction of Jesus Christ, is led by a prophet of God, even Spencer W. Kimball. May we all accept the gospel of Jesus Christ and so live as to enjoy eternal life with God, I humbly pray in the name of Jesus Christ. Amen.

President Spencer W. Kimball

We have just heard from President

N. Eldon Tanner, First Counselor in the First Presidency of the Church.

The Choir will now sing, "I Believe in Christ," following which Elder Marvin J. Ashton of the Quorum of the Twelve Apostles will address us.

The Tabernacle Choir sang the anthem, "I Believe in Christ."

President Kimball

We shall now be pleased to hear from Elder Marvin J. Ashton of the Quorum of the Twelve Apostles.

Elder Marvin J. Ashton

Today in many places of the world it is harvest time. Crops are being gathered for the use and benefit of all mankind. Besides being an appropriate time for all of us to give thanks, harvest time should be a time of personal contemplation, evaluation, and planning. In farming or in just plain living, what contributes to a successful harvest? What can we do to ensure better crops and production? On the other hand, what could cause us to forfeit the harvest?

"Who will forfeit the harvest?"

In the thirteenth chapter of Matthew, by use of the parable of the sower, the Savior points out conditions that cause crop failure. He answers the question, "Who will forfeit the harvest?" His warnings and observations are worthy. The same stony places are with us now; and unless we are mindful, our personal harvest can be lost.

"Behold, a sower went forth to sow;

"And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up:

"Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

"And when the sun was up, they were scorched; and because they had no

root, they withered away.

"But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty." (Matt. 13:3-6, 23.)

The promise of the harvest is there for those who receive the seed unto good ground and establish roots that are strong.

Human qualities

Let me share with you four prevalent conditions on the horizon today that can cause us to lose the harvest.

1. *Unwillingness to accept human qualities.* When Jesus had taught with such profound wisdom, judgment, and skill, some of those closest to him were astonished by his amazing abilities and miracles, and said, "Whence hath this man this wisdom, and these mighty works?"

"Is not this the carpenter's son? is not his mother called Mary? . . .

"are they not all with us?" (Matt. 13:54-56; italics added.) They were mightily impressed, even astonished, at his words and works, but had difficulty accepting the source. "Is not this the carpenter's son? . . . are they not all with us?"

Today some are sowing seeds on stony places because they, too, doubt

the authority of those who give counsel and direction. There is a tendency on the part of some to ignore, criticize, or rebel because they cannot accept the *human delivery system*. Some will not accept Jesus Christ as the Savior because they are waiting for a Prince of Peace to come who is not quite as human as Jesus of Nazareth. Questions such as, "Is not this the carpenter's son?" "Is not this the one born in a manger?" "Can any good . . . come out of Nazareth?" (John 1:46) are evidences of the weakness of men who are unwilling to accept the human qualities of those who are called and raised up to give direction and counsel.

We, too, should not be deceived by doubters who would use the same tactics by planting thorns to destroy the harvest. How can we avoid crop failure in this area of concern? By not allowing our roots to be withered away by winds and storms of: "Is not this the one who was raised in Arizona?" "Is not this the one who came from Canada?" "Is not this the one who was born in Mexico?" "Go to our new bishop for counsel? Is not he the one who lives just up the street?"

We read in Matthew:

"And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

"And he did *not* many mighty works there because of their unbelief." (Matt. 13:57-58; italics added.)

The concept that "a prophet is not without honour, save in his own country, and in his own house" was a tragedy for these Galilean people. Shortly after this time Jesus left Nazareth and the Galilean ministry to concentrate most of his efforts in the southern part of the country nearer Jerusalem. Think of what miracles, manifestations, and healings of body and soul might have been enjoyed by these people if their faith had been sufficient to accept the great works of his faith. But he left them, never really to return again.

Sadly enough, I think we see this around us now. Someone who daily

walks and talks and enjoys the presence of a Joseph Smith or a Spencer W. Kimball, but who is still essentially without faith, may have great difficulty in accepting them as prophets. I remember President Harold B. Lee telling the story of a very prominent man from New York who could not accept Joseph Smith as a prophet because he was "too close to me" ("The Place of the Prophet, Seer, and Revelator," address to seminary and institute of religion faculty, Brigham Young University, 8 July 1964, p. 2).

Will we forfeit the harvest because we cannot accept direction, revelation, or counsel from someone who just lives down the street, in the ward, or in the stake? Will we reject leadership from the churchman who is human, with frailties, and who has family members who may be quite human also?

While we are struggling with an "Is-not-this-the-carpenter's-son?" attitude, we may be missing the truth, the way, and the ultimate harvest. Jesus was not accepted as the Only Begotten Son of God because thousands preferred to recognize him as "just the child of Mary."

The worth and significance of a President Joseph Fielding Smith, Brigham Young, or Joseph Smith is not measured by his physical stature, wearing apparel, or public image. Whether eternal truths were taught by one who dwelled near the Sea of Galilee or by one who lived in upstate New York, the size, origin, image, or popularity of the teachers can not detract from the value of the truths which they shared.

Safety can be assured for us if "we believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God" (Articles of Faith 9). May I add, these revelations will come through people—even the prophets with human qualities.

Accepting changes necessary

2. Unwillingness to accept change.

If we are unable to accept change, in the language of the parable of the sower, we are those with no root.

"Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended" (Matt. 13:21).

If our roots are deep, we will welcome continuing revelation, change, and direction. We will develop the ability to accept releases, callings, and new challenges with enthusiasm. We will be too busy to be offended. We will be too big to be hurt. We will serve wherever we are called with anxious dedication. We will accept people for what they are and what they can and do become. Change will not only drive our roots deeper but cause them to grow into new and fertile soil.

Some years ago a young mother of my acquaintance shared this event in her life. She had been active in youth activities in the ward for several years and was at the time president of the young women. The stake president called one day and asked her to meet with the stake presidency the following Sunday afternoon. With anxiety in her voice and tears close to the surface, she went to her husband and said, "I'm afraid they want me for a stake job. I don't want a stake job. I love the ward. I love the youth in the ward. I love my counselors. I love my job. I don't want to change."

Her husband said, "Please go and see what they want. I'll support you in any assignment."

Her fears were realized. She was asked to be stake president of the Young Women. Later, the stake president told her that after she had reluctantly accepted the call, he had never seen a more forlorn-looking person walk out of his office.

For over six years she, with the same sisters as counselors, took care of the stake work for the young women. "Those were some of the best years of service for me," she said. "My horizons expanded. I became acquainted with the wonderful leaders and great young

people in our stake. I even had leadership experiences with other fine leaders in the whole valley. Later the opportunity came to serve on a general board. I shudder to think what I would have missed if I had declined the change in assignments."

Our Father in Heaven knows what we need. Change can be difficult. Change can be fearful. But change in the right direction is a growing process. Each new assignment, each new experience in the gospel framework, if fulfilled to the best of one's ability, adds new strengths.

Resistance to and resentment of change, of new assignments, of new opportunities are stony places that may keep our roots in the gospel from going deep and growing strong.

It was Theodore I. Rubin who wisely said, "If we let it, life produces endless experiences that demand change. If you are motivated and willing to struggle, you can change and grow for *as long as you live*. This is the challenge, the pain and the joy of being human."

Sometimes we are unwise and even cruel in our unwillingness to accept change in others. I recently learned of a man who raised his family and pursued his professional life in a small country town. He was not without his problems but was a good man with a great heart who loved the Lord and the gospel. Mistakes, even small ones, are not soon forgotten in some neighborhoods, however; and he never seemed to be "allowed" to grow, blossom, develop, and change into what he could become.

As a missionary serving overseas, he had made a remarkable contribution. The mission president said he had done more to bridge the cultural gap between the two countries than any other adult American was able to do. Yet when his mission was over, he returned to the small town; and without malice or evil intent but with the insistent burden of memory, his neighbors did not invite him or let him be the man he had become, but rather seemed quite prepared to see him as the less attractive

man of an earlier period.

Because of their expectations, he completed the last years of his life much less happy and much less involved and surely much less productive to the kingdom than he had been for that one glorious period where people in a new land and in a different time allowed him to change and to be what he really wanted to be and, in his heart, really was.

Let me share one other example. A friend of mine went to school with a boy who did not have much home life and for whom the gospel did not mean as much as it later would. He drank a little and caroused a little; but later, after moving away from his home town, he became very active in the Church. His one dream was to return to his home town and start a business, which he tried to do. But unfortunately, as with the other man, the people in the community insisted on treating him as he had been, not as what he had become. He finally moved away and is doing remarkably well in business and in the Church. He recently expressed to my friend how deeply disappointed he was that his former friends and townspeople had not let him "come home," even in a gospel sense.

Follow instructions

3. *Unwillingness to follow instructions.* These are they who may forfeit the harvest because they will not be obedient. "Hearing they hear not, neither do they understand" is the description the parable of the sower uses to describe those who fall into this vulnerable territory (Matt. 13:13).

"And some fell among thorns; and the thorns sprung up, and choked them" (Matt. 13:7). We, too, will fall among the thorns and be led away from our promised blessings if we fail in obedience.

I was very impressed a few days ago when I heard an eager, reactivated elder say, "I'm back in the Church and active today because my elders quorum

president came to see me when I didn't want to be seen, and loved me when I didn't want to be loved." Here is an elders quorum president obediently doing his job as it should be done.

Sometimes when we are asked to be obedient, we do not know why, except the Lord has commanded. From 1 Nephi 9:5 we read, "Wherefore, the Lord hath commanded me to make these plates for a wise purpose in him, which purpose I know not." Nephi followed instructions even though he didn't fully understand the wise purpose. His obedience resulted in blessings to mankind all over the world. By not obeying our present-day leaders, we plant our seeds in stony places and may forfeit the harvest.

Become totally committed

4. *Unwillingness to be totally committed.* The parable of the sower would refer to these as those who have no deepness. They are those without commitment or testimony. These are those who would be convenience members. Some testimonies spring up quickly and flourish for a while until the heat comes on or a stony place is encountered. Then the withering starts to take place.

"Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth" (Matt. 13:5; italics added).

Deep and enduring testimonies grow and strengthen as they are daily nurtured. They increase as they are shared. Meaningful testimonies have roots planted in fertile soil. The sun, the rain, and even the storms make them stronger and more durable. As the events of daily life come upon us, some testimonies wither under the heat of everyday occurrences. Roots are shallow, testimonies fade, and there is no harvest.

Let us seek to be totally committed. Then we will not fall upon stony places, wither away, or stray from the paths of security and happiness. Those who

serve with complete dedication wherever called do not wilt, wither, wonder, or wander. Their roots are deep and solidly planted in the fertile soils of the kingdom. The harvest is enjoyed with every passing day as they serve.

Let us not forfeit the harvest. If we forfeit the harvest, what do we lose? We lose day by day pleasures of growth and development that come from doing our tasks in the framework of the gospel. We lose the satisfaction of accomplishing difficult tasks and serving better.

Most of all, we forfeit the gift of eternal growth and progress. May we avoid the stony places of (1) unwillingness to accept human qualities, (2) unwillingness to accept change, (3) unwillingness to follow instructions, and (4) unwillingness to be totally committed. By so doing we can establish deep, strong roots and thus reap the harvest our Father in Heaven wants for all his children. For this I pray in the name of Jesus Christ. Amen.

Following Elder Marvin J. Ashton's remarks, the Choir sang, "Hallelu-

jah," from *Mt. of Olives*, without announcement.

President Spencer W. Kimball

The Choir and Congregation will now join in singing, "Redeemer of Israel."

"Redeemer of Israel" was sung by the Choir and congregation.

President Kimball

To those of the television and radio audience who have just joined us, we are convened in the historic Tabernacle on Temple Square in Salt Lake City, Utah, in this fourth session of the 148th Semi-Annual Conference of the Church.

We shall now hear from Elder Carlos E. Asay of the First Quorum of the Seventy. He will be followed by Elder Thomas S. Monson of the Quorum of the Twelve Apostles.

Elder Carlos E. Asay

I knew of a man who never looked up; consequently, he never lived—he just existed. Over a period of years this man became a slave to alcohol. Drink by drink he accumulated all the miserable habits and characteristics of a drunkard. He walked the streets in a stupor of mind and with an unsteady step. When greeted by friends passing by, his response was a feeble wave of the hand or an almost inaudible grunt. Physically, he was a wreck.

To avoid people and conversation, this alcoholic would stagger off the path or into the gutter, for that was the direc-

tion of his look. He seemed oblivious to the people, the things, and the events around him.

Many pitied this man who had lost health, pride, purpose, family love, and other blessings. They observed his shackled condition but did little or nothing to remove or help him remove the shackles. Others, without compassion ridiculed him.

After many years of suffering, some unselfish people helped this man work a miracle. These friends invested countless hours of loving care, much kindly persuasion, many fervent prayers, and

all else required to reform the man. In the process of repentance, (1) he allowed the written word of God to nourish his impoverished soul; (2) he fixed his eyes upon a living prophet and tuned his ears to the prophet's teachings; and (3) he also rekindled faith in himself by exercising faith in Christ.

In time he gained the confidence and strength to walk with steady stride on the sidewalk. He was successful in breaking Satan's bonds. He straightened his shoulders, looked people in the eye, and began to converse with others. More important, he assumed his rightful role as a loved husband and respected father. I'm told that when this man—this new man—stood in church and bore his testimony, he expressed these thoughts:

"You'll never know how wonderful it is to recognize people by the smiles on their faces rather than the dust on their shoes."

"You'll never know how wonderful it is to gaze upward at a blue sky rather than downward at darkened ground."

"You'll never know how wonderful it is to return home from work and have your children run toward you with love, rather than away from you with fear."

No isolated case

I have not described an isolated or bizarre case. The story which I have shared with you, without the happy ending, is common. Every day men, women, and youth around us are permitting strong drink and other forms of sin to drag them down and to bend their look. How terribly wrong and serious it is when men allow themselves to become burdened with sin and error and are rendered unable to look up and live! On the other hand, how wonderful it is:

—When men look to God through the scriptures and allow divine truths to nourish their souls.

—When men look to God through a living prophet and permit the counsel of an inspired man to guide their steps.

—When men look to Christ and place themselves in a position to claim the blessings of his atonement.

Hear the voice of God

Some years ago I supervised a young man who was having difficulty in understanding and appreciating his church assignment. I tried very hard to point out the importance of his duties. I also appealed to his sense of honor. The conversation seemed to have little effect upon my listener. Finally, after some inner strugglings, I asked: "What will it take to convince you that you must successfully complete your calling?" He did not answer. So I added: "Are you waiting to see a burning bush? to receive an angelic visitation? or to hear a voice directly from heaven?"

His response was immediate: "That's what I need. I need to hear the voice of God."

At first I wondered if the young man was serious. However, the look on his face and the tone of his voice convinced me that he was. I then invited him to read with me this scripture: "And I, Jesus Christ, your Lord and your God, have spoken it."

"These words are not of men nor of man, but of me; wherefore, you shall testify they are of me and not of man;

"For it is my voice which speaketh them unto you; for they are given by my Spirit unto you, and by my power you can read them one to another; and save it were by my power you could not have them;

"Wherefore, you can testify that you have heard my voice, and know my words." (D&C 18:33-36.)

My associate began to understand that the scriptures are the will, the mind, the word, and the voice of the Lord. (See D&C 68:4.)

I encouraged the young man to look to God through the scriptures. I requested that he regard his daily study period as a personal interview with the Lord. And I made the promise that he would find purpose and enthusiasm for

his calling—if he was faithful in his reading and pondering of the scriptures.

Words of Christ—a compass

In the Book of Mormon we read of a people who had an instrument called a ball or director. This compasslike instrument was prepared by the Lord and worked according to the people's faith in God. When they were righteous and exercised faith, the spindles would point the way they should go. When their faith or diligence in keeping the commandments was lacking, the instrument would not work. (See 1 Ne. 16: 18:12.)

One writer stated that the compass and its operation was "not without a shadow" or type of things spiritual. He wrote:

"For behold, it is as easy to give heed to the word of Christ, which will point to you a straight course to eternal bliss, as it was for our fathers to give heed to this compass, which would point unto them a straight course to the promised land.

"And now I say, is there not a type in this thing? For just as surely as this director did bring our fathers, by following its course, to the promised land, shall the words of Christ, if we follow their course, carry us beyond this vale of sorrow into a far better land of promise.

"... do not let us be slothful because of the easiness of the way; for so was it with our fathers; for so was it prepared for them, that if they would look they might live; even so it is with us. The way is prepared, and if we will look we may live forever.

"... see that ye look to God and live." (Al. 37:43-47.)

I fear that many of us rush about from day to day taking for granted the holy scriptures. We scramble to honor appointments with physicians, lawyers, and businessmen. Yet we think nothing of postponing interviews with Deity—postponing scripture study. Little wonder we develop anemic souls and lose our direction in living. How much bet-

ter it would be if we planned and held sacred fifteen or twenty minutes a day for reading the scriptures. Such interviews with Deity would help us recognize his voice and enable us to receive guidance in all of our affairs.

We must look to God through the scriptures.

Conversion story

Near the turn of the century two missionaries approached a mountain village in one of the Hawaiian Islands. A man standing near his hut saw them coming and said to his children who stood nearby, "Run down the hill and tell those men to go back. We are not interested in what they are preaching." The children obeyed their father.

The missionaries, however, continued up the hill. Upon reaching the crest, they walked to the father and said, "We do not mean to be rude. But we have traveled many miles to tell you that there is a living prophet on the earth today."

A look of excitement swept over the man's face. "What did you say?" he asked.

The missionaries repeated their testimony: "There is a living prophet on the earth today, and we want to share with you his message."

Turning to his children, the man exclaimed, "Quickly, run and get mother, and call together your brothers and sisters. Tell them that there is a living prophet." A short time later this family accepted the gospel and was baptized. (Related to Elder Asay by Tom Kaleo of Hawaii, about his own father.)

Role of prophets

Since ancient times the Lord has made his will known through prophets. Such men are specially prepared and called to receive and teach truth. It is their mission to serve as God's mouthpiece.

Amos declared: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets" (Amos 3:7). Was Amos speaking only of his day and age? Of course not. He knew that God is no respecter of persons. He knew that God's love for his children is the same in all generations. He knew the need for continuing revelation.

Through a modern prophet these words were spoken:

"Wherefore the voice of the Lord is unto the ends of the earth. . . .

"And the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people." (D&C 1:11, 14.)

Marching orders

How foolish it is to suppose that an army can march or fight effectively without instructions from the commanding officer. How inconsistent it is to think that yesterday's strategies and maneuvers will win today's battles. It may be true that the principles of warfare remain somewhat unchanged from one generation to another; however, weapons change, battlefields differ, the foe becomes wiser, and many other conditions develop which require continuous commands from the leader.

Christ, as the head of his Church and general of his royal army, has in times past and will in times future call the cadence for his loyal followers. He gives the commands to move forward through his prophet leaders; he gives the commands to halt through his prophet leaders. Eventually, victory will be the prize of those faithful soldiers who heed his instructions and remain steadfast within the ranks.

We thank God for a living prophet. And we sing praises to the heavens for the privilege of receiving through that prophet commands and counsel fitted to meet our eternal needs.

Oh, how we have need to look to

God through his living prophet and live.

Fiery serpents

As the children of Israel journeyed in the wilderness toward the land of Edom, they became discouraged and spoke against God and Moses, their leader. So "the Lord sent fiery serpents among the people," and they bit the complainers and many died. In time, the people recognized their folly and pleaded with Moses, saying: "We have sinned . . . against the Lord, and against thee; pray unto the Lord, that he take away the serpents from us" (Num. 21:6-7.)

Moses did pray in behalf of his followers, and in answer to his prayer the Lord instructed: "Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live" (Num. 21:8).

Moses again did as the Lord instructed.

Left at this point, one wonders what happened. How many were obedient? How many were not? Did anyone look and live? Answers to these questions are found in the Book of Mormon. One prophet explained: "He [the Lord] sent fiery flying serpents among them; and after they were bitten he prepared a way that they might be healed; and the labor which they had to perform was to look; and because of the simpleness of the way, or the easiness of it, there were many who perished" (1 Ne. 17:41).

The type raised up in the wilderness, the serpent on the pole, symbolized Christ upon the cross. Jesus himself taught this truth. Many times he forecast his cruel form of death; and on at least one occasion, he made reference to Moses and the wilderness incident. Note these words of the Master:

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

"That whosoever believeth in him

should not perish, but have eternal life" (John 3:14-15).

We, like Israel of old, must rivet our eyes and minds upon the cross of Christ if we hope to gain eternal life, because through his resurrection we will gain the victory over physical death. And his atonement opens up to us a way to overcome our sins, a way to spiritual rebirth, and a way back to the presence of God.

Oh, how we must look to Christ and live.

The direction of our look is critical. From the rooftop King David "saw a woman washing herself; and the woman was very beautiful to look upon" (2 Sam. 11:2). He looked across the way, and his heart was filled with lust. He looked; he fell.

Judas Iscariot fixed his eye upon thirty pieces of silver. Greed overcame his righteous desires. His misplaced look cost his life, his soul, and the thirty coins. (See Matt. 27:3-10.)

Our looks must not be allowed to wander across the way or to become fixed upon the perishable things of the

world. The eye, "the light of the body" (Matt. 6:22), must be trained to look upward. We must look to God and live!

We invite all men everywhere—the young, the older, the rising generation—

To look to God through the scriptures, for they testify of him;

To look to God through a living prophet, for he teaches us of that God whom President Tanner spoke about. We testify and invite people to look to Christ.

I testify that we can hear the voice of Deity through the scriptures; I testify that there is a living prophet among us; and I testify that Christ is the name whereby salvation is extended to all of us. In the name of Jesus Christ, amen.

President Spencer W. Kimball

We have just listened to Elder Carlos E. Asay of the First Quorum of the Seventy.

Elder Thomas S. Monson of the Quorum of the Twelve Apostles will now address us.

Elder Thomas S. Monson

Who can help but be uplifted and inspired just to worship in this historic tabernacle and to listen to this glorious choir?

It has been said that "when Evan Stephens was conductor of the Tabernacle Choir, he was thrilled on one occasion by a sermon delivered by the late President Joseph F. Smith on the subject, [of "The Faith of Latter-day Saint Youth."] At the close of the service Professor Stephens strolled alone up City Creek Canyon [to the north], pondering the inspired words of the President. Suddenly [the inspiration of heaven] came upon him and seated upon a rock which was standing firm under the pressure of the rushing water, he wrote with a pencil" these words:

*Shall the youth of Zion falter
In defending truth and right?
While the enemy assaileth,
Shall [they] shrink or shun the fight?*

No!

*True to the faith that [their] parents have
cherished,
True to the truth for which martyrs have
perished,
To God's command, Soul, heart, and
hand,
Faithful and true [they] will ever stand.
(Hymns, no. 157; J. Spencer Cornwall,
Stories of Our Mormon Hymns, Salt
Lake City: Deseret Book, 1963, p. 173.)*

LDS youth true to the faith

In that early day, I am confident

that youth were faced with difficult challenges to meet and vexing problems to solve. Youth is not a time of ease nor of freedom from perplexing questions. It wasn't then, and it surely isn't today. In fact, as time passes it seems that the difficulties of youth increase in size and scope. Temptation continues to loom large on life's horizon. Accounts of violence, theft, drug abuse, and pornography blare forth from the television screen and peer constantly from most daily newspapers. Such examples blur our vision and fault our thinking. Soon assumptions become generally accepted opinions, and all youth everywhere are categorized as "not so good as yesterday," or "the worst generation yet." How wrong are such opinions! How incorrect are such statements!

True, today is a new day with new trials, new troubles, and new temptations, but hundreds of thousands of Latter-day Saint youth strive constantly and serve diligently, true to the faith, as their counterparts of earlier years so nobly did. Because the contrast between good and evil is so stark, the exceptions to the prevailing trends are magnified, observed, and appreciated by decent persons throughout the world.

BYU students

Let me share with you a pointed letter which came from a resident of Minnesota. It was addressed to Brigham Young University:

"Gentlemen:

"Beginning December 22, I made a bus trip from southern Minnesota to Florida via Des Moines and Chicago and points south.

"There was a large group of young men and women traveling the approximately same route from Des Moines. These fine young people were students from Brigham Young [University] going home for the holidays.

"They were all very polite, well-behaved, articulate young men and women. It was a pleasure to travel with

them—to know them—and it gave me a new hope for the future.

"I realized that the university cannot do this. Young men and women of their caliber are the product of fine homes. The credit is due the parents. I cannot reach the parents, so my appreciation must go to the school."

Such comments are not isolated, but rather typical, for which we are ever pleased. Our Latter-day Saint students are excellent examples of faith in action.

LDS missionaries

Another group which amazes the world and inspires faith is that army of Latter-day Saint missionaries, now more than 26,600 strong, currently serving throughout the world. All through their lives, these young men and women have prepared for and awaited that special day when a mission call is received. Fathers become justifiably proud and mothers somewhat anxious. Well do I remember the recommendation form of one missionary on which the bishop had written:

"This is the most outstanding young man I have ever recommended. He has excelled in all aspects of his life. He was president of his Aaronic Priesthood quorums and an officer at his high school. He lettered in track and football. I have never recommended a more outstanding candidate. I am proud to be his father."

More generally, the bishop and stake president write, "John is a fine young man. He has prepared for his mission physically, mentally, financially, and spiritually. He will serve gladly and with distinction wherever he is called."

One day I was with President Spencer W. Kimball as he signed these special calls to full-time missionary service. Suddenly he noticed the call of his own grandson. He signed his name as president of the Church and then penned a personal line at the bottom which read,

"I'm proud of you. Love, Grandpa."

When the call is received, the college text is closed and the scriptures opened. Family, friends, and often a special friend are left behind. Suspended are dating, dancing, and driving, as the three *Ds* are exchanged for the three *Ts*—tracting, teaching, and testifying.

Missionary profiles of faith

Let us examine specifically several missionary profiles of faith, that we might better consider the question "Shall the youth of Zion falter?"

For a first profile, I mention Jose Garcia from Old Mexico. Born in poverty but nurtured in faith, Jose prepared for a mission call. I was present the day his recommendation was received. There appeared the statement: "Brother Garcia will serve at great sacrifice to his family, for he is the means of much of the family support. He has but one possession—a treasured stamp collection—which he is willing to sell, if necessary, to help finance his mission."

President Kimball listened attentively as this statement was read to him, and then he responded: "Have him sell his stamp collection. Such sacrifice will be to him a blessing." Then, with a twinkle in his eye and a smile on his face, this loving prophet said, "Each month at Church headquarters we receive thousands of letters from all parts of the world. See that we save these stamps and provide them to Jose at the conclusion of his mission. He will have, without cost, the finest stamp collection of any young man in Mexico."

There seemed to echo from another place, another time, the experience of the Master:

"And he looked up, and saw the rich men casting their gifts into the treasury.

"And he saw also a certain poor widow casting in thither two mites.

"And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all." (Luke 12:1-3.)

"For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living" (Mark 12:44).

For a second profile, I turn from Mexico to a missionary at the Missionary Training Center in Provo, Utah, desperately struggling to become proficient in the German language, that he might be an effective missionary to the people of southern Germany. Each day as he opened his German grammar text, he noticed with interest and curiosity that the front cover displayed a picture of a most quaint and ancient house in Rothenburg, West Germany. Beneath the picture, the location was given. In his heart that young man determined, "I'll visit that house and teach the truth to whoever lives within it." This he did. The result was the conversion and baptism of Sister Helma Hahn. Today she devotes much of her time speaking to tourists who come from all over the world to see her house. She delights in telling them of the blessings which the gospel of Jesus Christ has brought to her. Her house is perhaps one of the most frequently photographed houses in the entire world. No visitor leaves without hearing in simple yet earnest words her testimony of praise and gratitude. That missionary who brought to Sister Hahn the gospel remembered the sacred charge: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19).

Profile number three also relates to a missionary of unfaltering faith, Elder Mark Skidmore. When he received his call to Norway, he knew not one word of Norwegian—yet he realized that to teach and to testify he would need proficiency in the language of the Norwegian people. To himself he made a private vow: "I will not speak English until I have brought into the waters of baptism my first Norwegian family." He plodded. He prayed. He pleaded. He worked. After the trial of his faith came the desired blessing. He taught and bap-

tized a choice family. He then spoke in English for the first time in six months. I met with him that same week. His expression was one of thanksgiving and gratitude. I thought of the words of Moroni, that courageous captain: "I seek not for power. . . . I seek not for honor of the world, but for the glory of my God." (Al. 60:36.)

For a final profile, I mention the mother of one noble missionary son. The family lived in the harsh climate of Star Valley, Wyoming. Summer there is brief and warm, while winter is long and cold. When a fine son of nineteen said farewell to home and family, he knew on whom the burden of work would fall. Father was ill and limited. To mother came the task of milking by hand the small dairy herd which sustained the family.

While serving as a mission president, I attended a seminar for all presidents held in Salt Lake City. My wife and I were privileged to devote an evening to meeting the parents of those missionaries who served with us. Some parents were wealthy and handsomely attired. They spoke in a gracious manner. Their faith was strong. Others were less affluent, of modest means and rather shy. They, too, were proud of their special missionary and prayed and sacrificed for his welfare.

Of all the parents whom I met that evening, the best remembered was that mother from Star Valley. As she took my hand in hers I felt the large calluses which revealed the manual labor she daily performed. Almost apologetically, she attempted to excuse her rough hands, her wind-whipped face. She whispered, "Tell our son Spencer that we love him, that we're proud of him, and that we pray daily for him."

Until that night I had never seen an angel nor heard an angel speak. I never again could make that statement, for that angel mother carried with her the Spirit of Christ. She, who with that same hand clasped in the hand of God had walked bravely into the valley of the shadow of death to bring to this

mortal life her son, had indelibly impressed my life.

Nurtured and guided by such noble mothers, missionaries match the description of Helaman's throng:

"And they were all young men, and they were exceedingly valiant for courage, and also for strength and activity; but behold, this was not all—they were men who were true at all times in whatsoever thing they were entrusted.

"Yea, they were men of truth and soberness, for they had been taught to keep the commandments of God and to walk uprightly before him." (Al 53:20-21.)

Stand with youth of Zion

Such profiles prompt faith. They instill confidence. They teach truth. They testify of goodness. They help provide the answer to that question:

*Shall the youth of Zion falter
In defending truth and right?
While the enemy assaileth,
Shall [they] shrink or shun the fight?
No!*

*True to the faith that [their] parents have
cherished,
True to the truth for which martyrs have
perished,
To God's command, Soul, heart, and
hand,
Faithful and true [they] will ever stand.*

My sincere prayer is that we will stand with the youth of Zion, remain true to the faith, for which I pray in the name of Jesus Christ. Amen.

The Choir sang, "For I Am Called by Thy Name," without announcement.

President Spencer W. Kimball

We have just listened to Elder

Thomas S. Monson of the Quorum of the Twelve Apostles, followed by the Tabernacle Choir singing, "For I Am Called by Thy Name."

We shall now be pleased to hear from Elder Mark E. Petersen of the Quorum of the Twelve Apostles, who will be our concluding speaker.

Elder Mark E. Petersen

Last week we passed one of the most significant anniversaries recognized by our Church. It marked the visitations of the Angel Moroni to the Prophet Joseph Smith, preliminary to the restoration of the gospel of Jesus Christ in our day. (See Joseph Smith 2:28-65.)

Moroni came back from the dead, a resurrected man!

He had lived in America some fifteen hundred years ago and was the sole survivor of his people in a series of tragic battles which took many lives.

He had witnessed the destruction of his whole nation, including his own family. In bitter vengeance their enemies had vowed their complete annihilation, and now this threat was accomplished.

Mormon records fall of his people

Moroni's father was commander of the armies of this ancient people, known as Nephites. His name was Mormon. The war of which we speak took place here in America some four hundred years after Christ. (See Morm. 6.)

As the fighting neared its end, Mormon gathered the remnant of his forces about a hill which they called Cumorah, located in what is now the western part of the state of New York.

Their enemies, known as Lamanites, came against them on this hill. Of that dreadful event Mormon wrote:

"My people, with their wives and their children, did now behold the armies of the Lamanites marching towards them; and with that awful fear of death which fills the breasts of all the wicked, did they await to receive them.

"... Every soul was filled with terror because of the greatness of their numbers.

"And it came to pass that they did fall upon my people with the sword, and with the bow, and with the arrow, and with the ax, and with all manner of weapons of war.

"And it came to pass that my men were hewn down, yea, even my ten thousand who were with me, and I fell wounded in the midst." (Morm. 6:7-10.)

Then he spoke of other leaders serving with him in the Nephite army, all of whom had fallen with the forces under their command. He accounted for about a quarter of a million Nephite soldiers killed in that final encounter at Cumorah.

He mourned over this great loss and wrote:

"My soul was rent with anguish, because of the slain of my people, and I cried:

"O ye fair ones, how could ye have departed from the ways of the Lord! O ye fair ones, how could ye have rejected that Jesus, who stood with open arms to receive you!

"Behold, if ye had not done this, ye would not have fallen. But behold, ye are fallen, and I mourn your loss.

"O ye fair sons and daughters, ye fathers and mothers, ye husbands and wives, ye fair ones, how is it that ye could have fallen!

"But behold, ye are gone, and my sorrows cannot bring your return.

"O that ye had repented before this great destruction had come upon you." (Morm. 6:16-20, 22.)

Why were the Nephites destroyed?

They had been told that it was a privilege for anyone to live on the American continent, for it is a promised land, and those who reside here must abide by the rules that God decreed pertaining to it.

Only those who are willing to serve Jesus Christ, who is the God of this land, may remain here. Others will be swept off. (See *Eth.* 2:10-12.)

The Nephites knew this, but with malice aforethought, they reveled in sin and rejected the teachings of Christ.

Having failed to meet the conditions by which they could remain on this promised land, they were swept off, and with great violence.

Moroni's farewell

At the time Mormon recorded the details of this dreadful tragedy, he said that only twenty-four remained alive of all the men, women, and children of the Nephites. These surviving few were themselves killed the next day—with one exception, Moroni, whom the Lord spared to close up the written record.

When finished with the record, Moroni was to hide it up in that same Hill Cumorah which was their battlefield. It would come forth in modern times as the Book of Mormon, named after Moroni's father, the historian who compiled it.

Realizing the importance of completing it, this lone survivor wrote: "I, Moroni, do finish the record of my father, Mormon" (*Morm.* 8:1).

Then he wrote a description of the last battle and added: "I... remain alone to write the sad tale of the destruction of my people. . . .

"Therefore I will write and hide up the records in the earth. . . .

"My father hath been slain in battle, and all my kinsfolk, and I have not friends nor whither to go; and how long the Lord will suffer that I may live I know not." (*Morm.* 8:3-5.)

As he wrote his fateful words, he said again that his people were annihi-

lated because they loved wickedness, rejected the counsel of God, and gave themselves over to seeking wealth and corruption. This made up the deadly concoction which brought about their extinction.

Had not the Lord said to them, as he says to us now, that America is a choice land and that those who live here must obey God or be swept off? And had he not kept his word to those rebellious Nephites, now totally wiped out? So it is that today's archaeologists find the ruins which are silent witnesses to the greatness that once was theirs.

In closing his record, and knowing that it would come to us, Moroni pleaded with us, the modern inhabitants of this land, to escape the kind of tragic end which had obliterated his people. He said:

"Behold, I speak unto you as if ye were present, and yet ye are not. But behold, Jesus Christ hath shown you unto me, and I know your doing.

"And I know that ye do walk in the pride of your hearts; . . .

"Ye do love money, and your substance, and your fine apparel." (*Morm.* 8:35-36.)

Problems in modern America

In prophecy also he spoke of the tragic moral pollutions which would engulf many modern Americans. He asked why we are so foolish as to revel in sin, why we would reject the Christ, and thereby invite disaster.

"Why are ye ashamed to take upon you the name of Christ?" he asked, speaking to modern America, knowing full well that many might profess to believe in him and yet refuse to do his works (*Morm.* 8:38). It is by engaging in his works that we truly take his name upon us. It is not through lip service. Moroni knew that faith without works is dead. And so likewise should we.

He made it clear that advance warning is given to us who live today through the very book which he and his

father had written and which he was now about to bury in Cumorah. It would be published in our day to give us that warning.

Describing our day, he said the book would come forth when millions deny the power of God, when the world would be in turmoil, with earthquakes, violent storms, wars, and rumors of wars in many places. (See Morm. 8:26-34.)

He said it would be in a time of great pollution (see Morm. 8:31). Isn't it interesting that he would speak of great pollution on the earth? Does it remind you of the claims of our modern ecologists?

He said also that it would be in a time of extensive crime, of murders, robberies, lies, deceptions, and immorality. Think of those words in terms of today's cover-ups, bribes, thievings, embezzlements, and other fraudulent practices among individuals, in business, and also in government. Hasn't dishonesty almost become a way of life with many people?

Think, too, of the epidemic of social diseases sweeping the nations in the wake of their vast immorality. What frightful pollutions these things are!

Warning

Before his death, Mormon wrote that his record would, of course, be a warning to those he called Gentiles, but that it would be a blessing to the Lamanites. Also he said that it would come with a special message to the Jews. For them it was published that they "may be persuaded that Jesus is the Christ, the Son of the living God; that the Father may bring about, through his most Beloved, his great and eternal purpose, in restoring the Jews, or all the house of Israel, to the land of their inheritance, which the Lord their God hath given them, unto the fulfilling of his covenant" (Morm. 5:14). Consider the current significance of the scripture!

Mormon then wrote directly to us

as modern Americans who now occupy this promised land and said: "How can ye stand before the power of God, except ye shall repent and turn from your evil ways?"

"Know ye not that ye are in the hands of God? Know ye not that he hath all power, and at his great command the earth shall be rolled together as a scroll?"

"Therefore, repent ye, and humble yourselves before him, lest he shall come out in justice against you." (Morm. 5:22-24.)

Can we ignore such a warning, directed specifically at this generation?

Moroni joined his father with this: "Who can stand against the works of the Lord? Who can deny his sayings? Who will rise up against the almighty power of the Lord? Who will despise the works of the Lord? Who will despise the children of Christ?"

"Behold, all ye who are despisers of the works of the Lord, for ye shall . . . perish." (Morm. 9:26.)

It should be remembered that these men wrote to us out of the desperation of the event they were passing through as the Nephites were being wiped off the face of the earth. They knew that we live here now under the same conditions that were given to them.

Testimony to our generation

As Moroni wrote his last testimony, he realized how important his book would be to our generation. He asked that we read it and believe it. So he pleaded:

"I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost" (Moro. 10:4).

These were among his very last words. His pen had already inscribed this frightening but divine warning about America:

"This is a land which is choice above all other lands; wherefore he that doth possess it shall serve God or shall be swept off" (Eth. 2:10).

He gave us the lesson of the annihilation of the Nephites as a case in point. He wrote similarly of the tragedy of the Jaredites. It was another case in point. Do we realize that this same kind of destruction can come upon us, and for the same reason?

So this is the message of Moroni. He came back from the dead to deliver it—in these modern times.

His people were Americans, too. His words constituted a people-to-people message, ancient Americans speaking to modern Americans. Theirs was the voice of bitter experience seeking to persuade us to avoid the dreadful conditions which engulfed them.

Moroni announced that he will face us on Judgment Day in defense of his words (see Moro. 10:27). This he will do, together with his book, for out of the books we shall be judged, and the Book of Mormon is one of those books.

We now have it in our hands. It is published to the world. It carries God's message to all. It gives full and fair warning to this generation, and the warning is true!

Read it! Believe it! Pray over it! Obey its counsels! It can lead us unerringly to Christ!

The last words of Moroni! Dare we forget them? God grant that we never will, I pray in Jesus' name. Amen.

Following Elder Mark E. Petersen's remarks, the Choir sang, "I Will Greatly Rejoice," without announcement.

President Spencer W. Kimball

Elder Mark E. Petersen of the

Quorum of the Twelve Apostles has just spoken to us, followed by the Tabernacle Choir singing, "I Will Greatly Rejoice."

We appreciate the courtesies shown by the owners and operators of the many radio and television stations who offered their facilities as a public service to make the proceedings of this Conference available to a large audience throughout many areas of the world.

These services are being carried over radio to 71 stations in countries of South America and 61 stations in Australia. They are being broadcast over 148 television stations in the United States and Canada and over 57 cable television systems in the United States by RC American satellite. For the first time part of the Conference is being broadcast in Italy by 50 television stations and 20 radio stations.

The proceedings of this Conference have been carried over direct oceanic cable to hundreds of members and friends assembled in chapels throughout Great Britain, Germany, France, Switzerland, Holland, Belgium, and Austria.

We shall conclude this fourth session of the Conference with the Tabernacle Choir singing, "God Bless Our Prophet Dear," after which the benediction will be pronounced by Elder Richard G. Scott, a member of the First Quorum of the Seventy and Supervisor of the Mexico North Area.

This Conference will then be adjourned until two o'clock this afternoon.

The Choir sang, "God Bless Our Prophet Dear."

The benediction was pronounced by Elder Richard G. Scott.

SECOND DAY AFTERNOON MEETING

FIFTH SESSION

The fifth and final session of the 148th Semi-Annual Conference began at 2:00 P.M. on Sunday, October 1, 1978.

President Spencer W. Kimball presided at this session and President Marion G. Romney, Second Counselor in the First Presidency, conducted it.

Music was furnished by the Tabernacle Choir with Brothers Jerold Ottley and Donald Ripplinger conducting and Brother John Longhurst at the organ.

President Romney made the following remarks at the beginning of the meeting:

President Marion G. Romney

President Spencer W. Kimball, who presides at this and all other sessions of the Conference has asked me to conduct this session.

We extend a sincere welcome to all assembled this afternoon in the Tabernacle on Temple Square in Salt Lake City, Utah in the fifth and concluding session of the 148th Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints. We also welcome those seated in the Assembly Hall and Salt Palace. Elders Eldred G. Smith and O. Leslie Stone preside at the Assembly Hall, and Elders William H. Bennett and Royden G. Derrick preside at the Salt Palace.

Sessions of this conference are being carried over hundreds of radio and television stations to a large audience in the United States and many other parts of the world.

We send our greeting and blessings to members of the Church and many friends everywhere participating in these proceedings by radio and television.

This morning's session was

broadcast by oceanic cable to Europe and heard by members assembled in many chapels in England, France, Germany, Austria, Holland, Switzerland, and Belgium.

The Tabernacle Choir with Brothers Jerold Ottley and Donald Ripplinger directing and Brother John Longhurst at the organ is providing the music for this session. The Choir will begin this service by singing, "Guide Us, O Thou Great Jehovah."

The invocation will be offered by Elder Franklin D. Richards, a President of the First Quorum of the Seventy.

The Choir sang the hymn, "Guide Us, O Thou Great Jehovah."

Elder Franklin D. Richards offered the invocation.

President Marion G. Romney

The Tabernacle Choir will now sing, "Psalm 149."

Following the singing, we shall hear from Elder Bruce R. McConkie of the Council of the Twelve.

The Choir sang, "Psalm 149."

President Romney

Elder Bruce R. McConkie of the Council of the Twelve will now address us.

He will be followed by Elder John H. Groberg of the First Quorum of the Seventy.

Elder Bruce R. McConkie

I shall speak of one of the greatest gifts ever received by mortal men. It is a superlative spiritual endowment which in its very nature sets the Latter-day Saints apart from the world and makes them a peculiar people. It is a gift which the Lord always gives to his people, which identifies them as the chosen of God, and without which nothing else of a religious nature has any especial value or enduring worth.

Revelation

I shall speak of revelation, of the opening of the heavens, of revelation as it is given to prophets and apostles for the guidance of the Church and the world, and also of revelation to the Saints in general for their own guidance and that of their families.

I have sought diligently for the guidance of the Holy Spirit in preparing these words and now pray—sincerely and devoutly—that your hearts may be open as you hear them, that your bosoms will burn with living fire, and that you will know by the power of the Holy Spirit that the doctrines taught and the witness borne are true.

How does a gracious God commune with his children on earth? How can those of us on earth, whose experiences are bounded by time and space and frailties of the flesh, comprehend that which is infinite and eternal? By what means can mortal eyes see within the veil, or the ears of earth hear the voices of eternity?

A strange thing

It is truly a strange thing for prophets to speak of future events as though they were present before their seer's eyes. It is truly a wondrous thing for earthbound eyes to pierce the fogs and darkness of our planet and see within the gates of heaven. It is marvelous, almost beyond belief, that mere mortals

can begin to comprehend him who is eternal, can know of a surety of things past, present, and future, and can have the assurance of an eternal inheritance with immortal beings who dwell in everlasting glory.

But strange or not, so it is. He who is eternal has provided a way. A gracious and loving Father has ordained the laws, by obedience to which we may learn his ways and know his will.

Gift of the Holy Ghost

Those who believe in Christ as he is revealed by the apostles and prophets of their day, those who forsake the world and repent of all their sins, those who covenant with the Lord in the waters of baptism to love and serve him all their days—these are the ones who receive the gift of the Holy Ghost.

This gift is the right to the constant companionship of that member of the Godhead, based on faithfulness. This gift is the right to receive revelation from the Holy Spirit. "No man can receive the Holy Ghost without receiving revelations," the Prophet said, for "the Holy Ghost is a revelator" (*Teachings of the Prophet Joseph Smith*, comp. Joseph Fielding Smith, Salt Lake City: Deseret Book Company, 1977, p. 328).

Revelations come in many ways, but they are always manifest by the power of the Holy Ghost. Jesus' promise to the ancient apostles was: "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things" (John 14:26). Our modern scriptures say: "The Comforter knoweth all things, and beareth record of the Father and of the Son" (D&C 42:17). They also give us this promise: "By the power of the Holy Ghost ye may know the truth of all things" (Moro. 10:5).

When men are quickened by the power of the Spirit, then the Lord can

reveal his truths to them in whatever way he chooses.

A new dispensation

The Father and the Son rent the heavens and came down to Joseph Smith in the spring of 1820 to usher in the dispensation of the fulness of times. From these two glorious personages he then received the promise that if he remained true and faithful he would be the instrument in their hands of restoring the fulness of the everlasting gospel.

The Lord Jehovah—the God of our Fathers; the God of Abraham, Isaac, and Jacob; the Lord Omnipotent who was born of Mary in Bethlehem of Judea—appeared in glory to Joseph Smith and Oliver Cowdery on the third day of April in 1836 in the Kirtland Temple.

“His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

“I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father.

“... I will manifest myself to my people in mercy. . . .

“Yea, I will appear unto my servants, and speak unto them with mine own voice, if my people will keep my commandments.” (D&C 110:3-4, 7-8.)

Michael, Gabriel, Raphael, and divers angels came—“all declaring their dispensation, their rights, their keys, their honors, their majesty and glory, and the power of their priesthood” (D&C 128:21).

Moses returned to bring the keys of the gathering of Israel; Elias came to restore “the gospel of Abraham” and promise mortal men, once again, that in them and in their seed all generations might be blessed; and Elijah came to confer the sealing power so that once again legal administrators might have power to bind on earth and have their

acts sealed everlastingly in the heavens. (See D&C 110:11-13.)

Peter, James, and John restored the keys of the kingdom of God and brought back again the apostolic commission to preach the gospel in all nations and to every creature. Moroni came to restore the Book of Mormon, and John the Baptist to bring again the Aaronic Priesthood with all its keys and powers. (See D&C 128:20-21.)

Joseph Smith and Sidney Rigdon, on February 16, 1832, at Hiram, Ohio, saw in vision the kingdoms of glory in the eternal world and received such an outpouring of grace and truth as has seldom come to mortal men. (See D&C 76.)

Voice of God heard again

The voice of God—speaking audibly after the manner of our language, and also speaking by the power of the Spirit in the minds of men—has been heard over and over again in our day.

Times without number faithful members of the Lord's church have labored and struggled with near unsolvable problems, have reached what seemed to them to be proper solutions and have then received a spiritual confirmation certifying to the truth and verity of their decisions.

We cannot speak of revelation without bearing testimony of the great and wondrous outpouring of divine knowledge that came to President Spencer W. Kimball setting forth that the priesthood and all of the blessings and obligations of the gospel should now be offered to those of all nations, races, and colors.

Truly, the Holy Ghost is a revelator. He speaks and his voice is the voice of the Lord. He is Christ's minister, his agent, his representative. He says what the Lord Jesus would say if he were personally present.

The word of the Lord

Speaking “unto all those who” are

"ordained unto" his "priesthood," the Lord says: "And whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation" (D&C 68:2-4).

Truly this is that promised day when "every man might speak in the name of God the Lord, even the Savior of the world" (D&C 1:20).

If all of the Latter-day Saints lived as they should, then Moses' petition would be granted: "Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them!" (Num. 11:29).

This is the promised day when "God shall give unto" us "knowledge by his Holy Spirit," when, "by the unspeakable gift of the Holy Ghost," we shall gain knowledge "that has not been revealed since the world was until now" (D&C 121:26).

This is the day of which Joseph Smith said: "God hath not revealed anything to Joseph, but what He will make known unto the Twelve, and even the least Saint may know all things as fast as he is able to bear them" (*Teachings*, p. 149).

And we look forward to that glorious millennial day when "they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord" (Jer. 31:34).

No end to revelation

But even now there is no end to the revelations we may receive. "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God" (Articles of Faith 9).

To the prophets, seers, and revelators he will manifest his mind and his

will concerning the Church and the world. To the presiding officers in the stakes and wards and quorums he will reveal what should be for those organizations. To fathers and mothers and children he will reveal "great treasures of knowledge, even hidden treasures" (D&C 89:19) to guide them along the way to perfection.

It is his will that we gain testimonies, that we seek revelation, that we covet to prophesy, that we desire spiritual gifts, and that we seek the face of the Lord.

The Lord wants all his children to gain light and truth and knowledge from on high. It is his will that we pierce the veil and rend the heavens and see the visions of eternity.

Knowledge of God

By his own mouth he has given us this promise: "It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am" (D&C 93:1).

Such is his promise to us here and now while we yet dwell as mortals in a world of sorrow and sin. It is our privilege even now—the privilege of all who hold the holy priesthood—if we will strip ourselves from jealousies and fears and humble ourselves before him, as he has said, to have the veil rent and see him and know that he is. (See D&C 67:10.)

To carnal men, and even to those among us whose souls are not attuned to the Infinite, these promises may seem as the gibberish of alien tongues, but to those whose souls are afire with the light of heaven they will be as a bush that burns and is not consumed. As Paul, our fellow apostle and witness of that same Lord whose servants we are, expressed it: "The things of God knoweth no man, except he has the Spirit of God" (Inspired Version, 1 Cor. 2:11).

Now may I bear a solemn witness, one borne of the Spirit, that these doc-

trines are true, that the Lord God is raining down righteousness upon his people, and that he will continue to do so until that perfect day when they know all things and become as he is. In the name of the Lord Jesus Christ, amen.

President Marion G. Romney

Elder Bruce R. McConkie of the Council of the Twelve has just spoken to us.

We shall now hear from Elder John H. Groberg of the First Quorum of the Seventy.

He will be followed by Elder S. Dilworth Young of the First Quorum of the Seventy.

Elder John H. Groberg

My dear brothers and sisters, I ask for your faith and prayers that the Lord's Spirit might touch our hearts as together we consider an item vital to our happiness here and hereafter.

One of the greatest needs of mankind generally and of all of us individually is to have more and stronger faith in our Creator. To know that he is literally our Father and that he is kind and just and understands us and knows our needs is one of the greatest treasures we can possess. This treasure is obtained by faith—strong faith.

Faith to be tested

Now it may seem easy to have faith in God when things are going well. But the law of growth requires constant effort and stretching. Thus, in order to have our faith strengthened, it must be stretched and tried and tested.

One of the areas of testing that comes to many of us is when something occurs over which we apparently have little or no control and which to us seems unfair.

For example, I have always been moved as I have seen those who are required to operate on less than their full faculties. I, along with some of you, have asked the question, Why? On many occasions when an accident has occurred, or a terrible illness, or an un-

timely death, or when a mentally retarded or physically handicapped child has been born, or some other seemingly difficult-to-explain situation has taken place, people have come to me and to others wanting reassurance.

I, along with you, have taken great consolation in the scriptures as they tell us that not even a sparrow falls to the ground without our Father knowing. (See Matt. 10:29.) We believe the scriptures, but when it happens to *our* loved one or *our* friend, the question of why still rings. I do not have all the answers, but hopefully the following experience, which happened several years ago, may be helpful to some who are still battling the question of why.

Help for stricken infant

On a small Pacific island an infant girl was born to a faithful family. They called her Felila. There was happiness and joy as this grateful spirit made her debut into mortal life, but soon there were problems. Her head was abnormally large. The doctors diagnosed it as hydrocephalus. The questions of brain damage, of normalcy, of other problems all raised their haunting heads. After much fasting and prayer the elders quorum president approached the branch president, who in turn talked with the district president, who after adequate

checking came to me as the mission president to see if there were some additional help available.

The medical authorities were consulted, and it was determined that there was little if anything they could do locally. Letters were written, information was sent back and forth, x-rays were taken and analyzed. There was so much to do—so many questions to be answered, so many pieces to fit together. Finally after exasperatingly long delays, things began to fall into place. A family in Salt Lake agreed to accept full responsibility for the infant, even if it meant years of outpatient care; the doctors agreed on the possibility of her eventual recovery; the hospital accepted the case on a service basis; funds were raised for her air fare; some local travelers arranged their schedules to bring her right to the hospital. But there were other problems—visas, health certificates, reservations, passports.

All during these trying days the family, and the elders quorum, and even the whole branch continued to fast and pray. The time of departure of the infrequent airplane grew near.

One morning, amidst myriads of other pressing matters, I had the strong impression that I must take the time *now* and put forth the extra effort required to get everything done so she could go. I got on the overseas telephone. The consulate finally agreed to issue a visa; the airlines made a special reservation; the passport people agreed to waive the normal regulations; others gave that extra effort and cooperation; and soon all was in order.

Normally I would have sent someone to bring the family in to sign the final papers, but again I felt strongly impressed that I should personally go and see the branch president. I located him in the early afternoon near the school where he was teaching. He was standing alone outside as though he were waiting for me.

Excitedly I ran up to him: "Guess what? It's all set. Miraculously everything has worked out and Felila can

leave tomorrow. Please get word to the family immediately."

Felila called home

His calm, penetrating gaze quelled my exuberance. "It's true," I said. "I know it's been long and there have been lots of disappointments, but she really is going now. What's the matter?"

His steady gaze seemed to penetrate my very soul. Then softly in his liquid native tongue he informed me that when all the preparations had been made, when the hearts of so many had been stretched in service, when the goal of unity and selflessness had been achieved in those many hearts, when all had made the final commitment of others above self, at the height of all this activity that very morning, little Felila had quietly and unobtrusively slipped away—gone to that better care which so many had fasted and prayed and worked so long and hard for her to receive.

Gone? This morning? But all that work, all that time, all that fasting and praying and those strong feelings. Gone? No!

Without once shifting his gaze, he, having more faith than I, offered a few words of truth and encouragement, then quietly turned and rejoined his class.

Life is eternal

And I was left alone, or so it seemed. I moved slowly and heavily down that dusty trail. Why? Why? After all that work and that strong faith of so many and those impressions, why?

I sensed the brightness of the sun and felt the warmth of the breeze as it lazily tossed the palm leaves and slowly shifted the silent clouds against the clear blue sky. A feeling came over me. I realized that the earth was beautiful, that life went on and was eternal. And while I cannot describe fully what happened next, part of the experience is proper to relate. The best explanation is contained in the phrase, "I was over-

come by the Spirit." It was as though one took me by the hand and led me to a high place and stood by me and said, "Look." And I looked and beheld such beauty and magnificence as man cannot conceive. And I heard a voice, such a tender, compassionate voice—yet so unmistakably powerful—that all nature stood still and listened and obeyed.

"Come home, Felila, my daughter. Come home to the care your loved ones have sought for you. I have heard their prayers and have known their fasting and love for you, and I answer. Come home, my daughter. You have finished your mission in life. Hearts have been softened; souls have been stretched; faith has been increased. Come home now, Felila."

He knew her! He knew her name. He knew all about her and about all those others. How perfect our Father's love! He had heard the prayers. He had done what was best. He knew everything—which thing, though I believed, I never had supposed. In some marvelous way, which is beyond our mortal comprehension, he knows and understands all things.

My questions as to why—as to justice and reasons—were all at that moment completely swept away. They were so irrelevant, my questioning so totally out of place, like one trying to dig the Grand Canyon with a teaspoon.

Total and complete justice

Oh, how we must remember the words of Jacob as he said:

"Behold, great and marvelous are the works of the Lord. How unsearchable are the depths of the mysteries of him; and it is impossible that man should find out all his ways. And no man knoweth of his ways save it be revealed unto him; wherefore, brethren, despise not the revelations of God. . . .

"Seek not to counsel the Lord, but to take counsel from his hand. For behold, ye yourselves know that he counseleth in wisdom, and in justice, and in

great mercy, over all his works." (Jac. 4:8, 10.)

I testify that there is total and complete justice in eternity. God's dealings with man have no tinge of partiality or of favoritism or of capriciousness or of anything less than complete consistency and balance and perfectness.

Some say, "But it has been years. We have fasted and prayed so long and so hard. What does the Lord expect?"

There may be many answers. I give only one. That is: He expects more, and it will be for your eternal benefit and blessing. That I know. As we begin to comprehend eternity, we gain a whole new catalog of values.

The Lord understands

To you who have the responsibility and the privilege and the opportunity of caring for others, may you through those long hours and days and years ever know, as I know, that the Lord understands.

Do not be discouraged; do not attempt to counsel the Lord. He determines, not you. He knows hearts and souls and needs. He measures intents and knows spirits.

Caring is all-important—the intensity, the duration, the amount, the quality, the extent. For in God's wisdom, caring creates faith.

Oh, may we all have a little Felila in our lives—and there are so many: the retarded, the infirm, those needing special help, both spiritually and physically, the aged, the infants,—all these to soften our hearts in love, to stretch our souls in tenderness, to confirm our worth in caring for others, and above all to strengthen our faith in him who knows all, even him who in caring totally gave his all, and in giving his all, lives forever, and in living forever, rules eternally, and in ruling eternally, cares omnipotently, whose coming and going is one eternal round I pray in his name, even the sacred name of Jesus Christ, amen.

President Marion G. Romney

Elder John H. Groberg of the First Quorum of the Seventy has just spoken to us.

We shall now hear from Elder S.

Dilworth Young, Emeritus member of the First Quorum of the Seventy.

He will be followed by Elder M. Russell Ballard, Jr., of the First Quorum of the Seventy.

Elder S. Dilworth Young

I shall begin by bearing a testimony. I am certain and bear the witness, by applying the principle just stated by Brother McConkie, that the calling which has come to me and my colleagues in the last two days is as much the inspiration of the Lord as was my call thirty-three years ago. I should like you to know that.

Childhood days

In this day of mechanical marvels my mind harkens back to the days of my childhood. I suppose that is natural enough for those upon whom age descends.

I remember well the old one-room rock meetinghouse of the Second Ward on Seventh South between Fourth and Fifth East in Salt Lake City. This particular ward was one of the gathering places for members from Denmark. The bishop, Heber C. Iverson, could speak their language. In fast day meetings, testimonies were often unintelligible to me as the Saints struggled to testify in English, their new tongue. In Sunday School the room was divided into classrooms by green curtains hanging from wires overhead. If I was not interested in what my teacher was saying, I could choose from five other classes, all of which I could hear. It was always interesting to try to solve the problem of the identity of the boy who kept poking me in the back through the curtain at my rear.

Even in those early years I somehow grasped the idea that I alone must

work out my salvation, and that I could not blame anyone else if I didn't. Today I cannot identify the exact teaching of this principle, but I suspect that it came from those testimonies I heard in the Second Ward, the Sunday School class, my parents, and the repetition of the second Article of Faith, which I repeated many times in that day. This article states: "We believe that men will be punished for their own sins, and not for Adam's transgression."

Responsible for own acts

I made an early resolve to be good and thus escape the punishment. The word *punish* was also quite common. My father and mother used it to explain to me why I was being spanked, both before the event and after. I grew up with the sure knowledge that I was responsible for my own acts of good and evil.

I have come to know that the acts of men, once governed by the Ten Commandments and the Sermon on the Mount, are in my day to a great extent governed by the whims of the persons committing the act. The excuse is that one has to "do his own thing." And apparently the commandments are forgotten. But they have not been cancelled. They still stand as a beacon light on the way to eternal life—which is, of course, eternal happiness and joy.

The Ten Commandments

The stern, short statements of the

Ten Commandments have always held me in awe. They become more sharply etched when I see some of the acts of people. Let me quote, in part, Abinadi, who repeated them to King Noah:

1. Thou shalt have no other God before me.

2. Thou shalt not make unto thee any graven image.

3. Thou shalt not take the name of the Lord thy God in vain.

4. Remember the Sabbath day, to keep it holy.

5. Honor thy father and thy mother.

6. Thou shalt not kill.

7. Thou shalt not commit adultery.

8. Thou shalt not steal.

9. Thou shalt not bear false witness.

10. Thou shalt not covet. (See Mosiah 12:35-36; 13:12-24.)

Abinadi told those present with King Noah that he perceived that these Ten Commandments were, to quote him, "not written in your hearts" (Mosiah 13:11).

But there they stand, the immutable word from the great meeting of Moses with his Maker amid the thunderings and lightnings of Sinai.

Application in our day

In our day the necessity of following the Ten Commandments is all the more urgent. Five of them were repeated in section 42 of the Doctrine and Covenants. Others are spoken of in other sections. I early resolved to keep them all.

Incidentally, to this generation of young fathers I suggest that they spend overtime teaching their children the fifth commandment, which tells them to honor their parents.

We teach children they must not lie and steal, but do little to have them understand that adolescent rebellion is a flagrant breaking of the commandment to honor parents. To make the teaching

effective, parents must live to deserve the honor children are commanded to give them. It is devastating to a child to learn that his father does not have integrity.

Scriptural injunctions

One day I came upon some words of Micah which seemed to me to state my line of conduct. I quote them, for even now they arouse the best that is in me:

"He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Mic. 6:8).

"To do justly"—I desire that. "To love mercy"—my heart swells at the thought. And "to walk humbly with thy God" brings me close to him. These thoughts are repeated in section 11, verse 12 of the Doctrine and Covenants.

Later I heard Sister Jessie Evans Smith sing a solo as part of a great Tabernacle Choir number. Anyone who ever heard her sing those words was lifted into resolve to make his life conform to the teaching. In the words from Psalm 24 the Psalmist first asks two questions: "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" The answer comes with startling simplicity: "He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." Then comes the promise: "He shall receive the blessing from the Lord, and righteousness from the God of his salvation." (Ps. 24:3-5.) The Psalmist then goes on to assert that the generation thus obedient is the generation that truly seeks his face.

Marks of the righteous

These statements of the qualities of character which mark the righteous can be held in our hearts as a guide in those situations which confront us in our daily intercourse with our fellowmen. We dis-

cover then that it is not difficult to follow the teaching of the Prophet Joseph Smith when he declared that we have as our standard of daily conduct to be "honest, true, chaste, benevolent, virtuous, and [to do] good to all men" (Articles of Faith 13). For if one has clean hands and a pure heart, does justly, loves mercy, seeks not vanity, and walks humbly, the temptation to violate the Decalogue will hardly ever enter into his head.

I testify that he who obeys the commandments and thus seeks the virtuous, righteous life will find the pearl of great price of knowledge of the Son of God who is our Savior, and, finding this, will have joy. If in addition he loves and serves his fellowmen, he will add a chain of pearls and will find eternal life in the presence of his Heavenly Father and that Savior.

We obey the ordinances which make exaltation possible.

We follow and obey the code of conduct which makes it certain.

This dual obedience, faithfully kept, is our surest way of bearing testimony that we honor the Lord God, keep his commandments, and sustain President Kimball as his prophet. These are my desires as I bear witness of the truth that the Lord Jesus Christ is our Savior. In his holy name, amen.

President Marion G. Romney

Elder S. Dilworth Young, Emeritus member of the First Quorum of the Seventy, has just addressed us.

We shall now be pleased to hear from Elder M. Russell Ballard, Jr., of the First Quorum of the Seventy.

Elder M. Russell Ballard, Jr.

On behalf of all of us, I'd like to say, we love you, President Young.

Our little ones

Recently I held our first grandchild in my arms and had the same feelings come to me that I had when I held each one of my own children shortly after their birth. As I looked into their innocent faces, these questions came into my mind: "Who are you, my little one? What does Heavenly Father want you to accomplish in this life?" I imagine that many of you parents have had the same thoughts as you have held your infant children.

I wonder if Spencer W. Kimball's father had any idea, when he first held this infant son, that into his home had come a spirit ordained in the premortal life to someday grow in such spiritual strength and power that he would sit in this great conference today as our

prophet and President of The Church of Jesus Christ of Latter-day Saints? It is possible, my brothers and sisters, that among the little ones in your homes and in your care are spirit children that were sent to you to be trained and prepared to fulfill callings as General Authorities, stake presidents, bishops, Relief Society or Primary presidents. In someone's home there is a little one sent from our Heavenly Father that someday will be called to sit in the seat where our great prophet now sits. Whoever is training our prophet of the future generations, please train him well. Teach him to love the Lord, the scriptures, and his fellowmen as President Kimball loves us today.

Preparation for eternal roles

What can we do to better prepare our children spiritually for their eternal roles? Perhaps the most inclusive an-

swer is: Teach them how to live the principles of the gospel. To be good teachers, we must learn to be better listeners. Let me share one personal example: Our first child, Clark, when he was four years old, appeared to be guilty of some minor wrongdoing that at the time seemed to require some sound fatherly counsel. I took him into the bedroom and talked to him about why he must not ever again do what I had predetermined that he had done. When I concluded my great discourse, this little, brown-eyed boy looked into my eyes and said, "But Daddy, I didn't do it." Through his eyes his spirit talked to me and I knew that he was telling me the truth. I embraced him and asked for his forgiveness. His spirit, though in a four-year-old mortal body, spoke loudly to me that day, and I learned from him a great lesson: Always be a good listener.

Oh how important it is for parents to understand the eternal plan of our Heavenly Father, as he sends his spirit children here and entrusts them to us for a few short years. Just think of it! Within every human body dwells a living spirit born to our loving, eternal heavenly parents. When parents know this, they can better guide their families by focusing upon the eternal relationships and the true purposes of this life. No thinking parent would ever allow any verbal or physical abuse of their children to creep into their home and destroy the destiny of their eternal family.

Physical limitations

Some children receive mortal bodies with limitations that might restrict their physical activities but not their spiritual development. In the Lord's eternal plan, perhaps the spiritual growth of other family members required the presence of a child with some physical limitation. Just this month a lovely family shared with me this poem written for their little girl:

*She looks into the world darkly,
Though spiritual things do not hide.
Chosen to affliction bear,
As viewed from the mortal side.*

*Her spirit is not burdened;
To Heavenly Father she's perfectly
whole.*

*Who, and how great she is,
On this side, cannot be told.*

*She's a very special spirit,
In a very special place.
Those who have looked upon her,
Have seen an angel's face.
(Ed Joyner, "Vicki Ann," unpublished.)*

Importance of each soul

I stand in awe when I consider the great confidence Heavenly Father has placed in you and me when he allows us the privilege of being the mortal fathers and mothers to his eternal spirit offspring. We must never forget that he has a vested interest in every one of us, and we must realize how important each human soul is in God's eternal plan. When we understand the importance of each soul, we can go before him confidently in prayer to seek his guidance and direction in our sacred assignment as parents. He said, "This is my work and my glory—to bring to pass the immortality and eternal life of man" (Moses 1:39). This seems to me to best sum up the important role that mortal parents have in the great eternal plan of life for each member of our families.

I believe that most mortal bodies grow to physical maturity with a relatively simple effort on the part of parents. When we see that our children receive the proper rest, food, and exercise, we find that the physical body generally grows into full maturity on schedule. As the maturing process continues, we start to notice that the physical body begins to age. Wrinkles appear where the skin was smooth. Most hair turns gray, thins out a bit, and

then ultimately turns white. The process of aging continues and results in death. The eternal spirit of man then leaves its mortal home to return and report to our Heavenly Father.

Spiritual values

Some parents become so expert at filling every physical desire for their children that they begin to suppose that all is well in this life and that their eternal stewardship is progressing right on schedule. I have noticed that some children living in too much luxury can lose their sense of spiritual values and misplace their eternal priorities. I believe that we must pause and take a careful inventory to determine how well our families are doing spiritually. We could ask how well are we feeding, nurturing, training, and exercising the spirits of our children; or how well have we taught, trained, loved, and inspired our children to build their spiritual muscles and strength? We are given many teaching moments, and the Church has given us the special family home evening to help us accomplish this purpose. Remember, eternity is now, not a vague, distant future. We prepare each day, right now, for eternal life. If we are not preparing for eternal life, we are preparing for something else, perhaps something far less.

I have noticed that the spirit of man is not like the body as it grows older, but rather is just the opposite. If the spirit of man is properly cared for, rather than becoming slower to move and less capable, as the body does, the spirit becomes more confident and waxes strong in the presence of God. (See D&C 121:45.) Through the eyes of the strong in spirit we can feel their power and strength. Those of us who are blessed to know the First Presidency and the members of the Council of the Twelve can witness that the age of their physical bodies has no relationship to the capacity of their spirits. I testify that when you clasp the hand of one of these

brethren you feel the power and the strength of the spirit that is within them, and you realize that through years of obedient living of the gospel they have developed their spirits to such a degree that they now can strengthen the entire Church. I know that thousands of our Saints have learned that spiritual growth is the most important part of life. How blessed are children who are raised by parents that understand and teach this to them.

Solid spiritual training

My message, then, is this. We must carefully and conscientiously provide solid spiritual training for the eternal growth of our children. Thoughtful planning will be required because providing spiritual development for them is not quite as simple as meeting their physical needs.

The prophets of the Lord, both ancient and modern, have given clear instruction to you and me. Moses gave us the basic Ten Commandments. The Savior added to these instructions and gave to us the everlasting gospel of Jesus Christ. In 1820, our Heavenly Father and his Beloved Son appeared personally to the Prophet Joseph and set in motion the restoration of the fulness of the gospel, with all of the necessary priesthood powers to act in their names in spiritual matters. As one becomes more familiar with the revelations, both ancient and modern, the evidence is overwhelming that our Heavenly Father is much more concerned with the proper spiritual growth of his children than with the physical.

It is beautiful to know that if we can build upon a solid spiritual foundation—if we can repent of our sins and grow in wisdom, knowledge, and understanding—we can enjoy dwelling in the presence of our Heavenly Father and his Beloved Son, Jesus Christ, forever and ever. This is eternal life, the greatest of all the gifts of God (see D&C 14:7).

I know God lives and that all men

are his children. I testify that Jesus is the Christ and if all men will seek to know the truth and follow his example we will be able to live up to the spiritual expectations of our Heavenly Father. May we be blessed so to do, I pray in the name of the Lord Jesus Christ. Amen.

Southeast Asia-Philippines Area, will speak to us.

The Choir and congregation sang the hymn, "The Spirit of God Like a Fire Is Burning."

President Marion G. Romney

Elder M. Russell Ballard, Jr., of the First Quorum of the Seventy has just addressed us.

The Choir and congregation will now join in singing, "The Spirit of God Like a Fire Is Burning."

After the singing, Elder Jacob de Jager, a member of the First Quorum of the Seventy who is Supervisor of the

President Romney

We shall now be pleased to hear from Elder Jacob de Jager of the First Quorum of the Seventy. He is Supervisor of the Southeast Asia-Philippines Area.

We shall then be pleased to hear from Elder L. Tom Perry of the Council of the Twelve.

Elder Jacob de Jager

My dear brothers and sisters, I feel confident to stand before you at this hour, because just this morning I received a very important telegram from my seventeen-year-old daughter in Hong Kong. I would like to share the contents of that telegram with you. It says: "Dad, good luck with your talk. Love you. Audrey."

Knowing that Audrey is listening in to the proceedings of this conference, I would like to take the liberty to give her an answer. "Thank you, Audrey. I love you, too. Dad."

Advice of President Romney

My dear brothers and sisters, I still remember the seminar for Regional Representatives that I attended in 1972. At the end of that seminar President Marion G. Romney, on his way out of the auditorium, walked through the aisle where I was standing with two big binders under one arm and a stack of printed materials under the other arm. President Romney stopped and said,

"Now, Brother de Jager, how are you going to teach all these inspired materials?"

I paused, thinking of an answer that would satisfy a member of the First Presidency of the Church. I replied, "President Romney, I shall teach in such a way that everyone will understand."

President Romney, a twinkle in his eye, said, "That's not enough; you shall teach in such a way that no one will misunderstand these divine materials." Then he walked on.

Teachings easily misunderstood

Now, many years later, I begin to see more and more the wisdom of his counsel. People do easily misunderstand, like the sweet old sister I met in the ZCMI shopping mall the other day.

"Aren't you that Dutchman who spoke in general conference a while ago?" I said, "Yes, ma'am." Then she continued, "Oh, I loved your Holland story about the boy with his finger in

the dike." I remarked, "Well, sister, that was not exactly the subject of my talk; I was talking about saving souls." But she went on to say, "You know, I heard that story for the first time when I was still in school, and I am so pleased you told it again."

Brothers and sisters, I have learned not to argue, especially with sisters. So I left this sister with a smile and went on my way, a sadder but wiser man. I had apparently failed to teach so that no one misunderstood.

Modern-day pioneers

Therefore, my challenge today is to do better. I would like to dedicate a few words of appreciation to the modern-day pioneers who are laboring in the smallest of branches in newly opened missions of the Church.

Especially in places where the membership is still too small to make the many programs of the Church work as the Lord intended, for the edifying of the Saints and for the establishing of Zion.

I also would like to pay tribute to the couples who labor in faraway places as representatives of the International Mission. Some of them are in their seventies and are now serving their third mission!

I am also full of praise for the dedication and endurance I have witnessed in Asia, shown by the deacon in Tien Mu, Taiwan, the newly ordained elder in Bacolod in the Philippines, the Relief Society sister in Solo, Indonesia, the Primary president in Khorat, Thailand; and let there be no misunderstanding: I honor all those who labor in similar places and callings all over the world. May the richest blessings of our Heavenly Father always be with these modern-day pioneers.

Growing need for gospel

What a tremendous work still lies ahead of us, for I have observed that in the merry-go-round world of daily liv-

ing there is a growing need for the peace and tranquillity of the gospel of Jesus Christ. This church, which bears his name and which was restored to the earth by the Prophet Joseph Smith, can provide people of every nation and tongue with that peace.

I testify that the priesthood of God has been restored to the earth and that a daily growing number of priesthood holders are willing to serve as co-servants of the Lord. With this Priesthood we serve best when we serve those who need us most!

There is a deliberate purpose for every soul to be here on the earth, and our Father in Heaven has sent his word to reveal that expressed purpose and to guide all mankind in joyously fulfilling that conscious design. But, alas, there are many who reject the instructions, the revelations, and the guidance and prefer to stumble on in the darkness of their own reasonings.

Parables of Jesus Christ

And there are also many who have the feeling that the whole world is against them. Sometimes this is indeed true; and they had better find out why, because they will then discover their own shortcomings and what ways there are to improve themselves. The Lord does not ask whether a person comes to his church from prison or from a successful and respectable background. He accepts a soul, not his history! And then a door opens and that person starts to progress, learning line upon line, precept upon precept, through example and through the scriptures like the beautiful parables of Jesus Christ.

Let us read them often, these traditional classroom illustrations, of which the British poet Thomas T. Lynch said:

*He spoke of grass and wind and rain,
Of fig trees and fair weather;
And made it his delight, to bring
Heaven and earth together.*

*He spoke of lilies, corn and vines,
The sparrow and the raven;
And words so natural, yet so wise,
Were on men's hearts engraven.*

*He spoke of yeast and bread, of flax and cloth,
Of eggs and fish and candles—
See, how the whole familiar world
He most divinely handles.*

The social background of the life of Jesus Christ is wonderfully reflected in the parables. They take us back to the first century A.D. In my vivid imagination, when reading the parables I enter that home and watch the housewife making the bread or patching the old garment or looking for the lost coin. I see the bustle of the marketplace and watch the travelers on the road. I work the fields with the sower, I climb the hills with the shepherd, or stand by the lakeside and help the fishermen to pull the net ashore.

I become acquainted with the local merchant, his large house, his vineyard, and his barns. I learn how he deals with his steward and his laborers, and I am fascinated by it. Nothing of the life in the busy province of Galilee seems to escape the Master. His greatest interest was always in the common people.

Brothers and sisters, I want you to know that I have a desire to be the Lord's humble servant in this dispensation. He lives. The same Jesus is the head of this church.

Blueprint for progress

I am a convert to this church. I received the light through the missionaries, and I know there are two important forces that can carry light to all corners of the world—the sun in the heavens and the mission organization of this church. I see this miracle happen every day while traveling in the missions of the area to which I have been assigned. What is required is organized

teamwork. Let us remember this when we, as a team, build branches and districts, wards and stakes, priesthood quorums, and auxiliary organizations in our Father's kingdom here on earth, and always keep in mind the words often quoted by President Harold B. Lee: "There is no limit to the good that you can do, if you don't care who gets the credit" (see Antoine R. Ivins, in Conference Report, Apr. 1946, p. 42). The need of the hour is true discipleship in the Lord's restored church.

The gospel of Jesus Christ is on the move worldwide, and the missionary program is the inspired blueprint for progress.

Making people happy

Therefore, let us go forward with great determination, in a spirit of love and unity. That is our best source of motivation—to do the work with all our might, mind, and strength, and make people really happy.

In the book of Proverbs in the Old Testament we read: "Where there is no vision, the people perish: but he that keepeth the law, happy is he" (Prov. 29:18).

I know with all my heart that this is true. I testify that the purpose of the restored gospel is to create happy families in this life and in the life to come.

That we all may come to a perfect understanding of this divine purpose is my humble prayer in the name of our Lord and Savior, Jesus Christ. Amen.

President Marion G. Romney

Elder Jacob de Jager of the First Quorum of the Seventy has just spoken to us.

We shall now be pleased to hear from Elder L. Tom Perry of the Council of the Twelve Apostles.

Elder L. Tom Perry

"And it came to pass that after I, the Lord God, had driven them out, that Adam began to till the earth, and to have dominion over all the beasts of the field, and to eat his bread by the sweat of his brow, as I the Lord had commanded him. And Eve, also, his wife, did labor with him. . . .

"And Adam and Eve, his wife, called upon the name of the Lord, and they heard the voice of the Lord. . . .

"And he gave unto them commandments, . . .

"And Adam and Eve blessed the name of God, and they made all things known unto their sons and their daughters." (Moses 5: 1, 4-5, 12.)

Looking after one another

The Lord, from the very beginning, has taught his children of their obligation and responsibility to look after one another. In the days of Adam and the early fathers, it was generally the eldest father who was called upon to exercise his patriarchal responsibility to watch over the families. As the children of the Lord increased in number, the principle of watching over the church by the priesthood was the Lord's way of seeing that the fathers did their duty, as well as assisting them in that responsibility.

A study of the history of mankind will reveal that every time the Lord has established his church on the earth, one of its distinguishing characteristics has been a system to watch over and strengthen the membership.

Procedure in Moses' day

Moses, after being given the awesome responsibility of leading the children of Israel out of bondage, was taught this principle by his father-in-law.

"And it came to pass on the morrow, that Moses sat to judge the people:

and the people stood by Moses from the morning unto the evening.

"And when Moses' father in law saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even?

"And Moses said unto his father in law, Because the people come unto me to inquire of God. . . .

"And Moses' father in law said unto him, The thing that thou doest is not good.

"Thou wilt surely wear away, both thou, and this people that is with thee: . . .

"Hearken now unto my voice, I will give thee counsel, and God shall be with thee. . . .

"So Moses hearkened to the voice of his father in law, and did all that he had said.

"And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens." (Exod. 18:13-15, 17-19, 24-25.)

Organization in Savior's day

When the Savior was on the earth, the numbers grew who followed Him. He established an organization to teach and care for their needs. First He called twelve; then as the work expanded, we find the scriptures recording: "After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

"Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest." (Luke 10:1-2.)

As His work continued to expand, we find more of His organization being put into place: "And he gave some,

apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." (Eph. 4:11-14.)

"... to watch over the church"

Through the ages the process of watching over the church has become a priesthood assignment and responsibility. One would expect, therefore, to find in the restoration of the gospel in this day, that this principle, "to watch over," would be clearly evident as one of the basic programs of the Church. In the revelation on Church organization and government given through Joseph Smith the Prophet, April 1830, this principle was again established. This revelation instructs:

"The teacher's duty is to watch over the church always, and be with and strengthen them;

"And see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking;

"And see that the church meet together often, and also see that all the members do their duty.

"They are, however, to warn, expound, exhort, and teach, and invite all to come unto Christ." (D&C 20:53-55, 59.)

Visit to Prophet's home

There is a choice account of how this practice was carried out in the early days of the Church. History has re-

corded the testimony of Elder William Farrington Cahoon, as he filled his assignment as a teacher to the home of the Prophet Joseph Smith. The account is as follows:

"Before I close my testimony... I wish to mention one circumstance which I never shall forget: I was called and ordained to act as a teacher to visit the families of the Saints. I got along very well till I found that I was obliged to call and pay a visit to the Prophet. Being young [only about seventeen years of age], I felt my weakness in visiting the Prophet and his family in the capacity of a teacher. I almost felt like shrinking from duty. Finally I went to his door and knocked, and in a minute the Prophet came to the door. I stood there trembling, and said to him:

"'Brother Joseph, I have come to visit you in the capacity of a teacher, if it is convenient for you.'

"He said 'Brother William, come right in, I am glad to see you; sit down in that chair there and I will go and call my family in.'

"They soon came in and took seats. He then said, 'Brother William, I submit myself and family into your hands,' and then took his seat. 'Now Brother William,' said he 'ask all the questions you feel like.'

"By this time all my fears and trembling had ceased, and I said, 'Brother Joseph, are you trying to live your religion?'

"He answered 'Yes.'

"I then said 'Do you pray in your family?'

"He said 'Yes.'

"'Do you teach your family the principles of the gospel?'

"He replied 'Yes, I am trying to do it.'

"'Do you ask a blessing on your food?'

"He answered 'Yes.'

"'Are you trying to live in peace and harmony with all your family?'

"He said that he was.

"I then turned to Sister Emma, his wife, and said 'Sister Emma, are you

trying to live your religion? Do you teach your children to obey their parents? Do you try to teach them to pray?"

"To all these questions she answered 'Yes, I am trying to do so.'

"I then turned to Joseph and said, 'I am now through with my questions as a teacher; and now if you have any instructions to give, I shall be happy to receive them.'

"He said 'God bless you, Brother William; and if you are humble and faithful, you shall have power to settle all difficulties that may come before you in the capacity of a teacher.'

"I then left my parting blessing upon him and his family, as a teacher, and took my departure." (*Juvenile Instructor*, 27 (15 Aug. 1892): 492-93.)

Home Teaching program

Beginning with father Adam down to the present when the Lord's church has been organized on the earth, there has been a system, a program to have brotherly and sisterly concern one for another. The history of these general conferences is filled with discourses from the Brethren reminding us of this sacred obligation. I have been impressed to add my voice to that record today with the hope that we can be motivated to place the calling of home teachers in its proper priority in our lives. Let me remind you of three essential ingredients for a successful home teaching program.

First, the family is the basic unit in the Church organization. The home teacher is the first line of defense to watch over and strengthen that basic unit. In our priority of time commitments we ought to first watch over and strengthen our own families, and then be good, consistent, conscientious home teachers.

President Joseph F. Smith said in the general conference of April 1915: "I don't know of any duty that is more sacred, or more necessary, if it is carried out as it should be, than the duties of the teachers who visit the homes of the

people, who pray with them, who admonish them to virtue and honor, to unity, to love, and to faith in and fidelity to the cause of Zion." (In Conference Report, Apr. 1915, p. 140.)

Home teachers, it is your responsibility to see that the unbaptized are baptized, the unordained are ordained, the inactive are brought into activity, the lost members are found.

Second, just as Moses was not able to care for the needs of all the children of Israel alone, so a home teacher should not be given a workload beyond his ability to perform. The history of ward teaching and home teaching has witnessed a change in the recommended number of families assigned to a teacher, being reduced from ten to eight to the present level of five or fewer as the Church has enlarged its borders and the distance to travel for visits has increased. Nothing will destroy the spirit of a home teacher more than to give him an assignment beyond his ability to have the thrill of success in his performance. Stake presidents, bishops, and quorum leaders, there is no program in the Church which will give you greater relief from the administrative burdens you carry than having a well-organized, efficiently operated, successful home teaching program.

Third, the preparation of a home teacher. Elder Matthias F. Cowley reported in the general conference of April 1902 that "the teachers who go out to visit the saints from family to family ought to be men endowed with the spirit of revelation from God. They ought to study the principles of the Gospel, and to so live that they may enjoy the inspiration of the Holy Ghost in their instructions, so that their instructions may be understood and be attractive to the children; that they should not go simply to carry out a routine, to ask certain questions, just to be able to say that they have made their monthly visit. They ought to be men inspired with the spirit of revelation from God, that they may touch the hearts of the families." (In Conference Report, Apr. 1902, p. 38.)

If our home teaching assignments are to be given their proper priority, then our preparation for those visits must be careful and complete, tailored to the individual needs of fathers and mothers and their families. As home teachers, should not this basic program receive our earnest effort to seek inspiration and guidance of the Lord in this most sacred obligation?

God grant us the vision to see the potential of our home teaching assignments, and the desire to do his will to watch over and strengthen those whom we have been called to serve with a special spirit of interest, concern, and love, I humbly pray in the name of Jesus Christ. Amen.

President Marion G. Romney

Elder L. Tom Perry of the Council of the Twelve has just spoken to us.

Before hearing President Kimball's concluding remarks, we should like to express, on behalf of all who have listened to the singing during sessions of this General Conference, appreciation and our sincere gratitude to the members of the Tabernacle Choir and the Mormon Youth Chorus for providing us the beautiful and inspiring music heard at this Conference. We are thankful to their conductors and organists.

We thank all who have contributed in various ways to the success and inspiration of this Conference, especially the General Authorities who have given such appropriate and inspiring messages.

We appreciate the attention given by local and national press representatives and by representatives of radio and television in reporting the sessions of this Conference.

We thank our city officials for the cooperation given this Conference; the city traffic officers for courteously and efficiently handling the increased traffic; the fire department and the Relief Society and Church Health Unit nurses, who have been on hand to render service throughout the conference.

We are grateful to the Tabernacle ushers for seating the great audiences of these Conference sessions in such a courteous manner.

We again express appreciation to the owners and managers of the many radio and television stations who have given public service time to carry sessions of this Conference in the United States, Mexico, Central America and Canada; by satellite to Australia and South America; and by short-wave to Europe, Africa, and Latin America.

We thank the interpreters who have provided translation for the sessions of the Conference.

Our beloved Prophet, President Spencer W. Kimball, will be our concluding speaker of the Conference, after which the Tabernacle Choir will sing, "Behold, This Is the Way."

The benediction will then be offered by Elder Adney Y. Komatsu of the First Quorum of the Seventy, who is Supervisor of the Hawaii-Pacific Isles area.

This Conference will then stand adjourned for six months.

President Spencer W. Kimball

My dear brothers and sisters, we came together to wait upon the Lord, to be cleansed and edified by his Spirit, and to know in our hearts the spirit of true worship.

We have not been disappointed. The Lord has been with us by the power of his Spirit, and it has been good for us to be here.

I hope we will go forth now, believ-

ing the doctrines that have been preached, taking the counsels of the Brethren, and basking in the same spirit that has uplifted and edified us while here.

Let us conclude in a tone of testimony and in the spirit of gratitude and thanksgiving to him whose we are, who has given us all that we have, and in whose work we are engaged.

Paul's testimony

Our beloved brother Paul, after acclaiming "that Christ died for our sins . . .

"And that he was buried, and that he rose again the third day according to the scriptures," then said:

"If in this life only we have hope in Christ, we are of all men most miserable" (1 Cor. 15:3-4, 19).

Then he taught and testified that even as Christ is risen from the dead, so will all men come forth from the grave; each will then be judged according to his works, and each will receive his appointed place in the mansions which are prepared.

In that resurrected state, Paul said, there are "celestial bodies, and bodies terrestrial, and bodies telestial; but the glory of the celestial, one; and the terrestrial, another; and the telestial, another" (Inspired Version, 1 Cor. 15:40).

A practical religion

Now this system of revealed religion which has come to us by revelation is a very practical religion. It deals with flocks and herds and properties; it teaches us how to get along with each other here and now; it is a way of life that turns a dreary and drab mortal existence into a glorious and exhilarating experience.

An eternal plan

But it is much more than this. The gospel of Jesus Christ is the eternal plan of salvation. It is the plan devised and

announced by God, the Eternal Father, for the salvation of all who will believe and obey.

We are eternal beings. We have no way of comprehending how long we dwell in the presence of God as his spirit children. We are here in mortality for a moment of testing and trial. Then we will come forth in the resurrection, receive an inheritance in whatever kingdom we deserve, and go on living the commandments to all eternity.

This life consists of a brief yesterday, a few short hours of today, and a few moments tomorrow. The oldest men among us scarcely live longer than a hundred years. But the life that is to be is forever. It will have no end. Men will rise from the grave and not die after. Life is eternal, unending; never after the resurrection will the children of our Father taste death.

We have a hope in Christ here and now. He died for our sins. Because of him and his gospel, our sins are washed away in the waters of baptism; sin and iniquity are burned out of our souls as though by fire; and we become clean, have clear consciences, and gain that peace which passeth understanding. (See Phil. 4:7.)

By living the laws of his gospel, we gain temporal prosperity and maintain health of body and strength of mind. The gospel blesses us today.

But today is just a grain of sand in the Sahara of eternity. We have also a hope in Christ for the eternity that lies ahead; otherwise, as Paul said, we would be "of all men most miserable" (1 Cor. 15:19).

Hope of eternal life

How great would be our sorrow—and justly so—if there were no resurrection! How miserable we would be if there were no hope of life eternal! If our hope of salvation and eternal reward should fade away, we would certainly be more miserable than those who never had such an expectancy.

"But now is Christ risen from the

dead, and become the firstfruits of them that slept" (1 Cor. 15:20).

Now the effects of his resurrection shall pass upon all men, "for as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:22).

Now "as we have borne the image of the earthy, we shall also bear the image of the heavenly" (1 Cor. 15:49).

Now provision has been made whereby "this corruptible shall . . . put on incorruption, and this mortal shall . . . put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Cor. 15:54).

The bar of judgment

Then shall all men stand before the bar of the great Jehovah to be judged according to the deeds done in the flesh.

Those who have lived after the manner of the world shall go to a celestial kingdom whose glory is as the stars.

Those who have been decent and upright and who have lived respectable and good lives will go to a terrestrial kingdom whose glory is as the moon.

Those who have believed in Christ, who have forsaken the world, who have taken the Holy Spirit for their guide and been willing to lay their all on the altar, those who have kept the commandments of God—they shall go to a celestial kingdom whose glory is as the sun.

Victory through Jesus

"O death, where is thy sting? O grave, where is thy victory?" Paul asks, (1 Cor. 15:55).

There is no victory in the grave, for death is replaced with life. Immortality is a free gift for all men through the atoning ransom paid by the Son of God.

But, Paul says, "The sting of death is sin," meaning that if men die in their sins, they will suffer the prescribed penalty and gain a lesser glory in the realms ahead (1 Cor. 15:56).

"But thanks be to God," the ancient apostle continues, "which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:57).

If we are true and faithful, we shall rise, not alone in immortality but unto eternal life. Immortality is to live forever in an assigned kingdom. Eternal life is to gain exaltation in the highest heaven and live in the family unit.

And so Paul exhorts the Saints:

"Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

"Watch ye, stand fast in the faith, quit you like men, be strong." (1 Cor. 15:58; 16:13.)

Eternal hope in Christ

We have an eternal hope in Christ. We know this life is given us to prepare for eternity, "and that same sociality which exists among us here will exist among us there, only it will be coupled with eternal glory, which glory we do not now enjoy" (D&C 130:2).

We *believe*, and it is our testimony, and we proclaim it to the world "that there shall be no other name given nor any other way nor means whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord Omnipotent" (Mosiah 3:17).

We *know*, and it is our testimony, and we also proclaim it to the world that to be saved men must "believe that salvation was, and is, and is to come, in and through the atoning blood of Christ, the Lord Omnipotent" (Mosiah 3:18).

Thus, with Nephi, "we labor diligently to write, to persuade our children, and also our brethren, to believe in Christ, and to be reconciled to God; for we know that it is by grace that we are saved, after all we can do.

"And we talk of Christ, we rejoice in Christ, we preach of Christ, we

prophecy of Christ, and we write according to our prophecies, that our children may know to what source they may look for a remission of their sins." (2 Ne. 25:23, 26; italics added.)

Also, with Nephi, we know the course all men must pursue to gain an eternal hope.

"The right way," he said, "is to believe in Christ, and deny him not; and Christ is the Holy One of Israel; wherefore ye must bow down before him, and worship him with all your might, mind, and strength, and your whole soul; and if ye do this ye shall in nowise be cast out" (2 Ne. 25:29).

Glory in Paul's words

We glory with Paul in these words spoken of our beloved Lord: in him "we have redemption through his blood, even the forgiveness of sins:

"Who is the image of the invisible God, the firstborn of every creature:

"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

"And he is before all things, and by him all things consist.

"And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

"For it pleased the Father that in him should all fulness dwell." (Col. 1:14-19.)

And again with Paul we say:

"Wherefore God also hath highly exalted him, and given him a name which is above every name:

"That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

"And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

"Wherefore, my beloved, as ye

have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling." (Phil. 2:9-12.)

Testimony of Peter

Now, relive with me this beautiful testimony of Peter:

"When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

"And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

"He saith unto them, But whom say ye that I am?

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

"And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16:13-18.)

To the testimonies of these mighty men and apostles of old—our brethren in the ministry of the same Master—I add my own testimony. I know that Jesus Christ is the Son of the living God and that he was crucified for the sins of the world.

He is my friend, my Savior, my Lord, my God.

With all my heart I pray that the Saints may keep his commandments, have his Spirit, and gain an eternal inheritance with him in celestial glory.

Love and gratitude

My beloved brethren and sisters, as we come to the final moments of these glorious two days together, my heart goes out to you in love and gratitude. Everywhere I go, there is a great out-

pouring of love and kindness, and for that I am humbly thankful. It is manna to my soul. Your prayers and your love sustain me. The Lord hears your prayers and blesses me and my Brethren with health and strength and directs us in the affairs of his kingdom here upon the earth. For this all of us are deeply grateful.

In return, I extend to you my love and grateful thanks. As you return to your wards and stakes, your missions, and to your individual homes around the world, I pray our Heavenly Father to bless you and your families. Let the messages and spirit of this conference radiate and find expression in all that you do henceforth—in your homes, in

your work, in your meetings, and in all your comings and goings. Let us be better Latter-day Saints now than we have ever been before. I pray the Lord to bless you; and as his servant, I bless you and bid you a fond farewell.

In the name of Jesus Christ, amen.

The Tabernacle Choir sang, "Behold, This Is the Way."

Elder Adney Y. Komatsu pronounced the benediction.

The Conference was adjourned for six months.

GENERAL WELFARE SESSION SATURDAY MORNING

GENERAL WELFARE SESSION

A Welfare Services Session was held in connection with General Conference on Saturday morning, September 30, 1978, beginning at 7 o'clock. Invited to attend this meeting were General Authorities, regional representatives, stake presidencies, high councilors involved in welfare work, bishoprics, and stake and ward Relief Society presidencies and others responsible for operating welfare production projects.

President Spencer W. Kimball presided at this session and President N. Eldon Tanner, First Counselor in the First Presidency, conducted it.

President Tanner opened the meeting with the following remarks:

President N. Eldon Tanner

President Spencer W. Kimball presides at all sessions of the Conference and has asked me to conduct this session.

To better help you understand and realize how to achieve personal goals and family preparedness standards, we are carrying on this meeting this morning. We will open by singing, "How Firm A Foundation," with Brother Donald Ripplinger conducting and Brother Roy Darley at the organ. The opening prayer will be offered by Elder Wm. Grant Bangerter.

The congregation sang, "How Firm A Foundation."

Elder Wm. Grant Bangerter offered the invocation.

President Tanner

Our beloved President, President Spencer W. Kimball, will be our first speaker.

President Spencer W. Kimball

My beloved brethren and sisters, I greet you at this harvest time with the earnest hope that we follow the counsel of the Lord to have our *house in order regarding welfare services*.

By *house*, I mean both our individual households and the wards, branches, stakes, and missions which we preside over.

I have some concern that we may not fully be following through on our commitments and obligations to do as the Lord has instructed and warned us.

Our houses can be in order by planned, consistent, and timely application of basic welfare principles and programs.

Welfare services is the full program the Lord has provided us—provident living, personal and family preparedness, home and visiting teaching, producing and distributing goods to the poor, rehabilitating members with especially difficult needs or handicaps, securing jobs for the unemployed, restoring emotionally disturbed souls to full activity in the Church and society, with all of us consecrating our lives to the building up of the kingdom of God on earth.

We have been attempting to get our welfare services house in order for forty-two years. We have come a long way, but there remains much to be done. In many parts of the Church, stakes and wards are just getting underway in implementing their welfare services. To them we say: Do things in order and the Lord will prosper you. In other parts of the Church, welfare services is flourishing. But regardless of whether, in your particular stake, you are just beginning or have fully implemented the system, I feel it timely to talk about *the fruit of our welfare labors*.

May I suggest that the "fruit of our welfare labors" may best be understood on three separate, yet related, levels. *First* is that of the *individual*; *second* is

that of the *family*; and *third* is that of the *Church* as a whole.

Individual Fruits

The fruits experienced by the individual include dignity, self-respect, strengthened testimony, selflessness, and increased personal spirituality. Explaining the intended outcomes of the welfare plan, President J. Reuben Clark had this to say to a special meeting of stake presidents held here in the Tabernacle on 2 October 1936:

"Thus it is seen that from the beginning the real long term objective of the welfare plan is *the building of character* in the members of the Church, givers and receivers, rescuing all that is finest down deep in the inside of them, and *bringing to flower and fruitage the latent richness of the spirit*, which after all is the mission and purpose and reason for being of this Church."

The primary fruit of welfare service is achieved in the lives of individuals. Only when achieved individually can it have its intended influence on family units and the whole body of the Church. Just as each individual's testimony adds to the strength of the Church, so also does the individual labor of each member comprise the power of unified welfare services.

You may ask, "How do I secure these blessings and what seeds must I sow in order to reap the fruits thereof?" I believe they are found in personal, daily application of the six foundational principles of welfare services: love, service, work, self-reliance, consecration, and stewardship. The entire welfare activity structure, and for that matter the full program of the Church, provides ample opportunity for application of these principles.

We have said that *welfare services is the gospel in action*. This implies that we achieve the fruits of welfare service not

just by knowing these six principles and related gospel doctrine, but by doing, working, and putting into practice what we have been taught.

Often, however, some seek the fruits without the planting. In faith, we plant the seed, and soon we see the miracle of the blossoming. Men have often misunderstood and have reversed the process. They would have the harvest before the planting.

I believe we find a great lesson in this regard in the parable of the vineyard found in the fifth chapter of Jacob in the Book of Mormon. After laboring long and hard to bring forth "much fruit" from his olive trees, but with little success, the lord of the vineyards is discouraged and asks:

"But what could I have done more in my vineyard? Have I slackened mine hand, that I have not nourished it? Nay, I have nourished it, and I have digged about it, and I have pruned it, and I have dunged it; and I have stretched forth mine hand almost all the day long, and the end draweth nigh. And it grieveth me that I should hew down all the trees of my vineyard, and cast them into the fire that they should be burned. Who is it that has corrupted my vineyard?"

"And it came to pass that the servant said unto his master: *Is it not the loftiness of thy vineyard—have not the branches thereof overcome the roots which are good?* And because the branches have overcome the roots thereof, *behold they grew faster than the strength of the roots*, taking strength unto themselves. Behold, I say, is not this the cause that the trees of thy vineyard have become corrupted?" (Jacob 5:47-48; italics added.)

It seems that some among us have this same problem; they want bountiful harvests—both spiritual and temporal—without developing the root system that will yield them. There are far too few who are willing to pay the price, in discipline and work, to cultivate hardy roots. Such cultivation should begin in

our youth. Little did I know as a boy that daily chores in the garden, feeding the cattle, carrying the water, chopping the wood, mending fences, and all the labor of a small farm was an important part of sending down roots, before being called on to send out branches. I'm so grateful that my parents understood the relationship between roots and branches. Let us each cultivate deep roots, so that we may secure the desired fruits of our welfare labors.

Family Fruits

At the family level, the fruits of our welfare work are many. *They include peace, love, harmony, solidarity, and contentment.*

A true Latter-day Saint family is a haven against the storms and struggles of life.

Inspired men have long taught that the home is the cradle of civilization and the foundation of society. But the Lord, through his prophets, teaches us much more than this, for we know that it is exalted families that will make up the divine patriarchal order which will be the source of kingdoms and glory for the faithful in eternity.

What are the seeds that must be planted in the home in order for the family to achieve these fruits of peace, love, and harmony? From a welfare services point of view, they may best be summarized in the *standards* of personal preparedness. These *standards* have been distributed throughout the Church. I hope we will all learn and follow them.

Every day I review scores of letters from members of the Church. They are writing for counsel regarding a myriad of personal problems. As I consider these matters, returning most to our local leaders, where they can best be dealt with, I am reminded that most of us have personal and family problems. We all have challenges, heartaches, and experience success and failures. It is from these that we grow, gain strength and experience while in mortality. But

when they take on serious proportions, it sometimes means we have not been fully obedient to counsel—both that of the Lord through his Spirit and that of our appointed leaders. Let us practice the principles of personal and family preparedness in our daily lives. “If ye are prepared ye shall not fear” (D&C 38:30).

Church Fruits

When we practice the precepts, doctrines, and programs of welfare services, the fruit of our labors is the building of Zion.

The Lord declared: “For Zion *must* increase in beauty, and in holiness; her borders *must* be enlarged; her stakes *must* be strengthened; yea, verily I say unto you, Zion *must* arise and put on her beautiful garments.” (D&C 82:14; italics added). Zion consists of the pure in heart—those who are sanctified and whose garments are washed white through the blood of the Lamb (see Alma 13:11). These are they who take charity as a mantle and serve others out of a pure heart.

We are building up the strength of Zion—her cords or stakes—throughout the world. Therefore, we counsel our people to remain in their native lands and gather out the elect of God and teach them the ways of the Lord. There temples are being built and the saints will be blessed wherever they live in all the world.

The Lord revealed his new and everlasting covenant to prepare a people to meet him at his second coming. Very important among the principles and doctrines required of us to build up Zion are those which underlie welfare services. For we must be “united according to the union required by the law of the celestial kingdom; And Zion cannot be built up unless it is by the principles of the law of the celestial kingdom; otherwise I cannot receive her unto myself” (D&C 105:4-5). It is our present opportunity and responsi-

bility to give, nurture, and work to bring forth the final fruits of welfare services, shown in vision to Enoch and recorded in the Book of Moses:

“And righteousness will I send down out of Heaven; and truth will I send forth out of the earth, to bear testimony of mine Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine elect from the four quarters of the earth, unto a place which I shall prepare, an Holy City, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem” (Moses 7:62).

It is my plea that we may keep our houses in order, individually and collectively, and prepare to receive the fruits of the gospel—even a fulness of joy.

I want now to introduce Sister Barbara Smith. I would like to ask Sister Smith to come forward and share with you the background on an action approved by the first Presidency relative to Church wheat reserves.

Sister Barbara B. Smith

Thank you, President Kimball. On an autumn day in 1876, President Brigham Young called to his office one of my predecessors, Sister Emmeline B. Wells, then the associate editor of the *Woman's Exponent*. He told her he wanted the women of Zion to begin to save grain against a day of need and that he wanted her to lead out in this mission. (See *History of Relief Society, 1842-1966*, Salt Lake City: General Board of Relief Society of The Church of Jesus Christ of Latter-day Saints, 1966, p. 109.)

Sister Wells said, “We began that very year, and though we were laughed at, we did buy grain” (*Relief Society Magazine*, Feb. 1915, p. 48). “Sisters be in earnest,” she admonished, and the

women responded in spirit and deed (*Woman's Exponent*, 15 Oct. 1876, p. 76).

When they had no money to buy wheat, the women went into the fields and gleaned it. They saved their "Sunday eggs" and bartered or sold them in exchange for wheat. They made quilts, rag rugs, cheese, and other items, that they traded or sold for wheat.

Through the records of Relief Society we have glimpses of their persistent efforts.

From Cedar City: "Our beloved bishop has granted us room in the tithing office and we have sacked up 160 bushels of wheat. We have other property we intend to turn into grain as soon as opportunity offers." (*Woman's Exponent*, 15 Feb. 1877, p. 138.)

From Mantua, Box Elder County: "We have been trying to carry out the counsel of our beloved President Brigham Young, in storing grain; we have in store one hundred and fifteen bushels of which thirteen were gleaned by the young ladies" (*Woman's Exponent*, 1 Feb. 1878, p. 130).

The wheat stored by those dedicated early women has been used in unexpected ways:

In 1898 Relief Society wheat was sent to the aid of the people of Parowan, Utah, and other districts that were drought-stricken. (See *Relief Society Magazine*, Feb. 1915, p. 58.)

In 1906, when earthquake and fire devastated the city of San Francisco, a carload of flour from Relief Society wheat was sent.

In 1906 another carload of flour was sent to China to relieve suffering from famine.

In 1918 all 200,000 bushels of Relief Society wheat were sold to the United States government to meet the food emergency caused by World War I.

For a number of years, interest on the wheat was used to provide for maternity care, child welfare, and general health care for members of the Church.

And then again in 1940 the Relief Society purchased wheat and stored it in the elevators at Welfare Square. (See *History of Relief Society*, pp. 110-11.)

For more than one hundred years our wheat project has been considered "a sacred trust." By wise investment, the value of this program has increased, until today we have a sizable asset in wheat and funds.

In an early Relief Society publication, a sister wrote her feelings on wheat saving. She said:

"If anyone doubts . . . let her look about her, behold the myriads of little children in the land, and recollect that the women who are now called upon to save the grain, are their MOTHERS.

"... Could I imagine those pure, baby lips . . . asking for BREAD when I had none to give!" (*Woman's Exponent*, 1 Nov. 1876, p. 81.)

As women, we know that even though we give nourishment to children in infancy and childhood, part of our challenge as mothers is to help them mature and take their place in the great plan of life and salvation. In the past, Relief Society women have nourished numerous beginning programs to meet needs, including education and career development programs, hospitals, maternity care, adoption, and other social services and welfare projects. When the projects have matured, Relief Society has been proud to see them move into the larger sphere of Church stewardship.

The Relief Society General Presidency has prayerfully considered the matter of their wheat stewardship and has decided that this responsibility has now been fulfilled. It is time to include the Relief Society wheat in the worldwide Church grain storage program.

We wish to propose that the 266,291 bushels of Relief Society wheat now be made a part of the grain storage plan of Welfare Services for the benefit of all of the members of the Church and that the wheat fund be used exclusively for purchase of grain. This action is unanimously supported by the Relief

Society general board. We have also written to the stakes and the missions recorded as holding wheat certificates as of 1 July 1957 and have received their unanimous support.

With President Kimball's permission, I would like to ask the sisters present in this meeting also to affirm this action. All sisters in favor of joining with us in the decision to include the Relief Society wheat in the worldwide Church grain storage program please signify. Thank you.

It is with great pride in the accomplishments of the past and with tenderness of heart that we, the women of Zion, place our wheat and wheat assets at your disposal, President Kimball, to be used for grain storage purposes under your administration, through the General Church Welfare Committee.

We pray that the Relief Society wheat will continue to be considered a sacred trust. May it bless the lives of all who are its recipients. In the name of Jesus Christ. Amen.

President Kimball

Acceptance of Relief Society Wheat

Sister Smith, in behalf of the brethren of the Church and the Church in general, we accept this great gift that you have given to us from the Relief Society with gratitude and appreciation for its deep significance. We are conscious of the considerable sacrifice and diligence of the Relief Society sisters, who for over a century have faithfully discharged this sacred wheat trust. We

are confident that the Welfare Services Department, under the direction of the General Welfare Services Committee, which is composed of the First Presidency, the Council of the Twelve, the Presiding Bishopric, and the Relief Society General Presidency, will continue wheat reserves management in the same fine manner in which it has been operated by the Relief Society in the past. We will see that the Relief Society gift is used, as has been intended, for a time of need to bless the lives of Church members everywhere worldwide.

We are proud of the accomplishments of the women in the past and the present. Now we ask you sisters to continue in your good works and to support the programs of the Church, particularly those of your own organization, the Relief Society.

We ask you also to support the Brethren, and we ask them to support you and to work together as partners and companions in furthering the work of the Lord and your own salvation. Let this gift from the Relief Society today be an example of the cooperative effort and harmony that can enrich our lives in the Church and in the home.

May the Lord bless us in this great and divinely inspired welfare work, I humbly pray, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Bishop Victor L. Brown will now speak to us. He will be followed by Sister Barbara B. Smith, President of the Relief Society.

Bishop Victor L. Brown

My brothers and sisters, this morning I would like to share with you a presentation which dramatically illustrates what can happen when Church leaders and members begin to apply the

basic principles of welfare services in their lives. This is a factual account of the accomplishments of a small branch of the Church in the village of Bermejillo, near Torreón, Mexico.

Bermejillo branch

Come with me to Bermejillo, a typical village in north central Mexico, with dusty streets and adobe buildings.

Eight years ago a small branch of the Church was established here. Church meetings have been held in one room of this rented building [slide shown], which the members call "the prayer house."

A majority of the men in the branch work in the fields on land assigned to them by the government. Their crops consist mainly of cotton, corn, and beans. Their harvest is sent through a small co-op bank, which in return pays them approximately \$3.00 to \$5.00 a day, hardly enough to take care of only basic needs.

The strength of this small branch rests in the Castañeda family. The mother, her six sons, and one daughter accepted baptism when the gospel was first brought to Bermejillo eight years ago. Since that time, the boys have married and brought their wives into the Church. The family is currently making plans to be sealed in the Arizona Temple.

Julian Castañeda has served as branch president for the past five years and has given direction to the temporal and spiritual affairs of this branch.

Welfare services missionaries

Since 1975, welfare services missionaries have been visiting Bermejillo on a weekly basis. They teach discussions to the leaders and members on such subjects as personal hygiene and nutrition and serve as a resource to the branch president in welfare services-related matters.

In the years following the welfare services missionaries' arrival, President Castañeda has met frequently with his welfare services committee. Several projects have been undertaken to help members in the areas of personal and family preparedness.

A couple serving as welfare ser-

vices missionaries were asked to assist members in planting family gardens. Seeds were obtained by President Castañeda through community resources and distributed to the members. He took the lead by planting the first garden. Almost all of the members followed his example.

It was soon found that in order to raise a garden, provisions had to be made to keep the pigs from running loose. Pens also had to be constructed for the chickens; it seemed that they were able to scratch out the seeds and young plants faster than they could grow.

Improvements made

In addition to the gardens, storage also became a part of the program. Members were taught how to dry fruits and vegetables, and canning was done on a small scale. Jams and jellies were made, using appropriate local methods. Part of their year's supply included grains grown in their fields and then stored. They had to learn how to keep them from being infested by insects and rats. Wood which was brought in from the mountains and stored was later used as fuel for cooking as well as for heating water to wash dishes and clean the house.

As cleanliness and sanitation were emphasized, the members began building bathrooms adjacent to their homes. Prior to the project, members in Bermejillo had no bathrooms.

In this small building [slide shown], the first flush toilet in Bermejillo was installed with a septic tank dug in the courtyard to contain the waste. A shower was also built. It consisted of a fifty-gallon drum on the roof which was filled with water in the morning, warmed by the sun during the day, and was ready for a warm shower in the evening.

Gardens and bathrooms became a reality. Dirty, neglected homes with dirt floors and no beds—where cooking was

done inside on open fires of twigs and sticks with no stovepipe or chimney—now have cement floors, cooking stoves with proper ventilation or an outside cooking house, clean tables and chairs, and orderly rooms.

Five years ago most of the buildings in Bermejillo looked about the same, but now, homes of Latter-day Saints have become the show places of the village. They are easily identified by their fresh paint, green trees, and beautiful flowers.

Members in Bermejillo had access to water which was piped from a nearby city but which was unsafe to drink. Boiling the water was too difficult because of the scarcity of fuel. So mothers were taught to purify it by putting three drops of chlorine bleach in each quart of water. Purifying the water has reduced illness due to diarrhea, amoebae, and typhoid fever.

Welfare services missionaries were assigned by the branch president to visit the home of every newly baptized family. In carrying out this assignment, the missionaries often found emergency teaching situations.

For example, one day upon entering the home of a newly baptized member, they were greeted by the mother, who invited them to sit down and then began to cry. Her baby was sick. Its stomach was badly bloated.

Upon investigation, it was found that the child had never had anything to eat except flour and water or powdered milk. For eight months the mother had been afraid to give the baby any other food because it was so sick, and it was sick because it was starving!

The missionaries taught the mother how to include cereals, fruits, and vegetables in the child's diet. Now the child is on the road to normal health.

As the result of projects such as this one in Bermejillo, the death rate among member children in the whole mission has dropped from approximately forty per one hundred to ten per one hundred.

Members assist each other

Other personal and family preparedness projects were also carried out, including one planned to help an inactive family clean up their home, which President Kimball has asked all of us to do.

This eight-member family lived in a little ten-by-twelve-foot, one-room home with a dirt floor, two double beds, a small table, and a small kerosene stove. There was neither electricity nor running water.

The branch welfare services committee organized to solve the problem. The Relief Society sisters carried many buckets of water to clean the house. They helped the family take the furniture outside in the sun and remove the accumulations of years.

Home teachers and other priesthood brethren assisted in the repairing of the furniture.

The welfare services missionaries participated by giving lessons on cleanliness and personal hygiene.

Another way the missionaries were of assistance to the branch was through presentations of special lessons, such as baby care, to the Relief Society sisters. They have taught principles and techniques in family health care. The sisters have now learned to make their own clothing and to use sound judgment in shopping.

These activities have increased the sisters' love for Relief Society, and now, for the first time, regular visiting teaching has become a reality.

The children have also benefitted from the personal and family preparedness projects in Bermejillo. The mothers now make sure the children are well groomed before sending them to Primary.

Older children are developing teaching skills as they help younger children learn the lessons of the gospel.

Power of example

The missionaries have found that

just by being an example to the children they teach them important principles. Children have learned of President Kimball's counsel about saving money for their missions. They also now spend any of their extra pesos on fruit rather than candy.

Nonmembers have been influenced by the example of members in Bermejillo, and a number have been taught the gospel.

As the branch grew, the rented facilities became too small for them. So President Castañeda obtained permission for the use of this plot of land [slide shown], upon which to build a chapel. Other branches in the mission had met with extreme difficulty in obtaining such permission, but the village officials in Bermejillo were aware of the accomplishments of the branch and were pleased at the prospect of having a chapel built here.

A small, temporary, adobe chapel has been erected on the property and is now serving while the Saints raise their share of the funds for their new meeting place, which they have been authorized to build.

Much of their portion of the money is being earned through branch projects. Every Tuesday and Thursday the Relief Society sisters divide into small groups to make doughnuts and tamales. They then sell them in the parks or door-to-door. One of the sisters reported how difficult it was to sell door-to-door, but she said, "We want our chapel, and we are willing to do whatever it takes to earn enough money."

To date they have met all their commitments, and the construction of a chapel on this site is scheduled to begin before the end of this year.

What we have just reviewed is a marvelous example of what can take place in any Church unit, regardless of circumstances, when the leaders and members begin to understand fully and live the basic principles of welfare services. In four short years, look what these Saints have accomplished. They have begun to raise gardens and store their

produce, paint their homes, plant trees and flowers, build toilet and shower units, clean and fix up the interiors and exteriors of their homes, purify their water, properly prepare their food, and provide more nutritious diets for their children.

Increased spirituality

Beyond this, the members have extended the hand of fellowship by helping inactive families solve their temporal problems, by friendshiping nonmembers, and by setting a good example of Latter-day Saint living.

The spirituality of this branch has been enhanced through increased member activity, better preparation by class instructors, more effective home and visiting teachers, additional converts to the Church, branch projects, and personal sacrifice. It is interesting to note that there has been more than a tenfold increase in the per capita fast offering donations from this small branch over the past four years.

The principles of love, service, work, self-reliance, consecration, and stewardship are all evident in the accomplishments of the branch in Bermejillo. Indeed, these members are well on their way to establishing the ideal of Zion.

I am persuaded that any ward or stake in the Church can experience the same kind of success as the branch in Bermejillo. It will come as a result of organizing welfare services committees and of teaching and living the basic principles of welfare services. Many wards and stakes have their own resource people to call on, but where local resource people are not available, welfare services missionaries may be called through proper channels to assist Church units in emerging areas where temporal problems are critical.

May each of us catch the vision of welfare services as these Saints have in Bermejillo. By working together we can fully establish the latter-day Zion. That we may do this, I pray in the name of Jesus Christ. Amen.

Sister Barbara B. Smith

Robert Browning's joyful line, "God's in his heaven—all's right with the world!" (*Pippa Passes: A Drama*, part 1, lines 227-28), is more easily expressed when our body is functioning at its optimum—a blessing we all earnestly desire.

Good health

The state of our health affects every facet of our life—our feeling of personal well-being, our approach to work, our social interactions—even our service to the Lord.

Physical ills are a reality of life, but in spite of them the scriptures declare, "Men are, that they might have joy" (2 Ne. 2:25). The Lord has affirmed this statement by providing us with revealed instructions concerning our health, which, if followed, will increase both the length of our life and our joy in it.

Among the most familiar of the health scriptures is the eighty-ninth section of the Doctrine and Covenants, wherein the Lord specifies both substances that are for our use and those which are detrimental to us.

Scientific research has verified the harmful effects of tea, coffee, tobacco, and alcohol—even upon the development of an unborn child.

We have been warned both by our prophets and by science of the dangers in the improper and indiscriminate use of drugs, including "over-the-counter drugs." Helpful as these remedies are in times of illness, some contain ingredients that if used to excess or in combination with other substances can have dangerous side effects—even dependency or addiction.

Word of Wisdom

A large portion of the Word of Wisdom is devoted specifically to the wholesome foods that are "ordained for . . . [the] use of man" (D&C 89:10).

Relief Society miniclasses can teach women how to prepare and serve wholesome food in appealing ways.

A friend of mine once told me that after she had served a dinner featuring vegetables, a young guest said, "I thought I didn't like spinach, but that creamed spinach was delicious!" Like many of us, my friend took seriously President Kimball's counsel to garden. Now she grows her own vegetables. She prepares and serves them with great culinary skill. Guests leave her table with increased appreciation for good, healthful foods.

The Lord promises that if we keep these commandments we "shall *run* and not be weary, and shall *walk* and not faint" (D&C 89:20; italics added).

The Lord *might* be making us aware of another law of health—the need of proper exercise. Exercise such as walking and running and other forms of rhythmic action is important in maintaining cardiovascular fitness.

In our busy lives sometimes we are prone to excuse ourselves for not getting proper exercise by saying that we have neither the time nor opportunity. I know a busy young woman who exercises while listening to self-improvement tapes or memorizing scriptures. Almost anyone can do that.

We are also counseled to retire early, that we may not be weary and arise early that our bodies and minds may be invigorated (see D&C 88:124).

In that same passage we are reminded to "cease to be unclean" (D&C 88:124). This should be applied to our bodies, to our homes, and to our neighborhoods. For example, we should have clean hands and clean surfaces where foods are prepared and served.

In the fifty-ninth section of the Doctrine and Covenants, the Lord states that the foods of the earth are "to be used, with judgment, not to excess" (D&C 59:20). Health experts say that obesity constitutes a major health prob-

lem. Being overweight increases the risk of many diseases and creates physical discomfort as well as psychological burdens.

We should be grateful that scientific research and medical practice have resulted in longer life spans, greater health and vitality, and reduction in deaths among babies and small children. One of the touching parts of our past history is the great longing mothers and fathers felt for something to help their sick children get well.

Today, immunization against disease is a great blessing. Some of the most hazardous diseases are now almost totally under control because of immunization.

Home nursing courses, first aid, and other home health skills are taught in Relief Society.

In this day of high medical costs, it would also be helpful if women are taught the value of good medical health insurance. This is essential for both physical health and financial management.

Physical health goals

In summary, our physical health goals should be—

1. To obey the Word of Wisdom;
2. To maintain proper weight and endurance through regular exercise, adequate rest, and a balanced diet;
3. To improve or maintain personal and home sanitation;
4. To practice preventative measures to preserve good health;
5. To learn and practice home health skills.

May the application of these principles help each of us live joyously, I pray, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Bishop J. Richard Clarke, second counselor in the Presiding Bishopric, will now speak to us. After he is finished, we would like all to stand and join in singing, "Do What Is Right," led by Brother Donald Ripplinger.

Bishop J. Richard Clarke

Brothers and sisters, I am so thankful to be involved in the great welfare plan of the Church. I testify from the depths of my soul that this great movement was revealed by Almighty God to his latter-day prophets.

We have come a long way since the early days of welfare, but we have an enormous distance yet to travel. With the great expansion of missionary work throughout the earth, the ministering to temporal needs will likewise expand. To meet this magnificent challenge successfully, we must be wise and faithful stewards.

Stewardship

Modern scripture reminds us that

all things belong to the Lord. He declared, "I, the Lord, stretched out the heavens, and built the earth, my very handiwork; and all things therein are mine, . . . all these properties. . . .

"And if the properties are mine, then ye are stewards." (D&C 104:14, 55-56.)

The lessons of stewardship are vividly taught in the parable of the talents (see Matt. 25:14-30). To be profitable servants, we must improve that which the Lord has entrusted to us. Stewards are managers, and sound management reduces waste and ensures an appropriate return on invested resources. How happy were the servants who could report to their lord that they had done all that was expected of them and were

told, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things" (Matt. 25:21).

I believe there are three elements which characterize successful stewardship—agency, diligence, and accountability. We are free to accept or reject the invitation to serve, but once we accept, we assume full responsibility for the results. In section 4 of the Doctrine and Covenants, we read, "O ye that embark in the service of God [I see this as the invitation], see that ye serve him with all your heart, might, mind and strength" (D&C 4:2). And then, in section 72: "It is required of the Lord, at the hand of every steward, to render an account of his stewardship, both in time and in eternity" (D&C 72:3). While we are ultimately accountable to the Lord, we are also accountable to his mortal priesthood administrators.

Planning

Let us now focus more specifically on how we may fulfill our stewardship responsibilities within the Storehouse Resource System:

First is the process of planning. Planning makes it possible to control and maximize our resources. Lack of proper planning results in frustration. Most of us have learned that trial-and-error management is wasteful and discouraging. So that eventually each area or zone will be self-sustaining, we are selectively introducing master planning throughout the Church. Welfare master planning is the process of identifying needs and programming resources to meet those needs. When the master plan is fully implemented, our bishops will be able to assist the needy more adequately under changing economic conditions.

Efficiency

Second, a good steward operates efficiently. Two years ago, President Kimball said:

"Let us become efficient in our production operations, so that we don't merely go through the motions of having welfare farms. The time will come when we will need all the products and more from our projects—even more than we do now.

"Do what you can to make our projects economically viable, so that we don't rationalize that the welfare project is good simply . . . for the priesthood to labor side by side; we can have the brotherhood of labor and the economic efficiency too." (ENSIGN, May 1976, pp. 125-26.)

Addressing a welfare conference in 1960, President J. Reuben Clark, Jr., counseled:

"It is my humble judgment today that it would be better for us never to have acquired a welfare project than to fail to take care of it now that we have it. The Lord will not hold us blameless, those of us who lead in the wards and the stakes, . . . if we take of the funds of the people, those sacred trust funds, and purchase projects and then do not utilize those projects as the Lord would have us." (Welfare agricultural meeting, 4 Apr. 1960.)

It is a sobering responsibility to administer these sacred funds at Church headquarters. When we receive an application for a loan or Church participation, we review financial statements and projections very carefully. We critically assess the organizational structure, the management, and the local priesthood involvement with each project. The application forms tell us much about the quality of the stewards operating the project.

Quality control

Third, let us improve our quality control. Good quality is never an accident; it is always the result of high intention and sincere effort. We commend you who are following the prescribed standards and procedures to assure that our storehouse commodities are pure and nutritional. President Kimball put

quality control in perspective recently at the groundbreaking of a new cannery. He said, "[We should] be pleased to serve a meal of our products to the Lord, were it . . . our privilege to have him visit any one of our storehouses." The phrase "good enough for welfare" must take on new meaning. Nothing less than our very best is acceptable to the Lord. The *Deseret* label should stand for highest quality because behind that label are the labors of love.

Whether in services or produced goods, by management or volunteer workers, quality control applies to every aspect of welfare services. The quality of commodities received into the storehouse is the final measurement of our production efficiency.

Safety

Fourth, closely associated with quality control is safety. I am glad to say that our safety record is improving, but there are still too many accidents occurring in some of our units. The cost in human terms is tragic. In dollars, in labor losses, and fire losses it totals several hundred thousand dollars each year.

We would like to remind you that the Church is primarily self-insuring. This means that when carelessness results in replaceable loss, we are forced to draw upon the sacred funds of the Church to restore that which has been damaged or lost. A handbook has been prepared to outline the safety procedures for all that is done in the Storehouse Resource System. Will you study its contents carefully and apply them consistently? Remember, most accidents are preventable.

Preventive maintenance

Fifth, a good steward will follow preventive maintenance. He will see that every building is well constructed and annually inspected and that all equipment is regularly inspected and serviced. He will extend the life of every

capital asset through wise management. I have a sign in my office which reads: "Why is there always enough time to do things over, but never enough time to do it right?" Preventive maintenance allows us to do it right the first time.

Accounting & financial priorities

Sixth, a wise steward maintains good accounting records and follows sound financial practices. We are upgrading our accounting data system to provide you and us with better information. We appreciate your patience and assistance in implementing this new system. As you know, sound judgment depends upon effective data. We thank you who are accurately submitting your reports as requested.

With general Church participation in acquiring capital assets, it is incumbent that you manage prudently. We exhort you to seek participation only for equipment and other capital assets that are justifiably needed for successful production. The Lord's trust in these matters should never be violated.

The business reputation of the Church must be held impeccable. All accounts payable should be remitted as agreed. Very often nonprofit organizations expect discounts on their purchases and then they're dilatory in payment. Let it not be so with us. This applies to your promissory notes with the Church and your production commitments. These are sacred obligations and should be honored accordingly.

Labor diligently

Now, brothers and sisters, so much remains to be done. May we follow the counsel and example of our leader, President Kimball. At the October welfare conference last year, he said: "May I urge you to go forward in this great work. So much depends upon our willingness to make up our minds collectively and individually, that present levels of performance are not accept-

able, either to ourselves or the Lord." (ENSIGN, Nov. 1977, p. 79.)

To all who diligently labor, the Lord gives this promise: "And whoso is found a faithful, a just, and a wise steward shall enter into the joy of his Lord, and shall inherit eternal life" (D&C 51:19).

My brothers and sisters, the Lord loves you for your devotion and untiring efforts. May he bless you as you continue to meet the great challenges before us today and tomorrow, I humbly pray in the name of Jesus Christ. Amen.

The congregation sang the hymn, "Do What Is Right."

Bishop H. Burke Peterson

Brothers and sisters, this morning President Kimball has outlined for us standards of performance as they relate to the subject of personal and family preparedness. The filmstrip has refreshed our memories and hopefully inspired us to set goals and make preparations in areas of need.

Each of the principles discussed in the filmstrip is basic and should have direct application in the lives of every person and family member in the Church. Individual needs will vary as does the circumstance of each of us. Personal situations change as years go by. We should constantly appraise our needs and update our direction and emphasis. Our eternal progression, in large measure, is determined by our ability to evaluate and strengthen each area of weakness. What is the need of one may not necessarily be satisfied in the same way for another. For a moment, I would like to give a few examples of what I mean.

President N. Eldon Tanner

To better help us understand and realize how to achieve these personal and family preparedness standards, the following film has been prepared. It is recommended that this film be shown during bishopric departmental sessions in the 1979 regional representative meetings. The film strip is being adapted and translated for use internationally. Following the filmstrip, Bishop H. Burke Peterson will suggest ways in which each family may apply these principles in their homes.

Change with circumstances

As some of you may know, Sister Peterson and I have five daughters. Over the years, in an effort to increase our spiritual maturity, we have read the scriptures on a daily basis in our home. Fifteen years ago, when all of our children were at home, we would get together at 6:15 in the morning and study. Today, with one thirteen-year-old daughter at home, our scripture study continues, but the pattern has changed. In addition to reading together on family night and on Sunday evenings, we are now using an exciting new daily scripture reading program. On the side of the refrigerator is taped a chart with numbers from 1 to 30, each number representing consecutive days of reading the scriptures. Each family member is responsible for reading a chapter a day and recording his progress on the chart. It is visible to all. If one day is missed, then it is necessary for the one

who missed to begin again in the counting of consecutive reading days. Each is motivated by the fact that if we are successful as a family for a period of thirty days, there will be a special surprise in store for all. None of us wants to be the one to deny the others the prize. This approach is particularly motivating for a thirteen-year-old.

In the area of home production and storage, we still have the year's supply room in the basement with the sign designating it as the "Peterson Family Store." However, our garden and year's supply program is not the same as it was fifteen years ago. Our family store reflects the needs of two adults, one child, and many visitors instead of the needs of two adults and five children, as it did in years past.

Our physical health involvement has changed. In the past, when our children were younger and together, they were mutually involved in many physically stimulating exercises. It now becomes important for an older mother and father to become more a part of getting a thirteen-year-old involved in sports. For instance, in times past where daughters may have challenged each other, now a tennis match might be between the father on one side and mother and daughter on the other side. My jogging commitment has been a daily habit for fifteen years and is still a

part of life. However, each morning it becomes more difficult.

Family preparedness vital

We find, as family conditions change and maturity develops, there is still a constant need for expressions of "I love you." There is still the need for regular father-mother-daughter interviews. There is still the need for dad and a thirteen-year-old to spend some time every summer at the amusement park. Husband-and-wife communication must still be nurtured. Needs like these will exist forever and must be satisfied.

My message, then, is this: We cannot progress without attending to our own personal and family preparedness on a regular basis. Preparedness is not something that is static; it is ever changing. I know of no situation in life where it is not necessary. May we all become involved in it for the blessing of our families. There is precious little time to waste in preparing for the eternities. Of this I testify, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder David B. Haight of the Council of the Twelve will now speak to us. He will be followed by President Marion G. Romney.

Elder David B. Haight

As we discuss the role of Church welfare services in the Lord's plan for his people, I should like to briefly draw our attention to a most important gospel principle. The Lord has emphasized in many ways the worth of souls: "Remember the worth of souls is great in the sight of God" (D&C 18:10). Man and woman have the possibility of a "continuation of the seeds forever and ever" and will never have an end (see

D&C 132:19). The elements comprising man's mortal body, man's intelligence, and man's spirit are indestructible and endless.

There are times when these precious and eternal souls need to be ministered to and assisted by the authority and power of the priesthood—times when they need to be lifted up and encouraged out of despair, whether of body, mind, or spirit. I remind you of

these eternal principles in a welfare meeting because this is the heart of our welfare services work—to lift, to sanctify, to bless so that individuals who have been helped can become more like God, whose sons and daughters they are.

Great Depression

With this perspective in mind, let me give you some very sobering facts. In the early 1930s times were very difficult. Incomes dropped sharply; some incomes even ceased. Millions were out of work. The event which had caused such suffering was the Great Depression.

The United States' national income declined more than 50 percent. Farm income fell more than 50 percent. Unemployment rose to 25 percent of the labor force. Statistics, however, only hint at the real story of tragedy and suffering experienced by so many.

To illustrate the seriousness of the problem, in the Salt Lake Pioneer Stake during this depression period, more than half the stake was unemployed. The Southgate Ward of the Salt Lake Grant Stake, with 173 families, had 110 heads of families without work.

I lived through those hard years and saw firsthand what it was like. I had studied economics and business in college with the desire of becoming a banker. I completed my schooling shortly after the beginning of the depression and came to Salt Lake City, only to find that bankers were, as they then said, "ten cents a dozen." I found a job in a department store and was paid fifteen dollars per week and was fortunate to have a job. I learned the rewards of hard work.

I recall the day when all the banks closed and remember vividly walking up Main Street of this city and seeing crowds of people blocking the sidewalk and street in front of Zion's Bank. Anthony W. Ivins, counselor to President Grant, was standing on the steps of the

bank. He said to the people, "There's money here in the bank if you want it. There is no need to cause a run on the bank. There's money here for your deposits." And the people started to drift away because Brother Ivins was a symbol of integrity and confidence.

Growth of welfare program

Later, in California, I was to watch the growth of the Church welfare program. I witnessed how the Church welfare plan successfully helped people to help themselves.

In 1936 the First Presidency explained that the purpose of the Church welfare plan was, in large measure, to counteract the effects of the depression. This plan was to establish a system, directed by the leaders of the Church, which would do away with idleness, abolish the dole, and foster industry, thrift, and self-respect among our people. The major objectives of this plan were to help people to help themselves and to re-enthroned work as the ruling principle in the lives of Church members. (See Conference Report, Oct. 1936, p. 3.)

Some undoubtedly questioned that such a visionary plan would ever succeed. After all, the Church then was relatively small and its resources limited. It depended entirely on voluntary efforts for money, leadership, and strength. Nevertheless, the intent and guiding principles were clear, and the promise was that faithful adherence to these principles would meet people's emergency and temporary needs.

Government foibles

It is significant to note that about this same time, when the Lord established his way of caring for those in need, the "world," or government, introduced its form of dole assistance—a counterfeit alternative to the Lord's way. In most instances, the world's way dismissed the principle of individual work and family responsibility and

adopted the philosophy that "the government will take care of our needs" or "the government owes us a living." Individual and family initiative was supplanted by government handouts. The true spirit of love for our neighbor and concern for others as taught by the Savior had been generally ignored.

A brief look at statistics highlights how far government has taken us down the road toward bankruptcy while at the same time destroying the will and incentive to work and earn what is received by the sweat of our brow.

The total cost of government welfare assistance in the United States has risen from \$5.7 billion in 1945 to \$177 billion in 1975—a thirty-fold increase. (See "Reshuffling Income—Government's Growing Role," *U.S. News & World Report*, 4 Aug. 1975, pp. 32-33.)

What has this monstrous thing called government welfare done to the people? Today we have second- and third-generation welfare recipients. Millions have learned how to live off the government. Children are growing up without knowing the value and the dignity of work. The government has succeeded in doing what the Church welfare program seeks to prevent.

The Lord's way is different from government programs. The inspired Church welfare plan is administered on the principle that an individual is responsible to care for himself; where his resources are not adequate, family members are to assist. Where the family is unable to meet the needs of the individual, the Church stands ready to help. The Lord's way emphasizes individual work and responsibility and encourages people to help themselves.

The Church welfare services plan is being recognized more and more for its soundness and effectiveness. W. R. Poage, United States Representative from Texas, in speaking about the state of Utah's Work Experience and Training program, which is one of the few government programs requiring those

receiving assistance to work, "said Utah's strong work ethic, largely influenced by the philosophy of the Church has helped in establishing this program." He continued, "*The government should help people help themselves.*" (*Deseret News*, 25 Aug. 1978, p. D-1; italics added.)

No dole

But Church members are not immune to the perils of the government dole. There is evidence that some of our people are receiving something for nothing from the government. The fact that this condition exists in the Church highlights the need of our members to be knowledgeable about Church welfare principles. President Kimball has stated: "No true Latter-day Saint, while physically or emotionally able, will voluntarily shift the burden of his own or his family's well-being to someone else" (*ENSIGN*, May 1978, p. 79).

Stake presidents, you preside over an important segment of the Church and are the spiritual leaders of your many members, who must be continually taught true gospel principles—not because they are popular, but because they are true. Anciently, Zion was portrayed as a very large tent which was held in place by cords fastened to stakes (see Isa. 54:2). Your stake is a distinctive entity, in which you and your priesthood leaders teach those divine principles.

You teach and encourage the bishops to find those in need and to assist them through the Lord's plan when help is needed. If your stake members understand the Lord's plan, they will be better prepared to govern themselves correctly.

Welfare principles

Now, stake presidents, what specific steps can you take or reemphasize so that basic principles of welfare are practiced?

First, your personal understanding

and acceptance of these principles is vital. You are the president. Need we say more?

Second, Church welfare services is priesthood oriented and is accomplished through the bishops and quorum leaders, with a major responsibility placed on the elders quorum president, who may have 80 percent or more of the ward families in his quorum.

Third, you have a stake welfare services committee including yourself, your counselors, the high council, the chairman of the stake bishops' council, and the stake Relief Society presidency. In this meeting, the principles relating to welfare resources are identified and used by bishops to help those in temporary need. In this committee the establishment or addition of welfare services production projects is carefully analyzed and evaluated. Study is given to such resources as welfare commodity production, the calling of Church service specialists, and the training of bishops and high councilors who teach quorum presidents in personal and family preparedness. This stake welfare services committee meeting, more than any other, makes it possible for each stake president to give inspired leadership to welfare services.

Fourth, you have a stake bishops' council. Bishops must know about the poor, the needy, the distressed, and how to care for them. Bishops need to exchange ideas, evaluate the storehouse system, and identify work opportunities for those receiving assistance. Today, there is far more cash being issued by bishops than commodities as Church assistance. This was not the case in years past—this should not be the case today!

Stake presidents, these bishops report to you. You teach them, you motivate them, you hold personal interviews with each of them, you see that they learn and carry out their welfare service duties.

Fifth, you have meetings with the stake Melchizedek Priesthood committee. These meetings enable you to teach prevention and rehabilitation as-

pects of welfare services. Your high councilors assist you in teaching the Melchizedek Priesthood leaders personal and family preparedness, brotherly concern, and mutual help among quorum members. This type of concern is characterized in the scriptures as the pure love of Christ (see Moro. 7:47). It is a priesthood responsibility and is a hallmark of quorum welfare work.

Sixth, through the home teachers, information is given to quorum presidents and bishops, identifying those in need. Presidents, if you don't have a good home teaching program, you will never really know your members' needs. Bishops won't know who are the needy unless home teachers go as friends representing the bishop and quorum leaders to the home of each family and determine if all is well in that home. Are there any sick or in want? Are there family difficulties?

Stake presidents' responsibility

Presidents of stakes, you must not be misled into believing that the Church can discharge its duties to the poor and the needy by shifting that responsibility to the government. You should use the Lord's welfare plan in caring for those in need. Forty years of experience have proven that this inspired welfare plan works. Hundreds of thousands of Latter-day Saints have been encouraged to help themselves through the use of these divine principles. So much depends upon our willingness to follow the Lord's counsel—counsel which not only the Spirit has borne to us is true but which history has proven to be right.

Stake presidents, you have the mantle of responsibility for teaching welfare service principles to your stakes, which means people helping people. Go home! Make it happen! Bless *all* the lives in your stake. I testify that the welfare services plan of the Church is divinely designed and revealed in these

latter days, to preserve the self-respect and dignity of man. In the name of Jesus Christ, amen.

President N. Eldon Tanner

President Marion G. Romney will now speak to us.

President Marion G. Romney

Brothers and sisters, I have enjoyed this meeting very much, and I pray the Lord will bless me while I say a few words about the subject I have been asked to treat, and that is caring for the poor as a covenantal obligation.

A covenant obligation

A covenant, says Webster, is a contract, "a binding and solemn agreement made by two or more individuals... to do or keep from doing a specified thing."

As I began to consider whether caring for the poor is a covenantal obligation, I remembered a conference address I heard here in this building in 1936, given by Rulon S. Wells. That was forty-two and a half years ago. In that talk, Brother Wells explained that "between individuals we draw up an instrument and we sign it, and have it signed, sealed and delivered in the presence of witnesses, and then go before a notary public or a justice of the peace and make oath in order to make it binding, and in order that it may be still more so, laws are passed imposing penalties for breach of contract. These are in the nature of covenants which men make with their fellowmen." (In Conference Report, Apr. 1936, p. 41.)

With respect to Church covenants, he said:

"We should do the right, and if we do the Lord is bound, under the covenant that he has made with us. If we shall do all things whatsoever the Lord our God shall command us, there shall be glory added upon our heads forever and ever. That is the promise; it is God's covenant. We are a covenant

people, and that covenant has been restored to the earth with the restoration of the glorious Gospel of Jesus Christ our Lord, and all things whatsoever the Lord our God shall command us are embodied in that glorious Gospel of the Lord Jesus Christ.

"Obedience, then, to the Gospel... will entitle us to eternal glory, worlds without end. That is the promise. The Lord keeps his covenants." (In Conference Report, Apr. 1936, pp. 40-41.)

In the 133rd section of the Doctrine and Covenants, the Lord defined "the fulness of his gospel" as "his everlasting covenant" (D&C 133:57).

Baptismal covenant

By accepting membership in the Church, through baptism and the laying on of hands for the gift of the Holy Ghost, a person enters into a covenant with the Lord to obey and live by all the requirements of the gospel. The Lord's promise, conditioned upon such obedience, is the gift of eternal life.

"What must we then think," continued Brother Wells "of a covenant where God himself is the party of the first part? Such a covenant God has made with every one of us. He has entered into an agreement with us. If you will do all things which the Lord your God shall command you; if you will do his will, you shall have glory added upon your heads forever and ever. That is the pledge, and God keeps his covenant and we should do the same.

"How do we enter into that covenant? Not by signing a written instrument. True. But in a most im-

pressive manner and a most authoritative manner. The Lord commissions his servants, bestows upon them his priesthood and authorizes them to perform sacred ordinances, the same as if he had signed it in person. They call attention to the necessity of following the Lord Jesus Christ and obeying his Gospel, doing all things whatsoever the Lord shall command us. That is the contract, and we enter into it in a most solemn way. What is the formality of it, if not by writing with pen and ink? It is by baptism by immersion for the remission of sins. What a wonderful and impressive formality! Could anything be more so? In baptism by immersion we symbolize both death and life, for as the Apostle Paul explains: 'We are buried with [Christ] by baptism into death' and brought forth out of the watery grave in likeness of his glorious resurrection." (In Conference Report, Apr. 1936, p. 41.)

This explanation of the significance of the baptismal covenant has remained vivid in my mind for all these forty years.

I have also been impressed by Alma's explanation of the baptismal covenant:

"Behold," said he to the assembled believers, "here are the waters of Mormon . . . and now, as ye are desirous to come into the fold of God, and to be called his people, and are willing to bear one another's burdens, that they may be light;

"Yea, and are willing to mourn with those that mourn; yea, and comfort those that stand in need of comfort, and to stand as witnesses of God at all times and in all things, and in all places that ye may be in, even until death, that ye may be redeemed of God, and be numbered with those of the first resurrection, that ye may have eternal life—

"Now I say unto you," continued Alma, "if this be the desire of your hearts, what have you against being baptized in the name of the Lord, as a witness before him that ye have entered into a *covenant* with him, that ye will

serve him and keep his commandments, that he may pour out his Spirit more abundantly upon you?

"And now when the people had heard these words, they clapped their hands for joy, and exclaimed: This is the desire of our hearts.

"And now it came to pass that Alma took Helam, he being one of the first, and went and stood forth in the water, and cried, saying: O Lord, pour out thy Spirit upon thy servant, that he may do this work with holiness of heart.

"And when he had said these words, the Spirit of the Lord was upon him, and he said: Helam, I baptize thee, having authority from the Almighty God, as a testimony that ye have entered into a *covenant* to serve him until you are dead as to the mortal body; and may the Spirit of the Lord be poured out upon you; and may he grant unto you eternal life, through the redemption of Christ, whom he has prepared from the foundation of the world." (Mosiah 18:8-13; italics added.)

Care of the poor

In light of these revelations, it seems inevitable to me, as it did to Brother Wells, that every person who is baptized and receives the gift of the Holy Ghost, which seals the ordinance, is under solemn covenant with the Lord to obey his commandments. With like certainty the scriptures make it clear that caring for the poor is one of those commandments.

Few, if any, of the Lord's instructions are stated more often, or given more emphasis in the scriptures than is the commandment that we members of his church take care of the poor.

In December 1830, the very year in which the Church was organized, he decreed that "the poor and the meek shall have the gospel preached unto them" (D&C 35:15).

And just a few days later, on January 2, 1831, he gave the Prophet Joseph the revelation recorded in the thirty-eighth section of the Doctrine and Cov-

enants, in which he dramatically illustrated our obligation to provide for the poor.

He says, "For your salvation,"—that's a pretty good reason—"For your salvation I give unto you a commandment. . . ."

"Wherefore, hear my voice and follow me. . . ."

(Now this was before the Church was a year old.)

"And let every man esteem his brother as himself, and practise virtue and holiness before me.

"And again I say unto you, let every man esteem his brother as himself.

"For what man among you having twelve sons, and is no respecter of them, and they serve him obediently, and he saith unto the one: Be thou clothed in robes and sit thou here; and to the other: Be thou clothed in rags and sit thou there—and looketh upon his sons and saith I am just?

"Behold, this I have given unto you as a parable, and it is even as I am. I say unto you [he's talking to the members of the Church], be one; and if ye are not one ye are not mine. . . ."

"And now," he continued, "I give unto the church in these parts a commandment, that certain men among them shall be appointed, and they shall be appointed by the voice of the church;

"And they shall look to the poor and the needy, and administer to their relief that they shall not suffer." (D&C 38:16, 22, 24-27, 34-35.)

Just a month and five days later the Lord said:

"If thou lovest me thou shalt serve me and keep all my commandments.

"And behold, thou wilt remember the poor, and consecrate of thy properties for their support . . . with a covenant and a deed which cannot be broken.

"And inasmuch as ye impart of your substance unto the poor, ye will do it unto me." (D&C 42:29-31.)

Before the month ended, he added in another revelation:

"Behold, I say unto you, that ye must visit the poor and the needy and administer to their relief" (D&C 44:6).

At the conference held in June of 1831, the Lord instructed the elders to "remember . . . the poor and the needy, the sick and the afflicted, for he that doeth not these things, the same is not my disciple" (D&C 52:40).

Later the same month he declared:

"Wo unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation: The harvest is past, the summer is ended, and my soul is not saved!" (D&C 56:16.)

Serious nature of covenants

I suppose I've said enough to establish the fact that caring for the poor is a covenantal obligation. It follows, then, that we look after our poor and distressed not only because it is convenient, or exciting, or socially acceptable; we should do it first and foremost in fulfillment of our covenant with the Lord that we will do so.

The seriousness with which the Lord considers the covenants he enters into with us is illustrated in what he said about the priesthood covenant:

"He that receiveth me," said Jesus, "receiveth my Father;

"And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him.

"And this is according to the oath and covenant which belongeth to the priesthood.

"Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved.

"But whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come." (D&C 84:37-41.)

A few illustrations of the con-

sequences of failing to perform according to our covenants should stimulate us to review our own performance, increase our fast offerings, and be more faithful in our welfare work.

Providing for the poor

Speaking directly to the subject of our providing for the poor, the Lord said in April of 1834, just four years after the Church was organized:

"I, the Lord, stretched out the heavens, and built the earth, my very handiwork; and all things therein are mine.

"And it is my purpose to provide for my saints, for all things are mine.

"But it must needs be done in mine own way; and behold this is the way that I, the Lord, have decreed to provide for my saints, that the poor shall be exalted, in that the rich are made low.

"For the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves.

"Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment." (D&C 104:14-18.)

This incisive statement is in harmony with the following prediction Jesus gave concerning the final judgment, as recorded in the twenty-fifth chapter of Matthew:

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

"And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

"And he shall set the sheep on his right hand, but the goats on the left.

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

"For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

"Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

"Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

"When saw we thee a stranger, and took thee in? or naked, and clothed thee?

"Or when saw we thee sick, or in prison, and came unto thee?

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

"For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

"I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

"Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

"Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

"And these shall go away into everlasting punishment: but the righteous into life eternal." (Matt. 25:31-46.)

In conclusion, brothers and sisters, it seems to me that the scriptures clearly establish the fact that caring for the poor is a covenantal obligation.

That each of us will fully discharge our obligation under that covenant, I humbly pray, and leave my blessing with you, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

President Marion G. Romney, Second Counselor in the First Presidency, has been our concluding speaker.

The First General Session of the 148th Semi-Annual Conference of the Church will convene in the Tabernacle at ten o'clock this morning.

We will now sing, "High On The Mountain Top."

Following the singing, the benediction will be offered by Elder Hugh W. Pinnock of the First Quorum of the Seventy.

The congregation sang, "High On The Mountain Top."

Elder Hugh W. Pinnock pronounced the benediction.

SALT LAKE TABERNACLE CHOIR AND ORGAN BROADCAST

The following broadcast, announced by J. Spencer Kinard, and originating with station KSL, Salt Lake City, Utah, was presented from 9:30 to 10:00 A.M. on Sunday, October 1, 1978, through the courtesy of the Columbia Broadcasting System's network throughout the United States, parts of Canada and through other facilities to several points overseas:

Announcer: Once more we welcome you within these walls with Music and the Spoken Word from the Crossroads of the West.

CBS and its affiliated stations bring you at this hour the Mormon Tabernacle Choir from Temple Square in Salt Lake City, with Jerold Ottley conducting the Choir, Robert Cundick, Tabernacle Organist, and the Spoken Word by Spencer Kinard.

Announcer: All of the music for today's broadcast comes from Felix Mendelssohn's oratorio, "Saint Paul."

The Apostle Paul was a well-educated Roman whose missionary work and powerful teaching ability became legendary following his dramatic conversion to Christianity along the road to Damascus.

His famous epistles or letters fill almost one third of the New Testament, but as we contemplate his words from almost two thousand years ago, we see that Paul's struggles, difficulties, and concerns were not much different from our own. Paul's poignant admonitions telescope history, and in his writings we find meaningful insight for our own lives.

(Choir: "Lord, Thou Alone Art God")—Mendelssohn

Announcer: The Apostle Paul knew firsthand about the value of endurance. He had a physical handicap, and although he was able to use the power of his calling to heal the sick and to bring the dead to life, Paul, himself was never made well. We don't know what his physical handicap was, exactly, but he often referred to it as the thorn in his side. It interfered with his work, and apparently he lived with the hope that the Lord might make him well. Instead, he was required to bear his physical burden and to overcome its effects on him.

For Paul, this burden was to become a lesson in endurance and perseverance . . . evidence that trials are opportunities for growth . . . proof that we can endure obstacles with

dignity and achieve greatness in spite of them.

Paul learned so he could teach us that God gives us trials for our own growth and good. Thus, he wrote: "Happy and blessed are they who have endured, for . . . the soul shall live forever."¹

(Choir: "To Thee, O Lord")—Mendelssohn

(Choir: without announcement "Happy and Blest Are They")—Mendelssohn

Announcer: Paul the Apostle was one who did rise up and shine. The glory of the Lord was truly upon him. And yet, he remained a human being, with all of the frailties each of us experience. He, too, struggled to overcome self, and he was troubled greatly by the personal weaknesses he could not conquer. He, too, experienced psychological burdens, believing he was the least of Christ's apostles. He could never erase the memory that, before his conversion, he fought against God and persecuted the Church.

And so through Paul, we learn another vital lesson: There is no such thing as instant perfection. It is not an overnight process. We must not become discouraged by comparing our own progress to the spiritual heights attained by others, for we know not what personal struggles they may yet be asked to endure.

Paul was eventually condemned to death by the Roman court, but before his execution, he had already found the tranquility that comes through obedience. He tells us that to be "spiritually minded is life and peace," that we must "cleave to that which is good" and "if possible . . . live peaceably with all men."

(Choir: "Rise! Up! Arise!")—Mendelssohn

(Choir: without announcement "O Great Is the Depth")—Mendelssohn

Announcer: Again we leave you within the shadows of the everlasting hills. May peace be with you this day . . . and always.

Announcer: This concludes the two thousand five hundred sixty-third performance continuing the 50th year of this traditional broadcast from the Tabernacle on Temple Square brought to you by CBS and its affiliated stations, originating with Station KSL in Salt Lake City, Utah.

Jerold Ottley conducted the Mormon Tabernacle Choir, Robert Cundick was at the Organ, the Spoken Word by Spencer Kinard.

In another seven days at this same hour, Music and the Spoken Word will be heard again from the Crossroads of the West.

This is the CBS Radio Network.

SUMMARY OF CONFERENCE MUSIC

The Salt Lake Tabernacle Choir furnished the choral numbers for the Saturday morning, Sunday morning, and Sunday afternoon sessions of the Conference, with Jerold D. Ottley and Donald H. Ripplinger conducting.

The Mormon Youth Chorus under the direction of Brother Robert C.

Bowden sang at the Saturday afternoon session.

The General Priesthood Meeting held Saturday evening featured a combined Choir of male voices from the Mormon Youth Chorus and the Tabernacle Choir, directed by Jerold Ottley and Robert C. Bowden.

Prelude, postlude, and interlude music, and accompaniments on the Tabernacle organ throughout the Conference sessions were played by Robert Cundick, Roy M. Darley and John Longhurst, Tabernacle Organists.

FRANCIS M. GIBBONS

Clerk of the Conference

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ONE HUNDRED FORTY-
NINTH ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

HELD IN THE TABERNACLE
SALT LAKE CITY, UTAH

March 31, April 1, 1979

WITH REPORT OF DISCOURSES

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of
THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS
held in the
Tabernacle on Temple Square
in
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MARCH 31 - APRIL 1, 1979

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THE ONE HUNDRED FORTY-NINTH ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

The 149th Annual Conference of The Church of Jesus Christ of Latter-day Saints convened in the Tabernacle on Temple Square in Salt Lake City, Utah, on Saturday, March 31, 1979, at 10:00 A.M.

The general sessions of the Conference were held at 10:00 A.M. and 2:00 P.M. on Saturday and Sunday, March 31, and April 1, 1979. The General Welfare Session was held in the Tabernacle on March 31, 1979, at 7:00 A.M. The General Priesthood Meeting was held in the Tabernacle on Saturday, March 31, 1979, at 7:00 P.M.

President Spencer W. Kimball presided at all sessions of the Conference and conducted the Saturday morning, Priesthood, and Sunday morning sessions. President N. Eldon Tanner, First Counselor in the First Presidency, conducted the General Welfare and Sunday afternoon sessions. President Marion G. Romney, Second Counselor in the First Presidency, conducted the Saturday afternoon session.

The proceedings of all sessions of the Conference were given extensive coverage in the United States and Canada, over many radio and television stations, coast to coast, originating with KSL in Salt Lake City.

By means of satellite transmission, sessions of the Conference were heard over radio in Mexico, Central and South America, Australia, the Philippines, Europe, Africa, and parts of Asia. Special transmission of the Saturday and Sunday morning sessions were carried by oceanic cable to members assembled in many chapels in England, France, Germany, Austria, Holland, Switzerland, Belgium, and Canada.

Rebroadcasts of all sessions of the Conference were sent by KSL Radio, Salt Lake City, and KIRO Radio, Seattle, Washington, to many parts of the United States and Canada, and the world, beginning at midnight following each conference day's proceedings.

This report of the Conference also includes the continuity of the Tabernacle Choir and Organ broadcast, over the Columbia Broadcasting System, on Sunday, from 9:30 A.M. to 10:00 A.M., immediately preceding the general conference session.

General Authorities Present

The following General Authorities of the Church attended one or more of the general sessions:

The First Presidency: Spencer W. Kimball, N. Eldon Tanner, Marion G. Romney.

The Quorum of the Twelve: Ezra Taft Benson, Mark E. Petersen, LeGrand Richards, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson, Boyd K. Packer, Marvin J. Ashton, Bruce R. McConkie, L. Tom Perry, David B. Haight and James E. Faust.

Patriarch to the Church: Eldred G. Smith.

The First Quorum of the Seventy: *Presidents:* Franklin D. Richards, J. Thomas Fyans, A. Theodore Tuttle, Neal A. Maxwell, Marion D. Hanks, Paul H. Dunn, and Wm. Grant Bangerter. *Additional members:* Theodore M. Burton, Bernard P. Brockbank, Robert L. Simpson, O. Leslie Stone, Robert D. Hales, Adney Y. Komatsu, Joseph B. Wirthlin, Hartman Rector, Jr., Loren C. Dunn, Rex D. Pinegar,

Saturday, March 31

First Day

Gene R. Cook, Charles A. Didier, William R. Bradford, George P. Lee, Carlos E. Asay, M. Russell Ballard, Jr., John H. Groberg, Jacob de Jager, Vaughn J. Featherstone, Dean L. Larsen, Royden G. Derrick, Robert E. Wells, G. Homer Durham, James M. Paramore, Richard G. Scott, Hugh W. Pinnock, F. Enzio Busche, Yoshihiko Kikuchi, Ronald E. Poelman, Derek A. Cuthbert, Robert L. Backman, Rex C. Reeve, Sr., F. Burton Howard, Teddy E. Brewerton, and Jack H. Goaslind. *Emeritus members:* Joseph Anderson, William H. Bennett, James A. Cullimore, Sterling W. Sill, Henry D. Taylor, John H. Vandenberg, and S. Dilworth Young.

The Presiding Bishopric: Victor L. Brown, H. Burke Peterson, and J. Richard Clarke.

Other Authorities Present

Other authorities of the Church in attendance at the Conference included regional representatives, presidents of stakes, and their counselors, presidents of temples, bishoprics of wards, and presidencies and members of the Melchizedek and Aaronic Priesthood quorums.

Many auxiliary officers, general, stake and ward, were also in attendance.

FIRST DAY MORNING MEETING

FIRST SESSION

The opening session of the Conference convened in the Tabernacle on Temple Square in Salt Lake City, Utah, on Saturday, March 31, 1979, at 10:00 A.M., with President Spencer W. Kimball presiding and conducting.

The music for this session was provided by the Tabernacle Choir with Brother Jerold Ottley conducting, and Robert Cundick at the organ.

Before the commencement of the meeting, the Tabernacle Choir sang, "Glory to God on High."

President Kimball then made the following remarks:

President Spencer W. Kimball

We extend a cordial greeting to all assembled this morning in the Tabernacle on Temple Square, at the commencement of this, the first general session of the 149th Annual Conference of The Church of Jesus Christ of Latter-day Saints. We also welcome those seated in the overflow congregations in the Assembly Hall, and the Salt Palace,

and the many throughout the world who make up the unseen audience of radio and television.

The Tabernacle Choir has just rendered: "Glory to God on High."

Seated on the stand are all of the General Authorities of the Church except Elders Joseph B. Wirthlin and Yoshihiko Kikuchi who preside in the Assembly Hall; and Elders Rex D. Pinegar and F. Burton Howard who preside in the Salt Palace.

Present also are regional representatives, stake and temple presidencies, bishoprics, other general and local officers of the Church, and members of the Church from many foreign lands. We extend a special welcome to government, education, and civic leaders who are present.

The Tabernacle Choir, under the direction of Brother Jerold Ottley, with Brother Robert Cundick at the organ, will begin this session by singing, "Send Forth Thy Spirit."

Following the singing, the invocation will be offered by Elder Goerge P.

Lee, a member of the First Quorum of the Seventy.

The Tabernacle Choir sang, "Send Forth Thy Spirit."

Elder George P. Lee offered the invocation.

Following the invocation, the Choir sang without announcement, "Sing Unto God."

President Spencer W. Kimball

My beloved brethren and sisters, I greet you with the warmest feelings of love and gratitude at this, the opening of the divinely appointed world conference of the Lord's church—The Church of Jesus Christ of Latter-day Saints.

I send my blessings and solemn greetings to all the Saints and to our countless friends and investigators the world over. Also, I invite the honest in heart everywhere to join with us in worshipping our divine Lord and Savior, Jesus Christ.

Church expansion

Since we last met in general conference here on Temple Square in Salt Lake City six months ago, we have witnessed much growth and expansion of the Lord's kingdom. We have opened a beautiful new temple in South America at Sao Paulo, Brazil, and have rededicated for the work of the Lord the temple in Logan, Utah, for the temple ordinances to be performed there.

Five other temples are in varying stages of construction, and more are in contemplation toward fulfilling the prediction of latter-day prophets that holy temples will dot this and other lands from end to end, where the work of the Lord is being firmly established.

Our missionary force is constantly growing and is now approximately 28,000 missionaries. We think that there are tens of thousands of brethren and sisters in the Wasatch

Front and elsewhere in the Church who could fill regular missions as worthy, able brethren and sisters if their bishops would call them on missions. We recognize that many of these missionaries are young men and young women, and it's a growing number always. They are spending two years of their lives in the mission field, in the most significant and unselfish volunteer service, to carry the message of the restored gospel of Jesus Christ to the nations of the world. These numbers are impressive, but we must not stop there. The need is ever greater, and more and more laborers are needed in the world.

We have established new missions covering almost all of the free world, and we are turning our attention more diligently now to one day sharing the gospel with our Father's children behind the so-called iron and bamboo curtains. We have need to prepare for that day. The urgency of that preparation weighs heavily upon us. That day may come with more swiftness than we realize.

Every year now we are adding approximately a hundred new stakes—the locally governed ecclesiastical units of Mormonism composed of several wards and branches each. Only a few weeks ago we created the thousandth such stake of Zion at Nauvoo, Illinois, a place of deep historical significance to the Church.

I rejoice with you, my brothers and sisters, in these statistical evi-

dences of the progress and growth throughout Zion. It is indeed progress to add new thousands of people to a membership now in excess of four million. It is pleasing to build the temples and places of worship in so many lands and to add thousands of students to our expanding educational and training programs for both youth and adults.

We are happy to see the further expansion of our vast Church Welfare program, with new bishops' storehouses and production units for relief of the poor. The Savior has commanded and charged us with the care of the poor among us since the very earliest days of the Church—even to the directing of the ways in which the responsibility should be discharged—a program which has always stressed the independence of the individual by helping provide work opportunities and guiding lines for those who need rehabilitation. We feel very happy with this growth and all other growth that is being displayed in the Church in all the lands where we go.

Each of our quorums of the priesthood has increased steadily in membership, as also have our auxiliaries working especially among the children, the youth, and the women of the Church.

In all of this evidence of progress, there is cause for rejoicing, but unfortunately we cannot proclaim that "all is well in Zion." We find that we Latter-day Saints are also vulnerable to the destructive forces of evil that are all about us in this sin-sick world. Of the greatest concern in this day are those evils which tear at the fabric of the home and family.

Beautification encouraged.

Often we have called upon our people, and we repeat it again, to give attention to the outward appearance of their homes and buildings, the barns, the sheds, the fences, the

places of business, to make our communities attractive and desirable. We have asked, and repeat it again and again, that you plant trees and shrubs and vegetables and berry gardens to beautify your properties and help provide for your needs. Your response to these appeals has been gratifying, and many letters have been received telling of your cooperation in these matters, and we are very proud of you.

Don't stop. Continue on. But while we would encourage you to continue to give attention to the outward appearance of your homes, we now implore you to give more and more attention to the *interior* of your homes. I do not refer alone to the cleanliness and attractiveness of the home and furnishings, as important as these may be, but to the cleanliness and godliness of the family members and to the general atmosphere that prevails.

Train children

The Church's long-standing concern for children and its massive commitment in time and energy and resources to improve their lot are well-documented. We are constantly seeking ways to strengthen families and bless children, and that commitment will be continued and reinforced this year and in all the years to come.

The Church welcomes the concerns of others to achieve these beneficial ends through appropriate means. We again are reemphasizing, however, that the greatest blessing we can give our own children and that can be extended to all the children of the world will come through the simple processes of teaching and training them in the way of the Lord.

Home life, proper teaching in the home, parental guidance and leadership—these are the panacea for the ailments of the world and its chil-

dren. They are the cure for spiritual and emotional diseases and the remedy for its problems. Parents should not leave the training of children to others.

There seems to be a growing tendency to shift this responsibility from the home to outside influences such as the school and the church, and of greater concern, to various child-care agencies and institutions. Important as these outward influences may be, they never can adequately take the place of the influence of the mother and the father. Constant training, constant vigilance, companionship, and being watchmen of our own children are necessary in order to keep our homes intact and to bless our children in the Lord's own way.

The Doctrine and Covenants makes it very clear. It is the responsibility of the parents to teach their children. All other agencies are secondary. If parents do not teach their children—their children—they will be held responsible.

Fortify homes

We need continually to fortify our homes and families and defend them against the onslaught of evils such as divorce, broken families, brutality, and abuse, especially of wives and children. We need to constantly guard against immorality, pornography, and sexual permissiveness that would destroy the purity of the family members, young and old.

Such evils are very real and very threatening. One has but to read the headlines of our newspapers and magazines to become frighteningly aware of the crumbling, destructive influences which surround us.

Perhaps I sound like an alarmist. If so, it is because I *am* alarmed. I am greatly concerned, and so are my Brethren in the First Presidency and the Council of the Twelve Apostles and others of the General Authorities.

If we could but suggest you go home and lock these evils out by closing and bolting the windows and locking the doors of your homes securely, it would be a simple matter.

However, such security would be ineffective against the evils of which we speak. They come into our homes on ether waves by radio and the television screen. We find these evil forces almost everywhere we go. Exposure is almost constant. We track them into the home from the school, from the playground, from the theater, the office, and the marketplace. There are but few places we go in our everyday world where we can escape them.

What then must be our service? What must we do? We must be constantly alert to their evil presence in our homes and destroy them as we would the germs and filth of disease. We must hunt them from the closets of our minds, freeing ourselves of such worldliness, quenching the embers of wickedness before they become destructive flames. How do we do this?

If we would escape those deadly thrusts of the evil one and keep our homes and families free and solidly fortified against all destructive influences so rampant about us, we must have the help of the very founder and organizer of this family plan—the Creator himself. There is only one sure way and that is through the gospel of the Lord Jesus Christ and being obedient to its profound and inspired teachings. Surely we must be made to realize that the purchase price of a family hearth free of such evil influences is the keeping of the commandments of God.

Honorable marriage

Marriage, *honorable* marriage, is ordained of God. He decreed that the basic unit of society should be the home and the family, and we

Saturday, March 31

First Day

must be warned that the false culture of the day is turning away from this God-ordained plan.

That the inspired plan was the Lord's is shown in his declarations to us:

"For behold," he says, "this is my work and my glory—to bring to pass the immortality and eternal life of man" (Moses 1:39).

In Hebrews we read this: "Marriage is honourable in all, and the bed undefiled; but whoremongers and adulterers God will judge" (Heb. 13:4).

Thus our Lord, who "is the same yesterday, today, and forever" (Morm. 9:9), has throughout all the ages reiterated these requirements of the adults who follow his ordained plan and sire and bear children.

Parental responsibility

The oft-quoted scriptures given in the early days of this gospel dispensation have been a basic instruction from the beginning of time and will continue to be until the end of time. He commands,

"And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents" (D&C 68:25).

I would emphasize that eight years of age. We don't wait until they are young adults or till they are nearly grown to teach them these laws. They should know at eight or before eight all about baptism and about confirmation.

This command was to be a law unto the inhabitants of Zion, not a mere hope or suggestion. As the stakes of Zion now are spreading farther and farther among the in-

habitants of the earth in many lands, the responsibility becomes ever greater.

The Lord continues his advice to the parents in Zion, and he says, "And they shall also teach their children to pray, and to walk uprightly before the Lord" (D&C 68:28).

We must realize that this commandment does not cover prayer only but all the doctrines of the Church and the whole way of life.

The command to teach the children seems to be of equal power with the command to sire and to bear children. "Multiply, and replenish the earth, and subdue it" (Gen. 1:28) was the directive given in the Garden of Eden.

Selfishness is an element that breaks and corrodes and destroys marriages as it destroys lives and all that is good. It is an act of extreme selfishness for a married couple to refuse to have children when they are able to do so. It is a crime next to murder itself to destroy and abort the fetus except for extreme reasons which would endanger the life of the mother.

As we have said on previous occasions, certainly our Heavenly Father is distressed with the increasing inroads among his children of such insidious sins as adultery and fornication and homosexuality, lesbianism, abortion, alcoholism, dishonesty, and crime generally, which threaten the total breakdown of the family and the home.

Marriage ordained of God

To our beloved young people we would say a few more things about the responsibility of marriage. When the selection of a life's companion is made and the time comes, our young people should marry in the holy temple and have their families; complete their education; establish themselves in a profitable, honorable and rewarding occupation; and give

themselves to their families, to the gospel, and to the Church.

What we are saying about eternal marriage is not my opinion only or the opinion of the leaders of the Church today. This is the word of God, which supersedes all other opinions.

There seems to be a growing trend against marriage from degenerate areas of the world and a very strong trend toward marriage without children. Naturally the next question is, "Why marry?" And the "anti-marriage revolution" comes into focus. Arguments are given that children are a burden, a tie, a responsibility. Many have convinced themselves that education, freedom from restraint and responsibility—that is the life. And unfortunately this benighted and destructive idea is taking hold of some of our own people.

Marriage is ordained of God. It is a necessary and delightful condition. It is the only true state, and the failure of many marriages does not change the rightness of marriage.

As we enter into an eternal marriage and seek to fortify our family unit against that which would destroy our celestial happiness, let us remember also that the Lord will not leave us alone to accomplish this task.

Prayer

The Lord has not promised us freedom from adversity or affliction. Instead, he has given us the avenue of communication known as prayer, whereby we might humble ourselves and seek his help and divine guidance, so that we could establish a house of prayer. I have previously said that they who reach down into the depths of life where, in the stillness, the voice of God has been heard, have the stabilizing power which carries them poised and serene through the hurricane of difficulties. President Harold B. Lee has said it

this way: "Just as a flood-lighted temple is more beautiful in a severe storm or in a heavy fog, so the gospel of Jesus Christ is more glorious in times of inward storm and of personal sorrow and tormenting conflict" (in Conference Report, Apr. 1965, p. 16).

There is a great need in the world today for prayer which can keep us in touch with God and keep open the channels of communication. None of us should get so busy in our lives that we cannot contemplate with prayer. Prayer is the passport to spiritual power.

Follow Jesus Christ

It seems that at no time in world history has there been a greater need for understanding and blending the wholesome and divine teachings of the Master into our lives and into all our dealings with our fellowmen. I say to everyone within the sound of my voice, "Do not fail the Lord." We must accept the truth that the gospel principles are not on trial but that we are. The teachings of Jesus as revealed through the ancient and modern prophets are constant and unchanging.

The history of man evidences that these teachings are true. The rise and fall of civilizations according to the alternating righteousness and wickedness of the peoples proclaim the need to hear and to heed the Savior's divine messages. We must prepare ourselves, both individually and as a church, to defend the gospel truths against a world steeped in atheism and godlessness. We must oppose the so-called intellectuals who reason that they have all the answers, and we must contend mightily with those whose lust for power and worldly gain destroy their sense of right and wrong.

As members of Christ's true church we must stand firm today and always for human rights and the dig-

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nity of man who is the literal offspring of God in the spirit. We cannot condone a separation of our religious beliefs from our daily living. Righteousness must prevail in our lives and in our homes.

It is a *must* that we develop a love for Christ and give full allegiance and service in the establishment of his kingdom. Being a good Christian means we must be a good citizen of our country, wherever we live. We must be respectful and honorable in all our relationships with our fellowmen. We must worship the Lord in truth and keep all of his commandments. We must seek for an enlarged capacity to influence the world toward a return to righteousness and a pure love of God.

May the Lord bless us all in our homes and families as we strive to

draw nearer to him and keep his commandments, I humbly pray, my beloved brothers and sisters, in the name of Jesus Christ, amen.

Following President Kimball's address, the Tabernacle Choir sang the hymn, "How Gentle God's Commands," without announcement.

President Spencer W. Kimball

The Tabernacle Choir has rendered, "How Gentle God's Commands." We shall now hear from Elder Paul H. Dunn, a member of the Presidency of the First Quorum of the Seventy.

Elder Paul H. Dunn

Millions throughout the world sustain President Kimball as a prophet of the Lord. We in the Church sing a very important hymn that says, "We thank thee, O God, for a prophet / To guide us in these latter days" (*Hymns*, no. 196). Prophets have done that throughout all of history. I testify to you that Spencer Kimball really is a prophet.

Faces

For many years I have been a people-watcher. I love to watch people. They are interesting, fascinating. There is a sermon in every face. Faces! Smiling faces, frowning, angry, calm, unhappy, content. Faces! Round, square, oval, dimpled, beautiful, plain, striking, ordinary. Faces! Old and young.

Is there anything quite so revealing as a boy's face at his birthday

party, the faces of a young couple just engaged, of new parents with their first child, of a proud mom and dad at their son or daughter's graduation, of a husband and wife on their golden wedding anniversary?

Is there anything quite so funny as the face of a six-year-old with bubble gum exploded from ear to ear, a forgetful girl with two dates for the same night, a young bride who innocently cooks the peas in the pod, a parent who calls every name in the house before finding the right one, grandpa without his teeth?

And finally, is there anything quite so touching as the face of a teenager alone in a new school, a couple upon the death of their first child, parents worried sick over a wayward child, old people unvisited, a child in prayer?

Faces! They reveal so much! They tell a story. Speaking of faces,

let me just share a little experience with you.

"Because I have a father"

One day I was taping a radio program that was just a series of chats with little children. We had five or six children come down to the studio, and they were all dressed up in their bandbox best. I just started talking to them, one at a time. We were hoping to catch some snatch of conversation that would be good for the broadcast. The first one was a little five-year-old, and as she came in, I put her on my lap. I said to her, "Tell me, do you like to go to church?"

"Nope."

I said, "Why not?"

"Too boring."

I lifted her off and said, "Next."

I didn't think that we ought to air that family secret. I talked to two or three other children, and finally the door opened and a little toddler came in, cute as a button, in a freshly ironed dress. You know what her mother must have put her through to get her ready to come down to the studio. What an innocent face! I picked her up and said, "Well, who are you?"

She said, "Cory."

I said, "How old are you, Cory?"

She raised three fingers. "Three."

By now I was out of questions, so I said, "Do you know how to sing?"

"Uh-huh."

"Would you sing for me?"

"Uh-huh."

Without any prompting she commenced to sing a medley of Primary songs, ending with "I Am a Child of God." I don't know what that does to you, but I'm kind of tender. I looked through the window, and the engineer was even pushing

back a tear or two himself.

Then I said, "Well, Cory, you sing like you know God."

"Uh-huh."

I said, "How would a three-year-old know God?"

She looked at me, and I'll never forget her answer.

She said, "Because I have a father."

And I thought, "Oh, the power of a father in the home!"

I said, "Do you know Jesus?"

"Uh-huh."

I said, "Who's Jesus?"

She said, "Our Elder Brother."

I said, "Do you love Jesus?"

"Uh-huh."

"Why do you love Jesus?"

She responded, "Because of what he did for us."

I said, "What did Jesus do for us?"

She came right back and said, "He died for us."

I said, "Why would he do that?"

And she looked at me as if to say, "Well, don't you know?" She said, "So you and I will live again."

And I thought, what marvelous insight.

Simple faith

Isn't it amazing how people can know at three what they can't understand at thirty-three or fifty-three? What she was saying is that God the Father has not forgotten us here in mortality. He has not removed himself to a far corner of the universe to watch our antics with indifference.

Many people, you know, believe that he's done just that. They can't believe that he could create a universe, people a world with billions of souls, and still care a whit what happens to a single individual with his small concerns. They can't believe that they're that important to anyone, let alone to the Creator of it all.

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May I tell you that I know that God lives, that he cares, and that he knows each one of us individually by name? Somewhere between youth and growing up many of us lose that simple faith of a child. Who puts out the light in our eyes and replaces it with the dull film through which most of us see the world and our place in it? Perhaps it is because our lives sometimes hold more frustration than we think we can bear. We get all caught up in the thick of thin things.

Coping with opposition

As one man said, "Sometimes I hear a great talk or read an inspirational book and I just really feel inspired. It seems that a stirring giant in me comes awake. But then I get a flat tire on the way to work or an unexpected bill I can't pay, or my children won't get off the phone, and somebody else gets the promotion at the office. My good intentions just fade away in the crunch of everyday life."

We are all the same way no matter who we are or where we live, no matter what our wealth or position in the world. We have just about all we can do to cope with each day. Oh, the pressures and frustrations may be small ones sometimes. We may have too much to do, we may feel unappreciated, we may lose a button off our coat, or just not be able to get above the mundane. It sometimes doesn't have to be a whole lot. But the accumulation of it all, day after day, just wears down our motor—like our neighbor's dishwasher that recently required a fifty-dollar repair job because a toothpick got into the works.

And for each of us there may be times when we have to cope with real tragedy, real opposition. There are those who lose a loved one who was the very light of their life. Health may deteriorate. There may

be some in this very listening audience who cannot make ends meet or get enough food to fill an aching stomach. I remember reading of a man who was a prisoner of war in Vietnam who did not sleep for months because he was in such pain from beriberi. The only rest he got was when the pain became so intense his body could not stand it any longer and he would lose consciousness. How do you cope with that?

Well, whether it's for small reasons or big ones, there are sometimes questions that enter our hearts: Could I have been more? Could I have done more? Is there some evasive, elusive happiness I've missed along the way? *How do I cope?*

And you know, the answer that men and women have found to those questions has given mankind its greatest moments because the message of the century is: God really lives. Jesus is the Christ. He has revealed himself in latter days, and he speaks to us through a prophet, such a one as we've heard this morning. Through modern prophets we can come to know the truth, the divine principles which help us live and adjust, which give meaning and direction to our lives. When these divine principles are applied, nothing can defeat us.

You can't cover up who you really are before His penetrating gaze. Whoever you are, however you are, he'll take you as you are if you are willing.

Do not give up

You remember that the Duke of Wellington was talking of the Battle of Waterloo when he said that it was not that the British soldiers were braver than the French soldiers. It was just that they were brave five minutes longer.

And in our struggles sometimes that's all it takes—to be brave five minutes longer, to try just a little

harder, to not give up on ourselves when everything seems to beg for our defeat.

I know a young man who is a quadraplegic. He has no use of his arms and legs, which have deteriorated without use. The only way he can get around is by lying on a specially designed cart which he steers with his chin. But what is most marvelous to me is that he won't quit. This young man often wears red socks on his useless feet. They are there like a badge of defiance against his handicap, a mark for everyone who sees him wheeling around which says, "Look at me! I won't give up."

I remember a great phrase I learned from my father some years ago. He said, "It matters not if you try and fail and try and fail again. It matters much if you try and fail and fail to try again."

How do you cope? I know a woman who is noted for her smile. Her good cheer is rarely daunted. I asked her how she managed it with all the irritations she has had in life, and she told me this: As a child she had been taking an important letter to her father, who stood just behind a barbed-wire fence. In her eagerness to get there she ran toward him and tripped, and she fell against the fence, cutting her face deeply from the forehead down through the cheek. It left a permanent scar, and the scar was mistaken for a frown and grouchiness. She said, "I couldn't have the world think I have nothing but a frown to give, so I had to smile that frown away."

You and I cannot give up, no matter what the size of our struggles. We were not meant to be fear-haunted and defeated nobodies. There is something deep in our hearts saying that we belong to something higher. And that something higher is an eternal family.

The Lord is willing to assist

We must remember too that our struggles here are not too trivial to interest the Lord. Those of you who follow the developments of astronomy know that lately there has been a big stir in the scientific community about a galaxy prosaically called NGC 1961. It seems this galaxy has ten times the mass of our own Milky Way and billions of young, hot stars. When we think that our Lord created all that and understands the immensities of space that only boggle our minds, we have difficulty believing that his interest could ever devolve on something as minute as our little pain or concerns.

But the record of Christ's life on earth certainly shows that he was not above caring for the human-size needs or fears of his earthly companions. Do you remember when Lazarus, the brother of Mary and Martha, died? Both sisters rushed to meet Christ to tell him of their sorrow and find comfort. And as they met him, they said in turn, "Lord, if thou hadst been here, my brother had not died" (John 11:21, 32). Now, who would know better than Jesus Christ that there was to be a resurrection so that Lazarus would live again? He didn't just say to them, "Chin up, ladies. It's only a few years before you see your brother again." Instead the scriptures tell us, "Jesus wept" (John 11:35), wept in pure compassion for the pain and lack of understanding of his two friends. Then he hurried to the tomb and raised Lazarus from the dead.

Think, too, when Christ was preaching to the multitude and then performed the miracle of the fish and the loaves to feed the hungry masses. He wasn't responding then to something earthshaking or lofty. He saw the human need to be fed and he used his divine powers to meet that need.

Well, our frustrations and disappointments may be just pinpricks in the eternal scheme of things, but since they do not seem that way to us, they do not seem that way to the Lord. Quit thinking that tomorrow your problems will go away and life will begin in earnest. The Lord is waiting to help you cope today if you will lay your human-size needs at his divine feet. Pray in specifics about the problems, little or big, that impede your progress and dull your best dreams. Knock, seek, and you shall find the answer to your prayers. That I promise you because you really are his child. He will give you the comfort and the counsel that you need, the courage to lift up your head and face your todays with faith and hope.

You see, my bright-eyed, three-year-old friend was right all along. Why will you make it in today's world? Why will you be able to cope? Cory's answer was right: *"Because you have a Father,"* to which I testify, in the holy name of Jesus Christ, amen.

Following Elder Dunn's remarks,

the Choir sang "What Was Witnessed in the Heavens?" without announcement.

President Spencer W. Kimball

Elder Paul H. Dunn, a member of the Presidency of the First Quorum of the Seventy, has just spoken to us. He was followed by the Tabernacle Choir singing, "What Was Witnessed in the Heavens?"

The Choir and congregation will now join in singing, "I Stand All Amazed."

The congregation joined the Choir in singing the hymn, "I Stand All Amazed."

President Kimball

Elder G. Homer Durham, a member of the First Quorum of the Seventy, will be our next speaker. Following Elder Durham, we shall hear from Elder L. Tom Perry, a member of the Council of the Twelve Apostles.

Elder G. Homer Durham

If the Lord will grant me utterance, I desire to outline a basic required curriculum for the gospel-centered family of which President Kimball has spoken today.

When the family is in trouble, the world is disturbed. As the prophet has said, a major purpose of The Church of Jesus Christ of Latter-day Saints is to strengthen the home. Home and family are the most important, the most influential institutions of society, educational as well as religious. Teachers, universities, and schools are important. But

more important are the homes from which professional teachers come. Classmates are influential. But more influential are the homes from which the classmates come. The restored Church proclaims that the family may be an eternal family. Gospel-centered family living helps us to reach these goals.

Educating children in the home

The education received by children in their first two years is vital. The attitudes, the sounds, the quality

of speech, the expression experienced, the reverence, kindness, the cruelty demonstrated in these critical years influence the future. The home may not be expert in plasma physics. We leave that to the universities. But it should be expert in teaching true self-identity as a child of God. The hymn declares, "Prayer is the simplest form of speech/That infant lips can try" (*Hymns*, no. 220). Such lips may later reap the blessings set forth in the book of Proverbs:

"Whoso keepeth his mouth and his tongue keepeth his soul from troubles" (Prov. 21:23).

The educational testimony set forth in the opening lines of the Book of Mormon is challenging and instructive:

"I, Nephi, having been born of goodly parents, *therefore I was taught* somewhat in all the learning of my father; . . .

" . . . which consists of the learning of the Jews and the language of the Egyptians" (1 Ne. 1:1-2; italics added).

"Therefore I was taught. . . ." Can our children record such a fact? The learning of the Jews included effort to engrave on the minds and hearts of children Moses' prophetic instructions from the book of Deuteronomy:

"Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

"And these words, which I command thee this day, shall be in thine heart:

"And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way." (Deut. 6:5-7.)

In 1775 John Adams, designing a new nation in Philadelphia, wrote his wife Abigail of his concern for the nation's future leadership. She replied, "If we mean to have heroes, statesmen and philosophers, . . . we should have learned women"

(Quoted in Page Smith, *John Adams*, New York: Doubleday, 1962, vol. 1, pp. 221-22).

Which reminds me of the lines written by Clara Home Park of Draper, Utah, at the age of ninety-three:

*I've heard a lot of good things said
About what the Pilgrim fathers
did. . . .*

*I wonder who fed them and brought
them a drink,*

*Kept the children away when they
wanted to think.*

*It must have been strange with so
many others,*

*Not to have had any Pilgrim
mothers.*

What to teach children

What *shall* we teach our children? The Lord has outlined the basic curriculum, as the prophet quoted to us this morning, in section 68, verses 25 to 30. Let us examine this somewhat.

First, teach "*the doctrine of repentance*." To some the word may sound ominous, but none need shrink from it. It is the road to progress. The most glorious opportunities for true joy and happiness are found in this doctrine.

Second, teach "*faith in Christ the Son of the living God*." Children taught to have faith in him can follow his example in doing good to all. Such will serve well their fellow beings.

In his ten-volume study of history, Professor Arnold Toynbee has written that when a society begins to disintegrate, the following ways of behavior appear: people feel that the world is ruled by chance; vulgarity and barbarism in manners appear; traditional values are replaced by iconoclasm. People turn to various remedies: to the so-called creative genius, the sword, archaism, futurism, or to Plato's philosopher king. All these fail, says the record of his-

tory as read by Toynbee. And "a single figure arises from the flood and . . . fills the whole horizon" (New York: Oxford University Press, 1947, abridgement of vols. 1-4, p. 547; see also abridgement of vols. 8-10, pp. 376-77). That figure is the Savior, the Lord Jesus Christ.

The first lines written by Christopher Columbus in the journal of his first voyage are these: "In the name of our Lord Jesus Christ" (Bjorn Landstrom, *Columbus*, New York: The MacMillan Company, 1967, p. 54). Thus begins that historic record. When Bartolome Las Casas, with the help of Columbus's son Ferdinand, abridged the journal, he recorded that when they landed on October 12, 1492, the admiral kneeled and then rose and named the first landfall San Salvador, holy Savior—the first land named by the Europeans. (See Landstrom, p. 68.)

We proclaim faith in the Lord Jesus Christ as the saving principle for mankind. That salvation begins with the instruction to children.

Third, teach *"baptism and the gift of the Holy Spirit by the laying on of hands, when eight years old."* This provides entrance to the Church itself, a large family circle. The gift of the Holy Ghost follows as the means of leading us into all truth.

Section 68, verses 25 to 28, outlines required courses in the family curriculum. For "inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand" these things, the Lord has said "the sin be upon the heads of the parents."

Fourth, to make such teaching

effective, the Lord has said in this same section: *"Parents shall also teach their children to pray, and to walk uprightly before the Lord."*

"And the inhabitants of Zion shall also observe the Sabbath day to keep it holy." (D&C 68:28-29.)

Fifth and finally, *diligent, intelligent industry* must be taught as the key to all this and to all achievement. All inhabitants of Zion are counseled in this section "to labor in all faithfulness" (D&C 68:30). Work habits are best taught at home.

Teach by example

I pray that fathers will magnify their callings as true priesthood leaders and by example teach love for these principles in their families. Mothers, cherish, love, encourage, teach respect, and inspire your children as only mothers can do. Joseph Smith was and remains a prophet. The Lord Jesus Christ lives as the Son of the Eternal Father and is the head of this, his restored church. President Spencer W. Kimball presides today as the Lord's living prophet. I so testify in the sacred name of Jesus Christ, amen.

President Spencer W. Kimball

Elder G. Homer Durham, a member of the First Quorum of the Seventy, has just addressed us.

Elder L. Tom Perry, a member of the Council of the Twelve Apostles, will now address us.

He will be followed by President N. Eldon Tanner, First Counselor in the First Presidency.

Elder L. Tom Perry

I was on an airplane a few weeks ago on my way home. On the seat next to mine was a news magazine opened to an article which intrigued me. It was entitled "The Doubting American—A Growing Breed." (*U.S. News and World Report*, 26 Feb. 1979, p. 74). Its message was that belief, the energizer of progress and the cement of civilization since the dawn of history, is running into trouble. People no longer have confidence in their government leaders. They think business does not have the integrity it once had, and even more alarming, a survey indicated there is less feeling regarding their obligation to religion.

The conclusion to the questions asked on religion was that organized religion is not playing a central role in the religious lives of a sizable portion of the unchurched. Many feel that they can go it alone.

Then the article went on to point out that young people gave replies like: "Why should I do something for another person? We do not see anymore why we shouldn't steal, why we shouldn't commit adultery, why we should honor our mother and our father."

I would guess it would be only natural in a world beset by one major problem after another that fears and doubts would trouble the souls of mankind. How contrary, however, is the lesson of history that man within himself cannot solve his problems. How fallacious is the thinking that one can be a law unto himself. How wrong it is to believe each individual can establish his own moral code, standards for honesty, and principles to be governed by. I have not found in history the success of any peoples who attempted to live under such an order. In fact, history has recorded that those civilizations which have been able to establish a value standard, a central belief, a uniting to-

gether, have experienced the greatest progress.

Seek the Kingdom of God

The religious history of mankind has demonstrated the success of those peoples who were strong enough to follow a standard which was above those established just by man. From the very beginning prophets have been heard to encourage mankind to seek a higher kingdom, the kingdom of God. We find, in the early pages of the Book of Mormon, Nephi warning the people:

"And he commandeth all men that they must repent, and be baptized in his name, having perfect faith in the Holy One of Israel, or they cannot be saved in the kingdom of God" (2 Ne. 9:23).

John the Baptist, preaching in the wilderness of Judea, preparing the way for the mission of our Savior on earth, cried to the people, "Repent ye: for the kingdom of heaven is at hand" (Matt. 3:2).

As the Church was restored to the earth in this dispensation, the people were admonished to assist in building the kingdom of God here on earth in preparation for the return of our Lord and Savior. Brigham Young, addressing the Saints at Winter Quarters in 1847, said:

"The kingdom which we are establishing is not of this world, but is the kingdom of the Great God. It is the fruit of righteousness, of peace, of salvation to every soul that will receive it, from Adam down to his latest posterity. Our good will is towards all men, and we desire their salvation in time and eternity; and we will do them good so far as God will give us the power, and men will permit us the privilege. . . .

"Come, then, ye Saints; come,

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then, ye honorable men of the earth; come, then, ye wise, ye learned, ye rich, ye noble, according to the riches, and wisdom, and knowledge of the great Jehovah; from all nations, and kindreds, and kingdoms, and tongues, and people, and dialects on the face of the whole earth, and join the standard of Emanuel, and help us to build up the Kingdom of God, and establish the principles of truth, life, and salvation, and you shall receive your reward among the sanctified, when the Lord Jesus Christ cometh to make up his jewels; and no power on earth or in hell can prevail against you." (*Millennial Star*, 15 Mar. 1848, p. 87.)

Surely there would be an obvious difference between one who is attempting to conduct his life as though he were a citizen of the kingdom of God, and one who is conducting his life by the standards made by man. When a person determines to live a higher law, there should be a visible difference, a marked change in his appearance, his actions, the way he treats others, and the way he serves his fellowmen and his God. The scriptures are full of dramatic changes which occurred in the lives of individuals when they were converted to living the law of the Lord.

Alma the younger

There is a story in the Book of Mormon about the conflict that was occurring between those who wanted to believe and the unbelievers who were on the earth at that particular time. The scriptures record:

"And now it came to pass that the persecutions which were inflicted on the church by the unbelievers became so great that the church began to murmur, and complain to their leaders concerning the matter; and they did complain to Alma. And Alma laid the case before their king, Mosiah. . . .

"And it came to pass that king Mosiah sent a proclamation throughout the land round about that there should not any unbeliever persecute any of those who belonged to the church of God. . . ."

The sad part of the story is "The sons of Mosiah were numbered among the unbelievers; and also one of the sons of Alma was numbered among them, he being called Alma, after his father; nevertheless, he became a very wicked and an idolatrous man. And he was a man of many words, and did speak much flattery to the people; therefore he led many of the people to do after the manner of his iniquities.

"And he became a great hindrance to the prosperity of the church of God; stealing away the hearts of the people; causing much dissension among the people; giving a chance for the enemy of God to exercise his power over them.

"And now it came to pass . . . he was going about to destroy the church of God, for he did go about secretly with the sons of Mosiah seeking to destroy the church, and to lead astray the people of the Lord, contrary to the commandments of God, or even the king." (Mosiah 27:1-2, 8-10.)

As Alma the Younger was going about in rebellion, an angel of the Lord appeared to him and the sons of Mosiah, and spake as with a voice of thunder.

"And so great was their astonishment, that they fell to the earth." And then the angel commanded him, saying, "Alma, arise and stand forth, for why persecutest thou the church of God? For the Lord hath said: This is my church, and I will establish it; and nothing shall overthrow it, save it is the transgression of my people.

". . . Behold, the Lord hath heard the prayers of his people, and also the prayers of his servant, Alma, who is thy father; for he has prayed with much faith concerning thee that

thou mightest be brought to the knowledge of the truth; therefore, for this purpose have I come to convince thee of the power and authority of God, that the prayers of his servants might be answered according to their faith." (Mosiah 27:12-14.)

The appearance of the angel was so shocking to Alma the Younger that he became dumb. He could not open his mouth, he became so weak he could not move his hands or his legs, and the people had to carry him and lay him before his father and rehearse before him all the things that had happened. Alma's father rejoiced, for he knew the Lord had answered his prayers, and he caused the priests to assemble themselves together, and they fasted and prayed that Alma would again receive the use of his limbs and receive his speech. They fasted and prayed for the space of two days and two nights. After such a display of faith, Alma received his strength and stood up and began to speak to those assembled and said: "I have repented of my sins, and have been redeemed of the Lord; behold I am born of the Spirit,

"... Marvel not that all mankind, yea, men and women, all nations, kindreds, tongues and people, must be born again; yea, born of God, changed from their carnal and fallen state, to a state of righteousness, being redeemed of God, becoming his sons and daughters;

"And thus they become new creatures; and unless they do this, they can in nowise inherit the kingdom of God." (Mosiah 27:24-26.)

Alma's life was changed. From this time forth the scriptures record that he went forth not to destroy the Church, but now to build it up, and he became a mighty leader in this land. Now we find him declaring:

"I know that which the Lord hath commanded me, and I glory in it. I do not glory of myself, but I glory in that which the Lord hath

commanded me; yea, and this is my glory, that perhaps I may be an instrument in the hands of God to bring some soul to repentance; and this is my joy." (Al. 29:9).

Obligated to keep God's commandments

Conversion to the gospel of Jesus Christ brings a requirement to live according to a higher law. From there on we must conduct ourselves as citizens of His kingdom. President Stephen L. Richards once defined what these attributes would be. He stated:

"The attributes of Jesus are the standards of perfection in human living. Kindliness, sympathy, tolerance, mercy, forbearance, charity in judgment, loyalty, justice, integrity, and abiding love are Christian virtues that lie at the foundation of the idealism of the race. These and the incomparable concepts of the good neighbor, doing unto others as you would be done by, and the abundant life—losing one's self in the service of others that he may save it—are the soundest and truest philosophies in the society of men and the way to happiness." (*Where Is Wisdom?* Salt Lake City: Deseret Book Co., 1955, p. 324.)

We have the obligation when we accept the teachings of the gospel to demonstrate by our lives that we, indeed, keep God's commandments. We know His son, Jesus the Christ, stands at the head of this Church, and mankind has not been left alone to find the way by himself in a troubled world. There is great joy, satisfaction, and fulfillment in living God's law as He has declared it and will continue to declare it to His children here on the earth.

The scriptures have instructed us to set the example of living the higher law. Nephi declared:

"Wherefore, ye must press forward with a steadfastness in Christ,

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having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life.

"And now, behold, my beloved brethren, this is the way; and there is none other way nor name given under heaven whereby man can be saved in the kingdom of God." (2 Ne. 31:20-21.)

God lives. Jesus is the Christ, the Savior of the world. His kingdom will prevail. The greatest joy we can find on this earth is conforming our lives to His law.

This is my witness to you, in the name of Jesus Christ, amen.

Following Elder Perry's remarks, the Tabernacle Choir sang the hymn, "Still, Still With Thee," without announcement.

President Spencer W. Kimball

The Tabernacle Choir has sung, "Still, Still With Thee."

We welcome those who have just joined us on television or radio for this, the first session of the 149th Annual Conference of the Church.

President N. Eldon Tanner, First Counselor in the First Presidency, will now address us.

President N. Eldon Tanner

In 1896, about two years before I was born, Mr. R. M. Bryce Thomas from London, England, paid a visit to Salt Lake City, Utah, where he first learned about The Church of Jesus Christ of Latter-day Saints.

Characteristics of the Church and its members

Following this visit, and after a thorough and searching investigation into the practices and doctrines of the Church, and a comparison of the teachings of the primitive Church of Jesus Christ which was established by Him, with his own church in England, he subsequently became a baptized member.

On May 24, 1897, in London, England, he penned an article which he entitled, "My Reasons for . . . Joining The Church of Jesus Christ of Latter-day Saints." In the preface to the first edition he stated:

"The object that I have had in

view in writing this article, explanatory of my reasons for leaving [my] church [in] England and joining the Church of Jesus Christ of Latter-day Saints, is to comply as far as possible with the wishes of those of my relatives and friends who have expressed a desire to know something of the teachings of the Latter-day Saints, and also of the reasons which have led me to reject the faith of my fathers."

He concluded with this paragraph:

"In sending out the following pages then I would ask our Heavenly Father in the name of His Son, our Lord Jesus, to let His blessing rest upon what I have written so far as it may be in strict accordance with His truth, and with His holy word and will" (Liverpool, England: Millennial Star Office, 1897).

In a preface to the second American edition, December 9, 1904, we read:

"Since I penned the pages of this little work, however, I have paid two visits to Utah, and have become personally acquainted with the Latter-day Saints, in Salt Lake City, and in several other towns of that State. On the first of these visits I resided with two well known families of Saints, and obtained thereby the best possible opportunity of mixing freely in the society of this people, and of forming a just and correct estimate of them. . . . That they, in common with the rest of mankind, have their weaknesses and failings is only to be expected, and there will even be found some among them who can claim to be Latter-day Saints in a little else than name; but, taking the people as a whole, I have found them essentially God-fearing, honest, upright, with a firm faith in their Heavenly Father, strong in their testimonies regarding the divinity of the great latter-day work in which they are engaged, and in their belief of the great destiny which awaits them.

"Among the Saints, as among other Christian people, will be found educated and intelligent men and women. Education is a special feature with them, and it is by no means uncommon to find in this community, those who have studied, and those who are at the present time studying vocal and instrumental music and painting in the principal centers of art in Europe, and in the eastern parts of the United States. Musical talent seems to be decidedly conspicuous among them. Various important positions in the State, calling for such qualifications as education, intelligence, ability, and honesty, have been, and are now being filled by Latter-day Saints; while there are those who, having fully qualified themselves in the legal, medical, journalistic, and commercial professions, are following their various vocations with credit and profit to themselves, and advantage to the people of Utah.

"I am now paying my third visit to the capital city of that State, and see no reason to modify the opinion I formed of the Saints during my stay with them in 1901." (First preface, Salt Lake City: Bureau of Information and Church Literature, 1904.)

Without wishing to boast or give offense, but in all humility, and only to give an assessment of the benefits of the gospel in the lives of people, I venture to say that if Mr. Thomas were to visit Utah today, seventy-six years later, I believe that he would still see no reason to modify his opinion.

The Church still has the same organization, the same ideals and purposes, and its people are still motivated to become well educated, to serve efficiently and honestly in the various professions, in government, in industry, in their communities, and in their church, which has grown to the extent that now it is known as a worldwide church.

In 1897 when Bryce Thomas first wrote his article, there were only 37 stakes as compared with over 1,000 today, 18 missions as compared with over 160 missions today, and 222,334 members (that's less than a quarter million) as compared with over four million today.

Church organization and teachings

I quote again from the pamphlet: "I found that this people possessed a beautiful Temple and a very fine Tabernacle, with prettily laid out and well cared for grounds; their houses too were neat and picturesque, with nice gardens attached to them, while they could boast of a Tabernacle Choir . . . , the best that I have ever heard. Everything to do with this people appeared to be most excellently managed and looked after, while their missionaries were preaching the Gospel in most parts of the world, having gone out altogether at their own cost, and at a very great

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sacrifice of self in all cases. The Church organization of the Saints too appeared to be complete and effective. . . . I therefore decided to secure some of their books, especially the Book of Mormon, in order to learn more of their character and of their doctrines." (Thomas, first edition, p. 3.)

This he did, and his extensive study convinced him that there truly had been an apostasy from the Church as established by Jesus Christ. He states that he could not find a church which had the same organization and teachings of Jesus Christ as set forth in the Old and New Testament.

He was persuaded through his study that there was need for and was a prophet on the earth through whom the Lord could continue to send his revelations for the guidance of his people—that revelation from God to man had not ceased. He came to understand the importance and necessity of having the Holy Ghost through whom the gifts of the Spirit could be manifest.

He was impressed as he came to understand the prayer of Jesus as he prayed that all his children might be one, even as he and his Father in Heaven were one (see John 17:11). This is his comment:

"Now does it seem possible to suppose that this spirit of Unity, this Comforter, whom Jesus Christ was to send in order to show His followers how to grow like Him, and to guide them into all truth, can be guiding the numerous contending, discordant churches of Christendom, who exhibit such bitterness against each other, bitterness and hatred, which not so many years ago culminated even in the shedding of human blood!" (Thomas, first edition, p. 11.)

His search led him to discover that most of the churches had changed the ordinance of baptism by immersion, the form by which Jesus Christ and his disciples were bap-

tized, which is practiced in The Church of Jesus Christ of Latter-day Saints.

Regarding infant baptism, he found there was no trace of such until the Third Century, and therefore it was not part of Christ's original church. He found it hard to accept a doctrine which taught that the sin of Adam was within little children, for he felt that an infant is perfect in Jesus Christ and has no sin of which to repent.

In The Church of Jesus Christ of Latter-day Saints, children are not baptized until they are eight years of age, or the age of accountability.

Vicarious temple work

From the Bible Mr. Thomas learned that baptism for the dead was practiced in the primitive Church, but had been done away with in latter days. He found much evidence to support this doctrine which caused Paul to write in an epistle to the Corinthians:

"Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" (1 Cor. 15:29.)

Peter answered that question in these words:

"For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit" (1 Pet. 4:6).

We know by the scriptures that the gospel is preached to the dead and the dead are to be judged according to men in the flesh and live according to God in the spirit. Thus baptism is necessary for those who, during their lifetime, had not opportunity for this ordinance of baptism by immersion for the remission of sin.

Only in the Church of Jesus Christ do we find temple work which

is performed for the living and vicariously for the dead, who rely on us for the performance of this work on behalf of those who cannot do it for themselves, even as we relied on Christ to do for us what we could not do for ourselves.

The Lord has said, referring to baptism for our dead, "For we without them cannot be made perfect; neither can they without us be made perfect" (D&C 128:18).

God has provided the way to attain this perfection through genealogical and temple work so that we may trace our ancestry and link family to family back to Adam. This work is being done today in the temples of the Church and in fulfillment of the prophecy by Malachi, who said:

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

"And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Mal. 4:5-6.)

Apostasy and restoration

In view of all the evidence to show that the different churches which sprang up into existence following the death of Christ and his apostles had departed from the truth and changed the ordinances of the primitive Church, it is easy to understand and accept the fact that there was an apostasy, which had been predicted by Old and New Testament prophets.

During the period known as the Dark Ages, there was not a prophet on the earth to reveal the word of God to man, and there was even further departure from the true gospel and more changes in the ordinances as practiced in the original Church.

Eventually, as prophesied by John the Revelator, the gospel was restored to the earth through Joseph

Smith, who was chosen as a prophet and to whom were committed the keys of the Restoration and of the establishment of the Church on the earth in these, the latter days.

I invite you to read the story of Joseph Smith and of the personal appearance of God the Father and his Son, Jesus Christ, and the coming forth of the Book of Mormon, which is a new witness for Christ in America and a companion to the Bible.

Ezekiel refers to these two books as the Stick of Judah and the Stick of Joseph, and prophesies that they shall become one, meaning that they proclaim the same gospel and teach the same doctrines (see Ezek. 37:16-19).

Now let me summarize some of the reasons given by Mr. Thomas for joining the Church:

1. The moral character of the people as a whole, their faith in God, and their testimonies regarding the divinity of the work in which they were engaged.

2. The completeness and effectiveness of the Church organization, with the same ordinances as in the church established by Jesus Christ.

3. The restoration of the gospel following the Apostasy, and the need for a living prophet through whom God could continue to reveal his word for the guidance of his people.

4. Baptism by immersion for the remission of sins, prohibition of infant baptism, and baptism for the dead, all of which were doctrines taught in Christ's original church.

5. Genealogical and temple work for the living and the dead, as referred to in the Old and New Testaments.

Testimonies of converts

Reasons given by converts who join the Church today are similar and so varied as to lead to the conclusion that The Church of Jesus Christ of Latter-day Saints can supply the spir-

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itual as well as the temporal needs of any person who is seeking for the truth.

Let me share with you some personal testimonies and reasons for joining the Church.

In Florida a young couple was visiting different denominations and finally happened upon an LDS church, where they attended a meeting. They said:

"We found it to be different from any church we'd visited before. After having the lessons and going to church, we decided this was the church we'd been seeking all along." The mother stated that it was surprising to see what the children were learning about the Bible and Jesus Christ, the changes she noticed in their relating better to other children, and their helpfulness at home.

Family and home life also changed for them when her husband received the priesthood, which increased his self-confidence and desire to improve their family life and relationship.

A man in Ecuador met some missionaries on the street near his home and invited them in. They left tracts, pamphlets, and a copy of the Book of Mormon. He read them and liked them and later said of the missionaries:

"I liked their teachings. They taught me things my own church had never taught. I realized I had to live the commandments they told me about. The Word of Wisdom has given me a new life. I know it is of the Lord not to use tobacco, tea, coffee, or liquor. When the elders were teaching me, I knew I had to live it if I were to have a good life. The elders told me to pray about it; then they had to teach me how to pray."

In Finland a woman, lost and lonely following the death of her husband, was found by missionaries who answered some of her questions. She said:

"I was amazed at their answers.

They talked about a reunion with my husband. We had had a wonderful marriage, and I just couldn't think that it would end just like that. My minister had given me no answers, but those young missionaries told me a beautiful concept of eternal life. I listened in tears and wanted to hear more."

She studied and read the Book of Mormon, received a testimony, and was baptized.

A convert in England tells his story. Bitter over the death of an infant who had died without baptism and was therefore denied burial in the church cemetery, he was ready for the missionaries his wife had invited to his home. His first question was about the Church's teaching on infant baptism.

The elders cited a passage from the Book of Mormon which teaches that infants are incapable of sin and that they have no need of baptism because they are saved.

Then he made this comment: "It was the kind of doctrine Christ would teach. I simply couldn't see how a loving God could feel any other way about children. Then the elders gave me a lesson in obtaining a witness to gain a testimony. I put it to the test, prayed, and received a witness. I felt the burning in my bosom just as the scriptures described. I knew it was true."

He made this further comment: "One of the most joyous principles to me is celestial marriage. I feel that if people could understand this and really love their husband or wife, they would join the Church on this alone. It's a wonderful principle."

Finally, I will deal briefly with the conversion of a Protestant minister, who after much tribulation and persecution by ministers and friends when he decided to convert, gave the following testimony:

"I have written this in order to show that as in the Bible, when a man finds a 'pearl of great price,' he

will sell all that he has if necessary in order to obtain it [see Matt. 13:46]. I have found that peace and truth within the Mormon church for which I had been seeking for over twelve years.

"I have not quite completed my first reading of the Book of Mormon, but already the riches of its truths as set down by the Prophet Joseph Smith have become a vital part of our family's spiritual life. No man could have written this book except through the power of God. We accept the test of hatred through which we have passed as God's test of our sincerity in our seeking. . . .

"My prayer is that others will not continue to willfully blind their eyes, refusing even to read the Book of Mormon in order to learn. No man can read this book and not have his life changed. I have not overnight become an expert on the Mormon faith, but I am an eager student and am not afraid to learn what the Holy Spirit would teach through those to whom He has given the authority.

"My personal tragedy as a Protestant minister was that I wasted a good deal of valuable time trying to keep going an organization and institution which no longer, with any stretch of imagination, can be shown to be doing Christ's work."

Invitation to study scriptures

May I invite you all to study the scriptures, wherein are found the words of eternal life and the way to exaltation.

Jesus said, "This is my work and my glory—to bring to pass the immortality and eternal life of man" (Moses 1:39).

This is so important, that he gave his life for us that we may be resurrected, and he gave us the plan of life and salvation by which this may be accomplished. Read the

Bible and the Book of Mormon, which testify of the things which I have told you this day.

If you are searching for happiness in this life and eternal life with God the Father and his Son Jesus Christ hereafter, then I would exhort all of you to find the way, the truth, and the life, which is in The Church of Jesus Christ of Latter-day Saints. In the name of Jesus Christ, amen.

The Choir sang "The Lord's Prayer" without announcement following President Tanner's address.

President Spencer W. Kimball

President N. Eldon Tanner, First Counselor in the First Presidency, has just given the concluding address, followed by the Tabernacle Choir singing, "The Lord's Prayer."

We are grateful to the managers, and operators, of many television and radio stations, for offering their facilities, as a public service, to bring the proceedings of this Conference to a large audience, throughout many areas of the world.

We shall conclude this session of the Conference with the Tabernacle Choir singing, "Sing Praise To Him."

Following the singing, the benediction will be pronounced by Elder F. Enzo Busche, a member of the First Quorum of the Seventy, and President of the Germany Munich Mission.

The Choir sang the number, "Sing Praise to Him."

Elder F. Enzo Busche pronounced the benediction.

FIRST DAY AFTERNOON MEETING

SECOND SESSION

The second session of the 149th Annual Conference began at 2:00 P.M., on Saturday, March 31, 1979.

President Spencer W. Kimball presided. Conducting was President Marion G. Romney, Second Counselor in the First Presidency.

Music for this session was furnished by the Brigham Young University combined chorus, directed by Ralph Woodward, with Roy M. Darley at the organ.

At the beginning of the session, President Romney made the following remarks:

President Marion G. Romney

President Spencer W. Kimball, who presides at this and all other sessions of the conference, has asked me to conduct this session.

We welcome all assembled in the historic Tabernacle on Temple Square in this, the Second Session, of the 149th Annual Conference of The Church of Jesus Christ of Latter-day Saints. We also welcome the many members and friends of the Church, tuned to these proceedings by radio and television. We note that there are overflow congregations in the Assembly Hall, where Elders Carlos E. Asay, and Teddy E. Brewerton preside; and in the Salt Palace, where Elders W. Grant Bangerter, and M. Russell Ballard preside.

We are pleased to acknowledge special guests present this afternoon, government and educational leaders, as well as regional representatives, stake and temple presidencies, patriarchs, bishops, and officers and members of the general boards and committees.

The proceedings of this conference will be carried extensively in the United States, and Canada, over many televi-

sion and radio stations, originating with KSL, in Salt Lake City.

Through satellite transmission, sessions of this conference will be heard over radio in countries of Central and South America, Mexico, Australia, Europe, and Africa.

We express our appreciation to the owners, and operators, of many radio and television stations, for their cooperation in making such an extensive coverage of this conference possible.

The General Priesthood Meeting, to be held this evening, will be transmitted over closed-circuit, from the Salt Lake Tabernacle, to men of the priesthood assembled in approximately 1,547 buildings throughout the United States and Canada, Puerto Rico, New Zealand, Australia, the Philippines, Korea, and Hong Kong; and by way of closed-circuit television to the Assembly Hall, Salt Palace, and to stake buildings in Salt Lake City, and on the Brigham Young University campus.

The music this afternoon will be provided by the Brigham Young University combined chorus, under the direction of Brother Ralph Woodward, with Brother Roy M. Darley at the organ.

The Chorus will begin this service by singing, "Sweet Is The Work."

The invocation will be offered by Elder Robert L. Simpson, a member of the First Quorum of the Seventy.

The chorus sang the hymn, "Sweet Is The Work."

Elder Robert L. Simpson offered the invocation.

President Romney

The chorus will now sing, "Ye Servants of God."

"Ye Servants of God" was rendered by the chours.

now present the statistical report of the Church for the year 1978.

Afterward, Elder Wilford G. Edling will read the auditor's report.

President Romney

Elder Francis M. Gibbons, Secretary to The First Presidency, will

Elder Francis M. Gibbons

For the information of the members of the Church, the First Presidency has issued the following statistical report concerning the growth and status of the Church as of December 31, 1978:

Church Units

Number of stakes of Zion	990
Number of full-time missions	166
Number of wards	6,731
Number of independent branches in stakes	1,333
Number of mission branches ...	1,790
Number of countries with organized wards or branches	60

(These statistics reflect an increase of 694 wards and branches during 1978.)

Church Membership

Total membership reported by stakes, missions, and Church offices at the close of 1978..... 4,160,000

Church Growth during 1978

Children blessed	97,000
Children of record baptized ...	63,000
Converts baptized	152,000

(This convert baptism figure is an estimate based on 1978 reports received at Church headquarters prior to conference.)

Social Statistics

Birthrate per thousand	30.7
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Number of persons married per thousand	13.1
Death rate per thousand	4.1

Priesthood

Deacons	145,000
Teachers	114,000
Priests	211,000
Elders	351,000
Seventies	29,000
High Priests	137,000
(This represents an increase of 37,000 priesthood holders during 1978.)	
Full-time missionaries	27,669

Church School System

Total enrollment during the 1977-78 school year:	
Seminaries and institutes, including special programs	301,000
Church schools, colleges, and continuing education	70,000

Welfare Services

Persons assisted with cash or commodities	111,500
Persons assisted by LDS Social Services	18,000
Persons placed in gainful employment	21,000
Man-days of labor donated to Welfare Services	443,500
Commodities distributed from storehouses (in pounds)	18,953,000

Genealogical Society

Names cleared in 1978 for temple ordinances 5,120,000
The Genealogical Department is acquiring records in 43 countries and has a total of 983,000 one-hundred-foot rolls of microfilm, equivalent to 4,679,000 volumes of 300 pages each.

Temples

Number of endowments performed during 1978:
For the living 50,400
For the dead 3,756,600
Temples in operation 16
Temples planned or under construction 5
Temples undergoing remodeling 1
There were 204,900 more endowments done in 1978 than in 1977, even though one of the

temples was not in operation.

Prominent Members Who Passed Away during the Year

Elder Delbert L. Stapley, a member of the Council of the Twelve Apostles; Ida Jensen Romney, wife of President Marion G. Romney, Second Counselor in the First Presidency; Dr. Ernest L. Wilkinson, former president of Brigham Young University; President Rudolph H. Luckau, president of the New Zealand Wellington Mission; President Robert Austin Trump, president of the Centerville Utah South Stake; Raymond J. Pace, former member of the General Church Missionary Committee and Regional Representative; and Wendell B. Mendenhall, former chairman of the Church Building Committee.

Elder Wilford G. Edling

We have reviewed the annual financial report of the Church as of December 31, 1978, and operations for the year then ended. The financial statements and operations reviewed by the Committee include the general funds of the Church and of other controlled organizations, the accounts of which are maintained by the Financial Department of the Church. We have also examined the budgeting, accounting, and auditing procedures employed, and the manner in which funds are received and expenditures are controlled. We determined that expenditures of general Church funds were authorized by the First Presidency and by budgetary procedures. The budget is authorized by the Council on Disposition of Tithes, comprised of the First Presidency, the Council of the Twelve, and the Presiding Bishopric. The Committee on Expenditures, in weekly meetings, administers the expenditure of funds under the budget.

Modern accounting technology and equipment are employed by the Financial and other departments in keeping abreast of rapid Church expansion and changing methods of electronic data processing. The Committee and the Law Department are conjointly giving continuous attention to matters relating to taxation of churches by the federal government, the states, and by foreign governments.

The Auditing Department, which is independent of all other departments, functions in the three-fold capacity of performing financial audits, operational audits, and audits of computer systems employed by the Church. These services are conducted on a continuous basis and include all Church departments, other Church-controlled organizations (the accounts of which are maintained in the Financial Department), and worldwide operations including missions, finan-

cial centers, and departmental activities conducted in foreign countries. The extent and scope of the Auditing Department in safeguarding the resources of the Church are increasing commensurate with the growth and widening activities of the Church. The audit of local funds of wards and stakes is assigned to stake auditors. Incorporated businesses, owned or controlled by the Church, for which accounts are not maintained in the Financial Department, are audited by professional auditing firms or by governmental regulatory agencies.

Based on our review of the annual financial report and other accounting data, and our study of the accounting and auditing methods by which financial operations are controlled, together with continuing discussions with personnel of the Financial, Auditing and Law departments, we are of the opinion that the

general funds of the Church, received and expended during the year 1978, have been properly accounted for in accordance with established procedures outlined herein.

Respectfully submitted,
CHURCH FINANCE
COMMITTEE
Wilford G. Edling
Harold H. Bennett
Weston E. Hamilton
David M. Kennedy
Warren E. Pugh

President Marion G. Romney

President N. Eldon Tanner, First Counselor in the First Presidency, will now present the General Authorities, general officers, and general auxiliary officers of the Church for the sustaining vote of the Conference, following which Elder Mark E. Petersen, a member of the Council of the Twelve Apostles, will be our first speaker.

President N. Eldon Tanner

It is proposed that we sustain President Spencer W. Kimball as prophet, seer, and revelator, and President of The Church of Jesus Christ of Latter-day Saints. All in favor, please make it manifest. Contrary by the same sign.

Nathan Eldon Tanner as First Counselor in the First Presidency and Marion G. Romney as Second Counselor in the First Presidency. All in favor, please manifest it. Contrary by the same sign.

It is proposed that we sustain as President of the Council of the Twelve, Elder Ezra Taft Benson. All in favor, please manifest it. Those opposed by the same sign.

As the Quorum of the Twelve Apostles: Ezra Taft Benson, Mark E. Petersen, LeGrand Richards, Howard W. Hunter, Gordon B. Hinckley,

Thomas S. Monson, Boyd K. Pack-
er, Marvin J. Ashton, Bruce R.
McConkie, L. Tom Perry, David B.
Haight, and James E. Faust. All in
favor, please manifest it. Contrary, if
there be any, by the same sign.

As Patriarch to the Church, El-
der Eldred G. Smith. All in favor,
please manifest it. Contrary, if there
be any, by the same sign.

The counselors in the First Pres-
idency, the Twelve Apostles, and the
Patriarch to the Church as prophets,
seers, and revelators. All in favor,
please manifest it. Contrary, if there
be any, by the same sign.

Spencer W. Kimball as trustee-
in-trust for The Church of Jesus
Christ of Latter-day Saints. All in
favor, please manifest it. Contrary, if
there be any, by the same sign.

As the Presidency of the First

Quorum of the Seventy, and as members of the First Quorum of the Seventy: Franklin D. Richards, J. Thomas Fyans, A. Theodore Tuttle, Neal A. Maxwell, Marion D. Hanks, Paul H. Dunn, W. Grant Bangerter. All in favor, please manifest it. Contrary, if there be any, by the same sign.

As additional members of the First Quorum of the Seventy: Theodore M. Burton, Bernard P. Brockbank, Robert L. Simpson, O. Leslie Stone, Robert D. Hales, Adney Y. Komatsu, Joseph B. Wirthlin, Hartman Rector, Jr., Loren C. Dunn, Rex D. Pinegar, Gene R. Cook, Charles A. Didier, William R. Bradford, George P. Lee, Carlos E. Asay, M. Russell Ballard, Jr., John H. Groberg, Jacob de Jager, Vaughn J. Featherstone, Dean L. Larsen, Royden G. Derrick, Robert E. Wells, G. Homer Durham, James M. Paramore, Richard G. Scott, Hugh W. Pinnock, F. Enzo Busche, Yoshihiko Kikuchi, Ronald E. Poelman, Derek A. Cuthbert, Robert L. Backman, Rex C. Reeve, Sr., F. Burton Howard, Teddy E. Brewerton, and Jack H. Goasling, Jr. As emeritus members of the First Quorum of the Seventy: Joseph Anderson, William H. Bennett, James A. Cullimore, Sterling W. Sill, Henry D. Taylor, John H. Vandenberg, and S. Dilworth Young. All in favor, please manifest it. Contrary, if there be any, by the same sign.

As the Presiding Bishopric: Victor L. Brown, Presiding Bishop; H. Burke Peterson, First Counselor; and J. Richard Clarke, Second Counselor. All in favor, please manifest it. Contrary, if there be any, by the same sign.

As Regional Representatives: All Regional Representatives as they are at present constituted.

The Relief Society: Barbara Bradshaw Smith, president; Marian Richards Boyer, first counselor; and Shirley Wilkes Thomas, second

counselor; with all members of the board as at present constituted.

The Sunday School: Russell M. Nelson, president; Joe J. Christensen, first counselor; William D. Oswald, second counselor; with all members of the board as at present constituted.

The Young Men: Neil D. Schaerrer, president; Graham W. Doxey, first counselor; Quinn G. McKay, second counselor; with all members of the board as at present constituted.

The Young Women: Elaine A. Cannon, president; Arlene B. Darger, first counselor; and Norma B. Smith, second counselor; with all members of the board as at present constituted.

The Primary Association: Naomi Maxfield Shumway, president; Colleen Bushman Lemmon, first counselor; and Dortha Lou Christiansen Murdock, second counselor; with all members of the board as at present constituted.

All in favor, please manifest it. Those opposed by the same sign.

The Church Board of Education: Spencer W. Kimball, N. Eldon Tanner, Marion G. Romney, Ezra Taft Benson, Gordon B. Hinckley, Thomas S. Monson, Boyd K. Packner, Marvin J. Ashton, Neal A. Maxwell, Marion D. Hanks, Victor L. Brown, and Barbara B. Smith. All in favor, please manifest it. Contrary, if any, by the same sign.

The Church Finance Committee: Wilford G. Edling, Harold H. Bennett, Weston E. Hamilton, David M. Kennedy, and Warren E. Pugh.

The Tabernacle Choir: Oakley S. Evans, president; Jerold D. Otley, conductor; Donald H. Rippinger, associate conductor; Robert Cundick, Roy M. Darley, and John Longhurst, Tabernacle organists.

All in favor, please manifest it. Contrary, if there be any, by the same sign.

It seems, President Kimball, that the voting has been unanimous in favor of these officers and General Authorities.

President Marion G. Romney

Elder Mark E. Petersen, a member of the Council of the Twelve Apostles,

will be our first speaker.

He will be followed by Elder Howard W. Hunter, a member of the Council of the Twelve Apostles.

Elder Mark E. Petersen**Spring**

The spring of the year is a most welcome season. It is then that all life seems to renew itself, when the promise of the future appears brightest and hope rises to its zenith. Indeed it is a time of reawakened courage and confidence.

Spring! A time of renewal, a revival in nature of the life that is all about us, but especially a reaffirmation of the divine promise of life everlasting! It was spring when the Savior made it all possible by his atoning sacrifice and his resurrection.

It was in the spring when Jesus gathered his disciples about him and instituted the sacrament of the Lord's Supper as a constant reminder of his crucifixion.

It was in the spring when he prayed so humbly in the garden as he set the divine example by saying, "Not as I will, but as thou wilt" (Matt. 26:39).

It was then also that he prayed so earnestly for his disciples, that they would be united as one in the heavenly cause, even as he and his Father are one (see John 17:11).

In the early part of still another year he said to his followers, "Be one; . . . if ye are not one ye are not mine" (D&C 38:27).

"Is Christ divided?"

This oneness, this unity of action and purpose, was vital to the work. There was no room for conflict among his disciples, no place for dissension, for as Paul demanded of the contending Corinthians, "Is Christ divided?" (1 Cor. 1:13).

When Jesus established his church nearly 2,000 years ago, it was in the hope that all mankind would come in a unity of faith and knowledge of the Son of God unto a state of perfection, that we might become Christlike in reality (see Eph. 4:13).

But Christianity as we know it is not united. Among those who profess to believe in him there are wide differences, much conflict, contention, and even enmity at times, a thing which is utterly foreign to the humble prayer for unity which Jesus offered just before his crucifixion.

Well might we ask with the Apostle Paul, "Is Christ divided?" It was he who pleaded with the Corinthians as they drifted apart, "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (1 Cor. 1:10).

Paul named four subdivisions or separate denominations already existing in Corinth, a thing which he firmly condemned (see 1 Cor. 1:12-15). His former converts in that city actually began to alter the doctrines of Christ, even denying his resurrection (see 1 Cor. 15:12).

But this was not all. Division continued to develop throughout Christianity in that first century after Christ. Most of the epistles of the New Testament were written to combat it.

Paul reprimanded not only the Corinthians for their dissension, but

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First Day

also the Galatians, saying to them, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another" (Gal. 1:6-7).

He predicted dissension elsewhere when he said, "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. . . , speaking perverse things, to draw away disciples after them" (Acts 20:29-30).

Peter predicted the rise of false teachers, saying that "many shall follow their pernicious ways" (see 2 Pet. 2:1-2).

To Titus, Paul said, "There are many unruly and vain talkers and deceivers" (Titus 1:10), and Jude wrote of mockers who even then walked "after their own ungodly lusts," separating themselves from the church of God (see Jude 18-19).

Early apostasy

This secession continued even beyond the time of the Apostles. Historians tell us that during the first century of Christianity at least thirty different contending factions arose, splitting the original Church into a confusion of discordant sectarian groups. There was no longer any unity in Christianity.

The names of some of the denominations which arose in that early time are—

The Judæo-Christians, who tried to Judaize the Christian religion by introducing Mosaic rituals, including circumcision.

The Millenarians.

The Encratites, who used water instead of wine for the sacrament of the Lord's Supper.

The Ebionites.

The Gnostics, who confused gospel truth by mixing it with Greek philosophy.

The Archontics, who believed in seven heavens, each one presided over by a prince; they also believed in the Supreme Mother of Heaven, a faith condemned in Jeremiah, chapters seven and forty-four.

The Copts, who are still prominent in Egypt.

The Syriac Christians, centered in Damascus, at that time one of the principal though paganistic cities in the Middle East.

The Mandæans, a baptist cult, who opposed the rise of sprinkling as a mode of baptism.

The Manichæans.

The Quartodecimans.

The Hellenists, and a number of others.

Within that same first century the apostles and prophets of Christianity ceased to exist, and the conflicting sects declared that they no longer needed either apostles and prophets or current revelation. To a large extent Greek scholarship and philosophy took their place. No other excuse could be found for the absence of those pillars of the Church.

They are not needed even now, it is said by those who claim that the Bible contains the full word of God. This is sad evidence of the spiritual darkness that come into the world.

Restoration of Christ's church

But a new day was predicted, a time when all that God had ever given in the past would be restored to earth. It was the Apostle Peter who made this prediction, saying that in the latter days all that was ever given through the prophets from the beginning of the world would be restored. (See Acts 3:21.)

So Christ's church was destined to come back to earth. But it would arrive in the midst of these denominational conflicts, which have continued to multiply even to our own day.

Signs of the true church

When it came, how could Christ's restored church be distinguished from all the existing denominations? How would it be recognized?

The scriptures clearly set forth definite marks of identification so that all who wish may avoid the confusion. Let us mention just a few of them.

The members of the true church anciently did not call themselves Christians, for that was but a nickname applied to them in derision by those who hated Christ. The members of the Church called themselves *saints*, as may be seen from various New Testament references (see Rom. 16:2; 1 Cor. 1:2), which are confirmed by Webster's dictionary and by the Bible scholars. This, then, is one of the identification marks of the true Church. The members are called *saints*.

Another important sign is that the Church would be guided by constant revelation through living prophets. Amos had said that the Lord will do nothing except through his authorized prophets (see Amos 3:7). The divine Church as restored, then, will be led by living seers and revelators receiving current direction from heaven.

Paul explained this to the Ephesians when he said that the whole Church rests upon a foundation of apostles and prophets with Jesus Christ as the chief cornerstone (see Eph. 2:19-20).

He added that these apostles and prophets are to continue in the Church until we all become perfect (see Eph. 4:11-14; see also Matt. 5:48).

But prophets also were placed in the Church for the work of the ministry. This would include preaching of the word, of course, but also it would be for the selection of those who were to serve in the ministry.

Paul said that such persons must be called of God as was Aaron, who was chosen by current revelation through a living prophet (see Heb. 5:4; Ex. 28:1). Paul himself was called that way (see Acts 13:1-3). It is the divine pattern.

Then the Lord's true church may be further identified by the fact that its ministers are called of God as was Aaron, by current revelation given to a living prophet.

This brings up the matter of communication between the Lord and his church. How could he direct his people unless he spoke to them? Such communication would constitute current revelation and would be given only in the approved manner to living prophets ministering here on earth.

These are a few of the infallible signs of the true Church. But there are others. The Church of today must be of modern origin. Does that surprise you? Not an ancient church, but of modern origin. That is a vital sign of identification of the true church.

The Apostle Peter indicated that the Church will be restored before Christ's second coming (see Acts 3:19-21).

John the Revelator confirmed this when he said that the Restoration would occur in the hour of God's judgment, which could relate to none other than modern times (see Rev. 14:6-7).

The Savior spoke of the same thing, adding that after the gospel is finally preached abroad as a warning to the nations, then will the end come (see Matt. 24:14). That certainly indicates modern times.

New and additional scripture

Another vital sign of the true church is that it will produce new and additional scripture, in addition to the Bible, as was the case in ancient times.

The Bible is a compilation of

the books provided by ancient prophets, beginning with Moses, and then added to as each new prophet assumed his place in history. Thus the scripture became a growing thing. It was another pattern of the Lord.

That same pattern applied to New Testament times as well. Hence we have the Gospels and other scriptures of the New Testament. The Lord did not change his system.

Since the Lord is the same in all generations, the true church today also must provide new scripture in addition to the Bible.

There are various other signs of the true church too, but they are too numerous to mention in this short time. But let us say that no one isolated point can unerringly identify the Church. All the signs must be there, fitly joined together, as the Apostle Paul told the Corinthians (see 1 Cor. 1:10; see also Eph. 2:19-21; 4:11-16).

If we seek the divine church we must find in it all of these infallible marks of identification. If these signs are lacking, it is fair notice that we must look elsewhere.

Apostles and prophets

We Latter-day Saints testify that the Lord's divine church has been restored to earth as the scriptures say, that it is of modern origin, that it provides new revelation and additional scripture, and that it stands today, as anciently, upon a foundation of living apostles and prophets, with Jesus Christ himself as the chief cornerstone.

All the signs of the divine church are here, not just a few. They are available to everyone for careful examination.

We spoke of spring, that time of resurgence of life and hope and joy. It was on a beautiful spring day in 1820 when the Almighty shattered the seal which had closed the heavens for centuries.

He descended to the earth in the state of New York and called a modern prophet, a youth as pure and unspoiled and as promising as the spring day itself.

This boy became a modern spokesman for God. Through him were all things restored as Peter said. And who was he? Joseph Smith, Jr., the seer and revelator of modern times. He labored humbly and completely under the direction of the Savior himself.

Christ is the Master. Joseph was his servant. Christ is the Redeemer and Messiah for whose coming we eagerly wait. Joseph was the messenger sent to prepare the way before him.

So now we have a new kind of springtime which is most significant, a heaven-sent springtime of world events, blossoming into a summer of resplendent spirituality.

The cold and dark winter without heavenly guidance, when the heavens were sealed over our heads, gives way to the springtime of new revelation, when Christ brought back to earth his truth and his Church.

New heavenly light has burst forth. A new day has dawned, a day of hope and truth which eventually will blend into a thousand years of Millennium and then on into eternal life in the kingdom of God.

From this tabernacle the modern prophets speak. Our great present-day prophet, President Spencer W. Kimball, this morning gave to you God's message for this present day, for the year 1979. He is the mouthpiece of God. He is the spokesman for God right now. So are his inspired counselors. So is the entire group of twelve inspired men, duly ordained as apostles of the Lord Jesus Christ, also for today.

Testimony of God and Jesus Christ

Prophets of God and apostles of the Lord Jesus Christ minister again

on the earth. They are here now. They sit here before you. Unitedly and as one voice, they testify of him and for him. They testify to you and for you, and their testimony is true.

God is no longer a remote being; he is here among us by his Holy Spirit. The Savior is no mythical person. He is a great reality and he lives. He too is here among us by his ordained representatives, the apostles and prophets.

May we have the good sense to listen to these inspired men. May we be humble enough to accept their guidance.

May we accept the invitation of

the Savior to learn of him and to do so through the righteous men he has raised up today for the perfecting of the Saints, for the work of the ministry, and for the edifying of the body of Christ. For this I humbly pray, in the sacred name of the Lord Jesus Christ, amen.

President Marion G. Romney

Elder Mark E. Petersen, a member of the Council of the Twelve Apostles, has just spoken to us.

We shall now hear from Elder Howard W. Hunter, also a member of the Council of the Twelve Apostles.

Elder Howard W. Hunter

President Wilford Woodruff

President Wilford Woodruff once had a remarkable experience to which I would like to refer. He first publicly mentioned the incident at general conference in October of 1880. Sixteen years later he gave further details in a discourse delivered at the Weber Stake conference, and his remarks were published in *The Deseret Weekly*. In the 1880 conference President Woodruff told of dreams he had after the death of the Prophet Joseph Smith in which he conversed with the Prophet many times. He then related another dream in which he talked with Brigham Young, and this is what he said about it:

"I saw Brother Brigham and Brother Heber ride in [a] carriage ahead of the carriage in which I rode when I was on my way to attend conference; and they were dressed in the most priestly robes. When we arrived at our destination I asked Prest. Young if he would preach to us. He said, 'No, I have finished my testimony in the flesh I shall not talk to this people any more. But (said he) I have come to see you; I have come

to watch over you, and to see what the people are doing. Then (said he) I want you to teach the people—and I want you to follow this counsel yourself—that they must labor and so live as to obtain the Holy Spirit, for without this you cannot build up the kingdom; without the spirit of God you are in danger of walking in the dark, and in danger of failing to accomplish your calling as apostles and as elders in the church and kingdom of God. And, said he, Brother Joseph taught me this principle.' " (*Journal of Discourses*, 21:318.)

President Woodruff then went on to say of that experience, as he spoke at the Weber Stake conference, essentially what I want to say today: "Every man and woman in this Church should labor to get that Spirit. We are surrounded by these evil spirits that are at war against God and against everything looking to the building up of the kingdom of God; and we need this Holy Spirit to enable us to overcome these influences." (*Deseret Weekly*, 7 Nov. 1896, p. 643.)

Missionary Experiences

Continuing his discourse, President Woodruff told of his missionary experiences. He said: "In the time of the apostasy in Kirtland . . . the Spirit of God said to me, 'You choose a partner and go straight to Fox Islands.' Well, I knew no more what was on Fox Islands than what was on Kolob. But the Lord told me to go, and I went. I chose Jonathan H. Hale, and he went with me. . . . Through the blessings of God I brought nearly a hundred from there up to Zion, at the time the Saints were driven out of Missouri into Illinois.

"So it has been all through my life. If I have undertaken to do anything, and the Lord has wanted me to do something else, He has had to tell me. When we were sent to England, we were sent by revelation. I went into the Staffordshire potteries with Brother Alfred Cordon. We were doing a splendid work, baptizing almost every night, and I thought it was the finest mission I ever was on. I went into the town of Hanley one night, and attended meeting in a large hall, which was filled to overflowing. The Spirit of the Lord came upon me and said that that was the last meeting I should hold with that people for many days. I told the people that that was the last meeting I should be with them. After the meeting, they asked me where I was going. I told them I did not know. In the morning I asked the Lord what He wanted of me. He merely said, 'Go to the south.' I got into the stage and rode eighty miles. The first man's house I stopped at was John Benbow's in Herefordshire. In half an hour after I entered the house I knew exactly why the Lord had sent me. There was a people there who had been praying for the ancient order of things. They were waiting for the Gospel as it was taught by Christ and His Apostles. The consequence

was, the first thirty days after I got there I baptized six hundred of those people. In eight month's labor in that country I brought eighteen hundred into the Church. Why? Because there was a people prepared for the Gospel, and the Lord sent me there to do that work. I have always had to give God the glory for everything good that has happened to me; for I have realized by what power it came." (*Deseret Weekly*, 7 Nov. 1896, p. 643.)

President Woodruff concludes with these words: "I refer to these things because I want you to get the same Spirit. All the Elders of Israel, whether abroad or at home, need that Spirit. . . . This is the Spirit that we must have to carry out the purposes of God on the earth. We need that more than any other gift. . . . We are in the midst of enemies, in the midst of darkness and temptation, and we need to be guided by the Spirit of God. We should pray to the Lord until we get the Comforter. This is what is promised to us when we are baptized. It is the spirit of light, of truth, and of revelation and can be with all of us at the same time." (*Deseret Weekly*, 7 Nov. 1896, p. 643.)

Developing spirituality

Developing spirituality and attuning ourselves to the highest influences of godliness is not an easy matter. It takes time and frequently involves a struggle. It will not happen by chance, but is accomplished only through deliberate effort and by calling upon God and keeping his commandments.

The Apostle Paul spent much of his life teaching and encouraging spirituality in the then far-flung missions of the world. He frequently used terminology from the sports, games, and athletic contests. He said that a Saint successfully keeping the commandments is like an athlete

winning his contest; that comparable degrees of training, exertion, obedience to the rules, self-discipline, and the will to win are involved. To the Corinthians he wrote words, which paraphrased, are to this effect: "You know (do you not?) that at the sports all the runners run the race, though only one wins the prize. Like them, run to win! Now every athlete goes into strict training. They do it to win a perishable wreath, but our wreath will last forever. For my part I run with a clear goal before me." (See 1 Cor. 9:24-26.)

Along this same line he said to Timothy, his beloved young friend and missionary companion:

"I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only; but unto all them also that love his appearing." (2 Tim. 4:7-8.)

Taking the athletic contest to what was in ancient times the ultimate experience—a hand-to-hand battle to the death—Paul wrote this statement regarding such physical combat:

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

"Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

"Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

"And your feet shod with the preparation of the gospel of peace;

"Above all, taking the shield of faith, wherewith ye shall be able to

quench all the fiery darts of the wicked.

"And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." (Eph. 6:11-18.)

The Prophet Joseph Smith did not speak in such athletic or military terms, but he has given us perhaps the clearest statement of all on the need to become spiritual as well as the time and patience which we must recognize are part of the process. The Prophet Joseph Smith said: "We consider that God has created man with a mind capable of instruction, and a faculty which may be enlarged in proportion to the heed and diligence given to the light communicated from heaven to the intellect; and that the nearer man approaches perfection, the clearer are his views, and the greater his enjoyments, till he has overcome the evils of his life and lost every desire for sin; and like the ancients, arrives at that point of faith where he is wrapped in the power and glory of his Maker, and is caught up to dwell with Him. But we consider that this is a station to which no man ever arrived in a moment." (*History of the Church*, 2:8.)

Capitalize on our strengths

Part of our difficulty as we strive to acquire spirituality is the feeling that there is much to do and that we are falling far short. Perfection is something yet ahead for every one of us; but we can capitalize on our strengths, begin where we are, and seek after the happiness that can be found in pursuing the things of God. We should remember the Lord's counsel:

"Wherefore, be not weary in well-doing, for ye are laying the foundation of a great work. And out

of small things proceedeth that which is great.

"Behold, the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days." (D&C 64:33-34.)

It has always been encouraging to me that the Lord said it is the "willing and obedient [who] shall eat the good of the land of Zion in these last days." All of us can be willing and obedient. If the Lord had said the perfect shall eat the good of the land of Zion in these last days, I suppose some of us would be discouraged and give up.

The Prophet Joseph said, "Happiness is the object and design of our existence; and will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God." (*History of the Church*, 5:134-35).

The place to begin is here. The time to start is now. The length of our stride need be but one step at a time. God, who has "designed our happiness," will lead us along even as little children, and we will by that process approach perfection.

Spiritual growth

None of us has attained perfection or the zenith of spiritual growth that is possible in mortality. Every person can and must make spiritual progress. The gospel of Jesus Christ is the divine plan for that spiritual growth eternally. It is more than a code of ethics. It is more than an ideal social order. It is more than positive thinking about self-improvement and determination. The gospel is the saving power of the Lord Jesus Christ with his priesthood and sustenance and with the Holy Spirit. With faith in the Lord Jesus Christ and obedience to his gospel, a step at a time improving as we go,

pleading for strength, improving our attitudes and our ambitions, we will find ourselves successfully in the fold of the Good Shepherd. That will require discipline and training and exertion and strength. But as the Apostle Paul said, "I can do all things through Christ which strengtheneth me." (Philip. 4:13).

A modern-day revelation makes this promise: "Put your trust in that Spirit which leadeth to do good—yea, to do justly, to walk humbly, to judge righteously; and this is my Spirit.

"Verily, verily, I say unto you, I will impart unto you of my Spirit, which shall enlighten your mind, which shall fill your soul with joy;

"And then shall ye know, or by this shall you know, all things whatsoever you desire of me, which are pertaining unto things of righteousness, in faith believing in me that ye shall receive. (D&C 11:12-14.)

May we follow the counsel to so labor and so live as to obtain the Spirit of God, I humbly pray, in the name of Jesus Christ. Amen.

President Marion G. Romney

We have just listened to Elder Howard W. Hunter, a member of the Council of the Twelve Apostles.

The congregation and choir will now join in singing, "Redeemer of Israel." After the singing, Elder Royden G. Derrick, a member of the First Quorum of the Seventy, will speak to us.

The congregation and chorus sang the hymn, "Redeemer of Israel."

President Romney

Elder Royden G. Derrick, a member of the First Quorum of the

Seventy, will now address us.

He will be followed by Elder Hartman Rector, Jr., a member of the

First Quorum of the Seventy, and President of the California San Diego Mission.

Elder Royden G. Derrick

Visit of Moroni

Those who believe in the Bible should not find it difficult to accept the experience related by the Prophet Joseph Smith concerning the visit of an ancient American prophet, Moroni. It happened on the evening of 21 September 1823, in Manchester, New York. Joseph Smith related:

"While I was thus in the act of calling upon God, I discovered a light appearing in my room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor.

"He had on a loose robe of most exquisite whiteness. . . . His hands were naked, and his arms also, a little above the wrist; so, also, were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. . . .

"Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance [was] truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him, I was afraid; but the fear soon left me." (Jos. Smith 2:30-32.)

In the conversation that ensued, Moroni instructed Joseph Smith regarding valuable records he had deposited in the earth fourteen centuries before. Among other things, he quoted from the book of Malachi, with some deviation as follows:

"Behold, I will reveal unto you the Priesthood, by the hand of Elijah

the prophet, before the coming of the great and dreadful day of the Lord.

". . . And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming." (Jos. Smith 2:38-39.)

How could the gravity of this important message be more dramatically emphasized? We should not dismiss it lightly. It places upon our shoulders a sacred responsibility.

Manifestation in Kirtland Temple

On 3 April 1836, Joseph Smith and Oliver Cowdery had a most glorious manifestation in the Kirtland Temple. The resurrected Christ appeared before them. Joseph Smith's description of the Savior on that occasion is one of the most precious of our scriptures (see D&C 110:2-3). Then Moses appeared and committed to them the keys of the gathering of Israel; then Elias, who committed the dispensation of the gospel; and finally, the prophet Elijah, who announced:

"The time has fully come, which was spoken of by the mouth of Malachi—testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come—

"To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse" (D&C 110:14-15).

What glorious experiences these must have been as those of ancient days appeared and committed the

keys necessary to accomplish the work of salvation in these latter days.

From that day to this, the Saints, whenever circumstances permitted, and even when they didn't, have built temples, searched out their ancestors, prepared a genealogical record, and performed the necessary saving ordinances for their own salvation and that of their progenitors. This is the turning of the hearts of the children to the fathers, about which both Elijah and Malachi spoke.

Genealogical research

We have been given the responsibility by the Lord to do this work for all those who have passed on. Laws of privacy are such that we presently do temple work only for those who died beyond ninety-five years ago, except at the initiation of family members.

We estimate that there are available written records existing of the names and vital statistics of about 6 billion persons who died before A.D. 1900. Nearly all of those names are for people who lived between A.D. 1200 and 1900. Of these, we have microfilmed the records of about 1 billion and have completed the temple work for about 57 million. We estimate that there are 2.5 billion records of individuals available to acquire at this time, and another 2.5 billion that we anticipate will become available as the doors to other nations open to us. We are currently microfilming and storing in our vault 100 million additional names each year. Considering the value and perishability of these records, this is a great service not only to the Church but to the entire world.

For many years we relied mainly upon family and individual genealogical research for obtaining names for proxy temple work. Beyond a few close generations, gathering names by family genealogi-

cal research is slow and inefficient. For example, in a recent presentation, Elder J. Thomas Fyans estimated that he has as many as 348 third cousins who have the same second-great-grandfather (see *EN-SIGN*, Nov. 1978, p. 28). If each were to be searching for information on that same person, there would be untold duplication of effort.

We commend you, and all of those who have gone before, who have so diligently researched your ancestry. Your effort, your faith, and your diligence have established a solid foundation for this work to proceed. You have earned the reputation for the city in which our Church is headquartered as being the genealogical center of the world. This reputation you have built has opened doors for the work to expand that may have otherwise remained closed.

It is unlikely that we can accomplish the temple work that must be done if we continue to rely upon individual research alone. In recent years we have moved into the computer age. New technology is progressing rapidly. The time has come for us to take advantage of this remarkable mechanism which the Lord has made available to us.

Last year we announced the name extraction program. Stakes have set up units to extract names for use in the temples from microfilm furnished from our storage vaults. The progress has been gratifying. We are optimistic that improving technology will result in a further reduction of unit cost and effort to enable us to accomplish even more.

Role of members

Members have inquired as to what their role is *now* in fulfilling this charge given to us by the Lord through his prophets. Our answer is—

1. Complete your four-generation family group records and ped-

agree chart. Compare your records with those of your brothers and sisters to confirm accuracy. Then, just one of you forward one set of sheets, listing all brothers and sisters on the first line, to the Genealogical Department commencing 1 July 1979, and concluding 1 July 1981.

2. Perform temple ordinances regularly.

3. Participate in your stake name extraction program when invited to do so.

Now, there is one more to which we must give more attention than we have in the past:

4. Write personal and family histories.

The televising of the film series "Roots," and more recently "Roots II," has stirred an interest in personal and family histories that the experts believe is here to stay. One of the major television networks recently expressed this belief and with our cooperation has filmed a documentary on this subject. In 1980, our World Conference on Records will be oriented toward the writing of personal and family histories. This will give members of the Church and others the opportunity of learning how it can be done from experts the world over.

A royal family

Have you ever dreamed of belonging to a royal family? A royal family has the authority to be such—received from one who has a right to bestow such an honor. You likely have a person holding such a dignified honor right in your own home. The Apostle Peter, addressing the Saints of his day, said, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people" (1 Pet. 2:9). Don't you have this same royal priesthood in your home?

A royal family is a family whose members are honest, true,

chaste, benevolent, virtuous, temperate, patient, charitable, humble, diligent, well read, and law-abiding. The Lord has cautioned, "But I have commanded you to bring up your children in light and truth" (D&C 93:40). He also instructed us, "And they shall . . . teach their children to pray, and to walk uprightly before the Lord" (D&C 68:28). He further said, "Seek ye out of the best books words of wisdom; seek learning, even by study and also by faith" (D&C 88:118).

A royal family is a family of well-disciplined parents and children who control their appetites. The Lord promises those who do so, "And all saints who remember to keep and do these sayings, walking in obedience to the commandments, . . . shall find wisdom and great treasures of knowledge, even hidden treasures" (D&C 89:18-19).

A royal family is a family that is exemplary. They set a pattern for other families to follow. The Savior said, speaking to his faithful followers:

"Ye are the light of the world. A city that is set on an hill cannot be hid.

"Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:14-16.)

Personal histories

A royal family is a family that has a heritage. Many of our Church families have a pioneer heritage. There are many other kinds of heritages inherited by other families of the Church of which they can be duly proud. In our society a heritage is best perpetuated by a family history. Family histories should be kept up to date by succeeding generations.

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In addition, each member of the family should keep a daily journal, and from that he can prepare a personal history. President Kimball kept a personal journal, and from that was written a personal history that has made a valuable contribution to the literature of the Church.

A personal history becomes a family treasure that enables children to emulate the virtues and personal characteristics of their forebears. Their forefathers become the David, the Samson, the Moses, and the Abraham of their lineage. Writing family and personal histories is becoming the popular thing to do. More and more people throughout the world are becoming interested in this exciting pastime to them, but sacred responsibility to us. The hearts of the children are indeed turning to the fathers.

A royal family is not necessarily confined to the political kingdoms ruling the nations of the world. You too can belong to a royal family. If you have not already done those things that will make it so, start

today, so that coming generations in your family will be faithful to those principles which characterize royalty in the kingdom of God. The self-discipline you exercise will enrich your life and the lives of your family members. That you may build this enrichment into your family to be perpetuated for generations to come, that we, indeed, may be a chosen people, a royal priesthood—yes, a royal family in the kingdom of God—so that the world will not be wasted as his coming, I pray. In the name of Jesus Christ, amen.

President Marion G. Romney

Elder Royden G. Derrick, a member of the First Quorum of the Seventy, has just addressed us.

Elder Hartman Rector, Jr., a member of the First Quorum of the Seventy and President of the California San Diego Mission, will now speak to us.

He will be followed by President Ezra Taft Benson, President of the council of the Twelve Apostles.

Elder Hartman Rector, Jr.

It is an honor and privilege to greet you this day in the name of the Lord Jesus Christ. His work of creation affects every one of us, and his work of redemption reaches everyone who has ever lived or will live on this earth.

He is the only man whose life on this earth was totally successful. Though he was tempted in all things like unto us, yet he lived without sin (see Heb. 4:15), and thus he made possible our victory over sin and death as well.

Follow Christ to victory

Since we, each of us, are invited to follow the Christ to victory,

it seems we should become vitally aware of how he fulfilled his mission, and seek to emulate his example. Surely we will never be able to do precisely what he did, partly, because his mission and purpose is different than ours. He is the Savior; we are the saved. He is the Mediator between God and man; we are those for whom he mediates. He is the Redeemer; we are the redeemed. The list of differences is long, and possibly endless. The Master's statement to Moses is a summation of his mission on earth: "My work and my glory—to bring to pass the immortality and eternal life of man" (Moses 1:39). The immortality portion of this

mission he has already accomplished—the resurrection is a reality and *all* will partake.

However, we are permitted, encouraged, even commanded to assist in bringing to pass the eternal life of man, which is, of course, the continuing part of his great mission. His promise to us of things which I do, ye can do, and greater things than I do, ye can do (see John 14:12) rings loudly in the ears, stimulating the amazement of everyone who reads the holy scriptures.

As the scriptures are searched, the life of Christ seems to resolve into a great success formula. I'm sure that I have not caught the significance of all that he did and taught, but may I share five basic principles which have become discernible in my study?

Believe

1. *Believe you can do it.* This is the first important principle. All things are possible to them that believe (see Mark 9:23). Surely we must believe in a thing before we can desire it. And God does grant unto men according to their desire (see Al. 29:4). If the desire is strong enough, performance is assured.

This principle also includes believing in yourself. Self-esteem is vitally important to successful performance. Self-esteem is different than conceit—conceit is the weirdest disease in the world. It makes everyone sick except the one who has it. It is immensely important that you feel good about yourself. I am sure that you can only feel good about yourself if you are on the way to reaching your potential. I am positive also that no one can be emotionally or physically healthy unless he is keeping the commandments and rendering unto God the things that are God's. I did not say that this obedience would also make you satisfied with your every performance—I seldom am;

I'm sure I can improve my performance in the job. But when I'm on the Lord's side, keeping the basic commandments, I feel good about me, I esteem myself as a worthy child of God, and I find I am very positive.

How to perform positively? Easy: eliminate all negative words and phrases from your vocabulary. Refuse to *think* negatively, for as a man "thinketh in his heart, so is he" (Prov. 23:7). Refuse also to *speak* negatively. Now you have become an optimist rather than a pessimist. There is a big difference between an optimist and a pessimist—one is positive, a believer; the other is negative, a doubter. The optimist, as you probably know, is a person who, when he wears out his shoes, just figures he's back on his feet. The pessimist says, "I'll believe it when I see it." The optimist says, "I'll see it when I believe it."

In a crisis the optimist takes action; the pessimist takes a seat. The Lord has given sufficient evidence to convince me that if you don't do it, you really didn't want it.

"Pray always, and be believing," saith the Lord (D&C 90:24).

Faith, the first principle of the gospel, begins with *belief*. What man can conceive, he can achieve. Believe you can do it.

Look to the Lord

2. *Look to the Lord for your blessings.* "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated" (D&C 131:20-21).

We quote that scripture, but all too often we don't seem to believe it. We seem to look to every other source first—to the national government, to the state, to our families, to

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our friends. In missionary work we look to the members to provide the necessary contacts to teach. I have had missionaries complain to me, "They didn't give me any contacts, so I had no one to teach." My response was, "Oh, is that so? Don't tell me you are going to let the Lord's work fail because they failed. Forget and forgive when *they* fail, but don't *you* fail. Work, tract, put in the hours. The Lord is the paymaster."

We should look to the Lord for our blessings because, among other reasons, he owns everything—the world and everything and everybody in it (see Ps. 24:1).

If you have no contacts to teach, go tracting or contacting in the shopping mall or on the street or wherever. Be where you should be when you should be there. When you are *where* you should be *when* you should be there, such conduct begets confidence—the members would like to have such competent missionaries teach their friends. I have had missionaries report, "President, we put in the contacting hours. We didn't get the contacts from tracting, but they came to us from completely unexpected sources. It's almost as though they fell out of the trees or the sky." Surely they came from the Lord. Look to the Lord for your blessings. He alone is the giver of every good and perfect gift (see James 1:17).

Sacrifice

3. *Make the sacrifice.* There is no such thing as "something for nothing" with the Lord. Blessings come because of obedience to the law upon which they are predicated (see D&C 130:21). The Lord requires sacrifice, meaning something above and beyond the minimum. The Master spoke of the "second mile" and told us to go there (see Matt. 5:41). Why? Because he wants to

bless us. So he put all the blessings in the second mile, but we must go where they are before we get them.

The first mile, we owe; that's what we are getting paid for. Recently I mentioned that to an elder who was hardly meeting the minimums. He responded, "Paid? I'm not getting paid."

I said, "Oh? You can breathe can't you?"

"Yes."

"You think you have that coming to you or something? King Benjamin says the Lord is preserving you from day to day by granting you breath—even supporting you from moment to moment" (see Mosiah 2:21). Do we ever thank the Lord for the fact we can breathe? No, not usually, until we get to where we can't breathe. Then we call upon him in a panic.

Another definition of sacrifice is that instead of endlessly doing what we want to do, we must do what the Lord wants us to do. Knowing that it is "sacrifice [that] brings forth the blessings of heaven" (*Hymns*, no. 147), then we should cheerfully do all things that lie in our power to bring to pass the Lord's work, even to "wast[ing] and wear[ing] out our lives" if that be necessary (D&C 123:13). Then we may "stand still, with the utmost assurance, to see the salvation of God, and for his arm to be revealed" (D&C 123:17).

Surely, in the work of the Lord, it is what we do after we think we have done enough that really counts with him, for that's when the blessings flow.

Lest you think this is my idea, may I quote to you what I consider the most important scripture in all of holy writ concerning service in the kingdom?

The Master said,

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your

bosom. For with the same measure that ye mete withal it shall be measured to you again." (Luke 6:38.) When the Master said, "Give, and it shall be given unto you," this means if you want to receive, you must first give. That's different from paying tithing where you receive and then give back ten percent. Here, the Master tells us to give first; then we shall receive. "Well, how *much* am I going to get?" (That's always the question, isn't it?) The Lord tells us how much. His words: "good measure, pressed down, and shaken together, and running over. . . ." Sounds pretty good, doesn't it? He continues, ". . . shall men give into your bosom." Men? I thought you said it was the *Lord*. Yes, it is the Lord, but he always uses men. If you pray for a revelation from the Lord, he will probably send you your bishop with the answer. You really don't need a visit from an angel so long as you have a bishop. The Lord continues, "For with the same measure that ye mete withal it shall be measured to you again."

If you would have a blessing from the Lord, put something upon the altar. Make the sacrifice.

Miracles

4. *Expect a miracle.* All too often we really don't *expect* a miracle. We are not looking for it, and so don't recognize it when it comes. The Lord has commanded that we take the gospel to "every nation, kindred, tongue, and people" (D&C 77:8). So we pray for the Lord to cause a miracle which will break down those barriers that prohibit us from entering the nations where we are presently excluded. But are we, in fact, accelerating the preparation of our young men who should be ready to enter when the barriers fall? At the same time we must not overlook our need for help—the help we must have from the Lord—to hurdle

the hedge to our next-door neighbor.

The Lord has promised thousands of conversions. I fear we have no concept of what that means. At the very minimum it means that some stakes would need to baptize fifty or one hundred per week. It can be done—I know from experience—but it can never be done limiting the use of baptismal fonts to one night per week.

It can never be done if the membership wait for the missionaries to find, teach, and fellowship all the new converts.

Every member must be involved. Hear the word of the Lord through his prophet: "Father[s], you are to take the lead. . . . With your family, prayerfully select one or two families to friendship. Decide whom of your relatives [and] friends you will introduce to the Church. Perhaps you could plan a family home evening with them, on a night other than Monday, or participate together in any number of ways. Then, when these families show interest, arrange through your ward or branch mission leader to invite them and the missionaries into your home to share the message of the Restoration." (Spencer W. Kimball, *I Need A Friend: A Friendship Guide for Members of the Church* [pamphlet, 1977], p. 1.)

Do it! And I promise the miracle of conversion will take place in your home.

In the words of President Kimball, thousands of conversions can never become a reality so long as we wait "for the natural slow growth which comes with natural and easy proselyting." "Natural and easy" meaning we wait for someone to come and ask us about the Church.

Further, he has said, "Brethren, the spirit of our work must be *urgency*! (Quoted in Grant Von Harrison, *Missionary Guide*, 1977, p. 59). And we must imbue our missionaries and Saints with the spirit of *now*!

When the Lord said, "Lengthen your stride, quicken your pace, heighten your reach, widen your vision, and stretch your capacity," he was in reality saying "expect a miracle," for these are the stuff from which miracles are made.

The prophet says, "DO IT," and he indicates the time is NOW. And expect the miracle.

Be humble

5. *Receive the miracle with great humility.* Know that you didn't do it. It was done by the Lord. "And the glory be thine forever" (Moses 4:2). Oh, humility is so very, very important. Only if we have it can the Lord lead us. "Be thou humble; and the Lord thy God shall lead thee by the hand, and give thee answer to thy prayers" (D&C 112:10).

Success this month is not a justification to stop and glory in our record, but should merely serve as an impetus to greater and more noble accomplishments next month in the Lord's name. For in the words of Nephi, "We know that it is by grace that we are saved, after all we can do" (2 Ne. 25:23).
that we are saved, after all we can do" (2 Ne. 25:23).

Success formula

Then, in my estimation, the Master's great success formula for bringing to pass the immortality and eternal life of man is—

First, *believe* you can do it. The Master said, For this cause came I into the world: "to give his life [as] a

ransom for many" (Matt. 20:28).

Second, *look to the Lord for your blessings.* Again, the Master said, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17:5).

Third, *make the sacrifice.* The Lord's words: "I am the good shepherd: the good shepherd giveth his life for the sheep" (John 10:11).

Fourth, *expect a miracle.* The Lord said, "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live" (John 5:25).

And fifth, *receive the miracle with great humility.* "Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do" (John 5:19). And "Jesus answered them, and said, My doctrine is not mine, but his that sent me" (John 7:16).

I bear witness that this formula is effective in the Lord's work, and I am persuaded it works everywhere else too. In the name of the Lord Jesus Christ, amen.

President Marion G. Romney

Elder Hartman Rector, Jr., a member of the First Quorum of the Seventy, and President of the California San Diego Mission, has just spoken to us.

President Ezra Taft Benson, President of the Council of the Twelve Apostles, will be our concluding speaker.

President Ezra Taft Benson

A day of sacrifice

My beloved brethren and sisters, humbly and gratefully I approach this sacred assignment with a prayer in my heart that what I say will strengthen our resolve to live the principle of sacrifice as a prerequisite to a godly life, for this is a day of sacrifice.

The Lord said in September 1831, "Now it is called today until the coming of the Son of Man, and verily it is a day of sacrifice . . . of my people" (D&C 64:23; italics added).

The Prophet Joseph Smith prepared this remarkable statement on the principle of sacrifice for the *Lectures on Faith*:

"Let us here observe, that a religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation" (*Lectures on Faith*, 6:7).

Sacrifice of forefathers

As I have pondered this principle of the gospel, I contemplate a legacy of faith and sacrifice left by our forefathers.

I see father Abraham offering his son Isaac in sacrifice.

I see his great-grandson Joseph, though tempted severely in his youth, sacrificing the enticements of the world.

I see father Lehi, who left everything to come to this land of promise.

I see the founders of this republic, who pledged life, fortune, and sacred honor—some paying the pledge in full.

I see a modern Joseph sacrificing character, reputation, honor, applause, his good name, his home, lands, family, and finally his own life for the truth's sake.

I see the early pioneers who left lands, possessions, and community, to come to these mountain valleys.

I see the Son of God, who made the infinite, eternal sacrifice that we might, through our worthiness, live again with our Eternal Father.

Yes, as I contemplate the faith, devotion, and sacrifices of thousands—even tens of thousands—of faithful Saints who have preceded us, I am in complete accord with this statement by the Prophet Joseph Smith:

"It is in vain for persons to fancy to themselves that they are heirs with those . . . who have offered their all in sacrifice . . . unless they, in like manner, offer unto him the same sacrifice" (*Lectures on Faith*, 6:8; italics added).

I repeat: This is a day of sacrifice, and the opportunities are ever present. Today, I mention just four ways in which this principle may be practiced.

Deny ungodliness

First: *To sacrifice, deny yourself all ungodliness.* This applies to members and nonmembers alike, for we are all children of one Father, who desires us to become as He is. Moroni, a Book of Mormon prophet, described the way:

"Come unto Christ, and be perfected in him, and *deny yourselves of all ungodliness*; and if ye shall deny yourselves of all ungodliness and love God with all your might, mind and strength, then is his grace sufficient for you, that by his grace ye may be perfect in Christ" (Moro. 10:32; italics added).

The Savior himself declared: "Repent, all ye ends of the earth, and *come unto me* and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost,

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that ye may stand spotless before me at the last day" (3 Ne. 27:20; italics added).

To deny oneself of all ungodliness is to come to Christ by ordinances and covenants to repent of any sins which prevent the Spirit of the Lord from taking precedence in our lives. To deny oneself of all ungodliness is to "offer a sacrifice unto the Lord thy God. . . , even that of a broken heart and a contrite spirit" (D&C 59:8).

It is a willingness to forgo personal bad habits such as tobacco, alcohol, profanity, an unruly temper, and immorality—habits which cause us, the children of God, to be less than our destiny.

I have known good men, decent men, both in and out of the Church who, because of some bad habit, prevented greater happiness and progress from occurring in their lives. One of these good men who saw the great merits of the Church, though he never joined, said to me on one occasion, with cigar in hand, "Ezra, what is your redeeming vice?" It was the first time I had ever heard such an expression. Brothers and sisters, from the Lord's view, there are *no* redeeming vices—only redeeming virtues!

If we haven't yet taken steps to come to Christ with broken hearts and contrite spirits, repenting of our sins, may we do so now. May our prayers contain the same sentiment of sacrifice expressed by an ancient Book of Mormon king who petitioned, "O God, . . . wilt thou make thyself known unto me, and I will *give away all my sins* to know thee" (Al. 22:18; italics added).

Be willing to serve mission

Second: *To sacrifice, be willing to serve a mission.* Concerning serving a mission, President Kimball has said, "How selfish and thoughtless would it be for a young man to grow

to maturity, spend his time preparing for his life's work and his occupation and be unwilling to serve his Creator in this, the most important service in the world" (Regional Representatives' seminar, 30 Sept. 1977).

Too many of our young men have not yet decided to give two years of service to the Lord. I speak particularly to you young men who live in the United States and Canada, the host nations from which the gospel is to go to other nations. While you reap the benefits of prosperity unprecedented in the history of mankind, do you ever think that one of the reasons the Lord sent you to earth under such favorable circumstances is that you could use your talents, education, and money to bless others with the gospel?

Recently, while in South America to dedicate several countries and organize the first stakes in Bolivia and Paraguay, I visited the Missionary Training Center at Sao Paulo, Brazil. I was informed that most native South American young men who come to the training center do so at great sacrifice, having given their life's savings. Though the Missionary Department recommends that each young man bring at least six white shirts with him, most of these foreign-born missionaries, these sons of Lehi, bring one, possibly two. But they also bring to this service a great commitment and love for the Lord. And their blessings will exceed any sacrifice they have made. We can never get the Lord in debt to us.

Young men, this statement by President Kimball should be your personal motto: "Every LDS male who is worthy and able should fill a mission" (ENSIGN, May 1974, p. 87). We ask you to make the sacrifice. We call it that because of want for a better name for it. It's an investment. Enlist in this, the greatest service in the world. Do not evade the responsibility. Do not conscientiously object. We invite you to

join the army of 28,000 that is swelling in numbers each day. Your job will be to proclaim the message of the Restoration to the world. Know that you have our confidence and love. We expect you to perform that mission.

Temple marriage

Third: *To sacrifice, solemnize your marriage in the house of the Lord.* While in South America, I was touched by the sacrifices made by many of our Saints to have their families sealed to them for eternity. I shed tears of gratitude as I heard some of the experiences recounted.

One of our stake presidents brought his family to the Sao Paulo Temple from Lima, Peru, normally a nine-day bus ride, but, because of bus strikes and other problems, the journey took them fourteen days of travel.

Upon their arrival at Sao Paulo, the family went to the first session they could, and the sealing ceremony was performed. Then they immediately prepared to leave. The temple president asked them if they were staying the night. The father replied that the family had to leave immediately since they did not have sufficient money for lodging and food. He said they would have to travel several days without food as it was. The family was then persuaded to stay the night and have breakfast before their departure. That represents the spirit of sacrifice of many of our Saints worldwide.

Now, I want to speak frankly to you young men and young women of the Church. When you marry, your decision not only affects you, but your future children and generations after you. Every child born to Latter-day Saint parents deserves to be born under the covenant of temple blessings.

May I now tell you about something most sacred? Picture in your

mind a small room beautifully adorned—something akin to a lovely living room. In the center is an altar, covered with velvet and lace. Chairs line the walls of the room, where just family and closest friends may observe. With family observing, and a priesthood man of God officiating, you will be asked to kneel at the altar opposite your companion. You will be given instructions, and a benediction will be pronounced upon you. Then you will be sealed together as husband and wife for time and all eternity. You are given the same promise that Adam, Abraham, Isaac, and Jacob received. Let me read it to you from the Doctrine and Covenants. Essentially you will receive, as the Lord said:

"Ye shall come forth in the first resurrection; . . . and shall inherit thrones, kingdoms, principalities, and powers. . . : [Ye] shall pass by the angels, and the gods, . . . to [your] exaltation. . . , which glory shall be a fulness and a continuation of the seeds forever and ever" (D&C 132:19). Temple marriage is a gospel ordinance for exaltation.

Don't trifle away your happiness by an involvement with someone who cannot take you worthily to the temple. Make a decision now that this is the place where you will marry. To leave that decision until a romantic involvement develops is to take a risk, the importance of which you can't calculate now.

I would urge you further to pray about this matter. Obtain the testimony of the truth of these things before a romantic involvement can take root. Covenant with your Heavenly Father that you will do His will. Live a clean, moral life, and be worthy of His spirit to bless you.

No sacrifice is too great to have the blessings of an eternal marriage. To most of us, a temple is easily accessible, perhaps so conveniently that the blessing is taken too casually. As with other matters of faith-

fulness in gospel living, being married the Lord's way takes a willingness to deny yourself ungodliness — worldliness — and a determination to do our Father's will. By this act of faith, we show our love to God and our regard for a posterity yet unborn. As our family is our greatest source of joy in this life, so it may well be in the eternity.

Service

Fourth: *To sacrifice, serve with your time and means to build the kingdom of God on earth.* The great law for spiritual happiness and progress was stated by the Master in these words:

"If any man will come after me, let him deny himself, and take up his cross, and follow me.

"For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. (Matt. 16:24-25; italics added.)

Opportunities to lose oneself for the good of others present themselves daily: the mother who serves her children's needs; the father who gives his time for their instruction; parents who give up worldly pleasure for quality home life; children who care for their aged parents; home teaching service; visiting teaching; time for compassionate service; giving comfort to those who need strength; serving with diligence in Church callings; community and public service in the interest of preserving our freedoms; financial donations for tithes, fast offerings, support of missionaries, welfare, building and temple projects. Truly, the day of sacrifice is not past.

One of Satan's greatest tools is pride: to cause a man or a woman to center so much attention on self that he or she becomes insensitive to their Creator or fellow beings. It's a cause for discontent, divorce, teenage rebellion, family indebtedness, and most other problems we face.

If you would find yourself, learn to deny yourself for the blessing of others. Forget yourself and find someone who needs your service, and you will discover the secret to the happy, fulfilled life.

Sacrifice brings blessings

President Harold B. Lee said, "I [am] persuaded of one great truth: Whenever the Lord has a great blessing for one of his children, he puts that son or daughter in the way to make a great sacrifice." (In Conference Report, Apr. 1947, p. 50.)

Yes, I testify that sacrifice brings forth the blessings of heaven. This is "a day of sacrifice" for the people of the Lord!

I testify to you that this is a day of sacrifice, that it is part of the Lord's plan to bless us, His children. I pray we will do as the Psalmist exhorted — "offer the sacrifices of righteousness, and put [our] trust in the Lord" (Psalm 4:5). In the name of Jesus Christ, amen.

President Marion G. Romney

President Ezra Taft Benson, President of the Council of the Twelve Apostles, has been our concluding speaker.

We remind the brethren of the General Priesthood Meeting, which will convene here in the Tabernacle this evening, at 7 P.M.

The Sunday morning session will be broadcast by many radio and television stations in the Western United States, and Canada, and by way of oceanic cable to members assembled in many chapels in England, France, Germany, Switzerland, Holland, Belgium, and Austria.

KSL Radio, and KIRO Radio at Seattle, will rebroadcast sessions over extensive distances, beginning at midnight following each conference day's proceedings.

The nationwide CBS Radio Tabernacle Choir broadcast tomorrow morning will be from 9:30 to 10:00 A.M. Those desiring to attend this broadcast must be in their seats no later than 9:15 A.M.

The singing for this session has been furnished by the Brigham Young University combined chorus. We are grateful for the presence of you young people, and for the beautiful spirit your music has added to this meeting.

The chorus will now sing, in closing, "The Spirit of God Like a Fire Is

Burning." Following the singing, the benediction will be offered by Elder William R. Bradford, a member of the First Quorum of the Seventy, and Supervisor of the Mexico-Central America Area.

The chorus sang the hymn, "The Spirit of God Like a Fire Is Burning."

Elder William R. Bradford pronounced the benediction.

GENERAL PRIESTHOOD MEETING

THIRD SESSION

The General Priesthood Meeting convened in the Tabernacle at 7:00 P.M. on Saturday, March 31, 1979. President Spencer W. Kimball presided at, and conducted, this session.

The music for this session was furnished by a combined men's chorus from the Tabernacle Choir, and Mormon Youth Chorus, directed by Robert C. Bowden, and Donald H. Ripplinger, with Roy M. Darley at the organ.

President Kimball opened the meeting with the following remarks:

President Spencer W. Kimball

Beloved brethren, we are assembled in the General Priesthood Session of the 149th annual conference of The Church of Jesus Christ of Latter-day Saints.

These services are being relayed by closed-circuit transmission, and will reach members of the priesthood gathered in the Assembly Hall, and Salt Palace, and in approximately 1,547 locations in the United States, Canada, New Zealand, Puerto Rico, Australia, The Philippines, Korea, and Hong Kong.

We extend our greetings, and blessings, to all the priesthood members assembled here in the Tabernacle, or elsewhere. We commend all members of the priesthood who have made arrangements to participate in this important meeting.

We note that Elders Neal A. Maxwell and John H. Groberg are seated on the stand in the Assembly Hall; Elders Jacob de Jager and Richard G. Scott are seated on the stand in the Salt Palace; and Elders Bernard P. Brockbank and Jack H. Goasland Jr. preside at the BYU Marriott Center.

The singing during this session will be furnished by the combined men from the Tabernacle Choir and Mormon Youth Chorus, under the direction of Brothers Donald H. Ripplinger and Robert C. Bowden, with Brother Roy M. Darley at the organ.

We would like to make this announcement before beginning: The area conference scheduled to be held in Houston, Texas, on June 14-15, 1979, has been postponed until June 23-24. Stake presidents and bishops should endeavor to advise those concerned of this change.

We shall begin this service by the

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First Day

Choir singing, "Open the Gates of the Temple." Following the singing, Elder Eldred G. Smith, Patriarch to the Church, will offer the invocation.

The combined men's choir sang the anthem, "Open the Gates of the Temple." Elder Eldred G. Smith offered the invocation.

President Spencer W. Kimball

The Choir will now favor us with, "Come, Come Ye Saints," after which we shall be pleased to hear from Elder

Thomas S. Monson, a member of the Council of the Twelve Apostles.

The hymn, "Come, Come Ye Saints" was rendered by the choir.

President Kimball

Elder Thomas S. Monson, a member of the Council of the Twelve Apostles, will be our first speaker this evening.

Elder Franklin D. Richards, a member of the Presidency of the First Quorum of the Seventy, will follow.

Elder Thomas S. Monson

Tonight I am aware that you, my brethren, represent the largest gathering of the priesthood ever to assemble. I pray for the help of our Heavenly Father, that he may grant me inspiration coupled with courage.

Some twenty-four years ago I was seated in the choir seats of the Assembly Hall situated to the south of us here on Temple Square. The setting was stake conference. Elder Joseph Fielding Smith and Elder Alma Sonne had been assigned to reorganize our stake presidency. The Aaronic Priesthood, including members of bishoprics, were providing the music for the conference. Those of us who served as bishops were singing along with our young men. As we concluded singing our first selection, Brother Smith stepped to the pulpit and announced the names of the new stake presidency. I am confident the other members of the presidency had been made aware of their callings, but I had not. After reading my name, Brother Smith announced, "If Brother Monson is willing to respond to this call we

shall be pleased to hear from him now." As I stood at the pulpit and gazed out on that sea of faces, I remembered the song we had just sung. Its title was "Have Courage, My Boy, to Say No." I selected as my acceptance theme "Have Courage, My Boy, to Say Yes." Such is the courage I seek this evening. age, My Boy, to Say Yes." Such is the courage I seek this evening.

A royal army

The words of a better-known hymn describe you:

*Behold! a royal army,
With banner, sword and shield,
Is marching forth to conquer,
On life's great battlefield;
Its ranks are filled with soldiers,
United, bold and strong,
Who follow their Commander,
And sing their joyful song:*

*Victory, victory,
Through him that redeemed us!
Victory, victory,*

Through Jesus Christ our Lord!
(Hymns, no. 7.)

The priesthood represents a mighty army of righteousness—even a royal army. We are led by a prophet of God. In supreme command is our Lord and Savior, Jesus Christ. Our marching orders are clear. They are concise. Matthew describes our challenge in these words from the Master: “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

“Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.” (Matt. 28:19-20.) Did those early disciples listen to this divine command? Mark records, “And they went forth, and preached every where, the Lord working with them” (Mark 16:20).

The command to go has not been rescinded. Rather, it has been reemphasized. Today twenty-eight thousand missionaries are serving in response to the call. Additional thousands will soon respond. Nine new missions will be created in July, bringing the total number of missions to 175. What a thrilling and challenging time in which to live!

You who hold the Aaronic Priesthood and honor it have been reserved for this special period in history. The harvest truly is great. Let there be no mistake about it; the opportunity of a lifetime is yours. The blessings of eternity await you. How might you best respond? May I suggest you cultivate three virtues, namely—

1. A desire to serve.
2. The patience to prepare.
3. A willingness to labor.

By so doing, you will ever be found part of that royal army of the Lord. Let us consider, individually, each of these three virtues.

Desire to serve

First, a desire to serve. Remember the qualifying statement of the Master, “Behold, the Lord requireth the heart and a willing mind” (D&C 64:34). A latter-day minister advised: “Until willingness overflows obligation, men fight as conscripts rather than following the flag as patriots. Duty is never worthily performed until it is performed by one who would gladly do more if only he could.”

Isn't it appropriate that you do not call yourselves to this work? Isn't it wise that your parents do not call you? Rather, you are called of God by prophecy and by revelation. Your call bears the signature of the President of the Church.

It was my privilege to serve for many years with President Spencer W. Kimball when he was chairman of the Missionary Executive Committee of the Church. Those never-to-be-forgotten missionary assignment meetings were filled with inspiration and occasionally interspersed with humor. Well do I remember the recommendation form for one prospective missionary on which the bishop had written: “This young man is very close to his mother. She wonders if he might be assigned to a mission close to home in California so that she can visit him on occasion and telephone him weekly.” As I read aloud this comment, I awaited from President Kimball the pronouncement of a designated assignment. I noticed a twinkle in his eye and a sweet smile cross his lips as he said, without additional comment, “Assign him to the Johannesburg South Africa Mission.”

Too numerous to mention are the many instances where a particular call proved providential. This I know—divine inspiration attends such sacred assignments. We, with you, acknowledge the truth stated so simply in the Doctrine and Cov-

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enants: "If ye have desires to serve God ye are called to the work" (D&C 4:3).

Preparation

Second, the patience to prepare. Preparation for a mission is not a spur-of-the-moment matter. It began before you can remember. Every class in Primary, Sunday School, seminary—each priesthood assignment—had a larger application. Silently, almost imperceptibly, a life was molded, a career commenced, a man made. Said the poet:

*Who touches a boy by the Master's
plan
Is shaping the course of a future
man.*

What a challenge is the calling to be an adviser to a quorum of boys. Advisers, do you really think about your opportunity? Do you ponder? Do you pray? Do you prepare? Do you prepare your boys?

As a boy of fifteen I was called to preside over a quorum of teachers. Our adviser was interested in us, and we knew it. One day he said to me, "Tom, you enjoy raising pigeons, don't you?"

I responded with a warm "Yes."

Then he proffered, "How would you like me to give you a pair of purebred Birmingham Roller pigeons?"

This time I answered, "Yes, sir!" You see, the pigeons I had were just the common variety trapped on the roof of the Grant Elementary School.

He invited me to come to his home the next evening. The next day was one of the longest in my young life. I was awaiting my adviser's return from work an hour before he arrived. He took me to his loft, which was in a small barn at the rear of his yard. As I looked at the most

beautiful pigeons I had yet seen, he said, "Select any male, and I will give you a female which is different from any other pigeon in the world." I made my selection. He then placed in my hand a tiny hen. I asked what made her so different. He responded, "Look carefully, and you'll notice that she has but one eye." Sure enough, one eye was missing, a cat having done the damage. "Take them home to your loft," he counseled. "Keep them in for about ten days and then turn them out to see if they will remain at your place."

I followed his instructions. Upon releasing them, the male pigeon strutted about the roof of the loft, then returned inside to eat. But the one-eyed female was gone in an instant. I called Harold, my adviser, and asked: "Did that one-eyed pigeon return to your loft?"

"Come on over," said he, "and we'll have a look."

As we walked from his kitchen door to the loft, my adviser commented, "Tom, you are the president of the teachers quorum." This I already knew. Then he added, "What are you going to do to activate Bob?"

I answered, "I'll have him at quorum meeting this week."

Then he reached up to a special nest and handed to me the one-eyed pigeon. "Keep her in a few days and try again." This I did, and once more she disappeared. Again the experience, "Come on over and we'll see if she returned here." Came the comment as we walked to the loft, "Congratulations on getting Bob to priesthood meeting. Now what are you and Bob going to do to activate Bill?"

"We'll have him there this week," I volunteered.

This experience was repeated over and over again. I was a grown man before I fully realized that, indeed, Harold, my adviser, had given me a special pigeon; the only bird in

his loft he knew would return every time she was released. It was his inspired way of having an ideal personal priesthood interview with the teachers quorum president every two weeks. I owe a lot to that one-eyed pigeon. I owe more to that quorum adviser. He had the patience to help me prepare for opportunities which lay ahead.

Willingness to labor

Third, a willingness to labor. Missionary work is difficult. It will tax your energies. It will strain your capacity. It will demand your best effort—frequently, a second effort. Remember, the race goeth “not to the swift, nor the battle to the strong” (Eccl. 9:11)—but to him who endures to the end. Determine to—

*Stick to your task till it sticks to you.
Beginners are many, but enders are few.*

*Honor, power, place and praise
Will always come to the one who stays.*

*Stick to your task till it sticks to you;
Bend at it, sweat at it, smile at it,
too—*

*For out of the bend and the sweat
and the smile*

*Will come life's victories after
awhile.*

During the final phases of World War II, I turned eighteen and was ordained an elder—one week before I departed for active duty with the Navy. A member of my ward bishopric was at the train station to bid me farewell. Just before train time, he placed in my hand a book which I hold before you tonight. Its title, the *Missionary Handbook*. I laughed and commented, “I’m not going on a mission.” He answered, “Take it anyway. It may come in handy.”

It did. During basic training our

company commander instructed us concerning how we might best pack our clothing in a large sea bag. He advised, “If you have a hard, rectangular object you can place in the bottom of the bag, your clothes will stay more firm.” I suddenly remembered just the right rectangular object—the *Missionary Handbook*. Thus it served for twelve weeks.

The night preceding our Christmas leave our thoughts were, as always, on home. The barracks were quiet. Suddenly I became aware that my buddy in the adjoining bunk—a Mormon boy, Leland Merrill—was moaning with pain. I asked, “What’s the matter, Merrill?”

He replied, “I’m sick. I’m really sick.”

I advised him to go to the base dispensary, but he answered knowingly that such a course would prevent him from being home for Christmas.

The hours lengthened; his groans grew louder. Then, in desperation, he whispered, “Monson, Monson, aren’t you an elder?” I acknowledged this to be so; whereupon he asked, “Give me a blessing.”

I became very much aware that I had never given a blessing. I had never received such a blessing; I had never witnessed a blessing being given. My prayer to God was a plea for help. The answer came: “Look in the bottom of the sea bag.” Thus, at 2 A.M. I emptied on the deck the contents of the bag. I then took to the night-light that hard, rectangular object, the *Missionary Handbook*, and read how one blesses the sick. With about sixty curious sailors looking on, I proceeded with the blessing. Before I could stow my gear, Leland Merrill was sleeping like a child.

The next morning Merrill smilingly turned to me and said, “Monson, I’m glad you hold the priesthood.” His gladness was only

surpassed by my gratitude.

Future missionaries, may our Heavenly Father bless you with a desire to serve, the patience to prepare, and a willingness to labor, that you and all who comprise this royal army of the Lord may merit his promise: "I will go before your face. I will be on your right hand and on your left, and my Spirit shall be in your hearts, and mine angels round about you, to bear you up." (D&C 84:88.)

This is my earnest and sincere prayer. I ask it humbly and in the

name of Jesus Christ, amen.

President Spencer W. Kimball

Elder Thomas S. Monson, a member of the Council of the Twelve Apostles, has just addressed us.

We shall now hear from Elder Franklin D. Richards, a member of the Presidency of the First Quorum of the Seventy.

He will be followed by President Marion G. Romney, Second Counselor in the First Presidency.

Elder Franklin D. Richards

My dear brethren, I rejoice with you in the wonderful spirit of this priesthood meeting.

I am grateful that my spirit was reserved to come to earth in the dispensation of the fulness of times, when the gospel of Jesus Christ has been restored, and when we have a prophet of God, our beloved President Spencer W. Kimball, to counsel us.

Work

Each of us is entitled to immortality through the atoning sacrifice of our Lord and Savior, Jesus Christ, but in order to enjoy eternal life, we must work out our own salvation day by day.

What a marvelous philosophy—the gospel of work—eternal progression!

President David O. McKay said, "Let us . . . realize that the *privilege* to work is a gift, that [the] *power* to work is a blessing, that *love* [of] work is success" (*True to the Faith*, comp. Llewelyn R. McKay, Salt Lake City: Bookcraft, 1966, p. 287).

For the next few minutes I would like to direct my remarks particularly to my young friends of the

Aaronic Priesthood. You may not realize it, but when you are young you set the patterns that follow you throughout your entire life. It is so important that you set good patterns when you are young.

I am grateful that I had a father and mother who taught me as a boy the joy of work and the importance of paying my tithing and of spending less money than I made so that I could have something saved for my schooling and mission.

As a young boy, I raised chickens and sold eggs in the neighborhood, mowed lawns, worked in a warehouse and brickyard, and later sold printing. By working, I had my own money to spend, and I felt pretty grown-up. I paid my tithing, put some in a savings account for a mission and schooling, and the rest was mine to spend in any way I wanted to.

My parents taught me that tithing was a commandment of our Father in Heaven and a way for us to show our love for him and our appreciation for all the blessings he gives us. I still have a tithing receipt which was given to me when I was eight years old, and it is among my prized possessions.

The younger a boy is when he learns these important lessons, the more they become a part of his life. I am sure that many of the blessings I have enjoyed throughout my life have come to me because as a boy I learned the importance of working and being thrifty, paying my tithing, and putting something away for my mission and schooling.

When a young man goes on a mission or to school and pays some of the cost, he generally works harder and is happier and more successful.

Now, let me speak to you older priesthood bearers, as well as to the younger brethren.

Regardless of the difficulties existing in the world today, we as a people must recognize that we have been greatly blessed with the resources of this world. We, in effect, become stewards over our earthly possessions.

Throughout the history of the Church, the doctrine of personal and family preparedness has been emphasized by the leaders of the Church. Six phases of personal and family preparedness have been stressed by our leaders: education, career development, financial, health, and spiritual preparedness, and home production and storage.

In view of today's moral and social conditions, as well as unstable economic conditions in practically every country in the world, I have felt impressed to speak upon the importance of personal and family financial preparedness.

We must recognize that financial problems are the reason for much unhappiness and are certainly a major factor in family difficulties and divorce.

The Lord has told us that if we are prepared, we shall not fear (see D&C 38:30). What a blessing it is to be free from financial fear.

I would like to suggest a three-point formula to attain and maintain

financial preparedness:

1. Pay your tithes and offerings.
2. Get out of debt and stay out of debt.
3. Use your surplus funds wisely.

This formula is equally applicable to young and old. Let me discuss each of these three points briefly.

Pay tithes and offerings

First, pay your tithes and offerings. The Lord has said:

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. . . .

"Bring ye all the tithes into the storehouse, . . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:8-10.)

In this dispensation, the Lord has revealed to us that this is "a day of sacrifice, and a day for the tithing of my people" (D&C 64:23).

Brethren, compliance with the law of tithing opens the windows of heaven, bringing material and spiritual blessings through sacrifice and obedience. It is truly the first step towards personal and family financial preparedness.

As long as one is honest with the Lord, the amount of tithing paid is not material. The widow's or child's mite is as important and acceptable as the rich man's offerings.

When men, women, and children are honest with the Lord and pay their tithes and offerings, the Lord gives them wisdom whereby they can do as much or more with the remainder than they could if they had not been honest with the Lord. They are blessed and prospered in various ways—spiritually, physically, and mentally, as well as materially. I know this to be true, and I am sure

that many of you can bear such a testimony. And always remember the words of the Lord Jesus: "It is more blessed to give than to receive" (Acts 20:35).

Avoid debt

Now, the *second* point of the formula—*get out of debt and stay out of debt*. In modern revelation, the Lord has given us these commandments: "Verily I say unto you, concerning your debts—behold it is my will that you shall pay all your debts" (D&C 104:78). And again: "Pay the debt thou hast contracted. . . . Release thyself from bondage" (D&C 19:35).

President Joseph F. Smith advised the Saints to "get out of debt and keep out of debt, and then you will be financially as well as spiritually free" (In Conference Report, Oct. 1903, p. 5).

In getting out of debt and staying out of debt, there are certain basic principles that we, as individuals and families, can apply, such as:

1. Live within your income.
2. Prepare and use short- and long-term budgets.
3. Regularly save a part of your income.
4. Use your credit wisely, if it is necessary to use it at all. For example, a reasonable debt may be justified for the acquisition of a home or education.

5. Preserve and utilize your assets through appropriate tax and estate planning.

I know that by following these simple, basic principles it is possible to get out of debt and stay out of debt.

What will this mean to us as individuals and families?

President Heber J. Grant said, "If there is any one thing that will bring peace and contentment into the human heart, and into the family, it is to live within our means, and if

there is any one thing that is grinding, and discouraging and disheartening it is to have debts and obligations that one cannot meet" (*Relief Society Magazine*, May 1932, p. 302). Brethren, I can personally bear witness that this is true.

Use surplus funds wisely

The *third* point of the formula is to *use your surplus funds wisely*. In many respects, the real test of a man is his attitude towards his earthly possessions. A person who places earthly possessions in the scales against the things of God evidences little understanding of eternal values.

President Brigham Young had this to say about this matter:

"When this people are prepared to properly use the riches of this world for the building up of the kingdom of God, He is ready and willing to bestow them upon us. . . .

"I like to see men get rich by their industry, prudence, management and economy, and then devote it to the building up of the kingdom of God upon the earth" (*Journal of Discourses*, 11:114-15).

I personally feel very strongly that in furtherance of these teachings every man who has property and means should so live as to obtain wisdom to know how to use them in the best possible way to promote the welfare of his family and his fellowmen and in building the kingdom of God.

Testimony

I bear you my testimony that personal and family preparedness is vital to our eternal welfare and happiness, and it is important to be strong financially, as well as spiritually, mentally, and physically.

Yes, financial strength is realized by keeping God's commandments, by the payment of an honest tithe, by developing habits of work,

by being thrifty and living within one's income, as well as by using our means wisely.

May each of us this night commit ourselves to incorporate these great principles into our lives.

Brethren, how glorious it is to know that God lives and that Jesus is the Christ, our Savior and Redeemer, and also to know that the gospel in its fulness has been restored, together with the power to act in the name of God, through the instrumentality of the Prophet Joseph Smith, and that there is a living prophet at the head

of the Church today, our beloved President Spencer W. Kimball. I pray that we may have the good judgment to follow his counsel. In the name of Jesus Christ, amen.

President Spencer W. Kimball

Elder Franklin D. Richards, a member of the Presidency of the First Quorum of the Seventy, has addressed us.

President Marion G. Romney, Second Counselor in the First Presidency, will be our next speaker.

President Marion G. Romney

I would like to direct my remarks to the Aaronic Priesthood particularly. What I have to say I think would be applicable to all of us, however. I would like to start with Alma's testimony to his son. He testified "that whosoever shall put their trust in God shall be supported in their trials, and their troubles, and their afflictions, and shall be lifted up at the last day" (Al. 36:3).

Word of Wisdom

I plead with you young Aaronic Priesthood bearers—and all of us—to determine now, in your youth, to put your trust in the Lord, and by obeying his commandments learn the right to receive the specific blessings he has promised for specific types of living—those given in the Word of Wisdom, for example, when he said that "all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

"And shall find wisdom and great treasures of knowledge, even hidden treasures;

"And shall run and not be

weary, and shall walk and not faint.

"And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them." (D&C 89:18-21.)

This reference to the destroying angel passing by the children of Israel refers to the occasion when, to persuade the Egyptians to let Israel go, "the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle.

"... and there was a great cry in Egypt; for there was not a house where there was not one dead." (Ex. 12:29-30.)

But in his death-dealing mission the destroying angel passed by the homes of those Israelites who had marked their door lintels and side posts with the blood of a lamb, as directed by the Lord.

It appears from the Word of Wisdom and other scriptures that there are destroying angels who have a work to do among the peoples of the earth in this last dispensation.

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The Lord told the Prophet Joseph Smith in 1831 that because all flesh was corrupted before him, and because the powers of darkness prevailed upon the earth, these angels were "waiting the great command to reap down the earth, to gather the tares that they [might] be burned" (D&C 38:12).

In 1894 President Woodruff said: "God has held the angels of destruction for many years, lest they should reap down the wheat with the tares. But I want to tell you now, that those angels have left the portals of heaven, and they stand over this people and this nation now, and are hovering over the earth waiting to pour out the judgments. And from this very day they shall be poured out. Calamities and troubles are increasing in the earth, and there is a meaning to these things." (*Improvement Era*, Oct. 1914, p. 1165.)

Now, my beloved brethren, in view of this revealed knowledge and understanding which the Lord has given concerning what is transpiring about us, is it not a glorious thing to have the assurance that if we will clothe ourselves with bodies purified through observance of the Word of Wisdom, these destroying angels will pass us by, as they did the children of Israel, and not slay us? Well, this is one of the blessings to follow observance of the Word of Wisdom.

Tithing

The promised blessings for obedience to the law of tithing are just as specific as are those for obedience to the Word of Wisdom. One of them has to do with the productivity of the soil. I remember being impressed with this thought many years ago as I listened to the remarks of Elder James E. Talmage, who was one of our great apostles when I was young. "Do you know," said he, "that the soil can be sanctified by the tithing of its products? The land

can be sanctified. There is a relationship between the elements and forces of nature, and the actions of men." (In Conference Report, Oct. 1929, p. 68.)

This statement is in harmony with the sentiments of President Brigham Young. "Talk about these rich valleys," said President Young, "why there is not another people on the earth that could have come here and lived. We prayed over the land, and dedicated it and the water, air and everything pertaining to them unto the Lord, and the smiles of Heaven rested on the land and it became productive." (*Journal of Discourses*, 12:288.)

Another reward for paying tithing sounds almost like crop insurance. Listen.

"Bring ye all the tithes into the storehouse, that there may be meat in my house; and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.

"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the fields, saith the Lord of Hosts." (3 Ne. 24:10-11.)

President Grant's boundless faith that the Lord would prosper those who were liberal with their means in building his kingdom has had a distinct effect upon my life. Many years ago I heard him tell about attending a fast meeting at which his bishop made an appeal for donations. President Grant, though a very young man, had fifty dollars in his pocket which he intended to deposit in the bank. But he was so impressed by the bishop's appeal that he tendered the whole fifty dollars. The bishop took five dollars and handed him back the forty-five, stating that five dollars was his full share. President Grant replied, "Bishop Woolley, by

what right do you rob me of putting the Lord in my debt? Didn't you preach here today that the Lord rewards fourfold? My mother is a widow and she needs two hundred dollars."

"My boy," queried the bishop, "do you believe that if I take this other forty-five dollars you will get your two hundred dollars quicker?"

"Certainly," replied President Grant.

Here was a demonstration of faith which the bishop could not withstand. He took the remaining forty-five dollars.

President Grant testified that on his way from that fast meeting back to work, "an idea popped into" his head, acting upon which he made \$218.50. Speaking about this incident years later, he said, "Someone will say that it would have happened anyway.

"I do not think it would have happened. I do not think I would have got the idea, . . ." he said.

"I am a firm believer that the Lord opens up the windows of heaven when we do our duty financially and pours out blessings upon us of a spiritual nature, which are of far greater value than temporal things. But I believe He also gives us blessings of a temporal nature." (*Improvement Era*, Aug. 1939, p. 457.)

A further reward for paying tithing is a guarantee against being consumed in the burning which is to accompany the second coming of the Savior. In the eighty-fifth section of the Doctrine and Covenants, the Lord explains that his purpose in tithing his people is "to prepare them against the day of vengeance and burning," (verse 3) and in the sixty-fourth section he says, "Behold, now it is called today until the coming of the Son of Man, and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned at his coming" (D&C 64:23).

Personally, I have always considered tithing to be the law of inheritance in the land of Zion, for the Lord said when he gave the law that all those who gathered to Zion should observe it or they should not be worthy to abide among the inhabitants of that land (see D&C 119:5).

Be morally clean

And now, the third specific commandment to which I direct your attention is, "Thou shalt not commit adultery" (D&C 42:24).

You will recall, of course, Alma's teaching his son Corianton that unchastity is the most serious offense there is in the sight of God, save murder only (see Al. 39:3-5). You will remember, too, these words from Paul's epistle to the Corinthians:

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

"If any man defile the temple of God, him shall God destroy." (1 Cor. 3:16-17.)

Some years ago the First Presidency said to the youth of the Church, "Better dead, clean, than alive, unclean" (In Conference Report, Apr. 1942, p. 89).

I remember how my father impressed the seriousness of unchastity upon my mind. He and I were standing in the railroad station in Rexburg, Idaho, in the early morning of November 12, 1920. We heard the train whistle and knew that in three minutes I would be on my way to Australia to fill a mission. In that short interval my father said to me, among other things, "My son, you are going a long way from home. But your mother and I, your brother and sisters, will be with you constantly in our thoughts and prayers, we shall rejoice with you in your successes, and we shall sorrow with you in your disappointments. When

you are released and return, we shall be glad to greet you and welcome you back into the family circle. But remember this, my son, we would rather come to this station and take your body off the train in a casket than to have you come home unclean, having lost your virtue."

I pondered that statement at the time. I did not then have the full understanding of it that my father had, but I have never forgotten it.

I can think of no blessings to be more fervently desired than those promised to the pure and the virtuous. Jesus spoke of specific rewards for different virtues but reserved the greatest, so it seems to me, for the pure in heart, "for they," said he, "shall see God" (Matt. 5:8). And not only shall they see the Lord, but they shall feel at home in his presence.

Here is his promise—the Savior's promise: "Let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God" (D&C 121:45).

The rewards for virtue and the consequences of unchastity are dramatically portrayed in the lives of Joseph and David.

Joseph, though a slave in Egypt, stood true under pressure of the greatest temptation. As a reward he received the choicest blessings of all the sons of Jacob: he became the progenitor of the two favored tribes of Israel. Most of us take pride in being numbered among his posterity.

David, on the other hand, though highly favored of the Lord (he was, in fact, referred to as a man after God's own heart), yielded to temptation. His unchastity led to murder, and as a consequence, he lost his families and his exaltation (see D&C 132:39).

Live worthily

And now, my brethren, I shall not say more except to renew my

plea that we all believe in and live worthy of the promises of the Lord. Let us not be like some people were in the days of Malachi. They argued that it was unprofitable and vain to serve God because, as they saw it, the proud were made happy, the wicked set up, and they that tempted God were delivered (see Mal. 3:14-15). Let us have the good sense to realize and remember that today, as well as in the days of Malachi, a book of remembrance is written before the Lord for those that fear him and think upon his name, and "they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

"Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

"But," says the Lord in a glorious promise to the righteous, "unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall." (Mal. 3:17-18; 4:1-2.)

Keep the commandments

Oh, my beloved brethren, believe in and live for the promises of the Lord by keeping his commandments. If you will do this, even though you do not now have full confidence in these promises, I assure you that that confidence will come.

"Never be weary of good works, but . . . be meek and lowly in heart; for such shall find rest to their souls.

"O, remember, . . . and learn wisdom in thy youth," said Alma; "yea, learn in thy youth to keep the commandments of God.

"Yea, and cry unto God for all thy support; yea, let all thy doings be unto the Lord, and whithersoever thou goest let it be in the Lord; yea, let thy thoughts be directed unto the Lord; yea, let the affections of thy heart be placed upon the Lord forever.

"Counsel with the Lord in all thy doings, and he will direct thee for good; yea, when thou liest down at night lie down unto the Lord, that he may watch over you in your sleep; and when thou risest in the morning let thy heart be full of thanks unto God; and if ye do these things, ye shall be lifted up at the last day." (Al. 37:34-37.)

That it may be so with all of

you and all of us, I humbly pray. In the name of Jesus Christ, amen.

President Spencer W. Kimball

President Marion G. Romney, Second Counselor in the First Presidency, has just spoken to us.

The Choir and congregation will now join in singing, "Come Ye Children of the Lord."

After the singing, we shall be pleased to hear from President N. Eldon Tanner, First Counselor in the First Presidency.

The choir and congregation sang the hymn, "Come, Ye Children of the Lord."

President N. Eldon Tanner

This is an inspiring sight indeed—the greatest body of men which could be assembled anywhere on the earth, and for the greatest reason. I am always awed by looking out at this audience as I think of all you priesthood holders gathered together in 1,547 buildings throughout the world.

Army of the priesthood

What a great army of the priesthood with the power of God delegated to you to act in his name! I feel a tremendous responsibility as I contemplate the purpose of this gathering.

It seems fitting to recall the words of a song entitled "We Are All Enlisted." Since these words fit into the theme of my message tonight, I should like to repeat some of them as they apply to us as priesthood holders:

*We are all enlisted till the conflict is
o'er. . . .
Soldiers in the army, there's a bright
crown in store;
We shall win and wear it by and by.
Haste to the battle, quick to the field,
Truth is our helmet, buckler, and
shield.
Stand by our colors—proudly they
wave. . . .*

*Hark! 'tis our Captain calls you
today;
Lose not a moment, make no delay!
Fight for our Savior, come, come
away! . . .
Fighting for a kingdom, and the
world is our foe. . . .
Glad to join the army, we will sing
as we go;
We shall gain the victory by and by.
Dangers may gather—why should we
fear?*

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*Jesus, our Leader, ever is near.
He will protect us, comfort and
cheer.
(Hymns, no. 210.)*

"Put on the whole armour of God"

The text of my address is from Paul's Epistle to the Ephesians:

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

"Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day. . . .

"Stand therefore, having your loins girt about with *truth*, and having on the breastplate of righteousness;

"And your feet shod with the preparation of the gospel of peace;

"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

"And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

"Praying always with all prayer and supplication in the Spirit." (Eph. 6:11-18.)

The great unrest in the world today and the wars and rumors of wars are affecting us greatly; but as Paul says, our greatest and most deadly struggle will be "not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, [and] against spiritual wickedness in high places."

Paul then warned the Ephesians, which warning is applicable to us today, that we can only withstand the

evils which surround us by putting on the *whole* armour of God, which he then described.

David and Goliath

I should like to give you from the scriptures some examples which show how those who are clothed in such armor, which means keeping *all* the commandments of God, are able to withstand the adversary, or their enemies. Let me tell you about David (see 1 Sam. 17).

The Philistines were at war with Israel, and Goliath, the Philistine, was challenging Israel to send a man to fight him, with the understanding that the losers would be slaves of the conquerors.

We are told that Goliath had a helmet of brass upon his head and was armed with a coat of mail; that he had brass upon his legs and between his shoulders; that the staff of his spear was like a weaver's beam; that his spear's head weighed six hundred shekels of iron; and a shield-bearer went before him.

On the other hand, when David agreed to meet the Philistine he took only his staff and chose five smooth stones out of the brook and put them in his shepherd's bag.

When Goliath saw this young man the Israelites had sent to challenge him, he was disdainful and said: "Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

"Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied.

"This day will the Lord deliver thee into mine hand; . . . that all the earth may know that there is a God in Israel." (1 Sam. 17:44-46.)

Then David, clothed with the ar-

mor of God, took a stone from his bag and, with his sling, shot it into the forehead of Goliath, an unprotected part of his body, and he fell dead.

Now, President Romney has told you tonight what happened to David after he became king because he did not continue to have the whole armor of God. We must put on the whole armor of God, or we will be vulnerable to temptation in those areas where we have weaknesses and where we have failed to give ourselves the protection offered through keeping the commandments.

Joseph in Egypt

Another example of the protection which comes from the whole armor of God is found in the life of Joseph who was sold into Egypt (see Gen. 37, 39-47). From his youth he was a faithful and true young man, always keeping the commandments of God.

Because he was favored by his father, Joseph's brothers were jealous of him and plotted to kill him; but his brother Reuben prevailed upon them to spare his life and to cast him into a pit, from which he was later rescued, taken to Egypt, and sold to Potiphar, captain of the king's guard.

Potiphar soon recognized his worth and made him overseer over all that he had. The Bible says that "Joseph was a goodly person, and well favoured" (Gen. 39:6).

Thus it was that his master's wife desired him, but Joseph refused her advances, and he fled from her. She caught hold of his cloak, which he left in her hand. This she used as evidence against him.

Her husband believed her lies and cast Joseph into prison, where he remained many years, when he was summoned before Pharaoh, the king.

It seems that the king had a dream which none of his wise men nor magicians could interpret, and

someone remembered that Joseph had interpreted dreams while in prison which came to pass as predicted.

When Pharaoh related his dream unto Joseph, he was able to interpret it and to warn about the seven years of plenty to be followed by seven years of famine which were to come upon Egypt, and to give instructions to the king as to what he should do.

Joseph made it very clear that the interpretation came from God, who through this dream was directing Pharaoh. Because he knew that God was with Joseph, Pharaoh appointed him to be ruler over all the land of Egypt, and in this position he was later able to save his own family from starvation. I think you all know the story.

Joseph had arrayed himself in the whole armor of God, and God was with him through his tribulations, which he withstood; and, continuing to keep the commandments and to call upon God for help and strength, he was blessed and able to do what God required of him.

It is important that we make up our minds early in life as to what we will do and what we will not do. Long before the moment of temptation comes we should have determined that we will resist that cigarette, that drink of whiskey, that act of immorality, or anything that will keep us from enjoying the companionship of the Spirit of the Lord.

We all have different weaknesses and temptations, and we should examine our lives to find out what those weaknesses are and where we should put on extra armor so we can do what is right and not submit to temptation.

Daniel and King Nebuchadnezzar

Now another example: I suppose no one had more or greater experiences regarding the protection which comes from wearing the whole armor of God than did Daniel (see

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Dan. 1-2, 6). At the summons of King Nebuchadnezzar, he, with other chosen children of Israel, was brought to live in the king's palace for certain training.

They were to be carefully nourished for three years, at which time they would stand before the king. Apparently they were to be fed with the choicest of food, including the king's meat and wine.

Daniel and his three friends, whom we know as Shadrach, Meshach, and Abednego, begged permission to refuse the king's meat and wine, and the prince who had charge over them told Daniel that the king would be very angry if they appeared less healthy and fair to look upon than the others through their failure to eat the king's fare.

So Daniel asked for a period of ten days in which they might eat pulse, meaning vegetables, and drink water, and then be compared with the others who were eating and drinking the king's fare—meat and wine.

After ten days they looked better and appeared healthier than all the others, so they were allowed to continue.

At the end of three years, when they were brought before the king, we are told that among them all was found none like Daniel and his three friends, and in all matters of wisdom and understanding, the king found them ten times better than all the magicians and astrologers in his realm.

What a great parallel with the promise given in our Word of Wisdom that "all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

"And shall find wisdom and great treasures of knowledge, even hidden treasures;

"And shall run and not be

weary, and shall walk and not faint.

"And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them." (D&C 89:18-21.)

Each of these promises was fulfilled in behalf of Daniel and his friends in the following accounts of their most interesting experiences.

King Nebuchadnezzar had a dream which troubled him but which he could not recall. He was about to put to death all of his wise men and astrologers, including Daniel and his friends, because none could tell him the dream nor the interpretation. But Daniel asked the king for a little time and promised that he would tell him the dream and its interpretation.

After Daniel pleaded with the Lord, the secret was revealed to him in a vision, and he was able to tell the king his dream and the interpretation. But he made it very clear to the king that the secret had been revealed by the God in heaven, and its purpose was to let the king know some of the events that would come to pass concerning his kingdom and how the kingdom of God would eventually be established upon the earth.

The king was greatly impressed and said to Daniel, "Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret" (Dan. 2:47).

Daniel was still in favor with the next two succeeding kings, but the king's advisers were jealous and tried to find some reason to discredit Daniel. They could find none, but knowing of Daniel's prayers to his God, contrived to have the king issue a decree that anyone asking a petition of any god or man save the king should be cast into the den of lions.

You know what happened. In spite of this order, Daniel continued to pray. When he was seen, he was taken before the king, who, because

of his regard for Daniel, was displeased with himself for issuing the decree and would have freed Daniel; but he was reminded that the law of the Medes and Persians required that no decree may be changed but must be carried out.

As Daniel was cast into the den of lions, the disturbed king said to him, "Thy God whom thou servest continually, he will deliver thee" (Dan 6:16).

He spent a sleepless night and went early to the den of lions, where he rejoiced to find Daniel still alive, who said to him, "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt" (Dan. 6:22).

The king had Daniel brought out of the lions' den and his accusers cast in, who were immediately killed by the hungry beasts.

Daniel, having kept all of the commandments, indeed had clothed himself in the whole armor of God. Are we prepared to act as did David and Joseph and Daniel—continuing to keep the commandments—and others whom we know to have been protected because they worshiped and served the true God and kept his commandments?

Are we keeping God's commandments?

Consider the following questions:

Are we studying the scriptures so that we can increase our knowledge and faith and testimony regarding the gospel? Do we keep the commandments? Are we honest and truthful in our dealings? Do we keep the Sabbath day holy? Do we observe the Word of Wisdom? Do we pay an honest tithing? Do we attend our meetings and respond to the calls made of us by our authorities? Are

we virtuous and clean and pure in heart and mind and deed?

Do we fight against the evils around us—pornography, abortion, tobacco, alcohol, drugs? Do we have the courage to stand up for our convictions? Can we truly say we are not ashamed of the gospel of Christ? Do we live peaceably with our neighbors and avoid gossip and backbiting and spreading unfounded rumors? Do we truly love our neighbors as ourselves?

If we can answer yes to these questions, then we will have on the whole armor of God, which will protect us from harm and preserve us from our enemies. If we must answer no to these questions, then our armor is weak, there is an unshielded place which can be found, a vulnerable area for attack, and we will be subject to injury or destruction by Satan, who will search until he finds our weaknesses, if we have them.

Examine your "armor"

Examine your armor. Is there an unguarded or unprotected place? Determine now to add whatever part is missing. No matter how antiquated or lacking in parts your armor may be, always remember that it is within your power to make the necessary adjustments to complete your armor.

Through the great principle of repentance you can turn your life about and begin now clothing yourself with the armor of God through study, prayer, and a determination to serve God and keep his commandments.

Oath and Covenant of the Priesthood

May I conclude with the oath and covenant of the priesthood, which if observed and kept will provide a shield and a protection, with all the promised blessings for the faithful:

"For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies.

"They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God.

"And also all they who receive this priesthood receive me, saith the Lord;

"For he that receiveth my servants receiveth me;

"And he that receiveth me receiveth my Father;

"And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him.

"And this is according to the oath and covenant which belongeth to the priesthood.

"Therefore, all those who receive the priesthood, receive this oath and covenant of my Father,

which he cannot break, neither can it be moved.

"But whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come." (D&C 84:33-41.)

Brethren, we are greatly blessed to know that God lives and we are his spirit children; that his son, Jesus Christ, gave his life so that we might be resurrected and enjoy eternal life.

We belong to the Church of Jesus Christ, which was reestablished through the Prophet Joseph Smith. We hold the priesthood of God, and the progress of the Church depends on us and how fully we magnify our callings and follow the instructions of our present-day prophet, President Spencer W. Kimball.

I exhort all of you to listen closely to his messages and follow him. In the name of Jesus Christ, amen.

President Spencer W. Kimball

Brethren, we have had a rich experience this night, listening to the servants of the Lord. They have given to us words of truth and righteousness. I hope that these words have sunk deep into the hearts of all those who have been listening tonight.

President Wilford Woodruff

This morning Elder Howard W. Hunter spoke of one of the presidents of the Church, Wilford Woodruff, and it stirred my memory of some experiences of President Woodruff that I had been reading about. I would like to tell you of two or three of them while we are concluding this meeting. All of these experiences happened to him while he was a

youth like those of you holding the Aaronic Priesthood.

President Woodruff was one of the great spiritual giants of this dispensation. The Lord gave him many dreams and visions; he baptized thousands of converts, as was explained to us today, and he performed many, many miracles. Few men have enjoyed more of the guidance of the Holy Spirit than did President Woodruff. He was an apostle of the Lord Jesus Christ, was valiant and true all his days, and, in the provinces of the Lord, he was the fourth president of The Church of Jesus Christ of Latter-day Saints. He is the one who dedicated the Salt Lake Temple in 1893, and it was to him that the founders of the Ameri-

can nation appeared in the St. George Temple, seeking to have the temple ordinances performed for them. That was very unusual, brethren, and those kinds of miracles and visions and revelations were rather unusual, as you would know. These men of the American Constitution had lived in a day when the gospel was not upon the earth, but they were upright, good men who were entitled to all of the blessings which come to us.

We all need heroes to honor and admire; we need people after whom we can pattern our lives. For us Christ is the chiefest of these. "What manner of men ought ye to be?" he asked his Nephite disciples. His answer, "Verily I say unto you, even as I am." (3 Ne. 27:27.) Christ is our pattern, our guide, our prototype, and our friend. We seek to be like him so that we can always be with him. In a lesser degree the apostles and prophets who have lived as Christ lived also become examples for us.

Coming back to the thought of this special vision: Brother Woodruff saw to it through the authorities at the temple there that these people received their endowments and the blessings to which they were entitled. The wives went in and did the work for the women, who were anxious that this work be done. Now you can see why Elder Royden G. Derrick spoke to us today about temple service. There are millions of people in the spirit world who are anxious that this work be done for them, realizing that they have come to a halt. They cannot go further until the work has been done for them.

President Woodruff's conversion

Brother Woodruff said:

"The first sermon that I ever heard in this Church was in 1833, by old father Zera Pulsipher, who died in the south, after having lived to be

considerably over eighty years old. That sermon was what I had prayed for from my childhood," he said. "When I heard it I had a testimony for myself that it was true. I received it with every sentiment of my heart. He preached in a schoolhouse upon a farm that we owned in Oswego County, New York. He opened the door for any remarks to be made. The house was crowded. The first thing I knew I stood on top of a bench before the people, not knowing what I got up for. But I said to my neighbors and friends, 'I want you to be careful what you say as touching these men (there were two of them) and their testimony, for they are servants of God, and they have testified unto us the truth—principles that I have been looking for from my childhood.'

"I went forth and was baptized. I was ordained a teacher. I was always sorry that I was not a deacon first, for I had a desire to bear the priesthood in its various degrees as far as I was worthy. I had had a desire for years, not only to hear the gospel, but to have the privilege and power of preaching it to my fellow men. I was a miller by trade, and I spent many a midnight hour in the mill calling upon the Lord for light and truth, and praying that I might hear the gospel of Christ, and be able to teach it to my fellow men. I rejoiced in it when I did receive it." (*Discourses of Wilford Woodruff*, sel. G. Homer Durham, Salt Lake City: Bookcraft, 1946, p. 304.)

President Woodruff was born March 1, 1807; he was baptized December 31, 1833, when he was twenty-six years old, and was ordained a teacher on January 25, 1834.

Youth should seek testimonies

What we learn from this experience is that he prayed in his childhood to know the truth, and in his

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young manhood he spent many nights calling upon the Lord. We learn that he desired to preach the gospel, that his heart was right, and that he immediately believed the gospel when he heard it preached.

Young people should seek to gain testimonies and should desire to go on missions. We appreciated what was said about the missions this afternoon by President Ezra Taft Benson. All young men in the Church should be very eager to go on a mission, and they should also assist their parents to fill missions after the families are raised.

Fulfillment of dream

Now for the second experience of Brother Woodruff: "When I was a boy eleven years old," President Woodruff says, "I had a very interesting dream, part of which was fulfilled to the very letter. In this dream I saw a great gulf, a place where all the world had to enter at death, before doing which they had to drop their worldly goods. I saw an aged man with a beaver hat and a broadcloth suit. The man looked very sorrowful. I saw him come with something on his back, which he had to drop among the general pile before he could enter the gulf. I was then but a boy. A few years after this my father and mother removed to Farmington, and there I saw that man. I knew him the moment I saw him. His name was Chauncy Deming. In a few years afterwards he was taken sick and died. I attended his funeral," President Woodruff said. "He was what you may call a miser, worth hundreds of thousands of dollars. When the coffin was being lowered into the grave my dream came to me, and that night his son-in-law found one hundred thousand dollars in a cellar belonging to the old man. I name this merely to show that in this dream I had manifested to

me certain things that were true. I think of all the inhabitants of the world having to leave their goods when they come to the grave.

"After this scene had passed before me I was placed in a great temple. It was called the kingdom of God. The first man who came to me was Uncle Ozem Woodruff and his wife whom I helped into the temple.

"In process of time, after embracing the gospel, and while on my first mission to Tennessee, I told Brother Patten of my dream, who told me that in a few years I would meet that man and baptize him. That was fulfilled to the very letter, for I afterwards baptized my uncle and his wife and some of the children; also my own father and stepmother and stepsister; and a Methodist priest or classleader—in fact, I baptized everybody in my father's house. I merely mention this to show that dreams sometimes do come to pass in life." (*Discourses of Wilford Woodruff*, pp. 283-84.)

Young people should study the Gospel

Alma tells us that the Lord "Imparteth his word by angels unto men, yea, not only men but women also. Now this is not all; little children do have words given unto them many times which confound the wise and the learned." (Al. 32:23.)

Young children are just as much entitled to the blessings of the Lord as are their parents. Joseph Smith was only fourteen years of age when the Father and the Son appeared to him to usher in this dispensation. He was seventeen when Moroni visited him and revealed to him the hiding place of the plates from which the Book of Mormon was translated.

Young people should study the gospel, prepare themselves for service in the Church, and keep the

commandments as diligently as it is possible to do.

President Woodruff's desire to serve mission

The third experience:

"... While holding the office of teacher I went to Missouri in Zion's Camp. After arriving in Missouri, having gone through many trials and tribulations, and suffering from cholera, which caused us to lay in the grave fifteen of our brethren, we stayed at Brother Lyman Wight's. While at Lyman Wight's, I attended council meetings with the Prophet, with David Whitmer, with Oliver Cowdery, and other leading brethren of the Church. David Whitmer was the president of the stake of Zion. Brother Joseph reproved him very sharply, as well as some of the other brethren, because of their lack in fulfilling the commandments of God and doing their duty.

"While at that place I had a great desire in my heart to go and preach the gospel. I went off one Sunday night by myself into a hickory grove, several hundred yards from the settlement, and I asked the Lord to open the door for me that I might go and preach the gospel. I did not want to preach the gospel for any honor I might get on this earth; for I thoroughly understood, as far as a man could in my condition, what a preacher would have to pass through. It was not honor, nor wealth, nor gold, nor silver, that I desired: But I knew this was the gospel of Christ, revealed to me by the power of God; I knew this was the Church of Christ; I knew Joseph Smith was a prophet of God; and I had a desire that I might preach that gospel to the nations of the earth. I asked the Lord to give me that privilege. The Lord answered that prayer, and said I should have my desire granted. I got up rejoicing. I walked about two hundred

yards out in the open road; and when I got into the road there stood Judge Higbee. Said he, 'Brother Woodruff, the Lord has revealed to me that it is your duty to be ordained to go and preach the gospel.'

"Said I, 'Has he?'

"'Yes.'

"'Well,' said I, 'If the Lord wants me to preach the gospel, I am perfectly willing to go and do that.' I did not tell him I had been praying for this.

"The consequence was I attended a council at Lyman Wight's, and was called and ordained to the office of a priest in the Aaronic Priesthood, while other brethren were ordained elders. I was called by Bishop Partridge to go to the southern country on a mission. Bishop Partridge asked me a great many questions, and I asked him questions. It was then dangerous for any of our brethren to go through Jackson County [Missouri.] He wanted me to go to Arkansas, and the road led square through Jackson County. I asked him if we should go through there (I had a companion with me—an elder).

"Said he, 'If you have got faith to do it, you may; I haven't.'

"I thought that was a curious remark from a bishop.

"'Well,' said I, 'The Lord says we must travel without purse or scrip; shall we do it?'

"Said he, 'That is the law of God; if you have faith to do it, you can do it.'

"He said he had hardly got faith to go into Jackson County. However, we started and went through Jackson County. We came near losing our lives, and were saved almost by a miracle. We traveled through Arkansas and other parts.

"But I do not want to dwell on these things. I merely wish to say that I went out as a priest, and my companion as an elder, and we traveled thousands of miles, and had

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many things manifested to us. I desire to impress upon you the fact that it does not make any difference whether a man is a priest or an apostle, if he magnifies his calling. A priest holds the key of the ministering of angels. Never in my life, as an apostle, as a seventy, or as an elder, have I ever had more of the protection of the Lord than while holding the office as a priest. The Lord revealed to me by visions, by revelations, and by the Holy Spirit, many things that lay before me." (*Discourses of Wilford Woodruff*, pp. 298-300.)

President Woodruff sought the privilege to go on a mission when he was a teacher, and he went forth as a missionary when he was a priest. The Lord blessed him and preserved him and gave him many visions and revelations.

Be devout and faithful

I just wish to say this in conclusion: It is wonderful to meet this large body of brethren who hold the priesthood and I sincerely feel that the men who have come here tonight—the men and boys—reverence and appreciate their priesthood and the privileges that are given to them. We will close this meeting with our love and appreciation to all men and boys and their wives and mothers in all the lands of this world. We ask them to be devout and faithful and true to all of the testimonies they have. I bear this testimony to you that this work is divine. We have a special work to do

and we must do it, and I pray this all in the name of Jesus Christ, amen.

President Spencer W. Kimball

Sessions of the Conference tomorrow will be broadcast to a large audience, in many parts of the United States, and Canada, over the many television and radio stations, cooperating to provide extensive coverage of this conference.

Many radio stations will broadcast tomorrow morning (Sunday), in major cities of Mexico and Central America, and by satellite transmission in Australia, and countries of South America.

The nationwide CBS radio Tabernacle Choir broadcast will be from 9:30 to 10:00 Sunday morning. Those desiring to attend must be in their seats before 9:15 A.M.

In leaving this priesthood meeting tonight, we remind you to obey traffic rules, to use caution, and to be courteous in driving.

The beautiful music for this priesthood session has been furnished by the combined men of the Tabernacle Choir and Mormon Youth Chorus. We are grateful to you men for your beautiful music, and express sincere thanks for the service you have given here tonight.

The choir will close this meeting with, "Cherubim Song," following which Elder Ronald E. Poelman, a member of the First Quorum of the Seventy, will offer the benediction.

The Choir sang the anthem, "Cherubim Song."

The benediction was pronounced by Elder Ronald E. Poelman.

SECOND DAY MORNING MEETING

FOURTH SESSION

The Fourth Session of the General Conference commenced at 10:00 A.M. on Sunday, April 1, 1979, with President Spencer W. Kimball presiding and conducting.

The Tabernacle Choir provided the music for this session, with Brothers Jerold Ottley and Donald Ripplinger conducting, and Brother John Longhurst at the organ.

Prior to the beginning of the session, the Tabernacle Choir sang the hymn, "Jehovah, Lord of Heaven and Earth," without announcement.

President Kimball then made the following remarks:

President Spencer W. Kimball

We welcome all who are present this morning in the historic Tabernacle, on Temple Square, in this fourth session of the 149th Annual Conference of The Church of Jesus Christ of Latter-day Saints. We also acknowledge those who are seated in the overflow congregations in the Assembly Hall, and Salt Palace, and those tuned to this Conference by radio and television.

Elders A. Theodore Tuttle and Vaughn J. Featherstone preside in the Assembly Hall, and Elders J. Thomas Fyans and Dean L. Larsen preside in the Salt Palace.

We acknowledge the presence this morning of government, education, and civic leaders, and officers and members of the Church from many lands, who have assembled to worship, and to counsel together in this Conference.

The Tabernacle Choir, under the direction of Brothers Jerold Ottley and Donald Ripplinger, with Brother John Longhurst at the organ, is providing the music for this session. The Choir opened these services by singing, "Jehovah, Lord of Heaven and Earth," and will now sing, "Lovely Appear," following which Elder Charles A. Didier, a member of the First Quorum of the Seventy and, Supervisor of the Europe West Area, will offer the invocation.

The Choir sang, "Lovely Appear." Elder Charles A. Didier offered the invocation.

Following the invocation, the Choir sang the hymn, "How Wondrous and Great" without announcement.

President Kimball

The Tabernacle Choir has sung, "How Wondrous and Great."

It will now be our privilege to hear from President Marion G. Romney, Second Counselor in the First Presidency of the Church.

President Marion G. Romney

My beloved brothers and sisters and, particularly, nonmember friends, you are listening to the proceedings of a session of the annual April general conference of The Church of Jesus Christ of Latter-day Saints, frequently referred to as the Mormon Church.

"Mormon"

The nickname *Mormon* is associated with the Church and its members because we accept as scripture a book titled the Book of Mormon. This book is a translation of an an-

cient record inscribed on gold plates which, in September 1827, were delivered by an angel to Joseph Smith, a twenty-one-year-old youth.

When the angel first advised Joseph concerning the plates, he said, to quote Joseph, "that he was a messenger sent from the presence of God to me, and that his name was Moroni; that . . . there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the fulness of the everlasting Gospel was contained in [the record]. . . .

"Also, that there were two stones in silver bows—and these stones, fastened to a breastplate, constituted what is called the Urim and Thummim—deposited with the plates; and the possession and use of these stones were what constituted 'seers' in ancient or former times; and that God had prepared them for the purpose of translating the book." (Jos. Smith 2:33-35.)

By the power of God, Joseph translated the record and in 1830 published the translation in book form, under the title the Book of Mormon.

The record revealed the fact that Mormon was the father of Moroni. He was an able military leader in his day, a learned historian, and a great prophet. He lived in America during the last half of the fourth century A.D. The book bears his name because he made a compilation and an abridgment of the then extant historical records. His abridgment constituted most of what Joseph Smith translated from the gold plates, which he received from Moroni, who had deposited them in the Hill Cumorah, located in western New York state, in about A.D. 421.

Correct name of Church

Members of the Church do not resent being referred to as Mormons,

nor does the Church resent being referred to as the Mormon church. As we have said, however, it is not the correct name of the Church. Its correct name is, as we have already explained, "The Church of Jesus Christ of Latter-day Saints" (D&C 115:4).

This name was officially confirmed by Jesus Christ himself when, on April 26, 1838, at Far West, Missouri, in a revelation addressed to the presiding officers of the Church, he said—and this is Christ himself speaking:

"Verily thus saith the Lord unto you, my servant Joseph Smith, Jun., and also . . . unto all the elders and people of my *Church of Jesus Christ of Latter-day Saints*, scattered abroad in all the world;

"For thus shall my church be called in the last days, even *The Church of Jesus Christ of Latter-day Saints*." (D&C 115:1, 3-4; Italics added.)

"Take upon you the name of Christ"

This declaration by the Lord is reminiscent of the account the Book of Mormon gives of Christ's statement to his disciples in America as he ministered among them immediately following his resurrection.

"And it came to pass [reads that record] that as the disciples of Jesus were journeying and were preaching the things which they had both heard and seen, and were baptizing in the name of Jesus . . . that the disciples were gathered together and were united in mighty prayer and fasting.

"And Jesus [this was the resurrected Jesus, in America] again showed himself unto them, for they were praying unto the Father in his name; and Jesus came and stood in the midst of them, and said unto them: What will ye that I shall give unto you?

"And they said unto him: Lord, we will that thou wouldst tell us the name whereby we shall call this

church; for there are disputations among the people concerning this matter.

"And the Lord said unto them: Verily, verily, I say unto you, why is it that the people should murmur and dispute because of this thing?

"Have they not read the scriptures, which say ye must take upon you the name of Christ, which is my name? For by this name shall ye be called at the last day;

"And whoso taketh upon him my name, and endureth to the end, the same shall be saved at the last day.

"Therefore, whatsoever ye shall do, ye shall do it in my name; therefore ye shall call the church in my name; and ye shall call upon the Father in my name that he will bless the church for my sake.

"And how be it my church save it be called in my name? For if a church be called in Moses' name then it be Moses' church; or if it be called in the name of a man then it be the church of a man; but if it be called in my name then it is my church, if it so be that they are built upon my gospel.

"Verily I say unto you, that ye are built upon my gospel; therefore ye shall call whatsoever things ye do call, in my name; therefore if ye call upon the Father, for the church, if it be in my name the Father will hear you;

"And if it so be that the church is built upon my gospel then will the Father show forth his own works in it.

"But if it be not built upon my gospel, and is built upon the works of men, or upon the works of the devil, verily I say unto you they have joy in their works for a season, and by and by the end cometh, and they are hewn down and cast into the fire, from whence there is no return.

"For their works do follow them, for it is because of their works that they are hewn down; therefore

remember the things that I have told you.

"Behold I have given unto you my gospel, and this is the gospel which I have given unto you—[this is the Christ, now defining his gospel] that I came into the world to do the will of my Father, because my Father sent me.

"And my Father sent me that I might be lifted up upon the cross; and after that I had been lifted up upon the cross, that I might draw all men unto me, that as I have been lifted up by men even so should men be lifted up by the Father, to stand before me, to be judged of their works, whether they be good or whether they be evil—

"And for this cause have I been lifted up; therefore, according to the power of the Father I will draw all men unto me, that they may be judged according to their works.

"And it shall come to pass, that whoso repenteth and is baptized in my name shall be filled; and if he endureth to the end, behold, him will I hold guiltless before my Father at that day when I shall stand to judge the world.

"And he that endureth not unto the end, the same is he that is also hewn down and cast into the fire, from whence they can no more return, because of the justice of the Father.

"And this is the word which he hath given unto the children of men. And for this cause he filleth the words which he hath given, and he lieth not, but filleth all his words.

"And no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end.

"Now this is the commandment [by the risen Redeemer to the ancient Americans, and it is still his com-

Sunday, April 1

Second Day

mandment]: Repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day." (3 Ne. 27:1-20.)

Such is the name and such are the basic doctrines taught by the Church sometimes referred to as the Mormon Church.

The true and living Church

Not only did the Redeemer personally name his Church, "The Church of Jesus Christ of Latter-day Saints" as recounted already in these remarks, he also declared it to be "the only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased" (D&C 1:30).

The background for this declaration was as follows:

"Through a period of more than six years prior to [April 6th, 1830, when the Church was organized] Joseph Smith, the Prophet, had received at intervals Divine revelations and commandments. . . .

"As early as the summer of 1830, the Prophet, acting under Divine commandment, was engaged in copying and arranging the revelations received up to that time, evidently with a view to their publication in book form. On November 1, 1831, at a conference of the Elders of the Church held at Hiram, Ohio, definite action relating to the publication of the revelations [which the Prophet had received and compiled] was taken, and the compilation was called the *Book of Commandments*. The Lord's acceptance of the undertaking was made manifest by the giving of the revelation . . . appearing as Section 1 [of our Doctrine and Covenants] . . . known as the *Preface*." (D&C, Explanatory Introduction, iii; see also

History of the Church, 1:222 and the introductory note to D&C 1.)

Because of the universal importance of the content of this revelation, I shall conclude these remarks by quoting therefrom. The Lord began it by calling for the attention of all men—not just members of the Church, but all men, he said as he opened the revelation:

"Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea, listen together.

"For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.

"And the rebellious shall be pierced with much sorrow; for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed.

"And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

"And they shall go forth and none shall stay them, for I the Lord have commanded them.

"Behold, this is mine authority, and the authority of my servants, and my preface unto the book of my commandments, which I have given them to publish unto you, O inhabitants of the earth.

"Wherefore, fear and tremble, O ye people, for what I the Lord have decreed in them shall be fulfilled. . . .

"Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear:

"Prepare ye, prepare ye for that which is to come, for the Lord is nigh;

"And the anger of the Lord is kindled, and his sword is bathed in

heaven, and it shall fall upon the inhabitants of the earth.

"And the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people;

"For they have strayed from mine ordinances, and have broken mine everlasting covenant;

"They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall.

"Search these commandments"

"Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments;

"And also gave commandments to others, that they should proclaim these things unto the world. . . .

"Behold, I am God and have spoken it; these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding. . . .

"And after having received the record of the Nephites, yea, even my servant Joseph Smith, Jun., might have power to translate through the mercy of God, by the power of God, the Book of Mormon.

"And also those to whom these commandments were given, might have power to lay the foundation of this church, and to bring it forth out of obscurity and out of darkness, the

only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased, speaking unto the church collectively and not individually—

"For I the Lord cannot look upon sin with the least degree of allowance;

"Nevertheless, he that repents and does the commandments of the Lord shall be forgiven;

"And he that repents not, from him shall be taken even the light which he has received; for my Spirit shall not always strive with man, saith the Lord of Hosts.

"And again, verily I say unto you, O inhabitants of the earth: I the Lord am willing to make these things known unto all flesh;

"For I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion.

"And also the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world.

"Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.

"What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same.

"For behold, and lo, the Lord is God, and the Spirit beareth record, and the record is true, and the truth abideth forever and ever. Amen." (D&C 1:1-7, 11-18, 24, 29-39.)

To the truth of these great revelations, I bear my personal witness. In the name of Jesus Christ, our Lord, amen.

*Sunday, April 1**Second Day*

Following President Romney's remarks, the Tabernacle Choir sang "Come Unto Jesus", without announcement.

President Spencer W. Kimball

We have heard from president Marion G. Romney, Second Counselor in the First Presidency of the Church, followed by the Tabernacle Choir singing, "Come Unto Jesus."

The Choir will now continue by

singing, "Daughter of Zion," following which Elder James E. Faust, a member of the Council of the Twelve Apostles, will address us.

The Choir sang, "Daughter of Zion."

President Kimball

We shall now be pleased to hear from Elder James E. Faust, a member of the Council of the Twelve Apostles.

Elder James E. Faust

Coming to this pulpit is always a very humbling responsibility. I seek the guidance of the Holy Spirit and pray that what I have to say will be guided by the Spirit and that it may abundantly rest upon all of us so that you might understand also by that special spirit.

I wish to speak this morning to all, but especially to those who feel they have had more trials, sorrows, pricks, and thorns than they can bear and in their adversity are almost drowned in the waters of bitterness. My message is intended as one of hope, strength, and deliverance. I speak of the refiner's fire.

Martin handcart company

Some years ago President David O. McKay told from this pulpit of the experience of some of those in the Martin handcart company. Many of these early converts had emigrated from Europe and were too poor to buy oxen or horses and a wagon. They were forced by their poverty to pull handcarts containing all of their belongings across the plains by their own brute strength. President McKay relates an occurrence which took

place some years after the heroic exodus: "A teacher, conducting a class, said it was unwise ever to attempt, even to permit them [the Martin handcart company] to come across the plains under such conditions.

"[According to a class member,] some sharp criticism of the Church and its leaders was being indulged in for permitting any company of converts to venture across the plains with no more supplies or protection than a handcart caravan afforded.

"An old man in the corner . . . sat silent and listened as long as he could stand it, then he arose and said things that no person who heard him will ever forget. His face was white with emotion, yet he spoke calmly, deliberately, but with great earnestness and sincerity.

"In substance [he] said, 'I ask you to stop this criticism. You are discussing a matter you know nothing about. Cold historic facts mean nothing here, for they give no proper interpretation of the questions involved. Mistake to send the Handcart Company out so late in the season? Yes. But I was in that company and

my wife was in it and Sister Nellie Unthank whom you have cited was there, too. We suffered beyond anything you can imagine and many died of exposure and starvation, but did you ever hear a survivor of that company utter a word of criticism? *Not one of that company ever apostatized or left the Church, because everyone of us came through with the absolute knowledge that God lives for we became acquainted with him in our extremities.*

"I have pulled my handcart when I was so weak and weary from illness and lack of food that I could hardly put one foot ahead of the other. I have looked ahead and seen a patch of sand or a hill slope and I have said, I can go only that far and there I must give up, for I cannot pull the load through it." He continues: "I have gone on to that sand and when I reached it, the cart began pushing me. I have looked back many times to see who was pushing my cart, but my eyes saw no one. I knew then that the angels of God were there.

"Was I sorry that I chose to come by handcart? No. Neither then nor any minute of my life since. *The price we paid to become acquainted with God was a privilege to pay, and I am thankful that I was privileged to come in the Martin Handcart Company.*" (*Relief Society Magazine*, Jan. 1948, p. 8.)

The refiner's fire

Here then is a great truth. In the pain, the agony, and the heroic endeavors of life, we pass through a refiner's fire, and the insignificant and the unimportant in our lives can melt away like dross and make our faith bright, intact, and strong. In this way the divine image can be mirrored from the soul. It is part of the purging toll exacted of some to become acquainted with God. In the agonies of life, we seem to listen

better to the faint, godly whisperings of the Divine Shepherd.

Into every life there come the painful, despairing days of adversity and buffeting. There seems to be a full measure of anguish, sorrow, and often heartbreak for everyone, including those who earnestly seek to do right and be faithful. The thorns that prick, that stick in the flesh, that hurt, often change lives which seem robbed of significance and hope. This change comes about through a refining process which often seems cruel and hard. In this way the soul can become like soft clay in the hands of the Master in building lives of faith, usefulness, beauty, and strength. For some, the refiner's fire causes a loss of belief and faith in God, but those with eternal perspective understand that such refining is part of the perfection process.

In our extremities, it is possible to become born again, born anew, renewed in heart and spirit. We no longer ride with the flow of the crowd, but instead we enjoy the promise of Isaiah to be renewed in our strength and "mount up with wings as eagles" (Isa. 40:31).

The proving of one's faith goes before the witnessing, for Moroni testified, "Ye receive no witness until after the trial of your faith" (Eth. 12:6). This trial of faith can become a priceless experience. Stated Peter, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (1 Pet. 1:7). Trials and adversity can be preparatory to becoming born anew.

Spiritual rebirth

A rebirth out of spiritual adversity causes us to become new creatures. From the book of Mosiah we learn that all mankind must be born again—born of God, changed, re-

deemed, and uplifted—to become the sons and daughters of God. (See *Mosiah* 27:24-27.)

President Marion G. Romney, speaking for the Lord, has said of this marvelous power: "The effect upon each person's life is likewise similar. No person whose soul is illuminated by the burning Spirit of God can in this world of sin and dense darkness remain passive. He is driven by an irresistible urge to fit himself to be an active agent of God in furthering righteousness and in freeing the lives and minds of men from the bondage of sin." (In *Conference Report*, 4 Oct. 1941, p. 89.)

The feelings of being reborn were expressed by Parley P. Pratt as follows:

"If I had been set to turn the world over, to dig down a mountain, to go to the ends of the earth, or traverse the deserts of Arabia, it would have been easier than to have undertaken to rest, while the Priesthood was upon me. I have received the holy anointing, and I can never rest till the last enemy is conquered, death destroyed, and truth reigns triumphant." (*Journal of Discourses*, 1:15.)

Unfortunately, some of our greatest tribulations are the result of our own foolishness and weakness and occur because of our own carelessness or transgression. Central to solving these problems is the great need to get back on the right track and, if necessary, engage in each of the steps for full and complete repentance. Through this great principle, many things can be made fully right and all things better. We can go to others for help. To whom can we go? Elder Orson F. Whitney asked and answered this question: "To whom do we look, in days of grief and disaster, for help and consolation? . . . They are men and women who have suffered, and out of their experience in suffering they bring forth the riches of their sym-

thy and condolences as a blessing to those now in need. Could they do this had they not suffered themselves?"

" . . . Is not this God's purpose in causing his children to suffer? He wants them to become more like himself. God has suffered far more than man ever did or ever will, and is therefore the great source of sympathy and consolation." (*Improvement Era*, Nov. 1918, p. 7.)

Isaiah, before the Savior's birth, referred to him as "a man of sorrows" (*Isa.* 53:3). Speaking in the *Doctrine and Covenants* of himself, the Savior said:

"Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink" (*D&C* 19:18).

Afflictions are not punishment

Some are prone to feel that their afflictions are punishment. Roy Doxey states:

"The Prophet Joseph Smith taught that it is a false idea to believe that the saints will escape all the judgments—disease, pestilence, war, etc.—of the last days; consequently, it is an unhallowed principle to say that these adversities are due to transgression. . . .

"President Joseph F. Smith taught that it is a feeble thought to believe that the illness and affliction that come to us are attributable either to the mercy or the displeasure of God." (*The Doctrine and Covenants Speaks*, Salt Lake City: Deseret Book Co., 1970, vol. 2, p. 373.)

Paul understood this perfectly. When referring to the Savior, he said:

"Though he were a Son, yet learned he obedience by the things which he suffered;

"And being made perfect, he

became the author of eternal salvation unto all them that obey him." (Heb. 5:8-9).

Stillman Pond

For some, the suffering is extraordinary.

Stillman Pond was a member of the Second Quorum of Seventy in Nauvoo. He was an early convert to the Church, having come from Hubbardston, Massachusetts. Like others, he and his wife, Maria, and their children were harassed and driven out of Nauvoo. In September 1846, they became part of the great western migration. The early winter that year brought extreme hardships, including malaria, cholera, and consumption. The family was visited by all three of these diseases.

Maria contracted consumption, and all of the children were stricken with malaria. Three of the children died while moving through the early snows. Stillman buried them on the plains. Maria's condition worsened because of the grief, pain, and the fever of malaria. She could no longer walk. Weakened and sickly, she gave birth to twins. They were named Joseph and Hyrum, and both died within a few days.

The Stillman Pond family arrived at Winter Quarters and, like many other families, they suffered bitterly while living in a tent. The death of the five children coming across the plains to Winter Quarters was but a beginning.

The journal of Horace K. and Helen Mar Whitney verifies the following regarding four more of the children of Stillman Pond who perished:

"On Wednesday, the 2nd of December 1846, Laura Jane Pond, age 14 years, . . . died of chills and fever." Two days later on "Friday, the 4th of December 1846, Harriet M. Pond, age 11 years, . . . died with chills." Three days later,

"Monday, the 7th of December, 1846, Abigail A. Pond, age 18 years, . . . died with chills." Just five weeks later, "Friday, the 15th of January, 1847, Lyman Pond, age 6 years, . . . died with chills and fever." Four months later, on the 17th of May, 1847, his wife Maria Davis Pond also died. Crossing the plains, Stillman Pond lost nine children and a wife. He became an outstanding colonizer in Utah, and became the senior president of the thirty-fifth Quorum of Seventy. (See Leon Y. and H. Ray Pond, comps., "Stillman Pond, a Biographical Sketch," in *Sterling Forsyth Histories*, typescript, Church Historical Dept. Archives, pp. 4-5.)

Having lost these nine children and his wife in crossing the plains, Stillman Pond did not lose his faith. He did not quit. He went forward. He paid a price, as have many others before and since, to become acquainted with God.

Divine purpose in adversities

The Divine Shepherd has a message of hope, strength, and deliverance for all. If there were no night, we would not appreciate the day, nor could we see the stars and the vastness of the heavens. We must partake of the bitter with the sweet. There is a divine purpose in the adversities we encounter every day. They prepare, they purge, they purify, and thus they bless.

When we pluck the roses, we find we often cannot avoid the thorns which spring from the same stem.

Out of the refiner's fire can come a glorious deliverance. It can be a noble and lasting rebirth. The price to become acquainted with God will have been paid. There can come a sacred peace. There will be a reawakening of dormant, inner resources. A comfortable cloak of righteousness will be drawn around us to protect us and to keep us warm

spiritually. Self-pity will vanish as our blessings are counted.

Testimony

I now wish to conclude by testifying concerning Jesus as the Christ and the Divine Redeemer. He lives! His are the sweet words of eternal life. He is the Son of the Living God. This is his holy work and glory. This is his church. It is true. I am most grateful for this sacred knowledge. It is my cherished privilege and duty to so testify, which I humbly do. In the hallowed name of the Lord Jesus Christ, amen.

The hymn, "The Morning Breaks" was sung by the Choir following Elder Faust's remarks, without announcement.

President Spencer W. Kimball

We have just listened to Elder James E. Faust, a member of the

Council of the Twelve Apostles, followed by the Choir singing, "The Morning Breaks."

The Choir and congregation will now join in singing, "How Firm A Foundation," following which we shall hear from Elder James M. Paramore, a member of the First Quorum of the Seventy.

The Choir and congregation sang "How Firm A Foundation."

President Kimball

To those of the television and radio audience who have just joined us, we are convened in the historic Tabernacle on Temple Square in Salt Lake City, Utah, in this fourth session of the 149th Annual Conference of the Church.

We shall now hear from Elder James M. Paramore, a member of the First Quorum of the Seventy. He will be followed by Elder David B. Haight, a member of the Council of the Twelve Apostles.

Elder James M. Paramore

My brothers and sisters, I am grateful to be a member of The Church of Jesus Christ of Latter-day Saints. I would like to thank you, all of you members, for all that you have done for me these past two years. I solicit your faith and prayers this morning as I speak with you about the subject of commitment.

Commitment

A short time ago I attended a very special dinner meeting. It was to honor a friend who had given many years of total commitment to a special group of people. I watched

group after group bring gifts, embrace, and thank him for what he had done for them. As I saw him stand before the hundreds gathered that night, I thought: "How could anyone so young have done so much in such a short time?"

Then I reflected on the thousands of selfless acts he had done for these people; his encouragement in the face of almost insurmountable obstacles. He gave his time, home, money, skills—his total commitment to do everything he could to help them. It was like being in a testimony meeting. I went away thanking

the Lord for his life and the fact that one person's commitment can make such a difference. I learned again that night that commitment is doing what everyone *can do*—but usually doesn't. When one commits himself like this young man, it is like opening up the headgates of a mighty dam, permitting all its power to become available.

As I think of commitment I recall one of many solemn days of commitment in the life of the Savior. Jesus had just touched the ear of a servant of one of the high priests and healed him. Only moments before, his ear had been severed by a sword. And then Jesus was taken into the high priest's house where he was mocked, bound, blindfolded, and spat upon. The next day he was taken again before the council and was again scourged and berated. He might have saved himself. Instead, he stood majestically before his accusers and acknowledged his sonship, his kingship, his personal commitment to his Father and to all mankind. This ultimately changed the destiny of every living soul. How many hundreds of times because of fatigue, hunger, pain, or disappointment he might have disavowed this commitment.

The Savior's commitment was a very special one, to be sure. It could only be done by him. But we, too, have commitments to make—commitments to him, our families, and others. These are essential to our happiness here and our exaltation hereafter.

What of commitment? Does it really make a difference? The Lord spoke of this principle to the Prophet Joseph Smith on August 1, 1831:

"Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

"For the power is in them" (D&C 58:27-28).

Commitment, as we have observed, is to be an example of goodness. It is to be "anxiously engaged" and "do many things" of our "own free will." It is not by compulsion, but because of our desire to "bring to pass much righteousness." Commitment is not confessing, but doing. It is not convenient. It isn't easy—it's never easy. It is example leadership. It is a binding, but happy, response to duty. It is at once peaceful yet compelling, for it obligates one to action. It is essential to the good life. It is doing what everyone *can do*. It is a beautiful principle to observe in action.

While I was in the mission field a few years ago, I observed one of the missionaries who always had people to teach and baptize. Wherever he went, he went with such commitment, happiness, and love for others that he was accepted. It was said of him that when he would come back into an area, many of the people would peek through their windows just to get a glimpse of this unusual young man. Though he was not particularly gifted in language skills, he succeeded in bearing a strong testimony to thousands of people.

Again, like my friend, he only did what everybody *could do*, but usually doesn't.

A commitment to the Savior

Once commitment is understood as a binding principle of the gospel of Jesus Christ, a committed person is able to call on heavenly powers and healings. Like the waters behind the mighty dam, these powers transform his personal world.

An early American prophet counseled us how important our commitment is to the Savior:

"And now, my sons, remember, remember that it is upon the rock of our Redeemer, who is Christ, the Son of God, that ye must build your foundation; that when the devil shall

send forth his mighty winds, yea, his shafts in the whirlwind, yea, when all his hail and his mighty storm shall beat upon you, it shall have no power over you to drag you down to the gulf of misery and endless wo, because of the rock upon which ye are built, which is a sure foundation, a foundation whereon if men build they cannot fall" (Hel. 5:12).

When we commit ourselves to him, we receive the inner peace and security he promised: "Peace I leave with you, my peace I give unto you" (John 14:27). When we are committed to him, we bind him to bless us, for he said: "I, the Lord, am bound when ye do what I say;" and conversely "but when ye do not what I say, ye have no promise" (D&C 82:10).

A newspaper once received this question from a reader: "What would be the most important news the world could receive?" After much careful deliberation the editor answered: "To know that Jesus Christ lives today." This would be the most important news anyone could know.

We bear a solemn witness to you that he does live. He restored and directs his church through a prophet of God. The priesthood and the principles of the gospel have been restored to bless all who commit them into their lives. We invite all to make a personal commitment this day from the things you have heard to study these doctrines and earnestly ask our Father in Heaven if they are true.

A commitment to our families

As we commit ourselves to the Lord and his principles, we are led to share them with our families. The family is eternal. We may be sealed together forever in a patriarchal order if we are righteous. This knowledge we willingly and anxiously share with the world because of the joy we feel. We affirm that every life is sa-

cred and important. Every child is a gift and a blessing. The home is an institution of learning, of loving—to develop the capacities of each of its members to live in accordance to the laws of God. We testify that these laws are eternal and unchanging. A personal commitment to this priority is paramount. Nothing can surpass the inner security of having one's family committed to God.

A busy father, businessman, and Church leader told me a few years ago that he loved his family so much that he made this commitment: he would give several nights each week and part of every Saturday to them. They were programmed into his schedule. The gospel helped him to understand the importance of this priority. Then, though fatigue, business, Church, and other requirements pressed him every day, he followed this commitment. For him, it was an irrevocable obligation, a looked-for pleasure to be with and nurture his family. He did what every father *could and must do*—but sometimes doesn't do.

Prophets in all ages have counseled families to pray, study, work, and play together, to bind ourselves together in all holiness. It is and ever will be the answer to happiness, peace, and unity in this world. But it takes a commitment to do so—to do all we can. Knowing is not enough! It takes a personal commitment to be "anxiously engaged," to do *everything* possible.

And may I reecho a thought expressed by another? Never give up trying to reach a loved one—never, never, never. The blessings of heaven may be realized after the prayers and personal commitment of the righteous. When one is totally committed to *this* endeavor, there is a greater inner strength. We not only love more, but we help more. Can any member forget the story told yesterday by Elder Perry about an anxious prophet-father, Alma, who

received the blessing of a changed son?

A commitment to others

One man who had committed himself to do everything he could to share the gospel with others walked out of his office one day and saw a man running down the hall. He learned this man had stapled his finger. He reached into his big pocket, pulled out Merthiolate and a Band-Aid, and dressed the wound. The shocked individual asked in amazement why he did this. He responded: "I am a Mormon, and Mormons do these things." This man was prepared to help another whenever possible.

In a stake conference a number of speakers mentioned a certain man. After the session the General Authority met the man. He learned from others that more than fifty people had joined the Church because of him. The way he kept his yard, his home, his happiness, his good deeds to his neighbors all brought him opportunities to tell others how the gospel had blessed his life.

These two men had just committed themselves to do what *everyone can do*.

I know, after many interviews, that many long to become part of the assembly of the blessed. Many times they cry out in the night for help, not knowing where to turn, how to begin. Their eternal spirits seek help. As social beings we need each other. The commitment to reach out to them is a binding invitation from the Savior. When this is done in love, we may help redeem them. It is infinitely more than just confessing Jesus Christ—it is *doing* what needs to be done.

Church leaders and home teachers have special opportunities to help. The object of all their work, meetings, faith, and prayers will be to help each individual and family.

A sister in France who joined the Church was approached by her former minister who asked her how she could possibly have done such a thing. Her response was beautiful and reassuring. It shows us how important our collective commitment is to serve others. She said that at least once every month leaders or members of the Church would visit her. They looked after her spiritual and temporal needs. She told her former minister that since she had been baptized as a baby, the only time she had been visited by anyone from her former church was this day, and that visit was only to inquire about her membership.

A total commitment to anxiously serve the Lord and others is the surest way to overcome the many temptations of the adversary.

Everyone who truly commits himself to the gospel finds his life expanding and his appreciation growing for all good things. His acknowledgment of God and his wondrous creations intensifies. The Lord described how this process works in a revelation given to the Prophet Joseph Smith in May 1831:

"That which is of God is light; and he that receiveth light, and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day" (D&C 50:24).

Brothers and sisters, a committed person makes goodness look attractive. He builds an inner confidence as he learns light and truth and then practices it. He becomes more like our prophet today, Spencer W. Kimball, who over a lifetime has translated desire into firm commitment to do everything he can do to demonstrate his love for the Lord and all of His children.

We, too, can resolve this day to declare ourselves, give ourselves, devote ourselves; to commit ourselves to do what *everyone can do*. In the name of the Lord Jesus Christ, amen.

President Spencer W. Kimball

We have just listened to Elder James M. Paramore, a member of the

First Quorum of the Seventy.

Elder David B. Haight, a member of the Council of the Twelve Apostles, will now address us.

Elder David B. Haight

I must admit that my heart beat a little faster with spiritual emotion as the choir was singing "The Morning Breaks; the Shadows Flee," one of the great, stirring hymns of the Church. You will recall that Parley P. Pratt, one of the Twelve sent to Great Britain by the Prophet Joseph Smith to assist in opening the work abroad, composed those words. They were to help explain the true gospel message to the world. He penned,

*"The morning breaks; the shadows
flee;
Lo, Zion's standard is unfurled!
The dawning of a brighter day."
(Hymns, no. 269.)*

Missionary work

The morning light of the gospel is spreading over the world, the shadows of darkness are disappearing, the majesty of his work is bursting forth. Tens of thousands are accepting the gospel of salvation.

A few months ago we drove along the coast of Chile with President Lester Haymore—then president of the Chile Osorno Mission—and Sister Haymore. As we visited cities and drove from village to village, we saw the fruits of our missionary proselyting efforts. We met with many new members, and we were deeply impressed with their faith and humble desire to learn more about the gospel they have accepted. As we continued the journey, our concern centered on ways we could help prevent this growing number of new

members from feeling like strangers or foreigners, and help them become fellow citizens with the Saints. How can we help in strengthening their faith so that they can hold on to the iron rod and continue to grow in knowledge?

Mature couples needed

We reflected on the many priesthood, Relief Society, and Sunday School classes where husbands and wives who have been trained in the gospel—many with unusual talents—were not now being fully used. Some stakes are crowded with mature couples fully prepared to accept a mission call, who could not only enthusiastically help in spreading the gospel but strengthen new members in areas of the world where we are growing so rapidly. The thousands of newly baptized members now in the Church, with its somewhat strange, unfamiliar ways, could be encouraged and trained by someone who today is sitting comfortably at home. We thought, if we could only transplant hundreds of our faithful, well-prepared couples out into one of the greatest chapters of their lives!

Amulek taught: "And he shall come into the world to redeem his people" (Al. 11:40). Must we not encourage and hold together "his people" and help prepare them for his coming?

Some generally think that full-time missionary service is only for younger, unmarried men and women. However, a new social pattern is

emerging. The number of men and women retiring from active employment or from professions is continually increasing, at what President Kimball or Elder LeGrand Richards would consider a very early age.

Recently in the mail was a query from friends in California, now retiring from schoolteaching, who indicated a desire to return to Utah and who asked, "What can we do for the Church when we return?"

My answer was, "Don't come to Utah. Your church experience is needed out in the world. Brush up on your Norwegian that you learned as a missionary years ago." I understand they will soon be on their way. He is thrilled with this opportunity to serve a second mission, and this time he will have an added blessing of keeping the same companion for his entire mission.

Many couples are prepared and waiting for the bishop to extend a mission call. Perhaps the bishop, busy with other duties, has overlooked them. Couples who have a desire to serve the Lord need not wait for the bishop, but should knock on his door and say, "We feel we are ready to go."

Brother and Sister Fossum

Recently in Mexico I had the opportunity of meeting a wonderful, mature missionary couple, Brother and Sister John Fossum, who commented, "Our greatest need is for trained leadership. Married couples with years of experience in church work could literally work miracles. We have twenty-two scattered branches without, as yet, an organization to train the branch leaders. We are so new and growing so rapidly, and leaders with experience are not available."

The Fossums continued, "Many blessings have come to us as a result of our mission—blessings we always receive from the Lord whenever we serve without restraint." They added,

"People shrivel up and die in beds and rocking chairs. We didn't want that kind of retirement; the Lord knew we wanted to go on a mission, and we received the call."

Some couples, they continued, "imagine they can't live without their families close by, and some fear for their own physical well-being. It was reassuring when our stake president set us apart, and he promised us that the Lord would look after our family and that we would have good health to the end of our mission." They continued, "At our age it is difficult to live up to missionary schedules, but we have found it is possible, and it has its rewards."

And then Brother Fossum said, "Fifty years ago I served a mission in Hawaii and learned to speak Hawaiian. It was difficult then, and it was difficult at our age to go through the Missionary Training Center and learn Spanish; but we did it and it has been a great learning experience. The spiritual treasures alone are worth the effort."

Sister Fossum said, "It's really hard on grandmas to be away from twenty-six grandchildren, but I'm coming through with flying colors—sometimes at half-mast, but they are flying!"

This dedicated couple concluded: "A mission for those of mature years is a rich, rewarding experience. It's for those who want to *live out* their retirement and not just *exist*."

Now we need more—many more—couples like the Fossums who are willing, wondering and asking, "What can I do for the Lord?" and willing to use part of their golden years in this vital service.

In the early days of the Church, the Lord's work urgently required sacrifice and the best efforts of the Saints. A company of brethren commanded to leave their families and go to Missouri in 1831 were admonished:

"Wherefore, be not weary in well-doing, for ye are laying the foundation of a great work. And out of small things proceedeth that which is great.

"Behold, the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days," (D&C 64:33-34.)

Prepare now for mission

Now to you mature couples: don't wait until your retirement dinner and the traditional gold watch to make plans, but let's start now. Prepare for what may be the most rewarding experience of your life. Why not begin now to expand your horizons; plan to increase your knowledge and learn another language. You can start with Spanish or German. President Kimball is suggesting Mandarin Chinese.

My wife, Ruby, after a fifty-year lapse, is back at the university taking Spanish 101. Hard work? Of course! Long hours of study to keep up? Many! Who does the cooking? Sometimes I do. Rewarding? I'm so proud of her when she bears a humble testimony that our members in Argentina or Mexico can understand.

Experienced couples assist with compassion

We are witnessing a continuing unfolding of the Lord's work in this, the last dispensation. Millions are waiting and want to improve their lives. President Kimball is asking for more mature couples. They are needed everywhere, particularly experienced members with family ties to other lands. A spiritual rebirth can be yours as you serve the Lord in total service. Prayer will have a deeper dimension, and the scriptures will be pondered and more deeply appreciated. The Holy Ghost will be-

come more evident; your capacity to love will increase; your families at home will be blessed, and they will be proud of your selfless service to the Lord.

Moroni, the Book of Mormon prophet, taught of the careful attention given to the newly baptized then:

"And after they had been received unto baptism, and were wrought upon and cleansed by the power of the Holy Ghost, they were *numbered among the people* of the church of Christ; and *their names were taken, that they might be remembered and nourished* by the good word of God, to keep them in the right way, to keep them continually watchful unto prayer" (Moro. 6:4; italics added).

In many areas of the world we have converts that need to be remembered with care and love and encouraged and kept in the right way, as Moroni stated. But the couples with the experience who could assist are usually living elsewhere. We need the help of seasoned Church members who can provide the training, encouragement, and, above all, the compassionate concern.

To show what can be accomplished with such love and dedication, let me share with you again the words of the Fossums. They said, "To visit one of our branches we get up at 4:00 A.M. on Sunday to catch an early bus. Sister Fossum started a little music class with the sisters during the priesthood hour. She taught the basics of directing music and discovered a thirteen-year-old girl with a perfect sense of time, who now leads the singing in sacrament meeting. Now that branch has a chorister."

Brother Fossum said, "I was invited to attend their branch presidency meeting to show how we do some things. A few months ago in this same branch, home teaching and visiting teaching were just words in a book. But now nine pairs of home

teachers are making their visits, and they will soon have visiting teaching underway. These are incidental rewards. The great rewards come with the service we give and the love we feel for the humble new members that result in a change in their lives for the better—then we, too, are enriched."

"Feed my sheep"

We appeal this day to you who have been prepared line upon line and precept upon precept—to go forth into the world. Put your hand to the plow. Bless new members with your love and your faith, helping them to keep in the right way and teaching them to be watchful and prayerful and reliant upon Christ, the author of our faith. Did not the Savior teach Peter, and through Peter us, as he pointed to the nets full of fish on the shore and said, "Lovest thou me more than these?"

And Peter replied, "Yea, Lord, thou knowest that I love thee."

"Feed my lambs."

Again, the second time, "Lovest thou me?"

"Yea, Lord, thou knowest that I love thee."

"Feed my sheep."

He said unto him the third time, "Simon, son of Jonas, lovest thou me?" Peter, now grieved because the Savior had asked the third time, "Lovest thou me?" said, "Lord,

thou knowest all things; thou knowest that I love thee."

Jesus said unto him, "Feed my sheep." (See John 21:15-17.)

To us of his church, isn't the duty clear: forever to "feed my sheep," his followers, those who have accepted his gospel? They are his. Isn't he saying they are dear to him? You are stronger and your faith is firm. Be a friend to those who are new. "Feed my lambs," he is saying to us.

May many of us who are fully prepared and needing the blessings put aside the things of the world and become shepherds to the flock and lose ourselves in his service. In the name of the Lord Jesus Christ, amen.

Following Elder Haight's remarks, the Choir sang "The Last Words of David" without announcement.

President Spencer W. Kimball

We have just listened to Elder David B. Haight, a member of the Council of the Twelve Apostles, followed by the Tabernacle Choir singing, "The Last Words of David."

We shall now be pleased to hear from Elder Gordon B. Hinckley, a member of the Council of the Twelve Apostles, who will be our concluding speaker.

Elder Gordon B. Hinckley

Peter

As we approach the end of this morning of inspiration, I should like to take you, for a moment, back to that most dreadful night in and about Jerusalem when the Last Supper was

concluded. Jesus and his disciples left the city and went over to the Mount of Olives. Knowing that his terrible ordeal was at hand, he spoke with those he loved. And he said to them: "All ye

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Second Day

shall be offended [that is, shall fall away] because of me this night. . . .

"Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended.

"Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

"Peter said unto him, Though I should die with thee, yet will I not deny thee." (Matt. 26:31, 33-36.)

There followed shortly thereafter the terrible agony in the Garden of Gethsemane, and then the betrayal. As the procession moved to the court of Caiaphas, "Peter followed . . . unto the high priest's palace, and went in, and sat with the servants, to see the end" (Matt. 26:58).

While the mockery of that trial was going on and Jesus' accusers spit on him, and buffeted him, and smote him with the palms of their hands, a damsel, seeing Peter, said: "Thou also wast with Jesus of Galilee.

"But he denied before them all, saying, I know not what thou sayest.

"And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.

"And again he denied with an oath, I do not know the man.

"And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee.

"Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew.

"And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. *And he went out, and wept bitterly.*" (Matt. 26:69-75; italics added.)

What pathos there is in those words! Peter, affirming his loyalty, his determination, his resolution, said that he would never deny. But the

fear of men came upon him and the weakness of his flesh overtook him, and under the pressure of accusation, his resolution crumbled. Then, recognizing his wrong and weakness, "he went out, and wept."

Tragedy of high aim, low achievement

As I have read this account my heart goes out to Peter. So many of us are so much like him. We pledge our loyalty; we affirm our determination to be of good courage; we declare, sometimes even publicly, that come what may we will do the right thing, that we will stand for the right cause, that we will be true to ourselves and to others.

Then the pressures begin to build. Sometimes these are social pressures. Sometimes they are personal appetites. Sometimes they are false ambitions. There is a weakening of the will. There is a softening of discipline. There is capitulation. And then there is remorse, self-accusation, and bitter tears of regret.

One of the great tragedies we witness almost daily is the tragedy of men of high aim and low achievement. Their motives are noble. Their proclaimed ambition is praiseworthy. Their capacity is great. But their discipline is weak. They succumb to indolence. Appetite robs them of will.

I think of such a man I once knew, not a member of the Church. He was a graduate of a great university. His potential was unlimited. As a young man with an excellent education and a tremendous opportunity, he dreamed of the stars and moved in their direction. In the company which employed him in those early years, he was promoted from one responsibility to another, each with improved opportunity over the last. Before many years had passed, he was in the top echelon of his company. But those promotions brought him into

the cocktail circuit. He could not handle it, as so many others cannot. He became an alcoholic, the victim of an appetite he could not control. He sought help but was too proud to discipline himself in the regimen imposed upon him by those who tried to assist him.

He went down like a falling star, tragically burning out and disappearing in the night. I made inquiry of one friend after another, and finally learned the truth of his tragic end. He, who had begun with such high aim and impressive talent, had died on skid row in one of our large cities. Like Peter of old he had felt certain of his strength and of his capacity to live up to his potential. But he had denied that capacity; and I am confident that as the shadows of his failure closed around him, again like Peter, he must have gone out and wept bitterly.

I think of another. I knew him well. He joined the Church when long ago I was a missionary in the British Isles. He had a smoking habit. He prayed for strength in that springtime of his Church membership and the Lord answered his prayer and gave him power to overcome his habit. He looked to God and lived with a joy he never had previously known. But something happened. Family and social pressures were brought against him. He lowered his vision and gave way to his appetite. The smell of burning tobacco seduced him. I saw him some years later. We talked together of the old and better days he had known. And he, like Peter, wept bitterly. He blamed this and he blamed that, and, as he did so, I was inclined to repeat the words of Cassius—

The fault, dear Brutus, is not in our stars,

But in ourselves, that we are underlings.

(Julius Caesar, act 1, sc. 2, lines 140-41.)

And so I might continue telling you of those who begin with noble objectives, but then slow down, or of those who are strong starters and weak finishers. So many in the game of life get to first base, or second, or even third, but then fail to score. They are inclined to live unto themselves, denying their generous instincts, grasping for possessions and in their self-centered, uninspired living, sharing neither talent nor faith with others. Of them the Lord has said: "And this shall be your lamentation in the day of visitation, and of judgment, and of indignation: The harvest is past, the summer is ended, and my soul is not saved!" (D&C 56:16).

But more particularly, I wish to say a word concerning those who, like Peter, profess love for the Lord and his work and then, either with voice or by silence, deny him.

Loss of faith

I recall so well a young man of great faith and devotion. He was my friend and my mentor during a sensitive period of my life. The manner of his living and the enthusiasm of his service were evidence of his love for the Lord and for the work of the Church. But he was slowly led away by the flattery of associates who saw in him the means of their own advancement in the affairs in which they were engaged together. Rather than lead them in the direction of his own faith and behavior, he slowly succumbed to their enticings in the opposite direction.

He never spoke in defiance of the faith he had lived by. That was not necessary. His altered manner was testimony enough of his having forsaken it. The years passed, and then I met him again. He spoke as one disillusioned. With lowered voice and lowered eyes, he told of his drifting when he cut himself loose from the anchor of his once-

treasured faith. Then, concluding his narrative, like Peter, he wept.

The other day I was speaking with a friend concerning a mutual acquaintance, a man looked upon as highly successful in his vocation. "But what of his activity in the Church?" I asked. To which my friend responded, "He knows in his heart that it is true, but he is afraid of it. He is fearful that if he were to acknowledge his Church membership and live its standards, he would be cut off from the social circle in which he moves."

I reflected, "Like Peter who denied his own sure knowledge, the day will come, though possibly not until old age, when in hours of quiet reflection this man will know that he traded his birthright for a mess of pottage (see Gen. 25:34); and there will be remorse and sorrow and tears, for he will come to see that he not only denied the Lord in his own life, but also in effect denied him before his children who have grown up without a faith to cling to."

The Lord himself said, "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels" (Mark 8:38).

Peter repents, proves faithful

Now, in conclusion, may I go back to Peter who denied and wept. Recognizing his error, repenting of his weakness, he turned about and became a mighty voice in bearing witness of the risen Lord. He, the senior apostle, dedicated the remainder of his life to testifying of the mission, the death, and the resurrection of Jesus Christ, the living Son of the living God. He preached the moving sermon on the day of Pentecost when the multitude were touched in their hearts by the power

of the Holy Ghost. In the authority of the priesthood received from his Master, he, with John, healed the lame man, the miracle that brought on persecution. He fearlessly spoke for his brethren when they were arraigned before the Sanhedrin. His was the vision that led to carrying the gospel to the Gentiles. (See Acts 2-4, 10.)

He suffered chains and prison and a terrible martyr's death as a witness of Him who had called him from his nets to become a fisher of men (see Matt. 4:19). He remained faithful and true to the great and compelling trust given when the resurrected Lord in his final instructions to the eleven apostles charged them to go "and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19). And he it was who, with James and John, came back to earth in this dispensation to restore the holy priesthood, under which divine authority the Church of Jesus Christ was organized in these latter days and under which same authority it now functions. These mighty works and many more unmentioned were done by Peter who once had denied and sorrowed, and then rose above that remorse to carry forward the work of the Savior following his ascension and to participate in the restoration of that work in this dispensation.

Resolve to return to truth

Now, if there be any within the sound of my voice today who by word or act have denied the faith, I pray that you may draw comfort and resolution from the example of Peter who, though he had walked daily with Jesus, in an hour of extremity denied both the Lord and the testimony which he carried in his own heart. But he rose above this, and became a mighty defender and a powerful advocate. So too, there is a

way for you to turn about, and add your strength and faith to the strength and faith of others in building the kingdom of God.

There sits in this hall today a man who grew up with love for the Church. But when he became involved in his business career, obsessed with ambition he began in effect to deny the faith. The manner of his living became almost a repudiation of his loyalty. Then fortunately, before he had gone too far, he heard the whisperings of the still, small voice. There came a saving sense of remorse. He turned around, and today he stands as the president of a great stake of Zion, while also serving as a senior officer in one of the leading industrial corporations of the nation and of the world.

My beloved brethren and sisters who may also have drifted, the Church needs you, and you need the Church. You will find many ears that will listen with understanding. There will be many hands to help you find your way back. There will be hearts to warm your own. There will be tears, not of bitterness but of rejoicing.

May the Lord touch you by the power of his Spirit to increase your desire. May he strengthen your resolution. May your joy be full and your peace sweet and satisfying as you return to that which you know in your heart is true, I humbly pray as I leave you my witness and testimony of him in whose name we serve, even the name of Jesus Christ, amen.

Following Elder Hinckley's address, the Choir sang, "God So Loved the World," without announcement.

President Spencer W. Kimball

Elder Gordon B. Hinckley, a member of the Council of the Twelve Apostles, has just spoken to us, followed by the Tabernacle Choir singing, "God So Loved The World."

We appreciate the courtesies shown by the owners, and operators, of the many radio and television stations, who offered their facilities, as a public service, to make the proceedings of this Conference available to a large audience, throughout many areas of the world.

These services are being carried over radio to 72 stations in several countries of South America, and 65 stations in Australia. They are being broadcast over 180 television stations in the United States, and Canada, and over 800 cable television systems in the United States, by RCA Americam satellite.

The proceedings of this Conference have been carried, over direct oceanic cable, to hundreds of members, and friends, assembled in chapels throughout Great Britain, Germany, France, Switzerland, Holland, Belgium, and Austria.

We shall conclude this fourth session of the Conference with the Tabernacle Choir singing, "High on the Mountain Top," after which the benediction will be pronounced by Elder Derek A. Cuthbert, a member of the First Quorum of the Seventy.

This Conference will then be adjourned until two o'clock this afternoon.

The Choir sang, "High on The Mountain Top."

Elder Derek A. Cuthbert pronounced the benediction.

SECOND DAY AFTERNOON MEETING

FIFTH SESSION

The fifth, and concluding, session of the General Conference began at 2:00 P.M. on Sunday, April 1, 1979.

President Spencer W. Kimball presided at this session, and President N. Eldon Tanner, First Counselor in the First Presidency, conducted it.

Music was furnished by the Tabernacle Choir, with Brother Jerold Ottley conducting, and Brother Robert Cundick at the organ.

President Tanner made the following remarks at the beginning of the meeting:

President N. Eldon Tanner

President Spencer W. Kimball, who presides at this and all other sessions of the Conference, has asked me to conduct this session.

We extend a sincere welcome to all assembled this afternoon in the Tabernacle on Temple Square in Salt Lake City, Utah, in the fifth, and concluding, session of the 149th Annual Conference of The Church of Jesus Christ of Latter-day Saints. We also welcome those seated in the Assembly Hall, and Salt Palace. Elders S. Dilworth Young and Robert E. Wells preside at the Assembly Hall, and Elders Adney Y. Komatsu and Hugh W. Pinnock preside at the Salt Palace.

Sessions of this Conference are being carried over hundreds of radio, and television, stations to a large audience in the United States, and many other parts of the world.

We send our greetings and blessings to members of the Church, and many friends everywhere, participating in these proceedings by radio, and television.

This morning's session was broadcast by oceanic cable to Europe, and heard by members assembled in many chapels in England, France, Germany, Austria, Holland, Switzerland, and Belgium.

The Tabernacle Choir, with Brother Jerold Ottley directing, and Brother Robert Cundick at the organ, is providing the music for this session. The Choir will begin this service by singing, "Come All Ye Saints Who Dwell." The invocation will be offered by Elder O. Leslie Stone, a member of the First Quorum of the Seventy.

The Choir sang the hymn, "Come All Ye Saints Who Dwell."

Elder O. Leslie Stone offered the invocation.

President Tanner

The Tabernacle Choir will now sing, "Hallelujah, Amen." Following the singing, we shall hear from Elder Marvin J. Ashton, a member of the Council of the Twelve Apostles.

"Hallelujah, Amen" was rendered by the Choir.

President Tanner

Elder Marvin J. Ashton, a member of the Council of the Twelve Apostles, will now address us.

He will be followed by Elder Loren C. Dunn, a member of the First Quorum of the Seventy, and supervisor of the Australia-New Zealand Area.

Elder Marvin J. Ashton

Some weeks ago an unhappy mother, who had been left alone to care for herself and her three young children, indicated that she was not attending church anymore: "Why should I? I have lived in the same apartment now for more than four months and not one person has come to call on us."

Road blocks to progress

She seemed taken aback and surprised when, instead of saying, "I will have the bishop contact you promptly," I asked, "How many people have you visited since you moved into your new neighborhood?"

Many of us set up roadblocks to progress and contribute to our own unhappiness while we wait for others to seek us out and offer help. Negative attitudes lived with today cause stagnation, misery, and bitterness tomorrow. It is unproductive for those who should be anxiously engaged in seeking the abundant life to nurse personal hurts. We are all God's children. If we love Him, we will feed His sheep wherever they may be found, without regard as to our own personal plight or situation. Often we can best feed others when we are hungry ourselves or not completely comfortable in the fold that we presently occupy. Very often those who are hungry, helpless, and cold can best be rescued by those who have been through the same exposures. Marking time or stalling should not be indulged in by the weak, weary, uncertain, and unrecognized. Instead, there is a healing power as we use our energy in action, in service, and in lifting others.

It was Booker T. Washington who wisely stated, "Success is to be measured not so much by the position that one has reached in life as by the obstacles which he has overcome while trying to succeed." (*The Inter-*

national Dictionary of Thoughts, comp. by John P. Bradley and others, Chicago: J. G. Ferguson Publishing Company, 1969, p. 698.) Victories in life come through our ability to work around and over the obstacles that cross our path. We grow stronger as we climb our own mountains.

"The brightest crowns that are worn in heaven have been tried, and smelted, polished and glorified through the furnace of tribulation" according to Thomas Carlyle (*Vital Quotations*, Emerson Roy West, comp., Salt Lake City: Bookcraft, 1968, p. 312).

Let me share four basic contributing factors which might prevent our personal progress and church activity: (1) the constant nursing of personal hurts, (2) yielding to the sorrow of tragedy and grief, (3) being fettered with the habits and mistakes of misconduct, (4) letting fears inhibit progress.

Let us ponder these enemies of eternal progress and seek ways of gathering the courage to cast them aside.

Nursing personal hurts

The constant nursing of personal hurts. Each of us should daily resolve that with God's help we will not allow careless words from others to shape our destiny or control our daily course. How tragic it is to see, on occasion, a life of usefulness lost because we have allowed an unkind comment to cause a wound or hurt. We let the injury become an open sore and fester rather than treat it with prompt skill and maturity. Some try to get even with their offenders by dropping out of life's race. How weak, how damaging, how self-restricting is the often used statement, "I'll never go back as long as

that person is there!" On occasion some of us seem to stand on the sidelines waiting to be hurt, offended, or ignored. We listen for careless words from others and remember the unsaid *hellos* and read into the said or unsaid words a totally unintended message.

One of the finest basketball players of all time was asked what had contributed the most to his outstanding success. His answer was, "I learned to play in pain. Although injuries, bruises, and bumps came, I never allowed myself the luxury of slowing down or quitting."

The greatest teacher and leader also showed the world an example of proper conduct when He was the victim of unkind words and cruel deeds. He simply said, "Father, forgive them; for they know not what they do" (Luke 23:34).

During his earthly mission Jesus made every confrontation a learning experience, including those that would be destructive or cause hurt and dissatisfaction. He was never rebellious, never ashamed; always long-suffering, patient, kindly; and never deterred in being about His Father's business. He, too, proved His greatness when His personal pain and suffering were the most intense. Hurting words and unkind deeds never kept Him from reaching His goals. No one can meet life in all its fulness without experiencing hurt, pain, and suffering.

The wise person will avoid the flood of bitterness and hatred that can be caused by the waters of hurt. He will constantly pursue the Savior's paths without stopping at this roadblock caused by apparent or real injustices. It is up to us to go forward and not confuse or confound ourselves. Those of us who cannot forgive and forget break the bridges over which we must pass. Too often we allow incidents to contribute to our stagnation when we permit ourselves to feel ignored, unwanted, or

unworthy. How damaging sympathy is when it is self-administered. How refreshing it is to meet people who don't have time to be offended. Certainly what we are is more important than what we have or what is said of us.

Yielding to sorrow

Yielding to the sorrow of tragedy and grief. Too often the tragic loss of a child, husband, wife, mother, father, or other loved ones becomes a turning point in life. Some yield to the damaging thought that if there be an all-wise and loving Eternal Father, how could He allow this to happen to me and mine? We allow the heartache to break the band and strengthening tie to Him who has promised to see us successfully through our Gethsemanes. Some of us in our moments of greatest despair turn away in bitterness from the arm of strength, comfort, and peace. Sometimes in our darkest hours we lose sight of the light as we dwell upon the unanswerable questions: "Why does God permit this to happen to me or to our family? What have we done to deserve this?"

This incident was shared by Lucile F. Johnson of Orem, Utah: "There was an attractive lady whose company everyone sought and enjoyed. She was a delight to be around because she seemed to love life and people to the fullest. One day I said to her, 'You are such a joy to all of us. What is your secret? Can you tell me?'

"'Yes,' she answered. 'One word changed my life.'

"'And what was that word?' I queried.

"'Malignant!' Startled, I heard this explanation: 'The doctor said that word to me and told me I had a limited time to live. I had a choice. I could make everyone miserable or I could try to make others happy. On my knees I realized that I had one

day at a time just as everyone else has. I was able to see things I had never seen. My husband, my children, each person took on a beauty you can't believe. I know that life is a gift whether it be a day or a year and I intend to enjoy my gift to the maximum.' "

Whether the works of God are manifest in healings or in the exhibition of courage and acceptance by those challenged must be left to the ultimate wisdom of Him who comprehendeth all things. How refreshing and strengthening are the lives of those who push upward and onward despite tragedies and griefs.

*One ship drives east and another
drives west
With the selfsame winds that blow.
'Tis the set of the sails
And not the gales
Which tells us the way to go.*

*Like the winds of the sea are the
ways of fate,
As we voyage along through life:
'Tis the set of a soul
That decides its goal,
And not the calm or the strife.*
(Ella Wheeler Wilcox, "The Winds of Fate," *Masterpieces of Religious Verse*, James Dalton Morrison, ed., New York: Harper & Brothers Publishers, 1948, p. 314.)

Habits

Being fettered with habits and mistakes of misconduct. A friend of mine who only in recent months has made giant steps toward purposeful living and complete activity in the Church shared the following: "I can tell you as one who has had many years of experience and practice that it is much easier to criticize individuals and knock the establishment than it is to change oneself and recognize the real causes for one's own inactivity and negativism."

Change is hard. Rather than going through the struggle to overcome

a bad habit or rectify a mistake, some of us choose to make excuses for inactivity. Progress comes as we are able to give up something for something we want more. Honesty with oneself and setting of desirable but attainable goals day by day can determine the paths we follow. One might make a list of goals and then a price list for each goal. One day at a time the price of change can be paid. The cost will then not be overwhelming.

The Lord has promised that he will forgive and remember no more when the process of repentance is complete. If the Lord will do that for us, why should we not so do for ourselves? Mistakes can be forgiven. Habits can be changed. One more roadblock to progress can be removed.

In contrast to this process, how discouraging it is to witness someone who lives with damaging habits and who resists taking personal steps toward better self-management. William James said, "That which holds the attention determines the action" (*Vital Quotations*, Emerson Roy West, comp. Salt Lake City: Bookcraft, 1968, p. 5). The truly repentant will put their mistakes behind, learn from them, and turn their attention from them to actions that bring progress and growth. How comforting it is to know that God will take us by the hand and lift us to new levels of attitude and achievement if we will but let Him. What a sweet, personal victory it is to recognize misdirection in one's own life and to pay the price that then lets us walk in His paths.

Fears

Letting fears inhibit progress. Fear is another roadblock which may stop our eternal progress. It keeps us from attempting anything significant because we are afraid of failure or rejection. We won't accept opportu-

nities for service in the Church or in the community because we might make a mistake.

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (2 Tim. 1:7). What a tragedy it is in our lives when we are afraid to try, afraid to make decisions, afraid to trust the Lord, or even afraid to make an error in judgment. Oh, that we could remember the great teaching of the Savior to Peter when fear caused him to fail to walk and to even sink.

"But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

"And in the fourth watch of the night Jesus went unto them, walking on the sea.

"And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

"But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

"And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

"And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

"But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

"And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?" (Matt. 14:24-31.)

Fears in our lives can be con-

quered if we will but have faith and move forward with purpose.

Nothing impossible with God's help

To reemphasize: the constant nursing of personal hurts is a crutch for those who would move with hesitation, if at all. Yielding to the pains of tragedy and grief deters self-development and takes away the opportunity for triumph over trying obstacles. Being fettered with habits and mistakes of misconduct relegates a person to being a victim of his errors. Letting fears inhibit progress is but another evidence of one's unwillingness to try because of the fear of failure. Roadblocks to eternal progress are cast aside when resolves are made that no man needs to walk alone. It is a happy day when we come to know that with God's help nothing is impossible for us.

May we strive for that day and knowledge, I humbly pray. God does live. He does hear and answer our prayers. To these truths I leave my testimony and witness. In the name of Jesus Christ, amen.

President N. Eldon Tanner

Elder Marvin J. Ashton, a member of the Council of the Twelve Apostles, has just spoken to us.

We shall now hear from Elder Loren C. Dunn, a member of the First Quorum of the Seventy, and supervisor of the Australia-New Zealand Area.

He will be followed by elder Theodore M. Burton, a member of the First Quorum of the Seventy, and supervisor of the Europe Area.

Elder Loren C. Dunn

The most unique feature of The Church of Jesus Christ of Latter-day Saints is that it is governed by the Savior, through the promptings and direction of the Spirit.

Those called to serve will prayerfully seek the inspiration of the Spirit to supplement and even go before their own natural abilities. Whenever the Church is upon the

earth, there is always this reference to the Spirit as a guide. This is true, no matter what the background of the leaders might be.

Paul

Two classic examples of this are Paul, the great New Testament prophet, and Brigham Young, the second president of the Church. Paul was a Pharisee and a pupil of Gamaliel. In addition to this, he was a member of the Sanhedrin. If anyone could approach his work with the credentials of an intellectual and a scholar, he could. Yet after his conversion, he was very careful to draw a distinction between these two approaches. In his letter to the Corinthians, he said:

"Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." (See 1 Cor. 2:11-14.)

Brigham Young

Brigham Young was a pragmatist, level-headed and down-to-earth. A glazier by trade, he became the second president of the Church after the death of the Prophet Joseph Smith. He led the Saints into a trackless waste and kept them from perishing until they forged a new life by making the desert blossom as the rose (see Isa. 35:1). He recognized the practical and sensible aspects of religious life and service to God; yet from this down-to-earth, practical prophet come these words:

"The eye, the ear, the hand, all the senses may be deceived, but the Spirit of God cannot be deceived; and when inspired with that Spirit, the whole man is filled with knowl-

edge, he can see with a spiritual eye, and he knows that which is beyond the power of man to controvert" (*Journal of Discourses*, 16:46).

We learn from these two great prophets that there is need to go beyond the word and find the power and strength that can come from the Spirit.

The Holy Ghost

When we speak of the Spirit, we refer to the gift of the Holy Ghost. While the light of Christ enlightens all who come into the world, the spirit of the Holy Ghost is something more. The Holy Ghost is the third member of the Godhead; a personage of spirit, he speaks not for himself, but testifies to all that Jesus is the Christ, the Son of God, and conveys to man the mind and will of the Lord (see John 16:13-15). He has a sanctifying and cleansing influence upon the souls of men and is the source of spiritual gifts. Just as Ephesians tells us that there is one Lord, one faith, and one baptism (see Eph. 4:5), so this gift of the Holy Ghost can only come in one way. Only the right authority is acceptable for baptism and conferring the gift of the Holy Ghost, and this was made clear when Paul traveled to Ephesus and rebaptized some who had not been baptized with the right authority and then conferred upon them the Holy Ghost (see Acts 19).

While the Spirit of the Holy Ghost will witness to a person that this is the gospel of Jesus Christ, the gift of the Holy Ghost comes only after a person has been baptized into the Church. It can be identified with feelings of peace and assurance to the prayerful and honest seeker for truth, and thus the scripture:

"Yea, behold, I will tell you in your mind and in your heart, by the Holy Ghost, which shall come upon you and which shall dwell in your heart" (D&C 8:2). "Therefore, you shall feel that it is right" (D&C 9:8).

Become spiritually conditioned

Some think that our ultimate judgment and reward will be based on how many laws and commandments we keep and how many we do not keep. While in a sense this is true, it misses the broader and spiritual purpose for keeping the commandments. When I was younger, I lived to play basketball. It was on my mind constantly. I spent countless hours practicing. Gradually I began to go through the moves automatically, without thinking about them. Physically and mentally I had become conditioned to do certain things by instinct. I had practiced them until they became natural to me.

In like manner, we keep the commandments and teachings of the gospel in order to condition us spiritually. It is not a matter of how many laws we keep and how many we do not keep. We keep the commandments because they are the laws that govern the Spirit. The Spirit in turn will sanctify us, condition us spiritually, and eventually prepare us to live in the kingdom where God is. Hence the scripture: "They who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom" (D&C 88:21). The laws that govern the Spirit are nothing more nor less than the laws that govern the Church. In addition, there is also an outpouring of the Spirit for those loyal to and willing to uphold the prophet and others who have been called to preside.

That the Spirit can and should have power in our lives and that we can have definite and measurable experiences associated with the Spirit is quite clear. One need only refer to the great variety of gifts of the Spirit promised to all who live the laws and commandments of Christ.

We should seek the Spirit through the prayer of faith and

through keeping the commandments, including partaking of the sacrament worthily, so that we might "have his Spirit to be with [us]" (D&C 20:79).

"Have ye spiritually been born of God?"

The sons of Mosiah, for instance, were fasting and praying in preparation for their mission to the Lamanites; they wanted a portion of the Spirit of the Lord to go with them and abide with them. The answer is recorded in this verse: "And it came to pass that the Lord did visit them with his Spirit, and said unto them: Be comforted. And they were comforted" (Al. 17:10). Would you not be comforted if the Lord, by his Spirit, gave you the same experience?

The prophet Alma says: "And now behold, I ask of you, my brethren of the church, have ye spiritually been born of God? Have ye received his image in your countenances? Have ye experienced this mighty change in your hearts?" (Al. 5:14.)

Alma was making sure that the members of the Church had not just received the gift of the Holy Ghost, but also had truly received the sanctifying and cleansing power of that great Spirit. He said the way you can tell is when you become refreshed spiritually, as if you had been born anew. He said that the feelings and attitudes of your heart will be truly changed for the good. That your very appearance will begin to take upon itself the image of Christ.

Power of the Holy Spirit

What a great and powerful friend is this gift of the Holy Ghost! Certainly all who will turn to the Savior and abide by his laws will be healed by this Spirit (see 3 Ne. 9:13). They will have the mind of Christ (see 1 Cor. 2:16), they will be "partakers of the divine nature" (2

Pet. 1:4), they will begin to have the image of Christ in their countenances (see Al. 5:14). Truly the gospel comes, as Paul said, not only in word, "but also in power," the sanctifying, cleansing, soul-enlarging power of the Holy Spirit (1 Thess. 1:5).

After the death of the Prophet Joseph Smith, Brigham Young had a dream in which Joseph Smith appeared to him with the following advice: "Tell the brethren to keep their hearts open to conviction, so that when the Holy Ghost comes to them, their hearts will be ready to receive it. They can tell the Spirit of the Lord from all other spirits; it will whisper peace and joy to their souls; it will take malice, hatred, strife and all evil from their hearts; and their whole desire will be to do good, bring forth righteousness and build up the kingdom of God. Tell the brethren if they will follow the spirit of the Lord they will go right. Be sure to tell the people to keep the Spirit," he said. (Elden J. Watson, comp., *Manuscript History of Brigham Young 1846-47*, Salt Lake City, 1971, pp. 529-30.)

The Spirit sanctifies, prepares us to meet Christ

And these final words from the Doctrine and Covenants: "Therefore, sanctify yourselves that your minds become single to God, and the days will come that you shall see him; for he will unveil his face unto you, and it shall be in his own time, and in his own way, and according to his own will" (D&C 88:68).

And thus we have the end result of the workings of the Spirit, to bring us face to face with Jesus Christ, our Savior and Redeemer.

Loyalty to the prophets and prayerful obedience to the word of God will bring the power of the Spirit. The enlarging influence of the Spirit will sanctify us, will condition

us spiritually, and prepare us to see Him face to face and converse as one speaketh to another, and to live in his kingdom, even the celestial kingdom.

The witness of the Holy Ghost

As born by those who know

Has lifted me again to thee,

O Father of my soul.

While listening to them testify,

The Spirit fills my heart,

Dispells the gloom, Confirms the right.

Pure truth it does impart.

I know that thou art in thy heav'n,

I know the Savior reigns;

I know a prophet speaks to us

For our eternal gain.

The Holy Spirit moves all doubt

It lights the heart of man.

It says to all, "return to me,

Come follow my great plan."

My eyes are wet, my heart is full,

The Spirit speaks today.

Oh Lord, wilt thou my life renew

And in my bosom stay.

As testimony fills my heart,

It dulls the pain of days;

For one brief moment heaven's view

Is fixed before my gaze.

May the Lord help us to reach beyond the words of life and to capture this great spirit, I pray. In the name of Jesus Christ, amen.

President N. Eldon Tanner

Elder Loren C. Dunn, a member of the First Quorum of the Seventy, and supervisor of the Australia-New Zealand Area, has just spoken to us.

We shall now hear from Elder Theodore M. Burton, a member of the First Quorum of the Seventy, and supervisor of the Europe area.

He will be followed by Elder Marion D. Hanks, a member of the Presidency of the First Quorum of the Seventy.

Elder Theodore M. Burton

My brothers, sisters, and friends, when the First Presidency invited me to speak at this conference, I asked myself: "What message do the people of Europe most need to hear?" These conference messages will be broadcast and this is my opportunity to speak to them. At the same time it appeared to me that their most basic need might well coincide with the fundamental need of people all over the earth.

The principles of love

The basic need in Europe is for the people to be taught true principles of love. I speak of love as meaning a lack of personal selfishness. True love is the exact opposite of the present philosophy of selfishness which seems to permeate the world. Selfish interests color people's dealings with each other and even color person-to-person contact within the family.

True love is based on personal unselfishness, but our modern world does not seem to understand this. Modern man has lost his capacity to love. Jesus warned us that one of the principal characteristics of the last days would be that love among the people would gradually die. Jesus said, "Because iniquity shall abound, the love of many shall wax cold" (Jos. Smith 1:10; see also Matt. 24:12). My thesis is that the iniquity of which he spoke is based on personal selfishness. That is the reason why love among the people is dying.

Jesus warned that iniquities in the last days would become so great "that, if possible, they shall deceive the very elect, who are the elect according to the covenant" (Jos. Smith 1:22; see also Matt. 24:24). I understand this to mean that eventually even the most faithful of the Lord's covenant Saints will become contaminated and threatened by modern-

day philosophies. I believe it is for this reason that unless these days are shortened none of us could long remain unaffected by such trends.

Avoid personal selfishness

It may well be that the present attitude of personal selfishness is the cause of most of the unhappiness with life among the people of the world. It shows up even in our daily occupations. For instance, when a person is offered a job, he seldom asks what opportunities the job offers to be of service to others. His first question is "What is there in this job for me?" The salary offered is too low. Having to move to or live in a given city is not convenient. He does not want to travel. He does not want to be confined to a desk, or he does not want to work such long hours. Before he even begins to work he asks, "What retirement benefits will I receive?" He is not interested in challenges, but only in security.

May I first speak to young people about personal selfishness in courtship? Actually, what is the main purpose for dating? Isn't it to get to know another person well enough to know what kind of a partner that person would be? Isn't it to learn to know that other person's character, interests, talents, and abilities? Or is dating merely an opportunity to satisfy one's passions? Each person will have to answer that question for himself. However, a sure guide would be to follow the words of the Savior: "Again I say unto you, let every man esteem his brother as himself" (D&C 38:25).

The necessity to practice unselfish love in courtship becomes imperative in marriage. Persons interested only in romance soon find the realisms of marriage too much to cope with. Yet in magazines and

books emphasis is placed on romance and material pleasures. This is almost the exclusive appeal of advertising. It is demonstrated over and over again in moving pictures and on television. It is the exclusive appeal of pornographic literature. People become conditioned by this exposure and grow up expecting only personal gratification in marriage. Personal selfishness is the main reason for the present high divorce rate throughout the world.

This desire for personal gratification results in disharmony in marriage. Couples interested only in themselves don't communicate. Lack of communication then becomes a major stumbling block in developing true love. Lack of communication coupled with the postponement of children is based on selfishness, as is the greater evil of abortion. We shudder as we read in Leviticus of the sacrifices of idol worshipers of that time who fed their children into the fiery maw of the iron god Molech. Is personal selfishness which results in abortion any less repulsive to God, as modern people through abortion offer the sacrifice of their children to their idol of selfish materialism?

In Europe families are limited to a point where couples are more or less ostracized by neighbors and friends if they have more than two children. Some European nations are even now beginning to decline in population as birth control and abortion become a way of life. Far too many wives are working in order that the couple may have its own home, a car, colored television, or extensive vacation trips. Children for such couples are an unwanted handicap and a needless expense.

Why bother to marry when children are neither wanted nor expected? Why burden oneself with marriage when couples expect to change partners when they tire of one another? What is the need for virtue

when one's goal is only self-satisfaction? If ever there was a need for the restoration of truth in a world where man is only interested in his own pleasure and self-gratification, it is now!

A gospel of love

As I see how many people, not only in Europe but everywhere, quarrel and antagonize one another, I understand better why Jesus continually emphasized the need for love. The gospel of Jesus Christ is a gospel of love. A life of love is not an easy life to live, especially when one lives in a world where strife with neighbors and strife within one's own family is so common. People have been hurt so often in the past that they are constantly on guard one against another. They have drawn a defensive circle around themselves so tightly it is difficult to penetrate. Yet they need to be taught love.

Strife in families leads to wife abuse and child abuse. This, too, comes through personal selfishness. It is so common in the world that we even find it creeping into the Church. As the Church grows rapidly we must teach love with increasing effectiveness. This is why our Church leaders continually caution home teachers to care for their families and "watch over the church always, and be with and strengthen them;

"And see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking" (D&C 20:53-54).

Avoid contention

Jesus, out of pure unselfish love, gave his life for our sakes. Had he been as selfish as people are nowadays, there would have been no atonement. We would have been cut off from the presence of God forever and left to be carnal, sensual, and

devilish. But Jesus was not selfish. He prepared a way whereby every man and every woman may find personal happiness and great joy in life. That joy, however, must come in the Lord's way through unselfish love.

I understand now why Jesus always spoke out so strongly against disputations and contention. Contention is of the devil and not of God. I see the need for modern prophets to be in communication with God. I see their strivings to lead God's children toward truth and righteousness. Their message may be unpopular, but it is needed, for it is the only way to happiness. O people both within and without the Church, please realize that we are living in the last days. It is a day when love is waxing cold. People who will not listen to these warnings are preparing themselves for destruction. Jesus

Christ will soon come in power and glory. When he comes only those will be spared who have learned to love God and one another with all their heart, might, mind, and strength.

I testify that God lives, that Jesus is the risen Christ, and that God speaks to us today in the only way he can, through divinely called prophets who know the truth of these things. Please listen! In the name of Jesus Christ, amen.

President N. Eldon Tanner

Elder Theodore M. Burton, a member of the First Quorum of the Seventy, and supervisor of the Europe Area, has just addressed us.

We shall now be pleased to hear from Elder Marion D. Hanks, a member of the Presidency of the First Quorum of the Seventy.

Elder Marion D. Hanks

My testimony today is one of gratitude.

At a family gathering a few nights ago, we discussed the fact that today is the anniversary of our mother's birth.

I thought that night how much the generations owe each other, how much we learn from each other, how we should love and appreciate each other. One of mother's grandsons said he had watched with wonderment as his tiny daughter paged through her storybook, moistening her first finger to turn the pages as she had seen her daddy do as he read his books. Actually, she was moistening the finger on her left hand and turning the pages with the finger on her right hand! But that only served to emphasize both the power of example and the fact that she, like all the rest of us, is yet learning.

God loves all of his children

As I observed two of our lovely grown daughters that night an incident from the past came to mind that forms the burden of my brief message today. I still think of it with a tendency to tears. Another little girl had joined our family and was of course much loved. Occasionally I had called her older sister "Princess," but had thought about that, and, since the second young lady was equally deserving of royal treatment, had concluded that it would be well for her to share the title, if it were used at all.

So one day I called to her, "Come on, Princess. Let's go to the store for mother." She seemed not to hear. "Honey," her mother said, "daddy is calling you."

"Oh," she answered, with a quiet sadness that hurt my heart, "he doesn't mean me."

In memory I can still see the resignation on her innocent child face and hear it in her voice, when she thought that her father didn't mean her.

I am one who believes that God loves and will never cease to love all of his children, and that he will not cease to hope for us or reach for us or wait for us. In Isaiah it is written:

"And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you" (Isa. 30:18).

And yet over the earth, across the years, I have met some of God's choicest children who find it very difficult to believe in their hearts that he really means them. They know that he is the source of comfort and pardon and peace and that they must seek him and open the door for him and accept his love, and yet even in their extremity they find it difficult to believe that his promised blessings are for them. Some have offended God and their own consciences and are earnestly repentant but they find the way back blocked by their unwillingness to forgive themselves or to believe that God will forgive them, or sometimes by a strange reluctance in some of us to *really* forgive, to *really* forget, and to *really* rejoice.

"Plan of happiness"

The plan of the Lord and his promises are clear in the teachings of the scriptures. The heart of that plan, as I understand it, is announced in verses of scripture which were so movingly sung by the choir this morning:

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him

should not perish, but have everlasting life.

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved." (John 3:16-17.)

Christ came to *save us*. His plan was called, by a prophet who understood it very well, a "plan of redemption," a "plan of mercy," a "plan of happiness" (Al. 42:13, 15-16). The Lord taught the letter-bound Pharisees the parables of the lost sheep, the lost coin, and the prodigal son to impress the worth of all of God's children, to emphasize, as he said, the "joy [that] shall be in heaven over one sinner that *repenteth*." And to teach us the nature of a father who, when his son came to himself and started home, had compassion and ran to meet his boy. (Luke 15:3-32; italics added). In this and many others of his teachings, he manifested the intensity of his love and of his expectations of us in our treatment of each other and in our responsibility to him.

Reverently I remind you of the incident of the woman who, in the home of the Pharisee, Simon, washed the feet of the Lord with her tears and dried them with her hair, and anointed them with ointment (see Luke 7:37-39). The Savior taught the critical Simon the story of the creditor and the two debtors: "The one owed five hundred pence, and the other fifty.

"And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?"

"Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged." (Luke 7:41-43.)

Then, speaking of the woman, he said: "Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

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"And he said unto her, Thy sins are forgiven.

"... Thy faith hath saved thee; go in peace." (Luke 7:47-48, 50.)

There is here, of course, no encouragement or condoning of sin. She had been converted by the Lord and sorely repented, and would obey his commandments and accept his forgiveness. And there would be rejoicing in heaven and should be on earth.

Alma

The story of Alma, the Book of Mormon prophet, was discussed yesterday and is well known. He taught these principles with courage and compassion perhaps never excelled. Himself the son of the great prophet, he and other youthful companions were guilty of serious sins. Through angelic intervention, they were turned to a better way; and Alma, repentant and restored, became a strong leader for the Lord. "Wickedness never was happiness"—he declared, and gratefully testified also of the "plan of mercy" that brings forgiveness to the truly penitent (Al. 42:10, 15). As the leader of his people he was uncompromising in defense of righteousness, and warm and compassionate with those who had repented and turned from unrighteousness. With his own children, including one son who had been guilty of serious moral error, he shared the anguish that follows transgression and the unspeakable joy that accompanies repentance and forgiveness:

"Yea, I say unto you, my son, that there could be nothing so exquisite and so bitter as were my pains. Yea, and again I say unto you, my son, that on the other hand, there can be nothing so exquisite and sweet as was my joy." (Al. 36:21.)

This man of great integrity and no pretense became the first chief judge of the people and high priest over the church. He who had cried

out unto the Lord Jesus Christ for mercy, "in the most bitter pain and anguish of soul; . . . did find peace to [his] soul" (Al. 38:8) and thereafter taught the people with such power and love that multitudes of them turned to the Lord, obeyed his commandments, received that "mercy [which] claimeth the penitent" (Al. 42:23).

Nephi

The message is consistent through scripture. The noble young prophet-leader Nephi wrote the sweet psalm of contrition and faith that is so encouraging and edifying and can be read in the fourth chapter of the second book of Nephi: "Notwithstanding the great goodness of the Lord, in showing me his great and marvelous works, my heart exclaimeth: O wretched man that I am! Yea, my heart sorroweth because of my flesh; my soul grieveth because of mine iniquities.

"I am encompassed about, because of the temptations and the sins which do so easily beset me.

"And when I desire to rejoice, my heart groaneth because of my sins; nevertheless, I know in whom I have trusted." (2 Ne. 4:17-19.)

Nephi understood that true remorse is a gift from God, not a curse, but a blessing. True remorse involves sorrow and suffering; but the sorrow is purposeful, constructive, cleansing, the "godly sorrow" that "worketh repentance to salvation," and not the "sorrow of the world" (2 Cor. 7:10).

Through the prophet Ezekiel, the Lord taught us that he has no "pleasure at all" in the suffering of his children through sin. His joy comes when the sinner "turneth away from all his transgressions" for such an one shall "save his soul" (Ezek. 18:23, 27-28).

The Apostle Paul was disappointed with certain behavior on

the part of the Corinthian saints, and wrote them a letter chastising them. They repented; and when he learned of it, he wrote them again, saying that he was comforted in their comfort: "I rejoice, not that ye were made sorry, but that ye sorrowed to repentance" (2 Cor. 7:9).

Effects of true repentance

Alma summed it all up in magnificent instruction given his wayward son Corianton. He concluded that powerful lesson with these significant words—they could be saving words for some:

"And now, my son, I desire that ye should let these things trouble you no more, and only let your sins trouble you, with that trouble which shall bring you down unto repentance" (Al. 42:29).

Almighty God has promised to forgive, forget, and never mention the sins of which we have truly repented. But he has given us the gift of remorse to help us remember them constructively, thankfully, and humbly: "Do not endeavor to excuse yourself in the least point because of your sins, by denying the justice of God; but do you let the justice of God, and his mercy, and his long-suffering have full sway in your heart; and let it bring you down to the dust in humility" (Al. 42:30).

Corianton was sent to preach the word.

Souls are precious

As leaders, we deal with the most sacred and sensitive creation of God—his children.

We need to consider this as we carry out our duty to keep the Church free from iniquity.

"Holocausts," it has been written, "are caused not only by atomic explosion. A holocaust occurs whenever a person is put to shame." (Abraham Joshua Heschel.)

It is good to remember what Joseph Smith wrote a long time ago to the Saints scattered abroad:

"Let everyone labor to prepare himself for the vineyard, sparing a little time to comfort the mourners; to bind up the broken-hearted; to reclaim the backslider; to bring back the wanderer; to re-invite into the kingdom such as have been cut off, by encouraging them to lay to while the day lasts, and work righteousness, and, with one heart and one mind, prepare to help redeem Zion, that goodly land of promise, where the willing and obedient shall be blessed. Souls are as precious in the sight of God as they ever were; and the Elders were never called to drive any down to hell, but to persuade and invite all men everywhere to repent, that they may become the heirs of salvation. (*History of the Church*, 2:229.)

My child at first did not understand that my invitation was meant for her. She thought it was for someone else. "He didn't mean me." If any within the sound of my voice today need assurance that God's call to repentance and his invitation to mercy and forgiveness and love is for them, I bear you that solemn witness, in the name of Jesus Christ, amen.

President N. Eldon Tanner

Elder Marion D. Hanks, a member of the Presidency of the First Quorum of the Seventy, has just addressed us.

The choir and congregation will now join in singing, "O Say, What Is Truth?"

After the singing, Elder Robert D. Hales, a member of the First Quorum of the Seventy, and President of the England London Mission, will speak to us.

The Choir and congregation sang the hymn, "O Say, What Is Truth?"

President Tanner

We shall now be pleased to hear from Elder Robert D. Hales, a member of the First Quorum of the Seventy, and

President of the England London Mission.

We shall then be pleased to hear from Elder Boyd K. Packer, a member of the Council of the Twelve Apostles.

Elder Robert D. Hales

I bring you greetings from the Saints and missionaries in the British Isles, especially those in the England London Mission where my dear companion, Mary, and I are currently serving.

What a joy it is to speak as a missionary and a special witness of The Church of Jesus Christ of Latter-day Saints in my calling as a Seventy in this great restored church. Every missionary and every member of the Church has the right—yes, even the obligation—to bear testimony of Jesus Christ to his friends, family, and neighbors in mildness and in meekness.

“What think ye of Christ?”

Every person in the world at some point in his eternal progression is one day going to have to come to the moment of truth when he must answer the question, “What think ye of Christ?” (Matt. 22:42).

Think of that. At one point in our eternal progression, each one of us is going to have to answer the question, Who is Jesus Christ? We are told that every eye shall see, every ear shall hear, and every knee shall bow, every tongue should confess that Jesus Christ is Lord (see Philip. 2:10-11); “When all men shall stand to be judged of him, then shall they confess that he is God” (Mosiah 27:31; see also Rom. 14:11 and D&C 76:110).

What think ye of Christ? Whom say ye that I am?

“While the Pharisees were gath-

ered together, Jesus asked them,

“Saying, What think ye of Christ? whose son is he? They say unto him, The Son of David.”

Jesus answered them, “If David then call him Lord, how is he his son?”

“And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.” (Matt. 22:41-42, 45-46.)

On another occasion the people answered Jesus, saying, “Who is this Son of man? . . .

“But though he had done so many miracles before them, yet they believed not on him.” (John 12:34, 37.)

Still yet another time Jesus asked his disciples, saying, “Whom do men say that I the Son of man am?” (Or stated another way, whom do men say that I the Son of God am?)

“And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

“He saith unto them, But whom say ye that I am?

“And Simon Peter [the senior member of the Twelve Apostles] answered and said, Thou art the Christ, the Son of the living God.” (Matt. 16:13-16.)

Jesus conversed on another occasion with a woman in Samaria:

“The woman saith unto him, Sir, I perceive that thou art a prophet. . . .

“The woman saith unto him

[further], I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things.

"Jesus saith unto her, I that speak unto thee am he." (John 4:19, 25-26.)

What think ye of Christ and whom say ye that he is? Many Christians profess to follow Jesus Christ but do not know him:

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3).

We can know Jesus Christ

Many profess to be Christians and yet do not believe that Jesus Christ is the literal Son of God, indeed, the eldest son of God the Father. Men are willing to follow some of his teachings but do not recognize the divine, eternal purpose and the significance of his life to all mankind. "What think ye of Christ?" and "Whom say ye that I am?" These were questions asked by Jesus to make men think, so that he might teach them who he was, that they might use their own free agency, come to their own conclusions and commitments, follow him, and gain a testimony that he is the Son of God, our Redeemer.

Using the sacred scriptures we can know Jesus Christ. He is more than a great teacher; he is the Messiah. He was willing to lay down his life for us; he is the only one who could, as these scriptures testify:

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

"I am the Lord thy God; and I give unto you this commandment—that no man shall come unto the Father but by me or by my word, which is my law, saith the Lord" (D&C 132:12).

"Jesus saith unto him, I am the

way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

The mission and life of Jesus Christ

Who is he? From the scriptures we learn more about him: First, the Light of Christ is in all men. It leads men to accept the gospel and gain a testimony of Him. It is because of the Light of Christ that all men know good from evil—the guidance of a conscience. (See Moro. 7:12-19.)

Jesus Christ is a god; he is the Jehovah of the Old Testament and the Savior of the New Testament (see Abr. 2:7-8).

Jesus Christ dwelt in the heavens with his Father, and we dwelt with them as spirit children of God the Father (see John 1:1-5).

Jesus Christ presented his Father's eternal plan, that plan of which we are all part. We come to this earth to undergo testing for a probationary period and to have opposition in all things. Through the eternal principle of free agency, we are free to choose liberty and eternal life and return to God's presence if we live righteous lives; or to choose captivity and spiritual death. (See Moses 4:1-4.)

Jesus Christ is the creator of all things on earth, under the direction of his Father (see Moses 1:33; Eph. 3:9). "The Father sent the Son to be the Saviour of the world" (1 John 4:14).

Jesus Christ came to this earth, born of Mary, a mortal mother. His Father was Almighty God. (See Luke 1:26-35.)

Jesus Christ was baptized by immersion by John the Baptist, and the Holy Ghost was manifest in the "Spirit like a dove descending upon him." And his Father spoke: "Thou art my beloved Son, in whom I am well pleased." (Mark 1:10-11.)

Jesus Christ organized his church and selected twelve apostles,

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and also prophets, sevensies, and evangelists (see Eph. 4:11; Luke 6:13, 10:1).

Jesus Christ's message is unique. He stands between us and his Father; he is the Mediator (see D&C 76:41-43; John 3:17). Through him shall all mankind be saved and by him shall all mankind be saved.

Jesus Christ is the Redeemer, our Savior; only he with a mortal mother and an immortal Father could fulfill the Atonement and die to save all mankind. He did so of his own free will and choice (see Matt. 26:39; Mark 14:34-36; Luke 22:41-42).

Jesus Christ was resurrected and appeared to many after his resurrection (see John 20:11-18, 24-30; Luke 24:13-44). He taught us the physical characteristics of a resurrected being and told us that we could follow his example and that we would be able to progress and be like him.

Jesus Christ's ascension into heaven before the eyes of his disciples was accompanied by the promise that in like manner he would come again (see Acts 1:9-11; Mark 16:19-20; Luke 24:51-53). The second coming of Jesus Christ is nigh at hand, as the signs of the Second Coming are being fulfilled this very day.

Christ's Church today

Jesus Christ appeared with his Father and restored the same organization he established during his ministry through Joseph Smith the Prophet in these latter days. In addition to the Bible, the Book of Mormon was revealed to the world as another witness to testify of his divine calling and ministry.

Jesus Christ leads and guides his church today through revelation to a prophet, President Spencer W. Kimball, and his counselors in the First Presidency and the Twelve Apostles, the same organization that he estab-

lished when he was here on earth (see D&C 102:9, 23; Articles of Faith 9).

Jesus Christ's admonition to "come . . . follow me" and "follow thou me" is the challenge that he gave to each of us (see Matt. 19:21; John 21:22). He lived in the pre-existence in the spirit world; he dwelt with God his Father. He is the Son, Jesus Christ. We took a mortal body upon us. We'll have opposition; we will taste death and be resurrected because of the atoning sacrifice of Jesus Christ. He will be granted a degree of glory. We can have that same degree of glory—the celestial kingdom; if we are worthy. We can dwell once again with God the Father and his Son Jesus Christ throughout all the eternities.

There are many who will hear this message for the first time today. Ponder it carefully. Contact a member or a missionary of The Church of Jesus Christ of Latter-day Saints. If you have heard the message before and the Spirit bears witness of its truthfulness and touches your heart, come back to activity and fellowship in The Church of Jesus Christ of Latter-day Saints. If you are a young man or young woman or retired couple and the Spirit bears witness to you that you should go on a mission to declare this message to the world, make your commitment today. My mother and father went on a mission after retirement and are now the example for two sons, a daughter, eleven grandsons, and four great-grandchildren.

During this Easter season, this is my personal witness and testimony. Oh, if I had the voice and trumpet of an angel that I could say to all mankind that He is risen and that he lives; that he is the Son of God, the Only Begotten of the Father, the promised Messiah, our Redeemer and Savior; that he came into this world to teach the gospel by example. His

divine mission is directed to you and me to come unto him and he will lead us into life eternal. Salvation is by and through his name (Acts 4:12; D&C 132:12; John 14:6), and this I say in the holy name of our Savior and Redeemer, Jesus Christ, amen.

President N. Eldon Tanner

Elder Robert D. Hales, a member of the First Quorum of the Seventy, and President of the England London mission, has just spoken to us.

We shall now be pleased to hear from Elder Boyd K. Packer, of the Council of the Twelve Apostles.

Elder Boyd K. Packer

Test of faith

I speak to that member of the Church who struggles with a test of faith that could touch any one of us.

If I can take the arm of that one, and steady him when his faith is tottering, I do not hesitate to impose upon the rest of you for just a few minutes.

At times someone has come to me, their faith shaken by alleged wrongdoing of some leader in the Church.

For instance, one young man was being constantly ridiculed by his co-workers for his activity in the Church. They claimed to know of a bishop who had cheated someone in business, or a stake president who had misrepresented something on a contract, or a mission president who had borrowed money, giving false information.

Or, they told of a bishop who had discriminated against one member, refusing to give a temple recommend, but had shown favoritism by signing a recommend for another whose unworthiness was widely known.

Such incidents as these, which supposedly involve Church leaders, are described as evidence that the gospel is not true, that the Church is not divinely inspired, or that it is being misled.

He had no satisfactory answer to their charges. He felt defenseless and foolish and was being drawn to join

them in their criticism of the Church.

Did he believe all of these stories? Well, he could not be sure. There must be something to some of them.

Questions to consider

If you also face such a test of faith, consider the questions he was asked:

Have you ever, in your life, attended any Church meeting—priesthood meeting, sacrament meeting, Relief Society, Sunday School, a conference or fireside, a seminary class, a temple session, or any meeting sponsored by the Church—where any encouragement or authorization was given to be dishonest, to cheat in business, or take advantage of anyone?

He answered that he had not.

The next question:

Have you read, or do you know of anything in the literature of the Church, in the scriptures themselves, in lesson manuals, in Church magazines or books, in Church publications of any kind, which contains any consent to lie, or to steal, to misrepresent, to defraud, to be immoral or vulgar, to profane, to be brutal, or to abuse any living soul?

Again he said, after thoughtful consideration, that he had not.

Have you ever been encouraged in a training session, a leadership meeting, or an interview to transgress or misbehave in any way? Have you

ever been encouraged to be extreme or unreasonable or intemperate?

He had not.

You are inside the Church where you can see at close hand the conduct of bishops or Relief Society presidents, of high councilors, stake presidents, or General Authorities. Could such conduct be described as being typical of them?

He thought it could not.

You are active and have held positions in the Church. Surely, you would have noticed if the Church promoted any of these things in any way.

Yes, he thought he would have noticed.

Why then, I asked him, when you hear reports of this kind, should you feel that the Church is to blame?

There is no provision in the teachings or doctrines of the Church for any member to be dishonest, or immoral, or irresponsible, or even careless.

Have you not been taught all of your life, that if a member of the Church, particularly one in high position, is unworthy in any way, he acts against the standards of the Church? He is not in harmony with the teachings, the doctrines, or with the leadership of the Church.

Why, then, should your faith be shaken by this account, or that, of some alleged misconduct—most of them misrepresented or untrue?

There are those who assume if someone is depressed—the Church must have caused it. If there is a divorce—somehow the Church is to blame. And on and on.

When something is published about someone in major difficulty, if he is a member of the Church, that fact is generally included as essential information.

But have you ever read of a robbery, a theft, an embezzlement, a murder or suicide, that listed the guilty party as a Baptist, or a Meth-

odist, or a Catholic? I think you have not.

Why, then, do they find it worth the mention when the unfortunate person is a Mormon?

Really, that is something of a backhanded compliment. It is an acknowledgment that members of the Church are supposed to know better, and we're supposed to do better; and when we don't, they point at the Church.

Be careful of those who promote controversy and contention, "for verily, verily I say unto you, he that hath the spirit of contention is not of me," saith the Lord (3 Ne. 11:29).

This next question concerns those who are shaking your faith.

Are they really being fair? Could it be that they point to alleged misconduct, insinuating that the Church is responsible, to excuse themselves from living the high standards of the Church or to cover some failure to do so? You think about that—carefully.

Now, does anyone holding a responsible position in the Church ever act unworthily?

The answer: of course, it happens. It is an exception, but it happens.

When we call a man to be a stake president or a bishop, for instance, we say, in effect:

"Here is a congregation. You are to preside over them. They are under constant temptation, and you are to see that they win that battle. Govern them in such a way that they can succeed. Devote yourself unselfishly to this cause.

"And, incidentally, while you preside, you are not excused from your own trials and temptations. They will, in fact, be increased because you are a leader. Win your own battle as best you can."

If a leader does conduct himself unworthily, his actions fly against

everything the Church stands for, and he is subject to release.

It has even been our sad responsibility, on some few occasions, to excommunicate leaders from the Church who have been guilty of very serious illegal or immoral conduct.

That should increase, not shake, your faith in the Church, or of a nonmember toward it.

When I was a student, nothing tried my faith more than the falling away of the Three Witnesses. If ever there was a temptation, for the sake of appearances, for the Church to compromise Church principles, that was the time. It was not done; and therefore, what had shaken my faith, one day was transformed into an anchor to hold it steady.

"Judge not . . ."

When you hear stories, be wise. Unless you are in all the interviews, and hear all the evidence, you are not in a position to really know. Be careful, lest you jump to a confusion.

Unless you are a participant and have full knowledge, better:

"Judge not, that ye be not judged.

"For with what judgment ye judge, ye shall be judged." (Matt. 7:1-2.)

Years ago I learned a lesson about judging.

I was a city councilman in Brigham City and was also on the stake high council. Late one night I was returning home from a high council meeting, pondering on what had happened there.

There was a red light and a siren. I was given a ticket for going forty-five miles an hour in a thirty-mile-an-hour zone. I accepted the ticket without protest, for I had not been paying attention.

The city judge was always in his office very early, and I went to get the matter settled before going to

teach seminary the next day.

The judge had recently made a request for some new furniture. It rested with me, as a councilman, to approve it and sign the voucher.

He looked at my ticket and smiled, saying, "There have, on occasions, been exceptions made."

I told him that in view of my position he was obliged to treat me like any other citizen. Reluctantly he consented.

"The going rate is a dollar a mile. That will be fifteen dollars."

I paid the fine.

Two nights later Councilman Bundy reported, in a meeting of the city council, that he had fired a policeman. When the mayor asked the cause, he was told, and I quote: "Well, he was always arresting the wrong people."

Later Councilman Bundy explained that there had been vandalism in the city. Late at night someone had gone down Forest Street in a recreation vehicle and snapped off all the young trees. There had been damage in the cemetery also.

Where were the police? He found they were hiding behind signboards waiting for some unwary motorist.

Councilman Bundy had tried over a period of weeks to get them to patrol the city at night. One young officer just did not seem to learn, and so he had been dismissed.

Here then, was a man who gave a traffic ticket to a city councilman. Two days later he was dismissed. And the cause, stated in a city council meeting, with several delegations as witness: "He was always arresting the wrong people."

Do you think he could be convinced that I did not cause him to be fired?

Had I known of it, I may have delayed or prevented his dismissal, just for appearances.

Appearances, however, con-

victed me of unworthy use of influence.

Another example: Years ago in one of our Church schools, a teacher was summarily dismissed. The general explanation given did not satisfy his colleagues.

A delegation went to the office of the principal and demanded that he be reinstated. The principal refused. He offered no further explanation.

The delegation concluded, therefore, that the principal had acted for "political reasons," for he was known to have some deep philosophical differences with that teacher.

The teacher (and this is frequently the case) took the part of a mistreated soul. His actions encouraged his colleagues in their protest.

The truth, known to the members of the Church Board of Education, was that the teacher had been dismissed for some very serious misconduct. Should all be made public, it would be doubtful that he could be reemployed as a teacher.

The principal, however, had some faith. If things were not noised about, the teacher might, through repentance and restitution, make himself again worthy to teach—perhaps even in the Church school system.

This principal generously took much criticism, even abuse, over a long period of time. He felt that the good of a family and the rehabilitation of a teacher was more important than his own professional reputation for the moment.

I was inspired by his example. It has been repeated a thousand times or more in the wards and stakes of the Church.

Often actions of bishops and stake presidents and others are misread by people who are not in a position to know the full truth.

Neither the bishop nor the member he is judging is obliged to con-

fide in us. The bishop must keep confidences.

When all is said and done, in most cases, it is clearly none of our business anyway.

Often someone will not go to his bishop with a problem. He wants to see a General Authority instead. He says the bishop will talk—for what about the time when someone in the ward went to him and soon everyone knew about the problem?

Follow these cases through, as I have done, and you will probably find that, first, the member confided in her neighbor who didn't know what to counsel her. Then she talked it over with her best friend, and then her sister, and received conflicting advice. Finally, her husband was told by the man he rides with that they'd better see the bishop.

Indeed, it was noised about, but not by the bishop. Bishops keep confidences.

John, the Apostle, counseled:

"Judge not according to the appearance, but judge righteous judgment" (John 7:24).

Keep your faith

Now then, stand steady, Keep your faith. I bear witness that the gospel of Jesus Christ is true. God lives and directs this work. The Church is on the right course. It is on schedule. And I bear witness that it is righteously led by a prophet of God.

Things that now are stumbling blocks may, one day soon, be stepping-stones for you.

But do not expect to see the day when this Church, or those in it, will be free from resistance, criticism, even persecution. That will never be.

Just remember:

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

"Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." (Matt. 5:11-12.)

In the name of Jesus Christ, amen.

President N. Eldon Tanner

Elder Boyd K. Packer, a member of the Council of the Twelve Apostles, has just spoken to us.

Before hearing President Kimball's concluding remarks, we should like to express, on behalf of all who have listened to the singing during sessions of this General Conference, appreciation and our sincere gratitude to the members of the Tabernacle Choir, for again giving so generously of their time, to bring us the beautiful and inspiring music heard at this Conference. We are appreciative of the lovely music performed by the Brigham Young University combined chorus at the Saturday afternoon session, and by the combined Tabernacle Choir and Mormon Youth Men's Chorus that sang at the priesthood session last night. We are thankful to their conductors and organists.

We thank all who have contributed in various ways to the success and inspiration of this Conference, especially the General Authorities, who have given such appropriate, and inspiring messages, and such beautiful prayers.

We appreciate the attention given by local, and national, press representa-

tives, and by representatives of radio, and television, in reporting the sessions of this Conference.

We thank our city officials and others for the cooperation given this Conference; the city traffic officers for courteously and efficiently handling the increased traffic; the fire department and the Relief Society and Church health unit nurses, who have been on hand to render service throughout the Conference.

We are grateful to the Tabernacle ushers for seating the great audiences of these Conference sessions in such a courteous manner.

We again express appreciation to the owners, and managers, of the many radio, and television, stations who have given public service time to carry sessions of the conference in the United States, Mexico, Central America, and Canada; by satellite to Australia and South America; and by shortwave to Europe, Africa, and Latin America.

We thank the interpreters who have provided translation for the sessions of the Conference.

Our beloved prophet, President Spencer W. Kimball, will be our concluding speaker of the Conference, after which the Tabernacle Choir will sing, "I Need Thee Every Hour."

The benediction will then be offered by Elder Gene R. Cook, a member of the First Quorum of the Seventy, and supervisor of the Andes Area.

This Conference will then stand adjourned for six months.

President Spencer W. Kimball

Beloved brethren and sisters, this has been a glorious conference. We are grateful to all who have taken part in any way. My heart has rejoiced, and my thoughts have been inspired to turn to many things, as what has been said and sung has deeply touched me.

Ready to move forward

Now, my brothers and sisters, it seems clear to me, indeed, this impression weighs upon me—that the Church is at a point in its growth and maturity when we are at last ready to move forward in a major way. Some decisions have been made and others pending, which will clear the way, organizationally. But the basic decisions needed for us to move forward, as a people, must be made by the individual members of the Church. The major strides which must be made by the Church will follow upon the major strides to be made by us as individuals.

We have paused on some plateaus long enough. Let us resume our journey forward and upward. Let us quietly put an end to our reluctance to reach out to others—whether in our own families, wards, or neighborhoods. We have been diverted, at times, from fundamentals on which we must now focus in order to move forward as a person or as a people.

Efforts of each member

Seemingly small efforts in the life of each member could do so much to move the Church forward as never before. Think, brothers and sisters, what would happen if each active family were to bring another family or individual into the Church before next April conference: We would be joined by several hundred thousand new members of the

Church. Imagine, if only one additional mature couple were to be called on a full-time mission from each ward—our missionary force would go from 27,500 to over 40,000! Contemplate the results if each family were to assist—between now and next April conference—an inactive family or individual into full activity. How we would revel in the association of those tens of thousands!

Think of the blessings here and on the other side of the veil if each holder of a temple recommend were to do just one more endowment this next year! And how would our non-member neighbors and friends feel if we were each to do just one more quiet act of Christian service for them before October conference—regardless of whether or not they are interested in the Church!

Imagine how much richer our family life would be if our spouses and children were to receive a few more minutes of individual attention each month!

Upsurge in spirituality

Are we ready, brothers and sisters, to do these seemingly small things out of which great blessings will proceed? I think we are. I believe the Lord's church is on the verge of an upsurge in spirituality. Our individual spiritual growth is the key to major numerical growth in the kingdom. The Church is ready to accomplish these things now which it could not have done just a few years ago. So also we are ready as members. If you will accept my counsel, you will come to feel that there is a readiness in our people which must be put to work.

Let us not shrink from the next steps in our spiritual growth, brothers

and sisters, by holding back, or side-stepping our fresh opportunities for service to our families and our fellowmen.

Let us trust the Lord and take the next steps in our individual lives. He has promised us that he will be our tender tutor, measuring what we are ready for:

"And ye cannot bear all things now; nevertheless, be of good cheer, for I will lead you along" (D&C 78:18).

He will not ask us to bear more than we can bear nor thrust upon us that for which we are not yet ready. But likewise, we must not tarry too long when we are ready to move on.

Causes for holding back

It seems to me that basically there are two major causes for the holding back which we see in the Church: First, sin which results in disinterest or immobilization and guilt; and second, the reluctance of good members of the Church to stretch just a little bit more in the service, instead of being too slow to see the power of their example or too shy about letting their light shine. It is time for us all to take those seemingly small steps forward which will, when compounded, mean major progress for the Church!

The monumental challenge we face is to provide trained leadership for our fast-growing membership and to help that membership to keep clean from the world in which we must live.

The encroachment of the world into our lives is threatening. How hard it seems to many people to live *in* the world but not *of* the world.

Our constant prayer and our major efforts are to see that the members are sanctified through their righteousness. We urge our people to "stand in holy places" (D&C 87:8).

There may be some who have a general feeling of uneasiness because of world conditions and the lengthening shadows of evil. But the Lord said: "If ye are prepared ye shall not fear" (D&C 38:30).

The gospel in the home

The gospel gives purpose to our lives. It is the way to happiness. Our success, individually and as a church, will largely be determined by how faithfully we focus on living the gospel in the home.

Only as we see clearly the responsibilities of each individual and the role of families and the home can we properly understand that the priesthood quorums and the auxiliary organizations, even wards and stakes, exist primarily to help members live the gospel in the home. However, church programs should always support and never detract from gospel-centered family activities.

Members should achieve personal and family preparedness, assisting and strengthening their own family members and others temporally and spiritually in the Lord's way.

All should work together to make home a place where we love to be, a place of listening and learning, a place where each member can find mutual love, support, appreciation, and encouragement.

Let us "be of good cheer" (D&C 78:18), for the Lord will, as he has promised, lead us along and show us the way. He will help us as we decide from day to day on the allocation of our time and talent. We will move faster if we hurry less. We will make more real progress if we focus on the fundamentals. We will even come to know more as we serve more, for as we learn to *hear* more we are made ready to *hear* more (see John 16:12 and Mark 4:33).

The Lord has helped to make us

ready for major progress. Let us now go to and make the world ready for his coming!

Brothers and sisters, I've been so very much impressed with the sermons of the Brethren as they have poured out their souls to us in teaching us the principles of the gospel. They have been well defined and well explained.

Response to Jesus' question

I want to bring to your attention one or two of the scriptures that have been mentioned in the services already. For instance, this one:

"When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?"

"And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

"He saith unto them, But whom say ye that I am?"

"And Simon Peter answered [for the others] and said, Thou art the Christ, the Son of the living God." (Matt. 16:13-16.)

That is our message. That is what we are attempting to take to the world, to see that every nation, kindred, tongue, and people, and every individual under heaven hears that message in a real, important way.

Now, continuing the quotation: "Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven [has revealed it to thee].

"And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. 16:17, 19.)

And that explains to us the importance of our role as we go out into the world. We teach them the truths, teach them how to follow the

truths, and promise them these blessings which we have the authority from heaven to give to them.

Peter's testimony

I want to quote a few lines from Peter as he neared his demise:

"Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me.

"Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

"For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son in whom I am well pleased.

"And this voice which came from heaven we heard, when we were with him in the holy mount.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

"Knowing this first, that no prophecy of the scripture is of any private interpretation." (2 Pet. 1:14-20.)

And now another, more modern scripture I should like to add:

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!"—and this you have heard many times during this conference from various serious-minded Brethren with a strong testimony.

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God." (D&C 76:22-24.)

One more scripture: "But now mine own eyes have beheld God; but not my natural, but my spiritual eyes, for my natural eyes could not have beheld; for I should have withered and died in his presence; but his glory was upon me; and I beheld his face, for I was transfigured before him" (Moses 1:11).

"Feed my sheep"

And then one other:

"So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

"He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

"He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep." (John 21:15-17.)

Now the Lord has said that to every man, woman, and child in this congregation and in this world who has joined his church: "Lovest thou me?" Then show me! Show me: feed my sheep. We have in many of the lands of this world large, fast-growing, delightful, wonderful congregations; and we say to you again that the Lord is saying, "Feed my sheep." And he knows whether we are or not. He knows all the time. We don't need to put it into words; we don't need to express that for

ourselves. All we need to do is to feed his sheep.

Gospel teaching by adults

I might mention one more thing that Brother Haight mentioned—teaching the gospel by the adults. I think it is a matter that we have overlooked. We have rather forgotten, we older people, who have been retired and who have found an easy place to go with our camping outfit and with our other opportunities. We have found an easy way to satisfy our own thoughts and our own consciences that the work must go on—we will send our boys, we say.

I like the thought very much that Elder Haight mentioned: All of us have this responsibility. Not all of us are able, but many, many of us are. Hundreds of thousands of Latter-day Saints are able to preach the gospel in a careful, splendid way as the gospel is given to them.

The Lord has promised us that he would give us all the help and the strength and the inspiration that we need, and so all he says is, "Feed my sheep; feed my lambs." And there are thousands, tens of thousands, hundreds of thousands of little sheep, little lambs that need feeding in all these countries in the world.

So we ask you again to do the things that we have suggested, brothers and sisters, such as keeping up your homes and writing in your journals. Every person should keep a journal and every person *can* keep a journal. It should be an enlightening one and should bring great blessings and happiness to the families. If there is anyone here who isn't doing so, will you repent today and change—change your life?

Now I should close. I wish to say to you, my brothers and sisters, we love you devotedly, we love you all, we appreciate all you do, and we just hope you will do more.

Saturday, March 31

First Day

We ask our Heavenly Father to give you power to extend your blessings to the people in your neighborhood who need them and to take the gospel to areas in the world that need those blessings now. We ask our Heavenly Father to be with you between now and our next conference and from then on. And we say again, Jesus is our light; he is our stay; he is our Savior and he lives; and we

bear this testimony in the name of Jesus Christ, amen.

The Choir sang the hymn, "I need Thee Every Hour."

The benediction was offered by Elder Gene R. Cook.

GENERAL WELFARE SESSION

A General Welfare Services session was held in connection with General Conference on Saturday morning, March 31, 1979, at 7 o'clock. Invited to attend this meeting were General Authorities, regional representatives, stake presidencies, high councilors involved in welfare work, bishoprics, and stake and ward Relief Society presidencies, together with others responsible for operating welfare production projects.

President Spencer W. Kimball presided at this session, and President N. Eldon Tanner, First Counselor in the First Presidency, conducted it.

President Tanner opened the meeting with the following remarks:

President N. Eldon Tanner:

President Spencer W. Kimball, who presides at this Conference, has asked me to conduct this session.

We are happy to welcome you to

this General Welfare Services meeting, attended by general, and local, priesthood leaders, and sisters of the Relief Society. The matters to be presented at this meeting are of vital importance to the effectiveness of the welfare program. We, therefore, request that you instruct those under your direction in the things you will be taught here.

Under the direction of Brother Donald Ripplinger, with Brother Roy M. Darley at the organ, we shall begin this meeting by singing hymn No. 118, "Now Let Us Rejoice."

The invocation will be offered by Elder Robert L. Backman, a member of the First Quorum of the Seventy.

The congregation sang the hymn, "Now Let Us Rejoice."

Elder Robert L. Backman offered the invocation.

President N. Eldon Tanner

President Kimball has asked me to introduce to you an expansion of the procedure for conducting Church affairs at the area and region levels. With the increased growth and internationalization of the Church and the great responsibility to promote the ecclesiastical and temporal work throughout the world in a more unified fashion, we are introducing an emphasis on the role of councils in Church government.

This action will maintain the orderly management of Church activity at all administrative levels. President Ezra Taft Benson, of the Council of the Twelve, and Bishop Victor L. Brown, Presiding Bishop of the Church, will explain details and indicate how this modification is to be implemented in the various parts of the Church.

Priesthood councils

Since its beginning, the Church has been governed by leadership councils. Priesthood councils are a fundamental order of the Church, as illustrated repeatedly in the Doctrine and Covenants.

Sometimes these councils are advisory in nature, such as with the ward council, where auxiliary leaders advise the bishop and Melchizedek Priesthood leaders in the affairs of the ward.

Sometimes these councils are regulatory bodies, such as with the General Church Coordinating Council which was announced by the First Presidency in 1977. This council consists of the First Presidency, the Council of the Twelve, and the Presiding Bishopric. In this council, policies and procedures are agreed upon, and the work of the Church is coordinated and correlated.

The Church Coordinating Council, after due deliberation, has approved the establishment of councils

at area and region levels throughout the Church and multiregion councils where necessary.

These councils will make it possible to integrate better all the affairs of the Church. Region and area leaders will be able to plan, coordinate, and regulate *all* the affairs of the Church at these levels in a forum that will provide for full expression of needs, concerns, and opportunities.

These councils will also provide a better means for implementing in the field the service functions of the temporal line established under the Presiding Bishopric.

The leadership of a member of the First Quorum of the Seventy in area councils and of a Regional Representative in region councils will ensure coordinated and regulated activities at each level of Church administration. These councils, properly organized and functioning, assure a unified approach to move forward the ecclesiastical and temporal work of the Church for the blessing of individuals and families.

Increase efficiency, spirituality

We are confident that this expansion of priesthood councils will not only increase efficiency and harmony, but raise the spirituality of the Church. As Paul beautifully states in Ephesians, chapter 4, the Church organization is given "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:12-13).

Now may I give emphasis to two subsequent verses of Paul's letter which we do not always quote, but which have particular meaning in

light of these newly announced priesthood councils:

"But speaking the truth in love, may [we] grow up into him in all things, which is the head, even Christ:

"From whom the whole body *fityly joined together* and compacted by that which *every joint supplieth*, according to the *effectual working* in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Eph. 4:15-16; italics added).

Please note now, brothers and sisters, the whole body is compacted by that which every *joint* or *council* supplies. With this action today, we are completing the *linkage* of the

priesthood chain both ecclesiastically and temporally. We know that you leaders will give strength to and will benefit from participation in priesthood councils at your several levels.

May the Lord richly bless you in carrying forth this great work of establishing Zion and preparing us for the Lord's eventual rule on earth. In the name of Jesus Christ, amen.

President Tanner

President Ezra Taft Benson, President of the Council of the Twelve Apostles, will now address us.

He will be followed by Bishop Victor L. Brown, Presiding Bishop of the Church.

President Ezra Taft Benson

My beloved brethren and sisters, as President Tanner has announced, we are pleased to announce today some developments affecting area and local Church administration. May I say at the outset that what you will see and hear is the result of months of prayerful study and deliberation. This presentation about Church councils is *not* a new program, but it is a reemphasis of a principle based on the scriptures and on traditional Church government procedures. Some of you who live in the United States will recognize in this presentation nothing more than what is already being done at your interim meetings.

Because this is such an important matter, I will stay with a written text, using visuals as needed. As I begin, however, I want you to know that this presentation has the wholehearted endorsement of the First Presidency, the Quorum of the Twelve, the First Quorum of the Seventy, and the Presiding Bishopric. We have no doubt that what we are presenting to you today will greatly

facilitate communication and unity at various Church levels and help move the kingdom forward.

Church government through councils

Some background may be helpful so you can more completely understand the significance of these developments.

Throughout the history of the Church, it has been a practice that essentially ecclesiastical matters be administered by the Quorum of the Twelve and that essentially temporal affairs be administered by the Presiding Bishopric. This practice continues to this day.

You are all, of course, familiar with the traditional administrative channel of authority to the field from the First Presidency, the Quorum of the Twelve, the Presidency of the First Quorum of the Seventy, Area Supervisors, Regional Representatives, stake presidents, and bishops. This channel of authority remains unchanged.

More recently, because of the need to carefully manage temporal matters in the field, approval was given to have a Presiding Bishopric area supervisor in certain countries of the world. He has worked in close cooperation with the General Authority Area Supervisor and has reported his responsibilities on temporal matters to the Presiding Bishopric, who in turn report to the First Presidency.

The principle we desire to reemphasize was well expressed by President Stephen L. Richards, first counselor to President David O. McKay, in these words:

"As I conceive it, the genius of our Church government is government through *councils*. The Council of the Presidency, the Council of the Twelve, the Council of the Stake Presidency . . . the Council of the Bishopric. . . . I have had enough experience to know the value of councils. . . . I see the wisdom, God's wisdom, in creating councils: to govern his Kingdom. In the spirit under which we labor, men can get together with seemingly divergent views and far different backgrounds, and under the operation of that spirit, by counseling together, they can arrive at an accord." (In Conference Report, Oct. 1953, p. 86.)

The First Presidency, the Quorum of the Twelve, and the Presiding Bishopric have determined to organize council meetings at the general Church level, the area level, and the region level. These councils will be called the Church Coordinating Council (at the general level), area council, multiregion council (*only* if needed), region council, and the presently existing stake and ward correlation councils.

We have felt that in order to be effective, these councils need to be *comprehensive* in representing *all* Church programs so that there will be a *correlating, coordinating, planning, and resolving* body at each of these levels. These councils, properly

organized and functioning, assure a unified approach to the management of ecclesiastical and temporal affairs.

It has also been determined that the General Authority Area Supervisor's title will be changed to *executive administrator*, and outside of the United States and Canada, the Presiding Bishopric area supervisor's title will be changed to *director for temporal affairs*. These title changes take effect immediately. In the United States and Canada the Presiding Bishopric will appoint individuals either from Church headquarters or from the local area to represent and manage temporal activities.

Now may I say a word to all who will participate in the administration of these councils at the area, region, and other local levels. The Twelve continue to be vitally interested in temporal matters; the Presiding Bishopric continue to be vitally concerned with ecclesiastical matters. To us it is one great program. This division of responsibility is intended for administrative convenience. All things are spiritual to the Lord (see D&C 29:34).

I'll now speak briefly about each of these councils at the respective levels.

First: The Church Coordinating Council

This council is comprised of the First Presidency, the Quorum of the Twelve, and the Presiding Bishopric.

The Presidents of the First Quorum of the Seventy will be invited to attend the meetings of this council and will also be invited to the General Welfare Services Committee.

The Church Coordinating Council will set policy, authorize exceptions to policy, authorize implementation, and resolve any difficulties which remain unresolved at the area council level.

Communications between the Church Coordinating Council and

area administrations will proceed through the ecclesiastical and temporal lines.

The Church Coordinating Council will also set priorities (insofar as they desire to do so), so that area and region councils can function within guidelines. This will help us meet the urgent need to balance the distribution of available resources (both time and money) which are to be given to various Church programs and efforts. For example, suppose recommendations from the combined area councils of the Church show a need for 800 buildings during a given year, but the Church has only time and money resources for 600 buildings. The Church Coordinating Council would then determine where resources are needed most.

This council will also review and approve overall plans for ecclesiastical and temporal matters before policies are implemented.

Second: The Area Council

The primary council in the field for correlating, coordinating, planning, and resolving problems is the *area council*. This council will function under the direction of the executive administrator. The area council will consider items of local concern and will transmit headquarters-approved programs and activities to all regional and stake officers. The area council should meet at least quarterly.

Regional Representatives will attend the area council meetings and will work closely with the executive administrator. Regional Representatives will be line officers to the stake president, with certain exceptions which have been noted to them. In this system of councils, the Regional Representative is best viewed as an administrator. He now becomes accountable for administering Church affairs at the region level.

The area council will develop the strategic plan for the area—broad guidelines outlining major activities and objectives. Personnel on the temporal side will do the detailed planning work for temporal affairs. Regional Representatives, mission presidents (when invited), and stake presidents (when invited) will do detailed planning for ecclesiastical affairs. Both the executive administrator and appointed personnel for temporal affairs will present these overall plans to the area council for review and approval before such plans are implemented.

Let us look at the implementation of the area council internationally and then within the United States and Canada.

A. Area councils outside United States and Canada. Membership in the area council outside the United States and Canada will include: the executive administrator, the director for temporal affairs, and all Regional Representatives in the area.

Others invited to attend when items relating to their responsibilities are discussed will be the Welfare Services area manager, the Physical Facilities area manager, the Finance area manager, the Materials Management area manager, the Information Systems area manager, the Church Educational System area director, and a Church-service Public Communications area director. Mission presidents could be invited by the executive administrator, if needed.

The responsibilities of the executive administrator throughout the world will be—

1. To preside over and provide ecclesiastical leadership in the area.
2. To preside in all area council meetings.
3. To set priorities.
4. To control planning.
5. To regulate within policy.
6. To train.

The director for temporal affairs will have the responsibility to—

1. Manage operations to service ecclesiastical needs.
2. Assist in planning.
3. Provide technical services.
4. Assist in training.

While both the executive administrator (General Authority) and the director for temporal affairs (representing the Presiding Bishopric) have independent stewardships, they are to accomplish common ends. To coordinate all area affairs, an *executive committee* of the council is authorized outside the United States and Canada, composed of the executive administrator and the director for temporal affairs. They would *mutually* determine the council agenda, plan guidelines, and determine which temporal functions need to be represented at each quarterly council meeting. They will be assisted by a secretary. Through this cooperative effort their separate reporting relationships are respected, but common purposes are achieved. The executive committee will ordinarily meet weekly or as often as circumstances require.

Now a look at the area council in the United States and Canada.

B. Area councils within United States and Canada. Members of the area council will be the executive administrator and all Regional Representatives in the area. Mission presidents could be invited by the executive administrator if needed.

Others who may be invited to attend when items relating to their responsibilities are discussed are: the Welfare Services area director, a Church-service Public Communications area director, the Church Educational System area director, and others as necessary. Welfare services matters will not be discussed without the presence and participation of the Welfare Services area director.

The implementation of the area council within the United States and Canada will vary from the area council outside the United States and Canada since there are no directors for temporal affairs in the United States or in Canada. Consequently, headquarters departments, in consultation with the executive administrator, will assign designated individuals for the functions of Welfare Services and Physical Facilities. These individuals will work closely with the executive administrator and will attend the area council as needed. The Presiding Bishopric will assign personnel for temporal matters or approve invitations for headquarters staff to attend periodic area council meetings. These individuals assigned by the Presiding Bishopric will have the responsibility to—

1. Manage operations to service ecclesiastical needs.
2. Assist in planning.
3. Provide technical services.
4. Assist in training.

Third: The Multiregion and Region Councils

Welfare services activities require councils at the multiregion level. Let us now look at the multiregion council.

A. The multiregion council. Multiregion councils are authorized for welfare services activities. The executive administrator presides at these councils and procedures will parallel those of the area council. Membership on a multiregion council consists of the executive administrator, the Welfare Services area director (as he deems necessary), the Regional Representatives of the regions involved, and the multiregion Welfare Services director. A stake bishops' council chairman and a stake Relief Society president from one of the region councils, designated by the executive administrator,

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serve as members when welfare services matters are discussed. Multi-region councils meet on an "as needed" basis.

We shall now look at the composition of a region council.

B. The region council. Membership on a region council consists of the Regional Representative and stake presidents.

Others invited to attend, when items relating to their responsibilities are discussed, are the Welfare Services region agent, the Public Communications region directors, the Church Educational System region coordinator, and other representatives of ecclesiastical and temporal programs as necessary. A stake bishops' council chairman and a stake Relief Society president, designated by the Regional Representative, should attend when welfare services matters are discussed. Mission presidents could be invited with the approval of the executive administrator.

The region council will handle administration and correlation matters of a multiple-stake nature as well as communicate and implement all actions of the general Church, area, or multiregion council. Region council meetings will be held at least quarterly. For simplification and to avoid unnecessary travel, interim meetings may continue and could well become a meeting of the region council.

The Regional Representative performs duties paralleling those of the executive administrator in the area council.

In order to facilitate the work of the region council, it will be necessary to have a Church-service Welfare Services region agent who represents welfare services operations at the region level.

Fourth: Stake Councils

The composition of the stake correlation council and the stake wel-

fare services committee remains the same.

Fifth: Ward Councils

The same emphasis on Church councils applies at the ward level. Membership on the ward correlation council and the ward welfare services committee is not changed.

Again, the complete overview of the system of councils at the various levels will appear as illustrated.

Last: Family Councils

I mention family councils because of our persistent emphasis on family unity and family solidarity. By encouraging parents to hold family councils, we imitate in our homes a heavenly pattern.

Now a word to you, my brethren, the stake presidents.

This is a time of transition. Many of the duties affecting such activities as welfare services and public communications previously handled by stake presidents will now be handled by Regional Representatives. We do not want to have ongoing operations interrupted during this time of transition. Stake presidents and others presently responsible should go on doing what they are now doing in their region, multiregion or area assignments until they are officially released by the executive administrator. During the transition it may be necessary for executive administrators to meet with representatives of the Church Educational System, Public Communications, and especially the Welfare Services Department so that all aspects of the work (including the calling and releasing of Church-service personnel) may be carefully considered.

Now a concluding word.

There is a principle cited in the Doctrine and Covenants which, though directed specifically to the

leading quorums of the Church, applies to all councils in Church government. I quote from section 107:

"And every decision made by either of these quorums [and for our purposes we could substitute the word *council*] must be by the unanimous voice of the same; that is, every member in each quorum [council] must be agreed to its decisions. . . .

"The decisions of these quorums [or councils] . . . are to be made in all righteousness, in holiness, and lowliness of heart, meekness and long suffering, and in faith, and virtue, and knowledge, temperance, patience, godliness, brotherly kindness and charity;

"Because the promise is, if these things abound in them they shall not be unfruitful in the knowledge of the Lord." (D&C 107:27, 30, 31.)

This seems to me to be the pattern by which the Lord would have

us operate through priesthood councils at all levels of Church government. We must be one in all aspects of this work—ecclesiastically and temporally—for all things are spiritual to Him whom we acknowledge as Master. You can see that this is a great step toward achieving greater unity in managing the affairs of the Church. We, as priesthood holders, need to act in the manner which the Lord instructs in the revelation just quoted.

Brethren and sisters, we want you to know that our whole interest has been to do what is best for the kingdom. Today we are taking a step which *is* for the good of the kingdom. May the Lord bless us in our efforts as we implement this system of priesthood councils so that we, under the operation of the Spirit, may have greater unity, accord, and effectiveness in building the Lord's kingdom, which I pray in the name of Jesus Christ, amen.

Bishop Victor L. Brown

My dear brothers and sisters, hope you have been able to grasp at least a small part of the significance associated with President Benson's presentation. It is a most significant step forward in Church government—one which will aid the priesthood to prepare for even greater Church growth than ever before. It will introduce a more effective level of planning and decision making than ever before. I stand in awe as I witness the hand of the Lord direct his servants in this, his kingdom. The introduction of councils at the region, multiregion, and area levels is a most important move. The Presiding Bishopric expresses its enthusiastic, wholehearted support of all that has been said.

As you are aware, the Presiding Bishopric, under the direction of the

First Presidency, has the responsibility for administering many of the temporal affairs of the Church. These include physical facilities, finance, welfare services, materials management, and information systems.

We administer this network of temporal functions to support and service priesthood needs and Church activities throughout the world. They are managed in the United States and Canada through our headquarters department managing directors and their management teams. A limited number of these departments are decentralized, such as Operations and Maintenance. Outside the United States and Canada these functions are all decentralized and are managed in each area of the world by directors for temporal affairs. Each area office

is responsible for all the activities listed above.

I would like to add further dimension to the four major accountabilities our personnel have in performing their service functions. Since some of these responsibilities, particularly in Welfare Services, have been carried out to this point by stake presidents, local committees and others, I hope you will take special note of them.

Manage operations to serve ecclesiastical needs

First, we are to manage operations to service ecclesiastical needs. This means that temporal personnel will manage the acquisition of land, construction of buildings, the operation of Deseret Industries, storehouses, employment centers, social services agencies, the distribution of Church materials, and so forth. This does not include welfare production projects.

The management team in each of the five headquarters departments and the directors for temporal affairs are each responsible to prepare budgets, control activities, monitor performance, conform to legal and tax constraints, and most importantly, get the job done. We recognize this to be a significant responsibility.

Assist in planning

Second, we are to assist in planning through the area council. The strategic planning, while developed mutually by the ecclesiastical and temporal leaders, is directed by the executive administrator. The detailed work, sometimes referred to as tactical planning, is done chiefly by temporal personnel. This includes, but is not limited to, the securing of information appropriate to each department or function, calculating temporal assistance needs, forecasting printed material needs, pre-

paring cost projections, preparing temporal sections of Welfare Services master plans, and so forth.

Technical services

Third, we are to provide a broad range of technical services. Examples of such services include the design of meetinghouses, conducting operational audits on welfare farms, installing membership systems, and so forth.

Training

Fourth, we are to assist in training; where, when, and to what extent is determined in the area council. The training assistance available includes both the preparation of materials and the instruction in technical aspects of our services.

These responsibilities are to be performed at the lowest possible cost and in the most efficient manner possible. This is true regardless of the part of the world in which we are involved.

In several selected areas of the Church, our staff has been performing these functions. I have been grateful to observe that as temporal personnel properly perform their responsibilities, a heavy burden requiring much time and effort has been removed from the ecclesiastical leaders.

Example in Boise

An example of what has taken place is found in the Boise, Idaho, multiregion where the essential cooperative and coordinating process which forms the basis for the council concept has been operating for the past year. We have witnessed a dramatic increase in local welfare self-sufficiency. They have increased the number of locally grown products from seven to twenty-six, a threefold increase; they have increased the

number of locally canned products from three to eleven; and have almost eliminated the cash assessment. It has been reduced from \$76,000 to less than \$3,000. Furthermore, the 1980 plans call for producing eighteen additional items. This means they will be producing the forty-four basic food products contained on the bishop's order.

In addition, they anticipate significant increases in the integration of the flow of products between farms. For example, a dairy operation in the welfare program will buy its hay from another welfare farm which produced the hay. Over time, this means they will be selling fewer items on the open market and using more of what they produce within the storehouse resource system. All of this has happened because priesthood leaders in the Boise area caught the vision of what could be done and then developed a plan with the assistance of temporal officers. Plans were then carried out, resulting in substantial progress toward desired self-sufficiency.

President Benson has instructed us in the overall concept of these councils, which I need not repeat. However, an important difference between the organization of area councils in the United States and Canada with those organized in international areas should be emphasized. The Presiding Bishopric has not appointed directors for temporal affairs within the United States and Canada because circumstances do not require them. Therefore, headquarters functional departments which are decentralized, such as Welfare Services, or those who have heavy field activity, such as the Physical Facilities Department, will assign an area director or other individuals designated by the Presiding Bishopric and their managing directors to interface with the executive administrators. These individuals in the United States and Canada will have

the same duties and responsibilities pertaining to their functions as the director for temporal affairs has collectively in international areas.

Welfare services operations

In the United States and Canada, where we have extensive Welfare Services operations, it will require several weeks before all Welfare Services area directors are appointed. We ask, therefore, that all field staffs maintain their present reporting relationships and continue their present activities until each new organization is installed in conjunction with an area council meeting. Also at this meeting you will be informed as to how this change will affect your area and function.

Multiregion and region councils are organized to administer and correlate activities which involve more than one region or stake as well as to communicate and implement area council decisions. The organizational structure of multiregion and region councils is identical for the United States and Canada and all international areas.

An important difference between the area council and the multiregion/region councils is that membership at the multiregion and region levels is expanded to include the present Welfare Services councils or committees. This simply means that the chairman of the stake bishops' council and the designated stake Relief Society president will also attend council meetings as voting members whenever Welfare Services matters are discussed. Outside the United States and Canada, the director for temporal affairs will see that appropriate temporal representatives attend multiregion and region council meetings when agenda items relating to their particular functions are discussed.

To me, one of the most significant aspects of this council approach

is the opportunity for the establishment of priorities and plans for each area. As directed by the ecclesiastical line, each executive administrator will develop the priorities that meet the needs of his area. Much of what we as temporal officers do will be in response to these priorities. This is particularly true regarding the Welfare Services effort of the Church.

Over the years I have heard local leaders ask many times, "What should we be doing in our ward, our stake, our region? What aspects of welfare services should we be pursuing?" I am sure that every priesthood leader here has at one time or another asked himself these questions. This is particularly true of leaders whose stakes are not in the western United States where welfare work has been underway for over forty years.

Because of the magnitude of Welfare Services, particularly the operations of the storehouse resource system, it requires considerable study in order to be prepared to ask the Lord if our proposed plan is right and have him confirm its acceptability.

The First Presidency has counseled priesthood leaders to carefully and prayerfully develop a plan that will foster the local self-sufficiency of the Church. This is important in light of changing needs, rapid Church growth, the uncertainty of modern times, the obligation of the Church to care for its members in need, and the Lord's commandment to be independent. However, this must be done in an orderly way and on a timely basis.

As members of the General Welfare Services Committee visit with you at conference time and during visits to your areas through the world, we find an increasing desire on the part of local leaders to become involved in the broader aspects of Welfare Services. Indeed, we

sense that many leaders come to general conference and see Welfare Services operations here in the Mountain West in a very advanced stage and return home strongly motivated to duplicate what they have observed here. Without proper planning, this can lead to premature implementation, frustration, and even failure for both leaders and members.

Because we recognize that there are varying circumstances, such as diversity of needs, timeliness, and availability of resources, we have developed planning tools and a planning process to aid you in your efforts.

Basic planning

We believe there are two types of planning. They can best be described as first, basic planning and second, master planning.

Basic planning is rather informal and occurs primarily on the ward level. Each bishop does it as an integral and natural part of holding ward welfare services committee meetings. As its name suggests, it covers only the basics and includes organizing welfare services committees and councils, teaching gospel principles relating to welfare services, fostering personal and family preparedness, and assisting members from fast offering donations.

When an area or region is sufficiently mature and is prepared to set up a storehouse resource system, then more extensive and in-depth planning is required. This kind of planning is referred to as welfare services master planning.

Master planning

Welfare services master planning is the process of—

1. Developing a plan for teaching welfare services principles.
2. Identifying needs of the poor, needy, and distressed.

3. Programming Church resources to meet those needs.

When the master plan is fully implemented, there will exist within an area those elements of the storehouse resource system required to assist bishops in caring for the Lord's poor and distressed. (See D&C 52:40.)

The purposes of master planning can be achieved best through a phased approach. Phase one relates to strategic or "big picture" matters. The product of phase one planning is a description of Church welfare services in an area as it currently exists and what it eventually should and will become. Phase two relates to tactical or operational matters. The product of phase two will be a blueprint for the timely implementation of the storehouse resource system so that the area or zone may become self-sufficient.

Seven steps

There are seven steps in the master planning process. Through the area council, ecclesiastical and temporal officers are to—

1. Prepare and implement a formal area plan for teaching principles and programs.

2. Complete a needs and resources survey.

3. Review and adjust the bishop's stocklist.

4. Study local conditions and constraints—legal, tax, agricultural, etc.

5. Prepare a map showing ecclesiastical boundaries and proposed placement of facilities and projects.

6. Recommend needed projects, facilities, and services.

7. Submit the plan to the General Welfare Services Committee for approval.

While the process of master planning is not complicated, it does require some time and effort. We hope that under the guidance of your

respective executive administrators, each Regional Representative and stake president will respond to the need for welfare services master planning. Please recognize that the more completely you plan, the better we are jointly able to control the appropriate implementation of welfare services in your area. Our Welfare Services personnel stand ready to do their part. They have the forms, the experience, and the perspective which, coupled with your inspiration and insight into local needs, can produce a blueprint to guide welfare services implementation for years to come.

Now, may I give one example of both basic and master planning.

Some of you may recall a brief report I gave last October on the Church branch in Bermejillo, Mexico. With the help of welfare services missionaries, the branch president and his welfare services committee undertook some basic planning to apply the very basic welfare services program of the Church in their branch. Their work resulted in significant changes in the lives of Church members. They painted their homes, penned their livestock, and taught the essentials of personal and family preparedness, emphasizing good health practices.

The results today are that a chapel is under construction with most of the work being done by the members, including making their own bricks. President Rodolfo William Mortensen, the mission president, indicates that the branch is now a ward. Nearly every family has a garden; some even produce honey from bees. Most families have started a year's supply of food. Convert baptisms have increased sharply in the past year. All this has happened because Bishop Castaneda, a convert of eight years, had the vision of how to lead his people in living the gospel in Bermejillo. Basic planning, starting with the welfare of his members and

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reaching out to touch every facet of their lives, has lifted this ward to heights previously not thought possible.

Now may I turn to an example here in the United States where conditions are considerably different. The Georgia-Alabama multiregion undertook the seven-step process of master planning. After the plan was approved at headquarters, it was implemented through the Welfare Services director, his agents, and in concert with stake welfare services committees and the two region councils that comprise this multiregion. In the fifteen succeeding months, they have acquired twenty-three production projects. Previously they had none. They have raised funds for a storehouse which is presently under construction and should be open by late summer. An LDS Social Services office has also been opened. Bishops have been better trained in caring for the needy, and the Saints have felt a great upsurge of security by being a part of this effort. They all have less need to fear than they had fifteen months ago, for the Lord

said, "If ye are prepared ye shall not fear" (D&C 38:30).

As we witness what takes place when priesthood and temporal leaders first catch the vision of what the Lord expects, then, working in the proper councils, plan well, and then execute the plan, we see the fulfillment of the teachings of modern prophets as well as those of ancient times. May we go forth from this conference with a desire to "learn [our] duty, and . . . act in the office in which [we are] appointed, in all diligence" (D&C 107:99). I pray. In the name of Jesus Christ, amen.

President N. Eldon Tanner

Brother Ripplinger will now lead us in singing, "We Thank Thee, O God, For A Prophet."

After the singing, Elder Bruce R. McConkie, a member of the Council of the Twelve Apostles, will address us.

The congregation sang, "We Thank Thee, O God, For A Prophet."

Elder Bruce R. McConkie

I stand before the Church this day and raise the warning voice. It is a prophetic voice, for I shall say only what the apostles and prophets have spoken concerning our day.

It is the voice of Jesus on the Mount of Olives, of John on the Isle of Patmos, of Joseph Smith during the mobbings and murders of Missouri. It is a voice calling upon the Lord's people to prepare for the troubles and desolations which are about to be poured out upon the world without measure.

Preparation for trials ahead

For the moment we live in a day of peace and prosperity but it shall not ever be thus. Great trials lie ahead. All of the sorrows and perils of the past are but a foretaste of what is yet to be. And we must prepare ourselves temporally and spiritually.

Our spiritual preparation consists in keeping the commandments of God, and taking the Holy Spirit for our guide, so that when this life is over we shall find rest and peace in

paradise and an ultimate inheritance of glory and honor in the celestial kingdom.

Our temporal preparation consists in using the good earth in the way the Lord designed and intended so as to supply all our just wants and needs. It is his purpose to provide for his Saints for all things are his, but, he says, it must needs be done in his own way. (See D&C 104:14-18.)

Caring for temporal needs

There is a common axiom among us which states: A religion that cannot save a man temporally does not have power to save him spiritually. If we cannot care for our temporal needs in this world, how can we ever succeed in spiritual things in the world to come?

Thus, speaking of temporal things—of lands and houses and crops, of work and sweat and toil, of the man Adam eating his bread in the sweat of his face (see Gen. 3:19)—the Lord says: "If you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you" (D&C 78:7).

Then he commands both the Church and its members "to prepare and organize" their temporal affairs according to the law of his gospel, "that through my providence," saith the Lord, "notwithstanding the tribulation which shall descend upon you, that the church may stand independent above all other creatures beneath the celestial world;

"That you may come up unto the crown prepared for you, and be made rulers over many kingdoms, saith the Lord God" (D&C 78:11, 14-15).

The Church, which administers the gospel, and the Saints who have received the gospel, must be independent of all the powers of earth, as they work out their salva-

tion—temporally and spiritually—with fear and trembling before the Lord!

Future tribulations

Be it remembered that tribulations lie ahead. There will be wars in one nation and kingdom after another until war is poured out upon all nations and two hundred million men of war mass their armaments at Armageddon.

Peace has been taken from the earth, the angels of destruction have begun their work, and their swords shall not be sheathed until the Prince of Peace comes to destroy the wicked and usher in the great Millennium.

There will be earthquakes and floods and famines. The waves of the sea shall heave themselves beyond their bounds, the clouds shall withhold their rain, and the crops of the earth shall wither and die.

There will be plagues and pestilence and disease and death. An overflowing scourge shall cover the earth and a desolating sickness shall sweep the land. Flies shall take hold of the inhabitants of the earth, and maggots shall come in upon them. (See D&C 29:14-20.) "Their flesh shall fall from off their bones, and their eyes from their sockets" (D&C 29:19).

Bands of Gadianton robbers will infest every nation, immorality and murder and crime will increase, and it will seem as though every man's hand is against his brother.

We need not dwell more upon these things. We are commanded to search the scriptures where they are recounted with force and fervor, and they shall surely come to pass.

A sad heresy

It is one of the sad heresies of our time that peace will be gained by weary diplomats as they prepare treaties of compromise, or that the

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Millennium will be ushered in because men will learn to live in peace and to keep the commandments, or that the predicted plagues and promised desolations of latter days can in some way be avoided.

We must do all we can to proclaim peace, to avoid war, to heal disease, to prepare for natural disasters—but with it all, that which is to be shall be.

Knowing what we know, and having the light and understanding that has come to us, we must—as individuals and as a Church—use our talents, strengths, energies, abilities, and means to prepare for whatever may befall us and our children.

Independent of the world

We know that the world will go on in wickedness until the end of the world, which is the destruction of the wicked. We shall continue to live in the world, but with the Lord's help we shall not be of the world. We shall strive to overcome carnality and worldliness of every sort and shall invite all men to flee from Babylon, join with us, and live as becometh Saints.

As the Saints of the Most High we shall strive to “stand independent above all other creatures beneath the celestial world” (D&C 78:14). Our only hope is to free ourselves from the bondage of sin, to rid ourselves from the chains of darkness, to rise above the world, to live godly and upright lives.

Relying always on the Lord, we must become independent of the world. We must be self-reliant. Using the agency God has given us, we must work out our own economic and temporal problems.

Work a law of life

We are here on earth to work—to work long, hard, arduous

hours, to work until our backs ache and our tired muscles knot, to work all our days. This mortal probation is one in which we are to eat our bread in the sweat of our faces until we return to the dust from whence we came.

Work is the law of life; it is the ruling principle in the lives of the Saints. We cannot, while physically able, voluntarily shift the burden of our own support to others. Doles abound in evils. Industry, thrift, and self-respect are essential to salvation.

We must maintain our own health, sow our own gardens, store our own food, educate and train ourselves to handle the daily affairs of life. No one else can work out our salvation for us, either temporally or spiritually.

We are here on earth to care for the needs of our family members. Wives have claim on their husbands for their support, children upon their parents, parents upon their children, brothers upon each other, and relatives upon their kin.

It is the aim of the Church to help the Saints to care for themselves and, where need be, to make food and clothing and other necessities available, lest the Saints turn to the doles and evils of Babylon. To help care for the poor among them the Church must operate farms, grow vineyards, run dairies, manage factories, and ten thousand other things—all in such a way as to be independent of the powers of evil in the world.

Watch and be ready

We do not know when the calamities and troubles of the last days will fall upon any of us as individuals or upon bodies of the Saints. The Lord deliberately withholds from us the day and hour of his coming and of the tribulations which shall precede it—all as part of the testing

and probationary experiences of mortality. He simply tells us to watch and be ready.

We can rest assured that if we have done all in our power to prepare for whatever lies ahead, he will then help us with whatever else we need.

He rained manna from heaven upon all Israel, six days each week for forty years, lest they perish for want of bread, but the manna ceased on the morrow after they ate of the parched corn of Canaan. Then they were required to supply their own food. (See Exod. 16:3-4, 35.)

During forty years in the wilderness the clothes worn by all Israel waxed not old and their shoes wore not out, but when they entered their promised land, then the Lord required them to provide their own wearing apparel. (See Deut. 29:5.)

When there was a famine in the land, at Elijah's word, a certain barrel of meal did not waste, and a certain cruse of oil did not fail, until the Lord sent again rain on the earth. And it is worthy of note, as Jesus said, that though there were many widows in Israel, unto one only was Elijah sent. (See 1 Kings 17:10-16.)

The course of obedience

We do not say that all of the Saints will be spared and saved from the coming day of desolation. But we do say there is no promise of safety and no promise of security except for those who love the Lord and who are seeking to do all that he commands.

It may be, for instance, that nothing except the power of faith and the authority of the priesthood can save individuals and congregations from the atomic holocausts that surely shall be.

And so we raise the warning voice and say: Take heed; prepare;

watch and be ready. There is no security in any course except the course of obedience and conformity and righteousness.

For thus saith the Lord: "The Lord's scourge shall pass over by night and by day, and the report thereof shall vex all people; yea, it shall not be stayed until the Lord come; . . .

"Nevertheless, Zion shall escape if she observe to do all things whatsoever I have commanded her," saith the Lord.

"But if she observe not to do whatsoever I have commanded her, I will visit her according to all her works, with sore affliction, with pestilence, with plague, with sword, with vengeance, with devouring fire." (D&C 97:23, 25-26.)

Appeal for divine help

O God, our Father, wilt thou grant us peace and security and safety in the days of tribulation that shall come like a whirlwind upon all the earth.

Wilt thou hedge up the evil powers, and open up the way before us, thy people, that as individuals and as a Church we may stand independent of every creature beneath the celestial world.

And wilt thou enfold us everlastingly in the arms of thy love; and finally, wilt thou save us with an everlasting salvation in thy kingdom—for all of which we pray.

In the name of the Lord Jesus Christ, amen.

President N. Eldon Tanner

President Marion G. Romney, Second Counselor in the First Presidency, will now speak to us.

President Marion G. Romney

The assignment that I have for this meeting is to talk about the fundamentals of church welfare. I am sure you understand the fundamentals better after hearing Brother McConkie's address.

Self-reliance

At the base of Church Welfare is the commandment that we are to live *by our own labors*.

"In the sweat of thy face shalt thou eat bread, till thou return unto the ground," the Lord said to our first parents (Gen. 3:19).

As we sift the ways of the world, let us reject the commonly accepted attitude of expecting the government to supply us with the necessities of life. This practice, if fully adopted, will change any society from one of freedom to one of slavery. Let us contend for the gospel of work. Let us be self-reliant. Salvation is an individual matter. There will be no mass salvation. Some have mistakenly concluded from Paul's statement—"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works" (Eph. 2:8-9)—some have erroneously concluded from this statement that works are not necessary.

The truth was spoken by Nephi when he said, "We are saved [by grace], after all we can do" (2 Ne. 25:23).

It will require maximum effort for us to bring ourselves within the reach of the atoning blood of Jesus Christ so that we can be saved. There will be no government dole which can get us through the pearly gates. Nor will anyone go through those gates who wants to go through on the efforts of another.

The first principle of action in

Church Welfare is, therefore, for us to take care of ourselves as far as possible.

The second is to be so bound together as families that we shall sustain each other. Fathers and mothers are under a divine command to care for their children, and children have the responsibility to care for their parents.

When Church members cannot provide for themselves and are not cared for by their families, they are to be cared for pursuant to the third principle of Church Welfare, which is, by divine command, that the membership of the Church shall take care of them.

The Lord has made these principles binding upon the Saints in every gospel dispensation.

Now, I would like to repeat what you have heard a thousand times, more or less, about taking care of yourselves. You ought to now, more than at any previous time, make sure that you are prepared to go through a period of stress on the resources you have provided for yourselves. The necessity to do this may come any day. I hope it will not come too soon. In fact, I hope it doesn't come in my lifetime. But it will come sooner or later.

Never forget this matter of providing for yourselves, even though you don't hear as much about it now as you did a few years ago. Remember that it is still a fundamental principle, one that has been taught the Saints ever since they came to these valleys of the mountains. We have always been urged to provide ourselves, in the day of harvest, enough to last until the next harvest. Be sure that you do so now. Be prepared to take care of yourselves through a period of need.

I don't know how things will

work out. People say to me, "What will we do? If we have a year's supply and others do not, it will be gone in a day." Well, it will last as long as it lasts, but I'm not worried about that. If we will do what the Lord tells us to do, he will take care of us all right.

He told the Israelites to leave the land of Egypt, you remember, and they left. When they got to the Red Sea, Pharaoh's armies caught up with them. I suppose they were worried, wondering how they could escape from that army. They did not know, but the Lord knew. When the time came, he simply said to Moses, "Lift . . . up [your] rod" (Exod. 14:16). He did, and a dry-land passage through the Red Sea appeared, and they went through without the loss of a man. *They never would have been thus protected and saved if they had not been doing what the Lord directed them to do.*

Let us do what he has told us to do and then put our trust in him. He can take care of us, and in the day of need he will do so.

Fast offerings

One of the important things the Lord has told us to do is to be liberal in our payment of fast offerings. I would like you to know that there are great rewards for so doing—both spiritual and temporal rewards. The Lord says that the efficacy of our prayers depends upon our liberality to the poor. Way back in the days of Isaiah, he made this clear. When at that time the people complained, "Wherefore have we fasted . . . and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge?" (Isa. 58:3), the Lord responded with this question:

"Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a

fast, and an acceptable day to the Lord?" (Isa. 58:5.)

How like *our* performances. We are prone to get a headache when we fast, and sometimes we pretend to be starving to death. To ancient Israel the Lord put the question:

"Is not this the fast that I have chosen? . . .

" . . . to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him. . . ?

"[When thou hast done these things]," he added, "then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward.

"Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. . . .

" . . . if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday." (Isa. 58:6-10.)

Think of these matchless blessings. They are all promised to those who will liberally contribute to the care of the poor.

"And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not" (Isa. 58:11).

According to the teachings of the great Book of Mormon prophet, Amulek, the very efficacy of one's prayers turns upon his liberality in caring for the poor. This great prophet was a missionary companion of Alma. One of the greatest sermons in the Book of Mormon is the one preached by him as recorded in the thirty-fourth chapter of Alma. Having first explained to his hearers the atonement of Christ, he continued, "Therefore may God grant unto you, my brethren, that ye may begin to

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exercise your faith unto repentance, that ye begin to call upon his holy name, that he would have mercy upon you" (Al. 34:17).

Prayer

He then gave these classic instructions on prayer:

"Cry unto him in your houses, yea, over all your household, both morning, mid-day, and evening. . . .

"Yea, cry unto him against the devil, who is an enemy to all righteousness.

"Cry unto him over the crops of your fields, that ye may prosper in them. . . .

"But this is not all; ye must pour out your souls in your closets, and your secret places, and in your wilderness.

"Yea, and when you do not cry unto the Lord, let your hearts be full, drawn out in prayer unto him continually for your welfare, and also for the welfare of those who are around you." (Al. 34:21, 23-24, 26-27.)

Care for the poor

Now one, it might seem, would be justified in thinking that people who prayed in this manner would be pretty good people. But Amulek added another qualification:

"And now behold, my beloved brethren, I say unto you, do not suppose that this is all; for after ye have done all these things, if ye turn away the needy, and the naked, and visit not the sick and afflicted, and impart of your substance, if ye have, to those who stand in need—I say unto you, if ye do not any of these things, behold, your prayer is vain, and availeth you nothing, and ye are as hypocrites who do deny the faith.

"Therefore, if ye do not remember to be charitable, ye are as dross, which the refiners do cast out, (it being of no worth) and is trodden under foot of men." (Al. 34:28-29.)

Is it not astonishing that such tremendous consequences attach to liberality in caring for the poor? If you think we will not be bound by these scriptures in the Old Testament and the Book of Mormon, consider this one from the Doctrine and Covenants.

I am going to read you a few verses from the one hundred and fourth section of the Doctrine and Covenants, but before I do so, I shall tell you what's in them. I understand from them that the Lord claims the earth as his, that it is not yours and mine to own and manage independently of him. No matter how many stocks and bonds or how much land and other properties we possess, they are not wholly ours. They are the Lord's. He further says that he owns and gives to us all the blessings we have and that he makes us stewards over them, responsible to him. He makes it clear that it is his purpose to provide for his Saints, but he requires that it be done in his way, which way, he explains, is for those who *have* to contribute to those who *have not*. Having made us stewards, he gives us our agency, however, and then lays down the condition that if we accept these blessings and refuse to contribute our share for the care of the poor, we shall go to—well, he tells us where we shall go. I shall now read to you from the revelation:

"It is expedient that I, the Lord, should make every man accountable, as a steward over earthly blessings, which I have made and prepared for my creatures.

"I, the Lord, stretched out the heavens, and built the earth, my very handiwork; and all things therein are mine.

"And it is my purpose to provide for my saints, for all things are mine.

"But it must needs be done in mine own way; and behold this is the way that I, the Lord, have decreed to

provide for my saints, that the poor shall be exalted, in that the rich are made low.

"For the earth is full, and there is enough.

This theory that we should limit our posterity because we can't feed them is not in harmony with the Lord's statement.

"For the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves.

"Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment." (D&C 104:13-18.)

The revelation from which this is taken was given in this dispensation for our guidance. In light of it, do you think that this matter of taking care of the poor is one that we can disregard and still obtain the blessings of the Lord? Not at all. We obey it, or we pay the penalty.

I suppose that I need not say more at this time about the principles and significance of Church Welfare. I do, however, desire to say a few things about the responsibility of us priesthood leaders for their implementation.

Implementation

You have had explained to you this morning some simple concepts with regard to priesthood councils. There is nothing new in this, only that their application has been expanded above the stake level and below the general level. For years I have had the privilege of traveling throughout the Church and meeting with stake presidents in regional welfare meetings. I know how important it is for you to meet and conduct business at the region and multi-

region levels. We have formalized this morning something that many of us in welfare have done for years. But while we have been at this welfare business for quite some time, there is still much to do. Therefore, I would like to suggest how these region, multiregion, and area councils are to build the welfare work.

Let me begin by explaining that while many programs have been assigned by the First Presidency to either the ecclesiastical or temporal lines, Welfare Services is among the affairs not assigned to either of these two lines exclusively.

The administration of these services is directed by the General Welfare Services Committee of the Church, composed of the First Presidency, Quorum of the Twelve, Presiding Bishopric, the members of the General Relief Society Presidency, and the managing director of Welfare Services. Because of the similarity of Welfare Services work to the work done through the temporal arm under the direction of the Presiding Bishopric, the Welfare Services Department reports to the General Welfare Services Committee through the Presiding Bishopric. However, it serves as a resource to the ecclesiastical and the temporal lines, both of which play a significant role in welfare services.

The Role of the Executive Administrator

We look to you General Authority executive administrators to provide the inspiration, planning, and regulation within policy that will ensure that Welfare Services receives full emphasis within your respective areas. You must also train your Regional Representatives in Welfare Services principles and practices. This you can best do by drawing on the resources of the Presiding Bishopric and the Welfare Services Department. They are assigned to work

with you at every council level as shown here this morning.

By following the directives given you by the Quorum of the Twelve and the Presidency of the First Quorum of the Seventy, we anticipate a great upsurge of welfare accomplishments in all areas presided over by the executive administrators.

The Role of the Regional Representative

You Regional Representatives have the awesome responsibility to teach and provide the impetus for the implementation of the Welfare Services program.

You will receive guidance for teaching the principles and doctrines of Church Welfare Services through the ecclesiastical line, especially from your executive administrator. Although you are not responsible for operations, your cooperation with region and multiregion Welfare Services personnel is essential.

With the convening of your first official region council meeting, you become the chairman of Welfare Services in your region. In concert with the Welfare Services region agent, you are to implement welfare work as directed by the executive administrator. You will find great spiritual satisfaction as you serve in this capacity.

May I emphasize that the position you occupy in the implementation of Church Welfare Services is vital and critical. Your performance in this matter can make or break the Welfare Services program in the stake units you are responsible for.

Stake presidents and bishops have long had the major responsibility in teaching basic welfare principles and implementing them in their wards and stakes. Their work should be greatly enhanced through the new organizational structure introduced here this morning. From your bishops particularly, we look for great strides in this work in the months and years ahead.

That we may all vigorously pursue our duties in living and in implementing the Church Welfare Services program, I humbly pray. In the name of Jesus Christ, our Redeemer, amen.

President N. Eldon Tanner

Our beloved Prophet and President, President Spencer W. Kimball will be our concluding speaker. We will then sing, "Let Us All Press On," and the benediction will be offered by Elder Rex C. Reeve, a member of the First Quorum of the Seventy, and supervisor of the British Isles-South Africa area.

President Spencer W. Kimball

My beloved brothers and sisters, what sweetness fills the soul at conference time. How grateful I am to share the spirit of this hour with you, to feel your spirit and strength, and to recognize your work and your accomplishments.

In the decade of the seventies, we have seen great strides in the growth of the Church. The Lord continues to bless his Church, and this growth will accelerate in the future. It is primarily in response to this growth that we have expanded priest-

hood councils to the area and region levels as explained by the Brethren here this morning.

Provision for change and growth

The Lord, through revelation has made provision in the priesthood structure of the Church to accommodate for change and growth. You have been well instructed, enough so I do not need to review the details of this important step forward. However, I would like to share with you an incident in Church history which has application to today's proceedings:

"This afternoon the Twelve met in council, and had a time of general confession. . . . The time when we are about to separate is near; and when we shall meet again, God only knows; we therefore feel to ask of him whom we have acknowledged to be our Prophet and Seer, that he inquire of God for us, and obtain a revelation, (if consistent) that we may look upon it when we are separated, that our hearts may be comforted. . . . even a great revelation, that will enlarge our hearts, comfort us in adversity, and brighten our hopes amidst the powers of darkness." (*History of The Church*, 2:209-10.)

It was in compliance with this request that the Prophet Joseph inquired of the Lord and received what we have as section 107 of the Doctrine and Covenants, from which I quote:

"The Twelve are a Traveling Presiding High Council, to officiate in the name of the Lord, under the direction of the Presidency of the Church, agreeable to the institution of heaven; to build up the church, and regulate all the affairs of the same in all nations, first unto the Gentiles and secondly unto the Jews.

"The Seventy are to act in the name of the Lord, under the direction of the Twelve or the traveling high

council, in building up the church and regulating all the affairs of the same in all nations, first unto the Gentiles and then to the Jews." (D&C 107:33-34.)

We see that the Twelve Apostles officiate in the name of the Lord under the direction of the First Presidency of the Church, and the Seventy act in their office under the direction of the Twelve. Provision is also made, in this revelation, for Regional Representatives and others as the work of the ministry may require:

"Whereas other officers of the church, who belong not unto the Twelve, neither to the Seventy, are not under the responsibility to travel among all nations, but are to travel as their circumstances shall allow, notwithstanding they may hold as high and responsible offices in the church" (D&C 107:98).

Temporal work of kingdom

In order that the priesthood administration of his church might be complete, the Lord has set forth how "to manage . . . all things pertaining to the [presiding] bishopric" and the manner in which the temporal work of the kingdom is to be accomplished (D&C 82:12). Again from section 107 I quote the following:

"The office of a bishop is in administering all temporal things; . . .

"Nevertheless, a high priest, that is, after the order of Melchizedek, may be set apart unto the ministering of temporal things, having a knowledge of them by the Spirit of truth;

"And also to be a judge in Israel, to do the business of the church" (D&C 107:68, 71-72).

We have seen in the last several years a more complete application of these revealed instructions. Today we should even more clearly understand how they are to be applied in building up the Church in all nations.

Events in the world may make this approach to managing the affairs of the kingdom not only practical but a necessity in the years ahead.

As the kingdom thus functions, these wonderful men of the Quorum of the Twelve can go about the Church and set things in order as is necessary, but be relieved of their assignments to manage programs and departments as they once did. The work of managing and directing our various departments and programs is now the work of our General Authorities in the First Quorum of the Seventy, and they have the willing and capable support of the Presiding Bishopric and our temporal departments—all to the end that we can move forward in unity and at a pace never before known.

Facilitating the work

It should be understood, brothers and sisters, that the establishment of these region and area priesthood councils is primarily for the purpose of facilitating the work of the Church in stakes, wards, and especially in our families.

We hope you wonderful stake presidents realize that part of the reason for this step is to lift some of the load from your shoulders. These responsibilities will now largely be shifted to our Regional Representatives so that you can give full attention to the affairs of your own stake. Recognizing this, I would like to speak somewhat on the duties and the privileges of stake presidents as they preside over and conduct the activities of the Church, including the welfare services.

Observing labors of father

My first impressions of the labor of a stake president came from observing my own father, Andrew Kimball. Father served from 1898 to 1924 as president of the St. Joseph

Stake of Zion for twenty-six and a half years. This stake was named in honor of the martyred prophet. Though we as a family lived modestly, Father seemed to find a way not only to teach bishops how to care for the very poor, but on many occasions found it in his heart to help many a downtrodden soul himself. I believe that father so ministered to his people that he fulfilled a blessing given him by President Joseph F. Smith, who promised that the people of the Gila Valley would "seek unto him as children to a parent." Although I am sure I did not then fully appreciate his example, the standard he set was one worthy of any stake president.

My father practiced what he preached. He didn't just tell others to be self-reliant; we were taught to exemplify it as a family. We raised almost all of our own food. He always wanted a garden—he wanted a garden to eat from and a garden to smell. I used to pump the water by hand to water the garden, and also I learned to milk the cows, prune the fruit trees, mend the fences, and all the rest. I had two older brothers, who, I was convinced, took all the easy jobs and left me all the hard ones. But I don't complain; it made me strong.

Service as stake president

I, too, had the privilege of serving as a stake president. I served as the first president of the Mt. Graham Stake, formed in 1938 from parts of the St. Joseph Stake. Like all of you presidents, I have experienced the sadness as well as the joy of laboring with those in difficulty.

I well remember the flood of September 1941. It rained continually the weekend of stake conference. The day after stake conference the Gila River overflowed its channel and swept through Duncan, Arizona, and environs. After consulting with my first counselor, Vernon McGrath,

regarding the Saints' immediate needs, I loaded my car with goods from the interstake welfare storehouse in Safford and drove the forty miles to Duncan. Arranging matters as best we could there, I walked the eight miles to Virden because bridges were unsafe for cars. I was filled with grief as I viewed the devastation of the houses and the farmland. Yet, in the ensuing weeks, I shared in perhaps the most fulfilling experience of my tenure as stake president. Through the high council and ward bishoprics, we organized for reconstruction. From welfare supplies and local labor we reestablished the people on the land. The contributions of the Saints throughout the area were wonderful, and, as I recall, we did not have to call on the General Welfare Committee for help. We handled it all locally ourselves.

During this same period, I remember vigorously counseling the people to be self-reliant and to avoid debt. The Great Depression had not fully run its course when I was installed. Although we did not then refer to it as personal and family preparedness, we taught the Saints of our stake to care for their own needs. In one way or another, we gave expression to the basic principles of work, self-reliance, love, service, consecration, and stewardship.

The firsthand experience of those days caused me to contemplate with great pleasure the progress the Church has achieved since welfare services were reemphasized in 1936.

Implementing Welfare Services today

From these experiences, coupled with observations of the needs of our people at this time, I should like to share with you what I would do today in welfare services if I were now serving as a stake president.

First, I would *learn* the program. I would study the scriptures,

handbooks, and materials relating to welfare. I would come to understand that Welfare Services is nothing more nor less than "the gospel in action."

We think of welfare services as consisting of three parts: first, *prevention of problems* through provident living. This applies to every member. Second, *temporary assistance* for those with immediate needs, and third, *rehabilitation* for those with deep or long-lasting problems.

I well remember coming to conference as a stake president in the early forties and hearing President Clark's discourse on these aspects. They are just as true today as they were then.

It would be important for me to learn my duties as chairman of the stake welfare services committee and as an active member of my region welfare services council. In this respect it is important to recognize, brethren, that some welfare services activities must occur at the region and multiregion level. Even though it would be convenient to have all the facilities located in my own stake, I would be supportive of decisions made by the region council that might place these in another stake.

Most of us learn best what we apply in our own lives. I hope I would not be found wanting in applying basic gospel principles in my life, in my own home, with my own family. I would live the precepts of personal and family preparedness. That means having a garden, wisely managing family resources, and expanding my educational horizons. It means staying fit, replenishing the family year's supply, fixing up our property, and all the rest we have been asked of the Lord to do.

I remember another example my father set for the community as the local stake president. He always tried to keep our home and yard clean and neat. It just had to be that way. Once an old cowpuncher who lived in Saff-

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First Day

ford—when I was called to Salt Lake to be an Apostle—came in to see me and said, “Well, Spencer, you know, I always used to pass your place as we went to meetings, and if it was clean, then I knew conference was on. If it wasn’t clean, it was something else.”

I would also, brethren, learn to give of my means to the welfare effort. I would pay a generous fast offering and respond happily as a quorum member to welfare assignments.

Second, having learned everything I could, I would *teach* my ward and stake officers the principles and practices of Welfare Services. This includes instructing them in gospel principles, duties, and specific assignments. With my counselors, I would teach bishops to “[search] after the poor to administer to their wants by humbling the rich and the proud” as the scriptures teach (D&C 84:112).

We would reason with them from the scriptures and teach them the law of the fast, the use of the storehouse, the basis of determining individuals’ needs, the types of service or work to be rendered for assistance received, and how to counsel those with personal problems. We must always remember that the bishop has the sole mandate to actually minister to the needy.

We would teach the stake Relief Society sisters to train their ward sisters in such things as how to make home visits in support of the bishop. We would instruct quorum leaders regarding meaningful home teaching, fostering personal and family preparedness, and helping brethren with critical problems.

Third, I would *implement* Welfare Services as best my stake could. It is in the doing that the real blessing comes. *Do it!* That’s our motto. After what we have heard this morning, maybe we should change that to: Do it with a plan! But after we have

the plan—probably one for the whole area—then we must implement it and get the job done.

Opportunities for service

There are so many opportunities for service, so many needs to be met. Implementing means Deseret Industries drives, growing commodities, and finding employment through the quorums. It means collecting fast offerings. It means finding foster homes for our Lamanite brothers and sisters. It means giving of self. It means helping each other.

After all, this great plan is to bless both giver and receiver, the *givers* knowing that “inasmuch as ye do it unto the least of these, ye [have done] it unto me” (D&C 42:38), and the *receiver* knowing that the Lord makes good his promise “to provide for my saints, for all things are mine” (D&C 104:15).

Help in Chinese famine

The Church has always been concerned for all the Lord’s children. I recall an intense famine in China in 1907. A resolution was presented to the general conference by President John R. Winder to send twenty tons of flour to the suffering people. Brother B. H. Roberts seconded the resolution with these remarks:

“No calamity can fall upon any of our Father’s children but what our hearts go out in sympathy to them. I trust also that this movement, which I believe will be unanimously endorsed by this conference, may bear witness to the wisdom that exists in our methods of collecting means for charitable and religious purposes. Thank God, there is an institution in the earth whose charities are constantly accumulating, that in the very moment of need there is a means of ministering unto the children of men—a circumstance that speaks loudly for the divine wisdom that has

made these provisions in the Church of Christ. With all my heart I second the resolution of President Winder." (In Conference Report, Apr. 1907, p. 59.)

The resolution was adopted by unanimous vote of the congregation.

I thought of the story recently when we authorized the building of more granaries around the United States and Canada. I think of it today as we remind each leader of his duty to implement the welfare program of the Church.

As I said, it is in the doing, in the implementing of the work, that the real blessings come. How pleased I am with the progress we are making. And while we ask much of you and will continue to ask you to build, improve, function, and lengthen your stride in your particular stewardship, I would like to recognize and publicly express appreciation for your excellent services.

Indian placement program

We wish to extend our love and appreciation to all those who have provided service and sacrifice in the Indian student placement program. To you wonderful Indian parents, we give our love. We know of your sacrifice in allowing your children the opportunity for a good education away from home and access to the full Church program. We know how your love will bless the lives of your children and strengthen your entire family. To you foster parents who give of your life, your time, and your means, we offer our deepest appreciation. We know your participation requires love and a little extra to provide for these Lamanite youth. We also know that many blessings come to you and your family as you demonstrate this love and unselfishness for others. Both foster families and Indian families benefit from the experience. The placement program was inspired of the Lord. We have

watched many of our Lamanite youth become strong leaders in the Church, and many have taken their place as leaders in their communities and in the world.

We encourage bishops to continue their work in this important and official program of the Church. Seek out Lamanite youth who will benefit from the program and help them blossom as the rose. Stake presidents, guide your bishops in this effort, too.

Welfare farm properties

We congratulate those who take pride in operating efficiently, economically, and safely, who have cleaned up and fixed up their welfare farm properties. A welfare farm provides a great opportunity for a stake president to teach stewardship principles. The limiting factor on many farms is priesthood leadership. We thank those stake presidents who have organized their farm committee, who have delegated efficiently, who hold regular accountability interviews.

We wish to recognize those who have caught the vision of quality. Nothing is too good for the Lord. Isn't it wonderful that we could serve the Lord what we produce from our own welfare farms?

New storehouses

We are glad to receive reports regarding the construction of new storehouses, canneries, and Desert Industries buildings. We know this is done at considerable sacrifice. But when we have sufficient strength, it is approved by those appointed to this work. It is the desire of the Lord that we have these storehouses—it is through them we are to care for the poor and the needy.

Here is what the Lord counseled the first Presiding Bishop of the Church:

"And again, let the bishop appoint a storehouse unto this church; and let all things both in money and in meat, which are more than is needful for the wants of this people, be kept in the hands of the bishop. . . .

"And thus I grant unto this people a privilege of organizing themselves according to my laws. . . .

"Behold, this shall be an example unto my servant Edward Partridge, in other places, in all churches." (D&C 51:13, 15, 18.)

The Lord still permits us today to follow his divine pattern. Our own Bishop Brown is responsible to follow this "example . . . in all churches" as circumstances permit. To those of you who are thus engaged, we express our love and appreciation.

The Lord's work

May I conclude by once again reminding us that we are not about *our* work or *any* work but the *Lord's* work. We are building his kingdom. We are privileged to be members thereof. As such we are under obli-

gation to the dictates of the Lord given in the one hundred and fifth section of the Doctrine and Covenants:

"And Zion cannot be built up unless it is by the principles of the law of the celestial kingdom; otherwise I cannot receive her unto myself.

"And my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer. . . .

". . . Therefore, let us become subject unto her laws." (D&C 105:5-6, 32.)

Again we express to all of you here our deep gratitude for all that is being done.

I know that God lives, I know this is his work, and I ask him to continue to bless us with inspiration and judgment. In the name of Jesus Christ, amen.

The congregation sang the hymn, "Let Us All Press On."

Elder Rex C. Reeve offered the benediction.

SALT LAKE TABERNACLE CHOIR AND ORGAN BROADCAST

The following broadcast, announced by J. Spencer Kinard, and originating with Station KSL, Salt Lake City, Utah, was presented from 9:30 to 10:00 A.M. on Sunday, April 1, 1979, through the courtesy of the Columbia Broadcasting System's network throughout the United States, parts of Canada, and through other facilities to several points overseas:

you within these walls with Music and the Spoken Word from the Crossroads of the West.

CBS and its affiliated stations bring you at this hour the Mormon Tabernacle Choir from Temple Square in Salt Lake City, with Jerold Ottley conducting the Choir, John Longhurst, Tabernacle Organist, and the Spoken Word by Spencer Kinard.

Announcer: Once more we welcome

Announcer: From the pen of Robert

Browning, the Men's Chorus begins today's broadcast with the sounds and thoughts of Spring.

(Choir: "The Year's at the Spring")—Beach

Announcer: We next hear the Choir sing a text from Isaiah, "Zion Speaks: I Am By God Forsaken," by Johann Schein.

(Choir: "Zion Speaks: I Am By God Forsaken")—Schein

Announcer: From the book of Psalms, the Choir now sings, "I Will Lift Up Mine Eyes Unto The Hills," with music by Leo Sowerby.

(Choir: "I Will Lift Up Mine Eyes")—Sowerby

Announcer: The words of William Cullen Bryant were the inspiration for this next composition by Robert Cundick: ". . . May they who err be guided here to find the better way . . . May faith grow firm and love grow warm and pure devotion rise."

(Choir: "Thou, Whose Unmeasured Temple Stands")—Cundick

The Spoken Word

Hero! There's a word which conjures up many thoughts. Hero! Its mention brings to mind the illustrious figures we honor in our history books, on our monuments, and in the words of our ballads.

But there are heroes whose names will never reach the history books; quiet, unassuming, unsung heroes whose deeds also deserve our praise and admiration. They are the devoted parents of the world.

The faithful father who accepts the responsibility of providing for his family; who uses days off for painting and repairing everything from broken toys to broken toasters; who spends his fishing trips baiting hooks and untangling lines; who gives direction, strength and comfort to his family; who teaches

through word and deed what it means to be loyal and honest.

The courageous mother who enters the valley of the shadow of death to bear each child; who instills in the members of her family the desire to succeed, to learn, to grow, to develop their talents; and who often lets her own needs go wanting in order to meet the awesome responsibilities of parenthood.

These are the heroes of the world. The unfaltering acts of kindness and loyalty offered by mothers and fathers through long seasons are as valiant and as important as any deed enacted on the most heroic of battlefields.

To provide well for one's family, to perform faithfully the simple routines of life despite stress and discouragement, to sacrifice time and energy for the benefit and development of children, to lose one's life in the service of household and family without recognition or fanfare—these daily acts of courage and devotion make up the essence of true heroism.

Oh yes, there are the heroes of history and legend who merit our esteem. But we also wish to honor these domestic, unsung heroes whose unselfish dedication to parenthood insures the continuation and progress of humankind. These mothers and fathers—more specifically these devoted parents—they are the true heroes of our times. They are the ones who deserve our greatest acclaim.

(Choir: without announcement "With a Voice of Singing")—Shaw

Announcer: The Choir has just sung Martin Shaw's anthem, "With a Voice of Singing."

John Longhurst at the Tabernacle Organ plays "Consolation in D Flat," by Franz Liszt.

(Organ: "Consolation in D Flat")—Liszt

Announcer: Music is a powerful force which touches our deepest emotions

and innermost thoughts. With a feeling of appreciation the Choir closes today's broadcast with Eugene Butler's "Ode to Music."

(Choir: "Ode to Music")—Butler

Announcer: Again we leave you from within the shadows of the everlasting hills. May peace be with you this day . . . and always.

Announcer: This concludes the two thousand five hundred eighty-ninth performance continuing the 50th year

of this traditional broadcast from the Tabernacle on Temple Square brought to you by CBS and its affiliated stations, originating with Station KSL in Salt Lake City, Utah.

Jerold Ottley conducted the Mormon Tabernacle Choir, John Longhurst was at the Organ, the Spoken Word by Spencer Kinard.

In another seven days at this same hour, Music and the Spoken Word will be heard again from the Crossroads of the West.

This is the CBS Radio Network.

SUMMARY OF CONFERENCE MUSIC

The Salt Lake Tabernacle Choir furnished the choral numbers for the Saturday morning, Sunday morning, and Sunday afternoon sessions of the Conference, with Jerold D. Ottley, and Donald H. Ripplinger, conducting.

A combined chorus from Brigham Young University provided the music for the Saturday afternoon session, under the direction of Ralph Woodward.

At the General Priesthood Meet-

ing, a combined chorus from the Tabernacle Choir and Mormon Youth Chorus furnished the music, directed by Robert C. Bowden, and Donald H. Ripplinger.

Prelude, postlude, and interlude music, and accompaniments on the Tabernacle organ throughout the conference sessions, were played by Robert Cundick, Roy Darley, or John Longhurst, Tabernacle Organists.

FRANCIS M. GIBBONS

Clerk of the Conference

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OFFICIAL REPORT
ONE HUNDRED FORTY-NINTH
SEMIANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

HELD IN THE TABERNACLE
SALT LAKE CITY, UTAH

OCTOBER 6-7, 1979

OFFICIAL REPORT
of the
ONE HUNDRED FORTY-NINTH
SEMIANNUAL GENERAL CONFERENCE

of
THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

held in the
Tabernacle on Temple Square
in
Salt Lake City, Utah
OCTOBER 6-7, 1979

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THE ONE HUNDRED FORTY-NINTH SEMIANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

The 149th Semiannual Conference of The Church of Jesus Christ of Latter-day Saints convened in the Tabernacle on Temple Square in Salt Lake City, Utah on Saturday, October 6, 1979, at 10:00 A.M.

The general sessions of the conference were held at 10:00 A.M. and 2:00 P.M. on Saturday and Sunday, October 6 and 7, 1979. The general welfare session was held in the Tabernacle on Saturday, October 6, 1979, at 7:00 A.M. The general priesthood meeting was held in the Tabernacle on Saturday, October 6, 1979, beginning at 7:00 P.M.

President Spencer W. Kimball presided at all sessions of the conference. President N. Eldon Tanner, First Counselor in the First Presidency, conducted the Saturday morning, Saturday afternoon, and priesthood sessions. President Marion G. Romney, Second Counselor in the First Presidency, conducted the welfare, Sunday morning, and Sunday afternoon sessions of the conference.

At the Saturday afternoon session, President Tanner announced the emeritus status of Elder Eldred G. Smith, Patriarch to the Church. In addition, President Tanner announced the release of Sunday School President Russell M. Nelson and his counselors, William D. Oswald and J. Hugh Baird, and Young Men President Neil D. Schaerrer and his counselors, Graham W. Doxey and Quinn G. McKay. The following members of the First Quorum of the Seventy were then sustained as the new General Presidency of the Sunday School: Elder Hugh W. Pinnock, president, and Elder Ronald E. Poelman and Elder Jack H. Goasland, Jr., as counselors. Mem-

bers of the First Quorum of the Seventy sustained as the new General Presidency of the Young Men were Elder Robert L. Backman, president, and Elder Vaughn J. Featherstone and Elder Rex D. Pinegar as counselors.

Television and radio carried portions or all of conference sessions. Sessions were broadcast by television over 152 stations in the United States and Canada, over 13 other stations via TV satellite, over 777 other stations via cable TV and satellite, and over 7 other stations via cable TV and videotape. Sessions were broadcast by radio over 63 stations in the United States, over 71 stations in Latin America, over 1 station in Spain, and over 63 stations in Australia. Also, the conference was carried to 535 locations in the United States and Canada by closed circuit audio only, to 907 locations for the welfare session by closed circuit audio only, to Europe by video tape; and to 1,688 locations for the priesthood session audio to the United States, Canada, Puerto Rico, Australia, New Zealand, Philippines, and Korea. In an experiment, five sessions were televised via satellite direct to 9 locations using earth stations with receiver dishes set up for the test.

General Authorities present

The following General Authorities of the Church attended one or more of the general sessions:

The First Presidency. Spencer W. Kimball, N. Eldon Tanner, and Marion G. Romney.

The Quorum of the Twelve. Ezra Taft Benson, Mark E. Petersen,

LeGrand Richards, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson, Boyd K. Packer, Marvin J. Ashton, Bruce R. McConkie, L. Tom Perry, David B. Haight, and James E. Faust.

Patriarch Emeritus. Eldred G. Smith.

The First Quorum of the Seventy: Presidents. Franklin D. Richards, J. Thomas Fyans, A. Theodore Tuttle, Neal A. Maxwell, Marion D. Hanks, Paul H. Dunn, and W. Grant Bangerter. *Additional members.* Theodore M. Burton, Bernard P. Brockbank, Robert L. Simpson, O. Leslie Stone, Robert D. Hales, Adney Y. Komatsu, Joseph B. Wirthlin, Hartman Rector, Jr., Loren C. Dunn, Rex D. Pinegar, Charles Didier, William R. Bradford, George P. Lee, Carlos E. Asay, M. Russell Ballard, Jr., John H. Groberg, Jacob de Jager, Vaughn J. Featherstone, Dean L. Larsen, Royden G. Derrick, Robert E. Wells, G. Homer Durham, James M. Parimore, Richard G. Scott, Hugh W. Pinnock, Yoshihiko Kikuchi, Ronald E. Poelman, Derek A. Cuthbert,

Robert L. Backman, Rex C. Reeve, Sr., F. Burton Howard, Teddy E. Brewerton, and Jack H. Goaslind, Jr.¹ *Emeritus members.* Sterling W. Sill, Henry D. Taylor, James A. Cullimore, Joseph Anderson, William H. Bennett, John H. Vandenberg, and S. Dilworth Young.

The Presiding Bishopric. Victor L. Brown, H. Burke Peterson, and J. Richard Clarke.

Other authorities present

Other authorities of the Church in attendance at the conference included Regional Representatives, presidents of stakes and their counselors, presidents of temples, bishoprics of wards, and presidencies and members of the Aaronic and Melchizedek priesthood quorums.

Many general, stake and ward auxiliary officers also attended.

¹Elders Gene R. Cook and F. Enzo Busche were excused due to illness.

FIRST DAY MORNING MEETING

FIRST SESSION

The opening session of the general conference convened in the Tabernacle on Temple Square in Salt Lake City, Utah, on Saturday, October 6, 1979, at 10:00 A.M. President Spencer W. Kimball presided at this session. President N. Eldon Tanner conducted.

The music for the opening session was provided by the Tabernacle Choir with Jerold Ottley conducting and John Longhurst at the organ.

Before the commencement of the meeting, the Tabernacle Choir

sang "Lo, the Mighty God Appearing" without announcement.

President Tanner then made the following remarks:

President N. Eldon Tanner

President Spencer W. Kimball presides at all sessions of this conference and has asked that I conduct this session.

We extend a cordial greeting to all assembled this morning in the Tabernacle on Temple Square at the commencement of this, the first gen-

eral session of the 149th Semiannual Conference of The Church of Jesus Christ of Latter-day Saints. We also welcome those seated in the overflow congregation in the Salt Palace and the many throughout the world who make up the unseen audience of radio and television.

The Tabernacle Choir has just rendered "Lo, the Mighty God Appearing."

Seated on the stand are all of the General Authorities of the Church except Elders F. Enzio Busche and Gene R. Cook who are excused because of illness, and Elders Franklin D. Richards and Loren C. Dunn, who are presiding in the Salt Palace.

Present also are Regional Representatives, stake and temple presidencies, patriarchs, bishops, other general and local officers of the Church, and members of the Church from many foreign lands. We extend a special welcome to government, education, and civic leaders who are present.

Inasmuch as this session is broadcast more widely than any other, we wish to announce at this time that with the rapid growth of the Church and the expanded role of the First Quorum of the Seventy in administrative affairs, it has been felt desirable to appoint members of the First Quorum of the Seventy to head the Sunday School and Young Men organizations. Accordingly, we have released, with a vote of thanks, President Russell M. Nelson, William D. Oswald, and J. Hugh Baird as the presidency of the Sunday School; and Presidents Neil D. Schaerrer, Graham W. Doxey, and

Quinn G. McKay as the presidency of the Young Men. To replace these able brethren, we now present for your vote, Elder Hugh W. Pinnock as the president of the Sunday School with Elder Ronald E. Poelman as first counselor and Elder Jack H. Goasland, Jr. as second counselor. We also present for your sustaining vote Elder Robert L. Backman as the president of the Young Men with Elder Vaughn J. Featherstone as first counselor and Elder Rex D. Pinegar as second counselor. All in favor, please signify. Any contrary by the same sign.

The Tabernacle Choir, under the direction of Brother Jerold Ottley, with Brother John Longhurst at the organ, will begin this session by singing "I Will Lift up Mine Eyes." Following the singing, the invocation will be offered by Elder Neal A. Maxwell, a member of the Presidency of the First Quorum of the Seventy.

The Choir sang "I Will Lift up Mine Eyes."

Elder Neal A. Maxwell offered the invocation.

Following the invocation, the Choir sang "And the Glory of the Lord," without announcement.

President Tanner

We are all most thankful, I am sure, to have President Kimball with us. We will have the privilege of listening to him at this time.

President Spencer W. Kimball

My beloved brethren and sisters all over the world, this morning I express our greetings to Elders Gene

R. Cook and F. Enzio Busche, who are ill at this time. I greet you this morning with deepest feelings of love

and gratitude at this, the opening session of the world conference of The Church of Jesus Christ of Latter-day Saints.

Many things have happened, personally and in the Church, in the interval since our April conference six months ago. I have twice been hospitalized and am most thankful that I am alive and well and able to meet with you today. I thank you for the many prayers offered in my behalf and am grateful that our Heavenly Father answered those prayers with blessings upon me in such rich abundance.

Observe Sabbath day

Brethren and sisters, once again I call to our attention the fourth commandment given by the Lord to Moses on Mount Sinai: "Remember the sabbath day, to keep it holy" (Ex. 20:8). Let us observe it strictly in our homes and in our families. Let us refrain from all unnecessary labors. Sunday is not a day for hunting or fishing, nor for swimming, picnicking, boating, or engaging in any other sports. The stores in areas where we are more numerous would not long remain open on Sunday if the Saints refrained from shopping on that day. Remember, the Lord has said:

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;

"For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High" (D&C 59:9-10).

And then comes the glorious promise:

"And inasmuch as ye do these things with thanksgiving, with cheerful hearts and countenances, not with much laughter, for this is sin, but with a glad heart and a cheerful countenance—

"Verily I say, that inasmuch as ye do this, the fulness of the earth is yours" (D&C 59:15-16).

Gardens and clean-up

Once again I express pleasure with the response that has come from our urging the planting of fruit trees and gardens. Surely as the harvest season comes to a close, there is satisfaction as we garner and preserve and store the bounty with which the Lord has blessed our efforts.

In this same vein, we appreciate the labors of those who have cleaned up, fixed up, and painted homes, fences, barns, and places of business, as we suggested some time ago. Please keep up this good work.

Importance of prayer

I love our hymn which, among other things, reminds us that "prayer is the soul's sincere desire" (*Hymns*, no. 220). Prayer is such a privilege—to speak to our Father in Heaven. It was a prayer, a very special prayer, which opened this whole dispensation! It began with a young man's first vocal prayer. I hope that not too many of our prayers are silent, even though when we cannot pray vocally, it is good to offer a silent prayer in our hearts and in our minds.

Never hesitate to gather your family around you for your prayers, especially in those times when more than morning and evening family prayer is needed. Extra needs require extra prayers.

Your little ones will learn how to talk to their Father in Heaven by listening to you as parents. They will soon see how heartfelt and honest your prayers are. If your prayers are a hurried and thoughtless ritual, they will see this too.

Difficult as it seems, I have found when praying, other than in private and secret, that it is better to

be concerned with communicating tenderly and honestly with God, rather than worrying over what the listeners may be thinking. The echoing of "amen" by the listeners is evidence of their accord and approval. Of course, the setting of prayers needs to be taken into account. This is one reason why public prayers, or even family prayers, cannot be the whole of our praying.

Some things are best prayed over only in private, where time and confidentiality are not considerations. If in these special moments of prayer we hold back from the Lord, it may mean that some blessings may be withheld from us. After all, we pray as petitioners before an all-wise Heavenly Father, so why should we ever think to hold back feelings or thoughts which bear upon our needs and our blessings? We hope that our people will have very bounteous prayers.

It would not hurt us, either, if we paused at the end of our prayers to do some intense listening—even for a moment or two—always praying, as the Savior did, "not my will, but thine, be done" (Luke 22:42).

I love the wisdom of Benjamin Franklin when he said, "Work as if you were to live a hundred years, pray as if you were to die tomorrow" (John Bartlett, comp., *Familiar Quotations*, Boston: Little, Brown and Company, 1968, p. 422).

And when the day is done, as well as when it begins, let us not forget to pray, for as George Herbert observed, "[He] who goes to bed and does not pray, maketh two nights to every day" (*Familiar Quotations*, p. 323).

Power of prayer

I always have very tender feelings about prayers and the power and blessings of prayer. In my lifetime I have received more blessings than I can ever adequately give

thanks for. The Lord has been so good to me. I have had so many experiences in sickness and in health that leave me with no shadow of doubt in my heart and mind that there is a God in heaven, that he is our Father, and that he hears and answers our prayers.

Again, let me express to all of you publicly my deep and heartfelt sense of gratitude for the many prayers that have been offered in my behalf during my recent illness. They have been a wonderful source of peace and comfort and healing of body and spirit to me and my beloved Camilla. The Lord has heard your petitions, and, as a result, I am privileged to be present with you in this great conference.

Personal journals

On a number of occasions I have encouraged the Saints to keep personal journals and family records. I renew that admonition. We may think there is little of interest or importance in what we personally say or do—but it is remarkable how many of our families, as we pass on down the line, are interested in all that we do and all that we say. Each of us is important to those who are near and dear to us—and as our posterity read of our life's experiences, they, too, will come to know and love us. And in that glorious day when our families are together in the eternities, we will already be acquainted.

From time immemorial the Lord has counseled us to be a record-keeping people. In Exodus we read, "And Moses wrote all the words of the Lord" (Ex. 24:4).

And further: "And it came to pass that the Lord spake unto Moses, saying: Behold, I reveal unto you concerning this heaven, and this earth; write the words which I speak" (Moses 2:1).

Nephi said to his brothers as they journeyed from the wilderness back to Jerusalem to obtain the plates of brass: "Behold, it is wisdom in God that we should obtain these records, that we may preserve unto our children the language of our fathers" (1 Ne. 3:19).

When the Savior visited this continent following his resurrection, he commanded the Nephites to bring their records up to date, saying:

"Therefore give heed to my words; write the things which I have told you. . . .

"And Jesus said unto them: How be it that ye have not written this thing . . . ?

"And it came to pass that Jesus commanded that it should be written; therefore it was written according as he commanded" (3 Ne. 23:4, 11, 13).

And in our day the Lord said to the Prophet Joseph Smith, "And again, let all the records be had in order, that they may be put in the archives of my holy temple" (D&C 127:9).

Let us then continue on in this important work of recording the things we do, the things we say, the things we think, to be in accordance with the instructions of the Lord. For those of you who may not have already started your books of remembrance and your records, we would suggest that this very day you begin to write your records quite fully and completely. We hope that you will do this, our brothers and sisters, for this is what the Lord has commanded.

Virtue

As we look about us, we see many forces at work bent on the destruction of the family, both in America and abroad. Family ties are being destroyed by an ever-increasing divorce rate, by increased infidelity of spouses, by the abominable sin of

abortion, which bids well to become a national scandal and is a very grave sin. Another erosion of the family is unwarranted and selfish birth control.

The strengthening of family ties should become a rallying cry for Latter-day Saint families everywhere. So also should a return to chastity, our most valuable possession. Chastity and virtue are "most dear and precious above all things" (Moro. 9:9), more valuable than rubies or diamonds, than herds and flocks, than gold and silver, or than automobiles and land. But, sadly, in many cases they are on sale at the cheapest shops and at the cheapest prices.

These virtues cannot be purchased with money, but may be enjoyed by all people, even those of humble birth and humble circumstances as well as the rich, as much by the high school student as by those who are the professors of the universities. Everyone may enjoy these great blessings by living for them.

The lack of chastity, fidelity, and virtue—fast becoming great, worldwide sins which need to be repented of—causes rivers of tears to flow, breaks numerous homes, deprives and frustrates armies of innocent children. Loss of virtue, as you know, has toppled many nations and civilizations. Moral decadence is a villain, and his forehead is branded with the words *dishonesty, bribery, irreverence, selfishness, immorality, debauchery, and all forms of sexual deviation*.

Each of us is a son or daughter of God and has a responsibility to measure up to a perfect, Christlike life of self-mastery, finally returning to God with our virtue.

Importance of sisters

Tonight I plan to speak to the priesthood brethren, assembled in hundreds of locations around the world, and remind them that "we

have all been blessed with special women in our lives who have had a deep and lasting influence upon us. Their contribution has been and is important to us [brethren] and is something which will be of everlasting value to us." (See *ENSIGN*, Nov. 1979, p. 48.) I wish to emphasize that thought this morning. I cannot impress upon all of us too strongly the high place of honor and respect our wives, mothers, sisters, and daughters hold in The Church of Jesus Christ of Latter-day Saints.

"Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord" (1 Cor. 11:11).

Brethren, we cannot be exalted without our wives. There can be no heaven without righteous women.

Observe Word of Wisdom

Our generation, as well as past ones, has become a drinking people. The drinking craze is destructive of morals, causes poverty and distress, and is responsible for much of the death and carnage on our highways. How can this carnage be stopped? The gospel will do it. The message is from on high. It is the will of God and carries a promise.

The Lord has said: "All saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

"And shall find wisdom and great treasures of knowledge, even hidden treasures" (D&C 89:18-19).

The revelation also says: "I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation" (D&C 89:4).

The tobacco habit can be cured by merely living the Word of Wisdom and the commandments of the Lord.

Living the completely chaste life, committing no adultery or

fornication, being completely true to one's spouse, and honoring the marriage covenant would rid the world of the ravages of the ugly, painful, and costly venereal diseases. It would strengthen the home, abolish the evils of divorce, and eliminate the necessity for the calamity of unwarranted abortions—one of the major evils of our day.

Follow counsel of living prophets

While addressing the Saints from this pulpit in 1948, the late President J. Reuben Clark, Jr., spoke concerning having a prophet and a listening ear. He had read a pamphlet stating, "We need a prophet." In answer he said, "No, we have had modern-day prophets for more than a hundred years, and they have given us the word of the Lord." He continued, "The trouble with the world is they do not want a prophet teaching righteousness. They want a prophet that will tell them that what they are doing is right, no matter how wrong it may be." A prophet has spoken—the prophet is speaking. We do not need another prophet. What we need is a listening ear. (See Conference Report, Oct. 1948, pp. 79-80).

I pray that we may not only heed the words of President Clark, but that we may listen and follow the counsel that is now given as it comes by inspiration and revelation from the Lord himself to the prophets today.

Testimony

I close this message, bearing solemn testimony to all of you within the sound of my voice that the gospel of Jesus Christ is not only true but the only force that will be truly effective in combatting the evils and solving the ills of the world.

The gospel of Jesus Christ is for all the world. It is the message of salvation to all mankind. It is rolling

forth from this land of freedom—a land of divine destiny—to all the world, as the great stone which Daniel saw hewn out of the mountain without hands (see Dan. 2:45).

Brothers and sisters, this is the work of the Lord. It is true. May the Lord bless us all in our homes and families as we strive to draw nearer to him and keep his commandments. We extend the same prayer and blessing to our Father's other children everywhere and invite them to come and be one with us in the

Lord's true kingdom here upon the earth.

This is my prayer and my testimony in the name of our beloved Savior, Jesus Christ, amen.

President N. Eldon Tanner

Our beloved president, President Spencer W. Kimball, has just addressed us. Elder Gordon B. Hinckley, a member of the Council of the Twelve Apostles, will now speak to us.

Elder Gordon B. Hinckley

We often sing in our congregations a favorite hymn—the words were written well over a century ago by Parley P. Pratt (see *Hymns*, no. 224). They represent his declaration of the miraculous coming forth of a remarkable book. Exactly 150 years ago this fall that book was first being set in type and run on a press in Palmyra, New York.

Parley P. Pratt learns about Book of Mormon

Permit me to tell you how Parley Pratt came to know of the book about which he wrote these words. In August of 1830, as a lay preacher, he was traveling from Ohio to eastern New York. At Newark, along the Erie Canal, he left the boat and walked ten miles into the country where he met a Baptist deacon by the name of Hamlin, who told him “of a *book*, a STRANGE BOOK, a VERY STRANGE BOOK! . . . This book, he said, purported to have been originally written on plates either of gold or brass, by a branch of the tribes of Israel; and to have been discovered and translated by a young man near Palmyra, in the State of New York, by the aid of visions, or the ministry of angels. I inquired of him how or

where the book was to be obtained. He promised me the perusal of it, at his house the next day. . . . Next morning I called at his house, where, for the first time, my eyes beheld the ‘BOOK OF MORMON’—that book of books . . . which was the principal means, in the hands of God, of directing the entire course of my future life.

“I opened it with eagerness, and read its title page. I then read the testimony of several witnesses in relation to the manner of its being found and translated. After this I commenced its contents by course. I read all day; eating was a burden, I had no desire for food; sleep was a burden when the night came, for I preferred reading to sleep.

“As I read, the spirit of the Lord was upon me, and I knew and comprehended that the book was true, as plainly and manifestly as a man comprehends and knows that he exists” (*Autobiography of Parley P. Pratt*, 3d ed., Salt Lake City: Deseret Book Co., 1938, pp. 36-37).

Parley Pratt was then twenty-three years of age. The reading of the Book of Mormon affected him so profoundly that he was soon baptized into the Church and became one of

its most effective and powerful advocates. In the course of his ministry he traveled from coast to coast across what is now the United States, into Canada, and to England; he opened the work in the isles of the Pacific and was the first Mormon elder to set foot on the soil of South America. In 1857, while serving a mission in Arkansas, he was shot in the back and killed by an assailant. He was buried in a rural area near the community of Alma, and today in that quiet place a large block of polished granite marks the site of his grave. Incised in its surface are the words of another of his great and prophetic hymns, setting forth his vision of the work in which he was engaged:

*The morning breaks; the shadows
flee;
Lo, Zion's standard is unfurled! . . .
The dawning of a brighter day
Majestic rises on the world.*

*The clouds of error disappear
Before the rays of truth divine; . . .
The glory bursting from afar
Wide o'er the nations soon will
shine.
(Hymns, no. 269).*

A "remarkable volume"

Parley Pratt's experience with the Book of Mormon was not unique. As the volumes of the first edition were circulated and read, strong men and women by the hundreds were so deeply touched that they gave up everything they owned, and in the years that followed not a few even gave their lives for the witness they carried in their hearts of the truth of this remarkable volume.

Today, a century and a half after its first publication, it is more widely read than at any time in its history. Whereas there were 5,000 copies in that first edition, today's editions are ordered in lots of as

many as a million, and the book currently is printed in more than a score of languages.

Its appeal is as timeless as truth, as universal as mankind. It is the only book that contains within its covers a promise that by divine power the reader may know with certainty of its truth.

Its origin is miraculous; when the story of that origin is first told to one unfamiliar with it, it is almost unbelievable. But the book is here to be felt and handled and read. No one can dispute its presence. All efforts to account for its origin, other than the account given by Joseph Smith, have been shown to lack substance. It is a record of ancient America. It is a scripture of the New World, as certainly as the Bible is the scripture of the Old. Each speaks of the other. Each carries with it the spirit of inspiration, the power to convince and to convert. Together they become two witnesses, hand in hand, that Jesus is the Christ, the resurrected and living Son of the living God.

Its narrative is a chronicle of nations long since gone. But in its descriptions of the problems of today's society, it is as current as the morning newspaper and much more definitive, inspired, and inspiring concerning the solutions of those problems.

Book of Mormon teachings

I know of no other writing which sets forth with such clarity the tragic consequences to societies that follow courses contrary to the commandments of God. Its pages trace the stories of two distinct civilizations that flourished on this Western Hemisphere. Each began as a small nation, its people walking in the fear of the Lord. But with prosperity came growing evils. The people succumbed to the wiles of ambitious and scheming leaders who oppressed them with burdensome

taxes, who lulled them with hollow promises, who countenanced and even encouraged loose and lascivious living, who led them into terrible wars that resulted in the death of millions and the final and total extinction of two great civilizations in two different eras.

No other written testament so clearly illustrates the fact that when men and nations walk in the fear of God and in obedience to his commandments, they prosper and grow, but when they disregard him and his word, there comes a decay that, unless arrested by righteousness, leads to impotence and death. The Book of Mormon is an affirmation of the Old Testament proverb, "Righteousness exalteth a nation: but sin is a reproach to any people" (Prov. 14:34).

We in this good land of America are now hearing much debate concerning the treaty designed to reduce the likelihood of nuclear attack on this continent. There is much talk of a balance of power and of a balance of terror. In the context of this current discussion I should like to read to you what the God of heaven said long ago concerning this land as recorded in the book of which we are speaking:

"Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ" (Ether 2:12).

While it speaks with power to the issues that affect our modern society, the great and stirring burden of its message is a testimony, vibrant and true, that Jesus is the Christ, the promised Messiah, he who walked the dusty roads of Palestine healing the sick and teaching the doctrines of salvation; who died upon the cross of Calvary; who on the third day came forth from the tomb, appearing to many; and who, prior to his final

ascension, visited the people of this Western Hemisphere, concerning whom he earlier had said: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd" (John 10:16).

Second witness for Christ

For centuries the Bible stood alone as a written testimony of the divinity of Jesus of Nazareth. Now, at its side, stands a second and powerful witness which has come forth "to the convincing of the Jew and Gentile that Jesus is the Christ, the Redeemer of the world" (Book of Mormon, title page).

As I indicated earlier, at this season exactly 150 years ago the first edition of the Book of Mormon, which had been translated by "the gift and power of God," was being set in type and run on a small press in Palmyra, New York (Book of Mormon, title page). Its publication preceded and was a forerunner to the organization of The Church of Jesus Christ of Latter-day Saints, which event took place on 6 April 1830. On 6 April 1980, six months from now, we shall observe the sesquicentennial anniversary of that organization with a great jubilee celebration.

A challenge and promise

In anticipation of that sesquicentennial observance I should like to make a request and offer a challenge to members of the Church throughout the world and to our friends everywhere to read the Book of Mormon.

There are 183 days between now and next April 6 in which to read 239 chapters. If you will read as little as one chapter a day each weekday and three chapters each Sunday, with the five concluding chapters to be read on April 6, you will finish

on that historic day with the words of this remarkable and final challenge issued by the prophet Moroni as he completed his record fifteen centuries ago. Said he:

"And I exhort you to remember these things; for the time speedily cometh that ye shall know that I lie not, for ye shall see me at the bar of God; and the Lord God will say unto you: Did I not declare my words unto you, which were written by this man, like as one crying from the dead, yea, even as one speaking out of the dust?"

"And God shall show unto you, that that which I have written is true" (Moro. 10:27, 29).

My brothers and sisters, without reservation I promise you that if each of you will observe this simple program, regardless of how many times you previously may have read the Book of Mormon, there will come into your lives and into your homes an added measure of the Spirit of the Lord, a strengthened resolution to walk in obedience to his commandments, and a stronger testimony of the living reality of the Son of God, which promise I solemnly make in his holy name, even the name of Jesus Christ, amen.

Following Elder Hinckley's remarks, the choir sang "An Angel from on High" without announcement.

President N. Eldon Tanner

Elder Gordon B. Hinckley, a member of the Council of the Twelve Apostles, has just spoken to us. He was followed by the Tabernacle Choir singing "An Angel from on High."

The choir and congregation will now join in singing "High on the Mountain Top," following which Elder W. Grant Bangerter, a member of the Presidency of the First Quorum of the Seventy, will speak to us.

The choir and congregation sang the hymn "High on the Mountain Top."

President Tanner

We welcome those who have just joined us on radio or television and announce that we are gathered in the Tabernacle on Temple Square in Salt Lake City, Utah, in the first session of the 149th Semiannual Conference of The Church of Jesus Christ of Latter-day Saints.

Elder W. Grant Bangerter, a member of the Presidency of the First Quorum of the Seventy, will now address us. He will be followed by Elder Mark E. Petersen of the Council of the Twelve Apostles.

Elder W. Grant Bangerter

President Kimball has already suggested that what we say may be supportive of the things he has already declared. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

"Hath in these last days spoken unto us by his Son, whom he hath

appointed heir of all things, by whom also he made the worlds" (Heb. 1:1-2).

Heed teachings of the prophets

One of the principal purposes of this general conference of the Church is to announce again that God has

raised up a prophet by whom he declares his will to the peoples of this world. This means that not only is the prophet sent to those who accept his words, such as the members of the Church, but also he is speaking in the name of God to all the inhabitants of the earth. He says, as did an ancient prophet, "Hear, O heavens, and give ear, O earth: for the Lord hath spoken" (Isa. 1:2). He has been sent especially to you who do not believe in God or in prophets. Wouldn't you like to know what he is saying? He says that in these last days God has restored the ancient gospel in its fulness and wishes to make a new covenant with all people. He says that Jesus Christ will shortly come again to the earth to save and judge the world and that we should all get ready. Now whether you believe it or not, this is earth-shaking news.

The interesting thing about prophets is that most people don't listen to them. That is why prophets often seem to be impatient or even angry. This is how the Lord feels about us when we don't listen. That is how you feel when your children won't listen.

Existence of God

We know some of you say that you do not believe in God. Some of you have even been so unwise as to say there is no God. That kind of statement raises some interesting questions. Do you think your unbelief makes any difference? He won't go away just because you don't believe in him. Reportedly, when Galileo was forced to say, contrary to his knowledge, that the earth did not turn, he then added, "And yet it turns" (see *Cassell's Book of Quotations, Proverbs, and Household Words*, ed. W. Gurney Benham, London: Cassell and Co., 1914, p. 737). Perhaps you are correct in saying that God is not like

you have been told, but how can you know that there is no God? Did he reveal it to you? Have you been there to make sure? All you can really know is that you don't know there is a God, and that is an admission of ignorance.

Two Russians went around the world in a spacecraft a time or two and declared that they had gone to heaven and God was not there. This is a pretty weak argument for atheism. It isn't even scientific. It reminds me of the blasphemous remark of a scoffing acquaintance of my brother who said, "I dreamed I saw God and he was a horse." My brother's comment was, "Certainly. That is perfectly logical to a jackass."

All the evidence is on our side. You cannot prove God away from us. To know that there is no God you would have to go everywhere and know everything.

The prophet declares that God lives and that he is speaking to us in these last days. As witnesses we know this. God has been seen, heard, and felt. With the declaration that the gospel has been restored is the promise that the Holy Ghost will also witness the fact to you, and then you will know. If that doesn't happen after you have earnestly and prayerfully listened, you are free from all obligation to believe.

Unbelievers

What about you who believe in God but don't believe in prophets or revelation? Why not? How can you know about God without revelation? Is it bad to have a prophet? Is there some rule against it? Don't we need a prophet? Wouldn't it be comforting, for example, if the president of the United States were a prophet? Wouldn't it be wonderful for this country if God would just tell us what we ought to be doing? As a matter of fact, he is telling us. The

only trouble is that by and large we won't listen. It is just the same as in ancient times when other prophets spoke. You would rather commit adultery, play on Sunday, drink your whiskey, and let someone else tend to the problems of society and the world. God is trying to straighten all these things out by the words of his prophet. And only when you have enough faith will you be able to hear the message.

Warning to members

Now, to the most foolish of all, those of you who belong to the Church and who say you are not interested. You say that you are not religious and you don't enjoy going to church. Some people who are sick physically don't like their medicine either, but they take it so they may be well. Do you remember when your parents urged you to eat your vegetables? Now you are doing the same with your children. Let me tell you about your spiritual vegetables. You have been brought up in light. You know about God. You know about the Savior. You know they appeared to Joseph Smith. You know the angel Moroni gave the Book of Mormon to Joseph Smith. You have it in your home. You believe in the Bible. That is a great deal to throw away just so you can go fishing.

I have a friend who one time went on a family outing to Yellowstone Park. While he was faithful to his commitments as a member and leader in the Church, some of his relatives tended to scoff at his "straitlaced" religious nature. They persuaded him, one Sunday morning, to go out in the boat fishing with them. Suddenly a strong wind arose, and they found themselves in such danger that they feared for their lives. The taunting and skepticism were suddenly gone. In plaintive unison they looked to my friend, saying, "Please, can't you pray for

us?" They evidently had little confidence in their own petitions or perhaps sensed their unworthiness to call for divine aid. The irony of the situation is that my friend, having been tempted against his better judgment to do something of which he felt the Lord would not approve, says of his predicament: "I had no prayer to offer. All I could think of was the headline in the newspaper saying, 'Stake President Drowns While Fishing on Sunday.'"

God went to quite a bit of trouble so that you could have the gospel, and now the prophet is telling you that you had better pay attention because these things are for your happiness and that the "rebellious shall be pierced with much sorrow" (D&C 1:3).

The real test

We find joy in the Church in singing with fervor the great hymn "We Thank Thee, O God, for a Prophet" (*Hymns*, no. 196). I have something to say now to those who call themselves faithful and devoted to the gospel. While we are being thankful for a prophet, are we sure we have really listened to what he said? I know we go home from each conference feeling inspired and touched by the messages he has given and by the sermons of all the General Authorities. The real test, however, is what we do after we get home.

President Kimball spoke four years ago at the closing session of a general conference stating how impressed he was by the messages and instructions given in the various sermons, that he had made a listing of all the things he needed to remember, and that as soon as he returned home he intended to perfect himself according to all that had been said (see *ENSIGN*, Nov. 1975, p. 111). Why shouldn't we all do that? Do you have your garden? Are you

providing for the present and future needs of your family? Are you getting out of debt? What is your relationship with the Savior? Do you pray? Do you read the scriptures? Do you pay your tithing? Do you fight with your neighbors? or your wife? or your children?

We can ask some special questions of leaders of the Church. It would be a disgrace to criticize you, knowing of your devotion and sacrifice, but let me ask you, Are you really listening to what the prophet says? We know that some of you do more than others. It is five years now since he said that every boy should go on a mission (see *ENSIGN*, May 1974, p. 87). Why are half of them still at home? Quorum presidents and home teachers, Why are there still so many diseased and sick in spirit? Why have you not "bound up that which was broken, neither . . . brought again that which was driven away, neither . . . sought that which was lost" (Ezek. 34:4)? The Lord has called you through his prophet. Listen to what he says. How you listen to the prophet makes the difference between being a Laman or Lemuel or a Nephi. There are some Lamans in the priesthood of the Church.

Elder Mark E. Petersen

After one of his journeys in Palestine, Jesus came to his own city and taught in the synagogue on the Sabbath day.

Those who heard him were astonished at his doctrine, but they were also offended. He had been their neighbor, and they resented his assuming to teach them. They said:

"Is not this the carpenter, the

President Kimball: the prophet

To all of you of whom I have made mention—unbelievers; non-members; members of the Church, both faithful and those not so devoted; and to the leaders; and all who bear the holy priesthood—I declare as one who knows and has authority, that Spencer W. Kimball, President of The Church of Jesus Christ of Latter-day Saints, is the prophet of God to all the inhabitants of the earth. He is the direct successor to Isaiah; Malachi; Peter, James, and John; and to Joseph Smith and others in between. He is the chief Apostle of Jesus Christ on the earth and is authorized to announce that the gospel has been restored to the earth in these, the last days, in preparation for the Second Coming and that these are the days to prepare. His is a voice of gladness in the glorious news he bears and a solemn warning to us all. I so testify in the name of Jesus Christ, amen.

President N. Eldon Tanner

Elder W. Grant Bangerter, a member of the Presidency of the First Quorum of the Seventy, has just spoken to us.

Elder Mark E. Petersen, a member of the Council of the Twelve Apostles, will now address us.

son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us?" (Mark 6:3).

Jesus was grieved at their rejection of him and "marvelled because of their unbelief" (Mark 6:6). It was then that he said, "A prophet is not without honour, but in his own country, and among his own

kin, and in his own house" (Mark 6:4).

Jerusalem rejects Christ

But he was rebuffed not only in Nazareth. By the end of his ministry, it seemed that nearly the whole country had turned against him.

As he contemplated his rejection in Jerusalem, he looked down upon the city and said, "O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23:37).

And then he foretold the result of their rejection—a tragic consequence which they would bring upon themselves. He said, "Behold, your house is left unto you desolate" (Matt. 23:38).

Fruits of rebellion

And what a desolation it was! As the Roman legions swept through the Holy Land only a few years later and wiped out Jerusalem, it was such a catastrophe that it fully reflected the Savior's prediction when he said, "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. 24:21).

As Josephus describes it in his writings, it is dreadful to contemplate, even after almost two thousand years.

Repeatedly, generation after generation, Israel had turned to the gods of their neighbors as they also rejected the prophets. And desolation came upon them because of it just as it came upon their descendants who rejected Christ in his day. All twelve tribes were taken into slavery. Two returned but became subjects of Rome. The ten tribes were lost to the world. The fruits of rebellion indeed were desolation.

Cannot fight God and live

And what is the lesson in all of this? It is that no people can fight God and live! Every nation will feel a chastening hand if it turns its back upon the Ruler of Heaven and violates his eternal precepts.

Modern world rejects Christ

As I study these things in holy writ, I think of us who live today. Are we in the same category as those ancients? Does our modern world accept or reject Jesus Christ? And if we reject him, does the prospect of desolation concern us?

Do the so-called Christian nations really obey him? Or by their crimes and corruption do they essentially deny him while giving him lip service?

He despises lip service! No one objects more strenuously to hypocrisy than does the Almighty. And so, do our Christian nations really accept and obey him? What is the evidence?

The world no longer honors his sacred Sabbath. Violation is seen on all sides. The true meaning of chastity has been almost obliterated. Dishonesty is a way of life with millions.

Even in the churches his holy ordinances have been changed or eliminated. Divine authority is lost. Creeds reflect the teachings of men. The divine sonship of Christ is challenged, as is his virgin birth. Many no longer believe in his resurrection.

Then can this present world truthfully say that it accepts Jesus Christ? Must he not marvel at the unbelief of today as he did in ancient Nazareth?

Would not the Apostle Paul marvel at the many divisions in modern Christianity in the face of his declaration that Christ is not divided but that Christians should all speak the same thing and that there should

be no divisions among them? Did he not say that Christians should be perfectly joined together in the same mind and in the same judgment and not divide into separate groups? (See 1 Cor. 1.)

Are not the divisions in Christianity and the turmoil within Christian nations evidence of their departure from Christ?

And what about ourselves? What about those of us who are members of this church? How devoted are we to the cause of Christ? Is there any evidence of rejection of him on our part? If we fail to obey him, do we reject him?

Importance of sacrament

As we receive baptism, we enter a covenant to serve God. As we partake of the sacrament of the Lord's Supper, we again enter into covenants to serve him, to keep his commandments, and to always remember him.

In the sacrament we seal our covenant by partaking of the sacred emblems of the Crucifixion. Literally, then, as we partake, do we not pledge to keep each and every commandment, and do we not confirm that pledge by eating of the broken bread and drinking from the cup?

What does the broken bread represent? The torn flesh of Christ!

What does the cup represent? His blood shed on the cross in the midst of suffering of infinite proportions, suffering which made himself, even God, the greatest of all, to tremble because of pain and to bleed at every pore and suffer both in body and spirit (see D&C 19:18).

The Atonement was the most important thing that has ever happened. It is by virtue of the Atonement that we pledge obedience to our Father in Heaven. We promise not only to live the gospel in a general way, but specifically to keep the individual commandments.

As we take the broken bread, for example, do we not say to God that by this sacred emblem which we eat, we agree to keep the Sabbath day holy?

Other covenants

Or, do we not affirm before heaven that we here and now pledge to pay a full tithing, as another example, and seal our promise by partaking of the sacrament?

Do our covenants have such a specific meaning? I ask you, could they mean anything less?

We are under covenant to live by every word that proceeds from the mouth of God, and to observe his holy ordinances. Such obedience must include chastity, sobriety, integrity, honesty, purity, charity, temperance, faithfulness, diligence in his service, brotherly kindness, patience, and devotion. And it must include a full acceptance of his prescribed ordinances.

Obedience shows love

It is by obedience to his commandments that we prove our love for him. Did he not say, "If ye love me, keep my commandments" (John 14:15)? And he made it abundantly clear that if we obey not, we love not.

Now I ask you, how different are we Latter-day Saints from the rest of the world?

And I ask you most earnestly, do most modern people live in a state of rejection of Christ, since most of them do not serve him? Does our modern world risk the same kind of desolation that came upon the ancient world—and for the same reason?

But he is merciful. Although he was despised in his day, Jesus still held out love and forgiveness to all, even to his enemies, if they would repent.

It was in this sense that he spoke to them and said, "O

Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, . . . and ye would not!" (Matt. 23:37).

As I study his words, I ask myself if the Lord would speak to modern peoples in the same compassionate way, and I feel that he would, since he is no respecter of persons (see D&C 1:35).

Do you suppose that he might now say, "O America, America, how often would I gather your children together, even as a hen gathereth her chickens under her wing?"

Or, might he say, "O England, O England, how often would I gather your children together?"

Or, "O Germany," or Scandinavia, or any other people on earth, "How often would I gather your children together?"

If we reject him in this modern age, can it be less serious than was the apostasy of ancient Israel when they turned to idolatry?

"Trifle not with sacred things"

It is no trivial thing to reject Almighty God, either by a show of indifference or with malice aforethought. The divine words still echo in our ears: "Trifle not with sacred things" (D&C 6:12).

His commandments are clearly set forth. His standards of morality, honesty, and the other virtues are well known. But sadly enough, they are noted more for their rejection than for their acceptance. Does this mean that desolation might come upon us in some form?

Why should legislatures condone immorality, whether homosexual or otherwise? Why should officers of state condone vice and even protect it? Why should lawmakers—why should the courts—oppose prayer and reading of the scriptures, doing so in the name of the constitution of this land, where we daily affirm, "In

God is our trust" ("Oh Say, Can You See," *Hymns*, no. 131)?

Are they for Christ or against him in this Christian land? Can there be any neutrality with respect to God? Christ says no! We are either for him or against him (see Matt. 12:30).

Why should legislatures favor a wholesale violation of the Sabbath day and defeat Sunday closing laws? Why should so-called Christian peoples put up with it?

Almost like children, we fret over our fuel shortages and other inconveniences. We resent restrictions upon our pleasure-seeking activities. Why don't we admit like grown men and women that a rejection of God is at the very root of all of our troubles? Why do we refuse to wake up to the facts in our situation? Why must we blindly plunge on into catastrophe?

Should we not take right and proper steps to overcome our conflicts, our crimes, and all of our corruptions?

Return to God

There is but one sure and certain way: *return to God!* And that must include a sincere acceptance of the Lord Jesus Christ, with full obedience to his precepts.

What would he do even now for America if this nation would truly accept him! What would he do for England, for Mexico, for Scandinavia, for Germany, for the Orient, for South America, and for all peoples if they would turn to him, repent of their transgressions, and accept his divine invitation!

He says:

"Come unto me, all ye that labour and are heavy laden, and I will give you rest.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

"For my yoke is easy, and my burden is light" (Matt. 11:28-30).

Think of the burden of war and the cost of munitions to preserve the peace. Think of the burden of crime and of overwhelming debt, both private and public. Think of the heavy personal burdens we carry in this world.

The invitation of Christ

And then think what a relief it would be if we were free of them. This can come if we accept the invitation of Christ.

Compared to our present burdens, his is light indeed. His yoke is easy, and in the warmth of his divine soul he will welcome each repentant person. We need not fear him, for he is meek and lowly in heart.

Listen! Can you hear his call? He is saying even now, "O America, America, how often will I yet gather you—if you will but come."

"O England, O Scandinavia, O Mexico, O Germany, O Japan, O Korea, and all other lands." Can you hear? He is calling you—now, today. He will gather you even now, and nurture you and prosper you and give you peace—if you will but come to him in humility and repentance.

In this land we often sing "God Bless America." Let us continue to do so as a prayer. But why not also sing God bless England, and God bless Scandinavia, and God bless South America and Mexico and the Orient, and God bless Australia and New Zealand, and *God bless all other lands?* He will bless them—every one—if they will turn to him with full purpose of heart. But there is no other way.

He can end their wars, their internal conflicts, their poverty, their unemployment, and their need of doles. He can eliminate their crimes, their moral corruption, and all the diseases that follow in their wake.

He can give them peace—genuine peace—mentally, physically, spiritually, economically, and politically. But they must pay the price, which is sincere obedience to the gospel of the Lord Jesus Christ.

Why, in the name of common sense, can we not see it? Why in the name of reason do we not turn to him, readily and cheerfully? It is the only safe course.

A great reality

This is no meaningless rhetoric in which we engage here today. We speak of hard facts, of the realities of life.

There was a time in ancient America when such blessings came to this land and lasted for two hundred years. Peace and prosperity were everywhere. There were no wars, no crimes, no jails, no poverty, no moral corruption, and none of the diseases which sins produce—not for two hundred years.

This is no storybook tale. It was a great reality. It was a vital chapter in world history that came but has never been repeated. Yet it *can* be repeated now in our day, on the same terms.

The billions we spend on armaments could be directed to peaceful pursuits. The billions that are lost in crime could be diverted toward improving the human race. There would be no racial conflicts, no strikes, no boycotts or lockouts, no armies or navies, and no satellite spy operations.

It is all within our reach as a great physical reality. The price is far less than what we now pay, and the rewards are indescribably greater.

O Jerusalem! O America! O England, and all other countries! The Lord says to all, "Come unto me, . . . and I will give you rest" (Matt. 11:28). In the name of the Lord Jesus Christ, amen.

Following Elder Petersen's remarks, the choir sang the anthem "Now We Sing Thy Praise" without announcement.

President N. Eldon Tanner

Elder Mark E. Petersen of the Council of the Twelve Apostles has

just spoken to us, followed by the Tabernacle Choir singing "Now We Sing Thy Praise."

We welcome those who have just joined us on television or radio for this, the first session of the 149th Semiannual Conference of the Church.

President Marion G. Romney, Second Counselor in the First Presidency, will now address us.

President Marion G. Romney

My beloved brothers and sisters, I seek the Spirit of the Lord as I give you a message. I have chosen to speak about maintaining spirituality. This subject came to mind as I pondered the admonition of Jacob, Nephi's brother:

"Remember, to be carnally-minded is death, and to be spiritually-minded is life eternal" (2 Ne. 9:39).

Spirituality defined

President McKay defined spirituality as "the consciousness of victory over self, and of communion with the infinite. Spirituality," he said, "impels one to conquer difficulties and acquire more and more strength. To feel one's faculties unfolding and truth expanding the soul is one of life's sublimest experiences" (David O. McKay, *Stepping Stones to an Abundant Life*, comp. Llewelyn R. McKay, Salt Lake City: Deseret Book Co., 1971, p. 99).

Through the Prophet Joseph Smith, the Lord revealed the truth that "all spirit is matter, but it is more fine or pure, and can only be discerned by purer eyes" (D&C 131:7).

Abraham said: "The Lord had shown unto me . . . the intelligences

that were organized before the world was; . . .

"And God saw these souls that they were good, . . . for he stood among those that were spirits" (Abr. 3:22-23).

These spirits were the offspring of God, who, according to John, is also a spirit. He—that is, John—wrote:

"God is a Spirit: and they that worship him must worship him in spirit" (John 4:24).

All things spiritual to God

Although God's spirit is clothed in "a body of flesh and bones as tangible as man's" (D&C 130:22), his body is neither temporal nor carnal, for, says he, "all things unto me are spiritual" (D&C 29:34). "I . . . created [all things] by the word of my power, which is the power of my Spirit.

" . . . both spiritual and temporal—

"First spiritual, secondly temporal, which is the beginning of my work; and again, first temporal, and secondly spiritual, which is the last of my work—

" . . . all things unto me are spiritual, and not at any time have I given unto you a law which was temporal" (D&C 29:30-32, 34).

Being in tune with God is being spiritual. Man himself is naturally spiritual. His spirit is a child of God. The spirits of "the inhabitants [of all worlds] are begotten sons and daughters unto God" (D&C 76:24).

Furthermore, "the Spirit [of the Lord] giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit.

"And every one that hearkeneth to the voice of the Spirit cometh unto God, even the Father" (D&C 84:46-47).

"Every spirit of man was innocent in the beginning; and God having redeemed man from the fall, men became again, in their infant state, innocent before God.

"And that wicked one cometh and taketh away light and truth" (D&C 93:38-39).

Loss of spirituality

This loss of spirituality began with the children of Adam and Eve when they refused to obey the teachings of their parents.

You will recall that Adam was taught the gospel by an angel (see Moses 5:6-8), and that thereafter "he was caught away by the Spirit of the Lord," and was baptized and received the Holy Ghost. "And thus he was born of the Spirit" (see Moses 6:64-65; see also Moses 5:10).

"And Adam and Eve blessed the name of God, and they made all things known unto their sons and their daughters.

"And Satan came among them [those sons and daughters], saying: I am also a son of God; and he commanded them, saying: Believe it not [that is, the teachings of their parents]; and they believed it not, and they loved Satan more than God. And men began from that time forth to be carnal, sensual, and devilish" (Moses 5:12-13).

Companionship of Holy Ghost

Spirituality comes by faith, repentance, baptism, and reception of the Holy Ghost. One who has the companionship of the Holy Ghost is in harmony with God. He is, therefore, spiritual. Spirituality is sustained by so living as to keep that companionship.

A sure way for us to do this is to learn what our duties are and perform them. They include obeying the first and second great commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" and "Thou shalt love thy neighbour as thyself" (Matt. 22:37, 39). They also include obedience to the Ten Commandments and the Sermon on the Mount, implementing the Articles of Faith, and prayer.

Importance of prayer

As to the importance of prayer in maintaining spirituality, it is interesting to note that the first recorded commandment Adam and Eve received from the Lord, following their expulsion from the garden, was "that they should worship the Lord their God" (Moses 5:5).

The next heavenly being who spoke to Adam was the angel who told him that the sacrifice he was offering was "a similitude of the sacrifice of the Only Begotten of the Father. . . .

"Wherefore," he added, "thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son forevermore" (Moses 5:7-8).

From then until now, no divine commandment has been more frequently repeated than the commandment to pray in the name of the Lord Jesus Christ.

One of the most impressive lessons on the importance of prayer was

received by the brother of Jared when "the Lord . . . stood in a cloud and talked with him. And for the space of three hours did the Lord talk with the brother of Jared, and chastened him because he remembered not to call upon the name of the Lord.

"And," continues the record, "the brother of Jared repented of the evil which he had done, and did call upon the name of the Lord for his brethren who were with him. And the Lord said unto him: I will forgive thee and thy brethren of their sins; but thou shalt not sin any more, for ye shall remember that my Spirit will not always strive with man" (Ether 2:14-15).

It was not very long thereafter that the brother of Jared prayed with such faith that the Lord Jesus Christ, then a premortal spirit, appeared to him, and said: "Behold, I am Jesus Christ. . . .

" . . . this body, which ye now behold, is the body of my spirit; . . . and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh" (Ether 3:14, 16).

Another convincing evidence of the power of prayer in helping one to maintain spirituality is the account given by Enos, Jacob's son, who wrote:

"I will tell you of the wrestle which I had before God, before I received a remission of my sins.

"Behold, I went to hunt beasts in the forests; and the words which I had often heard my father speak concerning eternal life, and the joy of the saints, sunk deep into my heart.

"And my soul hungered; and I kneeled down before my Maker, and I cried unto him in mighty prayer and supplication for mine own soul; and all the day long did I cry unto him; yea, and when the night came I did still raise my voice high that it reached the heavens.

"And there came a voice unto me, saying: Enos, thy sins are for-

given thee, and thou shalt be blessed.

"And I, Enos, knew that God could not lie; wherefore, my guilt was swept away.

"And I said: Lord, how is it done?

"And he said unto me: Because of thy faith in Christ, whom thou hast never before heard nor seen. And many years pass away before he shall manifest himself in the flesh; wherefore, go to, thy faith hath made thee whole.

"Now, it came to pass that when I had heard these words I began to feel a desire for the welfare of my brethren, the Nephites; wherefore, I did pour out my whole soul unto God for them.

"And while I was thus struggling in the spirit, behold, the voice of the Lord came into my mind again, saying: I will visit thy brethren according to their diligence in keeping my commandments" (Enos 1:2-10).

Search the scriptures

Searching the scriptures is another powerful assist in maintaining spirituality. Alma bears witness to this in his account of the miraculous missionary accomplishments of the sons of Mosiah. -

"They had waxed strong in the knowledge of the truth," he said, "for they were men of a sound understanding and they had searched the scriptures diligently, that they might know the word of God.

"But this is not all; they had given themselves to much prayer, and fasting; therefore they had the spirit of prophecy, and the spirit of revelation, and when they taught, they taught with power and authority of God" (Alma 17:2-3).

Prayer and searching the scriptures are companion aids in both obtaining and maintaining spirituality.

"Pray always," said the Lord to the Prophet Joseph, "that you may

come off conqueror; yea, that you may conquer Satan, and that you may escape the hands of the servants of Satan that do uphold his work" (D&C 10:5).

Concerning the scriptures, John reports that Jesus said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39).

Sacrament promotes spirituality

The purpose of the sacrament is to promote the maintenance of spirituality. Both the revealed prayers over the bread and over the water contain the phrase, "that they [who partake] may . . . have his Spirit to be with them" (see D&C 20:77, 79).

Instructions for maintaining spirituality

In a revelation recorded in section 59 of the Doctrine and Covenants, given through the Prophet Joseph Smith 7 August 1831 for the guidance of the Saints who had recently arrived in Jackson County, Missouri, the Lord revealed a list of instructions essential to their maintaining spirituality. In part he said:

"Behold, blessed, saith the Lord, are they who have come up unto this land with an eye single to my glory. . . .

"For those that live shall inherit the earth, and those that die shall rest from all their labors, and their works shall follow them; and they shall receive a crown in the mansions of my Father, which I have prepared for them.

"Yea, blessed are they whose feet stand upon the land of Zion, who have obeyed my gospel; for they shall receive for their reward the good things of the earth, and it shall bring forth in its strength.

"And they shall also be crowned with blessings from above, yea, and with commandments not a

few, and with revelations in their time—they that are faithful and diligent before me.

"Wherefore, I give unto them a commandment, saying thus: Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve him.

"Thou shalt love thy neighbor as thyself. Thou shalt not steal; neither commit adultery, nor kill, nor do anything like unto it.

"Thou shalt thank the Lord thy God in all things.

"Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit.

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;

"For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High;

"Nevertheless thy vows shall be offered up in righteousness on all days and at all times;

"But remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord.

"And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full.

"Verily, this is fasting and prayer, or in other words, rejoicing and prayer.

"And inasmuch as ye do these things with thanksgiving, with cheerful hearts and countenances, not with much laughter, for this is sin, but with a glad heart and a cheerful countenance—

"Verily I say, that inasmuch as ye do this, the fulness of the earth is

yours, the beasts of the field and the fowls of the air, and that which climbeth upon the trees and walketh upon the earth;

"Yea, and the herb, and the good things which come of the earth, whether for food or for raiment, or for houses, or for barns, or for orchards, or for gardens, or for vineyards;

"Yea, all things which come of the earth, in the season thereof, are made for the benefit and the use of man, both to please the eye and to gladden the heart;

"Yea, for food and for raiment, for taste and for smell, to strengthen the body and to enliven the soul.

"And it pleaseth God that he hath given all these things unto man; for unto this end were they made to be used, with judgment, not to excess, neither by extortion.

"And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments.

"Behold, this is according to the law and the prophets; wherefore, . . .

" . . . learn that he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come.

"I, the Lord, have spoken it, and the Spirit beareth record" (D&C 59:1-24).

Spirituality comes to those who follow pattern

Spirituality, brothers and sisters, will come to all who will follow this pattern, for the Lord himself has said: "It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am;

"And that I am the true light that lighteth every man that cometh into the world;

"And that I am in the Father, and the Father in me, and the Father and I are one" (D&C 93:1-3).

Such is the pattern, my beloved brothers and sisters, for maintaining spirituality. May we all succeed in attaining it and pleasing the Lord and find him, I humbly pray in the name of Jesus Christ, amen.

Following President Romney's address, the choir sang without announcement "Psalm 148."

President N. Eldon Tanner

President Marion G. Romney, Second Counselor in the First Presidency, has just given the concluding address, followed by the Tabernacle Choir singing "Psalm 148."

We are grateful to the managers and operators of the many television and radio stations for offering their facilities as a public service to bring the proceedings of this conference to a large audience throughout many areas of the world.

We shall conclude this session of the conference with the Tabernacle Choir singing "Guide Us, O Thou Great Jehovah."

Following the singing, the benediction will be pronounced by Elder M. Russell Ballard, a member of the First quorum of the Seventy.

This conference will then be adjourned until two o'clock this afternoon.

The hymn "Guide Us, O Thou Great Jehovah" was rendered by the choir.

The benediction was pronounced by Elder M. Russell Ballard, Jr.

FIRST DAY AFTERNOON MEETING

SECOND SESSION

The second session of the 149th Semiannual Conference began at 2:00 P.M. on Saturday, October 6, 1979.

President Spencer W. Kimball presided at this session. Conducting was President N. Eldon Tanner.

Music for this session was furnished by a Primary children's choir directed by Sister Carolyn O. Welling with Brother Roy M. Darley at the organ.

At the beginning of the meeting President Tanner made the following remarks:

President N. Eldon Tanner

Our beloved president, President Spencer W. Kimball, who presides at this and all other sessions of the conference, has asked me to conduct this session.

We welcome all assembled in the historic Tabernacle on Temple Square in this, the second session of the 149th Semiannual Conference of The Church of Jesus Christ of Latter-day Saints. We also welcome the many members and friends of the Church tuned to these proceedings by radio and television. We note that there is an overflow congregation in the Salt Palace, where Elders Paul H. Dunn and G. Homer Durham preside.

We are pleased to acknowledge special guests present this afternoon—government and educational leaders, as well as Regional Representatives, stake and temple presidencies, patriarchs, bishops, and officers and members of the general boards and committees.

The proceedings of this conference will be carried extensively in the United States and Canada over many television and radio stations,

originating with KSL in Salt Lake City.

Through satellite transmission, sessions of this conference will be heard over radio in countries of Central and South America, Mexico, Australia, and, for the first time, in Spain and Taiwan.

Also for the first time, Church gatherings in nine selected locations in midwestern, eastern, and southern cities will receive direct satellite transmission of general conference both by audio and video. For this purpose, special portable earth stations with receiver dishes have been set up near these locations on an experimental trial basis. Based on the results of this experiment, permanent earth stations for these and other locations in the United States will be considered.

We express our appreciation to the owners and operators of the radio and television stations for their cooperation in making such an extensive coverage of this conference possible.

The general priesthood conference to be held this evening will be transmitted over closed circuit from the Salt Lake Tabernacle to men of the priesthood assembled in approximately 1,760 buildings throughout the United States and Canada, Puerto Rico, New Zealand, Australia, the Philippines, Korea, and Hong Kong; and by way of closed-circuit television to the Salt Palace, and to stake buildings in Salt Lake City and on the Brigham Young University campus.

The music this afternoon will be provided by the Primary children's choir under the direction of Sister Carolyn O. Welling with Brother Roy M. Darley at the organ.

The choir will begin this service

by singing "God's Love" and "Faith."

The invocation will be offered by Elder Joseph B. Wirthlin, a member of the First Quorum of the Seventy.

The choir sang "God's Love" and "Faith."

Elder Joseph B. Wirthlin offered the invocation.

President N. Eldon Tanner

The choir will now sing "Beautiful Savior."

The children's choir sang the number "Beautiful Savior."

President Tanner

I shall now present the General Authorities, general officers, and general auxiliary officers of the Church for the sustaining vote of the conference, following which Elder Boyd K. Packer, a member of the Council of the Twelve Apostles, will be our first speaker.

Sustaining of Church Officers

President N. Eldon Tanner

Before presenting the authorities for the vote of the conference, President Kimball has asked me to read the following statement: Because of the large increase in the number of stake patriarchs and the availability of patriarchal service throughout the world, we now designate Elder Eldred G. Smith as a Patriarch Emeritus, which means that he is honorably relieved of all duties and responsibilities pertaining to the office of Patriarch to the Church. President Kimball has also asked me to announce the honorable release, with a vote of thanks for their excellent service, the Sunday School General Presidency consisting of Presidents Russell M. Nelson, William D. Oswald, and J. Hugh Baird; and the General Presidency of the Young Men consisting of President Neil D. Schaerrer, Graham W. Doxey, and Quinn G. McKay. The conference will note that, as the names are read, members of the First Quorum of the Seventy are being presented as the new presidencies of the Sunday School and the Young Men. All in favor of this, please

make it manifest; contrary by the same sign.

It is proposed that we sustain President Spencer W. Kimball as prophet, seer, and revelator, and President of The Church of Jesus Christ of Latter-day Saints. All in favor, please make it manifest. Contrary, if there be any, by the same sign.

Nathan Eldon Tanner as First Counselor in the First Presidency and Marion G. Romney as Second Counselor in the First Presidency. All in favor, please manifest it. Contrary, if there be any, by the same sign.

It is proposed that we sustain as President of the Council of the Twelve, Elder Ezra Taft Benson. All in favor, please manifest it. Contrary, if there be any, by the same sign.

As the Quorum of the Twelve Apostles: Ezra Taft Benson, Mark E. Petersen, LeGrand Richards, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson, Boyd K. Packer, Marvin J. Ashton, Bruce R. McConkie, L. Tom Perry, David B. Haight, and James E. Faust. All in favor, please manifest it. Contrary, if there be any, by the same sign.

The counselors in the First Presidency and the Twelve Apostles as prophets, seers, and revelators. All in favor, please manifest it. Contrary, if there be any, by the same sign.

Spencer W. Kimball as trustee-in-trust for The Church of Jesus Christ of Latter-day Saints. All in favor, please manifest it. Contrary, if there be any, by the same sign.

As Patriarch Emeritus, Eldred G. Smith. All in favor, please manifest it. Contrary, if there be any, by the same sign.

As the Presidency of the First Quorum of the Seventy, and as members of the First Quorum of the Seventy: Franklin D. Richards, J. Thomas Fyans, A. Theodore Tuttle, Neal A. Maxwell, Marion D. Hanks, Paul H. Dunn, W. Grant Bangerter. All in favor, please manifest it. Contrary, if there be any, by the same sign.

As additional members of the First Quorum of the Seventy: Theodore M. Burton, Bernard P. Brockbank, Robert L. Simpson, O. Leslie Stone, Robert D. Hales, Adney Y. Komatsu, Joseph B. Wirthlin, Hartman Rector, Jr., Loren C. Dunn, Rex D. Pinegar, Gene R. Cook, Charles A. Didier, William R. Bradford, George P. Lee, Carlos E. Asay, M. Russell Ballard, John H. Groberg, Jacob de Jager, Vaughn J. Featherstone, Dean L. Larsen, Royden G. Derrick, Robert E. Wells, G. Homer Durham, James M. Parimore, Richard G. Scott, Hugh W. Pinnock, F. Enzio Busche, Yoshihiko Kikuchi, Ronald E. Poelman, Derek A. Cuthbert, Robert L. Backman, Rex C. Reeve, Sr., F. Burton Howard, Teddy E. Brewerton, and Jack H. Goaslind, Jr. As emeritus members of the First Quorum of the Seventy: Joseph Anderson, William H. Bennett, James A. Cullimore, Sterling W. Sill, Henry D. Taylor, John H. Vandenberg, and S. Dilworth Young. All

in favor, please manifest it. Contrary, if there be any, by the same sign.

As the Presiding Bishopric: Victor L. Brown, Presiding Bishop; H. Burke Peterson, First Counselor; and J. Richard Clarke, Second Counselor. All in favor, please manifest it. Contrary, if there be any, by the same sign.

As Regional Representatives: All Regional Representatives as they are at present constituted.

The Sunday School: Elder Hugh W. Pinnock, president; Ronald E. Poelman, first counselor; Jack H. Goaslind, Jr., second counselor; with all members of the board as at present constituted.

The Young Men: Robert L. Backman, president; Vaughn J. Featherstone, first counselor; Rex D. Pinegar, second counselor; with all members of the board as at present constituted.

The Relief Society: Barbara Bradshaw Smith, president; Marian Richards Boyer, first counselor; and Shirley Wilkes Thomas, second counselor; with all members of the board as at present constituted.

The Young Women: Elaine A. Cannon, president; Arlene B. Darger, first counselor; and Norma B. Smith, second counselor; with all members of the board as at present constituted.

The Primary Association: Naomi M. Shumway, president; Colleen B. Lemmon, first counselor; and Dortha Lou C. Murdock, second counselor; with all members of the board as at present constituted.

All in favor, please manifest it. Those opposed by the same sign.

The Church Board of Education: Spencer W. Kimball, N. Eldon Tanner, Marion G. Romney, Ezra Taft Benson, Gordon B. Hinckley, Thomas S. Monson, Boyd K. Packer, Marvin J. Ashton, Neal A. Maxwell, Marion D. Hanks, Victor L. Brown, and Barbara B. Smith. All in favor, please manifest it. Con-

trary, if there be any, by the same sign.

The Church Finance Committee: Wilford G. Edling, Harold H. Bennett, Weston E. Hamilton, David M. Kennedy, and Warren E. Pugh.

The Tabernacle Choir: Oakley S. Evans, president; Jerold D. Ottley, conductor; Donald H. Ripplinger, associate conductor; Robert Cundick, Roy M. Darley, and John Longhurst, Tabernacle organists.

All in favor, please manifest it.

Contrary, if there be any, by the same sign.

It seems, President Kimball, that the voting has been unanimous in favor of these officers and the General Authorities.

President N. Eldon Tanner

Elder Boyd K. Packer, a member of the Council of the Twelve Apostles, will be our first speaker.

He will be followed by Elder David B. Haight, also a member of the Council of the Twelve Apostles.

Elder Boyd K. Packer

My brethren and sisters, I pray for inspiration as I speak to young people about prayer, and about the things that happen afterwards.

We succeed in the Church, by and large, in teaching our members to pray. Even our little ones are taught to fold their arms and bow their heads, and with whispered coaching from their parents and from brothers and sisters, they soon learn to pray.

Answers to prayer

There is one part of prayer—the answer part—that perhaps, by comparison, we neglect.

There are some things about answers to prayer that you can learn when you are very young, and they will be a great protection to you.

Many years ago John Burroughs, a naturalist, one summer evening was walking through a crowded park. Above the sounds of city life he heard the song of a bird.

He stopped and listened! Those with him had not heard it. He looked around. No one else had noticed it.

It bothered him that everyone should miss something so beautiful.

He took a coin from his pocket

and flipped it into the air. It struck the pavement with a ring, no louder than the song of the bird. Everyone turned; they could hear that!

It is difficult to separate from all the sounds of city traffic the song of a bird. But you can hear it. You can hear it plainly if you train yourself to listen for it.

One of our sons has always been interested in radio. When he was a little fellow, his Christmas present was a very elementary radio construction set.

As he grew, and as we could afford it, and as he could earn it, he received more sophisticated equipment.

There have been many times over the years, some very recently, when I have sat with him as he talked with someone in a distant part of the world.

I could hear static and interference and catch a word or two, or sometimes several voices at once.

Yet he can understand, for he has trained himself to tune out the interference.

It is difficult to separate from the confusion of life that quiet voice of inspiration. Unless you attune yourself, you will miss it.

Train ourselves to hear still, small voice

Answers to prayers come in a quiet way. The scriptures describe that voice of inspiration as a still, small voice.

If you really try, you can learn to respond to that voice.

In the early days of our marriage, our children came at close intervals. As parents of little children will know, in those years it is quite a novelty for them to get an uninterrupted night of sleep.

If you have a new baby, and another youngster cutting teeth, or one with a fever, you can be up and down a hundred times a night. (That, of course, is an exaggeration. It's probably only twenty or thirty times.)

We finally divided our children into "his" and "hers" for night tending. She would get up for the new baby, and I would tend the one cutting teeth.

One day we came to realize that each would hear only the one to which we were assigned, and would sleep very soundly through the cries of the other.

We have commented on this over the years, convinced that you can train yourself to hear what you want to hear, to see and feel what you desire, but it takes some conditioning.

There are so many of us who go through life and seldom, if ever, hear that voice of inspiration, because "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2:14).

Lessons from scriptures

The scriptures have many lessons on this subject.

Lehi told his sons of a vision, but Laman and Lemuel resisted his teachings:

"For he truly spake many great things unto them, which were hard to be understood, save a man should inquire of the Lord; and they being hard in their hearts, therefore they did not look unto the Lord as they ought" (1 Ne. 15:3).

They complained to their younger brother, Nephi, that they could not understand their father, and Nephi asked this question:

"Have ye inquired of the Lord?

"And they said unto [him]: We have not; for the Lord maketh no such thing known unto us" (1 Ne. 15:8-9).

Later they intended to do Nephi harm and he said to them:

"Ye are swift to do iniquity but slow to remember the Lord your God. Ye have seen an angel, and he spake unto you; yea, ye have heard his voice from time to time; and he hath spoken unto you in a still small voice, but ye were past *feeling*, that ye could not *feel* his words" (1 Ne. 17:45; italics added).

Inspiration

I have come to know that inspiration comes more as a feeling than as a sound.

Young people, stay in condition to respond to inspiration.

I have come to know also that a fundamental purpose of the Word of Wisdom has to do with revelation.

From the time you are very little we teach you to avoid tea, coffee, liquor, tobacco, narcotics, and anything else that disturbs your health.

And you know that we get very worried when we find one of you tampering with those things.

If someone "under the influence" can hardly listen to plain talk, how can they respond to spiritual promptings that touch their most delicate feelings?

As valuable as the Word of Wisdom is as a law of health, it may

be much more valuable to you spiritually than it is physically.

Even if you keep the Word of Wisdom, there are some things that can happen to you physically, but those things don't generally damage you spiritually.

When you become a father or a mother, don't live so that your children go unled because of habits that leave you uninspired.

The Lord has a way of pouring pure intelligence into our minds to prompt us, to guide us, to teach us, to warn us. You can know the things you need to know *instantly*! Learn to receive inspiration.

Right type of music

Even in our youth activities there is something to do with inspiration, for they include service to others. Inspiration comes more quickly when we need it to help others than when we are concerned about ourselves.

Now, I know that some young people resent it a little when we comment upon such things as the wild music that is served up nowadays.

Can you not see that you're not going to get much inspiration while your mind is filled with that?

The right kind of music, on the other hand, can prepare you to receive inspiration.

Counterfeit signals

You should know also that, in addition to static and interference which jam the circuits, there are counterfeit signals.

Some have received revelations and heard voices that are put there deliberately by wicked sources to lead astray. You can learn to recognize those and tune them out, if you will.

Now, how do you tell the difference? How can you know if a

prompting is an inspiration or a temptation?

My answer to that must surely expose my great confidence in young people. I believe young people, when properly taught, are basically sensible.

In the Church we are not exempt from common sense. You can know to begin with that you won't be prompted from any righteous source to steal, to lie, to cheat, to join anyone in any kind of moral transgression.

You have a conscience even as a little boy and girl. It will prompt you to know the things that are wrong. Don't smother it.

Once again the scriptures tell us something. Read the Book of Mormon—Moroni, chapter 7. I quote only one verse:

"For behold, my brethren, it is given unto you to judge, that ye may know good from evil; and the way to judge is as plain, that ye may know with a perfect knowledge, as the daylight is from the dark night" (Moro. 7:15).

You read the whole chapter. It tells of a way to judge such things.

If ever you are confused and feel that you are being misled, go for counsel to your parents, and to your leaders.

Young people, you are going to be leading this Church tomorrow, or the next day, or the day after that. We are organized to bring you as fully as possible into Church activities and administration.

Already you have been taught to pray. You need to know how to get answers.

Spiritual things cannot be forced

It is good to learn when you are young that spiritual things cannot be forced.

Sometimes you may struggle with a problem and not get an answer. What could be wrong?

It may be that you are not doing anything wrong. It may be that you have not done the right things long enough. Remember, you cannot force spiritual things.

Sometimes we are confused simply because we won't take no for an answer.

On several occasions when a member has insisted that something be done his way, I have remembered that great lesson from Church history. I have said to myself in my mind:

All right, Joseph, give the manuscript to Martin Harris. Do it your own way, and see where you get. Then when you're confounded and confused, come back and we'll get you set on the course that you might have taken earlier if you had been submissive and responsive.

Someone wrote:

*With thoughtless and impatient hands
We tangle up the plans
The Lord hath wrought.
And when we cry in pain He saith,
'Be quiet, man, while I untie the
knot.'*

(Anonymous)

Put difficult questions in the back of your minds and go about your lives. Ponder and pray quietly and persistently about them.

The answer may not come as a lightning bolt. It may come as a little inspiration here and a little there, "line upon line, precept upon precept" (D&C 98:12).

Some answers will come from reading the scriptures, some from hearing speakers. And, occasionally, when it is important, some will come by very direct and powerful inspiration. The promptings will be clear and unmistakable.

You can learn now, in your youth, to be led by the Holy Ghost.

As an Apostle I listen now to the same inspiration, coming from the same source, in the same way, that I listened to as a boy. The signal is much clearer now.

And on occasions, when it is required for His work, for instance when we are to call members to high positions in the stakes, we can ask a question in prayer and receive an immediate, direct revelation in return.

No message is repeated more times in scripture than the simple thought: "Ask, and ye shall receive" (D&C 4:7).

I often ask the Lord for direction from Him. I will not, however, willingly accept promptings from any unworthy source. I refuse them. I do not want them, and I say so.

Develop spiritual capacities

Young people, carry a prayer in your heart always. Let sleep come every night with your mind centered in prayer.

Keep the Word of Wisdom.

Read the scriptures.

Listen to your parents and to the leaders of the Church.

Stay away from places and things that common sense tells you will interfere with inspiration.

Develop your spiritual capacities.

Learn to tune out the static and the interference.

Avoid the substitutes and the counterfeits!

Learn to be inspired and directed by the Holy Ghost.

Prayer provides a constant signal

It has been many years, but I have not forgotten that as pilots in World War II we did not have the electronic equipment that we have today. Our hope in a storm was to follow a radio beam.

A steady signal, and you were on course. If you moved to one side of the steady signal, it would break up to a "dit-da," the Morse code for the letter A.

If you strayed to the other side of the signal, the beam would break

up into a "da-dit," the Morse code signal for *N*.

In stormy weather there was always static and interference. But the life of many a pilot has depended on his hearing, above the roar of the engines and through all the static and interference, that sometimes weak signal from a distant airfield.

There is a spiritual beam, with a constant signal. If you know how to pray and how to listen, spiritually listen, you may move through life, through clear weather, through storms, through wars, through peace, and be all right.

Prayer can be a very public thing. We teach you often about prayer, about the asking part.

Perhaps we have not taught you enough about the receiving part. This is a very private, a very individual thing, one that you must learn for yourself.

Begin now, and as the years

unfold before you, you who are very young, you will be led. That still small voice will come to you, and then you can come to know as many, many of us come to know, and as I bear witness, that the Lord lives. I know His voice when He speaks.

I know that Jesus is the Christ, that He directs this Church, that He is close to it, that He directs His Prophets and His leaders and His people and His children, in the name of Jesus Christ, amen.

President N. Eldon Tanner

Elder Boyd K. Packer, of the Council of the Twelve Apostles, has just spoken to us.

We shall now hear from Elder David B. Haight, a member of the Council of the Twelve Apostles.

He will be followed by Elder Charles Didier, a member of the First Quorum of the Seventy.

Elder David B. Haight

The eternal truths of the gospel are being accepted by an ever-growing body of believers throughout the world. Our local Church members, working in harmony with our full-time missionaries, are resulting in a rapid expansion of this Church.

Joseph Smith and the Restoration

Three weeks ago it was my privilege to be assigned to create new stakes in Lima, Peru. We met in a coliseum with over 7,000 Saints and investigators. After this moving spiritual experience, we were confronted by three newspaper reporters in the parking lot. They asked: "Why are you in Lima?" "How many members does your church have in Peru?" "Why is your church growing so rapidly?" "What are your church's future plans?"

And then a young woman reporter asked, "What is the difference between your church and other churches?"

The crowd was large and pressing toward us, the traffic rather noisy. We were on a close time schedule. It was not an ideal setting, not one I would have chosen to explain the difference between the Lord's church and others. However, taking advantage of this opportunity, we explained briefly the Apostasy and the Restoration: that there is vast evidence and history of an apostasy from the doctrine taught by Jesus and his Apostles, that the organization of the original Church became corrupted, and sacred ordinances were changed to suit the convenience of men, and that today good people all over the world are confused with contending religions with differing doctrine and methods of worship.

The reporters listened intently. We explained to them that after a long period of darkness there was a heavenly directed restoration of the true gospel of the Savior, that a young man named Joseph Smith was chosen and schooled to be the instrument to perform the foundation labor for the marvelous work which God has established as his church in these last days.

As we briefly told of the Restoration and of Joseph Smith, his profile focused in my mind in a most interesting way. It was an unusual experience. As the Prophet's facial profile remained in my mind, I thought: "If these reporters and the world could only understand the entire story and the significance of the Restoration—of the eternal blessings God has made available to all. If they could only feel as I feel. If they could know, as I know, if they could only realize the calling and the role of the Prophet."

I added my witness that Joseph Smith was divinely commissioned as the restorer of the gospel of Jesus Christ in its fulness, that he was and is a prophet of God, that he sought God in prayer and God spoke to him. He did the work Jesus, the Son of God, commanded him to do, and this Church, which the Prophet assisted in organizing, is possessor of the divine keys and authority of the holy priesthood, and is charged with the responsibility to carry God's plan of salvation to all his earthly children.

Man was wondering then as now: "Is there a God? Can he speak to man? Is he concerned with individual human needs?"

The First Vision

A young man not unfamiliar with praying, and responding to his youthful faith, entered a grove and, looking around and finding himself alone, kneeled, and offered up the desires of his heart to God. The

grove became exceedingly light, brighter than he had ever known. Before him stood two glorious personages—defying all description. One pointed to the other and said, "*This is My Beloved Son. Hear Him!*" The Son spoke to the kneeling boy. Joseph was told that all the churches were wrong—they had corrupted the doctrine, had changed the ordinances, and had lost the authority of the priesthood—and that he, unlearned but humble, was to be the instrument through whom the Almighty would reestablish his work. (See JS-H 1:15-20).

The prevalent religious teachings of the world had reduced God, in the minds of people, to a fragile spirit, spread throughout the universe, nowhere yet everywhere present—nebulous theories and uncertain doctrine as to the personality of God and the Godhead. Truth had become perverted. When the boy prophet came out of the grove, he had no doubts—he knew. He had looked upon the Father and the Son. They had visited him and instructed him. In the Prophet's own words: "I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it" (JS-H 1:25).

Joseph now knew God is in the form of a man. He has a voice, he speaks, he is kind, he answers prayers. His Son is like the Father—but a separate and distinct person. Joseph learned the Son is obedient to the Father and mediator between God and man.

The Lord needed a man of steel, one fearless to withstand ridicule and social and political pressures, one like unto Moses, yet greater.

In due course the boy prophet had other angelic visitations.

Coming forth of the Book of Mormon

Joseph Smith's account of the coming forth of the Book of

Mormon, attended by heavenly messengers, is in full harmony with the appearance of God himself to the Prophet.

The Book of Mormon, a record of the inhabitants of ancient America, was translated by "the gift and power of God" and made available to all people. Its pages are for the "convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations" (see Book of Mormon, title page).

The Book of Mormon is the most correct book on earth and contains the pure gospel of Christ. It is the most precious book possessed by man.

Organization of the Church

During the eventful years from the time of the First Vision in 1820 to the June morning of 1844 when two wagons bearing the bodies of Joseph and Hyrum Smith slowly made the six-hour trek from Carthage to Nauvoo, the heavens had opened; the foundation of this great work and kingdom in this dispensation had been laid. His Church was organized as anciently. Apostles now held the necessary keys of the priesthood. Joseph's work was done. There never was a doubt in his mind or his loyal associates' as to his divine calling, for he had made clear to them his inspired pronouncements.

The organization and priesthood of Christ's original church is restored with apostles, prophets, evangelists, seventies, elders, bishops, priests, teachers, and deacons—all necessary for the gospel to be preached to every nation and to strengthen members and bind them to the body of Saints.

The Church of Christ is reestablished with doctrine, ordinances, and authority as commissioned by the Savior when he was on the earth. Once again man is ordain-

ed with power and authority to carry out His purposes. Uncertainty is removed, the Savior's church and work restored. The doctrine of the restored gospel is comprehensive and complete. It teaches that "*man was . . . in the beginning with God*" (D&C 93:29; italics added). That is, man lived before he came to this earth. He is an eternal being. Joseph Smith gave to the world the true understanding of the origin of man, that man comes to earth with a divine and eternal purpose.

Joseph Smith's inspired contributions to all of God's children of the true meaning of life and the destiny of man unfolded little by little, line upon line, through the ministration of angels and others whom the Lord called to the work. The entire account was so glorious and so unexpected that most people of that day could not accept it.

Truths through revelation

Revelations to Joseph Smith expand man's knowledge that Jesus Christ was crucified to save the world from sin, that through his act of redemption all mankind will be resurrected from the grave and given the possibility of eternal life if obedient to gospel principles.

We are taught further enlightenment on Jesus' statement "In my Father's house are many mansions" (John 14:2). We learn not only of the degrees of glory and those eligible, but that man should strive for the highest "heaven" which is available, and is reachable only through obedience to all of God's commandments. President George Albert Smith said: "One of the beautiful things to me in the Gospel of Jesus Christ is that it brings us all to a common level. It is not necessary for a man to be a president of a stake, or a member of the Quorum of the Twelve, in order to attain a high place in the celestial kingdom. The humblest member of

the Church, if he keeps the commandments of God, will obtain an exaltation just as much as any other man in the celestial kingdom. The beauty of the Gospel of Jesus Christ is that it makes us all equal. . . . As we keep the commandments of the Lord . . . we have equal opportunities for exaltation" (in Conference Report, Oct. 1933, p. 25).

One of the most profound principles of God's love for his children was revealed to Joseph Smith in the Kirtland Temple in 1836. In a vision he saw someone who had not received an opportunity to accept the gospel while living. A voice declared that all who have died without an opportunity to hear the gospel and accept it while on this earth will have the privilege in the spirit world. If they would have received it, given the opportunity, they will be heirs of the celestial kingdom. The Lord "will judge all men according to their works, according to the desire of their hearts" (JS-V 1:9).

Contribution of the Prophet

"Joseph Smith, the Prophet and Seer of the Lord," wrote President John Taylor, "has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it. In the short space of twenty years, he has brought forth the Book of Mormon, which he translated by the gift and power of God, and has been the means of publishing it on two continents; has sent the fulness of the everlasting gospel, which it contained, to the four quarters of the earth; has brought forth the revelations and commandments which compose this book of Doctrine and Covenants, and many other wise documents and instructions for the benefit of the children of men; gathered many thousands of the Latter-day Saints, founded a great city, and left a fame and name that cannot

be slain. He lived great, and he died great in the eyes of God and his people; and like most of the Lord's anointed in ancient times, has sealed his mission and his works with his own blood" (D&C 135:3).

While the Saints were still mourning their loss, William W. Phelps, a loyal associate, expressed their feelings when he wrote:

*Praise to the man who communed
with Jehovah!
Jesus anointed that Prophet and
Seer,
Blessed to open the last dispensation,
Kings shall extol him, and nations
revere.
Great is his glory and endless his
priesthood.
Ever and ever the keys he will hold.
Faithful and true, he will enter his
kingdom,
Crowned in the midst of the prophets
of old.
(Hymns, no. 147.)*

Joseph Smith: prophet of the Restoration

Now, the final restoration has taken place, I testify to all of you—the restoration of all things "which God hath spoken by the mouth of all his holy prophets since the world began" has been accomplished (Acts 3:19-21).

The gifts of the Spirit, signs that the gospel has been restored, are with the true Saints.

The gift of the Holy Ghost, through whose power and influence men learn the truth and knowledge of the plan of salvation, is available.

Temples have been built where the Lord may come "and restore again that which was lost . . . even the fulness of the priesthood" (D&C 124:28).

The Lord himself testified of the Prophet Joseph Smith as He gave a revelation to the Saints at Winter Quarters in January of 1847. He

said, "Marvel not at these things, . . . but ye shall behold it if ye are faithful in keeping all my words that I have given . . . to Joseph Smith, whom I did call upon by mine angels, . . . and by mine own voice out of the heavens, to bring forth my work;

"Which foundation he did lay, and was faithful; and I took him to myself" (D&C 136:37-38).

Joseph was the prophet of the Restoration. I testify to you of his

divinity and of his greatness, in the name of Jesus Christ, amen.

President N. Eldon Tanner

Elder David B. Haight, a member of the Council of the Twelve Apostles, has just addressed us.

Elder Charles Didier, a member of the First Quorum of the Seventy, will now speak to us.

Elder Charles Didier

"Our Father who art in heaven, hallowed be thy name" (3 Ne. 13:9). A salutation with reverence, love, and obedience is invoked in this introduction of a model of prayer given by our Savior himself. Every word is chosen for its particular meaning and inspiring, noble thoughts, elevating our souls to a new level of understanding. We truly have here an expression and example of divine language.

Nature of language

Words, sentences, languages: What are they? How do they affect us, our families, and our Heavenly Father?

One word—just a single, simple word—can bring a variety of thoughts and influences. A combination of words can make sense or express foolishness.

One word could mean approval or denial, blessing or cursing, doubt or knowledge, friendship or enmity. The way we say one word, the intonation we use, may cause love or hate. Words can be harsh, melodious, soft-spoken, announced, or even shouted. They can roll like a wave and enthrall and bring victory and pride. We read in Shakespeare: "Who is it in the press that calls on

me? I hear a tongue, shriller than all the music, cry 'Caesar' " (*Julius Caesar*, act 1, scene 2, lines 15-17). Words can be distilled drop by drop like a poison, or eat away like a cancer. They can be articulated or mumbled; but every time a word is said, watch it, because it can never be retrieved. It is gone with the wind, gone forever.

Usually we select our words, sometimes using a particular vocabulary, and we employ certain words because of their meanings and the connotations that we want to project. Usage varies, depending on whether we ask, want, pray, persuade, force, influence, or subdue.

Words are a form of personal expression. They differentiate us as well as fingerprints do. They reflect what kind of person we are, and tell of our background, and depict our way of life. They describe our thinking as well as our inner feelings.

Language is of divine origin

But where do they come from, and why is language so peculiar? It started in the beginning, as we read in Moses 6:5-6:

"And a book of remembrance was kept, in the which was recorded,

in the language of Adam, for it was given unto as many as called upon God to write by the spirit of inspiration;

"And by them their children were taught to read and write, having a language which was pure and undefiled."

Language is of divine origin. Only man speaks (and women do even better), and he does so because of the purpose for which he was created. Let us listen to Paul when he said: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal" (1 Cor. 13:1). Anacharsis, when asked what was the best part of man, answered: "The tongue." When asked what was the worst, the answer was the same: "The tongue."

"Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

"Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

"Doth a fountain send forth at the same place sweet water and bitter?

"Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh" (James 3:9-12).

In the Book of Mormon we read that "it must needs be, that there is an opposition in all things" (2 Ne. 2:11). We know by experience, however, what opposition in words can do to individuals, if not controlled. So when we are counseled to be a righteous people, is it only concerning our attitudes? What about corrupted language; foul language; slang; and words evoking evil, dirt, and destruction of the body and soul? The name of Deity is to be used to touch hearts and give light; it is not to be used in vain or to be mocked. Too often, it seems that this kind of

language attracts young people and male adults because it is a way in their eyes to be recognized, to look tough or virile. Would this mean that education and manners, charm and reverence are an exclusive feminine matter? What about missionary language that uses words and expression to describe their companions, their investigators, or their leaders in a way that not only sounds disrespectful but also shows a lack of reverence and love?

Power of words

Words can get things done, commitments fulfilled, or miracles accomplished. We may, because of words, be moved to tears or to laughter, feel great or miserable, be exalted or condemned. "Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live" (Deut. 8:3). Words are sacred in prayer, for example: "Our Heavenly Father"; in sharing a testimony and testifying of the truth: "And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives! For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father" (D&C 76:22-23); in giving a status: "I am a child of God"; in summarizing a mission: "Charity never faileth" (Moro. 7:46); in showing love to our family members: "I love you."

Words, when expressed by prophets—by a living prophet like Spencer W. Kimball—tell us about the will and the mind of the Lord and are an example of divine language and perfection. "For my soul delighteth in plainness; for after this manner doth the Lord God work among the children of men. For the Lord God giveth light unto the understanding; for he speaketh unto

men according to their language, unto their understanding" (2 Ne. 31:3).

Pure and undefiled language

For example, in one of his recent addresses, President Kimball emphasized the need to learn and know more than our own language. "We need much more language training. We need more people fluent in Mandarin and Cantonese" (Regional Representatives Seminar, 30 March 1979). By studying other languages, we can also improve in our ways to give the message of the restoration of the gospel to the world. The Lord's people must be distinguished among other nations not only by their calling and behavior, but also by the purity of their language. In Deuteronomy we read: "For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth" (Deut. 7:6).

Language is divine. Some may know this but do not realize its implications in their daily family life. Love at home starts with a loving language. This need is so important that, without loving words, some become mentally unbalanced, others emotionally disturbed, and some may even die. No society can survive after its family life has deteriorated, and this deterioration has always started with one word—one single, simple word.

My prayer is that as children of our Heavenly Father we can glorify

him and his Son Jesus Christ with better words of love and appreciation to our loved ones and our neighbors in a language pure and undefiled and with a desire to communicate in a divine way.

Our Heavenly Father lives; his Son is Jesus Christ, our Savior and Redeemer; his prophet on earth today is Spencer W. Kimball; he is the mouthpiece of the Lord. May His holy name be sanctified by our words forever and ever, in the name of Jesus Christ, amen.

President N. Eldon Tanner

We have just listened to Elder Charles Didier, a member of the First Quorum of the Seventy.

The congregation will stand and join with the choir in singing "Come, Ye Children of the Lord." After the singing, Elder A. Theodore Tuttle, a member of the Presidency of the First Quorum of the Seventy, will speak to us.

The congregation and choir sang the hymn "Come, Ye Children of the Lord."

President Tanner

Elder A. Theodore Tuttle, a member of the Presidency of the First Quorum of the Seventy, will now address us.

He will be followed by Elder Yoshihiko Kikuchi, a member of the First Quorum of the Seventy.

Elder A. Theodore Tuttle

Members in distant lands

We have an International Mission in the Church, over which Elder Carlos Asay presides. It cares for all

the members of the Church who live outside the boundaries of regularly established stakes and missions. This includes the families who live in far-

distant countries away from the centers of the Church. These families generally are on assignment with the government or with the military, or work for international corporations.

Typical of these is a family down in the Indian Ocean on the island of Réunion. There is a family of eight living in Benghazi, Libya. Another family of five lives in Karachi, Pakistan. For these and many other families there is no organized unit of the Church. They have to teach their own children.

Many of these families regularly conduct "church" services. Actually they are "home" services for their family. The mother may gather her small children about her and hold Primary. In this case she serves as the president of the Primary, the counselor, the teacher—and always the janitor. If the family has priesthood-age sons, all the regular priesthood offices somehow merge into one—the father—as he teaches them their duties and ministers to his family.

Actually, where the Church is fully organized, priesthood and auxiliary leaders are striving to have all parents teach their children anyway.

Often these distant families receive only a few basic materials from the Church. We now have available an excellent basic lesson manual for the men and boys and one for the mothers and daughters, a manual for small children, and a very fine basic manual, *Gospel Principles*. Generally these families receive the Church periodicals and have access to the family home evening manual, and, most important, the standard works of the Church. Activities are planned and centered around their families. In spite of limited materials, if the *parents* teach their children the gospel, these homes may be as blessed as any in the Church.

The things that are essential to these homes are essential in every home. In fact, living away from the

organized Church *might* even be a blessing, because family members draw closer together and because they cannot delegate to the Church things that a father and mother should do wherever they live in the world.

Home is center of learning

The Lord organized the family unit in the beginning. He intended that the home be the center of learning—that the father and mother be teachers. He has given counsel that applies whether the family lives within or without the boundaries of an organized unit of the Church. I cite but a few of the scores of verses:

"And they shall also teach their children to pray, and to walk uprightly before the Lord " (D&C 68:28).

"The glory of God is intelligence, or, in other words, light and truth. . . . I have commanded you to bring up your children in light and truth" (D&C 93:36, 40).

"But ye will teach them to walk in the ways of truth and soberness; ye will teach them to love one another, and to serve one another" (Mosiah 4:15).

"Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6).

Responsibilities of parenthood

The Lord fixed families to give parents more influence on children than all other agencies combined. There is safety in this arrangement. It provides *parents* the privilege, the awesome privilege, of molding the life and character of a child, even though outside agencies have influence.

Parenthood imposes a singular responsibility. Not only must parents put good things into the minds of children, we must keep bad things out. That is why we have been

cautioned against the unrestricted invasion of our homes by the media. While some agencies that have influence on our children are good, some are not. Parental vigilance should be constant. Safeguard your children against those who seek to destroy them.

Parents have divine charge to teach

How would you pass the test, parents, if your family was isolated from the Church and *you* had to supply all religious training? Have you become so dependent on others that you do little or nothing at home? Tell me, how much of the *gospel* would your children know, if all they knew is what they had been taught at home? Ponder that. I repeat, how much of the gospel would *your* children know if all they knew is what they had been taught at home? Remember, the Church exists *to help the home*. Parents, the divine charge to teach has never been changed. Do not abdicate your duty.

We have been counseled to become self-reliant and independent temporally. It is as important spiritually! Suppose conditions changed. Suppose you could not receive all the services to which you have become accustomed. Suppose that much more responsibility were placed on your shoulders to care for the spiritual welfare of your family. Surely you cannot study the scriptures without knowing that perilous times are coming. Will you be unaffected?

Strengthen families

Prepare now! Take steps now to strengthen your family. Spend time together. Establish and maintain family traditions that build happy memories. Maintain a discipline with fair rules and regulations. Express unconditional love to one another through word and act. Develop within each one self-esteem and self-respect by

loving and believing in him and having him belong. Provide security that children need. These are the values of which life is made. Establish these, and then we won't need to worry about the frills that too often concern us.

As prophetic events unfold, one thing is certain: we will need to be more self-reliant. We will all need to teach more within the walls of our own homes. In the Book of Mormon we find some models:

"I, Nephi, having been born of goodly parents, therefore I was taught somewhat in all the learning of my father" (1 Ne. 1:1). No doubt Nephi was taught the things of the Spirit—his writings reveal that. He probably was taught practical matters as well, for he was a very resourceful man. Today that son is fortunate whose father teaches him somewhat in *all* his learning.

Enos, son of Jacob, was another who esteemed his father:

"I, Enos, knowing my father that he was a just man—for he taught me . . . in the nurture and admonition of the Lord—and blessed be the name of my God for it. . . .

"Behold, I went to hunt beasts in the forests; and the words which I had often heard my father speak concerning eternal life, and the joy of the saints, sunk deep into my heart.

"And my soul hungered; and I kneeled down before my Maker, and I cried unto him in mighty prayer and supplication for mine own soul" (Enos 1:1, 3-4).

His life of service pivoted on this great spiritual experience. This experience occurred because of the words of his father. These are great models. They are good examples of the power of parental teaching. One thing is essential. Parents and children must spend time together.

Some few of us may receive public acclaim for our deeds. Most of us will live out our lives in comparative anonymity. This need not

matter. Serve your fellowman. Love and teach your children. Then one day we will merit a tribute from them, which in the eternal plan, will mean more than fame or wealth: "I . . . [was] born of goodly parents, therefore I was taught." In the name of Jesus Christ, amen.

President N. Eldon Tanner

Elder A. Theodore Tuttle, a member of the Presidency of the First Quorum of the Seventy, has addressed us.

Elder Yoshihiko Kikuchi, a member of the First Quorum of the Seventy will now speak to us.

Elder Yoshihiko Kikuchi

Tabernacle Choir visit

I am seeking for the guidance of the Holy Spirit today. President Kimball, President Tanner, President Romney, President Benson, all of the Brethren of the Twelve, all the other General Authorities, and brothers and sisters, on behalf of the Saints in Japan and Korea, I would like to extend our warm and sincere appreciation for the angelic voices of the Mormon Tabernacle Choir. During their recent trip to Japan and Korea, they were magnificently accepted by both members and non-members. Their wholehearted appreciation can be seen in the excellent comments of the reviews in some of our most important newspapers. I would like to share these comments.

One reviewer wrote: "You could find beauty and the profound sound of completeness or perfection" (*Yomiuri Tokyo*, 8 Sept. 1979). Another wrote: "They gave us a taste of the glorious quality and power of music" (*Kobe News*, 10 Sept. 1979). And still another wrote: "The choir found its way to the depths of our hearts, leaving us with the most indescribable sense of beauty and feeling." (*Kyoto News*, 11 Sept. 1979). The president of Chukyo Television, a major sponsor for the trip and of course he is a nonmember, said that the eyes of the choir members were so beautiful and pure

that he and his associates were left deeply touched. As our beloved prophet, President Spencer W. Kimball, has told us before, "As we incline our hearts to our Heavenly Father and his Son Jesus Christ, we hear a symphony of sweet music sung by heavenly voices proclaiming the gospel of peace" (ENSIGN, May 1974, p. 46).

Brothers and sisters, today I would also like to express my appreciation to the many missionaries who have come to our land and to the Land of Morning Calm. When I see their wonderful works, my heart turns to their parents who sent them and to those who are giving great sacrifices now that their sons and daughters may go on missions. I met a mother who was driving a taxi in this city as a part-time job so she could send her son on his mission. She spoke very proudly of her son, who was on his mission serving his Father in Heaven.

Missionary experience

May I share with you a beautiful missionary experience I encountered recently? I saw a miracle performed by one of your missionary sons who so dearly loved an investigator. I met this gentleman at a special fireside. He said, "I appreciate very much the young Mormon missionary who taught me the most important thing in life and gave me happiness. Some-

time I would like to extend my sincere appreciation to the parents who taught him to so live the gospel." With tears in his eyes, and as he was holding my hands, he said, "Oh, Elder Kikuchi, I thank our Heavenly Father for this glorious gospel," and then he related the following story:

"One day eight years ago, on my way home from work, I was hit by a hit-and-run driver. For eleven days I was unconscious, and for two years I was in a hospital. When I was finally released from the hospital, my wife had left me and had taken the children with her. We had had a fine family life before the accident, but my life became a total wreck. I was lonesome and depressed, for I had lost my most precious possession—my family. I attempted suicide many times. My only living came from welfare. I was emotionally and physically exhausted; I had become a living vegetable. I couldn't walk, so I would transport myself by rolling over on the floor and crawling on all fours.

"One evening I went to the hospital to see my doctor for the final results of a series of operations. He told me there was no hope for recovery. Though I had expected him to say so, it was still very shocking for me. All was lost. As I approached a railway bridge on my return from the doctor's, I wept to see my own face in the wet reflection on the pavement. It was a pitiful sight."

Brothers and sisters, just when he was about to jump in front of the oncoming train, he met one of your missionary sons.

It reminds me that the Savior said, "I am the good shepherd, and know my sheep, and are known of mine" (John 10:14). "My sheep hear my voice, and I know them, and they follow me" (John 10:27).

Cottage meetings began immediately. In them, Mr. Sugiyama learned that the gospel is true, that

Jesus Christ is our Savior, Joseph Smith was a prophet of God, and the true church of God has been restored in this last dispensation.

As usual, missionaries invited him to church; however, because he couldn't walk, he said he wouldn't be able to come. But on the morning of the Sabbath, he awoke early and bravely headed for the church. Though it was close, it took him nearly three hours to traverse the distance between his home and the closest station to the Yokohama chapel. The Yokohama chapel is situated high upon a hill. From the station to the church it took him almost an hour, although ordinarily it would take a person only five minutes. He would cling to the wall, then fall down, only to struggle again to his feet. He finally reached the chapel where the sacrament was in progress. The missionaries had never expected him to come to church. But Brother Sugiyama felt the pure love of God from the missionaries and members and felt himself drawn to it.

The Savior said, "A new commandment I give unto you, That ye love one another; as I have loved you" (John 13:34).

Shortly afterward, Brother Sugiyama followed the Lord's commandment by becoming baptized.

The Lord said: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5).

The morning following his baptism, he woke up bright and early. He stretched his legs out in preparation to roll over as usual. But this time, brothers and sisters, something was different. He felt strength in his legs, and his whole body surged with power. He sat up and gradually, eventually, stood on his feet. He hadn't stood in years without other supports. He walked away that morning! He found that his body had been made whole.

Said the Savior to a similar one

who had been healed by faith, "Thy faith hath made thee whole; go in peace" (Mark 5:34).

Brother Sugiyama said, "Love hath made me whole, and I will go in peace in the Lord's way." Brothers and sisters, miracles are not the only evidences of the true Church of God, but we can learn much from the miracle performed by the Lord through a great young Mormon missionary who loved his investigator so much.

Love precedes miracles

Love precedes the miracle. Love is a process; it is not a program. The love of Christ can overcome any of the worries of our lives and heal any human affliction. To all my friends wherever they may be, let us come unto Jesus and "be born of water and of the Spirit" (John 3:5). For as the Lord said, "Whosoever believeth on my words, them will I visit with the manifestation of my Spirit; and they shall be born of me, even of water and of the Spirit" (D&C 5:16).

Oh, how I appreciate my own missionaries who taught me the most glorious message that we can hear. Elder Law and Elder Porter, I thank you. Oh, how many lives have been touched by missionaries like them? Oh, may we continue to send great missionaries from every nation as our prophet has asked us to do. And may we members of this true Church have enough courage to stand before the world to share this great message of the everlasting gospel, the restored gospel of Jesus Christ, with "every nation, kindred, tongue, and people" (D&C 77:8). Brothers and sisters, we must be "the light of the world" (Matt. 5:14). There, someone is waiting for you.

Testimony

I bear you my testimony of the divinity of this gospel. I know that

God lives and that Jesus Christ is the Savior of the whole world. There is no other name under heaven whereby we might be saved (see Acts 4:12). Only through Jesus of Nazareth can we be saved.

I know that Joseph Smith was a prophet of God and that the Book of Mormon contains the true word of God. This Church is true. I know that President Spencer W. Kimball—a modern Job—is a living prophet of God today. I love him with all my heart and sustain him with all my soul. In the name of our Savior, Jesus Christ, amen.

President N. Eldon Tanner

Elder Yoshihiko Kikuchi, a member of the First Quorum of the Seventy and Executive Administrator of the Japan-Korea area, has just spoken to us.

President Ezra Taft Benson, President of the Council of the Twelve Apostles, will be our concluding speaker. Before calling on President Benson, however, we should like to remind the brethren of the general priesthood meeting which will convene here in the Tabernacle this evening at 7 P.M.

KSL Radio and KIRO Radio at Seattle will rebroadcast sessions over extensive distances beginning at midnight following each conference day's proceedings.

For the first time, video cassettes of conference sessions will be sent to Church leaders in Europe to enable members to watch conference in chapels.

The nationwide CBS Tabernacle Choir broadcast tomorrow morning will be from 9:30 to 10:00 A.M. Those desiring to attend this broadcast must be in their seats no later than 9:15 A.M.

The singing for this session has been furnished by this Primary children's lovely choir. We are grateful for you children and for the beautiful

spirit your music has added to this meeting.

Following President Benson's remarks, the choir will sing in closing, "The Lord Gave Me a Temple, "My Body Is a Temple,"

and "I Am a Child of God." Following the singing, the benediction will be offered by Elder John H. Groberg, a member of the First Quorum of the Seventy.

President Ezra Taft Benson

The Lord has declared this "a day of warning, and not a day of many words" (D&C 63:58). My message is a witness and warning about some of the evils which threaten America—a land I love with all my heart. There are other countries with this same problem. You who have seen these dangers in the land you love will have a deep feeling for what I will say.

America a choice land

America is a place of many great events. Here is where Adam dwelt, where the Garden of Eden was located. America was the place of former civilizations, including Adam's, the Jaredites', and Nephites'. America is also the place where God the Father and His Son, Jesus Christ, appeared to Joseph Smith, inaugurating the last gospel dispensation on earth before the Savior's second coming.

This consecrated land has been placed under the everlasting decree of God. That decree is recorded in the sacred Book of Mormon, a new witness for Christ, in these words:

"For behold, this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God or shall be swept off; for it is the everlasting decree of God. . . .

"Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but

serve the God of the land, who is Jesus Christ" (Ether 2:10, 12).

U.S. Constitution

The eventful destiny of America has also been revealed to God's prophets. To Joseph Smith the Lord revealed that "the whole of America is Zion itself from north to south" (*Teachings of the Prophet Joseph Smith*, sel. Joseph Fielding Smith, Salt Lake City: Deseret Book Company, 1938, p. 362). Further, the Lord decreed this land to be "the place of the New Jerusalem, which should come down out of heaven, . . . the holy sanctuary of the Lord" (Ether 13:3). To serve God's eternal purposes and to prepare this land for Zion, God "established the Constitution of this land, by the hands of wise men whom [He] raised up . . . and redeemed the land by the shedding of blood" (D&C 101:80).

The Constitution of the United States was ratified in 1789. The priesthood of God was restored in 1829. Between those two dates is an interval of forty years. It is my conviction that God, who knows the end from the beginning, provided that period of time so the new nation could grow in strength to protect the land of Zion.

Monroe Doctrine

In the decade prior to the restoration of the gospel, many countries of South America fought wars of in-

dependence to free themselves from European rule. Russia, Austria, and Prussia, however, urged France to aid Spain and Portugal to restore their monarchies in South America. This effort was repulsed by a proclamation from the United States government known as the Monroe Doctrine. The heart of the Monroe Doctrine consists of these words: "The American continents . . . are henceforth not to be considered as subjects for future colonization by any European powers."

The Lord had promised, "I will fortify this land against all other nations" (2 Ne. 10:12). President Joseph Fielding Smith said that "the greatest and most powerful fortification in America is the 'Monroe Doctrine' . . . It was the inspiration of the Almighty which rested upon John Quincy Adams, Thomas Jefferson and other statesmen, and which finally found authoritative expression in the message of James Monroe to Congress in the year 1823" (*The Progress of Man*, Salt Lake City: Deseret Book Co., pp. 466-67).

Thus, in that four-decade period the United States had grown to sufficient strength that she was able to provide a cradle of liberty for the restored Church of Jesus Christ.

Communism a Satanic counterfeit

But whenever the God of heaven reveals His gospel to mankind, Satan, the archenemy to Christ, introduces a counterfeit.

Isaiah foresaw the time when a marvelous work and a wonder would come forth among men. Isaiah also predicted there would be those who would "seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us?" He saw the time when the work shall say of him that made it, "He made me not" (Isa. 29:15-16).

It is well to ask, what system established secret works of darkness to overthrow nations by violent revolution? Who blasphemously proclaimed the atheistic doctrine that God made us not? Satan works through human agents. We need only look to some of the ignoble characters in human history who were contemporary to the restoration of the gospel to discover fulfillment of Isaiah's prophecy. I refer to the infamous founders of Communism and others who follow in their tradition.

Communism introduced into the world a substitute for true religion. It is a counterfeit of the gospel plan. The false prophets of Communism predict a utopian society. This, they proclaim, will only be brought about as capitalism and free enterprise are overthrown, private property abolished, the family as a social unit eliminated, all classes abolished, all governments overthrown, and a communal ownership of property in a classless, stateless society established.

Since 1917 this godless counterfeit to the gospel has made tremendous progress toward its objective of world domination.

Battle of opposing systems

Today, we are in a battle for the bodies and souls of man. It is a battle between two opposing systems: freedom and slavery, Christ and anti-Christ. The struggle is more momentous than a decade ago, yet today the conventional wisdom says, "You must learn to live with Communism and to give up your ideas about national sovereignty." Tell that to the millions—yes, the scores of millions—who have met death or imprisonment under the tyranny of Communism! *Such would be the death knell of freedom and all we hold dear.* God must ever have a free people to prosper His work and bring about Zion.

I am a witness to nations and people deprived of their freedom. I was there. I watched that great Iron Curtain drop around nations which formerly had prized their freedom—good people. I was aghast as these were written off by the stroke of a pen. I saw Poland abandoned by nations with a heritage of freedom—the United States and Great Britain.

I was in Warsaw in June of 1946. I shared a room with seven other men in the Polonia Hotel, the only hotel even partially intact in the great city of Warsaw. Our ambassador, Bliss Lane, had his office in part of the building. He was so saddened that he resigned and wrote the book *I Saw Poland Betrayed*, which detailed the failure of the United States and England to keep their promise that the Poles would have a free election after the war.

I saw firsthand our great nation stand by at the time of the Hungarian revolution—when “freedom fighters” with bare hands and stones resisted bullets, tanks, and artillery. I confess I was ashamed at the response of my country—a nation which I believe the Lord intended to be an ensign of freedom to all others. Freedom did not die that day (23 October 1956) for Hungary alone. Hope died for many in other captive nations and has only recently been somewhat revived by courageous men willing to speak against oppression.

Since that day, I have seen the Soviet Union, under its godless leaders, spread its ideology throughout the world. Every stragem is used—trade, war, revolution, violence, hate, detente, and immorality—to accomplish its purposes. Many nations are now under its oppressive control. Over one billion people—one-fourth of the population of the world—have now lost their freedom and are under Communist domination. We seem to

forget that the great objective of Communism is still world domination and control, which means the surrender of our freedom—your freedom—our sovereignty.

Warning

On 3 July 1936, the First Presidency published this warning to Church members:

“Communism is not a political party nor a political plan under the Constitution; it is a system of government that is the opposite of our Constitutional government. . . .

“Since Communism, established, would destroy our American Constitutional government, to support Communism is treasonable to our free institutions, and *no patriotic American citizen may become either a Communist or supporter of Communism. . . .*

“We call upon all Church members completely to eschew [shun] Communism. The safety of our divinely inspired Constitutional government and the welfare of our Church imperatively demand that *Communism shall have no place in America*” (signed: Heber J. Grant, J. Reuben Clark, Jr., David O. McKay, The First Presidency, in *Deseret News*, 3 July 1936; italics added).

More recently, President Marion G. Romney, in the First Presidency Message in the September 1979 EN-SIGN, wrote: “Communism is Satan’s counterfeit for the gospel plan, and . . . it is an avowed enemy of the God of the land. Communism is the greatest anti-Christ power in the world today and therefore the greatest menace not only to our peace but to our preservation as a free people. By the extent to which we tolerate it, accommodate ourselves to it, permit ourselves to be encircled by its tentacles and drawn to it, to that extent we forfeit the protection of the God of this land” (p. 5).

The truth is, we have to a great extent accommodated ourselves to Communism—and we have permitted ourselves to become encircled by its tentacles. Though we give lip service to the Monroe Doctrine, this has not prevented Cuba from becoming a Soviet military base, ninety miles off our coastline, nor has it prevented the takeover of Nicaragua in Central America, the surrender of the Panama Canal, or the infiltration by enemy agents within our American borders.

Never before has the land of Zion appeared so vulnerable to so powerful an enemy as the Americas do at present. And our vulnerability is directly attributable to our loss of active faith in the God of this land, who has decreed that we must worship Him or be swept off. Too many Americans have lost sight of the truth that God is our source of freedom—the Lawgiver—and that personal righteousness is the most important essential to preserving our freedom. So, I say with all the energy of my soul that unless we as citizens of this nation forsake our sins, political and otherwise, and return to the fundamental principles of Christianity and of constitutional government, we will lose our political liberties, our free institutions, and will stand in jeopardy before God.

No nation which has kept the commandments of God has ever perished, but I say to you that once freedom is lost, only blood—human blood—will win it back.

Steps to prevent destruction

There are some things we can and must do at once if we are to stave off a holocaust of destruction.

First: We must return to worship the God of this land, who is Jesus Christ. He has promised that the righteous will be preserved by His power (see 1 Ne. 22:17). But we must keep the commandments of

God. We must pay our tithes and offerings, keep the Sabbath day a holy day, stay morally clean, be honest in all our dealings, and have our family and personal prayers. We must live the gospel.

Second: We must awaken to “a sense of [our] awful situation, because of this secret combination which [is] among [us]” (Ether 8:24). We must not tolerate accommodation with or appeasement toward the false system of Communism. We must demand of our elected officials that we not only resist Communism, but that we will take every measure to prevent its intrusion into this hemisphere. It is vital that we invoke the Monroe Doctrine.

Then we must put our trust in Him who has promised us His protection—and pray that He will intervene to preserve our freedom just as He intervened in our obtaining it in the first place.

Third: We must do as the Lord commanded us by revelation in 1833: “Wherefore, honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil” (D&C 98:10).

Men who are wise, good, and honest, who will uphold the Constitution of the United States in the tradition of the Founding Fathers, must be sought for diligently. This is our hope to restore government to its rightful role.

Last: We must study the inspired Constitution and become involved in the political process ourselves. I quote the First Presidency statement that was read in sacrament meetings on Sunday, 1 July 1979: “We encourage all members, as citizens of the nation, to be actively involved in the political process, and to support those measures which will strengthen the community, state, and nation—morally, economically, and culturally” (Letter

from the First Presidency, 29 June 1979).

I fully believe that we can turn things around in America if we have the determination, the morality, the patriotism, and the spirituality to do so.

Preserve liberty

My single-minded concern is for the freedom and welfare of my countrymen and my posterity, the freedom of all men.

I testify to you that God's hand has been in our destiny. I testify that freedom as we know it today is being threatened as never before in our history. I further witness that this land—the Americas—must be protected, its Constitution upheld, for

this is a land foreordained to be the Zion of our God. He expects us as members of the Church and bearers of His priesthood to do all we can to preserve our liberty.

May God bless us that, with His help, we will not fail to bring to pass His purposes on earth. In the name of Jesus Christ, amen.

The children's choir sang the numbers, "The Lord Gave Me a Temple," "My Body Is a Temple," and "I Am a Child of God."

Elder John H. Groberg offered the benediction.

GENERAL PRIESTHOOD MEETING

THIRD SESSION

The general priesthood meeting convened in the Tabernacle at 7:00 P.M. on Saturday, October 6, 1979. President Spencer W. Kimball presided and President N. Eldon Tanner conducted.

The music for this session was provided by a combined choir from men of the Tabernacle choir and the Mormon Youth Chorus directed by Jerold Ottley and Robert C. Bowden with Roy M. Darley at the organ.

President Tanner opened this session with the following remarks:

President N. Eldon Tanner

Brethren, we are assembled in the general priesthood session of the 149th Semiannual Conference of The Church of Jesus Christ of Latter-day Saints. President Kimball presides at all sessions of the conference and has asked me to conduct this session.

These services are being relayed by closed-circuit transmission and

will reach members of the priesthood gathered in the Salt Palace and in approximately 1,760 locations in the United States, Canada, New Zealand, Puerto Rico, Australia, the Philippines, Korea, and Hong Kong.

We extend our greetings and blessings to all the priesthood members assembled here in the Tabernacle or elsewhere. We commend all members of the priesthood who have made arrangements to participate in this important meeting.

We note that Elders Theodore M. Burton and James A. Cullimore are seated on the stand in the Salt Palace, and Elders Marion D. Hanks and George P. Lee preside at the BYU Marriott Center.

For the information of the brethren in outlying areas, we announce that at the general session this afternoon, Elder Eldred G. Smith was designated as Patriarch Emeritus; Elders Hugh W. Pinnock, Ronald E. Poelman, and Jack H. Goasling, Jr.

of the First Quorum of the Seventy were sustained as the General Presidency of the Sunday School; and Elders Robert L. Backman, Vaughn J. Featherstone, and Rex D. Pinegar of the First Quorum of the Seventy were sustained as the Presidency of the Young Men.

The singing during this session will be furnished by the combined Tabernacle Choir and Mormon youth men's choir, under the direction of Brothers Jerold Ottley and Robert C. Bowden, with Brother Roy M. Darley at the organ.

We shall begin this service by the choir singing "The Priesthood Gift."

Following the singing, Bishop H. Burke Peterson, First Counselor in the Presiding Bishopric, will offer the invocation.

The combined men's choir sang "The Priesthood Gift." Bishop H. Burke Peterson offered the invocation.

Elder L. Tom Perry

Leaving the Tabernacle after the Saturday afternoon session of the last few conferences, I have been impressed with the lines forming to gain admission to the priesthood session some three hours before its beginning. I have stopped to visit with those in the lines. Much to my surprise, a good percent of those preparing to enter were young men, bearers of the Aaronic Priesthood.

Tonight I pay tribute to you for your devotion. It is to this chosen generation of a royal priesthood I would like to direct my remarks in this session of our conference.

President Tanner

The choir will now favor us with "Come, O Thou King of Kings," after which we shall be pleased to hear from Elder L. Tom Perry, a member of the Council of the Twelve Apostles.

The choir sang the hymn "Come, O Thou King of Kings."

President Tanner

Elder L. Tom Perry, a member of the Council of the Twelve Apostles, will now speak to us. He will be followed by Elder William R. Bradford, a member of the First Quorum of the Seventy and Executive Administrator of the Mexico-Central America area.

Making right decisions

When I received my assignment to speak in the priesthood session, I called Elder Backman, the new director of the Young Men program, and asked for any suggestions on a subject needing the special attention of those holding the Aaronic Priesthood. Within a few days I received a memo back from Elder Backman, and his response was, "The youth are at a most interesting time in their lives. They will soon be making major decisions which will shape their future, such as going on missions,

college, a profession, marriage, etc.” His counsel was to speak on making right decisions.

Attached to his memo was a “Peanuts” cartoon that pictured Linus standing with a nice, firm snowball in his hand as Lucy enters the picture. She surveys the situation and makes this comment to Linus: “Life is full of choices. You may choose, if you wish, to throw that snowball at me. You also may choose, if you wish, not to throw that snowball at me. Now if you choose to throw that snowball at me, I will pound you right into the ground! If you choose not to throw that snowball at me, your head will be spared.”

Then Linus, throwing the snowball away with a disgusted look on his face, said, “Life is full of choices, but I never get any.”

Freedom of choice

Linus is right that life is full of choices. But I have found him to be wrong in the second part. Decisions are before us every step of the way. Richard L. Evans said in the film *Man's Search for Happiness*: “Life offers you two precious gifts. One is time, the other, freedom of choice—the freedom to buy with your time what you will. You are free to exchange your allotment of time for thrills. You may trade it for base desires. You may invest it in greed. You may purchase with it vanity; you may spend your time in pursuit of material things. *Yours is the freedom to choose.* But these are not bargains, for in them you find no lasting satisfaction” (italics added).

Nephi

There is a great account in the very beginning of the Book of Mormon of a family that had some grave decisions to make. Just imagine that you are living in that time

and you are a member of Lehi's household. You are living in Jerusalem in a very comfortable home, warm and secure, surrounded with many of the good things of life. As you arise one morning, your father calls a family council. He states that he had a dream last night, and then makes a startling statement to you: “Go get your sleeping bags and the tents. Just take what provisions we can carry on our backs. Don't worry about the gold and silver and your precious things. We will have no room for them. I have been commanded by the Lord that we should depart into the wilderness.” And the scripture records, “And he left his house, and the land of his inheritance, and his gold, and his silver, and his precious things, and took nothing with him, save it were his family, and provisions, and tents, and departed into the wilderness” (1 Ne. 2:4).

You have only gone a short distance when your father has another dream. He calls you to him and says, “Behold I have dreamed a dream, in the which the Lord hath commanded me that thou and thy brethren shall return to Jerusalem.

“For behold, Laban hath the record of the Jews and also a genealogy of thy forefathers, and they are engraven upon plates of brass.

“Wherefore, the Lord hath commanded me that thou and thy brothers should go unto the house of Laban, and seek the records, and bring them down hither into the wilderness” (1 Ne. 3:2-4).

Now that was a hard task assigned to the sons, for Laban was a very rich and powerful man. They murmured against their father, and said it was a hard thing he was requiring them to do. But one son said to his father, “I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall pre-

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pare a way for them that they may accomplish the thing which he commandeth them" (1 Ne. 3:7).

Several decisions faced these young men as they approached Laban to ask for the records. It's most interesting to me to note the process by which they made those decisions. First, the decision was to leave it to chance. And they cast lots, and the lot fell to Laman. He went to the house of Laban, and as he sat and talked with him, he said he desired the records that were written on the plates of brass. Laban was not too pleased with this request and was angry, and thrust him out of his presence, and would not let him have the record. He said, "Behold thou art a robber, and I will slay thee" (1 Ne. 3:13). That was enough for Laman; he fled and came back and reported to his brothers that leaving the assignment to chance did not work.

Nephi had to make another decision on how to obtain the records. He thought of all the wealth they were leaving in their home, the gold and silver and all manner of riches. He thought he would gather up that gold and silver and trust in the things of the world to purchase the records. So they approached the house of Laban and displayed the gold and silver and offered to trade these precious things for the plates of brass. When Laban saw the property and that it was exceedingly great, he did just after it. Looking at the four boys against all of his servants, it was easy to determine that he could retain the plates and have the wealth also. He sent his servants after the boys to slay them, and they had to flee, leaving their property behind. Things of the world did not produce the records.

Now the brothers of Nephi had almost lost their lives twice attempting to get the record, and they were not very happy with him. Nephi was not willing to give up; he reasoned with them this way: "Let us

go up again unto Jerusalem, and let us be faithful in keeping the commandments of the Lord; for behold he is mightier than all the earth, then why not mightier than Laban and his fifty, yea, or even than his tens of thousands?" (1 Ne. 4:1).

Who could argue against such sound reasoning? Of course the Lord was mightier than Laban and all of his servants. So by night Nephi led his brothers outside the wall of Jerusalem. He crept inside towards the house of Laban, this time not leaving it to chance or to worldly things, but going by faith. He said, "I was led by the Spirit, not knowing beforehand the things which I should do" (1 Ne. 4:6).

As he came to the house of Laban, he found a man fallen to the earth, drunken with wine. On coming closer, he discovered it was Laban. Laban had been delivered into his hands. The Lord had opened the way to obtain the record. Making the decision to place his trust in the Lord produced the results.

There is a great lesson to be learned in the decision-making process of the sons of Lehi. Of course, leaving the decision to chance was not a very acceptable method.

Do not leave decisions to chance

I remember one time when I was in the Marine Corps, stationed at Camp Pendleton in California. I left a decision to chance and almost found myself in a most unpleasant situation.

My buddies had been after me each weekend to go with them into the dance hall in Los Angeles to have a good time. Each weekend I was encouraged to go. After several weeks of turning them down, thinking that that was no place for me, I decided just once to leave it to chance and see how it would turn out.

I started with them towards this big dance hall in Los Angeles. We were riding the streetcar, and as it progressed from stop to stop, it was filling up with many young ladies. They were not the type I had ever been around before. They were extremely forward. I felt very uncomfortable around them. As they approached me, I adopted a tactic completely unknown to a marine. I retreated.

On the back row of the streetcar I found four young ladies whose appearance was entirely different. I asked them if they were going to the dance, and their reply was, "Yes, but not to the same one you are." Then they said, "We are going to the Adams Ward to a Mormon dance. What do you know about the Mormon Church?" I was surprised, relieved, and willingly got off the streetcar with them, and had a most delightful evening at the Adams Ward. Have more confidence in yourself than allowing your decisions to happen just by chance.

Resist pressure

The decision by Nephi and his brothers to place their trust in the things of the world proved to be no more successful than leaving it to chance. I was talking to a father while attending a stake conference. He was telling me about the pressures on his teenage daughter to follow the ways of the world, and how she had made the decision not to allow those pressures to influence her life.

She was the only member of the Church in her class in school. She was a popular young lady with the boys, and had many opportunities to go out on dates. The boys in her class did not live by the standards she had been taught in our Church. She made the decision to tell every boy who asked her for a date what standards she lived by. If she were to

date them, they would be expected to conduct themselves in accordance with her standards. She would get such a commitment from them before she accepted a date. One day the big campus football hero came up to her before the most special dance of the year and said, "You know, I would ask you to go to the dance with me if you would lower your standards just a little."

There was no hesitation in her voice as she replied, "If I would go out with you, I would be lowering my standards." Be strong enough to make your decisions to not follow worldly ways.

Nephi found success when he made his decision to have faith in the Lord and to follow His way.

President Kimball's example

Some years ago in the *Church News* section there appeared a most interesting article about a young man who made his decision to trust in the ways of the Lord. The article reads:

"President Spencer W. Kimball is a constant inspiration to the Church. This is not only so through what he says, but likewise by what he does. When addressing the Stockholm Area Conference he revealed the secret of this success. Said he:

"As I was out alone, milking the cows, or putting up the hay, I had time to think. I mulled it over in my mind and made this decision: 'I, Spencer Kimball, will never taste any form of liquor. I, Spencer Kimball, will never touch tobacco. I will never drink coffee, nor will I ever touch tea—not because I can explain why I shouldn't, except that the Lord said not to.' He said those things were an abomination. There are many other things that are, too, that are not in the Word of Wisdom. But I made up my mind.

"That's the point I am trying to make. I made up my mind then, as a little boy; 'I will never touch

those things." And so, having made up my mind, it was easy to follow it, and I did not yield. There were many temptations that came along, but I did not even analyze it; I did not stop and measure it and say, "Well, shall I or shall I not?" I always said to myself: "But I made up my mind I would not. Therefore, I do not."

President Kimball continues, "I want to just say that I will soon go into another year and that I have never tasted tea, nor coffee, nor tobacco, nor liquor of any kind, nor drugs. Now that may sound very presumptuous and boasting to you, but I am only trying to make this point: that if every boy and girl—as he or she begins to grow a little more mature and becomes a little more independent of his friends and his family and all—if every boy and girl would make up his or her mind, "I will not yield," then no matter what the temptation is: "I made up my mind. That's settled." ' ' ' (*Church News* 4 Oct. 1975; see also Conference Report, Denmark, Finland, Norway, and Sweden Area Conference, Aug. 1974, pp. 86-87.)

If we would all follow his example to make our decisions based

on our faith in the Lord Jesus Christ, what a change it would make in our lives.

Choose the right

O, youth of the noble birthright, make your decision here tonight: "I will go and do the things which the Lord hath commanded" (1 Ne. 3:7). There is power in His way. There is no greater joy in this life than to be found in His service. I bear you my solemn testimony that a decision to live according to His law will bring you life eternal. In the name of Jesus Christ, amen.

President N. Eldon Tanner

Elder L. Tom Perry, a member of the Council of the Twelve Apostles, has just addressed us.

We shall now hear from Elder William R. Bradford, a member of the First Quorum of the Seventy and Executive Administrator of the Mexico-Central America area.

He will be followed by President Marion G. Romney, Second Counselor in the First Presidency.

Elder William R. Bradford

My dear brethren, this is a thrilling hour. At no time has there been a gathering such as this of the elect sons of God. Were it not for the power of the Spirit, I could not bear up the weight of this moment.

I feel impressed to express my profound love for you my brethren. My confidence in you can only be compared to my confidence in the Master, whom we follow. The knowledge that we are brothers brings me great joy.

I would never criticize you, but because I love you and because we

are brothers, I feel I can talk openly and directly to you.

Governing Ones

The fact that you bear the priesthood is not a casual matter. It manifests that you have passed through the waters of baptism. You have been interviewed by Israel's judges and found qualified to be *God's governing ones*. Your status as the governing ones has been, and remains, conditional upon compliance with the terms set forth by

the Father and his Son, Jesus Christ, in our premortal life. You accepted those terms then, and by virtue of your ordination and present worthiness you have accepted them here. Nothing about this is casual. It is serious business. It is so serious that God's affairs on earth and the salvation of all mankind rest upon it.

In order that you might understand more fully what it means to be the governing ones, let me point out your involvement in governing the Church at three levels: the *individual*, the *family*, and the formal *institutional church*.

The individual

You, as an individual, are the Church. The Lord made covenant with his faithful sons that they would become "*the church and kingdom, and the elect of God*" (D&C 84:34; italics added). You, then, through your faithfulness as a priesthood bearer, become the Church. The Church will be governed only as you govern yourself.

The most basic, fundamental principle of truth, that upon which the entire plan of God is founded, is free agency. As an individual you have the right to govern yourself. It is divinely given to you to think and act as you wish. It is your decision.

It must be pointed out, however, that although you have the free agency to choose for yourself, you do not have the right to choose what will be the result of your decision. The results of what you think and do are governed by law. Good returns good. Evil returns evil. You govern yourself by subjecting yourself to the discipline of law. If you are obedient to God's law, you remain free. You progress and are perfected. If you are disobedient to God's law, you bind yourself to that which restricts your progress. You become defiled and unworthy to be an associate with those who are more clean and pure.

Let me project this principle of governing oneself into your life just a little. I don't think it would surprise you to hear that a very high number of both Aaronic and Melchizedek Priesthood bearers, as well as our sisters, are exercising their free agency in such a way that they have developed extensive television habits. Many have reached twenty hours or more a week.

God's plan dictates that we spend our time on this earth engaged in work. Work means putting yourself mentally and physically into action. Many hours a week of being indoctrinated by television, much of which is satanic, hardly seems to fill this requirement.

Even if television were not filled with foolishness, violence, immorality, and filth, its entertainment value would still not justify the time drain. You are here to work to govern the Lord's affairs, not to be entertained. The Apostle Paul talked straight when he wrote to Titus and said:

"Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.

"They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate" (Titus 1:15-16).

Holding the priesthood means being commissioned by the Lord to act as he would act if he were here personally. Is your television habit compatible with that holy commission? If you have a twenty-hour-a-week television habit and would repent and convert it into a gospel-study habit, in one year you could read the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price, and the entire Bible. In addition, you could read *Jesus the Christ*, *The Articles of Faith*, *Gospel Principles*, the basic priesthood manual, the basic women's manual, the

basic children's manual, all three volumes of *Doctrines of Salvation*, *The Miracle of Forgiveness*, *The Promised Messiah*, and *Essentials in Church History*, and could then reread the Bible, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price. This would still leave time to read the ENSIGN, the NEW ERA, and the FRIEND each month and the *Church News* each week. This is based on your ability to read only ten pages an hour. The average person can read twenty pages or more an hour. If you are average, this leaves you with ten hours a week to govern yourself in other kingdom-building activities, such as keeping a personal journal, genealogy and temple work, improved home teaching, welfare services, civic and patriotic involvement to protect our freedom, and much more. I repeat: "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled."

"They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate" (Titus 1:15-16).

The family

Each of you is a member of the most basic unit of the Church, the family. Some of you are not yet fathers but are in preparation to become so. As a father you have the divine right and the divine responsibility to govern your family after a pattern set forth by the Lord. Since the family is the basic unit of the Church, *as the family is governed so is the Church governed*.

The Lord expects you to govern a home- and family-centered gospel-living system. The challenge of governing the family is to so love, teach, and motivate its members that their personal decisions will be to unite one with another in the common pur-

pose of following God's plan.

Fundamental to this is developing faith in the Lord Jesus Christ. Without faith no individual will respond positively to the pattern of life Christ taught.

Faith in Christ is developed by fasting and prayer, which brings spiritual communion, and by studying Christ's teaching as contained in the holy scriptures.

As faith begins to develop and Christ's pattern for life begins to be understood by the individual, the need to understand and follow the steps of repentance will also become evident.

Since some of the decisions of the family members will be wrong and will stop their progress and defile them, there must be a way for them to be cleansed and put back on the proper course. They will need to know how to *recognize* sins of both commission and omission and be so spiritually in tune, because of their faith and confidence in Christ, that they feel *remorse* for that sin. They must know the process of *confession* and be motivated to make *restitution* and to *resolve* to abandon the sin.

The natural product of an individual who is developing faith in Christ and is living the steps of repentance is that he will strive to keep the commandments. The actions of his life will become more Christlike. A Christlike person will be united with other family members and will render service to them.

How, then, do you govern the family? By virtue of the priesthood "By persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

"Reproving betimes with sharpness, when moved upon by the Holy Ghost" (D&C 121:41-43).

You teach fasting and prayer. You teach the doctrine contained in the holy scriptures and encourage individual private study of them on a regular basis. You involve yourself in and teach the steps of repentance. You obey the commandments and teach them. You serve one another. The pattern of a home- and family-centered gospel-living system is then established: faith in Christ, repentance, keeping the commandments, and rendering service to one another. This system meets all of the temporal and spiritual needs of the family members at every age level.

The Church organization

The formal organization of the Church consists of a divine, orderly system by which we as individuals and as families can meet together in an organized way to be taught God's plan for our salvation, take upon ourselves covenants, and administer the saving ordinances to one another using priesthood power and authority.

This is the institutional Church. It organizes the volunteer services of the members of the Church into programs and auxiliaries designed to be a resource to individuals and families. These programs and auxiliaries are to be governed by and be auxiliary to the priesthood. Members called to serve in them should submit to this government. These programs should never become powers unto themselves. If they do, we create a chapel-centered gospel-living system, rather than a home- and family-centered gospel-living system. This is not the Lord's way. He has taught the process. His charge is to teach, expound, exhort, baptize, and watch over the Church. Visit the house of each member, and exhort them to pray vocally and in secret and attend to all family duties. Be with and strengthen them, and see that there is

no iniquity in the Church, neither hardness with each other, neither lying, backbiting, nor evil speaking. And also see that all the members do their duty (See D&C 20:50-51, 53-55).

Shepherds of Israel

As the governing ones, make no mistake about it, this decree was made to the priesthood. We love and need the auxiliaries. They are staffed by great, faithful servants. But the very name by which they are called, *auxiliary*, which means "helper," should make it clear to us that the full weight of governing the Church rests squarely upon the priesthood.

If an individual or a family needs help in the process that will bring about their temporal and spiritual salvation, it is the responsibility of the priesthood. As the priesthood needs help in this work, and it will, it will call upon the resources of the auxiliaries.

The time must quickly come when, as the governing ones, we fully shoulder our responsibility as the shepherds of Israel. Our work must not be done by the restrictions of the calendar or as convenient to the schedule of our habits, but on a need basis.

Brethren, in some things there remains a considerable distance between what we are and what we should become.

That we may understand and fulfill our roles as the governing ones, in lockstep with our living prophet, who is the mouthpiece of God, I plead, in the name of Jesus Christ, the Master, amen.

President N. Eldon Tanner

Elder William R. Bradford, a member of the First Quorum of the Seventy and Executive Administrator

of the Mexico-Central America area, has just addressed us.

President Marion G. Romney, Second Counselor in the First Presidency, will now speak to us.

President Marion G. Romney

Faith in Jesus Christ

Brethren, I have decided to talk to you and to myself tonight about "faith in the Lord Jesus Christ" which the Prophet Joseph Smith named as "the first principle . . . of the Gospel" (A of F 1:4).

The scriptures leave no doubt about the importance of such faith. In the very beginning, an angel sent by the Lord instructed Adam that the sacrifice he was offering was "a similitude of the sacrifice of the Only Begotten of the Father, . . .

"Wherefore," he (the angel) added, "thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son forevermore" (Moses 5:7-8).

Nephi thus instructed his people:

"Behold I say unto you, that . . . as the Lord . . . liveth, there is none other name given under heaven save it be this Jesus Christ, . . . whereby man can be saved" (2 Ne. 25:20).

Some four hundred years later, King Benjamin declared:

"I say unto you, . . . there shall be no other name given nor any other way nor means whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord Omnipotent" (Mosiah 3:17).

When Peter and John were asked by the Sadducees "by what power, or by what name" they had healed the lame man, "Peter, filled with the Holy Ghost, said unto them,

Ye rulers of the people, and elders of Israel,

"If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

"Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. . . .

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:7-10, 12).

Jesus himself declared to the Pharisees: "If ye believe not that I am he, ye shall die in your sins" (John 8:24).

Take the name of Christ

And in these latter days the Lord declared to Joseph Smith the Prophet, Oliver Cowdery, and David Whitmer:

"Take upon you the name of Christ, and speak the truth in soberness.

"And as many as repent and are baptized in my name, which is Jesus Christ, and endure to the end, the same shall be saved.

"Behold, Jesus Christ is the name which is given of the Father, and there is none other name given whereby man can be saved;

"Wherefore, all men must take upon them the name which is given

of the Father, for in that name shall they be called at the last day;

"Wherefore, if they know not the name by which they are called, they cannot have place in the kingdom of my Father" (D&C 18:21-25).

I suppose that the foregoing declarations are sufficient to establish the fact that the scriptures teach that faith in the Lord Jesus Christ is indispensable to the attainment of salvation.

Gospel defined

This is so because Jesus, by means of his atonement and victory over the grave, made it possible for men to be forgiven of their sins and raised from the grave.

On this point, the resurrected Jesus said to the Nephites:

"Behold I have given unto you my gospel, and this is the gospel which I have given unto you—that I came into the world to do the will of my Father, because my Father sent me.

"And my Father sent me that I might be lifted up upon the cross; and after that I had been lifted up upon the cross, that I might draw all men unto me, that as I have been lifted up by men even so should men be lifted up by the Father, to stand before me, to be judged of their works, whether they be good or whether they be evil—

"And for this cause have I been lifted up; therefore, according to the power of the Father I will draw all men unto me, that they may be judged according to their works.

"And it shall come to pass, that whoso repenteth and is baptized in my name shall be filled; and if he endureth to the end, behold, him will I hold guiltless before my Father at that day when I shall stand to judge the world.

"And he that endureth not unto the end, the same is he that is also hewn down and cast into the fire,

from whence they can no more return, because of the justice of the Father.

"And no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end.

"Now this is the commandment [this is the resurrected Jesus talking]: Repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day.

"Verily, verily, I say unto you, this is my gospel" (3 Ne. 27:13-17, 19-21).

This, of course, is the perfect definition of the gospel. It was, however, spoken by way of summary and conclusion after the risen Jesus had spent days—perhaps weeks—explaining the principles and ordinances of the gospel to the Nephites. They, therefore, were able to understand his summary.

The gospel program

The gospel is the plan and program adopted by God, our Eternal Father, for accomplishing his "work and . . . glory—to bring to pass the immortality and eternal life of man" (Moses 1:39).

This program the Lord presented to his spirit children in the great pre-earth council, of which Abraham gives us this brief account:

"Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;

"And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood

among those that were spirits, . . .

"And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

"And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever.

"And the Lord said: Whom shall I send? And one answered like unto the Son of Man: Here am I, send me. And another answered and said: Here am I, send me. And the Lord said: I will send the first.

"And the second was angry, and kept not his first estate; and, at that day, many followed after him" (Abr. 3:22-28).

The gospel plan or program, presented to and approved by a two-thirds majority of the then assembled hosts of God's spirit children, anticipated everything that has occurred or that will occur in heaven or on earth concerning those spirits.

It provided for them to receive physical bodies in a mortal experience where, endowed with free agency and being acted upon by good and evil, they would prove themselves worthy or unworthy to return to the society of God and go on in eternal progress to perfection.

It anticipated the banishment from heaven of Satan and his followers, the creation of this earth, the placing of Adam and Eve upon it, their partaking of the fruit of the tree of the knowledge of good and evil, their banishment from the Garden,

and the peopling of the earth by their posterity.

It anticipated Satan's diabolical work among men, man's wickedness, and his death, both temporal and spiritual.

It anticipated the need for a Savior to win the victory over death, atone for the sin of Adam, which brought death, and provide the means whereby men, through repentance, may receive forgiveness for personal sins and be readmitted into the presence of God.

All these things and more were anticipated by the gospel plan.

To us the plan is known as the gospel of Jesus Christ because he sponsored it in the heavenly council and implemented it through the atonement which he in the great council voluntarily undertook to make and did come to the earth and make.

The Father's plan was based on the principle of free agency. Lucifer countered with a proposal to substitute force for free agency, and sought honor for himself.

The role of Christ

Jesus, of course, was chosen to be the Redeemer. He led the fight for the Father's plan in the War in Heaven. He created this earth. He has watched over it ever since. His role in God's program for bringing to pass "the immortality and eternal life of man" (Moses 1:39) has been revealed to men in all dispensations. It was revealed to Adam in the beginning. It was revealed to Enoch, to Noah, to Abraham, Isaac, and Jacob. Some 2200 years B.C., Jesus appeared to the brother of Jared and said:

"Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ. . . . In me shall all mankind have light, and that eter-

nally, even they who shall believe on my name; and they shall become my sons and my daughters" (Ether 3:14).

In the meridian of time, Jesus, begotten of God our Eternal Father, came to earth as the babe of Bethlehem, the son of Mary.

Born of woman, he was subject to temptation and the weaknesses of the flesh. Begotten Son of the Father, he inherited the power to live on indefinitely.

Being tempted but never yielding to sin enabled him, by giving his life, to atone for the transgression of Adam, which introduced death into the world. This he did, and thereby won victory over the grave and brought about resurrection for himself and for all men.

The importance of the Atonement

Not only did he win victory over the grave, but being sinless himself and being the Son of God in the flesh and having been fore-ordained in the heavens to be the Redeemer, he, in some way which we do not fully understand, "took upon Himself the burdensome onus of the sins of mankind. The means may be, to our finite minds, a mystery, yet the results are our salvation.

"Something of the Savior's agony as He groaned under this load of guilt . . . He has [thus revealed to us] in this day:

"'For behold, I, God,' " he said, "'have suffered these things for all, that they might not suffer if they would repent;

"'But if they would not repent they must suffer even as I;

"'Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink—

"'Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men' [D&C 19:16-19]" (James E. Talmage, *The Articles of Faith*, 12th ed., Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1924, p. 78).

Jacob, the brother of Nephi, thus describes the predicament we would be in without the benefit of Christ's atonement. He said:

"O the wisdom of God, his mercy and grace! For behold, if the flesh should rise no more our spirits must become subject to that angel who fell from before the presence of the Eternal God, and became the devil, to rise no more.

"O how great the goodness of our God, who prepareth a way for our escape from the grasp of this awful monster; . . .

"And because of the way of deliverance of our God, the Holy One of Israel, this death, of which I have spoken, which is the temporal, shall deliver up its dead; which death is the grave.

"And this death of which I have spoken, which is the spiritual death, shall deliver up its dead; which spiritual death is hell; wherefore, death and hell must deliver up their dead, and hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored one to the other; and it is by the power of the resurrection of the Holy One of Israel" (2 Ne. 9:8, 10-12).

Faith is the first principle

Without the services of Jesus Christ, which he proffered in the great heavenly council and which he has since performed, there would have been no hope for us to receive the blessings provided by the gospel. And we have no prospect of receiving them now unless we have faith in

the Lord Jesus Christ, because, as he said to the Pharisees, "If ye believe not that I am he, ye shall die in your sins" (John 8:24). This is according to the gospel, which Paul said "is the power of God unto salvation" (Rom. 1:16).

These are some of the reasons why "Faith in the Lord Jesus Christ" is the first principle of the gospel. To the truth of these teachings I bear solemn witness, and in the words of King Benjamin, I add my own witness that I know "there shall be no other name [than Jesus Christ] given nor any other . . . means whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord Omnipotent" (Mosiah 3:17). This is

my testimony to you, my brethren, and I bear it in the name of Jesus Christ, our Redeemer, amen.

President N. Eldon Tanner

President Marion G. Romney, Second Counselor in the First Presidency, has just spoken to us.

The choir and congregation will now join in singing "Do What Is Right."

The choir and congregation sang the hymn "Do What Is Right."

President N. Eldon Tanner

Brethren, I am always humbled as I stand before a body of men holding the priesthood of God, which is the power of God delegated to man to act in His name in the office which he holds. It frightens me to think of the great power that could be exerted if every man holding the priesthood of God would live according to the teachings of the gospel and the covenant which the Lord has made with holders of the priesthood.

Oath and covenant of the priesthood

The Aaronic Priesthood was restored in these latter days by John the Baptist, who placed his hands upon the head of Joseph Smith and conferred it upon him. The Melchizedek Priesthood, as you know, was conferred through the laying on of hands by Peter, James, and John, who appeared to Joseph Smith and Oliver Cowdery. Now, each of you holds the Melchizedek Priest-

hood or is preparing himself to hold it. Let me repeat for you the oath and covenant of the priesthood:

"For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the spirit unto the renewing of their bodies.

"They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God.

"And also all they who receive this priesthood receive me, saith the Lord;

"For he that receiveth my servants receiveth me;

"And he that receiveth me receiveth my Father;

"And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him.

"And this is according to the oath and covenant which belongeth to the priesthood.

"Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved" (D&C 84:33-40).

The priesthood is the greatest power on earth. It is by the power of the priesthood that the earth was created, and the universe, and all things pertaining thereto were done. This church was organized by the power of the priesthood, by one called of God by revelation.

We know that God the Father and his Son, Jesus Christ, appeared to a young boy, Joseph Smith, and from then on he was continually guided by revelation. Regarding the establishment of the Church we read this:

"The rise of the Church of Christ in these last days . . . by the will and commandments of God. . . .

"Which commandments were given to Joseph Smith, Jun., who was called of God, and ordained an apostle of Jesus Christ, to be the first elder of this church" (D&C 20:1-2).

We read further: "Behold, there shall be a record kept among you; and in it thou shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church through the will of God the Father, and the grace of your Lord Jesus Christ" (D&C 21:1).

Let me assure you brethren that you belong to the Church of Jesus Christ, and that the Church is directed by Jesus Christ through a prophet of God, even our beloved President Spencer W. Kimball.

Church is theocracy

I would like to tell you something about the way the Church operates from headquarters. We often hear the Church referred to as a democracy, when in reality, instead of being a church where the body is governed by officers elected by the members, the Church is a theocracy,

where God directs his church through representatives chosen by him.

Our fifth article of faith states, "We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority, to preach the Gospel and administer in the ordinances thereof."

Now, this is the way in which Joseph Smith was chosen by the Lord as President of his Church and set apart by those authorized by the Lord to do so.

It has always been a testimony to me, as I read section 107 of the Doctrine and Covenants, to see how all offices of the priesthood were listed and the duties of each given to Joseph Smith. We read:

"Of the Melchizedek Priesthood, three Presiding High Priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church, form a quorum of the Presidency of the Church. . . .

"And again, the duty of the President of the office of the High Priesthood is to preside over the whole church, and to be like unto Moses—

". . . yea, to be a seer, a revelator, a translator, and a prophet, having all the gifts of God which he bestows upon the head of the church" (D&C 107:22, 91-92).

And again: "The twelve traveling councilors are called to be the Twelve Apostles, or special witnesses of the name of Christ in all the world. . . .

"And they form a quorum [this is important], equal in authority and power to the three presidents" (D&C 107:23-24).

The following is recorded in *Teachings of the Prophet Joseph Smith*: "President Smith next proceeded to explain the duty of the Twelve, and their authority, which is next to the present Presidency. . . . Also the Twelve are not subject to

any other than the First Presidency, . . . and where I am not [meaning the President of the Church], there is no First Presidency over the Twelve' " (sel. Joseph Fielding Smith, Salt Lake City: Deseret Book, 1938, pp. 105-6).

At the death of Joseph Smith, the Twelve became the presiding authority of the Church, with Brigham Young as president of the Twelve, and administered the affairs of the Church for three and a half years. Then Brigham Young was chosen as President of the Church, and he chose and ordained and set apart his counselors. Then there were three years and two months between his death and the installation of John Taylor as President of the Church. Following John Taylor's death it was one year and nine months before Wilford Woodruff was chosen, set apart, and ordained as President of the Church. Since then, just a few days have passed between the death of the President and the setting apart of the next President—and the Twelve continues to preside at the death of each President until the new First Presidency is organized.

President Kimball becomes President of the Church

I would like to explain to you exactly what took place following the unexpected death of President Harold B. Lee on 26 December 1973. I was in Phoenix, Arizona, to spend Christmas with my daughter and her family, when a call came to me from Arthur Haycock, secretary to President Lee. He said that President Lee was seriously ill, and he thought that I should plan to return home as soon as possible. A half-hour later he called and said: "The Lord has spoken. President Lee has been called home."

President Romney, Second Counselor, in my absence was direct-

ing the affairs of the Church, and was at the hospital with Spencer W. Kimball, President of the Council of the Twelve. Immediately upon the death of President Lee, President Romney turned to President Kimball and said, "You are in charge." Remember, the Prophet Joseph Smith had said that without the President there was no First Presidency over the Twelve.

Not one minute passed between the time President Lee died and the Twelve took over as the presiding authority of the Church.

Following President Lee's funeral, President Kimball called a meeting of all of the Apostles for Sunday, December 30, at 3 P.M. in the Salt Lake Temple Council Room. President Romney and I had taken our respective places of seniority in the council, so there were fourteen of us present.

Following a song, and prayer by President Romney, President Kimball, in deep humility, expressed his feelings to us. He said that he had spent Friday in the temple talking to the Lord, and had shed many tears as he prayed for guidance in assuming his new responsibilities and in choosing his counselors.

Dressed in the robes of the holy priesthood, we held a prayer circle; President Kimball asked me to conduct it and Elder Thomas S. Monson to offer the prayer. Following this, President Kimball explained the purpose of the meeting and called on each member of the quorum in order of seniority, starting with Elder Ezra Taft Benson, to express his feelings as to whether the First Presidency should be organized that day or whether we should carry on as the Council of the Twelve. Each said, "We should organize now," and many complimentary things were spoken about President Kimball and his work with the Twelve.

Then Elder Ezra Taft Benson nominated Spencer W. Kimball to be the President of the Church. This was seconded by Elder Mark E. Petersen and unanimously approved. President Kimball then nominated N. Eldon Tanner as First Counselor and Marion G. Romney as Second Counselor, each of whom expressed a willingness to accept the position and devote his whole time and energy in serving in that capacity.

They were unanimously approved. Then Elder Mark E. Petersen, second in seniority in the Twelve, nominated Ezra Taft Benson, the senior member of the Twelve, as President of the Quorum of the Twelve. This was unanimously approved.

At this point all the members present laid their hands upon the head of Spencer W. Kimball, and President Ezra Taft Benson was voice in blessing, ordaining, and setting apart Spencer W. Kimball as the twelfth President of The Church of Jesus Christ of Latter-day Saints.

Then, with President Kimball as voice, N. Eldon Tanner was set apart as First Counselor and Marion G. Romney as Second Counselor in the First Presidency of the Church. Following the same procedure, he pronounced the blessing and setting apart of Ezra Taft Benson as President of the Quorum of the Twelve.

Calling of new General Authorities

There were then eleven members of the Twelve, and this would necessitate calling a new man to fill the vacancy in the quorum. You may be interested to learn how the General Authorities are called.

They are chosen by the President through inspiration and revelation as he considers the names of those who, at his invitation, have been recommended by members of the Twelve, together with those

whom he might be considering himself.

Because of the inspiration and revelation involved, a General Authority is actually divinely appointed and is approved by the Council of the Twelve before being called and set apart, and later sustained by the general conference.

To give you an example of how this works, let me share with you an experience of President Heber J. Grant. While he was a member of the Council of the Twelve, when asked by the President of the Church to submit names, he repeatedly submitted that of a very good friend of his for consideration to fill existing vacancies among the Twelve.

The man was never chosen, and President Grant is reported to have said at one time that if he ever became President of the Church, and there was a vacancy to fill, he would call that man, because he was so well qualified.

After he became President and it was necessary to fill a vacancy, he told the Lord that he knew whom he wanted, but that he wanted to select the man that the Lord wanted. The name of Melvin J. Ballard, whom President Grant knew slightly, but not too well, came into his mind and kept recurring to let him know that he was the man who should be called. He was nominated by President Grant and approved by the Twelve. He was ordained and set apart by the First Presidency and Council of the Twelve and at the following general conference was presented to those in attendance for their sustaining vote.

Let me give you my own experience. While serving as president of the Calgary Stake in Alberta, Canada, I was attending the general conference in Salt Lake City in October, 1960. On Friday evening I received a call at the Hotel Utah, where I was staying, advising me that President

McKay wanted to see me Saturday morning—the next morning. Naturally, not knowing what he wanted, I slept very little that night. I met him in his office at the appointed hour. As I sat in a chair facing him, he looked me in the eye, put his hand on my knee, and said, “President Tanner, the Lord would like you to accept a call as a General Authority, as an Assistant to the Twelve.” Then he asked how I felt about it.

I do not know exactly what I said. I tried to assure him that I felt highly honored and very inadequate, but ready and willing to accept a call and to give my whole time and effort in the service of the Lord.

That morning my name was read, along with the names of Elders Franklin D. Richards and Theodore M. Burton, to be sustained as Assistants to the Twelve, with the other general officers of the Church. We were approved by the conference. Officers throughout the Church are selected in much the same way at their particular level.

Dissenting votes

At this point I might answer the question of how we deal with a dissenting vote. We had one at the October 1977 conference. Some of you heard the proceedings and will remember that the dissenter wanted his vote recorded. This is the way we deal with a dissenting vote: all the people other than this one voted to sustain those who were presented, so I asked him to see a member of the Twelve. The purpose of asking him to see somebody is so that he can report why he was not prepared to support the slate of officers. That gives him an opportunity, if he knows some good reason why a person should not be or is not qualified to be sustained, to tell the person assigned to see him; this person can then advise the First Presidency.

Stake appointments

I should like to tell you of an experience I had when I was called to go to New Zealand to reorganize a stake. I had never met anybody living in New Zealand, other than the president of the stake at that time. I asked for a list of the bishops and high council in that New Zealand stake, and as I read over the list I saw one name that just seemed to stand out. The name was Campbell. Each time I read the list I noticed it. Bishop Vandenberg was with me, and we interviewed all these people, after having prayed that we might be guided.

After all the interviews I said to Brother Vandenberg, “Let us call upon the Lord for direction.” We did, and as we stood up I asked, “If you had the responsibility, whom would you choose as president of this stake?”

He said, “Bill Campbell.” I had never mentioned his name to Bishop Vandenberg. This was another evidence that the Lord does direct these appointments.

Church administration

All matters pertaining to the administration of the Church come under the direction of the First Presidency, and the affairs are generally divided into three categories:

First, those administered directly by the First Presidency; second, ecclesiastical matters administered by the Twelve under the direction of the First Presidency; and third, temporal affairs administered by the Presiding Bishopric, as assigned to them by the First Presidency.

Let me list some of the things administered directly by the First Presidency: area conferences; solemn assemblies; budgeting, educational, historical, and personnel departments; temples; auditing; the Coordinating Council; and the welfare services.

Now let me outline briefly some of the responsibilities of the Twelve. Under the direction of the First Presidency, the Council of the Twelve is responsible for all the ecclesiastical matters of the Church and for the administration of the ecclesiastical affairs of the Church carried on by members of the First Quorum of the Seventy.

It has the responsibility of scheduling stake conferences throughout the Church and making assignments of the General Authorities to attend these conferences, which are held weekly throughout the year except in July.

All of the General Authorities strive diligently to prepare themselves and to use the programs provided for the Saturday evening meeting as well as the general session on Sunday so as to motivate the people throughout the Church to better living. They meet with the stake presidencies and the stake officers and discuss with them the progress they have made and ways and means of doing better. General Authorities are required to leave their families for at least two and sometimes three or four days to two weeks in order to fill conference assignments, tour missions, and so forth.

Under the Twelve there are at present four departments. Each department is administered by three or four Seventies (with their staff), under the direction of the Twelve.

They are, namely: the Priesthood, Missionary, Genealogical, and Curriculum departments. I shall endeavor to deal very briefly later with only two or three of the departments.

The Council of the Twelve is also responsible for the planning of seminars for new mission presidents, and two each year for the Regional Representatives.

Role of the Seventy

We are all aware that the Twelve would not be able to carry out these heavy assignments alone and that provision has been made for the necessary assistance. You know that some years ago some men were appointed as Assistants to the Twelve, and that more recently, due to the rapid growth of the Church, and in keeping with the teachings of Joseph Smith, these men and others were appointed to become members of the First Quorum of the Seventy. This was the beginning of increasing this quorum from only the seven presidents, who presided over other quorums of seventy throughout the Church.

Regarding the Seventy we read:

"The Seventy are to act in the name of the Lord, under the direction of the Twelve or the traveling high council, in building up the church and regulating all the affairs of the same in all nations" (D&C 107:34).

Members of the First Quorum of the Seventy administer, under the direction of the Twelve, the four departments to which I referred earlier. The Priesthood Department recommends policies and procedures for the Melchizedek Priesthood, the Aaronic Priesthood, and the auxiliaries; and supervises activity programs. The Curriculum Department provides training materials, manuals, and nonadministrative handbooks, is responsible for Church magazines, and coordinates the production of all Church publications.

The Correlation staff checks all materials for study courses and magazines as to doctrine, coding, and so forth, and reports to the Correlation Committee, made up of the Presidency of the First Quorum of the Seventy, together with the Presiding Bishop and the Commissioner of Education. Here all teaching and

training materials are correlated with the idea of preparing the individual member for temple work, missionary work, and responsibilities in different organizations of the Church, and preparing him for eternal life. This is the whole purpose of the Church: to prepare the individual for eternal life.

The Missionary Department provides missionary proselyting materials for preparing prospective missionaries and for use in the field. It assists with missionary assignments, and oversees the operation of visitors' centers and other matters pertaining to the missionary program.

Mission calls

You may be interested in knowing how a missionary is called. A bishop should interview the prospective missionary before he talks to the parents about it so that he can determine the attitude and worthiness of the individual before anyone knows he or she is being considered. If he finds the person worthy and desirous of filling a mission, he discusses it with the parents; and then, if everything is in order, the bishop recommends him or her to the stake president, who also interviews the individual as to worthiness and attitude. If found worthy and willing, he or she is recommended to the First Presidency.

In determining where he or she should be called to fill a mission, several factors are taken into consideration, such as the person's aptitudes as shown on the recommendation form and the missions which need missionaries at that time. Then, through inspiration, the person is called to the mission where he or she can best serve the Lord. He or she then receives a call from the President of the Church, and on receipt of the call each missionary is required to send a letter of response to the President.

I am reminded of a story about a missionary call which you may find of interest and which shows how the inspiration of the Lord directs his work. I could give you a dozen. But on one occasion, after the letters of call had been sent to a group of missionaries, the executive secretary of the Missionary Department received a telephone call from the mother of a boy who had received an assignment to a mission in the eastern part of the United States. The mother said that she and the father of the boy were extremely disappointed because the boy's father and grandfather had served missions in Germany, and they had expressed their desires that the boy also be called to a German mission.

The secretary asked the mother how the boy felt about it, and she replied that he was at school and that she had opened the letter in his absence. He did not yet know where he was to be called. The secretary expressed his surprise that the mother would open the only letter the boy might ever receive from the President of the Church and suggested that she call him back after the boy had read the letter.

The following day the mother called back most apologetically and said that the boy's reaction was one of complete satisfaction with the call. He had secretly been praying that he would *not* be called to a foreign mission.

Presiding Bishopric

Now, let me deal with the administration of the Presiding Bishopric. They are responsible for the administration of all the temporal affairs assigned to them by the First Presidency. This includes physical facilities, where they act as a service department to acquire land and to build and maintain buildings as required by the ecclesiastical division.

They also supervise matters pertaining to finance, membership records, fast offerings, tithing, central purchasing, translation, and distribution. Then they have the heavy responsibility of administering the Welfare Services Department, whose vital program and policies are determined by the Welfare Services Committee, which is composed of the First Presidency, the Quorum of the Twelve, the Presiding Bishopric, and the Relief Society Presidency. Included in the Welfare Services program are the Deseret Industries operations throughout the world; stake, ward, and mission welfare programs; bishops' storehouses; and so on.

Decentralization of administration

The great growth and expansion of the Church throughout the world has necessitated decentralization of administration, especially for the organizing and training of the members of the Church in the developing areas, where there are many new branches, districts, wards, and stakes comprised mostly of members who have had little, if any, experience in the administration of Church affairs.

For example, in Caracas, Venezuela, which I visited in about 1976, the mission president called a meeting of the members. There were three or four hundred in attendance, none of whom had been in the Church longer than five years. A year later we organized a stake in Caracas, with the oldest member being in the Church only seven years. I am sure it is evident to everyone that much training and assistance must be given to this kind of organization in these developing areas.

For the administration of ecclesiastical affairs, the world has been divided into areas presided over by Executive Administrators. Twelve of these areas are outside of the United States and Canada. All Ex-

ecutive Administrators are members of the First Quorum of the Seventy, and outside of the United States and Canada are assigned to live within their area.

To assist them in their administration, we have Regional Representatives, who are experienced, qualified men chosen from or living as near to the region as possible. Each Regional Representative works with several stakes and missions. This makes it possible for the leaders in the stakes and missions to be in close contact regularly with the Executive Administrators through the Regional Representatives, rather than to have to deal directly with headquarters in Salt Lake City, which would take much more time.

In order to administer temporal affairs outside the United States and Canada, there are directors for temporal affairs, who, under the direction of the Presiding Bishopric, supervise these matters in the areas where they are assigned to live. Again, this makes it possible for the local people to get immediate attention for their problems, and provides proper training in all areas of administration. The Executive Administrators and the directors for temporal affairs carefully cooperate and correlate their activities through meeting regularly.

Meetings of First Presidency

In general, all these matters are under the direction of the First Presidency. Specifically, in regularly scheduled meetings, the First Presidency meet every Tuesday, Wednesday, Thursday, and Friday at 8 A.M. with a secretary who makes a complete record of all procedures. These discussions include the correspondence which has been addressed to the First Presidency—which contains almost everything from questions about pierced ears to appeals from decisions of excommunication by the

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stake presidency and high council. There are questions about dress and grooming standards, hypnotism, Sabbath observance, scripture interpretation, sensitivity training, sealings, complaints against the local officers, reincarnation, donation of body parts to science or to others, cremation, transplants, legal matters, ad infinitum.

Their decisions also involve the selection of new temple presidencies, when and where new temples should be built, and other matters to be discussed when meeting with the Council of the Twelve Apostles and with the Presiding Bishopric. They also plan solemn assemblies and area conferences held throughout the world.

Tuesday morning at 10 A.M. they meet with the Expenditures Committee, which is made up of the First Presidency, four members of the Twelve, and the Presiding Bishopric. This is where heads of different departments present their expenditure requirements for consideration, and allocations are made. Examples include requests by the Physical Facilities Department for acquisition of lands and of buildings such as stake or ward houses, mission homes, visitors centers, and so on, and discussions of the costs of maintenance. Also, the Presiding Bishopric presents requests for expenditures involving welfare projects.

Wednesday First Presidency meetings are used for hearing reports from heads of different departments that come directly under the First Presidency, such as the Historical, Personnel, and Public Communications departments. Appointments for important visitors are also scheduled for Wednesday mornings where possible. I am always impressed by the influence the President of the Church has on these visitors as we receive direct and indirect feedback through correspondence or verbal reports.

Once a month on Wednesdays the First Presidency meets with the Combined Church Board of Education and Board of Trustees to deal with all matters affecting universities and colleges, institutes and seminaries, and other Church schools. Also, on one Wednesday each month they meet with the Coordinating Council, which is composed of the First Presidency, Quorum of the Twelve, and Presiding Bishopric. Here they discuss and decide on policies, procedures, and questions of administration to see that all divisions of responsibility are properly clarified and coordinated. Following this, they meet with the Welfare Services Committee, as mentioned previously.

Temple meetings

On Thursday mornings at 10 A.M. they join with the Council of the Twelve in the upper room of the temple, where the Twelve have been convened since 8 A.M. It is in this room that the leadership of the Church has been directed by the Lord since the temple was completed. Here one experiences a special spiritual feeling, and at times senses the presence of some of these great leaders who have gone on before. Portraits of the twelve Presidents of the Church, and also of Hyrum, the Patriarch, hang on the walls. There are also paintings of the Savior at the Sea of Galilee where he called some of his apostles, and others portraying his crucifixion and his ascension. Here we are reminded of the many great leaders who have sat in this council room, and under the direction of the Lord great decisions were made.

As the First Presidency enters this room at ten o'clock on Thursday mornings, we shake hands with all members of the Twelve, then change to our temple robes. We sing, kneel in prayer, and then join in a prayer

circle at the altar, after which we change to our street clothes.

After discussing the minutes of the previous meeting, we consider such matters as the following: approval of changes in bishoprics as recommended by stake presidents—previously discussed in the meeting of the Twelve (you might be interested in knowing that during 1977 we approved an average of twenty-five to thirty new bishops every week); changes in stake, ward, mission, and temple organizations throughout the Church, including boundaries and officers; officers and administration of auxiliary organizations; matters brought in by the heads of different departments; and our reports of stake conferences and other activities during the week, such as funerals, speaking engagements, and so forth. It is in this body that any change in administration or policy is considered and approved, and it then becomes the official policy of the Church. Let me relate an experience regarding these discussions.

I remember so well when a matter was being discussed where different members of the Twelve had differing views and expressed them freely. When President McKay summed up the discussion and said, "This is what I think we should do," I turned to the brother next to me and said:

"Isn't it wonderful to see how he always comes up with the right answer, and we all seem to feel that it is the right answer?"

My colleague turned to me and said, "You are listening to a prophet of God." This is how we know that any decision that is made becomes the unanimous decision of the group, regardless of the feeling of any member prior to the decision.

On the first Thursday of every month the First Presidency meets with all the General Authorities—the members of the Twelve, the Seventy, and the Presiding Bishopric. In this

meeting all are advised of any changes in programs or procedures and instructed in their duties or responsibilities. The President calls on members to bear their testimonies, after which we all dress in our temple clothes, partake of the sacrament, and have a prayer circle with all members present participating. At the conclusion of the prayer all, other than the First Presidency and Quorum of the Twelve, are dismissed, and those remaining change to their street clothes and carry on with the regular business of the Thursday meetings. A recording secretary makes a report of all that is said and done.

Following each Thursday meeting the First Presidency and Quorum of the Twelve have lunch in a room assigned for that purpose. In this room we have a lovely picture of the Last Supper. This is a period of relaxation, and in conversation we exchange experiences and discuss matters of common interest. I could tell you some interesting discussions if I had time. Friday at 9 A.M. the Presiding Bishopric meets with the First Presidency to give reports and discuss matters affecting the administration.

Business corporations

As you know, the Church has business corporations—such as Bonneville International Corporation, Beneficial Life Insurance Company, Hotel Utah, Zions Securities Corporation, *Deseret News*, and Deseret Mutual Benefit Association—operating in the interests of the Church and giving service to the public. And there are some extensive farm and ranch holdings.

Some people have the erroneous idea that the Church pays no taxes. I would like to correct that impression and say that all Church-owned corporations pay taxes at the same rate as

any other comparable business corporation.

Prayer and testimony

We hope and pray always—every day—that the Church is being properly administered by those who are placed in these responsible positions—the First Presidency, the Quorum of the Twelve, the First Quorum of the Seventy, and the Presiding Bishopric—and that the local officers may also be so blessed and directed. I bear testimony that the Church is directed by the Lord himself through a prophet of God, and pray humbly that we may all appreciate that, appreciate our membership in the Church, and strive diligently to prepare ourselves for eternal life. In the name of Jesus Christ, amen.

President N. Eldon Tanner

Before calling on our beloved President, who shall be our concluding speaker, we note that sessions of the conference tomorrow will be broadcast to a large audience in many parts of the United States and Canada over many television and

radio stations cooperating to provide extensive coverage of this conference.

Many radio stations will broadcast conference tomorrow morning (Sunday) in major cities of Mexico and Central America, and by satellite transmission in Australia, Spain, and countries of South America.

The nationwide CBS radio Tabernacle Choir broadcast will be from 9:30 to 10:00 Sunday morning. Those desiring to attend must be in their seats before 9:15 A.M.

As you leave this priesthood meeting tonight, we remind you to obey traffic rules, to use caution, and to be courteous in driving.

The beautiful music for this priesthood session has been furnished by the combined Tabernacle Choir and Mormon Youth men's choir. We are grateful to you men for your inspiring music and express sincere thanks for the service you have given here tonight.

The choir will close this meeting with "Abide Ye in Liberty," following which Elder Vaughn J. Featherstone, a member of the First Quorum of the Seventy, will offer the benediction.

President Spencer W. Kimball

Beloved brethren, it was wonderful to hear President Tanner give such an excellent address, telling how we attempt to do the Lord's work in his Church. I'm sure there are many people who do not know what goes on in the Church. I'm sure that this will be informative to many, many people.

This general priesthood meeting provides a wonderful opportunity to thank you, the men and young men of the Church, for all that you do to lead good lives and to build the king-

dom of God on the earth. We are eternally grateful to you, and we take notice of the fact that God has placed you on the earth now in order that your talents and devotion can be utilized in this important period of human history and the history of the Church.

Women's meeting

Three weeks ago tonight the women of the Church, both young and older, filled this great tabernacle

and assembled in the same halls in which you are meeting tonight. Unable to attend the women's meeting personally, I watched the proceedings of that glorious event by special television in my hospital room. My heart was filled to overflowing for the special blessing of the wonderful sisters of The Church of Jesus Christ of Latter-day Saints—God's heavenly kingdom here upon the earth. My beloved eternal companion, Camilla, read to those lovely sisters my brief message.

In that message I said to the sisters: "As we approach the general conference with its priesthood session, we will be no less loving or direct with the brethren, for our counsel will be similar."

I now want to make good on that promise to the sisters as I speak to you brethren.

Special women

We have all been blessed with special women in our lives—women who have had a deep and lasting influence upon us. Their contribution has been and is most important to us and is something which will be of everlasting value to us.

Our wives, mothers, daughters, sisters, and friends are all the spirit children of our Heavenly Father. I hope we will always bear that in mind, my brothers, in terms of how we treat women. The sisters in this dispensation include many of the most noble daughters of our Heavenly Father. Let us always remember that God is no respecter of persons, but he loves us all, men and women, boys and girls, with a perfect love.

As President Harold B. Lee frequently said, "The greatest Church work you will ever do is within the walls of your own home" (see *Strengthening the Home*, pamphlet, 1973, p. 7). Many of us have repeated that many times.

Much of this special Church work will be judged by the way in which we serve and lead, in a Christ-like manner, the women of the Church who are in our homes. I say serve and lead because the headship of the man in the home is to be like the headship of Christ in the Church. Christ led by love, example, and selfless service. He sacrificed himself for us. So it must be if we are leader-servants and humble patriarchs in our homes.

We must be selfless and give service, be thoughtful and generous. Our dominion must be a righteous dominion, and our partnerships with our eternal companions, our wives, must be full partnerships.

You wonderful stake presidents and bishops and your counselors and all of you brethren—please be especially thoughtful of the sisters who are, through no fault of their own, not presently given the blessing of being sealed for all eternity to a worthy man, so they do not inadvertently feel left out as we rightfully focus on family life. Do not regard their presence in your midst as a burden but as a blessing.

Ever bear in mind our special responsibilities to the widows, those who are divorced, others who are husbandless, and, in some cases, our young sisters who are fatherless. We simply cannot fulfill our responsibilities as men of God if we neglect the women of God.

Respect, revere sisters

Sometimes we hear disturbing reports about how sisters are treated. Perhaps when this happens, it is a result of insensitivity and thoughtlessness, but it should not be, brethren. The women of this Church have work to do which, though different, is equally as important as the work that we do. Their work is, in fact, the same basic work that we

are asked to do—even though our roles and assignments differ.

It is because we prize our women so greatly that we do not wish to have them drawn away into worldly paths. Most of them are strong and good and true, and they will be the more so when they are treated with love and respect and when their thoughts and feelings are valued and understood.

Our sisters do not wish to be indulged or to be treated condescendingly; they desire to be respected and revered as our sisters and our equals. I mention all these things, my brethren, not because the doctrines or the teachings of the Church regarding women are in any doubt, but because in some situations our behavior is of doubtful quality. These things are not mentioned because of any sense of alarm, but because of a general concern that our people in the kingdom will need to become even more different from the people of the world. We will be judged, as the Savior said on several occasions, by whether or not we love one another and treat one another accordingly and by whether or not we are of one heart and one mind. We cannot be the Lord's if we are not one!

Accounting for stewardships

We shall all be judged and held accountable for how we carry out our

various Church assignments, and our mortal stewardship will get no more searching scrutiny than with regard to the way we have served and loved our families and our sisters and brothers of the Church. President McKay wisely observed, "No other success can compensate for failure in the home" (in Conference Report, Apr. 1964, p. 5).

We love you brethren, and we love the sisters. We have complete confidence in you. We rejoice in your faith and your devotion to the cause of the Master. May God bless you and your dear ones as you return to them.

I know that God lives, my brethren (it is a great joy to say that many, many times), that Christ, the Redeemer of the world, is our Lord, and that this is his Church, The Church of Jesus Christ of Latter-day Saints, with Christ at its head. I leave this testimony with you, with my affection and my blessings and my best wishes, in the name of Jesus Christ, our Lord, amen.

The choir rendered the anthem "Abide Ye in Liberty."

The benediction was pronounced by Elder Vaugh J. Featherstone.

SECOND DAY MORNING MEETING

FOURTH SESSION

The fourth session of the general conference commenced at 10:00 A.M. on Sunday, October 7, 1979. President Spencer W. Kimball presided at this session with President Marion G. Romney conducting.

The Tabernacle Choir provided the music for this session with Brother Jerold Ottley conducting and Brother Robert Cundick at the organ.

Prior to the beginning of the session, the choir sang the hymn "For the Strength of the Hills" without announcement.

President Romney then made the following remarks:

President Marion G. Romney

President Spencer W. Kimball, who presides at all conference sessions, has asked me to conduct this session.

We welcome all who are present this morning in the historic Tabernacle on Temple Square in this fourth session of the 149th Semi-annual Conference of The Church of Jesus Christ of Latter-day Saints. We also acknowledge those who are seated in the overflow congregation in the Salt Palace and those tuned to this conference by radio and television.

Elder Robert D. Hales and James M. Paramore preside in the Salt Palace.

We acknowledge the presence this morning of government, education, and civic leaders, and officers and members of the Church from many lands who have assembled to worship and to counsel together in this conference.

The Tabernacle Choir, under the direction of Brother Jerold Ottley with Brother Robert Cundick at the organ, is providing the music for this session. The choir opened these services by singing "For the Strength of the Hills" and will now sing "At Thy Feet," following which Elder Rex D. Pinegar, a member of the First Quorum of the Seventy, will offer the invocation.

The Choir sang "At Thy Feet."

The invocation was given by Elder Rex D. Pinegar.

Following the invocation, the Choir sang without announcement "Come, Let Us Anew."

President Romney

The Tabernacle Choir has sung "Come, Let Us Anew." It will now be our privilege to hear from President N. Eldon Tanner, First Counselor in the First Presidency of the Church.

President N. Eldon Tanner

Elder John A. Widtsoe

Many years ago in the country of Norway, a young widow with two small sons sent a pair of shoes to a shoemaker for repairs. When the

mended shoes were returned, the mother was surprised to find a religious tract tucked into each shoe. Shortly thereafter, curious about the tracts, and with a parcel containing

another pair of old shoes, she set forth for the half-hour walk to the shoemaker's shop.

After concluding her business with the shoemaker, she hesitated briefly with her hand on the door latch, wanting, yet reluctant, to ask about the tracts. As she paused, the shoemaker said, "You may be surprised to hear me say that I can give you something of more value than soles for your child's shoes."

"What can you, a shoemaker, give me better than soles for my son's shoes? You speak in riddles," she answered.

The man "did not hesitate. 'If you will but listen, I can teach you the Lord's true plan of salvation for His children. I can teach you how to find happiness in this life, and to prepare for eternal joy in the life to come. I can tell you whence you came, why you are upon earth, and where you will go after death. I can teach you as you have never known it before, the love of God for His children on earth.'"

The words pierced the heart of Anna Widtsoe, whose husband, John Andersen Widtsoe, had died unexpectedly just a year before. Her oldest son, John Andreas, was six years old, and her second son, Osborne, was just two months of age. At the burial service the young widow "and her oldest son stood by the open grave while the cold words of the church funeral service were spoken, 'Dust thou art, to dust returnest,' with no promise of a future meeting in a happier place than man's earth."

Her life had since been lonely, and she was filled with many unanswered spiritual questions which her own religion had failed to satisfy. She asked the shoemaker a simple question: "Who are you?" He answered: "I am a member of the Church of Christ—we are called Mormons. We have the truth of God."

As repaired shoes were returned there was always a new tract, and her curiosity finally caused her to attend a Mormon meeting. Anna Widtsoe was an intelligent woman. She "knew her Bible. Time upon time she [attempted] to vanquish the elders, only to meet defeat herself." She insisted on debating and discussing the points of doctrine she questioned; and finally, unwillingly, yet prayerfully, she became convinced that she was in the presence of eternal truth.

"At length, on 1 April 1881, a little more than two years after she first heard of the Gospel, she was baptized into the Church. . . . Thin ice still lay over the edges of the fjord, which had to be broken to permit the [baptism]. The water was icy cold yet she declared to her dying day that never before in all her life had she felt warmer or more comfortable than when she came out of the baptismal waters of old Trondheim's fjord. The fire within was kindled, never to be extinguished."

This account is taken from a book titled *In the Gospel Net* (Salt Lake City: *Improvement Era*, 1942, pp. 47, 53-57), written by Elder John A. Widtsoe, Anna's eldest son, who later became an Apostle and member of the Council of the Twelve in The Church of Jesus Christ of Latter-day Saints.

What remarkable coincidence has brought about a repetition of similar episodes in the lives of people all over the world since the year 1830?

It was on 6 April 1830, following a chain of events succeeding a heavenly manifestation to Joseph Smith, a young farm boy, that in accordance with divine instruction The Church of Jesus Christ of Latter-day Saints was officially organized, with only six persons becoming the first legal members. Following other actions taken in connection with the

organization, they went to a river where several other persons were baptized and confirmed members of the Church.

In April of 1980 the Church will observe its sesquicentennial, and at that time will have reached an estimated membership of more than 4,300,000. As I reflect on the "marvelous work and a wonder" (Isa. 29:14) which has brought this about, I am persuaded to give glory to God and to pay tribute to Joseph Smith, the prophet of the Restoration, and to all God's holy prophets who have guided his church under divine direction.

Life of Joseph Smith

Let us briefly review the early life of Joseph Smith. He was born 23 December 1805 at Sharon, Windsor County, Vermont, a son of Joseph Smith, Sr., and Lucy Mack Smith. In 1816 the Smiths moved to Palmyra, New York, and soon after to nearby Manchester. It was here that Joseph became aware of all the religious revivals and one day read a scripture in the Epistle of James which reads:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1:5).

That scripture had great impact on this spiritually minded boy; and as he reflected on its meaning, knowing in his heart that he needed God's help in determining which of all the churches was true, he retired into the woods to offer his first vocal prayer. In a manner graphically described by Joseph in his own testimony, two personages appeared in a pillar of light above him, and one said, pointing to the other, "[Joseph,] this is My Beloved Son. Hear Him!" (JS-H 1:17).

In answer to his question, he was told he must join none of the existing churches, and the reasons

therefore were given to him. When he related the story of his vision to others, he was ridiculed and reviled and told that there were no such things as revelation and visions—that such things had ceased with the Apostles and there would be no more of them.

He continued with his daily pursuits for another three years, during which time he was greatly persecuted for having related the story of his vision. In September of 1823, he was again visited by a heavenly messenger who told him his name was Moroni and that God had a work for Joseph to do.

Book of Mormon

The angel told him of a book, written upon gold plates, that was deposited in a nearby hill. The plates contained an account of the former inhabitants of the American continent, and also the fulness of the everlasting gospel as delivered by the Savior to those ancient people. Joseph was instructed to visit the spot where the plates were deposited each year for four years. This he did, and on each occasion he was met and instructed by the angel Moroni until finally he was ready to receive and translate the plates.

If any of you are not already familiar with the story of the coming forth of the Book of Mormon, I invite you to avail yourselves of the opportunity to do so. Read the book itself, which contains this promise in the last chapter:

"And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

"And by the power of the Holy Ghost ye may know the truth of all

things" (Moro. 10:4-5).

It is this power which bears witness to hundreds of thousands of converts each year that Joseph Smith was a prophet of God and that the Book of Mormon is true, that it is a companion book to the Bible and a new and further witness of the divinity of Jesus Christ and a record of his dealings with the early inhabitants of America.

Consider with me, if you will, the reasons for the strong testimonies that burn within the bosoms of the faithful and devoted millions who are members of the Church of Jesus Christ. Think of this fourteen-year-old boy, seeking for the true church and confused by the conflicting doctrines taught by ministers of differing denominations. I marvel at his being able to stand alone and suffer all manner of persecution because he could not deny the fact that he had seen a vision.

His own record states: "I have thought since, that I felt much like Paul, when he made his defense before King Agrippa, and related the account of the vision he had when he saw a light, and heard a voice; but still there were but few who believed him; some said he was dishonest, others said he was mad; and he was ridiculed and reviled. But all this did not destroy the reality of his vision. He had seen a vision, he knew he had, and all the persecution under heaven could not make it otherwise; and though they should persecute him unto death, yet he knew, and would know to his latest breath, that he had both seen a light and heard a voice speaking unto him, and all the world could not make him think or believe otherwise" (JS-H 1:24).

I sorrow with him as he receives the plates and realizes the heavy responsibility in the work of protecting and translating them. With little formal education he has the monumental task of interpreting a foreign language. Yet the Lord was with him

and the way was opened whereby the needed scribes, publisher, and financing were provided.

A writer in the *New York Sun* of 4 September 1843 stated:

"This Joe Smith must be set down as an extraordinary character, a prophet-hero, as Carlyle might call him. He is one of the great men of this age, and in future history will rank with those who, in one way or another, have stamped their impress strongly on society" (*History of the Church*, 6:3).

In a book entitled *Joseph Smith, An American Prophet*, we read the following, written by John Henry Evans: "This man became mayor of the biggest town in Illinois and the state's most prominent citizen, the commander of the largest body of trained soldiers in the nation outside the Federal army, the founder of cities and of a university. . . .

"He wrote a book [the Book of Mormon] which has baffled the literary critics for a hundred years and which is today more widely read than any other volume save the Bible. On the threshold of an organizing age he established the most nearly perfect social mechanism in the modern world, and developed a religious philosophy that challenges anything of the kind in history, for completeness and cohesion. And he set up the machinery for an economic system that would take the brood of Fears out of the heart of man—the fear of want through sickness, old age, unemployment, and poverty" (*New York: MacMillan, 1946, p. 4*).

Concept of the Godhead

Of what great significance to the world are the contributions of Joseph Smith, the Prophet? Let us consider some of them. Perhaps most important is the concept of the Godhead. The New Testament clearly established that the Father, the Son, and the Holy Ghost are three

separate and distinct beings, yet there are many in the Christian world who do not accept this or believe in a personal God in whose image we were created. The Father and the Son actually appeared personally to Joseph Smith to establish their personality and image. When the boy came out of that grove he knew the facts—that God is in form like a man. He speaks, he is considerate and kind, he answers prayer. He is a personal God for he called Joseph by name. His Son is a like and distinct person and is the Mediator between God and man.

Revelation

The occurrence in the grove was a flat contradiction that revelation had ceased, that God no longer communicated with man. Old and New Testament scriptures repeatedly affirm the need for continuous revelation. Consider the words of Amos:

“Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets” (Amos 3:7).

Following the revelations he received, Joseph Smith taught with authority many truths recorded in the Bible which previously had not been understood. Some of these are: that we are spirit children of God, that we had a premortal existence, that we are in mortality to prove ourselves, and that if we are faithful we can return to live eternally in the presence of God and through eternal progression become Godlike.

Another teaching closely related with the fatherhood of God and the sonship of man is the actuality of Satan, the devil. He is real and is determined to lead as many as he can away from the presence of God and into his captivity.

Joseph taught the doctrine of free agency—that we are free to choose for ourselves good or evil,

with the resulting blessings or penalties. We read in 2 Corinthians:

“For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad” (2 Cor. 5:10).

He gave the world a new concept of the priesthood—that it is the authority given by God for man to act in his name. Through revelation he defined clearly all the offices and duties of the priesthood from the deacon to the high priest; and they are so well described in section 107 of the Doctrine and Covenants that 144 years later we are still following those instructions for the organization and administration of Church affairs.

This further demonstrates that this is the Church of Jesus Christ with the same organization that existed when he established his church in former times, with the same offices.

Joseph Smith through revelation taught a new concept of the human body as the tabernacle of the spirit. A man's body is sacred and is not to be violated. Any willful impairment is an affront to God, and therefore care of the body is of spiritual significance. To assist us in keeping our bodies as proper abodes for our spirits, Joseph Smith received a revelation known as the Word of Wisdom, which if followed will bring great blessings to body and mind.

The Prophet Joseph taught of salvation for the dead, which, though taught in the New Testament, had not been understood nor practiced since the days of the Apostles. Along with this doctrine was taught the principle of the eternity of the family unit and celestial marriage, which is for time and all eternity.

Reality of the Savior

What a glorious feeling of satisfaction and security it is to know that

God and Jesus Christ actually live, that Christ is the real, genuine person portrayed in the Bible and in modern scripture, who lived among and taught the people and blessed the children and the sick, before and after his crucifixion and resurrection, and that he was interested in their welfare as he traveled from place to place! Why would anyone prefer to think of him as a mythical being or as a great philosopher but deny that he is literally the Son of God?

Having faith in Christ is essential to our salvation, and the purpose of his mission on earth was to teach us what we must do. He repeatedly said, "Repent and be baptized." And he set the pattern in his own baptism by immersion performed by John the Baptist. At that time he said, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness" (Matt. 3:15).

His last instructions to his disciples were:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matt. 28:19-20).

He made it clear that all the saving ordinances must be performed by those called of God and set apart by those having authority to preach the gospel and administer in the ordinances thereof. He talked of the falling away and the restoration as prophesied by Old and New Testament prophets. John the Revelator made this significant statement:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

"Saying with a loud voice, Fear God, and give glory to him; for the

hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters" (Rev. 14:6-7).

Gospel and ordinances restored

I wish to bear my testimony to all those who are within the sound of my voice this morning that *that angel* has flown and that the everlasting gospel has been restored and that the Church of Jesus Christ has been reestablished upon the earth, with the power to administer its ordinances.

The power of the priesthood, which is the power of God delegated to man to act in his name and officiate in the ordinances of the gospel, was conferred upon Joseph Smith and Oliver Cowdery by those ancient Apostles, Peter, James, and John. The heavens are as open today as they were in the days of Peter and James and John and Paul and all the rest of the early Apostles.

God still answers the prayers of the righteous and still reveals his will through a prophet to the established Church of Jesus Christ. As Adam and Noah and Abraham and Moses had been chosen by God as his prophets in the respective dispensations in which they lived, so was Joseph Smith chosen in these the latter days and called of God as his prophet, seer, and revelator. The Church is fulfilling its divine injunction to preach the gospel to every nation, kindred, tongue, and people.

Our missionaries, over 28,000 of them, are preaching the same simple truths that were taught by Christ while he was on the earth, the first and great commandment being: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself" (Luke 10:27).

We teach that the first principles and ordinances of the gospel are: "first, Faith in the Lord Jesus Christ;

second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost" (A of F 1:4).

Gospel offers salvation, exaltation

We believe that God still speaks to his people on the earth today, and that the Church is being led by a prophet of God—even Spencer W. Kimball—through whom the Lord speaks. The gospel message is sweet, it is a message of peace and goodwill, it is the one and only thing that will bring peace to the world, and it offers salvation and exaltation to all who will accept it.

May this testimony come to everyone who is seeking for the truth is my prayer, in the name of Jesus Christ, amen.

Following President Tanner's address, the choir sang without announcement "Sweet Is the Peace."

President Marion G. Romney

We have heard from President N. Eldon Tanner, First Counselor in the First Presidency of the Church, followed by the Tabernacle Choir singing, "Sweet Is the Peace."

The choir will continue by singing "Eternal Life" following which Elder Bruce R. McConkie, a member of the Council of the Twelve Apostles, will address us.

The choir sang the anthem "Eternal Life."

President Romney

We shall now be pleased to hear from Elder Bruce R. McConkie, a member of the Council of the Twelve Apostles.

Elder Bruce R. McConkie

I shall speak as a second witness to the things of which President N. Eldon Tanner has just so eloquently and fervently testified. We have some words to speak to the world at large. We address ourselves particularly to those inquiring minds who desire to hear some new doctrine, to see some strange sight, to unravel (shall we not say it?) the greatest mystery of the religious world—the mystery of Mormonism.

We are a peculiar people; we are a congregation of true believers who are unique and different from all others; we are the Saints of the Most High who are assembling together in many nations to build up Zion and to prepare a people for the second coming of the Son of Man.

False notions

We are called Mormons. Many people look upon us as a singular sect as they cry: "Delusion, false prophets, polygamy," as once was so common; or "Racists, antiwomen, patriarchal dictators," as some now say; or "Worshippers of Adam and deniers of Christ and his grace," as others falsely acclaim; or whatever sophistry of the moment will sow the seeds of prejudice among those who otherwise might learn who we are and what we believe.

Oftentimes it seems to us that these cries from shallow minds and these self-serving statements of those who resent our rapid growth and increasing influence in the world and

these voices whose social and political views we do not espouse are but another evidence of the truth and divinity of the work itself. The devil is not dead, and as his voice was once raised in cries of "Crucify him, crucify him," so it now shrieks in shrilling hysteria against Christ's people in this day.

We feel it is not too much to ask, in this age of enlightenment and open dialogue, to let us be the ones who tell who we are, what we believe, and why our cause is going forward in such a marvelous way.

"A peculiar people"

We glory in our designation as a peculiar people. It is our desire to be unique—different from other men—because we have forsaken the world and have made a covenant to live godly lives and to walk in paths of truth and virtue.

It is our hope that it may ever be said of us, as Peter avouched of the true believers in his day: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light" (1 Pet. 2:9).

Now out of a decent respect for the views and concerns of our fellowmen—Christian and non-Christian, Jew and Gentile alike—we shall set forth some of those things which we believe and know to be true.

Our way of life, the security and joy that fill our souls, our hope of glory and honor hereafter all grow out of our doctrine, out of our theology, out of the revealed truths that have come to us. And if we have a better way of life, surely those who are honest in heart will desire to know what we believe and how it changes and uplifts men.

Declaration of truths

And so in words of soberness we say:

There is a God in heaven, a glorious personage, a holy man, who knows all things, has all power, and is infinite and eternal.

He is the Supreme Being, the Eternal Absolute, the Creator and peopler of worlds without number. He is our Father in Heaven, and he lives in the family unit.

We are his spirit children; all of us dwelt in the Eternal Presence before the foundations of this earth were laid; we have seen his face, heard his voice, and felt his spirit.

He ordained and established the laws whereby his children might advance and progress and become like him. These laws constitute the plan of salvation; they are the gospel of God.

This glorious gospel called for the creation of this earth as a place where man would come to gain a mortal body and be tried and tested as he walked by faith.

It called for the fall of Adam so that temporal and spiritual death would enter the world and pass upon all men.

It called for an infinite and eternal atonement—wrought by One who would be the Only Begotten in the flesh—which atonement would ransom men from their fallen state.

The Lord Jesus Christ, the First-born of the Father, was chosen for this high and exalted labor. He was born of Mary in time's meridian and was crucified for the sins of the world.

Thus salvation is in Christ; it comes through his goodness and grace and because of his atoning sacrifice; he came "to bring to pass the immortality and eternal life of man" (Moses 1:39).

He is our Savior and Redeemer. His was a ministry of mediation and of reconciliation; he brought to pass the great and eternal plan of redemption. Because of him we can be justified; we can be sanctified; we can be saved with an eternal salvation. He is our God and we are his people, and we sing praises to his holy name forever!

On our part, to give full efficacy to his atonement and to claim for ourselves the cleansing power of his blood, we must believe in him and in his Father, repent of our sins, covenant in the waters of baptism to love and serve them all our days, and then receive the gift of the Holy Ghost.

Thereafter, guided by that holy monitor, we must walk in the light, keep the commandments, and overcome the world. Such is the plan of salvation for all men in all ages. Such is the plan that has been revealed from age to age so that fallen man might work out his salvation with fear and trembling before the Lord (see Philip. 2:12).

Promised restoration commenced

And now—hear it, O ye heavens, and give ear, O earth—the great God, who is Father to us all, who loves all his children, and who pleads with all men to repent and be saved, the great God in heaven above has commenced the promised restoration of all things.

He speaks; the voice of God is heard again. He appears; mortal man once more sees the face of his Maker. He commands; the word of truth, the gospel of his Son, goes forth anew.

As the Father was in Christ manifesting himself to the world in the last dispensation, so in our day the Son becomes his voice and witness and revealer.

"This is My Beloved Son. Hear Him!" the Father said in the spring of 1820 (JS-H 2:17). From that moment the divine word pours forth; line upon line, precept upon precept, as rapidly as the Saints are able to receive it.

The Book of Mormon is revealed, translated, and published to the world by the gift and power of God. The truths in the Bible are reaffirmed and new revelations come, setting forth things which few have known from the foundations of the earth.

Angelic ministrants also come. They confer upon mortals keys and powers and priesthoods.

John the Baptist confers the Aaronic Priesthood with all its keys and powers. Peter, James, and John bring back the Melchizedek Priesthood, the holy apostleship, the keys of the kingdom, and the divine commission to preach the gospel to every creature.

Moses comes, commanding that Israel be gathered the second time. Elijah brings the sealing power so that once again man can bind and loose both on earth and in heaven.

And so it has gone until the gospel has been restored in its everlasting fulness, until The Church of Jesus Christ of Latter-day Saints has been perfected, until the kingdom of God on earth has been established and is rolling forth, clear as the sun, fair as the moon, and terrible as an army with banners (see Song 6:10).

Purposes of the gospel

This holy gospel is for the salvation of the living and the dead. They with us may become heirs of salvation when they believe and obey in that eternal world. Ours is the privilege of performing for them the ordinances of salvation in holy temples built for that purpose.

By the power of the gospel we are gathering Israel as literally as Moses did. Hundreds of thousands of converts have forsaken their all in the Egypt of the world to enter a land of promise with the Saints.

In this Church of Jesus Christ of Latter-day Saints we worship a God of miracles who has given us the same gifts enjoyed by the ancients. We do not boast, yet it is no secret that among the faithful the blind see, the deaf hear, the lame walk, and the dead are raised.

We also have the same organization that governed in the earthly kingdom in Jesus' day. Apostles and prophets speak and minister as of old.

Among us, women and the family unit are held in higher esteem than anywhere else on earth. Our mothers and wives and daughters receive greater honors, perform more responsible labors, and develop their native talents to a greater degree than do any of the women of the world.

Indeed the whole aim and purpose of the gospel is to enable men and women—united as one in the Lord—to create for themselves eternal family units in eternity. Celestial marriage prepares us for the greatest joy and happiness known to mortals and for eternal life in the realms ahead.

Eternal truth of heaven

May we say, as many have done before, that what men call Mormonism is the very system of laws and truths which will make of earth a heaven and of man a god.

What, then, is the mystery and wonder of it all? This glorious gospel, this perfect plan of life and salvation, this mystery of mysteries—this Mormonism if you will—is the eternal truth of heaven.

It is pure diamond truth. It is the voice of God calling to his children. It is revelation and angels and visions and gifts of the Spirit. It is

the Holy Ghost bearing record to a contrite soul. And it is that same Holy Spirit cleansing and sanctifying the obedient so that they can go where God and Christ are and dwell with them eternally in the heavens.

It may be a mystery to the carnal mind, but it is plain and clear and sweet to those who are born of the Spirit so as to be able to see the kingdom of God.

In conclusion, let us hear a prophetic voice:

We prophesy—it is my voice you hear, but it is the united voice of all my Brethren which speaks—we prophesy that this great latter-day work will come off triumphant, that the great God will guide the destinies of his people, that this kingdom of God now set up on earth will roll forth until the kingdom of heaven shall come, until the Lord Jesus Christ shall come again in the clouds of heaven to reign gloriously among his Latter-day Saints.

And we invite all who will to come and partake of the goodness of God, that they may gain peace in this life and be inheritors of eternal life in the world to come.

In the name of the Lord Jesus Christ, amen.

Following Elder McConkie's address, the choir sang "Lift up Your Heads" without announcement.

President Marion G. Romney

We have just listened to Elder Bruce R. McConkie, a member of the Council of the Twelve Apostles, followed by the choir singing "Lift up Your Heads."

The choir and congregation will now join in singing "Israel, Israel God Is Calling," following which we shall hear from Elder Bernard P.

Brockbank, a member of the First Quorum of the Seventy.

The Choir and congregation sang the hymn "Israel, Israel, God Is Calling."

President Romney

To those of the television and radio audience who have just joined

us, we are convened in the historic Tabernacle on Temple Square in Salt Lake City, Utah, in this fourth session of the 149th Semiannual Conference of the Church.

We shall now hear from Elder Bernard P. Brockbank, a member of the First Quorum of the Seventy. He will be followed by Elder Marvin J. Ashton, a member of the Council of the Twelve Apostles.

Elder Bernard P. Brockbank

Religions and doctrines originating with men cannot bring salvation to a child of God. The Lord counsels man in the Holy Bible that God's ways did not come from man or from this earth. "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord.

"For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:8-9).

The thoughts and ways of God provide for man the greatest opportunities and blessings of this life.

Prayer leads to salvation

The Lord gave man one of the highest goals for this life when he said, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3).

The Lord also commanded man—and it is well known by almost all Christians—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matt. 22:37). To know and love God are sacred blessings. One of the ways that we can come to know God and Jesus Christ is through sincere prayer.

Pray always

The Lord commands, "Pray always, and I will pour out my Spirit upon you, and great shall be your blessing—yea, even more than if you should obtain treasures of earth" (D&C 19:38).

In the Bible we are commanded to "pray without ceasing.

"In everything give thanks: for this is the will of God in Christ Jesus concerning you" (1 Thes. 5:17-18).

Prayer to God will give you power to conquer and overcome the evil powers and influences of Satan and this world. The Lord said, "Pray always, that you may come off conqueror; yea, that you may conquer Satan, and that you may escape the hands of the servants of Satan that do uphold his work" (D&C 10:5).

The Lord's Prayer

Prayer to God is a sacred blessing. The Savior again counseled man on how to pray and we know the Lord's Prayer well. The Lord said, "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

"Thy kingdom come. Thy will be done in earth, as it is in heaven.

"Give us this day our daily bread.

"And forgive us our debts, as we forgive our debtors.

"And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen" (Matt. 6:9-13).

We should pray to our Father in Heaven with a hallowed heart; we should pray for his kingdom to come, and by so doing we commit ourselves to help build the kingdom of God on this earth. As we pray that the will of God be done on earth as it is in heaven, we commit ourselves to do the will of God.

We should thank God for our "daily bread" and ask him to help us provide the necessities of this life. We should ask our Father for forgiveness of our sins and weaknesses, and commit ourselves to repentance, to the task of informing and improving in a sacred way our godlike minds and bodies.

We should ask our Father to help us meet the temptations of this life and to deliver us from evil. When we pray from our hearts and say "For thine is the kingdom, and the power, and the glory, for ever," we commit ourselves. Remember, the kingdom of God, the power of God, the glory of God should be man's most cherished and important blessings and goals in this life.

Prayer leads to salvation

So important is the need to pray that the prophet Nephi taught "that ye should not perform any thing unto the Lord save in the first place ye shall pray unto the Father in the name of Christ, that he will consecrate thy performance unto thee, that thy performance may be for the welfare of thy soul" (2 Ne. 32:9).

To pray meaningfully requires that one, insofar as possible, know the true character of God. As men-

tioned, we have been commanded to know God. Prayer leads to salvation, and ignorance is a deterrent to that goal.

Jesus Christ promises man complete forgiveness if he repents, confesses, and forsakes his sins. Jesus gave these comforting words to those that repent. He said, "Behold, he who has repented of his sins, the same is forgiven, and I, the Lord, remember them no more.

"By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them" (D&C 58:42-43).

We should build that message into our hearts, and purify and build our minds and bodies in a godlike way through continued use of prayer, obedience, and repentance. Since prayer is a very important part of confession, confession must be to God as well as to others.

Answers and blessings

The Savior promises answers and blessings as the reward for sincere prayer. He taught and promised and said: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Matt. 7:7-8).

We should live and work, watch and wait, and continually pursue life prayerfully, repentantly, and purposefully.

A prophet of God counsels man to pray always with these words: "And now, my beloved brethren, I perceive that ye ponder still in your hearts, and it grieveth me that I must speak concerning this thing. For if ye would hearken unto the Spirit which teacheth a man to pray ye would know that ye must pray; for the evil spirit teacheth not a man to pray, but teacheth him he must not pray.

"But behold, I say unto you that ye must pray always, and not faint; that ye must not perform any thing unto the Lord save in the first place ye shall pray unto the Father in the name of Christ, that he will consecrate thy performance unto thee, that thy performance may be for the welfare of thy soul" (2 Ne. 32:8-9).

Enos

Enos, a servant of the Lord—and this has been quoted a time or two in this conference, so apparently the Lord wanted emphasis on this—Enos speaks on the power of sincere prayer: "I will tell you of the wrestle which I had before God, before I received a remission of my sins.

"Behold, I went to hunt beasts in the forests; and the words which I had often heard my father speak concerning eternal life, and the joy of the saints, sunk deep into my heart.

"And my soul hungered; and I kneeled down before my Maker, and I cried unto him in mighty prayer and supplication for mine own soul; and all the day long did I cry unto him; yea, and when the night came I did still raise my voice high that it reached the heavens.

"And there came a voice unto me, saying: Enos, thy sins are forgiven thee, and thou shalt be blessed.

"And I, Enos, knew that God could not lie; wherefore, my guilt was swept away" (Enos 1:2-6).

All of us, like Enos, need to continually have our sins and weaknesses swept away through repentance, confession, and sincere prayer. I repeat the Lord's promise: "Behold, he who has repented of his sins, the same is forgiven, and I, the Lord, remember them no more.

"By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them" (D&C 58:42-43).

Repentance will purify and

cleans the mind and body and make room for greater perfection and godliness.

Prayer and repentance

King Benjamin, when speaking to his people about prayer and repentance, gives valuable counsel on receiving answers from God. He taught: "Believe in God; believe that he is, and that he created all things, both in heaven and in earth; believe that he has all wisdom, and all power, both in heaven and in earth; believe that man doth not comprehend all the things which the Lord can comprehend.

"And again, believe that ye must repent of your sins and forsake them, and humble yourselves before God; and ask in sincerity of heart that he would forgive you; and now, if you believe all these things see that ye do them.

"And again I say unto you as I have said before, that as ye have come to the knowledge of the glory of God, or if ye have known of his goodness and have tasted of his love, and have received a remission of your sins, which causeth such exceeding great joy in your souls, even so I would that ye should remember, and always retain in remembrance, the greatness of God, . . . and his goodness and long-suffering towards you, . . . and humble yourselves even in the depths of humility, calling on the name of the Lord daily, and standing steadfastly in the faith of that which is to come, which was spoken by the mouth of the angel.

"And behold, I say unto you that if ye do this ye shall always rejoice, and be filled with the love of God, and always retain a remission of your sins; and ye shall grow in the knowledge of the glory of him that created you, or in the knowledge of that which is just and true" (Mosiah 4:9-12).

Personal prayer

The scriptures give us many promises regarding the power and the need of personal prayer. Jesus commanded men: "Ye must watch and pray always, lest ye be tempted by the devil, and ye be led away captive by him.

"And as I have prayed among you even so shall ye pray in my church, among my people who do repent and are baptized in my name. Behold I am the light; I have set an example for you" (3 Ne. 18:15-16).

"Behold, verily, verily, I say unto you," the Lord continued, "ye must watch and pray always lest ye enter into temptation; for Satan desireth to have you, that he may sift you as wheat.

"Therefore ye must always pray unto the Father in my name;

"And whatsoever ye shall ask the Father in my name, which is right, believing that ye shall receive, behold it shall be given unto you" (3 Ne. 18:18-20).

Family prayer

Jesus Christ counsels man to have family prayer. He said, "Pray in your families unto the Father, always in my name, that your wives and your children may be blessed" (3 Ne. 18:21).

Very few pray too much. It is not one of our weaknesses.

Parents have the sacred responsibility to teach their children the

importance and value of prayer, and the responsibility to teach their children how to pray. In many homes, even some of the best prayers are ignored and neglected. Prayer is sacred and Jesus said: "Trifle not with sacred things" (D&C 6:12).

Another blessing available through prayer is feeling the love of God in your heart and soul. We have in the scriptures this sacred promise: "Wherefore, my beloved brethren, pray unto the Father with all the energy of heart, that ye may be filled with this love, which he hath bestowed upon all who are true followers of his Son, Jesus Christ; that ye may become the sons of God; that when he shall appear we shall be like him, for we shall see him as he is; that we may have this hope; that we may be purified even as he is pure" (Moro. 7:48).

As the sons and daughters of a living God, a living Heavenly Father, we should stay close to him by humble prayer. We should stay close to him with a clean life, that our hearts may find peace in all of life's sacred opportunities and blessings. I so pray in the name of Jesus Christ, amen.

President Marion G. Romney

We have just listened to Elder Bernard P. Brockbank, a member of the First Quorum of the Seventy.

Elder Marvin J. Ashton, a member of the Council of the Twelve Apostles, will now address us.

Elder Marvin J. Ashton

When a choice plant became root bound and began to deteriorate, a young friend of ours decided to transplant it to a larger container. Carefully he lifted the greenery from its small pot and put it into its larger home, trying to disturb the roots and

soil as little as possible. The novice gardener watched and waited. To his dismay, the plant still struggled. Our friend expressed his frustration to an experienced gardener who offered his services. When the plant was placed in the gardener's hands, he turned

the pot upside down, pulled out the plant, shook the soil from the roots, and clipped and pulled all the stragglers from the root system. Replacing the plant into the pot, he vigorously pushed the soil tightly around the plant. Soon the plant took on new life and grew.

How often in life do we set our own roots into the soil of life and become root bound? We may treat ourselves too gently and defy anyone to disturb the soil or trim back our root system. Under these conditions we too must struggle to make progress. Oh, change is hard! Change can be rough.

The Lord does not want His church to become root bound and stagnant. Constant revelation through the prophets is needed for the growth of His kingdom.

Progress through change

There is nothing so unchanging, so inevitable as change itself. The things we see, touch, and feel are always changing. Relationships between friends, husband and wife, father and son, brother and sister are all dynamic, changing relationships. There is a constant that allows us to use change for our own good, and that constant is the revealed eternal truths of our Heavenly Father.

We need not feel that we must forever be what we presently are. There is a tendency to think of change as the enemy. Many of us are suspect of change and will often fight and resist it before we have even discovered what the actual effects will be. When change is thought through carefully, it can produce the most rewarding and profound experiences in life. The changes we make must fit the Lord's purposes and patterns.

As opportunity for change reaches into our lives, as it always will, we must ask, "Where do I need development? What do I want out of life? Where do I want to go? How

can I get there?" Weighing alternatives very carefully is a much needed prerequisite as one plans changes. In God's plan we are usually free to choose the changes we make in our lives and we are always free to choose how we will respond to the changes that come. We need not surrender our freedoms. But just as a compass is valuable to guide us out of the dense forest, so the gospel points the way as we walk the paths of life.

C. S. Lewis indicated there is often pain in change when he wrote of God's expectations for His children: "Imagine yourself as a living house. God comes in to rebuild that house. At first, perhaps, you can understand what He is doing. He is getting the drains right and stopping the leaks in the roof and so on: you knew those jobs needed doing and so you are not surprised. But presently he starts knocking the house about in a way that hurts abominably and does not seem to make sense. What on earth is He up to? The explanation is that He is building quite a different house from the one you thought of—throwing out a new wing here, putting on an extra floor there, running up towers, making courtyards. You thought you were going to be made into a decent little cottage: but He is building a palace" (C. S. Lewis, *Mere Christianity*, New York: MacMillan Co., 1960, p. 160).

Yes, there is pain in change, but there is also great satisfaction in recognizing that progress is being achieved. Life is a series of hills and valleys and often the best growth comes in the valleys. Change is a meaningful part of repentance. Some are unable to repent because they are unwilling to change.

Example of prison

Recently I was participating in a groundbreaking ceremony for a chapel at the Utah State Prison. After

the ceremonies, Warden Morris invited Governor Scott Matheson and me to take a tour of the facilities. We had noticed the extra care that had been taken to make the grounds around the maximum-security building pleasing and beautiful. When we asked the warden who had done the work, he indicated that two inmates had been given time outside of their cells to improve the landscape. We asked if we could meet the two men. The warden took us into the maximum facility to see them. As Marvel and Brown shuffled toward us from their restricted confinements on death row, we felt that the look on their faces reflected, "What have we done wrong now?"

"We want to compliment you men on the work you have done on the grounds," we said. "The flower beds and vegetable gardens look beautiful and well kept. Congratulations on your good work."

The change that came over their expressions was marvelous. The unexpected words of praise had given them reason for self-esteem. Someone had noticed that their efforts had changed a rocky, weed-filled yard into a beautiful garden. Sadly, they had failed earlier to make productive gardens out of the rocky, weed-covered fields of their own lives. But we hold hope for men like these who could see a need for change in one area and had accomplished such good. Perhaps their part in changing the gardens will lead to improvement in their own lives.

William James once said, "The greatest discovery of my generation is that [we] *can* change [our] circumstances by changing [our] attitudes of mind" (cited in *Vital Quotations*, comp. Emerson Roy West, Salt Lake City: Bookcraft, 1968, p. 19). Jesus Christ helped people from all walks of life reach heights they had never dreamed of by teaching them to walk in new, secure paths.

Adverse circumstances

Many begin their lives in such dire and adverse circumstances that change seems impossible. Let me share with you some examples of impossible beginnings.

The first example is a child who had an extremely unhappy home life. His family moved from one state to another until he was eight years of age. He was often beaten by his father who was either too strict or not strict enough, according to his mood at the time. The boy spent many of his early years sleeping in buses, train stations, and cheap hotels. At the age of fourteen he was arrested as a runaway. Both family and friends classified him as untrustworthy, often violent, and a loner.

The second example is a boy who was frail at birth. Throughout his childhood he had a tendency toward infection. His frail body seemed unable to hold his oversized head. His father worried that people considered his son "addled," and on one occasion he beat the boy publicly. After his mother had lost three previous children, she wrapped herself in black and withdrew.

In the third instance, a young man came from circumstances of near poverty. His family was forced to move more than once because of financial difficulties. He had little, if any, formal schooling. "His mother reported that he was less inclined to read and study than any of the other children" (Francis M. Gibbons, *Joseph Smith: Martyr, Prophet of God*, Salt Lake City: Deseret Book Co., 1977, p. 26). Because neighbors considered many of his ways and ideas strange, he was ostracized by his peers. All of his life he was hounded by the law and found himself constantly in difficulty.

Certain steps *can* help one make constructive, worthwhile changes in life. "When you climb up a ladder,

you must begin at the bottom, and ascend step by step, until you arrive at the top; and so it is with the principles of the gospel" (*History of the Church*, 6:306-7). In order to make significant changes in our lives, we must accept our Father in Heaven and His truths. The prophet Alma in the Book of Mormon said, "Have ye spiritually been born of God? Have ye received his image in your countenances? Have ye experienced this mighty change in your hearts?" (Al. 5:14).

Four steps make change valuable

Let me suggest four important steps in making change a valuable tool in our lives:

First, we must understand the need for change. An unexamined life is not worth living. A new bishop shared with me an experience that frustrated him. He had a young lady in his ward who was not living the way she should. When he counseled her, she would bristle and say that he should be willing to accept her the way she was. She would not accept the fact that "the way she was" was just not good enough for her bishop, for her Heavenly Father, and most important, for herself. Being aware of the fault and the need to change is a most important step. *The recognition of the need to change has to be a greater force than the luxury of staying the same.*

Second, the facts must be authentic. We need to know how, what, where, and why to change. The gospel of Jesus Christ can help us set short-term, intermediate, and long-term goals by teaching us who we are, where we came from, why we are here, and where we are going. With this knowledge, a person will have greater strength to improve.

Third, a system for change must be established. It was Emerson who said, A man who sits "on the cushion of advantages, goes to sleep. When he is pushed, tormented,

defeated, he has been put on his wits, . . . [learns] moderation and real skill" ("Compensation," *The Complete Writings of Ralph Waldo Emerson*, New York: Wm. H. Wise & Co., 1929, p. 161).

Our change must be planned and orderly. After our system for change is established, it must be followed through to completion, even though it may disturb our very root system.

Fourth, we must be totally committed to our plan for change. A Chinese proverb says, "Great souls have will; feeble souls have only wishes." Unless we have the will to improve, all the other steps to change will be wasted. This last step separates the winners from the losers.

Three examples

Earlier I mentioned three examples of people living in the most dire circumstances. The first young man's life was a series of continuing arrests for everything from vagrancy to armed robbery and murder. Never recognizing the need to change, he was one day convicted of murder.

The second was a description of the early years of Thomas A. Edison. From a beginning that seemed almost too much to overcome, he was able to change and build. Though he was once judged retarded, he proved himself to be one of the greatest inventors of all time. His personal commitment changed the whole world for the better.

The third tells the story of a young man and his early days in the northeastern part of this country. He was born in 1805 during a hard and cold Vermont winter. His name—Joseph Smith. His beginnings were difficult. Life was a series of struggles—not only physically, but also emotionally and spiritually. But here was a young man who recognized the need for improvement through change and submitted to an authority greater than himself. From

tremendously difficult beginnings he sought change and ushered in the last dispensation. His faith, prayers, and works brought to the earth the greatest, most profound changes in the latter days.

It has been said by Bruce Barton that, "When we're through changing, we're through." There is no age when we are too old or too young or just too middle-aged to change. Perhaps old age really comes when a person finally gives up the right, challenge, and joy of changing. We should remain teachable. How easy it is to become set. We must be willing to establish goals whether we are sixty, seventy, fifty, or fifteen. Maintain a zest for life. Never should there be a time when we are unwilling to improve ourselves through meaningful change.

Transitions and change in leadership

For many Church members it is often difficult to accept change in leadership. On ward and stake levels leadership changes are necessary and, often times, too frequent for our convenience and comfort. Some of us are inclined to resent and resist personnel changes. "Why can't they leave him in?" or "Why do we have to have her?" or "Why do they have to divide our ward?" Our vision may be limited. Seldom are changes made that do not bring needed progress to a person or a situation. How often in retrospect have we thought, "I didn't understand why that change was made in the program or why that person was given such a calling, but now I can see that it was just what was needed for the time."

During transitional times—and there are always transitional times in our Church—patience, love, and long-suffering are needed. A permanent part of our philosophy should be, "Never allow yourself to be offended by someone who is learning his job."

Change in our own church assignments may be even more disturbing. Often when we express a wish to never have *that* assignment, the bishop or stake president offers us the blessings of that self-same calling. At those times it is good to remember the words of Paul when he, troubled by many ailments, said, "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

Blessings of change

As a Church with lay leadership, the blessings of change come often. Very few of us feel adequate to meet those changes with our *own* talents. How grateful we can be for the strength of Jesus Christ which helps us with the changes brought by new callings and increased responsibilities.

The change from this life to a life with Him who is our Eternal Father is the ultimate goal to which meaningful change can bring us. I pray we will all seek and accept wholesome, orderly changes for the betterment of our personal lives. This I humbly ask in the name of Jesus Christ, amen.

Following Elder Ashton's remarks, the Choir sang the number "O Savior Hear Me" without announcement.

President Marion G. Romney

We have just listened to Elder Marvin J. Ashton, a member of the Council of the Twelve Apostles, followed by the Tabernacle Choir singing "O Savior Hear Me."

We shall now be pleased to hear from Elder Howard W. Hunter, a member of the Council of the Twelve Apostles, who will be our concluding speaker.

Elder Howard W. Hunter

When we follow the counsel of our leaders to read and study the scriptures, benefits and blessings of many kinds come to us. This is the most profitable of all study in which we could engage. The portion of scripture known as the Old and New Testaments is often referred to as the great literature of the world. These books have been regarded as scientific treatises, as philosophic dissertations, and also as historical records; but if we understand the true purpose of these and other scriptures, we realize that they are really the fundamental literature of religion.

Scriptural library

The scriptural library contains the basic declarations concerning God and his children and the interrelationship between them. Throughout each of the books there is an appeal to believe and have faith in God the Eternal Father and in his son, Jesus Christ; and from the first to the last of these books of scripture is the call to do the will of God and keep his commandments.

Scriptures contain the record of the self-revelation of God, and through them God speaks to man. Where could there be more profitable use of time than reading from the scriptural library the literature that teaches us to know God and understand our relationship to him? Time is always precious to busy people, and we are robbed of its worth when hours are wasted in reading or viewing that which is frivolous and of little value.

Reading habits vary widely. There are rapid readers and slow readers, some who read only small snatches at a time and others who persist without stopping until the book is finished. Those who delve into the scriptural library, however, find that to understand requires more

than casual reading or perusal—there must be concentrated study. It is certain that one who studies the scriptures every day accomplishes far more than one who devotes considerable time one day and then lets days go by before continuing. Not only should we study each day, but there should be a regular time set aside when we can concentrate without interference.

Prayer

There is nothing more helpful than prayer to open our understanding of the scriptures. Through prayer we can attune our minds to seek the answers to our searchings. The Lord said: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Luke 11:9). Herein is Christ's reassurance that if we will ask, seek, and knock, the Holy Spirit will guide our understanding if we are ready and eager to receive.

Systematic study plan

Many find that the best time to study is in the morning after a night's rest has cleared the mind of the many cares that interrupt thought. Others prefer to study in the quiet hours after the work and worries of the day are over and brushed aside, thus ending the day with a peace and tranquillity that comes by communion with the scriptures.

Perhaps what is more important than the hour of the day is that a regular time be set aside for study. It would be ideal if an hour could be spent each day; but if that much cannot be had, a half hour on a regular basis would result in substantial accomplishment. A quarter of an hour is little time, but it is surprising how much enlightenment and knowledge can be acquired in a subject so

meaningful. The important thing is to allow nothing else to ever interfere with our study.

Some prefer to study alone, but companions can study together profitably. Families are greatly blessed when wise fathers and mothers bring their children about them, read from the pages of the scriptural library together, and then discuss freely the beautiful stories and thoughts according to the understanding of all. Often youth and little ones have amazing insight into and appreciation for the basic literature of religion.

We should not be haphazard in our reading but rather develop a systematic plan for study. There are some who read to a schedule of a number of pages or a set number of chapters each day or week. This may be perfectly justifiable and may be enjoyable if one is reading for pleasure, but it does not constitute meaningful study. It is better to have a set amount of time to give scriptural study each day than to have a set amount of chapters to read. Sometimes we find that the study of a single verse will occupy the whole time.

Contemplation

The life, acts, and teachings of Jesus can be read rapidly. The stories are simple in most instances and the stories are simply told. The Master used few words in his teachings, but each one is so concise in meaning that together they portray a clear image to the reader. Sometimes, however, many hours might be spent in contemplation of profound thoughts expressed in a few simple words.

There was an incident in the life of the Savior that was mentioned by Matthew, Mark, and Luke. A significant part of the story is told by Mark in only two short verses and five words of the following verse. Let me read them to you.

Story of Jairus

"And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him [that is, when he saw Jesus], he fell at his feet,

"And besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live.

"And Jesus went with him" (Mark 5:22-24).

The reading time of that portion of the story is about thirty seconds. It is short and uncomplicated. The visual picture is clear and even a child could repeat it without difficulty. But as we spend time in thought and contemplation, a great depth of understanding and meaning comes to us. We conclude that this is more than a simple story about a little girl who was sick and Jesus went to lay his hands on her. Let me read these words to you again:

"And, behold." The word *behold* is used frequently in scripture with a wide variety of meanings. Its use in this instance designates suddenness or unexpectedness. Jesus and those who were with him had just recrossed the Sea of Galilee, and a multitude of people who had been waiting met him on the shore near Capernaum. "And, behold [suddenly and unexpectedly], there cometh one of the rulers of the synagogue." The larger synagogues of that day were presided over by a college of elders under the direction of a chief or a ruler. This was a man of rank and prestige whom the Jews looked upon with great respect.

Matthew doesn't give the name of this chief elder, but Mark identifies him by adding to his title the words, "Jairus by name." Nowhere else in the scriptures does this man or his name appear except on this occasion, yet his memory lives in

history because of a brief contact with Jesus. Many, many lives have become memorable that otherwise would have been lost in obscurity had it not been for the touch of the Master's hand that made a significant change of thought and action and a new and better life.

"And when he saw him [that is, when Jairus saw Jesus], he fell at his feet."

This was an unusual circumstance for a man of rank and prestige, a ruler of the synagogue, to kneel at Jesus' feet—at the feet of one considered to be an itinerant teacher with the gift of healing. Many others of learning and prestige saw Jesus also but ignored him. Their minds were closed. Today is no different; obstacles stand in the way of many to accept him.

"And [Jairus] besought him greatly, saying, My little daughter lieth at the point of death." This is typical of what happens frequently when a man comes to Christ, not so much for his own need, but because of the desperate need of a loved one. The tremor we hear in Jairus's voice as he speaks of "My little daughter" stirs our souls with sympathy as we think of this man of high position in the synagogue on his knees before the Savior.

Then comes a great acknowledgement of faith: "I pray thee, come and lay thy hands on her, that she may be healed; and she shall live." These are not only the words of faith of a father torn with grief but are also a reminder to us that whatever Jesus lays his hands upon lives. If Jesus lays his hands upon a marriage, it lives. If he is allowed to lay his hands on the family, it lives.

The words, "and Jesus went with him" follow. We would not suppose that this event had been within the plans for the day. The Master had come back across the sea where the multitude was waiting on

the shore for him to teach them. "And behold"—suddenly and unexpectedly—he was interrupted by the plea of a father. He could have ignored the request because many others were waiting. He could have said to Jairus that he would come to see his daughter tomorrow, but "Jesus went with him." If we follow in the footsteps of the Master, would we ever be too busy to ignore the needs of our fellowmen?

It is not necessary to read the remainder of the story. When they got to the home of the ruler of the synagogue, Jesus took the little girl by the hand and raised her from the dead. In like manner, he will lift and raise every man to a new and better life who will permit the Savior to take him by the hand.

Scriptures give greater knowledge of Christ

I am grateful for the library of scripture through which a greater knowledge of Jesus Christ can be learned by devoted study. I am grateful that in addition to the Old and New Testaments, the Lord, through prophets of The Church of Jesus Christ of Latter-day Saints, has added other revealed scripture as additional witnesses for Christ—the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price—all of which I know to be the word of God. These bear witness that Jesus is the Christ, the Son of the living God.

May the Lord bless us in our study and righteous quest to seek him, I pray in the name of Jesus Christ. Amen.

Following Elder Hunter's address, the Choir sang "Break Forth into Joy" without announcement.

President Marion G. Romney

Elder Howard W. Hunter, a member of the Council of the Twelve Apostles, has just spoken to us, followed by the Tabernacle Choir singing "Break Forth into Joy."

We appreciate the courtesies shown by the owners and operators of the many radio and television stations who offered their facilities as a public service to make the proceedings of this conference available to a large audience throughout many areas of the world.

These services are being carried over radio to 71 stations in countries of South America and 63 stations in Australia. They are being broadcast in the United States and Canada over numerous commercial television stations and over hundreds of cable television systems by RCA SATCOM satellite.

Video tapes of sessions of this conference will be sent to television

stations in Canada and, for the first time, to members and friends assembled in chapels throughout Great Britain, Germany, France, Switzerland, Holland, Belgium, and Austria.

We shall conclude this fourth session of the conference with the Tabernacle Choir singing "Thy Spirit Lord, Has Stirred Our Souls," after which the benediction will be pronounced by Elder Jacob de Jager, a member of the First Quorum of the Seventy and Executive Administrator of the Southeast Asia/Philippines area.

This conference will then be adjourned until two o'clock this afternoon.

The choir sang "Thy Spirit, Lord, Has Stirred Our Souls."

The benediction was pronounced by Elder Jacob de Jager.

SECOND DAY AFTERNOON MEETING

FIFTH SESSION

The fifth and final session of the 149th Semiannual Conference commenced at 2:00 P.M. on Sunday, October 6, 1979.

President Spencer W. Kimball presided at this session and President Marion G. Romney conducted it.

Music was provided by the Tabernacle Choir, directed by Donald Ripplinger, with John Longhurst at the organ.

President Romney made the following remarks at the beginning of the meeting:

President Marion G. Romney

President Spencer W. Kimball, who presides at this and all other sessions of the conference, has asked me to conduct this session.

We extend a sincere welcome to all assembled this afternoon in the Tabernacle on Temple Square in Salt Lake City, Utah in the fifth and concluding session of the 149th Semiannual Conference of The Church of Jesus Christ of Latter-day Saints. We also welcome those seated in the Salt Palace, where Elders Hartman Rector, Jr., and Ronald E. Poelman preside.

Sessions of this conference are being carried over hundreds of radio and television stations to a large audience in the United States and many other parts of the world.

We send our greetings and blessings to members of the Church and many friends everywhere participating in these proceedings by radio and television.

For the first time, conference is being broadcast by satellite transmission to nine selected locations in the United States; by video cassettes to members assembled in chapels in Great Britain, France, Germany, Austria, Holland, Switzerland, and Belgium; and by one radio station in Spain and ten radio stations in Taiwan.

The Tabernacle Choir, with Brother Donald Ripplinger directing and Brother John Longhurst at the organ, is providing the music for this session. The choir will begin this service by singing "Though in the Outward Church Below." The invocation will be offered by Bishop J. Richard Clarke, Second Counselor in the Presiding Bishopric.

The choir sang the hymn "Though in the Outward Church Below." Bishop J. Richard Clarke offered the invocation.

President Romney

The Tabernacle Choir will now sing "O Lord Most Holy."

Following the singing, we shall hear from Elder Thomas S. Monson, a member of the Council of the Twelve Apostles.

The Choir sang "O Lord Most Holy."

President Romney

Elder Thomas S. Monson, a member of the Council of the Twelve Apostles, will now address us.

He will be followed by Elder Adney Y. Komatsu, a member of the First Quorum of the Seventy and Executive Administrator of the Hawaii-Pacific Isles area.

Elder Thomas S. Monson

Demise of mighty elm trees

This week, my brothers and sisters, the woodcutters are laying their massive axes and taking their power saws to the still stately and once mighty elm trees that grace the countryside surrounding London, England's, Heathrow Airport.

It is said some of the majestic monarchs are over one hundred years old. One wonders how many persons have admired their beauty, how many picnics have been enjoyed in their welcome shade, how many generations of song birds have filled the air with music while capering among the outstretched and luxuriant branches.

The patriarchal elms are now dead. Their demise was not the result

of old age, the recurring drought, nor the strong winds which occasionally lash the area. Their destroyer is much more harmless in appearance, yet deadly in result. We know the culprit as the bark beetle, carrier of the fatal Dutch elm disease. This malady has destroyed vast elm forests throughout Europe and America. Its march of death continues unabated. All efforts at control have failed.

Dutch elm disease usually begins with a wilting of the younger leaves in the upper part of the tree. Later the lower branches become infected. In about midsummer most of the leaves turn yellow, curl, and drop off. Life ebbs. Death approaches. A forest is consumed. The bark beetle has taken its terrible toll.

"Pernicious permissiveness"

How like the elm is man. From a minute seed, and in accordance with a divine plan, we grow, are nurtured, and mature. The bright sunlight of heaven, the rich blessings of earth are ours. In our private forest of family and friends, life is richly rewarding and abundantly beautiful. Then suddenly, there appears before us in this generation a sinister and diabolical enemy—pornography. Like the bark beetle it too is the carrier of a deadly disease. I shall name it pernicious permissiveness.

At first we scarcely realize we have been infected. We laugh and make light-hearted comment concerning the off-color story or the clever cartoon. With evangelical zeal we protect the so-called rights of those who would contaminate with smut and destroy all that is precious and sacred. The beetle of pornography is doing his deadly task—undercutting our will, destroying our immunity, and stifling that upward reach within each of us.

Can this actually be true? Surely this matter of pernicious permissiveness is not so serious. What are the facts? Let's look! Let's listen! Then let's act!

Pornography and crime

Pornography, the carrier, is big business. It is Mafia-spawned. It is contagious. It is addicting. In a study last year, the FBI estimated that Americans spent 2.4 billion dollars on hard-core pornography. Other estimates reach as high as 4 billion—a fortune siphoned away from noble use and diverted to a devilish purpose!

Apathy toward pornography stems mostly from a widespread public attitude that it is a victimless crime and that police resources are better used in other areas. Many state and local ordinances are ineffective, sentences are light, and the huge

financial rewards far outweigh the risks.

The FBI points out that pornography may have a direct relationship to sex crimes. "In one large western city," an agency report states, "the vice squad advised that 72 percent of the individuals arrested for rape and child-related sexual offenses had in their possession some type of pornographic material."

Some publishers and printers prostitute their presses by printing millions of pieces of pornography each day. No expense is spared. The finest of paper, the spectrum of full color combine to produce a product certain to be read, then read again. Nor are the movie producer, the television programmer, or the entertainer free from taint. Gone are the restraints of yesteryear. So-called realism is the quest.

One of the leading box office stars of today lamented: "The boundaries of permissiveness have been extended to the limit. The last film I did was filthy. I thought it was filthy when I read the script, and I still think it's filthy; but the studio tried it out at a Friday night sneak preview and the audience screamed its approval."

Another star declared, "Movie makers, like publishers, are in the business to make money, and they make money by giving the public what it wants."

Some persons struggle to differentiate between what they term "soft-core" and "hard-core" pornography. Actually, one leads to another. How applicable is Alexander Pope's classic, "Essay on Man".

*Vice is a monster of so frightful mien
As to be hated needs but to be seen;
Yet seen too oft, familiar with her
face,
We first endure, then pity, then
embrace.*

(John Bartlett, *Familiar Quotations*, Boston: Little Brown and Co., 1968, p. 409).

Scars left by pornography

The constant, consuming march of the pornography beetle blights neighborhoods just as it contaminates human lives. Some are particularly scarred by its insidious touch.

Come with me for a moment to a place portrayed in song—dear to the heart of America—New York City's world-famous landmark of Broadway and Forty-fifth Street. There, standing so forlornly alone on a tiny island surrounded by bustling traffic, is a heroic-size statue of Father Francis P. Duffy, well-known chaplain of the Fighting Sixty-ninth of World War I fame. He wears the uniform of the battlefield. He carries a canteen to relieve the physical distress of the wounded and a Bible to bring spiritual comfort to the dying.

As we gaze at this splendid statue, there courses through memory's corridors such melodies of the period as "Over There," "Keep the Home Fires Burning," and "Give My Regards to Broadway." Were those fallen warriors who knew the song and remembered with affection Broadway and Forty-fifth Street to return and stand with us at the side of Father Duffy's statue, what sight would meet their eyes and ours? On every hand are massage parlors, sex shops, X-rated movies—the neon-lighted signs flashing their facade of allure. The statue of Father Francis P. Duffy stands surrounded by sin, engulfed by evil. The pornography beetle has just about destroyed this area. He moves relentlessly closer to your city, your neighborhood, and your family.

Warning

An ominous warning was voiced by Laurence M. Gould, president emeritus of Carleton College:

"I do not believe the greatest threat to our future is from bombs or guided missiles. I don't think our civilization will die that way. I think

it will die when we no longer care. Arnold Toynbee has pointed out that 19 of 21 civilizations have died from within and not by conquest from without. There were no bands playing and flags waving when these civilizations decayed. It happened slowly, in the quiet and the dark when no one was aware."

Just this month I read a review of a new movie. The leading actress told the reporter that she objected initially to the script and the part she was to play. The role portrayed her as the sexual companion of a fourteen-year-old boy. She commented: "At first I said, 'No way will I agree to such a scene.' Then I was given the assurance that the boy's mother would be present during all intimate scenes, so I agreed."

I ask: Would a mother stand by "watching," were her son embraced by a cobra? Would she subject him to the taste of arsenic or strychnine? Mothers, would you? Fathers, would we?

From the past of long ago we hear the echo so relevant today:

"O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!

"Behold, your house is left unto you desolate" (Luke 13:34-35).

Today we have a rebirth of ancient Sodom and Gomorrah. From seldom-read pages in dusty Bibles they come forth as real cities in a real world, depicting a real malady—pernicious permissiveness.

Three-step battle plan

We have the capacity and the responsibility to stand as a bulwark between all we hold dear and the fatal contamination of the pornography beetle. May I suggest three specific steps in our battle plan:

First, a return to righteousness. An understanding of who we are and what God expects us to become will prompt us to pray—as individuals and as families. Such a return reveals the constant truth: “Wickedness never was happiness” (Al. 41:10). Let not the evil one dissuade. We can yet be guided by that still small voice—unerring in its direction and allpowerful in its influence.

Second, a quest for the good life. I speak not of the fun life, the sophisticated life, the popular life. Rather, I urge each to seek eternal life—life everlasting with mother, father, brothers, sisters, husband, wife, sons, and daughters, forever and forever together.

Third, a pledge to wage and win the war against pernicious permissiveness. As we encounter that evil carrier, the pornography beetle, let our battle standard and that of our communities be taken from that famous ensign of early America, “Don’t tread on me” (John Bartlett, *Familiar Quotations*, p. 1090).

Let us join in the fervent declaration of Joshua: ‘Choose you this day whom ye will serve . . . but as

for me and my house, we will serve the Lord” (Josh. 24:15). Let our hearts be pure. Let our lives be clean. Let our voices be heard. Let our actions be felt.

Then the beetle of pornography will be halted in its deadly course. Pernicious permissiveness will have met its match. And we, with Joshua, will safely cross over Jordan into the promised land—even to eternal life in the celestial kingdom of our God.

That we may do so is my sincere prayer, in the name of Jesus Christ, amen.

President Marion G. Romney

Elder Thomas S. Monson, a member of the Council of the Twelve Apostles, has just spoken to us.

We shall now hear from Elder Adney Y. Komtsu, a member of the First Quorum of the Seventy and Executive Administrator of the Hawaii-Pacific Isles area.

He will be followed by Elder Richard G. Scott, a member of the First Quorum of the Seventy and Executive Administrator of the Mexico North area.

Elder Adney Y. Komatsu

After tribulation come blessings

Thirteen years ago, as a mission president in Japan, I received a call from a young serviceman’s wife who needed to see me. Her husband, an air force pilot, had just been shot down and had died in combat over Vietnam. As she was ushered into my office, I saw her hugging a large picture. We sat down to talk and she showed me the picture of her husband, a handsome pilot with his helmet in his hands, standing proudly beside his jet fighter plane.

She sobbingly said how much she loved him and couldn’t believe that he was gone. She continued by

saying that she was a convert of nearly two years. She had met her husband while in college, and it was he who had introduced her to the gospel. Later she was baptized, and they were sealed in the temple for time and all eternity.

Her life with him had been beautiful and everything a person could ask for. She had looked toward the future with great joy and anticipation. But now, all too soon, it had come to a sudden, crashing halt.

She had a great adjustment to make in her life and wanted assurance that all would be well. What would your counsel be to her?

The Lord has said:

"For verily I say unto you, blessed is he that keepeth my commandments, whether in life or in death; and he that is faithful in tribulation, the reward of the same is greater in the kingdom of heaven.

"Ye cannot behold with your natural eyes, for the present time, the design of your God concerning those things which shall . . . follow after much tribulation.

"For after much tribulation come the blessings" (D&C 58:2-4).

We gain experience through adversity

As we pass through this mortal probation, we accrue many experiences. It is in these experiences that we are often beset with problems, challenges, adversities, afflictions, trials, and tribulations. The Lord said to the Prophet Joseph Smith, after a period of great afflictions, "Know thou, my son, that all these things shall give thee experience, and shall be for thy good" (D&C 122:7).

The early members and leaders of the Church suffered many afflictions, challenges, and trials. Many gave their very lives for their belief and testimony of the gospel. In the long journey over the pioneer trails, many children and adults were buried in graves along the way.

We have the promise of the Lord who said:

"And it shall come to pass that those that die in me shall not taste of death, for it shall be sweet unto them;

"And they that die not in me, wo unto them, for their death is bitter.

"Thou shalt live together in love, insomuch that thou shalt weep for the loss of them that die, and more especially for those that have not hope of a glorious resurrection" (D&C 42:46-47, 45).

Gospel knowledge gives peace

Recently I attended a funeral service for a faithful member of the Church on the remote island of Vava'u in Tonga. This good brother had been loved by the people of his village, and he had the respect of nonmembers as well as Church members.

As the funeral procession left his home and proceeded to the grave site, the whole village followed and finally gathered on a knoll overlooking a peaceful bay. The people clustered around the grave site while the bishop and those participating stood facing the family. I couldn't help but notice that while many were overcome with sadness and wept during the service, the widow sat peacefully by her beloved husband.

I knew that she had the knowledge of the resurrection and plan of salvation. I later learned that she and her husband had journeyed to the New Zealand Temple and had been sealed together for time and all eternity. In her life, this was not a total calamity but rather a part of God's plan. There was about her an air of peace and appreciation for the gospel.

President Kimball stated: "The Lord has not promised us freedom from adversity or affliction. Instead, he has given us the avenue of communication known as prayer, whereby we might humble ourselves and seek his help and divine guidance, so that we could establish a house of prayer."

President Kimball also said: "They who reach down into the depths of life where, in the stillness, the voice of God has been heard, have the stabilizing power which carries them poised and serene through the hurricane of difficulties" (ENSIGN, May 1979, p. 6).

President Harold B. Lee stated in general conference in 1965: "Just

as a flood-lighted temple is more beautiful in a severe storm or in a heavy fog, so the gospel of Jesus Christ is more glorious in times of inward storm and of personal sorrow and tormenting conflict" (in Conference Report, Apr. 1965, p. 16).

Example of stake president

May I share another experience with you? A few years ago in Japan, a stake was being organized from a mission district. In the course of an interview, the district president stated that he would shortly be moving to another city where he had accepted a promotion with his company to become the manager of their largest branch. But the Lord wanted this man to serve as the new stake president. He was called before the General Authority who inquired whether his superiors would reconsider the promotion and allow him to remain in the city where he might be able to serve his church in this very important position.

Immediately the district president stated that he had given his word to his superiors who had already made changes in all of the branches in the company, except in the branch that he was to supervise. He had asked for a delay of his assignment until after the organization of the stake.

Notwithstanding this explanation, the General Authority asked the district president if he would be kind enough to contact his superiors with this request and then notify him of the results.

Late that night I received a call from the district president. His employer had been understandably dismayed by his request to remain in the city and reconsider the promotion. The company president asked him to seriously think again about his request and then to call him back in five minutes. In that short interval of time, he would be forced

to make a decision that would affect the rest of his life. At that moment he called to ask my advice.

My reply to him was that the Lord had sent one of his Apostles to organize a stake of Zion in Japan. If he had to give his answer to the Lord himself, would it be any different? He thanked me, then called his employer.

Early the next morning, he came to the mission home and was officially called as the new stake president. When the General Authority inquired about his status with the company, the district president responded that his promotion was canceled and that he would have to accept whatever they decided to give him.

Before he left, the General Authority blessed this man and stated that although he would go through a period of trials and tribulations at work, the time would come when he would be called upon by his employer to help make great and important decisions for his company, because he had made a decision to serve the Lord rather than to accept personal gain.

A few years later, this man—still a stake president—became the assistant to the president of his company, fulfilling the promise made by an Apostle of the Lord. How great is our reward as we faithfully endure our afflictions and sufferings of this life!

We are promised, as the Prophet Joseph was promised, "Thine adversity and thine afflictions shall be but a small moment;

"And then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes" (D&C 121:7-8).

Suffering part of our education

Orson F. Whitney said: "No pain that we suffer, no trial that we experience is wasted. It ministers to our education, to the development of

such qualities as patience, faith, fortitude and humility. All that we suffer and all that we endure, especially when we endure it patiently, builds up our characters, purifies our hearts, expands our souls, and makes us more tender and charitable, more worthy to be called the children of God . . . and it is through sorrow and suffering, toil and tribulation, that we gain the education that we come here to acquire and which will make us more like our Father and Mother in heaven" (cited in Spencer W. Kimball, *Faith Precedes the Miracle*, Salt Lake City: Deseret Book Co., 1972, p. 98).

President Kimball said: "Suffering can make saints of people as they learn patience, long-suffering, and self-mastery. The sufferings of our Savior were part of his education.

" 'Though he were a Son, yet learned he obedience by the things which he suffered;

" 'And being made perfect, he became the author of eternal salvation unto all them that obey him.' (Hebrews 5:8-9.)" (*Faith Precedes the Miracle*, p. 98).

May we endure our trials and sufferings well. May we look to the Lord with faith in his righteous judgment is my prayer, and I ask it humbly in the name of Jesus Christ, amen.

President Marion G. Romney

Elder Adney Y. Komatsu, a member of the First Quorum of the Seventy, and Executive Administrator of the Hawaii-Pacific Isles area, has just spoken to us.

We shall now hear from Elder Richard G. Scott, a member of the First Quorum of the Seventy and Executive Administrator of the Mexico North area.

He will be followed by Elder O. Leslie Stone, also a member of the First Quorum of the Seventy.

Elder Richard G. Scott

What would you think of a man who would chop up a beautiful grand piano to make firewood or use an expensive hand calculator to pry open a desk drawer? Such destructive use of valuable resources is unthinkable, yet there are so many in the world today who more tragically misuse the priceless resources of mind and body and spirit.

Happiness

If every day seems devoid of real satisfaction and meaning, if the things you want most in life seem unobtainable, or if in despair you have turned to the wrong things in an attempt to find happiness and companionship, we have for you a message of hope and assurance. Since it is based on religious

principles that you at present may not fully understand, please do not reject it, for with all the conviction of my soul I know that it will bring you what you most desire.

The Lord inspired a prophet to declare, "Men are, that they might have joy" (2 Ne. 2:25), that is, happiness now and forever. But you say, "How can you find happiness? So many give advice, but often it is confusing and expressed in terms and concepts I don't understand."

God knew that his children would face this challenge, so he provided an unfailing way to recognize his true plan for happiness.

The Spirit of Christ

I will illustrate that way by a simple example. Let this box repre-

sent the world. I have hidden two magnets in it, one to represent the truth, the other error. There is a powerful influence radiating from the magnets, but you cannot see it nor can you feel it, any more than we can see with our eyes or feel with our hands the difference between truth and error. If I use another magnet as a detecting instrument, I can identify unerringly the magnet representing truth. The magnet is drawn to it. Likewise, I can find the magnet representing error, for it is repelled from it.

Every individual born to earth is given a detecting capability, a divinely appointed gift to distinguish truth from error. We call it our conscience. God calls it the Spirit of Christ. When we properly use this gift, we are naturally drawn to truth and repelled from error.

Satan does not want us to use that divine gift. He camouflages his true purpose behind appealing temptations. His program is to turn our interest to self. He wants us to become so engrossed in the attempt to satisfy personal appetites and desires that we lose the ability to distinguish truth from error. Such a course of life does not, cannot, will not ever bring happiness.

If I place a barrier about this magnet or detecting instrument I can no longer distinguish between the influences of the magnet representing truth and the magnet representing error. In like manner, if we yield to temptations or do not obey God's commandments through indifference or disbelief, we build barriers around our conscience and neutralize its effectiveness so that it becomes difficult and eventually virtually impossible to distinguish truth from error.

The Lord gave his life that each one of us, through the miracle of repentance, could remove the barriers of sin and thereby resensitize our conscience so that it may again detect truth from error.

Gift of the Holy Ghost

Now may I discuss another divine gift with you? It has a potential infinitely more sensitive and powerful than our conscience. Through this gift we can receive pure truth to guide our lives, divine counsel to resolve our problems, and even the power of God to overcome obstacles. It is the gift of the Holy Ghost.

May I tell you how to obtain this precious gift? Or if you have it, how to expand your use of it? The Lord has said, "Ask, and ye shall receive; knock, and it shall be opened unto you" (D&C 4:7). When you ask with real intent, you will feel undeniable impressions that lead you to greater truth. You will be given opportunities, such as through the inspired messages of this conference, to find the one and only true Church of Jesus Christ, and you will recognize that Church.

By qualifying through study, prayer, and obedience you can be baptized a member of the Church of Jesus Christ and receive the gift of the Holy Ghost by the laying on of hands.

The Savior has said, "Ye are commanded in all things to ask of God, who giveth liberally; and that which the Spirit [or Holy Ghost] testifies unto you even so I would that ye should do in all holiness of heart, walking uprightly before me, considering the end of your salvation, doing all things with prayer and thanksgiving, that ye may not be seduced by evil spirits, or doctrines of devils, or the commandments of men" (D&C 46:7).

Perfect plan for happiness

God did not put us on earth to be victimized by circumstances. He gave us a plan for assured success—his gospel—the perfect plan for happiness.

We must learn to judge ourselves not by what we are but by

what, under the influence of the Lord, we may become. We do not have to measure our potential for success by our known capabilities alone. We can count on the power of God and its expanding influence on our lives. We can know that our ability and strength can be magnified to meet any challenge that confronts us.

When we receive the gift of the Holy Ghost, we must strive to become increasingly sensitive to its singular influence in our lives. Prayer is our communication link with God. He answers earnest prayer through the Holy Ghost, which brings inspiration, direction, and power into our lives.

We always see the guideposts in our life more clearly after we have passed them and have reached a higher vantage point. If we were more alert to the promptings of the Holy Ghost, we would see them before we reach them and thereby be guided more effectively. This process requires self-mastery, self-control, and a heart willing to accept change.

Salvation is an eternal goal we gain by a process of constant upward change. Doubt is spiritual poison that stunts eternal growth. We must first feel our way before we can see it with any clarity. We prove ourselves by making numerous correct decisions without being absolutely sure; then comes a greater knowledge and assurance, not before.

Happiness is created

Happiness is created. Love is its center. Its principal ingredients are

sincere faith, true repentance, full obedience, and selfless service.

As the magnet in my example was drawn to the influence representing truth, so can you, through faith and prayer, positively identify the kingdom of God on earth.

Find a member of The Church of Jesus Christ of Latter-day Saints, a Mormon, and ask for the restored truth. Obtain a copy of the Book of Mormon, read it, ponder it, live its principles, and you will find happiness now and forever.

With all the sincerity of my soul, in deep humility, I solemnly testify that God the Father through his Son Jesus Christ has restored to earth the fulness of his truth. He has restored his priesthood, the authority to perform the necessary saving ordinances in his name. President Spencer W. Kimball is his prophet. I love him and sustain him with all my heart. I testify that this, The Church of Jesus Christ of Latter-day Saints, is the only place on earth where that fulness of truth and priesthood authority can be found. In the name of Jesus Christ, amen.

President Marion G. Romney

Elder Richard G. Scott, a member of the First Quorum of the Seventy and Executive Administrator of the Mexico North area, has just addressed us.

We shall now be pleased to hear from Elder O. Leslie Stone, a member of the First Quorum of the Seventy.

Elder O. Leslie Stone

It is an inspiration to all of us to remember the teachings of our Savior and the many wonderful things he gave to the world. He lived long before recorded history. He was in the great council in heaven—he

helped his Father in the shaping of the heavens, in the creation of the earth, and in the making of man, the latter being in response to the request of the Father when he said: "Let us . . . form man in our own image,

after our likeness" (Abr. 4:26).

In opposition to Satan's plan of compulsion, it was He who supported the Father's plan of free agency—thus providing the right of choice which means so much to all of us.

He lived on earth in the meridian of time in the promised land.

He was born far away from home and was cradled in a manger.

He went about teaching and doing good. Men followed him, not for worldly riches but to gain treasures in heaven.

Forgive one another

He set up a new code for living—to love one another, even one's enemies. He enjoined us to judge not, to forgive, and to give all men a second chance.

Think what a change this would make in the world today if we as individuals and the nations of the earth could live up to this code. We have often heard people say, "Well, I will forgive, but I won't forget," which, of course, means they do not forgive.

In Doctrine and Covenants 64:8-11 the Lord tells us that it is our duty to forgive one another, and that he who does not forgive his brother stands condemned and is the *greater sinner of the two*.

Two great commandments

In Matthew 22:36-39 we read about an instance where Christ was approached by some of the leading lawyers of the day, one of whom said:

"Master, which is the great commandment in the law?"

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself."

Can a man reach the celestial kingdom if he does not love his neighbor as himself? When Jesus gave the second commandment, he said it was like unto the first, and repeating both, he said:

"On these two commandments hang all the law and the prophets" (Matt. 22:40).

He made them very important—so important that all other laws and commandments rest upon them.

Let us ask another question. Can a man live the first and great commandment if he does not live the second? In other words, can he love God with all his heart if he does not love his fellow men? The answer is obvious.

John the Apostle said:

"If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

"And this commandment have we from him, That he who loveth God love his brother also" (1 John 4:20-21).

Contention is of the devil

In 3 Nephi 11:29-30 we find this statement:

"For verily, verily I say unto you, he that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another.

"Behold, this is not my doctrine, to stir up the hearts of men with anger, one against another; but this is my doctrine, that such things should be done away."

With all of these statements, it should be perfectly clear to everyone that the Lord desires us to love and forgive one another. It behooves all

of us to conquer our pride and make every effort to settle all differences with our fellowmen. As just quoted from 3 Nephi, contentions and disputations are of the devil and are not approved by our Heavenly Father. Loving our neighbors as ourselves will bring joy and happiness into our lives.

Christ as peacemaker

Christ lived to bless, heal, and restore. He was a peacemaker. On many occasions he healed the sick, the lame, and the blind. Yes, as we have been told earlier today, he even raised the dead.

After all these things, he was forced to carry his own cross to Calvary. He forgave those who would take his life. At the very time when he was suffering the most, he said:

"Father, forgive them; for they know not what they do" (Luke 23:34).

He died that we might have everlasting life. In John 11:25-26 it is recorded that he proclaimed: "I am the Resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die."

He rose from the grave to triumph over death and to bless the world with resurrection.

The gospel provides us with a beautiful plan of salvation. We know that we come to earth to obtain a body, gain knowledge, and develop skills and character. We also come here so we can learn to overcome evil and see if we can remain true and faithful and be sufficiently diligent and obedient to the commandments so as to be worthy to return and abide in his presence.

Keep the commandments

Today, as I contemplate the many, many blessings that have been

given to us, I recall the words of King Benjamin in the Book of Mormon when, after enumerating the blessings which had been poured down upon his people by the Lord, he said this:

"And behold, all that he requires of you is to keep his commandments" (Mosiah 2:22).

Yes, the only thing the Lord requires of us is that we keep his commandments! This sounds relatively simple, doesn't it? But we all know that it isn't simple nor was it intended to be. Where much is given, much is expected. The Lord requires of those who dwell with him the ability to overcome weaknesses and imperfections. He requires self-denial and self-discipline. No, it isn't simple, but the Lord has given us many suggestions and instructions to help us keep his commandments.

Some of us may feel from time to time that some of his commandments are an impediment to happiness in this life, but this isn't so; and deep down in our hearts we all know that so long as we adhere to these commandments, just as surely as night follows day, we will reap the blessings that are promised to the faithful. Remember, the Lord said:

"I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise" (D&C 82:10).

Sometimes the way of fulfillment may not be apparent to us, but the actuality of it is assured.

How many of us on Judgment Day would like to be told that we had failed to do our part—that we had been unworthy servants of the Lord because our own lives had been such a poor example? In Matthew 5:16 the Lord gives us a very important message:

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

To fail to keep the commandments of the Lord not only brings

condemnation, but actually deprives us of many blessings here on this earth—to say nothing of those eternal blessings for which we are all striving. In Corinthians 2:9 we read this important statement: “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the *things which God hath prepared for them that love him*” (italics added).

A great promise

And finally, the great promise given to all men:

“And, if you keep my commandments and endure to the end you shall have eternal life, which gift is the greatest of all the gifts of God” (D&C 14:7).

In closing, I would like to bear testimony that the Father and the Son did appear to Joseph Smith and gave him instructions pertaining to the restoration of the true gospel of Jesus Christ. I also testify that our leader today, President Spencer W. Kimball, and his counselors are true prophets of God. We would all do well to follow them in the path of truth and righteousness.

I pray that these brethren may be blessed with inspiration at all times. Further, that our Heavenly Father will grant them health and

strength sufficient to carry out their heavy responsibilities. In the name of Jesus Christ, amen.

President Marion G. Romney

Elder O. Leslie Stone, a member of the First Quorum of the Seventy, has just addressed us.

The choir and congregation will now join in singing “Hope of Israel.”

After the singing, Elder Hugh W. Pinnock, a member of the First Quorum of the Seventy and president of the Sunday School, will speak to us.

The congregation joined the choir in singing the hymn “Hope of Israel.”

President Romney

We shall now be pleased to hear from Elder Hugh W. Pinnock, a member of the First Quorum of the Seventy and president of the Sunday School.

We shall then be pleased to hear from Elder LeGrand Richards, a member of the Council of the Twelve Apostles.

Elder Hugh W. Pinnock

While flying from Erie to Pittsburgh, Pennsylvania, several years ago, I sat next to the minister of a large Protestant church. He was dressed in the garb of the clergy, so was easy to identify. After I had introduced myself as a member of The Church of Jesus Christ of Latter-day Saints, he asked, “Do you know what we ministers talk about when we meet together? We talk about the Mormons. We see the young and the elderly, teenagers, small children, and the newly married crowding into

your chapels. Every age-group seems comfortable and happy being together in your church.” I explained how we are concerned about people of all ages.

Solidarity of people of all ages

That experience reminded me of the difficulty Moses had persuading Pharaoh to let the Israelites leave Egypt. One plague followed another until the Egyptian ruler finally gave in. After being threatened with

hordes of locusts, Pharaoh agreed to let the men go if Moses would leave the women, the young, and the old behind. (See Ex. 10:3-11.)

However, Moses insisted that all should go. He said, "We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go" (Ex. 10:9). Moses refused to divide the people of God.

All ages would share the adventure and the dangers together, just as our own pioneers did 132 years ago during their great exodus. The solidarity of the people of all ages is God's way of doing things. It is our way because it is his way.

Life is not stationary. Seconds, minutes, hours, days, weeks, months, and years all tick away at the same clip for everyone. No age-group can be isolated. None of us can settle into infancy, youth, middle age, or old age. We all *grow* older, and, incidentally, it is an exciting thought if the accent is on *growing*. "Though our outward man perish," said Paul, "yet the inward man is renewed *day by day*" (2 Cor. 4:16; italics added).

Gratitude for older people

I cannot think on my own life without feeling deep gratitude for the older people who have walked and talked with me. A great-aunt taught me many lessons in her own sensitive way. A lovely grandmother has influenced not only her own grandchildren, but also many of their friends. A patriarch, by living righteously and by giving a beautiful blessing, changed the course of a young man's life. Elder LeGrand Richards's powerful voice and testimony have brought the truth of the gospel to all who will listen, and a few others besides. Our great prophet-leader, President Kimball, has influenced so many of us through his dedication and incredible energy.

All are needed; all are to serve. Those of you with experience and maturity, who have seen the Great Depression, the ravages of two world wars, a society that has emerged from the horse and buggy era to silver Concordes splitting the sky at 1,400 miles an hour have so much to offer. It is to you, the elderly, I address my brief comments.

Few men whose names occur in the New Testament have so little said about them as did Mnason. His name appears only once: "one Mnason of Cyprus, an old disciple, with whom we should lodge" (Acts 21:16). As the early missionaries traveled, they wanted to be with an elderly disciple, one with whom they felt comfortable. Apparently, they were seeking his wisdom and his knowledge.

Counsel for older members

"*Then what can we do?*" I can almost hear some of our older members of the Church inquiring.

First, take time with the Savior. If you feel you do not know him yet, then think of him often. Read about him. Invite him in. It is never too late to make a friend, and he is the best friend you will ever have.

Second, tell of past decades when life was different. Keep alive the recollection of your struggles and achievements. Take time to share the truths that never change. Show how solutions to problems sixty, seventy, and eighty years ago are just as valid and helpful now as they were then. We need to learn from you.

Third, look to your ancestors. Temple doors stand open bidding you welcome. So many need you to perform their earthly ordinances. The extra time you often have enables you to bless those who need you to do their earthly work for them. They are waiting for you.

Fourth, there is so much for you to do in the mission field, either as a couple or, if you do not have a mate,

as an elder or sister missionary. It is true, you will not be tracting quite like the younger missionaries, or at least not as long, but you will be influencing the inactive, providing welfare service instruction, serving in our visitors' centers, meeting the fathers, and helping those that need your leadership example, your judgment, and your ability to teach. Investigators in Stuttgart, West Germany; Hermosillo, Mexico; Williamsport, Pennsylvania; and Rocky Ford, Colorado, will listen and, yes, be baptized because of you.

Fifth, realize that you *are* needed and loved and that you *can* be useful to many in so many positive ways. Only too often an elderly person will retreat into a state of feeling unneeded, left out, or even passed by or rejected. Usually nothing could be further from the truth. Please communicate openly so we will know of your feelings.

Sixth, hold family home evening. If you are now alone, invite friends to stop by each Monday night. If you feel lonely, others probably do, too. Loneliness can only be dispelled by helping others feel less lonely. Family home evening is an ideal opportunity to share, to worship, and to heal.

Seventh, whenever possible, walk each day. Enjoy this lovely world that the Savior has provided, and invite others to walk with you, sharing the beauties and miracles of nature together. "Add life to your years, not just years to life" ("The Problem of Old Age," *Time*, 23 July 1966).

Eighth, for heaven's sake, forget your regrets. The many years you have lived have been filled both with success and with experiences you might change if you could. But you can't, so stop any self-inflicted sadness or despair. When the Savior said, "Judge not," he was speaking, in part, about your relationship with yourself (see Matt. 7:1). Live the repentant life happily. The scripture

"Men are, that they might have joy" (2 Ne. 2:5) applies to you right now.

Bernard Baruch, on his eighty-fifth birthday, said (in a news report dated 20 August 1955), "To me, old age is always fifteen years older than I am." Yes, there is much for you to do.

Younger members to love, support elderly

Shifting now to a different perspective, those who are younger may ask, "What can we do?"

First, it is certainly our responsibility to keep in touch with you our parents, our grandparents, and elderly friends, to say hello and to express our love for your influence. Perhaps we should place a telephone call this afternoon or write a letter or note to say "remember when"—and then—thank you dad, mom, bishop, teacher, or friend.

Second, we must develop a partner relationship with you that will help all of us serve better in the kingdom by serving together. You stake presidents, bishops, quorum presidents, and auxiliary leaders are to call our older members to positions of meaningful responsibility. Can any of us imagine what the body of the General Authorities would be like without those magnificent men in their eighties and nineties who inspire, teach, and help carry the kingdom forward?

Third, we must listen carefully to what you older and often wiser people have to say. A listening heart is a loving heart. Please forgive our impatience and may we concentrate upon your counsel.

Fourth, we must be certain as we hurry through life that we tend to your needs as you have so kindly tended and cared for our needs through decades of patience and love. May we wipe away your tears as you have so skillfully and lovingly wiped away ours.

In closing, I say to you—our elder mentors, our examples, some of our dearest friends—thank you, and may we be one, as the Father and the Son are one, I pray in the blessed name of Jesus Christ, amen.

President Marion G. Romney

Elder Hugh W. Pinnock, a member of the First Quorum of the

Seventy, and president of the Sunday School, has just spoken to us.

We shall now be pleased to hear from Elder LeGrand Richards, a member of the Council of the Twelve Apostles.

He will be followed by President Spencer W. Kimball, President of the Church, who will be our concluding speaker.

Elder LeGrand Richards

I humbly pray that the Spirit of the Lord will sustain me while I address you here this afternoon and discuss with you a statement of the Prophet Joseph Smith when he visited President [Martin] Van Buren, president of the United States. The President asked the Prophet what difference there was between the Prophet's church and the other churches of the world. The Prophet answered: "We have the correct mode of baptism, and the gift of the Holy Ghost by the laying on of hands." Then he said: "We considered that all other considerations were contained in the gift of the Holy Ghost" (see *History of the Church*, 4:42).

Gift of Holy Ghost

I would just like to mention a few things that occurred to me that we have by virtue of the Holy Ghost, which each of us, as members of the Church, receives by the laying on of hands by one who has the authority to thus administer that gift.

To me, the gift of the Holy Ghost is as important to man as sunshine and water are to the plants. You take them away, and the plants would die. You take the Holy Ghost out of this Church, and this Church would not be any different than any other church. And it is manifest in so

many ways in the lives and the devotion of the members of the Church.

Leaders work without remuneration

Just recently at an area conference in Toronto, the prime minister of Canada said to President Tanner: "I don't see how you can get your people to do so much without paying them."

When I think of what our people do in this Church without having to be paid with money for what they do, I know that it is a tremendous thing. You take the General Authorities here on the stand. When they were called to be General Authorities, there was nothing said to them about whether they would receive an allowance to live on. I remember when I was back in Washington, just after President Benson was called to be a member of the Twelve and he had not yet been out West to be ordained and set apart. I was then the Presiding Bishop and attended his stake conference. And he said: "Bishop, will there be any provision that we will have a living while we are serving as General Authorities of the Church?" And I said: "Well, there will be a little allowance. But," I said, "you will have to live differently than you have done back

here unless you have got a little bit tucked away!" I happen to know of an offer that was made to him while he was in the Department of Agriculture that, in those days, was a tremendous offer; and he passed that by to come back here to be a member of the Quorum without any assurance that he would have an allowance given to him.

I think of when President Tanner was called to be one of the General Authorities. President McKay told us that he was in line to become the prime minister of Canada and that he was at the head of several great industrial organizations in Canada. I am sure that if he were to stand here now, he would tell you that when President McKay asked him to be one of the General Authorities, he did not discuss with him anything about an allowance that he would receive.

I could go on down, and each one of these men could tell you how they gave up their businesses and their professions, and why did they do it? Because they had received the gift of the Holy Ghost that made it possible for them to do what Jesus advised: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

When I was the Presiding Bishop and one of my counselors, Bishop Ashton, died, I asked for Brother [Thorpe B.] Isaacson. He was then at the head of a large insurance business that he owned and operated. And when President George Albert Smith asked him if he was willing to serve as my counselor, he said: "Yes, but I would like to go back East and arrange with my company to appoint a manager, because you know in the insurance business so much depends on renewals. But," he said, "if they won't let me do it, I'll tell them to take the business." I happen to know that the tithing he had been paying was just about the

equivalent of what his allowance was when he became a counselor in the Bishopric! And not only that, for the first six months after he received his allowance, he turned it back to the Church. He said: "I've never been on a mission, so it is about time I did something."

Devotion of Church leaders

Now if you could hear from each one of these men! For instance, I had a business with ten men and two girls working for me, and the President of the Church sent my father over to see how I would like to go to California and preside over the Hollywood Stake. I won't take time to tell you all the details. In sixty days I'd sold my business, I'd sold my beautiful home, and moved my family down to California with no allowance to live on. I had to start all over again.

Then when I was in business here in Salt Lake and President Heber J. Grant called for a thousand short-term missionaries, he said: "Bishops and stake presidents are not exempt." I was then a bishop. I landed back in New England—left my wife and seven kiddies and my business in the hands of my brother-in-law. You don't do things like that with normal men! It takes men inspired by the Holy Spirit.

We have 28,000 missionaries in the world today paying their own way and maintaining themselves, and we have had hundreds of thousands since this Church was organized and the only reason that they do it is because they have the gift of the Holy Ghost. Most of them from their infancy have looked forward to the day when they could go on a mission.

Kingdom of God

I think of a little story President Benson told us a short time ago

when he told about being at a banquet back in the East. He sat next to a minister, and the minister said: "Mr. Benson, I'd like to visit with you after the banquet." So they got in another part of the building, and he said: "Now there are two things in your church we would like to copy."

Brother Benson said: "And what are they?"

"Well, first, it's your missionary system," he said. "You send your missionaries all over the world. You don't pay them; you make them pay their way to their field of labor, maintain themselves while they are there, and all the Church does for them is to pay their return fare when they come back." He said: "Now in our church, we have a missionary fund. But," he said, "we offer to pay our men to the field of labor, to maintain them while they are there, and then to return them after they are released—and we can't get anybody to go!"

Now that is the difference when you are operating in the kingdom of man and the kingdom of God. It is God's kingdom. He is the only one that can put his Holy Spirit into the hearts of his people.

No one in this world could duplicate what we did here last night when we held a conference of the priesthood of the Church. It was broadcast in over 1,700 different buildings and I imagine that we had an estimated attendance of over 200,000 men and boys, all bearing the priesthood of God together. No wonder Peter said: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people [we are peculiar to the world]; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light" (1 Pet. 2:9).

Now think of this choir back here that has been singing to us so wonderfully. They have been doing it now for over fifty years. (I don't

suppose all of them have, but the Choir has!) And we don't have to pay them anything—350 of them that gather here week after week to practice and then come to sing for us.

Down in the South, when I was president of the mission down there, I went to one of the beautiful new chapels there—not of our Church—and the minister showed us through. The ground had broken away so that the basement was above the ground level, and I said to the minister: "Do you know what we would do with this if we had it?"

And he said: "What?"

I said: "We'd improve it and use it to entertain our young people."

"Well, Mr. Richards," he said, "you can do it. You have trained leaders, you don't have to pay them. But we haven't got them, and we can't afford to pay them." Now I knew he could not because one of our members sang in his choir each week and was paid by the minister for singing in the choir.

What if we had to pay all of these folks here, and then all of our ward choirs, and all of the auxiliary organizations. And, just think!—on Friday we had a gathering of the Regional Representatives of the Twelve. I don't remember just how many were there, but I think about 190. They are businessmen, executives, and professional men, and go all over the country without any compensation for their work in order to help build the kingdom. Thank God for the gift of the Holy Ghost! No wonder the Prophet said that included all things.

Example of Peter

Now one of the finest illustrations we have in holy writ of what the Holy Ghost can do for a man is in the case of Peter. You remember when Jesus met with them in the last supper and told them that there was

one among them who would betray him, Peter said something like this: "Though all men shall be offended because of thee, yet will I never be offended."

"Though I should die with thee, yet will I not deny thee." And Jesus said: "Before the cock crow, thou shalt deny me thrice." (See Matt. 26:33-35.) Then when Jesus was taken prisoner and Peter sat in the outer room, two different women came up to him and said: "Thou also wast with Jesus" (Matt. 26:69); and he denied it emphatically. Then a man came, and he even denied it with curses. And when he was through, he heard the cock crow, "and he went out and wept" (Matt. 26:75). Now that was Peter before he received the Holy Ghost.

Jesus commanded his disciples to tarry in Jerusalem until they should be endowed with the Holy Spirit; he said it was necessary for him to go away or the Comforter could not come. And he said: "But the Comforter . . . shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26).

Now look at Peter after he received the Holy Ghost and when he was commanded by the chief priests not to preach Christ in the streets of Jerusalem. He said: "We ought to obey God rather than men" (Acts 5:29). He was as fearless as a lion.

I toured the Central American missions with the mission president a few years ago. We went into one of the great cathedrals there and on one of the walls were oil paintings of the original Twelve, showing how they were put to death. Paul was beheaded at Rome by Nero. Peter was crucified with his head downward because he didn't consider himself worthy to be crucified like his Lord. That is Peter after he had received the gift of the Holy Ghost. Compare that with when he denied the Savior.

Tithes and offerings of members

Now you could find that with all of our people, if you wanted to apply it—all through the work of the Church. We dedicate an average of one beautiful chapel a day throughout this Church and the people contribute to it; their tithes and their offerings make it possible to build these buildings, and they do it because of the Holy Ghost that they receive by the laying on of hands when they become members of this Church.

Now just to illustrate that: When I was back in the South, there was an itinerant preacher that came through Atlanta, telling the leaders of churches how they could get out of debt. He quoted the words of Malachi: "Prove me now herewith, . . . if I will not open you the windows of heaven" (Mal. 3:10). And he told those people that if they would pay their tithing for ten months, they could get out of debt. I talked to him afterwards, and I said, "Reverend, I would like to bear you my testimony, that you are getting pretty close to the truth." I said, "We have been paying our tithing all our lives." Then I said: "There is just one thing I can't understand. You say it is the Lord's law of blessing his people, and if it is, wouldn't it be better to be blessed all their lives than just to be blessed for ten months?"

And he said: "Oh, Mr. Richards, we can't go that far, yet!"

We could not build these beautiful buildings and carry on this great program of the Church if it rested upon the shoulders of men with their own capacity and ability.

Love and blessing

I see it is time for me to close!

God bless you all. I thank him with all my heart and soul for the restoration of the gospel, for the restoration of the holy priesthood, for all the gifts and blessings that we

enjoy by virtue thereof, including the gift of the Holy Ghost. When I was appointed a member of the Twelve, I said from this pulpit that I would rather have my children enjoy the companionship of the Holy Ghost than any other person or individual in this world; and I feel the same today, for them and for me, and for all of you, and I leave you my love and blessing in the name of the Lord Jesus Christ, amen.

President Marion G. Romney

Elder LeGrand Richards, a member of the Council of the Twelve Apostles, has just spoken to us.

Before hearing President Kimball's concluding remarks, we should like to express, on behalf of all who have listened to the singing during sessions of this general conference, appreciation and our sincere gratitude to the members of the Tabernacle Choir for again giving so generously of their time to bring us the beautiful and inspiring music heard at this conference. We are appreciative of the lovely music performed by the Primary children's choir at the Saturday afternoon session and for the combined Tabernacle Choir and Mormon Youth men's choir that sang at the priesthood session last night. We are thankful to their conductors and organists.

We thank all who have contributed in various ways to the success and inspiration of this conference, especially the General Authorities who have given such appropriate and

inspiring messages and such beautiful prayers.

We appreciate the attention given by local and national press representatives of radio and television in reporting the sessions of this conference.

We thank our city officials for the cooperation given this conference; the city traffic officers for courteously and efficiently handling the increased traffic; the Fire Department and the Relief Society and Church Health Unit nurses, who have been on hand to render service throughout the conference.

We are grateful to the Tabernacle ushers for seating the great audiences of these conference sessions in such a courteous manner.

We again express appreciation to the owners and managers of the many radio and television stations who have given public service time to carry sessions of this conference in the United States, Mexico, and Canada; and by satellite to Australia, Central and South America, and, for the first time, to Spain and Taiwan.

We thank the interpreters who have provided translation for the sessions of the conference.

Our beloved prophet, President Spencer W. Kimball, will be our concluding speaker of the conference, after which the Tabernacle Choir will sing "Love at Home."

The benediction will then be offered by Elder Carlos E. Asay, a member of the First Quorum of the Seventy.

This conference will then stand adjourned for six months.

President Spencer W. Kimball

Beloved brothers and sisters, is there anyone who doesn't know Brother LeGrand Richards, who has just spoken? Is there anyone who doesn't know the great missionary he

has been? When I was a member of the stake presidency in Arizona, Brother Richards came to our stake; and after all the thousands of good things he had to give us, I remember

so very well that he and I both went down to Miami, Arizona, to conclude our conferences, and we sat there and talked about the gospel most of the evening. I don't know whether he will remember that or not, but it was very impressive to me. The First Presidency recently went with some of the General Authorities down to an area conference in New Mexico and we got caught with a plane breakdown. They had to send back to Denver to get some parts. While the rest of us were sitting around waiting, Brother Richards started talking to the pilot and the stewardess, and he taught them the gospel. That's the kind of missionary he is.

I think he mentioned 28,000 missionaries, and I think we now have 29,000 plus. Anyway, we are very, very grateful to Brother Richards and all the other Brethren who have been as faithful as he explained to us in his sermon.

A wonderful conference

It's been a wonderful conference! It has been good for all of us to be here. I've been grateful for the remarks of the Brethren who have spoken. The Lord has answered their prayers for divine help in the preparation and delivery of their sermons.

I express appreciation to all of you who have traveled so far to come here, some of you at great sacrifice and inconvenience. We are grateful for your devotion and ask the Lord to bless you with a capacity to be touched in your hearts by the messages you have heard, long after we have sung the songs and long after we have said our last amen. We realize so much depends on what you as leaders do as you return to your homes to work again with those in your stakes and wards and individual homes.

Joshua and Caleb

I should like to refer to the great story of the exodus of the children of Israel from Egypt to the promised land. In that story there is an account of one special man that moves and motivates and inspires me. His name was Caleb.

Shortly after Moses led Israel out of bondage from Egypt, he sent twelve men to search out the promised land and to bring back word about living conditions there. Caleb and Joshua were among the group. After spending forty days on their mission, the twelve men returned. They brought back figs and pomegranates and a cluster of grapes so large it took two men to carry it between them on a pole.

The majority of the search party gave a very discouraging report on the promised land and its inhabitants. Although they found a land that was beautiful and desirable and flowing with milk and honey, they also found that the cities were walled and formidable and that the people, the "sons of Anak," looked like giants. The Israelite scouts said that they felt like grasshoppers in comparison. Caleb, however, saw things a little differently, with what the Lord called "another spirit," and his account of the journey and their challenges was quite different. He said, "Let us go up at once, and possess [their land]; for we are well able to overcome it" (Num. 13:30).

Joshua and Caleb were men of great faith, and they joined in urging that the Israelites go *immediately*, to the promised land, saying:

"If the Lord delights in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey.

"Only rebel not ye against the Lord, neither fear ye the people of the land; for . . . the Lord is with us; fear them not" (Num. 14:8-9).

But the faint-hearted Israelites, remembering the security of their Egyptian slavery and lacking faith in God, rejected Caleb and Joshua and sought even to stone them to death.

Because of their lack of faith, the children of Israel were required to spend the next forty years wandering about and eating the dust of the desert, when they might have feasted on milk and honey.

The Lord decreed that before Israel could enter the land of Canaan, all of the faithless generation who had been freed from bondage must pass away—all go into eternity—all except Joshua and Caleb. For *their* faith, *they* were promised that they and their children would live to inhabit the promised land.

Forty-five years after the twelve men returned from their exploration of the land of promise, when the new generation of Israel, under the leadership of Joshua, was completing its conquest of Canaan, Caleb spoke to Joshua:

"Forty years old was I when Moses the servant of the Lord sent me . . . to spy out the land; and I brought him word again as it was in mine heart.

"Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the Lord my God.

"And now, behold, the Lord hath kept me alive, as he said, these forty and five years, even since the Lord spake this word unto Moses, while the children of Israel wandered in the wilderness: and now, lo, I am this day fourscore and five years old.

"As yet I am as strong this day as I was in the day that Moses sent me [at least in the spirit of the gospel and its call and needs]: as my strength was then, even so is my strength now, . . . both to go out, and to come in" (Josh. 14:7-8, 10-11).

"Give me this mountain"

From Caleb's example we learn very important lessons. Just as Caleb had to struggle and remain true and faithful to gain his inheritance, so we must remember that, while the Lord has promised us a place in his kingdom, we must ever strive constantly and faithfully so as to be worthy to receive the reward.

Caleb concluded his moving declaration with a request and a challenge with which my heart finds full sympathy. The Anakims, the giants, were still inhabiting the promised land, and they had to be overcome. Said Caleb, now at 85 years, "Give me this mountain" (Joshua 14:12).

This is my feeling for the work at this moment. There are great challenges ahead of us, giant opportunities to be met. I welcome that exciting prospect and feel to say to the Lord, humbly, "Give me this mountain," give me these challenges.

Pledge and challenge to follow the Lord

Humbly, I give this pledge to the Lord and to you, my beloved brothers and sisters, fellow workers in this sacred cause of Christ: I will go forward, with faith in the God of Israel, knowing that he will guide and direct us, and lead us, finally, to the accomplishment of his purposes and to our promised land and our promised blessings.

"And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9:62).

I will "wholly follow the Lord my God" to the fullest extent of my energy and my ability.

Earnestly and fervently I urge that each of you make this same

pledge and effort—every priesthood leader, every woman in Israel, each young man, each young woman, every boy and girl.

My brethren and sisters, I testify to you that this is the Lord's work and that it is true. We are on the Lord's errand. This is his church and he is its head and the chief cornerstone. I leave you this testimony, in

all sincerity, with my love and blessing, in the name of Jesus Christ, amen.

The Choir sang the hymn "Love at Home."

Elder Carlos E. Asay pronounced the benediction.

GENERAL WELFARE SESSION SATURDAY MORNING

A general welfare services session was held in connection with general conference on Saturday morning, October 6, 1979, beginning at 7:00 A.M. Invited to attend this meeting were General Authorities, Regional Representatives, stake presidencies, high councilors involved in welfare work, bishoprics, and stake and ward Relief Society presidencies and others responsible for operating welfare production projects.

President Spencer W. Kimball presided at this session and President Marion G. Romney, Second Counselor in the First Presidency, conducted it.

President Romney opened the meeting with the following remarks:

President Marion G. Romney

We are happy to welcome you to this general welfare services meeting attended by general and local priesthood leaders and sisters of the Relief Society. The matters to be presented at this meeting are of vital importance to the effectiveness of the

welfare program. We, therefore, request that you instruct those under your direction in the things you will be taught here.

Under the direction of Jerold Ottley with Roy Darley at the organ, we shall begin this meeting by singing hymn number 195, "Redeemer of Israel." The invocation will offered by Elder Dean L. Larsen, a member of the First Quorum of the Seventy.

The congregation sang the hymn "Redeemer of Israel."

Elder Dean L. Larsen offered the invocation.

President Romney

Our first speaker will be President N. Eldon Tanner, First Counselor in the First Presidency.

Following President Tanner's address, we shall view a slide/tape presentation entitled "The Work of Love."

President N. Eldon Tanner

Constancy amid change

During World War II, a member of the Quorum of the Twelve, Elder Albert E. Bowen, wrote a book compiled from a series of radio addresses, which he entitled *Constancy amid Change* (Salt Lake City: Deseret News Press, 1944). The messages of these talks were very timely. We were a world in conflict, and people the world over needed a message of certainty, assurance, and stability.

This present era seems very similar in many ways to those turbulent war years. Today we face many perplexing issues. In addition to significant international political problems, we are experiencing one of the most difficult economic periods we have faced in many decades—the problem of inflation and personal financial management.

I would like to borrow the title of Elder Bowen's book and share with you some of my own experiences and convictions drawn from the sixty years of my working life. I have lived during each phase of the economic cycle. As a young man getting started in life, I experienced personal depression. I have experienced a national and international depression, as well as periods of recession and inflation. I have watched so-called solutions come and go with each change in the economic cycle. These experiences have led me to the same conviction as Robert Frost, who once said:

*Most of the change we think we see
in life*

*Is due to truths being in and out of
favor.*

(*"The Black Cottage," in The Poetry of Robert Frost*, ed. Edward Connery Latham, New York: Holt, Rinehart and Winston, 1969, p. 58).

What I would like to share with

you today are my observations about the constant and fundamental principles which, if followed, will bring financial security and peace of mind under any economic circumstances.

"Seek ye first the kingdom of God"

First, I would like to build a foundation and establish a perspective within which these economic principles must be applied.

One day a grandson of mine said to me: "I have observed you and other successful men, and I have made up my mind that I want to be a success in my life. I want to interview as many successful people as I can to determine what made them successful. So looking back over your experience, grandpa, what do you believe is the most important element of success?"

I told him that the Lord gave the greatest success formula that I know of: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

Some argue that some men prosper financially who do *not* seek the kingdom first. This is true. But the Lord is not promising us just material wealth if we seek first the kingdom. From my own experience I know this is not the case. In the words of Henrik Ibsen: "Money may be the husk of many things, but not the kernel. It brings you food, but not appetite; medicine, but not health; acquaintances, but not friends; servants, but not faithfulness; days of joy, but not peace or happiness" (In *The Forbes Scrapbook of Thoughts on the Business of Life*, New York: Forbes, Inc., 1968, p. 88).

Material blessings are a part of the gospel if they are achieved in the

proper way and for the right purpose. I am reminded of an experience of President Hugh B. Brown. As a young soldier in World War I, he was visiting an elderly friend in the hospital. This friend was a millionaire several times over who, at the age of eighty, was lying at death's door. Neither his divorced wife nor any of his five children cared enough to come to the hospital to see him. As President Brown thought of the things his friend "had lost which money could not buy and noted his tragic situation and the depth of his misery," he asked his friend how he would change the course of his life if he had it to live over again.

The old gentleman, who died a few days later, said: "'As I think back over life the most important and valuable asset which I might have had but which I lost in the process of accumulating my millions, *was the simple faith my mother had in God and in the immortality of the soul.*'"

"'. . . You asked me what is the most valuable thing in life. I cannot answer you in better words than those used by the poet.' " He asked President Brown to get a little book out of his briefcase from which he read a poem entitled "I'm an Alien."

*I'm an alien, to the faith my mother
taught me.*

*I'm a stranger to the God that heard
my mother when she cried.*

*I'm an alien to the comfort that,
"Now I lay me," brought me.*

*To the everlasting arms that held my
father when he died.*

*When the great world came and
called me, I deserted all to
follow.*

*Never noting in my blindness I had
slipped my hand from His.*

*Never dreaming in my dazedness that
the bubble fame is hollow.*

*That the wealth of gold is tinsel, as I
since have learned it is.*

I have spent a lifetime seeking things

*I spurned when I found them,
I have fought and been rewarded in
many a winning cause,
But I'd give it all, fame and fortune
and the pleasures that surround
them,*

*If I only had the faith that made my
mother what she was.*

"That was the dying testimony of a man who was born in the Church but had drifted far from it. That was the brokenhearted cry of a lonely man who could have anything money could buy, but who had lost the most important things of life in order to accumulate this world's goods" (*Continuing the Quest*, Salt Lake City: Deseret Book Co., 1961, pp. 32-35; italics added).

In the Book of Mormon, the prophet Jacob gives us some important counsel on this matter:

"But before ye seek for riches, seek ye for the kingdom of God.

"And after ye have obtained a hope in Christ ye shall obtain riches, *if ye seek them*; and ye will seek them for the intent to do good—to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick and the afflicted" (Jacob 2:18-19; italics added).

The foundation and perspective then are these: We must first seek the kingdom, work and plan and spend wisely, plan for the future, and use what wealth we are blessed with to help build up that kingdom. When guided by this eternal perspective and by building on this firm foundation, we can pursue with confidence our daily tasks and our life's work, which must be carefully planned and diligently pursued.

It is within this framework that I would like to explain five principles of economic constancy.

Pay an honest tithe

Constancy #1: Pay an honest tithing. I often wonder if we realize

that paying our tithing does not represent giving gifts to the Lord and the Church. Paying tithing is discharging a debt to the Lord. The Lord is the source of all our blessings, including life itself.

The payment of tithing is a commandment, a commandment with a promise. If we obey this commandment, we are promised that we will "prosper in the land." This prosperity consists of more than material goods—it may include enjoying good health and vigor of mind. It includes family solidarity and spiritual increase. I hope those of you not presently paying your full tithe will seek the faith and strength to do so. As you discharge this obligation to your Maker, you will find great, great happiness. The like of which is known only by those who are faithful to this commandment.

Live frugally

Constancy #2: Live on less than you earn. I have discovered that there is no way that you can ever earn *more* than you can spend. I am convinced that it is not the amount of money an individual earns that brings peace of mind as much as it is having *control* of his money. Money can be an obedient servant but a harsh taskmaster. Those who structure their standard of living to allow a little surplus, control their circumstances. Those who spend a little more than they earn are controlled by their circumstances. They are in bondage. President Grant once said: "If there is any one thing that will bring peace and contentment into the human heart, and into the family, it is to live within our means. And if there is any one thing that is grinding and discouraging and disheartening, it is to have debts and obligations that one cannot meet" (*Gospel Standards*, Salt Lake City: *Improvement Era*, 1941, p. 111).

The key to spending less than

we earn is simple—it is called discipline. Whether early in life or late, we must all eventually learn to discipline ourselves, our appetites, and our economic desires. How blessed is he who learns to spend less than he earns and puts something away for a rainy day.

Distinguish needs and wants

Constancy #3: Learn to distinguish between needs and wants. Consumer appetites are man-made. Our competitive free enterprise system produces unlimited goods and services to stimulate our desire to want more convenience and luxuries. I do not criticize the system or the availability of these goods or services. I am only concerned about our people using sound judgment in their purchases. We must learn that sacrifice is a vital part of our eternal discipline.

In this and many other countries, many parents and children born since World War II have known only prosperous conditions. Many have been conditioned to instant gratification. There have been ample job opportunities for all who are capable of working. Yesterday's luxuries for most are considered today's necessities.

This is typified by young couples who expect to furnish their homes and provide themselves with luxuries as they *begin* their marriages, which their parents have managed to acquire only after many years of struggle and sacrifice. By wanting too much too soon, young couples may succumb to easy credit plans, thereby plunging themselves into debt. This would keep them from having the financial means necessary to do as the Church suggests in the matter of food storage and other security programs.

Overindulgence and poor money management place a heavy strain on marriage relationships. Most marital

problems, it seems, originate from economic roots—either insufficient income to sustain the family or mismanagement of the income as earned.

One young father came to his bishop for financial counseling and told an all-too-frequent story: "Bishop, I have been well trained as an engineer, and I earn a good salary. It seems that all through school I was taught how to make money, but no one taught me how to manage money."

While we believe it is desirable for every student to take classes in consumer education, the primary training rests with the parents. Parents cannot leave this vital training to chance or transfer the responsibility entirely to our public schools and universities.

An important part of this training should be to explain debt. For most of us there are two kinds of financial debt—consumer debt and investment or business debt. Consumer debt refers to buying on credit those things we use or consume in daily living. Examples would include installment buying of clothes, appliances, furniture, etc. Consumer debt is secured by mortgaging our future earnings. This can be very dangerous. If we are laid off work, disabled, or encounter serious emergencies, we have difficulties meeting our obligations. Installment buying is the most expensive way to purchase. To the cost of the goods we buy must be added heavy interest and handling charges.

I realize that young families find it necessary at times to purchase on credit. But we caution you not to buy more than is truly necessary and to pay off your debts as quickly as possible. When money is tight, avoid the extra burden of additional interest charges.

Investment debt should be fully secured so as not to encumber a family's security. Don't invest in specu-

lative ventures. The spirit of speculation can become intoxicating. Many fortunes have been wiped out by the uncontrolled appetite to accumulate more and more. Let us learn from the sorrows of the past and avoid enslaving our time, energy, and general health to a gluttonous appetite to acquire increased material goods.

President Kimball has given this thought-provoking counsel:

"The Lord has blessed us as a people with a prosperity unequaled in times past. The resources that have been placed in our power are good, and necessary to our work here on the earth. But I am afraid that many of us have been surfeited with flocks and herds and acres and barns and wealth and have begun to worship them as false gods, and they have power over us. Do we have more of these good things than our faith can stand? Many people spend most of their time working in the service of a self-image that includes sufficient money, stocks, bonds, investment portfolios, property, credit cards, furnishings, automobiles, and the like to *guarantee* carnal security throughout, it is hoped, a long and happy life. Forgotten is the fact that our assignment is to use these many resources in our families and quorums to build up the kingdom of God" (ENSIGN, June 1976, p. 4).

By way of testimony, may I add this to President Kimball's statement. I know of no situation where happiness and peace of mind have increased with the amassing of property beyond the reasonable wants and needs of the family.

Budget wisely

Constancy #4: Develop and live within a budget. A friend of mine has a daughter who went overseas with a BYU study-abroad program for a semester. She was constantly writing home for more money. His

concern was such that he called her long-distance and questioned her about the need for the additional funds. At one point in the conversation the daughter explained, "But dad, I can tell you where every penny you have sent me has been spent."

He replied, "You don't seem to get the point. I'm interested in a budget—a plan for spending—not in a diary of where the money has gone."

Perhaps parents should be more like the father of the college boy who wired home, "No mon, no fun, your son." His father wired back, "How sad, too bad, your dad."

It has been my observation in interviewing many people through the years that far too many people do not have a workable budget and have not disciplined themselves to abide by its provisions. Many people think a budget robs them of their freedom. On the contrary, successful people have learned that a budget makes real economic freedom possible.

Budgeting and financial management need not be overly complicated or time-consuming. The story is told of an immigrant father who kept his accounts payable in a shoe box, his accounts receivable on a spindle, and his cash in the cash register.

"I don't see how you can run your business this way," said his son. "How do you know what your profit is?"

"Son," replied the businessman, "when I got off the boat, I had only the pants I was wearing. Today your sister is an art teacher, your brother is a doctor, and you're an accountant. I have a car, a home, and a good business. Everything is paid for. So you add it all up, subtract the pants, and there's my profit."

Wise financial counselors teach that there are four different elements to any good budget. Provision should be made *first* for basic operating

needs such as food, clothing, etc.; *second*, for home equity; *third*, for emergency needs such as savings, health insurance, and life insurance; and, *fourth*, for wise investment and a storage program for the future.

May I comment on two of these elements. Nothing seems so certain as the unexpected in our lives. With rising medical costs, health insurance is the only way most families can meet serious accident, illness, or maternity costs, particularly those for premature births. Life insurance provides income continuation when the provider prematurely dies. Every family should make provision for proper health and life insurance.

After these basics are met, we should by frugal management regularly save to create funds for investment. It has been my observation that few people have been successful with investments who have not first developed the habit of saving regularly. This requires discipline and discriminating judgment. There are many ways to invest. My only advice is to choose wisely your investment counselors. Be sure they merit your confidence by maintaining a successful investment record.

Be honest

Constancy #5: Be honest in all your financial affairs. The ideal of integrity will never go out of style. It applies to all we do. As leaders and members of the Church, we should be the epitome of integrity.

Brothers and sisters, through these five principles, I have tried to sketch what might be characterized as the true pattern of financial and resource management.

I hope that each of us may benefit from their application. I bear my witness that they are true and that this Church and the work we are engaged in are true. In the name of Jesus Christ, amen.

President Marion G. Romney

President N. Eldon Tanner, First Counselor in the First Presidency, has just spoken to us.

We will now view a slide/tape presentation entitled "The Work of Love," following which Sister

Barbara B. Smith, President of the Relief Society, will address us.

The slide/tape presentation "The Work of Love" was presented.

Sister Barbara B. Smith

You have just heard the lovely lyrics to the song "The Work of Love," from the Relief Society drama *Because of Elizabeth*. The visual message and this song bring to my mind the words of the Prophet Joseph Smith:

"It is natural for females to have feelings of charity and benevolence" and "You are now placed in a situation in which you can act according to those sympathies which God has planted in [you]" (*History of the Church*, 4:605).

A fundamental reason for organizing the Relief Society was so that the sisters could act together to extend the work of the bishop in caring for the Saints and thus help build the kingdom of God on earth.

In the last general conference, President Benson explained a plan whereby Church government is to be strengthened through the operation of priesthood councils (see *Ensign*, May 1979, pp. 86-89).

In requesting my participation in this meeting, the First Presidency directed me to explain the Relief Society's role in the priesthood councils. We believe that Church members, especially Relief Society members, should know new developments that emphasize the importance of the Relief Society's role in the Church. Although a relatively few Relief Society officers are involved in councils, their influence is far-reaching throughout the Church.

So let us consider the councils.

The General Welfare Services Committee is one of the principal policy-formulating councils of the Church. The Relief Society General Presidency serves on this committee as well as on its executive committee.

Through the organization of the Relief Society, we bring to these meetings a capability to develop approved programs and teach and implement them. We also bring a perspective born of our personal experience and of our communication with Relief Society women worldwide. This is helpful in welfare matters.

For example, some time ago a stake Relief Society president serving on a steering committee for a bishops' storehouse reported to us that the welfare recipients were wasting food because the labels on the products did not have sufficient directions. She cited the pancake mix as a case in point. We, therefore, arranged to have the mix tested, and the pancakes were found to be hard and tasteless. On a second try, the tester followed the directions on the label of a similar commercial preparation calling for the addition of milk and eggs. This test resulted in fluffy, delicious pancakes.

We recommended that instructions and simple recipes be added to the labels of all storehouse products. We are informed that the new labeling will soon be completed. This action will benefit all welfare recipients.

As we serve on the General Welfare Services Committee we find that we not only *give* a needed perspective but we *receive* a point of view that helps us shape the Relief Society courses of study to include welfare principles, such as personal and family preparedness, and to raise the level of awareness among women of the importance of the welfare program. We also *gain* an understanding of welfare goals and objectives that helps us direct the wise use of Relief Society resources in support of them.

Area councils

The area council is the body that develops plans for a given geographic area. It is presided over by a General Authority who is the Executive Administrator for that area. He is assisted by Regional Representatives and other personnel.

Relief Society involvement in this council comes in the following ways:

1. The Executive Administrator might confer with the general presidency of the Relief Society on approved Relief Society policy, programs, concerns, or resources.
2. An assigned member of the Relief Society General Board is invited to attend the area council meetings when held in Salt Lake City at the time of general conference. In this role, she becomes a training resource to the Executive Administrator.
3. One stake Relief Society president may be invited by the Executive Administrator to attend an area council meeting in the field. She should become informed of welfare matters and of the specifics of her particular area so that she can be helpful in reviewing the welfare master plan from a woman's perspective. She would know, for example, that if the local Relief Society presidents were encouraging welfare recipients to bake their own bread, the supply

of flour and other ingredients listed on the commodity budget would need to be adjusted accordingly. She would know the practicality of such projects as energy conservation in the home or how physical health, career development, or financial training programs might be implemented. Remember, she has available information concerning nurses and other health personnel.

Multiregion councils

Multiregion councils are usually established where facilities such as Deseret Industries, a bishops' storehouse, or perhaps an LDS Social Services office function. Again, the multiregion council is chaired by the Executive Administrator and is composed of the Regional Representatives from within those regions and other appropriate priesthood personnel.

One stake Relief Society president from each region should be appointed by the Executive Administrator to serve on the council when welfare matters or matters affecting Relief Society women are discussed. The appointed Relief Society presidents should gather information from other stake Relief Society presidents within their regions so that they can bring a list of their needs, activities, and responsibilities as possible agenda items for the multiregion council meetings.

Region councils

The region council addresses and correlates administrative matters of a multistake nature. It is directed by the Regional Representative, who functions in much the same manner as does the Executive Administrator on a multiregion or area council. On this council one stake Relief Society president is designated by the Regional Representative to serve when welfare matters are discussed.

Through such an appointment, again, a woman's perspective is brought to such matters as the operation of the homecraft program in the case of Deseret Industries, or the care of unwed mothers, or the finding of foster homes through the LDS social services program, or the providing of women volunteers for any of the welfare services programs. In the case of a bishops' storehouse steering committee, a Relief Society president will be particularly useful in making sure the sewing is of high quality, that the patterns used are stylish, and that the proper sizes and quantities are provided.

Relief Society presidents appointed to serve in this capacity should help plan for the training of women in welfare matters, and they should gather accurate information as it will make possible a plan to meet human needs as they truly exist. It is this woman's responsibility to contact other stake Relief Society presidents in that region in order to secure their recommendations for possible agenda items.

The decisions and actions that come back from the region council are transmitted to the various stake Relief Society leaders by the Regional Representative and the stake president and not delivered by the appointed stake Relief Society president.

Once a year every stake Relief Society president should attend a regional council meeting for welfare training purposes and for an annual assessment of how effectively welfare services are being carried out in each ward and stake.

Stake and ward councils

As President Benson stated in April, the stake and ward councils and welfare services committees remain the same. The full Relief Society presidency serve as members, each with specific duties

relating to an aspect of welfare services. The Relief Society president should prepare possible agenda items so that the Relief Society perspective may be adequately represented in the deliberations of these councils.

The cooperative effort of both priesthood and Relief Society in these councils continues to be a significant factor in successful ward and stake welfare services operations. Such cooperation was exemplified recently when a flood swept over many of the homes in an Ogden, Utah, stake. The stake president reported, "The stake Relief Society president didn't wait for me to go to her. She came to me first."

At his direction, she mobilized the sisters and obtained food for the victims and their rescuers. She quickly set up serving areas in mobile "kitchens" improvised in vans and station wagons, taking hot, home-cooked food to the actual work sites. As the flood waters receded, men and women worked together to clean muddy walls and floors.

Sisters who are called to serve in any of these important council assignments must realize the value of thorough preparation if they are to bring timely agenda items and appropriate suggested solutions to the many human problems facing each ward and stake. We urge all stake and ward Relief Society presidencies to assume the responsibility for thoughtful participation in these councils as outlined in Church handbooks and bulletins.

Family councils

President Benson spoke of one additional council in which every member of the Church may participate—the family council. It is the one for which all of the others exist.

All families should regularly hold council meetings to discuss such things as how to adjust the budget to include carpet for the living room,

assigning responsibilities for the garden's care, how to spend the summer vacation—so that together the family can arrive at workable solutions. One father called a special family council the night it was determined that a grandmother's leg must be amputated. There were many tears, and there were fond recollections of how full of activity her life had been up to then.

Quickly the family decided that grandmother should be invited to live with them. It was then the mother wisely said, "If she comes, let's make her a queen in our home. We can put her bed right here in the family room so she won't miss anything." The compassionate attitude of the mother prevailed in that home. It led the way for all of the family. It blessed the grandmother as long as she lived with them, which she did until she died; it enhanced the lives of all the members of that family; there was greater unity, cooperation, and togetherness than they had known before.

It is in the home that the woman's most effective influence has always been felt. The sensitivities she has developed in the home need to be applied in other councils so that the cooperation between men and women may produce the most rewarding results for the welfare of all mankind.

The history of our people has magnificent moments when we have taken of our "plenty" and given sustenance to those who were suffering. From those moments we know the joy which comes when need is relieved.

The Savior implores us to give all that we have to his work.

You recall that the New Testament states that Jesus stood watching as offerings were given. Some gave of their abundance, and then a poor widow came and approached the treasury: "She threw in two mites" (Mark 12:42).

The Lord accepted her offering, for he said, "Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

"For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living" (Mark 12:43-44).

The Lord herein points the way for the sons and daughters of God. If we who believe will give all that we have, a way will be opened so that we can alleviate suffering as it comes to our attention. None of us is exempt from dedicating our lives to this principle.

Brethren, the Relief Society presidents of the Church are anxious to share of their abundance and even all their "living" as you place them in a situation where they can act with you in the priesthood councils of the Church to successfully accomplish this great work of love. I so testify in the name of Jesus Christ, amen.

President Marion G. Romney

Sister Barbara B. Smith, president of the Relief Society, has just spoken to us.

Elder J. Thomas Fyans, a member of the Presidency of the First Quorum of the Seventy, will be our next speaker.

Elder J. Thomas Fyans

It's a blessing to have the sweet companionship of the Relief Society, with their heaven-sent special sensitivities, beside us in this great Samaritan effort.

Sister Smith has mentioned priesthood councils. To help in administering Church affairs, priesthood councils are organized at area, region, stake, and ward levels. These

councils, in order to be effective, need to represent *all* Church programs so that there will be a *correlating, coordinating, and resolving* body at all appropriate levels. These councils, properly organized and functioning, assure a unified approach in moving forward the ecclesiastical and temporal work of the Church for the blessing of individuals and families.

Using approved guidelines and policies, the area council will annually review and submit for approval plans outlining major objectives for the area.

May we give special attention this morning to the important welfare role of these councils as part of the priesthood administration of welfare services.

The First Presidency has counseled priesthood leaders to carefully and prayerfully develop a plan that will foster local self-sufficiency of Church units. This is important in light of changing needs, rapid Church growth, the uncertainty of modern times, and the Lord's commandment to the Church to care for members in need (see D&C 52:40).

Master planning

Welfare services master planning is the process of (1) developing a plan for teaching gospel principles and practices related to welfare services; (2) identifying needs of the poor, needy, and distressed; and (3) programming resources to meet those needs.

When the plan is fully implemented, there will exist within an area those elements of the Storehouse Resource System required under varying conditions to assist bishops in caring for the poor, needy, and distressed.

The scriptures remind us:

"And remember in all things the poor and the needy, the sick and the afflicted, for he that doeth not these

things, the same is not my disciple" (D&C 52:40).

We are very pleased with the initial reports received regarding how you are proceeding in this planning process. It is not expected that all areas will provide all the elements of the Storehouse Resource System, nor do we expect all areas to be on the same planning timetable. Because of geographic diversity, differences in membership clusters, and the variety of other Church priorities which impact on any given region or area, some councils will need more time than others to prepare their plans. We look to the Executive Administrators, in consultation with temporal officers, to control the speed, scope, and quality of this master-planning effort. We know the Lord will inspire you to plan for those activities genuinely needed in your areas. We counsel you to be deliberate and thorough so that the final product may guide the implementation of welfare services for years to come. A good plan will facilitate the orderly and timely raising of funds and the allocation of member time to appropriately balance the implementation of *all* Church programs and activities.

Role of the individual

Now let's look to the individual. What is the role of the individual and the family relating to temporal welfare? Let's consider some basic points of emphasis:

1. Have a specific plan for physical fitness and social and emotional health.

2. Develop talents through education and prepare vocationally for financial stability. Avoid unnecessary debt.

3. Have one year's supply of food, clothing, and, where possible, fuel.

4. Be willing to sacrifice by giving time, talents, and means—and that means a generous fast offering

and a full tithe—in behalf of the Church, the community, and the needy.

As each individual and family applies the principles of personal and family preparedness in these four areas of emphasis, great security and peace of mind will enter every home.

Bishop's order for services

There will be some who, regardless of preparation, will experience difficulties beyond their immediate ability to solve. We are grateful that the Lord has made provision for this.

Bishops, you have a sacred charge to assist the poor, the needy, and the distressed. You have at your disposal quorum, ward, community, and Church resources from which to draw the appropriate assistance. Traditionally, those of you living where storehouses exist have been able to secure *food and clothing* through a bishop's order for commodities. However, you have not had this same method to secure *services* available through the Church-operated Storehouse Resource System.

We are pleased to announce today that a *bishop's order for services* has been approved for use in areas where LDS employment centers, LDS Social Services agencies, and Deseret Industries units exist. These new forms will soon be distributed to all stakes where they have application. Through written order, bishops may now authorize their members to receive these vital services. With only a few legally required exceptions, members will receive these services only when authorized through this bishop's order for services.

Through use of these two forms, the bishop's order for commodities and the bishop's order for services, all aspects of the Storehouse Resource System are responsive to member needs as determined by you, the local bishop. You control what is

administered, be it goods or services. Because of the limited resources available to meet ever-growing service needs, these new instruments will ensure that those most in need are assisted. We wish to emphasize, brethren, that while the operating management for providing these goods and services is vested in temporal-line officers, they are made responsive to you, the bishop, through use of these order forms.

Annual service evaluation

The assignment for the managing of the diverse operations of welfare services was recently given to temporal-line officers. This organizational change lifted a heavy and time-consuming burden from the shoulders of bishops and stake presidents. However, since these operations exist for the purpose of serving member needs as determined by ecclesiastical officers, we remain vitally interested in the *availability, quality, responsiveness, and appropriateness* of the goods and services provided. To facilitate orderly feedback from ecclesiastical leaders to temporal officers on their overall level of satisfaction, the bishops' council chairman, stake presidents, Regional Representatives, and, as indicated by Sister Smith, the Relief Society representative will be invited to annually evaluate the Storehouse Resource System. In effect, they will issue a report card indicating the extent to which their needs are being met and the manner in which they are being served. This formal evaluation, added to the ongoing communication of feelings and needs that regularly occurs in council meetings and other contacts, will ensure the harmony and unity necessary to accomplish the overall purposes of the Church. We hope each of you priesthood leaders will take advantage of this opportunity when it is extended to you through your region council.

Relationship of family resources to Church resources

During the last few months, I have had the stimulating opportunity of viewing the recently released Church movie entitled *Welfare—Another Perspective*. As most of you know, this is being shown in stake conferences during this second half of 1979. Each time I view this film, I feel a greater sense of pride and gratitude in the Church's welfare system, including the sweep and scope of the Storehouse Resource System. However, I think it important to note, brothers and sisters, that the real welfare strength of this Church does *not* reside in the food stored in our storehouses, nor in the production capacity of our welfare farms, nor even in the important power our employment system has in helping to find jobs for members seeking employment.

The real strength of the Church lies in the savings accounts, the gardens, the income-producing skills, the home storage, the resiliency, the talents, and the testimonies of each individual member of the Church and in the family of which each of us is a part. Let us be ever mindful that the greatest blessing of the welfare system is derived by the givers and that each of us should work to be independent and self-reliant as families in order to be in a position to help our less fortunate brothers and sisters. Stated in plainness, each family unit's *personal and family preparedness activity* is every bit as important as this vast and marvelous welfare system. The real strength of the Church does not ultimately lie in the financial and commodity reserves of the Church; rather, it rests in the reserves and strength of every household. May I illustrate.

Suppose for a moment that the four million plus members of the Church lived in an area approximately the size of the state of Utah.

And suppose that we were worried about wild, ferocious animals coming into the land in which we lived. The streets would be unsafe, so we would decide to build a wall to protect us. Now, if we took the total reserves stored in all our Church storehouses and used these goods to build an encircling wall around this area, it would be one foot wide by one foot high stretching some twelve hundred miles. This one-foot-high wall would not deter many animals from entering our area of hoped-for safety.

Now, let us suppose that we would add to that one-foot-high wall the storage that the members of the Church would have if they were to have a year's supply. We could then raise the wall another foot around this area the size of the state of Utah. And then another foot, and then another foot, and then another foot, and then another foot, and then another foot until we would have a wall over fourteen feet high.

The reinforcing steel in this wall would be the physical fitness and social and emotional health of the members. The anchor and corner posts—our educational and vocational preparation for financial stability and avoiding unnecessary debt. The binding mortar—our willingness to sacrifice time, talents, and means in building the kingdom.

You see, our total protection cannot come solely from the production of the welfare projects of the Church. It will come only as we combine with that production our individual family's year's supply.

May we capture the vision of our individual responsibilities in this great work. May we actively and consistently apply the welfare points of emphasis laid down by the Brethren. May we encircle the children of our Heavenly Father with this protecting temporal—no, spiritual—shield, because after all, all things are spiritual (see D&C 29:34).

I bear my witness of the divinity

of this, and I do so in the name of Jesus Christ, amen.

President Marion G. Romney

We have just listened to Elder J. Thomas Fyans, a member of the Presidency of the First Quorum of the Seventy.

Brother Ottley will now lead us in singing hymn number 202, "When upon Life's Billows." After the singing, Bishop Victor L. Brown, Presiding Bishop of the Church, will address us."

The congregation sang the hymn "When upon Life's Billows."

President Romney

Bishop Victor L. Brown, Presiding Bishop of the Church, will now speak to us.

He will be followed by Elder James E. Faust, a member of the Council of the Twelve Apostles.

Bishop Victor L. Brown

Blessing the one

I pray my remarks this morning will find lodging in the hearts of everyone who hears them. The subject I have chosen is "Blessing the One." Welfare services, by their nature, embrace much of everyday life—this is why President Kimball has defined welfare services as the gospel in action. Since the gospel is a resource upon which the individual draws in striving to achieve his or her exaltation, welfare services must needs be such a resource.

As you may know, the Presiding Bishopric has the responsibility to manage many of the temporal affairs of the Church. This includes overseeing the operation of the welfare services Storehouse Resource System. While this embraces a host of activities and responsibilities, I believe the most important responsibility we have in this regard is to make sure that ultimately this vast enterprise focuses on each individual, the giver and the receiver, in order that the individual is blessed, lifted, and inspired.

The more aware I become of the welfare efforts of governments and other organizations, many of which have the highest purposes, the more

awed I am by the Lord's method of blessing those in need by helping them help themselves. I am proud and gratified as I see you local priesthood and Relief Society leaders from many parts of the world focus your attention through the welfare services program on the individual. Many examples come to mind, repeated in ward after ward throughout the Church. In my mind's eye I see a bishop in a sensitive and confidential interview with a welfare recipient, a quorum president visiting the home of a member just laid off work, a visiting teacher bringing a meal for a young family whose mother has been hospitalized, and a stake high counselor encouraging a beautiful Lamanite youth to stay with the placement program in spite of the many difficulties experienced during the first month at a new high school.

In each instance, the Church leader is interested in doing at least three things:

1. Understanding the problem
2. Helping resolve the problem by assisting the individual to help himself
3. Encouraging a closer relationship between the Lord and the individual

Deseret Industries assists

May I share with you two true stories of how helping in the Lord's own way has blessed the one—how the spirit of love and charity which permeates the Church's welfare services system really does ultimately lift the individual.

Richard's life, before joining the Church, was one of welfare checks, food stamps, social worker interviews, public health clinics, and unpaid medical and utility bills. Neither Richard nor his wife knew how to handle even small amounts of money. Richard experienced a marvelous conversion to the Church but came in with many personal deficiencies. He had great difficulty in holding a job. He was referred by his bishop to Deseret Industries for employment. For the first time in his adult life, he began earning a regular paycheck. As Richard worked at Deseret Industries, he began to develop pride in himself. He no longer humped over when he spoke. His wife and children began to develop respect for him as patriarch in the home.

The Deseret Industries rehabilitation coordinator worked closely with Richard as did his bishop. A checking account was established in his name. A workable family budget was outlined and agreed to. Doctor bills that had remained unpaid for over a year were paid. A two-and-a-half-month-old electric bill was paid the day the power was to be shut off. All other bills were slowly brought up to date and handled properly.

Richard's life was changing. He felt self-worth and direction. Early in July of this year, the general manager of a large laundry-linen business came to the Deseret Industries. He was looking for good employees. Richard was to be given the chance to interview for a job. He expressed great anxiety about the in-

terview. Richard and the Deseret Industries rehabilitation coordinator practiced interviewing over and over. Richard passed the interview and was hired. A new life-style was about to begin.

When Richard left Deseret Industries, a luncheon was held in his honor, during which the following was recorded:

"Brothers and sisters, I have good news and bad news. The good news is that I have found a job in the labor market which will pay me more money than I have ever made before. For the first time in my life, I will be able to provide for my family in the way our Heavenly Father wants me to. I am progressing, which is what this life is all about. The bad news, or I should say the sad news, is that I will be leaving all of you. I love you from the bottom of my heart. I am grateful for what Deseret Industries has done for me. I pray that you will all find the happiness I have experienced in working at Deseret Industries. I especially want to thank both Jim Wilson and my bishop who have done so much for me. In the name of Jesus Christ, amen."

Richard surpassed his own and his new employer's expectations. He has recently been promoted and given a handsome increase in salary. A soul, a human life, has been blessed—probably nothing else could have done what a bishop and a Deseret Industries rehabilitation coordinator did.

Indian placement program

And now another example. [Some of the actual names and places have been changed.] In March of 1978, a letter was received by the Wilson family, who live in Idaho. It began, "Dear Brother and Sister Wilson, Just a short note to see how things are going with you and let you know how things are with me."

This letter was written by the

Wilsons' Lamanite foster daughter, Celia Red Horse, whom they had not heard from for several years.

The seeds of their relationship had been planted in 1965 in a talk delivered by Elder Spencer W. Kimball, then a member of the Quorum of the Twelve. Brother Wilson, who was a bishop at the time of Elder Kimball's address, was impressed with the words of a scripture from the Book of Mormon: "I will soften the hearts of the Gentiles, that they shall be like unto a father to them" (2 Ne. 10:18). As the meeting continued, Bishop Wilson was further touched in his heart and determined within himself to help with the Indian student placement program. In the fall of 1967, a wonderful new experience came into the lives of the Wilson family when sixteen-year-old Celia Red Horse came to live with them for the school year.

To quote the Wilsons: "We enjoyed Celia and had some special times with her. She was a good student and very obedient. When she went home to the reservation, we communicated with her for some time, but gradually, as the years passed, there was less communication."

After Celia left, the Wilsons had several other young Lamanites in their home over the years, all of whom they came to love, appreciate, and have a special relationship with. By 1978, when Celia's letter arrived, eleven years had passed. The Wilson family had grown to include ten children of their own, and they had not participated in the placement program for two years. May I continue to read from Celia's letter:

"Right now, I am working as a secretary. . . . I am saving a lot of my pay so that I can buy clothes for my daughter before she can go on placement.

"I guess I haven't seen you or your family for about ten years. I

know everyone has changed quite a bit. I imagine the kids are all grown up and gone. . . .

"I have one little girl. Her name is Margaret. She is seven and will be going on placement this fall. She wants to go. . . . I have told her all about the program. She has never been away from home in all her seven years.

"Do you remember my brother David? Well, he has already been on his mission, and now he is at BYU. He is coming back this summer to baptize Margaret. He came home in December for the Christmas vacation. Then, while he was back for Christmas, he blessed my brother's little girl. Before that, he baptized two others in our family.

"How old are Joy, Curt, Rhonda, Gary, and Jenny? I remember them all — Joy and her allergy, Curt and his accordian, Rhonda and her ballet lessons, and how Gary used to swim like a little frog in the swimming pool. I can still remember Jenny and her red hair. All of these kids are probably teenagers or older. How are they all doing?"

Celia goes on to mention that the problems of modern youth having to do with alcohol and drugs have infiltrated the reservation as seriously as they have the inner city. She indicates deep gratitude for the Church and its teachings, which have such a profound effect in keeping young people from some of the mistakes of their peers. She also indicates that through the teachings of the Church her family is closer and more secure. She tells us that most of her little brothers and sisters are going to be involved in the placement program this year, and then she goes on to ask:

"Are you still participating in the placement program?"

"Please write and tell me all the news. . . .

"I think I better close here. Take care, and may the Lord bless

you in all your righteous endeavors. Love. . . ."

As Brother and Sister Wilson read this lovely letter from Celia, Brother Wilson vaguely remembered a portion of the address he had heard Elder Kimball deliver twelve years earlier. "Elder Kimball had said that success would not be felt in the first generation, but real success would come in the second, third, or fourth," Brother Wilson recalled. "When this statement came back to me, I felt that we should invite Celia's daughter to come into our home, for this would be the second generation of the same family in the same home."

An inquiry was made through the Indian placement program as to whether it would be possible for Margaret to live with the Wilsons. When Celia found out this was possible, "she immediately called us and with tears said how pleased she would be to have Margaret come to the home where she had once lived," Brother Wilson said.

Margaret spent the 1978-79 school year with the Wilson family and, like her mother before her, brought as much to the Wilson family as she received from them.

"She is very generous with others," Sister Wilson said. "If someone comments on something that she has and says, 'I like that,' then Margaret will give it to him. Each of our children receives an allowance, and since Margaret is considered one of the children she also gets an allowance.

"Last Christmas we talked about doing something as a family to help somebody else. Margaret had saved up quite a bit of her allowance, which she gave to the family project.

"She helps out with household chores just like any other member of the family. She and Angela, who is also eight, share kitchen duties one night a week. They also have other

responsibilities in the home."

Brother Wilson recalled that when Margaret first came into their home, she was very quiet and did not express herself very well. Her mother, Celia, had asked the Wilsons to help Margaret learn how to pray and express her feelings.

Now "she asks if she can ask the blessing on the food or if she can offer prayers," Brother Wilson reports. "And when she prays, the rest of us really listen because she has some very good thoughts."

As the end of the school year approached, the Wilsons made arrangements for Celia to visit with them in Idaho, and a special reunion time was held with her at that time as she came back to her foster home and stayed with her daughter and her foster family. She took Margaret home with her and, in discussion with the Wilson family, decided that Margaret should remain home with her family this year and attend school on the reservation.

Real objective of welfare plan

We see exemplified in this experience the blessings associated with giving and receiving. These sentiments were expressed so well by President J. Reuben Clark, Jr., in a special meeting of stake presidencies on 2 October 1936:

"The real long-term objective of the welfare plan is the building of character in the members of the Church, givers and receivers, rescuing all that is finest down deep inside of them, and bringing to flower and fruitage the latent richness of the spirit, which after all is the mission and purpose and reason for being of this Church."

It is my prayer, my brothers and sisters, that each of us as leaders and parents will constantly strive to lift, ennoble, and bless the one through the teachings of the gospel of Jesus Christ. In the name of Jesus Christ, amen.

President Marion G. Romney

We have just listened to Bishop Victor L. Brown, Presiding Bishop of the Church.

Elder James E. Faust, a member of the Council of the Twelve Apostles, will now speak to us, following which it will be my obligation to speak to you.

Elder James E. Faust

The Psalmist asked the question, "How shall we sing the Lord's song in a strange land?" (Ps. 137:4). In every age, including our own, the Lord's message has been brought into lands that were strange to the messengers. They have sought to establish a Zion where the Lord is God.

Since early in the history of our dispensation, through the successive revelations now recorded in the Doctrine and Covenants, the Lord has sought to establish his church, "giving line upon line, precept upon precept; here a little, and there a little; giving us consolation by holding forth that which is to come, confirming our hope!" (D&C 128:21).

Process of establishing the Church

We affirm that this process yet continues, and we know that as we reach out into all the world, as the Lord has prompted us and commanded us to do, we will see special challenges before us in establishing the Lord's church. Hundreds of millions of our Father's children face poverty and illiteracy and other problems—both temporal and spiritual—that are almost beyond our comprehension. Of such people President Kimball stated: "Give these people to us and we'll open their eyes to a vision of eternity and show them how to reach up to the stars" (Dec. 1974).

We recognize that the process of establishing the Lord's church encompasses much more than baptizing people. In the first chapter of Alma in the Book of Mormon we

find an instructive sequence of events outlining the way by which the Lord's church is established. Beginning with verse 26 we read:

"The priests left their labor to impart the word of God unto the people. . . . And when the priest had imparted unto them the word of God they all returned again diligently unto their labors; . . . and thus they were all equal, and they did all labor, every man according to his strength.

"And they did impart of their substance, every man according to that which he had, to the poor, and the needy, and the sick, and the afflicted; and they did not wear costly apparel, yet they were neat and comely" (Al. 1:26-27).

Let us take note of this process:

First, the doctrines are taught (see v. 26).

Second, members esteem each other as themselves (see v. 26).

Third, they all labor; they work and earn that which they receive (see v. 26).

Fourth, they impart of their substance to the less fortunate; they serve one another (see v. 27).

Fifth, they discipline their own appetites while at the same time caring appropriately for their own needs (see v. 27).

Now, listen to the declaration of the prophet:

"And thus they did establish the affairs of the church. . . .

"And now, because of the steadiness of the church they began to be exceeding rich, having abundance of all things whatsoever they stood in need" (Al. 1:28-29).

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This mighty change happened, not because the people were given things, but rather because they were taught and began to help themselves and to care for those who were less fortunate. It was when they gave of themselves in the Lord's way that their circumstances began to improve.

This process of establishing the Church can apply anywhere. However, in areas of the world where human and other resources are inadequate, priesthood leaders may be able to use some technical know-how in helping their members become self-reliant. This support is currently being given in a splendid way by a dedicated group of skilled technical and professional people whose principal ministry is to foster practical, Christlike service. They are called as welfare services missionaries. There are at present over seven hundred of these missionaries serving in almost sixty missions throughout the world, helping local leaders to establish the Church.

Welfare services missionaries

An important function of welfare services missionaries is to assist local priesthood leaders in teaching the fundamental principles of welfare. They may also, under priesthood direction, teach members how to improve their manner of living. Although we do not have storehouses and production projects everywhere, we must have basic welfare principles taught and applied even in the smallest of branches. At the heart of welfare in the Church are six gospel principles: love, service, work, self-reliance, stewardship, and consecration (which encompasses sacrifice). These principles undergird the other fundamentals of welfare, which are the law of the fast, quorum service and Relief Society compassionate service, personal and family preparedness, and functioning welfare services committees.

Participating in the activities of basic welfare gives members the opportunity to incorporate fundamental gospel principles into their lives.

For example, by living the law of the fast members learn of love and selflessness. As home teachers help a family mend a fence, or as Relief Society sisters prepare food for a neighbor who is ill, they experience the meaning of service. In seeking to be prepared individually and as a family, members practice self-reliance and work. The local welfare services committee coordinates the Church's role in these aspects of basic welfare.

Welfare services missionaries serve under the direction of their mission presidents as resource persons to local priesthood leaders responsible for moving the work forward. Utilizing their experiences and training, welfare services missionaries, as resources to leaders and members, can identify ways in which the members can take better care of themselves. These leaders in turn help members to begin practicing a gospel-centered way of life.

Welfare services missionaries are, therefore, not just teaching and following welfare principles; they are an important part of the process of establishing the Church.

Elder L. Tom Perry last month returned from Tonga and reported as follows:

"I was also extremely impressed with the welfare services missionary couples in Tonga. I am enclosing a picture of Brother and Sister Duane C. Thorn standing behind some sheet-metal ovens he has constructed. Brother Thorn has made over a hundred of these, and his wife has been teaching the women how to use them over a regular bonfire to bake bread. It's the first time many of these families have had a facility to do any baking. He has also made large tubs for them to do their washing in to improve their sanitation.

"Another couple, by the name

of Spencer, has done an outstanding job in improving the harvest of the agricultural farms of Tonga. Brother Spencer invented and taught the local people how to use several machines, including a tapa-cloth machine which has saved them many hours of difficult labor. This machine also caught the eye of the king. He has become a very close personal friend of the king. In fact, for the next month he traveled with the king and his party to all of the islands on an agricultural fair where he was a guest of the king.

"Both of these couples will be returning home within a month."

Brother Spencer has taught others so that there may be a continuation of these skills. All help given must be in the Lord's own way under priesthood direction as we saw happening in Alma's day. Ours is a practical religion based upon the gospel of work that elevates and prospers both the body and the spirit.

Qualifications and needs

The work of the welfare services missionaries is an ongoing work. Let me therefore briefly review some important information:

First, those who are eligible to serve as welfare services missionaries include couples and single women who meet the regular missionary qualifications.

Second, they must have professional and vocational skills and experience in dealing with practical challenges. Social workers, farmers, career counselors, skilled tradesmen, home economists, and nurses are some examples of the types of skilled missionaries that are needed.

Third, bishops or stake presidents should have qualified couples or single sisters attach to their regular missionary application a brief outline of their education, their work experience, and their hobbies or other talents. You should know that there is

currently a need for couples with ability in languages other than English. At present, the greatest needs are for Spanish speakers.

Fourth, to obtain welfare services missionaries, priesthood leaders identify temporal problems among their members which cannot be handled through local resources. They set forth the specific helps they desire from welfare services missionaries and then consult with their Regional Representative and mission president. The requests will be forwarded to the Missionary Department as approved by the General Authority Executive Administrator. Missionaries with specific skills are then assigned to meet the identified needs.

Fifth, the Church's system of welfare is designed to develop character and to help people help themselves. The Church must be constantly aware of the need to build and lift people temporally and spiritually. Paradoxically, the most successful way to assist someone in need is by leading them into the service of others.

A key figure in ensuring that this happens is the General Authority Executive Administrator. It is his responsibility to regularly review the progress of welfare services missionary efforts with Regional Representatives representing the stake presidents, mission presidents, and with the other leaders who function in the temporal offices in the area council. In this council meeting, welfare services missionary work can be incorporated into the area master plan for welfare services. This planned, unified approach will insure order and constancy as we proceed to establish the Church.

Testimonials

We have received numerous testimonials from priesthood leaders who have experienced the benefits of

this valuable resource. A branch president writes:

"I know that with time I will not need welfare missionaries because with each day I will become more and more self-reliant. I just have to seek the guidance of the Lord and depend on him.

"I know that the principles of welfare have always existed. It's just that we have not given them their rightful importance." (Angel Majia Ruiz, Huacho Branch president, Peru Lima North Mission).

Furthermore, the enthusiasm and confidence the local leaders have gained has naturally had an effect on missionary work. As members experience the benefits of fundamental welfare activities in their lives, they are moved to want to share their joys with others.

Recently in the small village of Ubun, Thailand, a member family by the name of Tan was beset with what seemed to be insurmountable problems. The father had lost his job, they had no money, the children were sick and malnourished. They were being forced to remove their humble home from the government land upon which it was built, and they had no place to go.

At this point a fine priesthood leader, who had been using welfare services missionaries as a resource, stepped in and averted what could otherwise have been a tragic situation. Under his guidance and with the assistance of all the branch members, a piece of land was obtained, and the Tan family home was dismantled, transported, and rebuilt. Brother Tan began farming the land and started a family produce business which is now flourishing. Some hard work, dedication, and love from local leaders and members, aided by the suggestions of welfare services missionaries, caused a miracle for one family and a great learning and growing experience for a whole branch.

Preparation

To you couples and single sisters who may in the future be desirous of helping, we say:

Prepare yourselves professionally.

Study a language. It will be beneficial even if you are not called where the language is spoken.

Work and get your personal affairs in order so that you are in a position to be considered.

To you bishops and stake presidents presiding over those who are worthy and able to serve, we say:

Invite them to prepare and enlist their talents as welfare services missionaries in this great effort of establishing the Church.

Increase your efforts in interviewing and recommending those who can be called by the prophet of God into the Lord's service.

To Executive Administrators, stake presidents and mission presidents, and temporal leaders in areas where the needs warrant, we say:

Be aware of the valuable resource we have in welfare services missionaries.

Identify those temporal challenges blocking the spiritual prosperity of your members, and systematically proceed to help them find ways in which they can overcome such deterrents and enjoy a full and Christlike life.

May the Lord bless us all as we seek to establish his church. May we learn how to sing the Lord's song in strange lands and help the less fortunate "open their eyes to a vision of eternity and show them how to reach up to the stars" (Spencer W. Kimball, Dec. 1974), I pray in the name of Jesus Christ, amen.

President Marion G. Romney

We have just listened to Elder James E. Faust, a member of the Council of the Twelve Apostles.

The first session of the 149th Semiannual Conference of the Church will convene in the Tabernacle at 10 o'clock this morning.

Following my remarks, we will sing in closing hymn number 66,

"How Firm a Foundation," following which the benediction will be offered by Elder Royden G. Derrick, a member of the First Quorum of the Seventy.

President Marion G. Romney

My beloved brothers and sisters, my responsibility this morning is to discuss with you the role of the bishop in the Church welfare program.

I shall first direct my remarks to the general charges given in the modern revelations and by modern prophets concerning caring for the poor; second, to how bishops should administer to the poor; and third, to what Church members can and should do to assist the bishop in caring for the poor.

Role of bishops as revealed in modern scripture

Very early in this dispensation the Lord set forth in numerous revelations the office and duty of the bishop. Starting with section 20 and running through section 124, twenty-three different sections of the Doctrine and Covenants give insight to this important matter. As originally given, the assignments pertaining to the office may be summarized in four major parts.

First, the bishop was to receive the consecrations of the Saints and appoint unto them their inheritances (see D&C 42:31-34, 71-73; 51:13; 58:35; 72:2-6; 78; 82; 85:1).

Second, the bishop was to be a judge unto the people, judging both their standing in the Church as well as their temporal needs if they had claim on the Church (see D&C 42:80-82; 58:17-18; 72:17; 107:72).

Third, the bishop was to succor the poor, in both body and spirit,

according to their needs (see D&C 38:35; 42:33-35, 39, 71; 70:7-8).

Fourth, the bishop was to act as an agent for the Church doing whatever temporal business he was appointed to by the Lord through the First Presidency (see D&C 51:13-14; 84:112-13; 107:68, 71-72).

As the Church grew and the Saints gained experience, the Lord distinguished between the responsibilities of the Presiding Bishop and local, or ward, bishops as they have come to be known. Today, in the various handbooks of the priesthood, you will find four major categories of duties appointed unto the ward bishop. Except for those duties which are unique to the Presiding Bishopric of the Church and those which were made inoperative at the time the formal law of consecration was suspended, the role of the bishop today is essentially the same as was defined in these early revelations. Bishops have been given added responsibilities for the youth and as presiding high priest of the ward. However, of all of the bishop's assignments, as important as each one is, none is more important than care for the poor.

There is only one common judge in each ward, only one man authorized to perceive the needs of the people, only one priesthood holder acting as the Lord's representative to succor the feeble knees and hands that hang down (see D&C 81:5). Perhaps the most pointed and clear summary of the bishop's assignment to care for the poor was given by

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President J. Reuben Clark when he said:

"To the bishop is given all the powers, and responsibilities which the Lord has specifically prescribed in the Doctrine and Covenants for the caring of the poor, to him go the funds necessary therefor, and to him are given the gifts and functions necessary for carrying on this work. No one else is charged with this duty and responsibility, no one else is endowed with the power and functions necessary for this work.

"... Thus 'by the word of the Lord the sole mandate to care for and the sole discretion in caring for, the poor of the Church is lodged in the bishop,' and short of actual transgression no one can call his action into question. 'It is his duty and his only to determine to whom, when, how, and how much shall be given to any member of his ward from Church funds and as ward help.

" 'This is his high and solemn obligation, imposed by the Lord Himself. The bishop cannot escape this duty; he cannot shirk it; he cannot pass it on to someone else, and so relieve himself. Whatever help he calls in, he is still responsible' " (Unpublished article, Church Historical Department, Salt Lake City, 9 July 1941, pp. 3-4; italics added).

This statement is based on the word of the Lord as recorded in the Doctrine and Covenants, as witness the following quotations.

From section 42: "The bishop . . . shall . . . administer to those who have not" (D&C 42:33).

From section 72: "The word of the Lord, in addition to the law which has been given, making known the duty of the bishop who has been ordained unto the church in this part of the vineyard, which is verily this—

"To keep the Lord's storehouse; to receive the funds of the church in this part of the vineyard;

"To take an account of the elders as before has been commanded; and to administer to their wants" (D&C 72:9-11).

From section 84: "The bishop . . . should travel round about and among all the churches, searching after the poor to administer to their wants by humbling the rich and the proud" (D&C 84:112).

And finally, from section 107: "The office of a bishop is in administering all temporal things; . . . having a knowledge of them by the Spirit of truth" (D&C 107:68, 71).

I hope that each of you bishops and you stake presidents, who train bishops, will study and become knowledgeable about the word of the Lord regarding the sacred calling of a bishop.

The success of the Church's Welfare Services system depends on how effectively bishops perform their role. The manner in which assistance is actually administered to the needy determines the success or failure of Church welfare. Notwithstanding all the aids provided from both ecclesiastical and temporal lines, ultimately you bishops must care for your flock. What a great responsibility and what a great opportunity for Christlike service!

How bishops should minister to the poor

How does a good bishop, a caring bishop, go about performing this sacred ministry? There are several fundamental things he must do which have been taught since the beginning.

First, every bishop should *know the general condition of his ward members*. This he learns from observation, from visiting-teacher and home-teacher reports, from interviews, and from the whisperings of the Spirit. The bishop's knowledge of his membership should come from

following the counsel of the Lord to search after the poor.

The second step in the helping process is *evaluation*. An intelligent study should be made of the circumstances of the individual or family needing assistance. A Needs and Resources Analysis form has been provided by the Welfare Services Department to assist in this evaluation. Need may arise from any one of a number of causes, such as injuries, infirmity, unemployment, lack of education, poor management, or physical or mental deficiencies. Regardless of the kind or scope of problems, the bishop must learn the cause of the difficulty, how serious it is, and who can help in the solution.

In most instances, the bishop will want the ward Relief Society president to assist in the study. She should prepare a report and recommendation to help the bishop in his deliberations. With all the pertinent facts at hand, the bishop, acting as common judge, should decide what assistance is to be given.

Third, the bishop should *counsel with the individual or family involved*.

In a sensitive and kind manner he should verify the assessment of the situation. In the process, he should teach the fundamentals of Church welfare assistance, including self-help, family assistance, and Church responsibility. In an appropriate way, the bishop should determine if those directly involved have done all they can reasonably be expected to do for themselves. This will include ascertaining if other family members and relatives have done their part to assist.

Finally, as led by the Spirit, the bishop should *render the needed assistance*. He will explain the nature and extent of Church resources to be given as temporary assistance. This may include cash assistance from fast offerings; food, clothing, etc. from the storehouse; or items from Deseret

Industries. Certain kinds of problems may require services from the employment system or from the LDS Social Services. Of course, to officially authorize these goods and services, the bishop will sign a bishop's order, which either he or his Relief Society president has prepared.

In authorizing assistance, the bishop, as common judge, has the further responsibility to determine the work or services to be performed by the recipients. This provides them the privilege of maintaining their dignity and self-respect, while sharing in the process of generating the resources they and others will use. Bishops must be ever watchful on this point of work by recipients for what they receive. We must never let the Lord's program of self-help become a dole, for "the idler shall not have place in the church, except he repent and mend his ways" (D&C 75:29). If an individual refuses to do his part by working according to his ability, then the bishop has the prerogative of withholding assistance until a reformation of attitude is achieved.

Having resolved the immediate problem, the bishop, in conjunction with the ward welfare services committee, discharges his final obligation by fostering and then implementing a plan of rehabilitation. By this we mean dealing with the root cause of the problem so the individual or family can again become self-sustaining and able to provide for themselves. This rehabilitative action may be of short duration and quite straightforward, such as helping to find a new job for the breadwinner. Sometimes, serious accidents or problems require long-term rehabilitative action. In these cases, the priesthood quorum of which a needy person is a member should lead out and provide the impetus to plan and carry out rehabilitative activity.

As noted in several successive welfare handbooks: "In his temporal administrations the bishop looks at

every able-bodied needy person as a purely temporary problem, caring for him until he can help himself. The priesthood quorum must look at its needy member as a continuing problem until not alone his temporal needs are met but his spiritual ones also. As a concrete example,—a bishop extends help while the artisan or craftsman is out of work and in want; a priesthood quorum assists in establishing him in work and tries to see that he becomes fully self-supporting and active in his priesthood duties. In Church welfare work, the rehabilitation of quorum members and their families spiritually is the primary responsibility of quorums functioning as quorums" (*Welfare Plan of The Church of Jesus Christ of Latter-day Saints: Handbook of Instructions*, 1952 p. 20).

Kindness, charity, love

All bishops should realize that they will be truly successful in lifting lives only if they apply these principles in the spirit in which they are given. As President Clark so often reminded us, "The rule of the bishop in all these matters, is the rule of the priesthood,—a rule of kindness, charity, love, [and] righteousness" (J. Reuben Clark, Jr., unpublished article, Church Historical Department, 9 July 1941, p. 13).

If bishops approach welfare problems and challenges with prayerful hearts, guided by the spirit of kindness and generosity, truly willing to give all that is needed, I am firmly convinced that this spirit will be transferred to those who are the recipients and that they as receivers will feel of the same spirit. They will know that what they receive has been given to them under the inspiration of the Lord. I am thoroughly convinced that the Lord will touch their hearts that they might be worthy receivers and that their desires may be to do all that they can to truly earn

those things that are given to them. I believe that it is not too much to believe that bishops can have in their hearts a desire to give all that is really needed, even sometimes more, and at the same time, our people can have the true Christian spirit that would want them to accept less than their good bishop is willing to give. This is not an idle statement. I honestly believe it is true.

With this kind of spirit directing you bishops, you will be able to come to that revealed certainty that answers the oft-repeated questions of, Who should I assist? How much assistance should I give? How often and how long should I assist? No hard-and-fast rule will ever be given in answer to these questions. As the common judge, you must live worthy to get the answers for each case from the only source provided—the inspiration of heaven.

While we have been speaking directly to bishops about their responsibilities, it should be remembered that we have branch presidents who share the same responsibilities of watching over the poor and the needy as do bishops in organized wards. Since the beginning of the program, our branch presidents, while they have not had the full welfare program, nonetheless have had the responsibility to bless the poor and the needy and administer to their needs.

Obligation of Church members

Concerning the obligation of Church members to assist our bishops and branch presidents in caring for the poor, I remind us all that in accepting baptism we covenanted with the Lord to help provide the means upon which bishops are to draw in doing so. Included in these means are fast offerings (and they should be generously given), farm labor, volunteer services, Deseret Industries, welfare, and other

contributions. May each of us—leaders and members, givers and receivers—catch the full vision and apply to a full measure the principles and practices of the welfare plan as it prepares us for the building of Zion in this, the dispensation of the fulness of times, concerning which the Lord said, in section 82 of the Doctrine and Covenants: "Zion must increase in beauty, and in holiness; her borders must be enlarged; her stakes must be strengthened; yea, verily I say unto you, Zion must arise and put on her beautiful garments."

"Therefore, I give unto you this commandment, that ye bind yourselves by this covenant, and it shall be done according to the laws of the Lord.

"Behold, here is wisdom also in me for your good.

"And you are to be equal, or in other words, you are to have equal claims on the properties, for the benefit of managing the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants are just—

"And all this for the benefit of the church of the living God, that every man may improve upon his talent, that every man may gain other talents, yea, even an hundred fold, to be cast into the Lord's storehouse, to become the common property of the whole church—

"Every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God.

"This order I have appointed to be an everlasting order unto you, and unto your successors, inasmuch as you sin not" (D&C 82:14-20).

That we may move forward to this consummation, I humbly pray in the name of Jesus Christ, amen.

The hymn "How Firm a Foundation" was sung by the congregation. Elder Royden G. Derrick offered the benediction.

SALT LAKE TABERNACLE CHOIR AND ORGAN BROADCAST

The following broadcast, announced by J. Spencer Kinard, and originating with KSL Radio, Salt Lake City, Utah, was presented from 9:30 to 10:00 A.M. on Sunday, October 7, 1979, through the courtesy of the Columbia Broadcasting System's network throughout the United States, parts of Canada, and through other facilities to several points overseas:

Announcer: Once more we welcome you within these walls with Music and the Spoken Word from the crossroads of the West.

CBS and its affiliated stations bring you at this hour the Mormon Tabernacle Choir from Temple Square in Salt Lake City, with Jerold Ottley conducting the choir, Robert Cundick, Tabernacle Organist, and the Spoken Word by Spencer Kinard.

(Choir: without announcement "Sing unto God"—Handel)

Announcer: The Tabernacle Choir opened today's broadcast with "Sing unto God" from Handel's oratorio "Judas Maccabaeus."

We next hear the words of Elaine Ellsworth set to music by

Robert Cundick: "Although the darkness doth hover about me . . . Lead me by thy light—until I can see."

(Choir: "Lead Me by Thy Light"—Cundick)

Announcer: Tabernacle Organist, Robert Cundick, plays "Fanfare" by Jaques Lemmens.

(Organ: "Fanfare"—Lemmens)

Announcer: With text based on the 146th Psalm, the men's chorus sings Richard Warner's anthem "Praise Thou the Lord."

(Choir: "Praise thou the Lord"—Warner)

Announcer: Robert Leaf penned the music to these thoughts: "Let the whole creation cry . . . Heav'n and earth awake and sing . . . and let children's happy hearts—Praise Him . . . Let the whole creation cry!"

(Choir: "Let the Whole Creation Cry"—Leaf)

Announcer: The Tabernacle Choir now sings these pensive thoughts set to music of Alexander Kopyloff: "Hear My Cry, O God."

(Choir: "Hear My Cry, O God"—Kopyloff)

The words just sung by the choir, taken from the book of Psalms, were written some thirty centuries ago. And yet, their value has not diminished, for that which has true value endures.

And even as David sought the enduring possessions of eternity in his day, so should we now.

In our desire to obtain that which is of lasting value, however, we should be on guard. Because that which is valuable today, may be worthless tomorrow.

Consider the well-known phrase "Diamonds are forever." The state-

ment seems to indicate that material wealth and fame are of enduring worth.

Well, the tragedy in this philosophy is that too often, and many times too late, we discover that we have learned the price of everything but the true value of nothing. We find that the notoriety which we have bought with dollars and politics turns to contempt as influence wanes; the new car which was so important at the time of its purchase soon takes its place among the other rusting relics of the junkyard; and the wealth which took years to accumulate is abandoned forever at death.

There are, however, possessions which retain their value beyond the brief duration of this life. An American church leader put it this way: "No other success can compensate for failure in the home."¹ To this we would add: much that can be possessed for both time and eternity can be acquired within the four walls of one's own household.

For what is more eternal than the family? There is no scene of pomp or royal pageantry which lingers forever in our recollection like the memories of loving brothers and sisters, mom and dad, bonded together in the lasting affections of home and family. There is no wealth which brings to its possessor the soothing pleasure of respect returned from mature sons and daughters. No touch among the stars and starlets of the screen is as immortal as the sacred clasp of timeworn hands between husband and wife—hands that have held together through decades of love and toil, heartache and happiness, hands that even death cannot separate.

¹David O. McKay, in *Conference Report*, Apr. 1964, p. 5.

Place these, the enduring associations of family, have these upon the discerning scales of eternity and the value of all else fades.

No, diamonds are not forever. As durable as they may seem, their brilliance will flicker and die as the eternities dissolve all that is impermanent; the granite monuments will moulder; fame and status will become forgotten phrases; wealth and that which it now buys will become useless; and even the pomp of nations and kings will pass into oblivion.

But not families, if properly cared for. Families are of real value because families are forever.

(Choir: without announcement "Jesus the Very Thought of Thee"—Dykes)

Announcer: We've just heard the choir sing "Jesus, the Very Thought of Thee" by John Dykes.

In closing today's broadcast the choir sings Will James's anthem "Almighty God of Our Fathers."

(Choir: "Almighty God of Our Fathers"—James)

Announcer: Again we leave you from within the shadows of the everlasting hills. May peace be with you this day and always.

This concludes the two thousand six hundred sixteenth performance, continuing the fifty-first year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS and its affiliated stations, originating with Station KSL in Salt Lake City.

Jerold Ottley conducted the choir, Robert Cundick was at the organ, the Spoken Word by Spencer Kinard.

In another seven days at this same hour, Music and the Spoken Word will be heard again from the crossroads of the West.

This is the CBS Radio Network.

SUMMARY OF CONFERENCE MUSIC

The Salt Lake Tabernacle Choir furnished the choral numbers for the Saturday morning, Sunday morning, and Sunday afternoon sessions of the conference, with Jerold D. Ottley and Donald H. Ripplinger conducting.

A children's chorus, directed by Sister Carolyn O. Welling, provided the music for the Saturday afternoon session.

At the general priesthood meeting, a combined chorus from the Tabernacle Choir and Mormon Youth

Chorus furnished the music, directed by Robert C. Bowden and Jerold D. Ottley.

Prelude, postlude, and interlude music, and accompaniments on the Tabernacle organ through the conference sessions were played by Robert Cundick, Roy M. Darley, and John Longhurst, Tabernacle Organists.

Francis M. Gibbons

Clerk of the Conference

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